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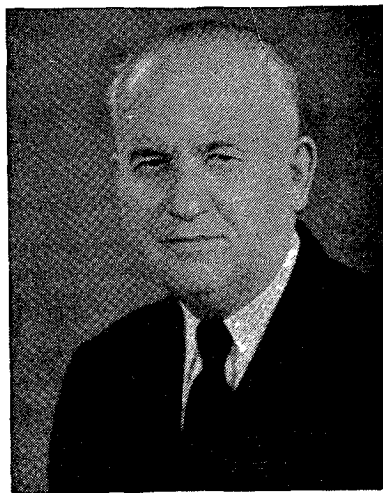
The Call of the Hour

O. O. MATTISON

TONIGHT, Brethren, we are here as evidence that the Lord still strives in the hearts of men, and that He has given us, who are gathered here this evening the privilege of labouring with Him until the honest in heart in this field are gathered in. It brings great joy and happiness to me to see so many gathered here from every part of Southern Asia. You have come long distances. No doubt many of you are tired from travel. Yet I am sure your hearts with mine rejoice this evening as you are able to sing the songs of Zion, to hear greetings from our General Conference brethren, and come closer to one another and to God, during this Council session.

I cannot think of any words that I could choose that would express the joy of my heart more than the words of David found in Psalm one hundred. "Make a joyful noise unto the Lord. . . . Serve the Lord with gladness: Come before His presence with singing. Know ye that the Lord He is God. It is He that made us; . . .

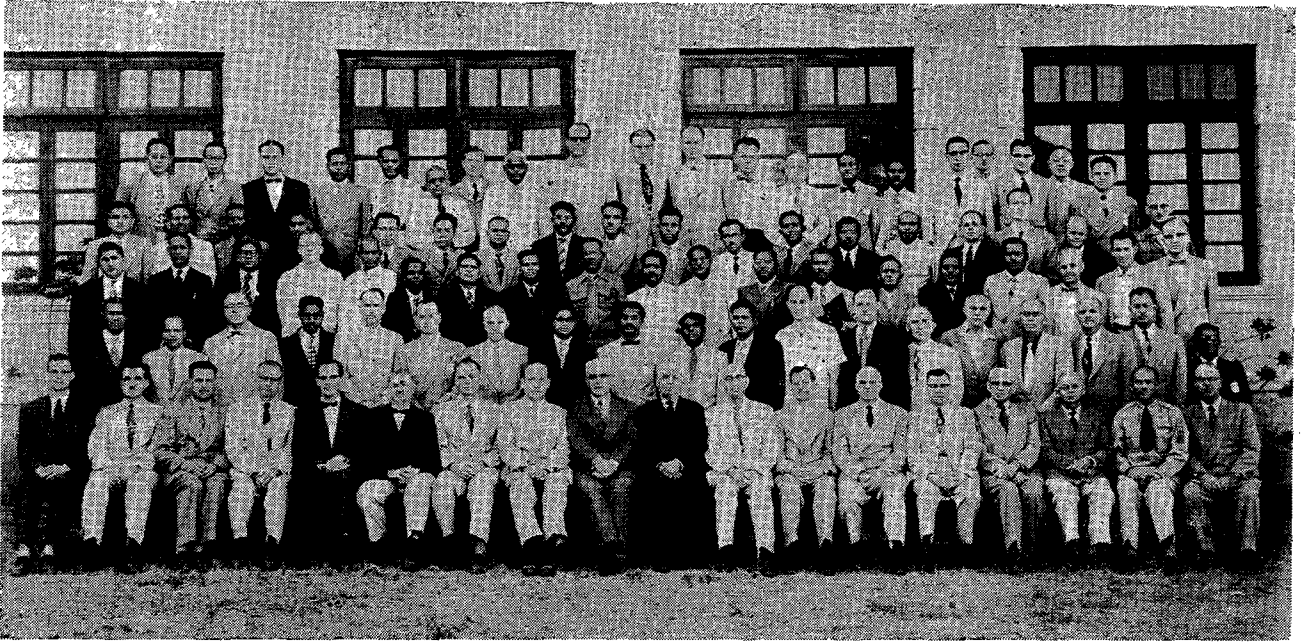
we are His people. . . . Enter into His gates with thanksgiving, and into His courts with praise: Be thankful unto Him, and bless His name. For the Lord is good; His



mercy is everlasting; and His truth endureth to all generations." I am sure each of us here this evening can testify that the Lord is good. He has been good to all of us. In our work, in our trials—in the difficulties all along the way.

In our daily routine, and in our various responsibilities it seems as though we are always giving out and have very little opportunity to take in. And so God has called us together for this Council and we trust it will be a time of refreshing to each one of us. A time when we can seek God in prayer and counsel together and make plans for the further progress of God's work in Southern Asia.

It is imperative that we renew our covenant often with our Lord, and what a wonderful opportunity this council gives us to come, lay all self, all sin, and everything aside and enter into a new experience and a new covenant with God asking Him to bless us in a special way. He will not disappoint us but will truly feed us with the bread of heaven. We have chosen our scripture theme from Isaiah, chapter 58. It is a chapter that points out our obligations and our rewards. It vividly pictures us as well as Israel of old, and what God would have us do. Today we are living in confusing times. Everything about us seems to be confused, the political world, the economical world, the spiritual world. The world all



Some of the 400 delegates who attended the Division Quadrennial Council.

about us hardly knows where it is going and yet we have been chosen at this time to render a message in clarion tones. The Lord says in the first verse, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sins."

It is a wonderful thing to be chosen of Him to take this last message to a dying world. But before we can cry with a trumpet sound or voice to others, it behooves us to look into our own hearts and to cry aloud to ourselves and seek to come very close to the Lord. Sin in our lives would cause our voice, which should be like a trumpet, to sink into a mere whisper. The Lord's message calls for boldness; it calls for clearness; it calls for a distinct tone, so that people will know that we ourselves are preparing and are endeavouring to prepare others to meet God.

God has called us not only to point out sin but to get men and women to turn from sin. It is very unpopular to tell another person of his shortcomings, his sins or the weakness in his life, and yet how important it is if we heed the command that God has given us. People are so busy today in worldly achievements that they do not have time to concentrate upon their spiritual deficiencies. They do not like to be censured. We don't like to be censured and yet the Lord would

have us take a spiritual inventory, as He had Israel do, to see whether we are truly measuring up as chosen vessels of His. He wants us to be in good spiritual health so that we can give the trumpet a perfect sound at all times. And brethren if that time is ever opportune, it is today. We must not have any uncertainty in our message, any uncertainty in our Christian experience, but know where we are going and the purpose for which God has called us.

It is a very solemn responsibility to be called to prepare a people to meet God. I know of no greater responsibility. So let us be sure that we ourselves are prepared. We cannot go and point out the faults of others and get them to turn to the Lord with the whole heart, unless we ourselves have done this. It seems as though God, looking through the eyes of Isaiah took as it were the spiritual photographs of ancient Israel during the days of the prophets, and He says, "They are My people, My chosen people. They speak, they believe, they delight to know My ways; they desire to be known as a righteous nation; they have not forsaken My ordinances; they desire to be known as a just and a fair people; they delight in approaching unto their God. Yet in spite of all their efforts to please God something is wrong. They are not happy. They wonder why they have failed. Why

they have not seen the One who can fill their every need and supply their heart's desire. They do not have the peace that God wants His people to have, and they wonder what they ought to do about it.

If we look deep into our hearts this evening I wonder if we would find a different experience there from what Israel found. We are thankful for the great organization that God has given us. We are thankful for the programme that He has given. But I would not have us look so much to the movement as to the heart experience. God demands a great deal of us as a people. He has given us the opportunity of having the most precious faith to pass to the world that has ever been committed to mankind. He has every right to expect great things from us, in our individual capacity, in our organization. He has a right to expect us to be powers in His hand, to turn the hearts of men and women to Himself.

Israel depended upon a programme and machinery rather than upon the heart experience. If we are not careful we also can fail just where Israel failed. Someone has written, "When a challenge to high adventure under God fails to awaken a response in prophetic word and redemptive deeds, that church is dead. A true church must live a pilgrim life upon the road of God's unfailing purpose,

keeping close to the rugged boundaries of His everlasting kingdom. We have come to the moment in the history of the church and the world, when it is not enough that the church have missions. The whole church of God today must become missionary." Are we truly today a hundred per cent missionary or are we merely missionary here and there in our great organization? We cannot substitute form and activity for justice and kindness. Fasting and praying cannot take the place of heart transformation. A demonstration of Christian living is what will transform the lives. We know it, we preach it, we endeavour to live it. But brethren and sisters, during this Council let us often be found in prayer seeking that transformation of our own life so that through us others may be won to the truth.

"The secret of our success in the work of God will be found in the harmonious working of our people. There must be concentrated action. Every member of the body of Christ must act his part in the cause of God according to the ability God has given him. We must press together against obstructions and difficulties, shoulder to shoulder, heart to heart."

—*Review and Herald*, 1890. If this is the experience we must have, brethren, let us seek it while we are here together. Professor Gresswald of Yale says concerning the confusing times in which we live, "We know how to blow up the world but do not know how to govern it! We are at present planning to travel to the moon, but we haven't the time to visit the lonely friend who lives next door. . . . We live in a time when modern men may have the genius to make it rain but do they have the good sense to come in out of the rain?" Brethren, men of the world recognize the need today of a clear vision. Knowing we are living in confusing times the Lord would have us recognize that in this time we must have an experience that we ourselves can depend on and God can depend upon.

What we need today is a broader vision. We must face things in terms of a world map. We cannot long think provincially. We cannot segregate ourselves into provincial methods of work. There is only one race and that is the human race. So

RE-DEDICATION AND GRATITUDE

VOTED
56-86

That we, the delegates to the Division Council assembled at Spicer Memorial College, March 11, 1956, representing devoted workers and faithful believers of the Seventh-day Adventist Church in Southern Asia, humbly and gratefully acknowledge our infinite indebtedness to God, our loving Heavenly Father, for the unspeakable gifts of:

His dear Son, our Lord and Saviour,
His Holy Spirit, our Protector and Comforter,
His infallible Word, our counsellor and guide,
His ministering angels, our companions and helpers, and
His immeasurable blessings, both temporal and spiritual upon us and upon those among whom we live and serve.

We thank Him, also for

The unfailing support of the General Conference,
The sustaining faith and prayers of His people,
The generosity of our members and friends,
The divinely appointed rulers who defend our liberties, and
The honour and privilege, through His grace, of revealing His love to a lost world and demonstrating His power to save from the power of sin.

Therefore, we here and now, for ourselves and our constituency, reconsecrate our hearts to Him and re-dedicate our lives to His service, praying that as we enter into this solemn covenant He will pour out His Holy Spirit in latter rain abundance upon us, making possible the speedy finishing of His work and the establishing of His everlasting kingdom, to His honour, His praise, and His glory forever.

many times we are a little too anxious, too willing and too satisfied to work only for our own. Our message is a universal one. We must as a people think and act universally. In his address to the graduating class in the Seminary on May 17, 1955, Elder J. R. Buckwalter said: "The hour in which we are living is the Adventist hour of history. Christ must be the commencement and the completion in all of our living, planning, and working. God's work is marked by a period of revival and reformation. We must not delay the reformation God desires to perform at this time. All through the ages of the Christian Church, the high point in its history is wherever revival took place or reformation came in. . . . We are a people of destiny not because of what we are, but because of what we have." Brethren, I thank God for the message that He has given us. We are a small people; we are not very big in this world's estimation, but He has given us the grandest, the greatest, and the most noble message that has ever come to mankind. Only our message will

clarify the issue confronting the world today. Only we can meet the universal needs of the human race. That is exactly what we are here for, to prepare a people to meet God.

Someone has said that Isaiah called and God answered, "Here am I." Today mankind calls to the gods of this world and the only reply is "Where am I?" Confusion is on every hand. Can it be that we will let this mar our programme? Can it be that we will let confusion come into our own hearts? Thank God that He has given us a clear pattern, a plan, and if we only follow it we can prepare a people to be ready when He comes.

Does the world see Jesus in you? in me? In our contact with the people that reach us, in the city, in the village, in our homes, are we really giving a demonstration of Christian living, so that seeing our lives others will want to know Christ as their Saviour. We are living, brethren and sisters, in the time when that message is going to be completed. We know the power with which it began, and we know the sacrifice with which our people carry this

IT WAS RECOMMENDED AT THE DIVISION COUNCIL THAT THE FOLLOWING FELICITATIONS BE SENT TO THE LEADERS OF OUR LAND

PRESIDENT OF INDIA

That we, the members of the Southern Asia Division of the General Conference of the Seventh-day Adventist Church assembled in Quadrennial Council at Poona, express our deep appreciation for the rights and liberties freely enjoyed in the Republic of India and unanimously record our pledge of continued respect and support of the Constitution and Government of India.

We rejoice in the evidences of social, economic and industrial progress made since Independence. We pray that God may grant to the beloved President of India, continued health, Divine wisdom and strength for His Excellency, as he continues his heavy administrative responsibilities.

PRIME MINISTER OF INDIA

That we, the members of the Southern Asia Division of the General Conference of the Seventh-day Adventist Church assembled in Quadrennial Council at Poona, March 9-17, 1956, unanimously record our pledge of continued respect and support of the Constitution and Government of India.

We especially express our gratitude and appreciation to the Honourable Prime Minister for his able and devoted leadership and for his meritorious endeavours to build up the Republic and to promote international understanding and world peace. We unite in expressing our good wishes and in assuring the Prime Minister of our continued prayers for his health and leadership.

great programme or message to all the world in this generation, and it is going to have a more glorious ending than beginning. As your committee members go through the problems in your field, how often they cry out, "Lord what is the answer to the problem? How is it that we can't finish on time the work that Thou hast given us to do?" However, many times the problem is *around* the committee table and not *on* the committee table. Let us not be problems in the hands of God, but let us be a power that He can use to help solve the problems that confront us at this Council.

Sister White says that in a special sense, Seventh-day Adventists have been set in the world as watchmen and light-bearers. On them is shining wonderful light from the Word of God. They have been given a work of the most solemn import. The proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their interests. Do we have other interests? The routine tasks, the temporal things of life—do they absorb our interest, or is our work and our life so completely wrapped up in the message that has been

given us through His servant that it takes everything there is of us, our thinking, our planning, and our praying until it goes forth through us into the lives of others.

The command of Jesus to the few followers that He left behind was, "Go ye into all the world and preach the gospel." And it is said "God set the church in the world for light." He Himself accepted that light and responsibility. We must keep reminding ourselves until Jesus comes of the responsibility He has given us. He *will* come, brethren. Let us not doubt it. Let us not by our actions, or sins delay His coming, because He will come, He will not tarry. It is a wonderful thing to be given a direct command by God Himself, to know and realize that He has placed us right here and that He has given us a task to perform. Yes, it is a great honour God has given to each one of His children, and it causes us to search our hearts. It causes us to ask, Is my heart clean of all selfish ambitions? Of all self-seeking, of sin, of anything against my brother.

As we search our hearts are we willing to go and do whatever He asks us to do? We say we are. We have promised Him that we will go where He wants us to go, we will

be what He wants us to be, but so often little things come up and turn us away from that willingness. When we search our hearts, we may find ourselves, saying: "If I ever needed the Lord before, I sure do need Him now." When our hearts and our lives are clean and our everything is committed to Him, then will be manifested our harmony with God, and His power will be seen in our lives. That is the power we are seeking here, brethren and sisters. When our minds and our wills and our all are committed to Him He will cleanse us with His power.

Let that be the theme of our prayers throughout the meetings. It will cause us to make sacrifices, such as we have never made before in our experience, because everything that we have must be upon the altar before we enter His kingdom. Let us note the charge of His servant. He charged us to keep on shining, keep on searching, keep on praying and giving until the darkness gives place to the light that He has placed in our hands.

Someone has aptly said the glory of love is brightest when the glory of self is dim. Another writer says: "I do not ask that man may sound my praises, or headlines spread my name abroad. I may seek that as I voice the message, hearts may be turned to God." Is that your desire? Is that mine? If we can only turn men and women to God, then we will have a peace in our hearts that passeth understanding.

Sister White has written in the *Review and Herald*, November 19, 1908, "All those who have worked through temptation in the strength of the Mighty One will be committed to act a part in proclaiming this message when it should swell into the loud cry." Brethren and sisters, I believe with all my heart that we are living right in the time of that loud cry. The time when God, through His gospel, wants to do a mighty work. He is expecting us to have that heart relationship with Him, and with one another, so that He can finish His work and cut it short in righteousness. God must get awfully weary at times waiting for us to fulfil our responsibilities. Waiting for us to get ready and to get others ready. He wants us to be in such perfect harmony, so filled with His spirit and His power

that we will be ready when that loud cry swells forth. It is only if we have resisted every temptation that we can. Let us give our hearts anew to God, tonight.

It has been said that the light when it really shines forth in our lives will be manifested in a love for one another. Men who love as Christ loved are the men who are needed today. Sister White in *Desire of Ages*, p. 678, states: "The love of God was flowing from Him in an irrepressible stream." You know what an irrepressible stream is. Try to dam it up. It is impossible. It flows on and on regardless of obstacles. And if we have the love of God truly in our hearts it will flow through us and from us as it did from Christ regardless of misunderstandings or difficulties. We can't stop it—it is an irrepressible stream. You remember that it was said of those early believers by the pagans around them, "Behold, how they love one another." They were successful in their ministry because they loved better than their contemporaries. The world today, brethren and sisters, truly needs a Pentecost of love and I pray God that at this time, that Pentecost of love, not only of power, but love for one another and for God, will so melt our hearts into the great objective that we have come here for, that nothing will be able to withstand or hinder the power of God for accomplishing its purpose. At this Council we must make His objectives our objectives. His plans our plans. His programme our programme. This can only be done by prayer and as we pray we shall receive the power that will send our work from victory to victory.

Do you want to achieve that victory and go home? Is there anything that ties us to this world? Is it family ties? Is it material things that are holding us back? I crave tonight, brethren, that as we give our hearts anew to God we will completely cut ourselves asunder from anything and everything that may hinder us from saying, "Lord, I am ready." The Lord wants to use us. Don't let us hold back. Let us give ourselves completely to Him, that from this first meeting through to the end He can use us mightily as we plan for the future and the finishing of the work here.

LITERACY PROGRAMME FOR 1956

Whereas, large sections of the population within our Division field remain largely illiterate; and

Whereas, the various governments of our people at large are anxious that all become literate as soon as possible; and

Whereas, we still have many members in our village congregations who are unable to read and study the Word of God and the Spirit of prophecy books by themselves, thus making it difficult for them to grow spiritually; and

Whereas, a very simple and efficient system—"Each one Teach One"—has been provided enabling people to quickly learn to read; it was

VOTED
56-109

That a Division-wide effort be made to start reading classes in all our village churches, on the following basis:

- a. Each village worker take a census of his membership to determine the number who are illiterate, whether male or female, with a view to organizing them into evening or night classes for the purpose of learning to read and write.
- b. Others in the vicinity of the church who are also illiterate be urged to join these literacy classes.
- c. After the alphabet has been learned, the gospel of Mark be used as a first reader.
- d. That Dr. Laubach's system of instruction available from the Christian Literature Society be utilized wherever possible.
- e. The boarding schools and village day schools located in rural areas be urged to organize year-round literacy classes to be taught by teachers and our senior students who can devote some time to missionary work.
- f. That certificates of proficiency be prepared and issued by the Educational Department.

I believe this evening that you with me would like to re-consecrate your lives to God. There are so many here that we could not all come forward. But if you would like to give yourself unreservedly to God, with all you have, would you stand with me and make that dedication before the Lord? I will ask Brother Torrey to come up here and offer a dedicatory prayer that our consecration to the Lord may not only be acceptable, but may be a means of strengthening us in the work that we have been given to do here at this Council. May this be a blessed Council to all of us.

PRAYER:

Our loving Father in Heaven, in the quietude of this sanctuary, we lift our hearts in praise and adoration to Thee for Thy love and goodness to us. We do not understand how it is that Thou hast called us into Thy service—poor, weak, erring human beings as we are, but Thou hast called us and Lord we have accepted Thy will. We realize, because we have been called and because of Thy great love that we have a great responsibility to perform. We believe the time is short. That soon Jesus is coming. In fact, O Lord, we know that we are soon to enter into that time of trouble which has been spoken of in Thy Word. . . .

O Lord, what about these characters of ours? What have we done to become better men and better women? What

have we done, O Lord, to accept of the righteousness of Christ? We pray that we may meditate upon these things and having meditated, may we give ourselves, our hearts, our all to Thee for the finishing of Thy work. O Lord our hearts respond to the message that we have listened to tonight. And we pray that Thou wilt help us to realize and sense our great need of a Saviour, that we may put away everything that would keep us from having that high Christian experience and that these characters of ours may be perfected so that we shall be able to stand in the day of God. O Lord, we do long for a home in thy kingdom. We are tired of this old world. We are homesick for a better land. We are tired, dear Lord, of the trials and the tribulations that come to us. But we do thank Thee that we can look forward in faith and confidence to that land which Thou hast promised us and the city which we will dwell in. We thank Thee, we pray Thee, that as we bow our heads and our hearts to Thee tonight, that we may accept of this faith, and be loyal and true to the message which we have accepted. As the result of our consecration and our Godly lives, O Lord, may we be able to win many many souls to Thee for Thy kingdom. Bless us dear Lord, tonight; keep us true to Thee, and when the hard things come, O Lord, may they bring us even closer to Thee. Bless these dear souls tonight. These men and these women who have given themselves in willing sacrifice for the cause of Christ. May we realize that soon, when Jesus comes, and if we are faithful, we may stand before Him and say, "Lo, this is our God, we have waited for Him, and He will save us." We ask these mercies in Jesus' name. Amen.

SOUTH INDIA UNION

President: E. L. Sorensen

Secretary: I. K. Moses

Treasurer: S. John

Office Address: 9 Cunningham Road, Bangalore

NEW MATERNITY WARD AT GIFFARD MEMORIAL HOSPITAL

MARIAN MILLER, R.N.

A MATERNITY ward has been a long-felt need at Giffard Memorial Hospital in Nuzvid so it was with considerable joy and satisfaction that we approached the opening day.

On Sunday, December 18, 1955, approximately 700 people gathered in front of Flaiz Ward to witness the opening ceremony of the new Maternity building. A temporary pandal was constructed on the verandah and it was decorated in the motif of the tricolour of the Indian flag.

The programme which began at 10 a.m. was presided over by the Kumaraja of Vuyyur. The distinguished guests who were present on the platform included Shri Bez-wada Gopala Reddi, Chief Minister of Andhra State, the Zemindar of Ellamarru, the Kumaraja of Ella-marru and the Revenue Divisional officer. After the garlanding, which was done by student nurses, Pastor N. V. Jesudass had the Scripture

reading and prayer. A Telugu song was then sung, the theme of which was "service." Dr. J. B. Oliver gave a brief history of our hospital and Maternity building.



Dr. J. B. Oliver and Pastor N. V. Jesudass exhibit the dedicatory plaque at the ceremony preceding the opening of Ellamarru Maternity Ward.



The new ward at the S. D. A. hospital, Nuzvid, S. India, has 12 beds, nursery, labour, delivery, and treatment rooms. The Zemindar of Ellamarru donated the major portion of the Rs. 20,000 cost.

The main address was given by Shri Bezwada Gopala Reddi. He first commented on the growth of our hospital from a very small beginning to what it is today—a 120-bed institution carrying on a Nurses' Training School. He praised the Zemindar of Ellamarru for his generosity in donating this building in memory of his wife. He then told of the efforts of the State and Local government to try to remove illiteracy and to elevate the poor man to a

better status than he has now. Andhra State has started many village schools and high schools in an attempt to overcome illiteracy.

After the address everyone proceeded to the new Maternity building where the Chief Minister cut the ribbon and officially opened the building. Then a tour was made through the building which was decorated inside with orange, white and green streamers. This new building has twelve beds, one semi-private room, and five private rooms. There is a delivery room, two labour rooms, and nurses' work rooms. The nursery has large windows on one side which make it convenient for patients and relatives to see the babies as they are cared for.

We are all happy to be using this building now and know it will mean

that we can give better care to our patients. A donation by the Zemindar of Ellamarru was largely responsible for its building although substantial amounts came from Dr. T. R. Flaiz and from the recent Medical Extension offering. We will always remember the gift of the Zemindar of Ellamarru given in memory of his wife. May much good be accomplished from the use of this building.

WINNING SOULS AND FUNDS IN KERALA

P. S. JOHNSON

ON OCTOBER 23, under the leadership of Pastor L. C. Charles, the president of the Kerala Section, the Punalur city effort was started. The first night Brother John Parobek spoke on the topic, "The Bible Inspired or Expired," and the meeting place, the Voice of Prophecy Lecture Hall, was fully packed. The hall stood in the centre of the city, near the famous suspension bridge in Punalur, T. C. S. This city is a fast growing one with many thousands of Christians emigrated from the north and central parts of Travancore.

The work was started in this city in 1947 by Brother K. J. Isaac and during those years Brother N. C. Chacko, a most successful colporteur of the field was won to the truth. But, even after that, the work was at a standstill and it discouraged Brother Chacko and his people very much. Yet they remained faithful all these years holding their torch of truth high.

Brother A. D. Jackson is in charge of the work here and it was in his time that this effort was launched. There were ten workers connected with the effort, and thank the Lord it was a success. The meetings continued to the end of December and for a few more days the follow-up work was extended.

There were eight in the first group for baptism, and when Pastor A. F. Jessen visited the field he baptized them. A second group of ten souls were baptized by Pastor K. S. Peter and thus we now have eighteen new members and six former members, making a total of twenty-four.

One sister came forward with her

daughter in spite of the troubles her husband and her relatives gave her. An ordained minister of another denomination accepted the message and was baptized, and he also undergoes persecution. Many of our new believers suffer much for the Lord.

LAY WORKERS' EFFORTS

There are about twenty-five strong lay workers here and many of them are able to hold successful efforts. By the last part of 1954, nine lay-preachers conducted nine lay efforts and won fifty-two souls to the truth. The biggest result was thirteen, and the smallest was two souls. These results really opened a new chapter in the work, and now many are requesting us to give them a chance to work for the Lord.

The last quarter of 1955 also was a successful one. Seven of our lay-

precious souls, and raised a Sabbath school of thirty members. Most of the lay-preachers held their efforts in their own vicinities with only a small expense for handbills and kerosene. The Lord has blessed their humble efforts for Him and thanks be to His name.

Before the first quarter of 1956 is over, we plan to start six lay efforts and they will continue to the end of the second quarter. We hope and pray for at least one hundred souls.

Elders T. L. Oswald, J. E. Edwards and W. L. Barclay conducted many Institutes for these men and they have helped them very much. In one place, one lay-preacher has trained five more men to do gospel work. Yes, our laymen are on fire for the Master and I am confident that the good work turned out by these humble men of God will help finish the work in this part of the world.

UPLIFT

The Kerala field has reached its Uplift goal and gone over it by a thousand rupees within a few weeks' time. Our goal is Rs. 5,000, and to date the receipts are Rs. 6,047. We wish to express our deep gratitude to God for this achievement.

Brethren J. A. Soule, J. W. Nixon, V. T. Thomas and A. Joseph worked hard and were instrumental in reaching a little over one third of the above sum. Likewise, Brethren N. K. Samuel, P. C. Mathew, P. M. Abraham, and K. G. George have also reached one-third of the total collection. The other workers had the privilege of raising the other third.

This year Brother Dunson Samuel and the writer had the opportunity to work in Trichur and its suburbs and we were able to raise Rs. 453-8-0. We were thankful to the Lord for this accomplishment.

We contacted one rich merchant. He said he is willing to give enough land (at least ten acres) if we could put up a good hospital in the vicinity of Trichur. Also he said he will give Rs. 1,000/- every year to the hospital. Yes, the people appreciate our work. The Kerala field needs a big hospital. We trust we may have one some day soon.

We thank everyone who helped us make Uplift a success in the Kerala Section this year.



THINK ON THESE

Prayer is a virtue that prevaileth against all temptations.—*Bernard.*

* * *

He who would be well spoken of himself must not speak ill of others.—*Selected.*

* * *

Humility is that strange thing that the moment you think you have it, you have lost it.—*Selected.*

* * *

He travels safe, and not unpleasantly, who is guarded by poverty and guided by love.—*Philip Sidney.*

* * *

That which we acquire with the most difficulty we retain the longest; as those who have earned a fortune are usually more careful of it than those who have inherited one.—*Colton.*



men worked hard and conducted lay efforts, and as the result, they were able to win thirty-nine souls to the message. One of the laymen was beaten and later on was taken to the court by his enemies. His shed was also burned down. Yet he won six

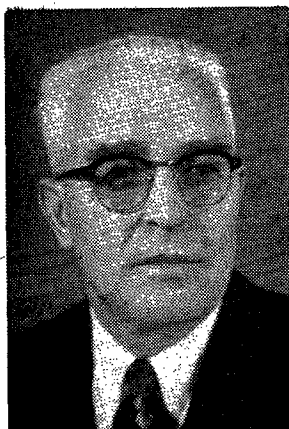
THE FINISHED WORK

R. R. FIGUHR

WE open the Word of God this morning to what seems to me a very important portion of the Scriptures, the 19th chapter of John and the 30th verse. "When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost." These words were quoted as the Master's own words. It is evident here that the Master has stated that that which He came to do was done. The plan that brought Him from heaven to earth was accomplished. "It is finished." There was nothing more to do. All that was intended was done. . . . I am glad that these words were recorded. I am glad that we need not look through various statements of men to find the evaluation of heaven of the mission of Christ. He Himself, the Son of God, recognized that the plan of heaven was finished as far as His earthly mission was concerned. What was finished? In Daniel 9:24, it says that, "He would come to bring in everlasting righteousness." That was finished. He came down here that righteousness might be available—that righteousness might ultimately reign,—that you and I might know the righteousness of heaven which alone is perfect. That was finished.

All that was necessary to be done for your salvation and mine was accomplished when the Master said: "It is finished." And I want to say right here, dear fellow-workers, that this is something that you and I need to stress more than we have in the past. We have been remiss in fully grasping the completeness of the work of the Master. His life, the meaning of it, and the fullness of His sacrifice and its completeness in bringing in

everlasting righteousness. There is much said in the book of Hebrews regarding the ministry of Christ. We read a few words here in the tenth chapter and the tenth verse. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." A complete work of sanctification. Emphasis must be given to this truth.



Elder R. R. Figuhr.

I need not remind you that when this movement was launched emphasis was placed upon the distinctive points of our faith. The points that made us different from other Christian bodies. Seventh-day Adventists were gathered out of other churches. Those people were Christians. They understood the mission of Christ, the work of atonement, its finished work. But through the years we have neglected certain fundamentals and one of them is this: the atoning work, the complete work, the finished work, of our Saviour. He finished what He came to do, to bring in everlasting righteousness. In Isaiah 53 it foretells the sufferings and the work of our Saviour. It is well to read that chapter frequently. We are told by inspiration to enter into the experiences portrayed there, to enter into the sufferings of our Lord, to

come to know in a more personal way the price of our salvation and especially what His mission accomplished. No matter how much we do, no matter how many good works we accumulate, they can add nothing to the finished work of Christ that brings about our salvation. Not by works of righteousness that we have done, but according to His mercy, He saved us.

Luther started out to gain merit in heaven believing as many do, unfortunately, that salvation consists somehow in the work of Christ plus what the human being himself can do. Then he saw how useless and vain were his efforts, and it dawned upon him that the just shall live by faith. In writing about his experiences he says, "God desires to save us, not through our own righteousness but through the righteousness and wisdom of someone else, or by means of a righteousness which does not originate on the earth but comes down from heaven." That is the kind of righteousness, dear friends, by which we are saved. It is not earthly, it does not originate here, it is through someone else—Jesus Christ.

The Spirit of prophecy says: "To have them [His people], with Him is according to covenant promise and agreement with His Father. He reverently presents at the mercy seat His finished redemption for His people."—*Testimonies to Ministers*, p. 21. Did we get that? "He reverently presents at the mercy seat His finished redemption for His people." It is not incomplete; nothing further needs to be added; nothing further can be added. It is a finished redemption. What does the Master do in Heaven? What does He do for us? Sometimes we have the idea that He is adding something further to what has already been done. But no. By virtue of His accomplished sacrifice, he ministers as High Priest to make

His atonement effectual for us. That is the ministry of Christ. He makes what has already been done, a finished work, effectual for each one of us. "So did Christ plead His blood before the Father in behalf of sinners." That is the way He makes it effectual, and presents before Him also the precious fragrance of His own righteousness."

You remember the sanctuary service and the altar of incense. Incense was placed upon it and the fragrant odours ascended and filled the tabernacle and they were mingled with the prayers of the saints. *They are not the prayers.* Someone has said that the incense represents the prayers of the saints, but it does not. That incense represents the virtues, the merits of Christ, which are mingled with the prayers of the saints and make the prayers effective as they ascend to God. The precious fragrance of His own righteousness mingles with the prayers of penitent believers. That is what God does—now. He takes this completed work and makes it effectual for sinners as the sinners submit, yield, and desire that the work be effective. Jesus does not excuse their sins but He presents unto God, the righteous Judge in heaven, the penitence and the faith of His followers. He says: "I have graven them upon the palms of My hands." Let us stop and think of that wonderful work that the Master does for us. His finished work in the earth. He provided all that was necessary for our salvation that we might be justified, that we might have the complete righteousness of the Lord, and then He ministers in heaven for us as we come to Him in penitence and faith.

The futility of human effort is graphically portrayed in Matthew the seventh chapter beginning with the twenty-first verse. People are coming to the gates of Heaven in this picture. The Master said, "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say unto Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: Depart from Me, ye that work iniquity." Let

us look at that picture. Here are people whose lives seemingly have been dedicated to religious work—Christian work. They profess to be the followers of the Lord. They have been prophesying, preaching, proclaiming the Word, explaining the Word of God, telling people to believe the Word of God. Their lives have been dedicated to that kind of work. They cast out devils. People have become better as a result of their preaching. They broke off evil habits. They turned from their wicked lives. They have reformed. I don't know



A SPECIAL SESSION

A special session of the Council was held in the Assembly Hall of the B. J. Medical College, Poona, on March 11 at 5:45 p.m. Distinguished guests at this meeting were Dr. Harekrushna Mahtab, the Governor of Bombay, Elder R. R. Figuhr, President of the General Conference. The Governor of Bombay had kindly consented to preside. Elder R. R. Figuhr presented a report of Seventh-day Adventist activities and stressed the love of God which prompts such service to our fellowmen. The Governor of Bombay then made an appropriate speech excerpts of which are given elsewhere in this issue.

The introduction of our distinguished guest was made by O. O. Mattison and N. G. Mookerjee offered the invocation. C. B. Israel and C. L. Torrey made an appeal for the Prime Minister's Relief Fund and an offering of Rs. 500/- was received.



whether they have been transformed or not, but they have reformed. People talk about the wonderful deeds they do, and they do all in the name of the Lord. "Lord, haven't we done all these things in Thy name?" and the Lord says: "I never knew you." There was something that was vitally lacking in all their activities. They were dedicated but not consecrated to God. Proclaiming the Lord but somehow not knowing the Lord, not knowing His gospel as fully as they should have, and they missed something very, very important. And the Master tells them, they had no right to use His name for He never knew them.

Yes, they and the Lord were total strangers. What was the trouble with them? Perhaps there is a light thrown upon that in Matthew 10:32 where the Master says that if we confess Him before people, He will confess us in that great day. And that is exactly

what was wrong with these people. In all their activity, the Lord was not confessed; in all their work He was not exalted; their message was not a Christ message. So the Master said, That work that you did was all useless, I never knew you, and more than that He says, "Ye workers of iniquity." It is a terrible thing to think that a person may carry on religious work and religious activities and yet be a worker of iniquity. And I cannot help but believe dear fellow-workers, that can come about unless we recognize that the Master has done for us what we cannot do, and that all our hopes for salvation and right living in this world is a finished work. And somehow in our works, in our activities, unless we witness for the Lord, unless we exalt the Saviour of men, we are not doing the Lord's work. We are unknown to Him, and we shall be unknown to Him in that great day.

Self is so prominent, self mars all that we do.

"Not what you get, but what you give.

Not what you say, but what you live.

Giving the world the love it needs. Living a life of noble deeds.

Not whence you come but whither bound.

Not what you have, but whether found.

Strong for the right, the good, the true.

These are the things worth while in you."

So the Master says to these, Depart from Me ye workers of iniquity. You mis-used My name. I never authorized you to use it. You have not done anything worth while. I suppose those poor people never were so surprised in all their lives as they were then. Maybe some of them were our mission leaders, I don't know. They were prominent. Maybe some of them were Bible teachers, I don't know. Maybe some of them were evangelists, maybe some of them were presidents of something like some of us are. But they must have been prominent people giving themselves fully to the work of the Lord, and they left out a fundamental teaching, and self was exalted, and they were unknown to the Lord and in His sight they were of no value. The proud heart tries to earn salvation, but our



EAST PAKISTAN ADJUSTMENT OF TERRITORY

The Sub-committee appointed to deal with the matter of the administration and attachment of the East Pakistan Section with West Pakistan Union after prayerful study and careful consideration reported as follows:

VOTED That the East Pakistan Section be administered as a Local Section of the present West Pakistan Union and that this enlarged area be known as the Pakistan Union.

Further that a special committee composed of the following be appointed to give study to the details of the transfer and financial arrangements.

Committee Appointed:

M. E. Kemmerer, Chairman
 F. L. Fuller
 C. H. Hamel
 N. R. Fouts
 W. F. Storz
 B. J. Williams
 R. S. Fernando
 N. K. Baroi



title to heaven and our fitness for it are found in the righteousness of Christ.

The Lord can do nothing toward the recovery of a man until man, convinced of his own weakness, stripped of all self-sufficiency, yields himself to the control of God. And that's what those people there in Matthew 7 didn't do. The Lord couldn't do anything for them. They refused it as it were and went on their own wilful way exalting self and using the Lord's name unauthorized.

But good works do have a part. Good works do have their place in the life of the Christian as it is pointed out in *Desire of Ages*, page 314. "Good works can never purchase salvation, but they are evidence of the faith that acts by love and purifies the soul." They have nothing to do in thy salvation but they are born as naturally as the tree bears its fruit. They follow conversion. They are an evidence that we are converted. "And though the eternal reward is not bestowed because of our merit, yet it will be in proportion to the work that has been done through the grace of Christ." It is a wonderfully clarifying statement, isn't it? There are works but the Lord says He doesn't glory in them.

How prominent self is in everything. One has said, the essence of sin is setting oneself in the centre of the universe. Paul says, "That no flesh should glory in His presence." 1 Cor. 1:29. I was reading a very challenging book the other day on Corinthians and coming to this text, the writer wrote as follows: "How far we have gone from this nobility of grace is apparent in our modern churches. . . . Listen to the boasting and the bragging that goes on among the Christians; listen to the introductions given to preachers and teachers." Really some introductions they give are pretty extravagant, aren't they? The visitors are lauded, patronized, and eulogized. It is a pretty good comment on that verse, isn't it. It says that no flesh should glory. What are the evidences of the prominence of this evil? Are we offended? Oh, yes. We are pretty sensitive for ourselves, aren't we. And if people say things about us we feel very keenly and our face kind of drops. That wouldn't happen if self weren't so prominent. People just wouldn't be hurt.

I suppose it is a good thing that the Lord permits our friends, as well as those who might be called enemies, to say things about us that are not so complimentary. Somebody said wisely you can learn more about yourself from your enemies than you can from your friends, for the former will tell the truth to you and about you. Your friends sort of cover up things. But the facts are, we shouldn't be sensitive. We wouldn't be sensitive if self was not so prominent. We report our work and we tell how much more has been done since the certain date when we came to the field, than was done before. Maybe there was, but there should be a way of reporting that would glorify God and would recognize the work of our predecessors. We cannot build in the sight of God upon a wreckage that we make of other lives or the work of others. We just can't do it. It is not the Christian way. Notice this sentence: "Every man who praises himself brushes the lustre from his best efforts." That's inspired. The servant of the Lord wrote that down. If we have done something good, the best thing is to forget it. Because if we talk about it and bring it into prominence we take the lustre right

off it, and it loses value. And again "There is nothing so offensive to God or so dangerous to the human soul as pride and self-sufficiency." And one more. "There is no pride so dangerous as spiritual pride." You know we can be religiously proud. Proud of our religion, of our spirituality, feeling that we have attained a higher height than certain other people about us. That's the most dangerous kind of pride. We have to watch ourselves very carefully, dear fellow-workers; we need to discipline ourselves very closely in our thinking, because our talking reveals our thinking.

We have an example of egoism and self-exaltation in the twenty-third chapter of Matthew. Where the Master lays bare the heart and the secret thoughts of the religious leaders of His day. He calls them whited sepulchres, blind leaders of the blind. He calls them hypocrites. Their teaching is technically correct, but the teachers are very, very far off from what is correct. The Master properly denounces them.

Now I have spoken of this prominence of self and the battle we have with self for a purpose. There is a relation to it and the text we read. Because the doctrine of right-



REPORT OF NOMINATIONS COMMITTEE

VOTED That the report of the Nominating Committee be approved as follows:

Burma Union

President—C. B. Guild
 Secretary-Treasurer—Pein Gyi

Ceylon Union

President—L. F. Hardin
 Secretary-Treasurer—M. M. McHenry

Northeast India Union

President—W. F. Storz
 Secretary-Treasurer—B. J. Williams

Northwestern India Union

President—T. R. Torkelson
 Secretary-Treasurer—L. E. Allen

South India Union

President—E. L. Sorensen
 Secretary—I. K. Moses
 Treasurer—S. John

Pakistan Union

President—C. H. Hamel
 Secretary-Treasurer—R. G. Burgess

Bombay Section

President—A. R. Appel
 Secretary-Treasurer—C. N. John

Division Appointments

Assistant Treasurer—F. L. Fuller
 Assistant Auditors: M. S. Prasada
 Rao and A. Fossey



eousness by faith, dear friends, strikes at the very root of pride, the origin of sin. People who have experienced justification by faith, people who are clothed with the righteousness of Christ and who have that wonderful experience, no longer have pride reigning in their lives. Self is no longer exalted nor is it prominent.

Before we can experience the first step in justification, the glory of man must be laid in the dust. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. I will tell you, my friends, until somehow the power of God and His grace comes into our lives, and self is laid in the dust we will know nothing of the righteousness of Christ. There must be a complete submission to Him. A full recognition of Him and of His works, and of the fact that nothing that we can do can add anything to our salvation. Christ's work is a finished work for us. Redemption is made complete to us and is handed to us as we accept the Lord and receive it by faith. There is no place for self anywhere, because our very best works, Isaiah says, "are as filthy rags." Isaiah 64:6.

Our human works and plannings must be cast out and we must move forward by faith making God supreme. The Apostle Paul says, "The life which I *now* live, I live by faith. I live by the faith of the Son of God." He hadn't always lived that way. He lived a very human life before. He had had success in a human way. He was advancing in the world. He was attaining to high positions among his fellows and they were recognizing him as a leader. But now instead of following any human devising, any selfish ambition, he had to exercise faith. Faith simply doesn't count self in the picture. It simply asks, "What wilt Thou have me to do?" That was what Paul asked on the way to Damascus when he was smitten to the ground, the Lord said, "Why persecutest thou Me?" and Paul says, "What wilt Thou have me to do, Lord?" And when the Lord pointed it out, he did it. Forsöok his position, forsook all his selfish ambition and simply asked what would God have him to do. He was submissive and self didn't count any more in his life, but God did. God became first and foremost to him. God took him away

from his former life, from the cold formalism that he had practised before; took him away from religious trophies and unsanctified zeal. He counted all those things but loss for the excellencies of the knowledge of Christ Jesus the Lord. He surrendered all.

And now my friends, we must think of how complete the Lord's work is for us and how valueless our own efforts are and how any course of action that has in it the purpose of self exaltation must be denounced, if we will know the Lord and His
(Continued on p. 14.)

EXCERPTS FROM THE TREASURER'S REPORT

"TREASURE in HEAVEN"

M. E. KEMMERER

"AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. It is well for us each to consider carefully our fundamental aim and goal in life again to-day. Are we planning for entrance into God's eternal kingdom, and do we live and work as though we believed the end is really near, even at the door? What is our greatest desire? Are we anxious and determined to keep our hearts fixed on heaven and the glory which awaits us there? You remember the words of Jesus, "where *your treasure* is, there will *your heart* be also." Matt. 6:21. . . . Let us ever keep this relationship in our minds and hearts and especially so to-day as we consider for a few moments some facts of interest gleaned from the treasury of records of the Southern Asia Division. . . .

Every delegate to this council has

had some share in making this report possible and in making use of these funds in the various branches of our work. So this is your financial record. It stands not merely as a mathematical summary, but as a fundamental expression of God's benevolent care and our response as faithful stewards. . . .

OFFERINGS FROM WITHIN OUR FIELD

Jesus said, "Lay not up for yourselves treasures upon earth. . . but lay up for yourselves treasures in heaven." Matt. 6:19, 20. Our believers in Southern Asia respond to this appeal and join with the world field in bringing liberal offerings to the cause of God. The following items represent amounts which have been received and credited to the General Conference as our share in the worldwide support of our Advent message.

This Quadrennium:	1952	1953	1954	1955
Sabbath School Offerings Rs.	108,370- 3	132,100-14	121,678- 7	142,986-10
Week of Sacrifice	19,472- 7	21,570- 3	19,298- 1	23,228- 7
Misc. Offerings for Missions	1,997- 2	515- 3	196- 3	1,683-13
TOTALS	Rs. 129,839-12	154,186- 4	141,172-11	167,898-14

GRAND TOTAL offerings for four years 1952-1955 equal Rs. 5,93,097-9

Previous Quadrennium:	1948	1949	1950	1951
Sabbath School Offerings Rs.	71,478- 9	81,241- 2	92,880- 1	105,394- 1
Week of Sacrifice	15,379- 2	18,150-15	19,309- 1	19,622- 9
Misc. Offerings for Missions	1,220- 2	3,102-13	2,966-15	701-10
TOTALS	Rs. 88,077-13	102,494-14	115,156- 1	125,718- 4

GRAND TOTAL offerings for four years 1948-1951 equal Rs. 4,31,447-0
Increase over previous period equals Rs. 161,650-9 or 37.5%
Increase in 1955 over 1948 equals Rs. 79,821-1 or 90.6%

. . . . It should be noted however, in the above figures, that the Sabbath School offerings show the largest and most consistent increase and the Sabbath School total for 1955 is almost exactly 100% or double that of 1948—just eight years previous. We commend the leadership of our Sabbath School Department and our thousands of Sabbath School members for these liberal gifts. They have placed their treasure in heaven.

TITHE RECEIPTS

The keystone of God's financial plan for His church is the Tithing principle. In all ages God has fulfilled His promise to rebuke the devourer and pour out heavenly blessings on those who are faithful in this responsibility. On the other hand we find the cause of God has suffered very definitely whenever this plan has been disregarded. . . . So to-day, we bring to your attention a few points of interest from the annual tithe summaries, representing tithe funds that have come into the Lord's treasury here in Southern Asia.

TITHE REPORT SUMMARY

Receipts:

	1951	1952	1953	1954	1955
From Workers	120,769- 2	131,020-12	138,644- 0	149,133- 0	158,343- 4
From Lay members	162,554-12	176,420- 2	183,614- 0	181,611-10	201,027- 6
Special Tithe	9,270- 2	10,760-12	18,927- 5	25,136- 8	51,377-14
TOTALS	292,594- 0	318,201-10	341,185- 5	355,881- 2	410,748- 8

Totals by Quadrenniums

1948—1951

1948	Rs. 279,153- 7
1949	240,906- 5
1950	285,122- 7
1951	292,594- 0

10,97,776- 3

1952—1955

1952	Rs. 318,201-10
1953	341,185- 5
1954	355,881- 2
1955	410,748- 2

14,26,016- 9

Increase over previous period: Rs. 3,28,240-6 or 30%

We are unable to give the percentages as between the totals of

workers' and lay members' tithe for both quadrenniums as the records are not complete for the first few years, however the following comparisons will be of interest as between the years 1951 and 1955.

	1951	1955	Increase	
Workers' Tithe	120,769- 2	158,343- 4	37,574- 2	31%
Lay members' Tithe	162,554-12	201,027- 6	38,472-10	23.7%
Special Tithe	9,270- 2	51,377-14	42,107-12	454%
TOTALS	292,594- 0	410,748- 8	118,154- 8	40%

While the overall increase of 40% looks good we should point out that the workers' tithe increase of 31% would reflect increases in number of workers and salary increases while the lay members' tithe only increased by 23.7%—considerably less than the general average and during this same period the membership (lay members only) in the field actually increased by the following:

1955	14,860	Lay members
1951	9,748	"

Difference 5,112 or 52.4% increase in lay-membership.

We thank the Lord for this good

increase in lay-membership, but we regret the fact that the tithe receipts have not increased correspondingly. A further look at a few per capita figures will make the point even clearer.

Tithe Per Capita

	Per Year	1951	1952	1953	1954	1955
Workers:	Rs.	90- 8	98- 5	102- 9	99- 9	118- 6
Lay members:		17- 3	16- 6	15- 6	13-11	13- 5
Total Average:		16- 5	26- 4	25-10	24- 1	25- 4

Notice that workers' tithe per capita shows an almost unbroken increase over the five years, while our lay members' per capita indicates a steady decrease each year from Rs. 17-3 in 1951 to Rs. 13-5 in 1955. . . . This trend cannot be explained on any reasonable basis and must be correctly accepted as a

challenge for more careful instruction to our believers and more diligent promotion of this important responsibility under God. . . . Is it not high time that we make a new determination to correct this trend? . . .

UNENTERED TERRITORIES—NEW WORK PLAN

As the message moves forward throughout the cities and villages of Southern Asia we have a growing conviction that every nook and corner of unentered territory must hear this message soon in fulfilment of the Divine commission. God has opened doors of opportunity which demand that we enter without delay. Like the apostles in the early church we have tried to scatter our workers everywhere preaching the Word. In trying to reach out to new areas with our limited funds we gave study to this need and adopted the new work-new budgets plan in December 1953. Basically, this plan provides new budgets for added workers only if new cities or villages are entered on a definite basis. This is not merely on the basis of an evangelistic effort, though that may also be planned, but funds are granted on a recurring basis only if the work is developed and continued. We have tried this plan now for two years and have been able to provide 53 new budgets to the various fields. This means the message has reached out into about this same number of new areas. . . .

This is but a faint glimpse into

the real record of Treasure invested in eternal values. The souls redeemed in the kingdom alone can measure the worth of this investment and only then shall we see the ultimate results achieved. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . But with the precious blood

of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18, 19.

May God help each one of us to

properly evaluate material blessings in the light of the cross and cheerfully whole-heartedly support His Cause until the final victory is won.

1958

Saturday evening to witness the climax to the week-end services. nineteen young men and women took their places on the platform as the service began. President R. E. Rice was the speaker of the hour and in the course of his speech he challenged the Class of '56 to go forward "With Hearts Aglow to Herald the Dawn." "Remember," he continued, "you must expect no greater reward than your Lord and Master, who at the end of His work was beaten, spat upon, and made to bear a heavy cross."

SEVENTH-DAY ADVENTIST CHURCH BOMBAY STATE SECTION

President: A. R. Appel

Secretary-Treasurer: C. N. John

Office Address: 16 Club Road, Byculla, Bombay

GRADUATION SERVICES AT SPICER MEMORIAL COLLEGE

MARCH 2-3, 1956

"To Herald the Dawn with Hearts Aglow" was the aim and motto of the Spicer Memorial College Graduating Class of 1956.

Dr. D. W. Smith gave a stirring message at the Consecration service on Friday evening, March 2. Speaking on the Class Motto—"With Hearts Aglow" he challenged the class with these words: "God depends upon us to reveal the character of Christ to others. To do this we must have Christ in our hearts. Go forth," he said, "into the harvest field with 'Hearts Aglow'—hearts filled with love and burning with zeal for the salvation of your fellowmen."

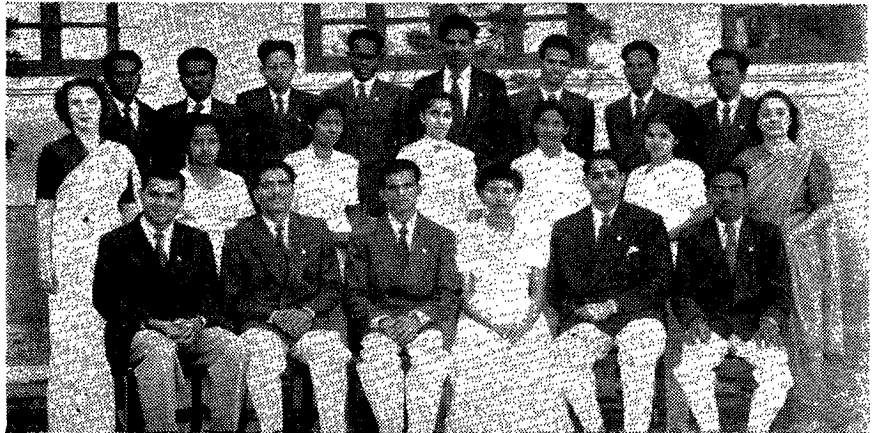
Class pastor R. Shires responded to the challenge by saying: "In Jesus' name we are going to move forward."

The high day of the Graduation week-end was March 3. Cutting short his tour of Northeast India, Elder R. R. Figuhr, President of the General Conference delivered the Baccalaureate address on Sabbath morning. He spoke on the Class Aim "To Herald the Dawn" and said: "I feel confident that the young people of this graduating class are going forward with a heaven-inspired message, determining to spend and be spent in the service of God. I am glad," he continued, "that the graduates have arrived at a conclusion. . . . It is a wonderful moment when a person discovers why he is here." Speaking of the example of Jesus, Elder Figuhr said there was no question in the mind of the Master as to why He was here. Jesus said: "For this end was I born, and for this cause came I into the world." Concluding his inspiring address Pastor Figuhr said: "It is not important that we know everything—

but it is important to know the important things."

The college auditorium was crowded with faculty members, parents, visitors and students on

In his opening remarks President Rice stated that he was sorry Spicer Missionary College was producing only 24* graduates this year. They hoped to have double that number in the future.



CLASS OF 1956

Standing, first row:

C. Obediah John, Business Administration; K. S. Solomon; Cyril Thomas, Theology; Peter Mundu, Bible Instructor; Ch. Paulson Williams, Secondary Education; N. S. Bhasker Rao, Bible Instructor; Victor Daniel, Business Administration; Christudas C. Nathaniel, Business Administration.

Standing, second row:

Eldine A. Frederick (pianist); Mangasha Abayenish, Elementary Teacher; Pyari Kandulna, Secondary Education; Sharlet S. Khandagale, Elementary Teacher; Zinat Fazal Masih, Elementary Teacher; Mariamma Thomas, Elementary Teacher; Mrs. R. E. Rice (sponsor).

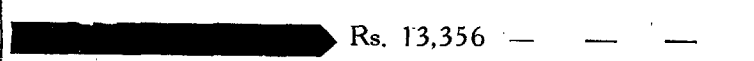


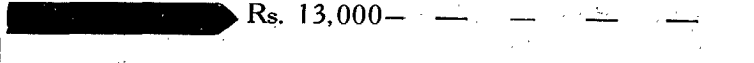




Seated:

Reginald N. Shires (class pastor), Theology, English; C. J. Gorde (secretary), Business Administration; William H. Egan (president), English, Secondary Education; Angelina Mango (vice-president), English, Secondary Education; Nathaniel Victor Reddy (treasurer), Bible Instructor; Johnson Christian (salutorian), Secondary Education.

* Five students graduated in absentia.



U P L I F T

UNION	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%	GOAL	Percentage
BOMBAY STATE											Rs. 26,000	51%
BURMA											30,000	—
CEYLON											15,000	70%
NORTHEAST											34,000	38%
NORTHWEST INDIA											30,000	93%
SOUTH INDIA											45,000	118%
WEST PAKISTAN											30,000	197%
DIVISION TOTAL											210,000	85%

THE FINISHED WORK

(Continued from p. 11.)

righteousness. That kind of living, the submitted life, brings peace.

You know dear fellow-workers, in our preaching and in our teaching we must exalt the Lord more than we have. We haven't done it as a people, we have been remiss in our writings, in our teachings, in our preaching. We have emphasized obedience—that is necessary, but we have emphasized obedience as the prime objective in the Christian life. It isn't. It's a result. We are saved through Christ. His offering alone is accepted in heaven. It is sufficient to atone for our wrong doings and it will enable us to stand before the Lord spotless. There was the man in the parable you remember, invited to the supper. He came without a wedding garment. Why? Was it too costly? It didn't cost anything. It was free. Why didn't he have it on? Maybe he had bought a new suit, a new dress and wanted to show it off. Maybe there was something that he had perfected himself and wanted to display it. And so he came without a wedding garment. It is the same spirit that the enemy would place in our hearts, rather than have us go

about clothed in the righteousness of Christ with humility in a submitted life, the enemy of all would have us exalt self, have us go around sensitive, easily offended, or perhaps criticising, finding fault with others. All of that is foreign, all of that is a sign that we have not taken on the robe of Christ's righteousness. And so we must teach the righteousness of Christ and the uselessness of any human effort as far as bringing salvation of the individual is concerned.

How thankful we can be for the truth. I tell you it is a wonderful system of truth and Christ is the centre of it. But our failure has been not to exalt the Lord of the truth as we should have. Failed to recognize that the work of salvation, as far as the Lord is concerned, is a finished work. Now we must make the choice whether we will accept the finished work of the Lord on our behalf or not.

I am glad for the additional illumination that comes to us through the writings of the Spirit of prophecy. Where would we be in our age of confusion, in our age of perplexity in meeting problems if we didn't have this additional light. But let's not take that position, let's not leave the

impression that our faith is founded upon the writings of Sister White whom we recognize as a prophet. It is founded upon the Word of God; that is the foundation. Other foundation can no man lay, and Sister White exalts that Word. And the writings of the Spirit of prophecy are additional, they help us to understand what is in the Word of God. And it is so good to know when a question comes up about the doctrines that the Spirit of prophecy has spoken upon it.

May the Lord help us to be Christians indeed. The apostles were first called Christians in Antioch. What was the reason? Just one reason. They talked of Him, they sang of Him. He was the centre of all. And so the pagans around there said the best name we can give to these men is Christians. The people saw that they magnified Christ, they exalted Christ, they made Him supreme, they recognized His finished work for them and they proclaimed such a gospel. May the Lord help us to be Christians indeed with our faith founded upon the Word of God and our hope in the great offering of Himself that the Saviour made when He came here to save those that are lost.—This is my prayer.



Excerpts from the speech given by the Governor of Bombay, Shri Harekrushna Mahtab, at the B. J. Medical College hall in Poona on March 11, 1956.

Dear distinguished guests, sisters and brothers, I am really thankful to the organizers of this Conference who have invited me to be present and to be in the midst of you

I need not speak much upon the necessity of the spiritual improvement of humanity now, especially at the present stage, but I would like to draw your attention to one aspect, to one tendency which is now noticeable in almost every part of the world, that is the demand of society upon the individual. As the speaker rightly said, the individual, so long as he remains an individual, has got of necessity to be moral and to elevate himself spiritually and to realize God also in living out his life time. . . .

Today the tendency of the present age is that society must have the final word. That being so the conditions of the individual become a little complicated. Why has it happened so? I think it is on account of the scientific development which has taken place recently. . . .

When the scientists reached the zenith of development then the problem arose as to how to control the process which had been let loose by Science. It had to be controlled by some means, but how was it to be controlled? You will be interested to know that those who otherwise do not believe in spiritual exercises or spiritual processes have now begun to see that it is only the spiritual forces that can control the atom bomb and nothing else. . . .

Recently during the Bombay riots, when I convened a peace conference of leading citizens to take measures for restoring harmony and peace in the city, the first resolution which was passed was to ask all the religious heads to organize prayer on a particular day and at a particular hour so that that would clear the atmosphere to some extent and I was really surprised how everybody's mind went towards prayer. When a situation is hopeless one has to rely on some power which one has not seen, which one has not known, but still, which one believes in. So that is the position today.

Although the outer science may be different the inner core of every religion is the same; and that, I think, is the message of sympathy and love, which Christ preached, which Buddha preached, and which every religion preached for years, and it is that message of sympathy and love that has to be renewed now with determination and with greater force. Unless that message of sympathy and love reaches every corner of the world there is no peace for the world. However we may talk of disarmament, however we may talk of mutual understanding and prohibition, the fact is that unless we cultivate countrywide, race-wide. . . unless we extend and spread that message of sympathy and love every section wide, there will be no likelihood of success of any artificial programme of disarmament or peace. Today we are at the cross-

roads of the ages. Which way will the world go? . . .

I am very glad that you have met here to discuss this very matter and I am glad also that I could be present on this occasion. I thank the organizers for having invited me. So I wish you all success and I wish success to that message which was preached here ages ago and which is still unrealized by many of us. Thank you very much.

BURMA UNION MISSION

President: C. B. Guild
Secretary: R. Myape
Treasurer: Pein Gyi
Office Address: 68 U Wisara,
Road, Rangoon

BAPTISM AT MANDALAY

P. A. PARKER

FOUR baptismal candidates, dressed in appropriate robes, waded out into a cool stream at the foot of the hills at Mandalay and were buried in baptism by the writer on Sabbath afternoon, February 25. Two of these candidates were from Maymyo and had come down the hill for the occasion. Brother F. A. Gerling had prepared these two precious souls for baptism. The other two were from Mandalay, the first fruits of the effort recently completed there. Witnessing this, the first baptismal service ever held in Mandalay by our church, were others who are studying this truth. They were not quite ready to take this important step but some have indicated their desire to be in the next baptism.

Altogether nine families are studying this truth regularly twice a week. The Bible studies are made more interesting by the use of the film strips and U Hla Pe interprets the studies into Burmese. Pastor Myat Po has been loaned to Mandalay for a few weeks to help with these studies. There are others wanting Bible studies and we have promised to grant their request as soon as we have a vacancy in our well-filled programme.

Our growing Sabbath school meets at present in the home of U Hla Pe. Plans are now under consideration for a church building to be erected this year. We are hoping and praying for a good harvest of souls here in Mandalay.

ORDINATION SERVICE HELD AT THE QUADRENNIAL COUNCIL ON MARCH 17, 1956

An ordination service was held on the second Sabbath of the Council and five brethren were ordained. Elder C. L. Torrey General Conference Treasurer, in his sermon stressed the privileges and responsibilities involved in fulfilling the duties of this sacred calling to the Gospel Ministry.

The candidates for ordination were introduced by the heads of the respective fields as follows: O. O. Mattison, Division president, presented R. E. Rice, president of Spicer Memorial College and L. J. Larson, Editor-in-chief of the Oriental Watchman Publishing House. A. R. Appel, Bombay State Section president, introduced Gerald J. Christo, principal of Lasalgaon High School and R. W. Shorter, Education and Missionary Volunteer secretary for the Bombay State Section and acting Division Missionary Volunteer secre-

(Continued on p. 16.)

Southern Asia Tidings

Official Organ of the
SOUTHERN ASIA DIVISION
of the General Conference
of Seventh-day Adventists

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Miscellany

- PASTOR and Mrs. E. R. Reynolds and family left Karachi on March 26 for furlough.
- MR. and Mrs. D. T. Hawley and Casandra June arrived in Karachi on March 22. Brother Hawley will carry on the work as chaplain of the hospital and pastor of the church.
- PASTOR and Mrs. H. C. Alexander, Bruce, and Everett will spend a few months at the hospital in Karachi before they leave for their furlough. Mrs. Alexander will give much needed help in the nursing supervision and Pastor Alexander will be able to develop the maintenance department.
- MR. and Mrs. A. G. Johnson, Donald Alf, Verneta Joan, and Jerry Lee landed in Bombay on April 1. They will be settling in Poona to fill the vacancy in the Treasury Department when F. L. Fuller and family go on furlough.
- ON April 5 Mr. and Mrs. E. A. Streeter, Jennifer and Yvonne Jeannette will arrive in Bombay. After a short stop at Poona they will proceed to Falakata School in the Northeast Union where Brother Streeter will have charge of the school after L. N. Hare and family leave on furlough.
- Miss Alice Franks and Mr. and Mrs. R. H. Davidson plan to travel through the Middle East and Europe

ORDINATION SERVICE

(Continued from p. 15.)

tary. Andrew H. Farthing, evangelist from Secunderabad was presented to the assembly by E. L. Sorensen, president of the South India Union.

Elder R. R. Figuhr, General Conference President, offered the ordination prayer and D. S. Johnson, Southern Asia Division secretary charged the new ministers to labour faithfully and untiringly as they fulfil their calling to be co-workers with God in the salvation of mankind. J. F. Ashlock, Division Ministerial Association secretary extended the candidates a cordial welcome into fellowship in the Gospel Ministry.

together as they leave Karachi about April 4 on furlough.

● As the Council Session closed on March 17, we had to say goodbye to the many workers leaving for their various fields. All received a blessing from the meetings and appreciated the opportunity of being together to receive the counsel of Elders Figuhr and Torrey, and of working together in council on the problems of the field. We wish them Godspeed as they return to their work, and may the Lord use each one to share with the other workers and members the blessings poured out during the Council Session.

● PASTOR W. L. Barclay left Poona on March 30 for the States where he will join his family who had to leave earlier. We wish Brother Barclay much of God's blessing and trust he will be able to return to Southern Asia again and carry on his good work.—D. S. J.



Giffard Memorial Hospital will offer Laboratory Training this year. The course begins July 1, 1956 and extends to August 31, 1957.

Applicants must have passed 10th standard or Matriculation or S.S.L.C.

There is no stipend. The student must pay his own board (about Rs. 35 per month).

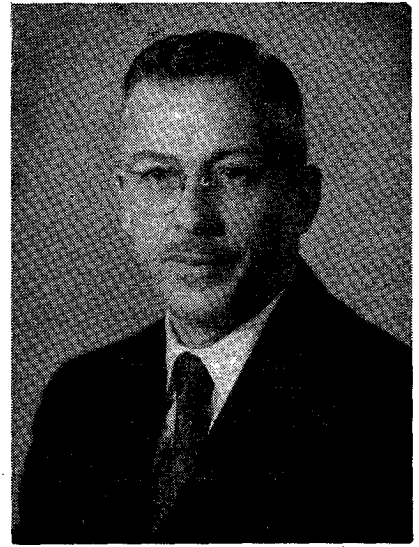
Registration fee	Rs. 10
Breakeage fee	15
Textbook	45
Examination fee	10

Application forms may be secured by sending Money Order of Re. 1 to Director of Laboratory, Giffard Memorial Hospital, Nuzvid, Kistna District, South India.

John B. Oliver.



MEET OUR WORKERS



PASTOR LEONARD E. ALLEN began his denominational work as an accountant and served at the Oakwood Junior College, Huntsville, Alabama, U. S. A. from 1920-1923.

He arrived in India in December of 1923 and after a period of language study took up work as principal of the Hapur school in the Meerut District where he continued until 1928. During the years 1928 to 1942 most of his time was spent in village and city evangelistic work in Unnao District, Kanpur, and in what is now Gujranwala District of West Pakistan. For a short time in 1943 he was principal of the school at Chuharkana, but due to the sickness of his daughter Elsie, left for the United States, where he completed his college work.

Brother Allen returned to India as secretary-treasurer of the Northeast India Union in 1947, but after about six months' service there he was called to return to the Northwestern India Union as secretary-treasurer and he served in this capacity for two years. In 1952 he was appointed field and V. O. P. secretary for the Union which task he did until his furlough in 1953. On returning to India from furlough he acted as pastor of the Bombay church for about six months then he moved to Delhi where he is at the present time secretary-treasurer of the Northwestern India Union.



Truth is a hardy plant and, when once firmly rooted, it covers the ground so well that error can scarce find root.—*Tit-Bits.*

* * *

It takes clouds to make a beautiful sunset, and even the most soul-trying experiences of life have their part in weaving the tapestry of our time.—*Anna Verona Dorris.*