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# Voice of Prophecy Meetings in the Northeast

A. E. RAWSON

*Voice of Prophecy Director, Southern Asia Division*

**O**UR church members and friends will rejoice at the news of the successful meetings held in the Assam and Manipur State areas during the month of April.

The writer, accompanied by Pastor B. Nowrangi, held seven meetings in all and every meeting was well attended. In fact, the total attendance at these meetings was 6,000, and I am happy to tell you that 1,500 new students were enrolled in the Bible School.

The first two meetings ever to be held in the Manipur State were conducted at Ukhrul and Imphal. Pastor D. J. Donesky and his co-workers made the necessary arrangements for these meetings.

The meeting at Ukhrul, forty-five miles from Imphal, was held in a natural amphitheatre on a hillside and a very large crowd was in attendance. It was a wonderful sight to see almost all the people in Ukhrul attend this open air rally. We had a good meeting and the Voice of Prophecy received good promotion.

The second meeting held at Imphal was also well attended. In fact, the

hall was filled to capacity and many were standing outside. This was the writer's first visit to Manipur State and the work there seems to be growing. Brother Donesky and his co-workers are consecrated to the cause of God and through their efforts many are joining the Remnant Church. We trust there will be a fine harvest of souls in this area.

Our next three meetings were held in the Brahmaputra valley of Assam. They were held in Gauhati, Nowgong and Jorhat. The weather here was extremely hot, but in spite of it every hall was filled to capacity.

Pastor H. T. Burr and Brother Nongtdu met us at the airport and assisted in making the meetings a real success. Pastor Burr has been looking forward to holding rallies in this part of Assam for he was anxious to develop the work in the Brahmaputra valley.

The people showed an unbelievable keenness to hear the message and they were genuinely interested in all that they saw and heard. The attendance at these meetings surpassed all expectations. The seed has been sown

in the Brahmaputra valley and it will bear fruit in the future.

The next two meetings were held in West Bengal—one at Siliguri and the other at Kalimpong. Pastor A. Maberly and Brother Patras Mundu were with us during these two rallies.

The school auditorium at Siliguri was over-crowded and several hundred people stood outside listening through the windows and open door.

The uncomfortable weather we had been experiencing up to now gave way to the delightfully cool climate of Kalimpong where the next meeting took place. In spite of its being Easter Week with its many attractions, the town hall was filled to capacity and many were obliged to stand. We had a very fine class of people at Kalimpong who appreciated the message very much.

The writer and Brother Nowrangi spent about four days in Kalimpong including the Sabbath.

Brother Maberly's mobile unit is being used every day and it seems that six clinics are conducted each

week in six different places. Hundreds are being treated. Before each clinic starts, a sermonette on the love of God is given by the workers.

The writer took the Sabbath service at Kalimpong. About forty people were in attendance. There is no church building here and the people meet in a room set aside for worship in Brother Maberly's home. There is a definite need for a church in this place and we trust that some day in the near future the people of Kalimpong will have their own church building.

Throughout this trip the writer was well pleased with the keen interest shown by the people in the meetings. In spite of crowded halls people were orderly and the meetings were conducted smoothly and without any disturbance.

### NORTHEAST INDIA UNION

*President:* W. F. Storz

*Secretary-Treasurer:* B. J. Williams

*Office Address:* Karmatar P. O., Santal Parganas, E. Rly.

### TONEA CHURCH ORGANIZED

W. F. STORZ

**T**ONEA, a small village deep in the Munda field, was not easy to get to but it was going to be a big day so no difficulties could stop us. Pastor R. N. Dass, secretary of the East India Section, Pastor Joseph Tiru, the Munda Circle leader, and I took the bus that went nearest our destination. However, due to unexpected delays we did not arrive at the bus destination until dark. Then we had to decide whether we wanted to stay in this strange place for the night or walk six miles to Baripada where a few of our members lived. Even though we had started at 3:30 a.m. and had already walked eight miles that morning to catch our bus we decided to press on this last six miles also to be with our people. It was nearly 10 p.m. when we arrived because much of the trail was very stony and winding. All were ready for sleep when we unrolled our bedding on our brother's verandah that night.

Next morning we continued our trip and covered the remaining seven

The excellent attendance at these meetings was ample evidence that the people of the Northeast India Union are reaching out for something they do not have. Thousands, if not millions, are thirsting for more of the living waters of life.

We also met a number of Voice of Prophecy graduates. Everywhere people seemed to be ready to accept us and were really glad to have us in their midst. We were also glad to make new friends, and we feel that the time spent in this area was well worth while.

May the Lord abundantly bless this fruitful field and may we have the privilege of leading many more to the foot of the Cross.

We ask our readers to remember the work of the Northeast India Union in their prayers.

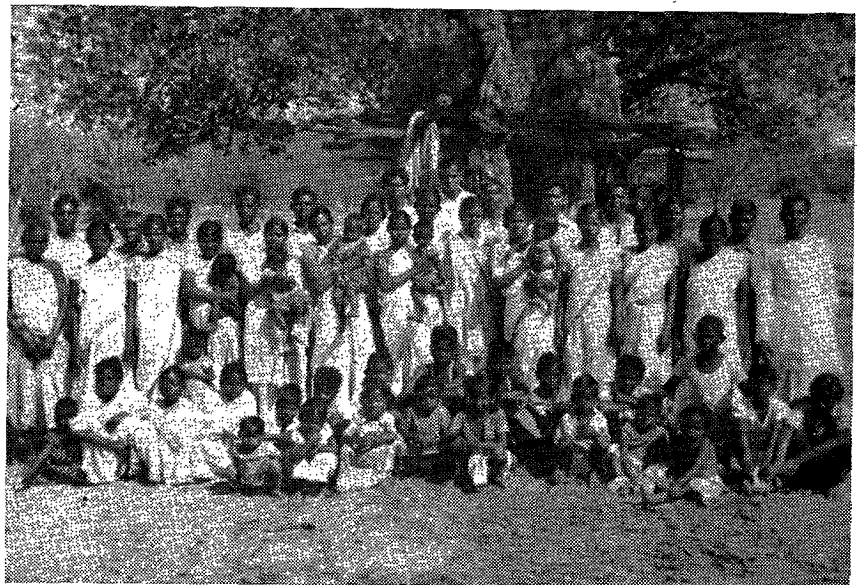
had gathered for the great occasion—the organization of their church. Though they were meeting in only a temporary shed they could look forward to their own church because a local zamindar had presented them with 4.16 acres of land. Already they had started building their own school but the new church had not yet been started because they were expecting some mission aid for the church building and no aid from the mission was forthcoming until all land registration papers were in hand. However, they were expecting these as soon as they could raise the money among themselves for the registration fees.

The service of the morning was greatly enjoyed by all. The church was organized with twenty-six charter members. Church officers were elected and plans were laid for a good Home Missionary and Dorcas programme. We wish these members God's blessing in their new organization.

The thirteen miles' walk back to the bus was pleasant in memory of a good work accomplished. Also we could look with satisfaction to the time when we would no longer walk to Tonea because we passed the camp of the surveyors who were surveying a route for a railway that would pass through Tonea.

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No man can make good during working hours who does wrong after working hours.—*Selected.*



Members of the newly organized church at Tonea

## WEEK OF PRAYER AT RANCHI HOSPITAL AND ASSAM TRAINING SCHOOL

H. H. MATTISON

**I**T WAS my privilege to spend the month of April in the Northeast India Union where I conducted two weeks of prayer—one at our Ranchi Hospital, and the other at our Assam Training School. Returning to the Northeast India Union is to me like returning home, having worked there for the first fifteen years of my mission service in India. Ranchi especially seems like home as our first five and a half years of active service, after language study, was at the Northeast India Union Training School, located at the present hospital site.

The Week of Prayer at the Ranchi Hospital was held from April 5 to 13. Dr Buxton had secured from me the theme of study for the Week of Prayer, and the little hospital chapel was tastefully decorated to best contribute to the theme, "The More Excellent Way," or a study of first Corinthians thirteen. Early in the week it was felt best to alter the nature of the evening meetings to suit the group attending as more than half of the congregation were relatives of patients who were non-Christians. Therefore, the evening meetings were directed toward this group, and the studies given were on the fundamentals of salvation. The attendance at the evening meetings was good throughout the week. I was happy to have as my translator Brother Prabu Dan Kujur, a son of Pastor P. D. Kujur, so well known in the Chota Nagpur field. Prabu Dan graduated from Spicer Memorial College this year and is now entering his work in the Bihar field. God was with us in these evening meetings.

The morning worship periods were principally for the hospital staff, and in these we studied the theme chosen for the week. I felt the theme timely for the hospital because I saw so many evidences of the principles we were studying being practised in

the hospital. Truly love is the key note of the service rendered in this institution. Prayer bands followed the morning meetings. A spirit of earnestness seemed to prevail in the prayer bands. The hospital staff were in earnest to perfect in their lives these practical Christian principles. They felt they had an opportune field in which to demonstrate the graces Paul so clearly enjoins in his wonderful chapter on love.

At the conclusion of the week's meetings on Friday night, opportunity was given for the hospital family to renew their consecration to God. The response was gratifying.

During the week, meetings were also held with the Church School children. This school is being conducted by Mr. Samuel Lakra who is also chaplain of the hospital, and Miss Pyari Kandulna. Their enrolment stands above thirty. The time spent with these children was most enjoyable.

The Ranchi Hospital is a humble institution, but here they are dem-

onstrating in a remarkable way the old "mouse trap" adage. Someone has said that if a man goes into the heart of the densest jungle and builds a mouse trap better than anyone else has done that people will beat a path to his door. There are other medical institutions in Ranchi, both government and mission, which are larger and better equipped than ours and the treatment is as cheap or cheaper than ours. Yet, many people pass by these larger institutions and come to our little hospital which is located some distance out of the city. Why? Because there the treatment is better. Treatment administered in love and backed by prayer is better. As one member of the hospital staff expressed it, "people pass by the other institutions and come here because they know that every act performed in this hospital for the sick is preceded by prayer."

The spirit among the workers in the Ranchi Hospital is good. The atmosphere is definitely Christian. This speaks well for the leadership of the institution. Doctors Buxton and their staff are very busy, but never too rushed to sympathize with the suffering ones who come to them; they are often weary, but never discouraged. As I left the hospital I offered a prayer of thanksgiving for such an institution.

A. T. S. WEEK OF PRAYER

From the plateau of Chota Nagpur to the greater heights of the Assam

## WORLD MEMBERSHIP

World membership of the Seventh-day Adventist church totalled 1,018,341 on September 30, 1956. Our membership here in Southern Asia was 16,748 on the same date.

How thrilling to receive the word that membership in the Southern African Division numbered 143,651. Here are fulfilled the words found in Isaiah 60:4. "Lift up thine eyes round about, and see: all they gather themselves together, they come to thee. . . ."

In the Inter-American Division

there are more than 110,841 baptized believers, in the Far Eastern Division 83,701, and in stubborn, difficult Southern Europe we now have 89,752. Truly this represents what Sister White saw when she referred to a "firmament of chosen ones."

"Here are they that keep the commandments of God, and the faith of Jesus." There are 295,889 in the North American Division and 722,452 in the other great Divisions of the world field. You and I are a part of the Remnant Church. Are we keeping in step? —D. S. Johnson.

hills brought me to my next appointment. Here I was practically a stranger, and especially at Jowai. Our Assam Training School is located on the wind-and-rain-swept rolling hills of Assam at an elevation of approximately 5,000 feet, about forty miles from Shillong. They have plenty of space, there being approximately 400 acres belonging to the school.

The Week of Prayer here was held from April 19 to 27. Before I left Spicer Memorial College, Brother Erickson had written to me to the effect that the language barrier was one of the chief problems. He stated that speaking through several translators would be a challenge to me. Little did I realize what he meant until I had tried it. We used four, and another two more would have helped certain groups. Some of the translators were most inexperienced, and I soon discovered that I would have to reduce my speech to the lowest form of basic English, and my theology to basic theology. Such an experience is good for any man, however.

Our theme for the week was "Getting Ready and Staying Ready for the Coming of Jesus." Our special music for the week was furnished by the various language groups—Khasis, Garos, Lushais, Nagas, and some of the lesser tribes such as Kukis and Thankhuls. They are real music lovers and good singers, especially when singing their songs in their own language. Music constitutes a very important part of their worship. They knew most of the songs in the *Church Hymnal*, and a large variety of English choruses, but they excel in their own music. Their music is written in the "sol fa" system or the diatonic scale. They can read and sing this music in a very commendable way.

Many times during the week I was made to wonder whether or not the messages were getting across to the students. I am persuaded, however, that the Holy Spirit is a better translator than man. This was demonstrated at the consecration service held Friday evening. The testimony meeting was a lively one. Every minute was utilized as one student after another arose to bear his testimony. They spoke of faith, hope, courage, and above all, a love for this message. When a call was made especially for those who wanted to accept Christ

as their personal Saviour and join the baptismal class, the response was so large, I feared they did not understand the call. The next day when the baptismal class was organized I found more in the class than had indicated by standing the night before. Of a student body of approximately 120, sixty-seven joined the class. A large number of these are non-Adventists. Approximately forty per cent of the students are non-Adventist. They are not a careless, indifferent group, however. They are sincere Christians and have a deep desire to know what we believe.

That which impressed me most was the large number of students who have suffered and are suffering for the truth's sake. Maybe, this is the

secret of their love for the message. As I viewed the large baptismal class and thought of the type of students in the class I thought, "Surely our schools are evangelizing agencies." I know of no school in this Division field which has exerted a wider influence in the spread of this message than the Assam Training School. Brother and Sister Erickson are doing good work. Their faithful deans, Miss Broderson and Brother Poddar are carrying heavy responsibilities. So many of the staff members are Spicer Memorial College students that I indeed felt at home among them. As I left the school campus in the early morning hours I thought, "A light that is set on a hill cannot be hid."

### WESTERN INDIA UNION

*President:* A. R. Appel  
*Secretary-Treasurer:* C. N. John  
*Office Address:* 16 Club Road, Byculla, Bombay

### SOUTH MARATHI ANNUAL MEETINGS

O. W. LANGE

**T**HE attractive, well arranged pandal standing ready as the believers gathered for the South Marathi Section Annual Meeting, at the Hatkanagale school near Kolhapur, gave advance assurance of the good experience we were to have together.

Pastor S. B. Gaikwad, Section leader and brother Sharad Pandit, acting principal of the school during the school vacation, had a carefully planned programme to insure smooth-running meetings. A pleasant arrangement for housing delegates and workers in the administration and other school buildings had been worked out. Food arrangements could not have been better.

The daily programme provided for an early morning devotional service before breakfast; Bible studies and special meetings were held for men, women, and children during the forenoon; Bible studies and singspiration filled the afternoon and a sermon followed in the evening.

Special meetings for men conducted by Brother M. S. Prasada Rao

and for women and children by Mrs. V. P. Muthiah and Mrs. A. R. Appel were packed with lessons on simple home Christianity. A real blessing will come to every home where the instructions given are carried out.

As the meetings progressed it seemed that we were indeed sitting at the Master's feet while the various speakers led us to consider fundamental teachings given by the Saviour to His people for these days. The studies were so spiritual and so practical that every one received a blessing.

Pastors M. D. Moses, S. B. Gaikwad, V. P. Muthiah and A. R. Appel presented timely spiritual messages. Guest speakers from the Division office were Brother M. S. Prasada Rao and Pastors R. W. Shorter and the writer. There was a deep spiritual tone throughout the meetings. Pastor Moses' singspiration period was one of the high points of the meetings. Pastor Appel, with his trumpet, brought us out early to every song service.

The same spirit carried over into Sabbath morning when the company joined in fasting and prayer for fellow believers who were suffering persecution in Colombia.

Before the morning service little groups of believers were led to seek a deeper spiritual experience and a closer walk with God as they bowed together in their various rooms for prayer. Truly we enjoyed the presence of the Lord that Sabbath morning.

Sabbath school at an annual meeting is always a big event. It was an especially high day at Hatkanagale. It was the Thirteenth Sabbath and there were interesting items of Marathi music and special songs by the children. The believers in the South Marathi Section were "willing-hearted." When the time came to receive the offering there was an unusual eagerness to give for the advancement of God's work. The offering received was more than double that given the year before.

The same whole-hearted consecration was witnessed during the morning service. Before joining in a special season of prayer for the work and the believers in Colombia, the entire company responded to the appeal for full surrender—to place their all on the altar of the Lord. When the opportunity was given to make an offering for the church building fund there was a willing response as the believers and workers placed their gifts upon the altar. The offering amounted to more than five times that of the previous year. In addition to the offering a good amount of tithe was received.

Since this was my first visit to the Southern Marathi Annual Meetings in twenty years my heart was warmed to see the progress and development in workers and laymen. How I wished that some of the early workers such as Elders George Enoch, George Pettit, S. O. Martin, and W. H. McHenry might have been present. They would have rejoiced to see the strong and devoted indigenous leadership now in the field and the development that has taken place in the work in this area.

As Pastor Appel, president of the Union, and his corps of workers and laymen enter upon a new year of service for the Master I feel sure they will be richly blessed. Many souls are in the valley of decision in the South Marathi Section of Western India. I am sure the believers throughout the Division will be happy to join in

## I THANK THEE, LORD

I thank Thee, Lord, for mine unanswered prayers,  
Unanswered save Thy quiet, kindly "Nay,"  
Yet it seemed hard among my heavy cares  
That bitter day.

I wanted joy; but Thou didst know for me  
That sorrow was the gift I needed most,  
And in its mystic depth I learned to see  
The Holy Ghost.

I wanted health; but Thou didst bid me sound  
The secret treasures of pain,  
And in the moans and groans my heart oft found  
Thy Christ again.

I wanted wealth: 'twas not the better part,  
There is a wealth with poverty oft given,  
And thou didst teach me of the gold of heart,  
Best gift of heaven.

I thank Thee, Lord, for these unanswered prayers,  
And for Thy word, the quiet, kindly "Nay."  
'Twas Thy withholding lightened all my cares  
That blessed day.

—Author Unknown.

praying for God's blessing upon this work.

## GUJERAT DISTRICT NEWS

ERIC P. WOLFE

**T**HE first Gujerat District Meeting for many years was held in the Surat church on the Mission Hospital compound from March 21-23. We were privileged to have in attendance Pastor D. S. Johnson from the Division accompanied by Brother and Sister M. S. Prasada Rao. Also from Bombay came Pastor and Mrs. A. R. Appel and the two boys. The fellowship and ministry of these brethren and sisters was much appreciated as the meetings progressed. Attendances were good considering the varied responsibilities of the church members here. As this was a kind of inaugural session we were very pleased because it set the pace for good things to come in this area which is so large and yet so untouched by our message.

### EVANGELISTIC EFFORT

We are happy to pass on some of the high points of our evangelistic programme here in Surat.

The effort, born in turmoil, has

been brought to a successful conclusion so far as the preaching is concerned, with a final night attendance of nearly 550. The true results—known only to God—may be seen in part by us in the folk with whom we are now studying.

The nearness of the protecting hand of God was brought very close to us here as in the beginning of this programme we seriously considered closing the meetings because of violent opposition directed from many quarters. However, we rejoice that we did not give in to the temptation to do so. Throughout the series on both Wednesday and Sunday nights the attendances have been excellent and the same people have returned night after night to hear the challenge of our message to the world.

We made extensive use of "Black Light" arranging the displays in the vernacular so that we could synchronise the translation, so ably handled by hospital worker, Brother Arlic, with the board. This system made it possible for a clearer presentation. However, in order to test the audience response we presented some lectures without any teaching aids at all and the attention was rapt. It was very pleasing to note the attentiveness of the people throughout. The congrega-

(Continued on p. 14.)

# CHRIST OUR RIGHTEOUSNESS

(Part 3)

A. G. DANIELS

PREPARATORY MESSAGES

Condensed and adapted by

DR. N. A. BUXTON

**T**HE developments and experiences connected with the coming of the message of Righteousness by Faith, in 1888, bear striking similarity to the experiences which came to the people of God in olden times. It is well to give most careful consideration to the message of the Spirit of prophecy just preceding the Minneapolis General Conference of 1888.

"The testimonies of the Spirit of prophecy which were received during the year 1887 gave warning of danger. They named again and again a specific evil. . . . Throughout the entire year this specific danger was kept before ministers and people by messages which appeared in the *Review and Herald*. . . ."

"On and on throughout the entire year messages continued to come telling us that, 'There is too much formality in the church.'—*Review and Herald*, Feb. 15, 1887."

"It was precisely this perilous deception of formality against which the Spirit of prophecy gave repeated warning in 1887; and it was to save us from its full results that the message of Righteousness by Faith was sent to us."

"But not alone came the warning against the substitution of theories, forms, activities and the machinery of organization. With these warnings, came the direct, powerful, positive messages telling us exactly what should be done to save us from the situation into which we were drifting. . . ."

"A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. . . ."—*Review and Herald*, March 22, 1887.

"What a solemn message"! . . .

What hope is held before the church if she will but sincerely heed it! . . .

"As the year closed, a message came pointing clearly and positively to the only remedy for the evils so earnestly and repeatedly set before us during the entire year. That remedy, we are told, is union with Christ Jesus the Lord.

"When this union is formed our sins are laid upon Christ, His righteousness is imputed to us. He was made sin for us, that we might be made the righteousness of God in Him." . . .—*Review and Herald*, December 13, 1887.

"This message takes us into the very heart of the gospel—union with Christ. . . . In this lies our security. This was our great need in 1887, and to lead us into the experience the Lord sent the message of Righteousness by Faith.

## AN ALARMING CONDITION

"As we passed into the year 1888," "there came the startling message that must have been designed of the Lord to lead His people to sense their peril and step quickly into the way of security:

"The solemn question should come home to every member of our churches, How are we standing before God, as the professed followers of Jesus Christ? . . . The facts concerning the real condition of the professed people of God speak more loudly than their profession and make it evident that some power has cut the cable that anchored them to the Eternal Rock, and that they are drifting away to sea, without chart or compass."—*Review and Herald*, July 24, 1888.

"... What situation could be more alarming than this? What more con-

vincing reason could be given to show the need of turning with all the heart to Him who alone is able to hold us fast?"

## THE SIMPLE REMEDY

"Next came the message" in the *Review and Herald*, August 28, 1888, "telling just what was necessary in order to repair the cable that the enemy had cut, and thus bring us back to safe anchorage." It referred to Revelation 3:20 and the "simple directions," to "open the door and say, 'Come in, dear Lord.'"

"Just a few weeks before the General Conference assembled at Minneapolis, the Lord sent" a "message as an impressive climax to all the instructions that had come on this one great theme month after month for nearly two years." In it was said:

"... The burden of our message should be the mission and life of Jesus Christ." In the most impressive language it furnished a comprehensive outline of this sublime theme—*The Mission and Life of Christ*, as an encouragement to preachers not to preach their "old sermons" as these "set discourses" might "not be appropriate to meet the wants of the people."—*Review and Herald*, Sept. 11, 1888.

"At this distance it does seem as if all these direct, clear-cut, solemn messages should have made a more profound impression upon the minds of all the ministers. It would seem that they would have been fully prepared to listen to and drink in the timely, inspiring message of revival, reformation, and recovery that was presented with such clearness and in such sincere earnestness by the messenger whom the Lord raised up to deliver the message. *The appropriation of the perfect righteousness of Christ by deceived, sinful hearts was the remedy that the Lord sent.* It was just what was needed. Who can tell what would have come to the church and the cause of God if that message of Righteousness by Faith had been fully and wholeheartedly received by all at that time? And who can estimate the loss that has been sustained by the failure of many to receive that message? Eternity alone will reveal the whole truth regarding this matter." (Italics supplied.)

(To be continued)

**SOUTH INDIA UNION***President: E. L. Sorensen**Secretary: I. K. Moses**Treasurer: S. John**Office Address: 9 Cunningham Road, Bangalore***REGIONAL MEETINGS IN THE SOUTH TAMIL FIELD**

I. KANACARAYAN MOSES

**P**RAKASAPURAM church, our first Seventh-day Adventist church in South India, was filled to capacity on the evening of March 4, the first day of the Regional meetings in this section. For a number of weeks we had been thinking of this type of meetings in our various language areas where our church members from the neighbouring churches could come together for a season of spiritual refreshment.

Accordingly the officers of the South Tamil field had made arrangements with the churches at Athinathapuram, Gurugatoor, Valliammaipuram, Palamcottah, Tuticorin, Palaniappapuram and Kovilpatti to hold these meetings in Prakasapuram. A very interesting programme was arranged and everything moved like clockwork. The meetings brought much spiritual benefit to every one who attended. Pastor A. E. Rawson was with us throughout the session and was indeed a help in the spiritual exercises. On Sabbath, the last day of the meetings, a baptismal service was conducted by the pastor of the Prakasapuram church, William Muller Isaac, and a fine group of young people were added to our church at that time.

The members who attended the Regional meetings consisted of lively lay preachers who made use of every moment of the meetings to acquire spiritual edification. Early in the morning before the sun arose these members would gather into bands and unite in song and prayer. It was thrilling to see such fervour among our members. Most of the church leaders who are workers in the surrounding churches were also present with their wives. They came to the meetings at their own expense. In order to help such ones the local mission organized the food pro-

gramme in a way that made it easy for every one to pay his expenses. Quite a few walked to the meetings, among them was Conductor Vedamuthu, a strong member of the Palaniappapuram church and also president of the Palaniappapuram Panchayat Board. This seventy-five year old brother demonstrated his interest and devotion by walking a distance of ten miles to the meetings.

Preceding the Regional meetings, the Local Budget Committees of the North and South Tamil sections met.

This enabled all the committee members to be present for the Regional meetings which followed. EVANGELISM was the keynote of our meetings. The Union president, Pastor E. L. Sorensen, spoke fervently about making 1957 unsurpassed in our field as far as evangelism was concerned.

The South Tamil section is the first field nearing self support as it brings in tithe equal to half the amount of the appropriation allotted every year. Our Union treasurer is made happy at such encouraging strides being made in this field. The Prakasapuram church continues to maintain the reputation of its faithful members who have always shown this zeal in supporting the cause by tithes and offerings as well as by their spiritual fervour and devotion. A

**GOOD SABBATH SCHOOLS ARE BECOMING BETTER**

**W**E HAVE heard good reports about the Sabbath schools in the Lushai Hills. Some of the Lushai students at Spicer Memorial College have told us that over a thousand persons, scattered throughout their country, are keeping the Sabbath.

Sabbath schools are playing an important part in giving the message in new territories in all parts of the field. Good Sabbath schools are training teachers and leaders and they are producing good results.

You will enjoy a few notes clipped from a letter recently written from Aijal:

"We are certainly enjoying the Sabbath School Officers' Reading Course books this year. Every Sabbath after church we have a class and there are nine people in it. Some of them do not know English but the lessons are translated into Lushai and they take notes on the lessons.

"We think the idea of a training class is splendid.

"We appreciate the colour books [for children] which are soon to be provided."

Wherever they are used the training course lessons are helping to improve the Sabbath schools in the Division.

Are you using this excellent help to improve your Sabbath school? If Sabbath school training classes are not being conducted in your church, get one started with the beginning of the fourth quarter.

Unfortunately, one Union has been unable to import its full quota of reading course books. A few sets are thereby still available at the special rate of Rs. 6/- per set including the answer sheets. Please order through your Union Sabbath school secretary.

Through Sabbath schools and branch Sabbath schools you may present the message and win souls.

—O. W. LANGE.



glance at the tithe report shows this church has subscribed to more than one half of the entire local section's tithe. Is not this an indication that this field will eventually become fully self-supporting?

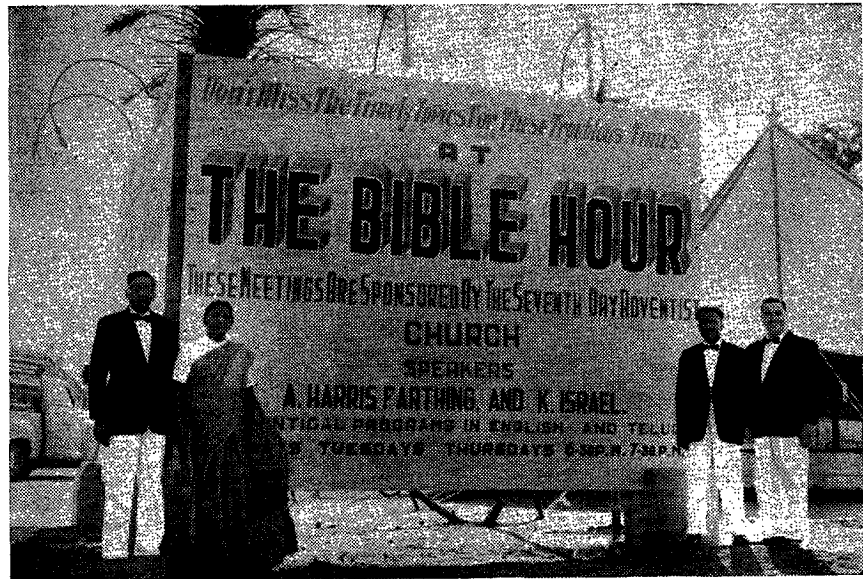
We believe the idea of Regional meetings will become contagious and soon we will have larger meetings on the same self-supporting basis in many other fields. These meetings are conducive to a healthy relationship between churches and members bringing fellowship and harmony into the thinking of our people and resulting in the progress of our work. We ought to keep at it and make these meetings real instruments for aggressive evangelism.

## GUNTUR GATHERS TO HEAR THE GOSPEL

A. H. FARTHING

**WE OPENED** our campaign on April 14, 1957 with an unusually large crowd, variously estimated by members of the team at over 1,000. We are not able to estimate accurately because on several occasions we lost count, but the tent was packed. Our opening topic was, "Why God Will Not Permit World Destruction by the Hydrogen Bomb," and what was most encouraging, the crowd stayed right through both sermons.

It is not our practice now to have a translated address, as the idea is lost between the time the English sentence is spoken and the vernacular translation is completed. Neither do we have two separate meetings on the same night because there is too much confusion between the two sessions. Nor do we have English and vernacular meetings on different nights as the attendance at one or the other meeting tends to deteriorate. Our plan for the last year or so, with certain modifications as circumstances demand, is to have an English song service with an English opening hymn or special music, then follows a translated prayer and announcements and the offering. All literature is either distributed before or at the close of the meetings as the audience come in or go out. The English sermon comes next and is followed immediately by a period of vernacu-



Pastors A. H. Farthing and K. Israel with Dr. and Mrs. P. Samuel.

lar singing or specials and then the vernacular sermon, hymn, and prayer. In this way we are able to get the whole programme into one and a half hours—not more than two hours at the most. Neither sermon takes more than thirty or thirty-five minutes and perfect timing is of paramount importance in all departments.

At Guntur we added a new feature to the programme by having a baptism on the first night. True, it was only small, consisting of four persons, but it preached a bigger sermon than ever we could preach on the question of baptism by immersion. Now we always have a baptistry built inside the tent beneath the platform. It costs a little but pays off tremendously in public witnessing and advertising.

We are happy that we can now report a stabilization in attendance with an average of about 600 on all nights, Sundays and weekdays. At the beginning of the series we were dismayed by the intelligence that the "Greatest Circus on Earth" was to set up business within two or three hundred yards of our meetings, but we need not have worried as it proved a means of free advertisement for us. Not only did many folk mistake our meetings for the circus, but the thousands of people who flocked along the Main Road, could not fail to see our large posters 12ft. x 9ft. in English and Telugu, displayed outside the tent.

In our present effort we are unfortunate in having only two other regular workers: Pastor K. Israel, the local pastor, who is leading out in the vernacular part of the service, and Brother Leonard Clemonds, recently graduated from Spicer Memorial College, whose varied talents are a large contributing factor to the success of the meetings. However, by dint of intensive selection, we have formed a powerful team from among our lay members, which is comparable with any we have had anywhere. Among these are our veteran lay workers, Dr. and Mrs. P. Samuel, who have rendered such valuable service to the Mission for many years.

Even at this early date we believe God has a special blessing in store and solicit your prayers that some good may be accomplished in opening up this great city to the message.

## NEWS FROM THE NORTH TELUGU SECTION

I. SUBUSHANAM

**T**HE first three weeks of March were of great spiritual blessing to the churches in our field. Regional meetings were conducted in four central churches in which over 1,000 church members who attended were greatly blessed in a fellowship of spiritual feasting. These meetings were conducted from Thursday even-



ing to Sabbath evening closing with a consecration service.

We were fortunate to have Elder D. S. Johnson from the Division attend the meeting at Sreerangapatnam. His message on faithful tithing and the dedication of the church will long be remembered. The Union officers, Pastors Sorensen and Moses and Brother S. John, gave a strong lead in these meetings. The special messages of Pastor S. Thomas were greatly appreciated.

While on our way to Chederlapadu we were detained by a storm at Nandigama. Over three hundred members were eagerly awaiting us when we arrived there by the primitive missionary travel method of Bandies slowly journeying eight miles in four hours' time. We had good meetings with these believers and they wished us to stay there for two more days. At Pothureddypalli, the Nuzvid Hospital staff have given a health programme and every one attending has been greatly benefited. At this time the Union officers had to leave us. We were fortunate to have within the Andhra area Pastor A. W. Farthing who was preparing for his effort at Guntur. He helped us with his thrilling messages at Peggellapadu.

A well organized colporteur institute was conducted at the Section headquarters, Vijayawada, from March 19 to 23 by Elder J. W. Nixon, the Division Publishing secretary. He was assisted by Brethren J. A. Soule, D. Raju and Pastor R. S. P. Rao. Five regular colporteurs and fifteen new recruits were in attendance. With the regular colporteurs and seventeen student-colporteurs and two special helpers in the field this summer the Andhra Book Depot is expecting great things in "Higher Sales for Heaven in 1957."

At the time of the budget session strong plans were laid for greater evangelism. Every worker is in this evangelistic programme either helping in a city effort or conducting his own village effort. Lay help is to be used wherever possible.

Pastor B. S. Moses, the Voice of Prophecy secretary for the Local Section, started his effort in Ellore on March 27 assisted by Brethren K. J. Moses, a first year ministerial intern, and Y. Samuel. The attendance and interest is increasing.

Our dreams for Kakinada were fulfilled when Pastor S. Thomas came this summer with his "Voice of Prophecy Bible Lectures" to this place. He started his effort on April 7 with over 300 people packed in a 200 capacity hall. Brethren G. A. Anandam, I. Joseph, P. Prabhudas and sister A. Manoharamma are assisting in this effort. Kakinada is one of our new centres and we hope to raise up a church in this important seaport town.

Pastor J. I. Crawford, the Union Educational secretary, associated with Mr. and Mrs. J. Parobek and R. E. Stahlnecker, conducted an Elementary Teachers' Institute at Narsapur for the Telugu fields. Over twenty teachers were in attendance. This Institute will greatly strengthen the educational programme in the Telugu Sections.

### PALANIAPPAPURAM DISPENSARY CHANGES HANDS

V. BENJAMIN

**A**MIDST the palmyra groves lies the village called Palaniappapuram in which we have a fine day school headed by Mr. and Mrs. V. Joseph and a dispensary run by Dr. J. V. Henry of Satankulam. These institutions have exerted a good influence for the cause of the Advent Message in this section.

On April 9, 1957 Pastor E. L. Sorensen accompanied by Pastor D. David visited Palaniappapuram to officiate in the handing-over ceremony of Palaniappapuram Dispensary work to Brother Victor David.

It was 11:30 a.m. when the meeting began. In presiding over the meeting the local Panchayat Board president, Mr. S. P. Vadamuthu welcomed Pastor E. L. Sorensen, Pastor D. David, Pastor W. Muller Isaac, the people of the village and others who came from far-off places. As Brother Sorensen was introduced to the audience he described the large-scale medical and educational work that is carried on by Seventh-day Adventists throughout South India. The people listened earnestly as he further explained that we as Seventh-day Adventists follow the Divine plan in educating the youth of India and in healing the sick. At the



### SIMPLY BELIEVE

C. RUTH BROWN

Simply believe, though the way be dark  
And you seem to walk alone.  
His promises can never fail;  
He wants you for His own.

Simply believe His words are true,  
And give up all your sin,  
Then you will find you can believe  
That He will help you win.

Simply believe He'll give you power  
To show the Saviour's love,  
To watch temptations in your thoughts,  
To daily look above.

Simply believe His Word to you  
And read it every day,  
Ever trusting, watching, loving,  
Learning how to pray.

close he handed over the Palaniappapuram Dispensary work to Brother Victor David, son of the late Dr. K. C. David.

Earlier Pastor D. David gave a brief history of the medical work at Palaniappapuram and on behalf of the South Tamil Section he expressed his appreciation to Dr. J. V. Henry for the efficient medical service he had given during the past five years.

We certainly believe that the dispensary work at Palaniappapuram under the care of Brother Victor David will develop into a strong medical centre and be a means of finishing the work of God on earth.

### NUZVID GRADUATES SEVENTEEN NURSES

NORMA D'SENA

**O**VER 300 people filled the new Seventh-day Adventist auditorium at Nuzvid to witness a group of seventeen Adventist-trained nurses receive their diplomas from Dr. J. B. Oliver, Medical Director of Giffard Memorial Hospital.

On Friday, April 19, a short but impressive Consecration service was held. Mr. J. Parobek, principal of the Kottarakara High School, was the speaker for the evening. His talk was based on the class aim, "Sailing with Jesus." "Launch out, young friends," said he, "and as you go, use the Guidebook that Jesus, the Chief Navigator, has left for you. In it you will find the instruction that will help you to steer clear of the hidden rocks of sin and temptation, the storms of

pride and prejudice." The class of '57 responded with a pledge of consecration, and two members of the class, Silwanti Hembrom and Marriama Kurien, sang that beautiful duet, "His Guiding Touch." Pastor R. T. Colthurst, veteran missionary, offered the consecration prayer.

At the Baccalaureate service, friends, co-workers, and relatives sat quietly and watched while the Class of '57 marched up the aisle to the strains of "God of our Fathers." The Nuzvid English choir presented a special version of "Rest in the Lord," which consisted of four solo parts sung by Helen Hsuen, Dr. S. D. N. Moses, P. D. Matthews, and Norma D'Sena with the choir humming in the background and the whole choir singing the last chorus. The principal of the Lasalgaon High School, Mr. Robinson Koilpillai, spoke at the Sabbath morning service. Mr. Koilpillai, who recognised many of the members of the graduation class as his former students, spoke on the class motto, "Out of the Harbour into the Deep." "As you sail along," said Mr. Koilpillai, "remember to keep in your hearts the prayer, 'Jesus Saviour, Pilot Me.'" At the close of the sermon, Miss E. M. Stoneburner, S. Amirdharaj, John Devaraj, and Norma D'Sena sang, "The harbour lights of Heaven."

Saturday night was class night. In three scenes the class of '57 enacted the life of Florence Nightingale. Sister Janobi Murray, class sponsor, directed the play. The scenes were interspersed with a variety of items. Chellamma Thomas, Padma Wessel, Samson Luikham, and P. D. Matthews sang in a mixed quartette. Class memories were recalled by T. Joseph. Mercy Fernando predicted the class's future. Valedictorian V. Zochami said in her speech: "The time has come to say goodbye, but we promise you that wherever we go, we will do our best to keep up the good reputation of Giffard Memorial Hospital."

Sunday night brought the graduation exercises to a climax. In white uniforms for the first time, the new graduates, took their places on the stage. A special Telugu song was sung by I. D. Devadas with a musical background by three boys of the Nuzvid family. Dr. Rodger Barnes,



## "HOW SHALL I COPY HIM I LOVE?"

H. M. TIPPETT

**S**TRANGE and varied have been the ways that men have tried to please God. Fantastic pageants and rituals have been organized in His honour. Some choose an eccentric garb to distinguish their religious affiliation. Ascetic withdrawals from the world, like that of Simeon Stylites atop his lofty pillar, have captured the imagination of thousands who have dedicated themselves to a hermit or monastic life of poverty and silence. Every means of self-punishment for sin have been pursued to gain Heaven's favour.

All these futile ways of seeking identification with God and His purposes must surely stir the pity of Him who declares, "I desire steadfast love and not sacrifice, the knowledge of God, rather than burnt offerings." (R. S. V.) The life of Jesus was a demonstration of that steadfast love He enjoins on His followers. There was nothing bizarre in His programme, nothing sensational in His

procedures, nothing ostentatious in His practices that would give men excuse for substituting external qualifications for that pure devotion He delights to find in His followers.

How it must pain the heart of the Eternal to see men losing their identity with Him over questions of orthodoxy and theological conformity, over creeds and definitions of heresy, instead of accepting that fellowship with Christ which sanctifies the heart and makes one's words and actions witness to Him who is the way, the truth, and the life.

Our best identification with Jesus, then, is not a distinguishing mode of apparel, but to be "clothed with humility"; not an austere withdrawal from men, but to "abstain from fleshly lusts"; not a parade of piety, but to "shew forth the praises of Him who hath called you out of darkness into His marvellous light."—*Review and Herald*.



visiting Professor in Uriology at Vellore Christian Medical College, addressed the class. Dr. Barnes urged the new graduates to be true to their calling.

Director of Giffard Memorial Hospital, Dr. John Oliver, presented the diplomas to the class of '57. Said he: "I feel like the father of the bride on occasions like this!" With a simple benediction, Dr. Oliver brought the seventeenth graduation programme of Giffard Memorial School of Nursing, to a close.

Our chief wisdom consists in knowing our follies and faults, that we may correct them.—*Selected*.

There is much in the world to make us afraid. There is much more in our faith to make us unafraid.—*Frederick W. Croop*.

A Bible in hand is worth two on the shelf.—*Unknown*.

## SOUTH TAMIL NEWS-O-GRAPH

D. DAVID

**T**HE newly built church building at Nagercoil was dedicated to the glory of God on April 30, at 7:30 p.m. by Pastor M. E. Kemmerer, our Division treasurer, assisted by Brethren E. L. Sorensen, I. Kanagarayan Moses, and S. John. Workers, church members and friends from Nagercoil and surrounding churches were present. Just at the present time we have twenty-seven church buildings in the South Tamil Section, and this newly dedicated church is our southernmost Seventh-day Adventist church in Southern Asia. Brother A. J. Wessel has done an acceptable job in the supervision of the building work.

\* \* \*

On May 1, we had a meeting of the

South Tamil Section Committee at Prakasapuram when Brethren M. E. Kemmerer and the Union officers were present with us. Their visit to Athinathapuram, Vakkanangundu, Karianandal, Madura and Tanjore was an inspiration to us.

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Having completed a profitable school year, our James Elementary Boarding School at Prakasapuram is planning to open its doors for another school year on June 3. It is gratifying to note that eighty-five per cent of the students had a pass last year.

\* \* \*

A hearty welcome to Brother L. G. Lazarus as he connects with the working force in the South Tamil Section. Brother Lazarus is a recent B. R. E. graduate of Spicer Memorial College. He is now helping Pastor G. Gurubatham in his effort at Dindigal.

\* \* \*

Brother George Thomas who was doing good work at Aruppukottai and Madura during the past two years has recently responded to a call from the Editorial Department of our Publishing House at Poona. We take this opportunity to thank Brother Thomas for his fine work in the South Tamil Section.

\* \* \*

Brother I. R. Thomas who has done excellent work in our Tamil High School at Kudikadu, is going to Australia for industrial training. When he returns we hope he will be instrumental in opening up industries in several of our schools. To fill the vacancy created by Brother Thomas' leaving the country, Brother A. M. Job, who served as the registrar of Spicer Memorial College for the past two years, has been appointed principal of the E. D. Thomas Memorial High School. Mr. J. Manickam who served in our school at Lasalgaon (Western India), has been appointed one of the teachers at Kudikadu. On behalf of the South Tamil Section we extend a hearty welcome to these brethren and their families who have come to serve the Lord in Tamil Nad once again.

\* \* \*

At the conclusion of Pastor G. A. Yesudian's effort five souls were

baptized at Chettikurichi. As a result of Brother S. Vedanayagam's effort at Rajaputhukudy another five souls were baptized. At the conclusion of Brother G. Vedamony's effort at Kuppaturai two souls were added to

the church. More souls in these villages manifest an interest. By the end of April forty-four souls had been baptized in the South Tamil Section. Our baptismal goal for the second quarter is sixty.



## LOOKING FOR TROUBLE ?

R. J. SCHNEIDER

"THIS day has been a total loss!" declared a teen-age girl on arriving home from school one day. Then with a visible effort to control her emotions, she began to fill in the details.

First, there'd been uncalled-for rudeness by someone who undertook to correct her for a fault of which she was unaware—"The most humiliating experience of my life!" Also, her grades in several tests had been disappointing—"All the other kids understand that subject; the teacher never explains anything!"

Another desperate clutch at her self-control, and she recounted the last straw of the day—a school official had unfeelingly, in words chosen more for their quick results than for their tact, cut short an innocent moment of relaxation.

It took the combined and loyal efforts of both Father and Mother to re-establish Miss Teen's self-respect. But shortly she was her usual sunny self again—except that she had made a few important resolutions how in the future she might avoid the pitfalls of the day just past.

The re-assurances given Miss Teen by her parents boiled down to the question, "Did you expect to travel the road of life and not be hurt?" No matter how we sugar-coat the pill, the fact is that some periods in everyone's experience seem a total loss. Life is rarely "one grand sweet song" for more than a few bars at a time. Aspiration, conflict, resolution, seem to comprise the pattern of living for all save those who are content to drift with the tide.

No matter how willing or capable parents, teachers, or friends may be to help teen-agers through the conflicts they meet—and yes, sometimes create—the very fact that they encounter obstacles is evidence they have set their feet on the path of maturity. Once they recognize this, not even the teen-agers themselves would wish to turn back or have the road smoothed ahead of them.

"The loved young feet may press on smoothed vicarious road," and, as their well-wishers, we must "veil our eyes, dark with concern while we wait for them to learn."

Although it is foolish to look for trouble, it is grown-up to expect a certain amount of it, and not to be unduly disconcerted when it comes. Troubles arising because of someone else's miss-steps are often borne with courage, but those resulting from our own errors in judgment seem most crushing. These, when the darkness of self-reproach has begun to lift, are many times seen to be the chastening of a loving and wise Father. "Whom the Lord loveth He chasteneth." Heb. 12:6.—*Review and Herald*.

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It is better to desire the things we have than to have the things we desire.—*Henry Van Dyke*.

To acquire wealth is difficult, to preserve it more difficult, but to spend it wisely most difficult of all.—*E. P. Day*.

I never spoke that word "farewell," but with an utterance faint and broken; a heart-sick yearning for the time when it should never be spoken.—*Caroline Bowles*.

# Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Lesson 11, June 15, 1957

## CALVARY

**C**ONJECTURE surrounds both the name and location of Calvary. The name Golgotha is rendered Calvaria (skull) in Latin. Some traditions make this to refer to the burial of Adam's bones there, others to bones left in a burial ground, et cetera, but all are unsatisfactory. It probably was a skull-shaped mound. The location, tourists and tradition notwithstanding, is not known, but it is certain that it was "without the gate" (Heb. 13:12), though "nigh to the city." John 19:20.

Crucifixion was adopted by the Romans and others from the Phoenicians, and used as a lingering, torturing death for slaves and low-class criminals who were not Romans. The condemned was first scourged, then made to carry the cross, or the cross-beam, to the place of execution. Sometimes the legs of the sufferers were broken with a hammer.

### THE KING CRUCIFIED

Several types of cross were used, but in the case of Jesus it no doubt had a protruding upright, to which was affixed the title: "JESUS OF NAZARETH THE KING OF THE JEWS" (John 19:19), written in three languages. Pilate thus unconsciously fulfilled the words: "Say among the heathen, The Lord reigns." Ps. 96:10, Septuagint. It has been truly said that Pilate's words "King of the Jews" were a "prophetic mockery."

The hosts of evil could not conceive of anything kingly about that cross. While a prisoner, bound before Pilate, Jesus was conscious of His kingship (John 18:37). At the cross, Pilate, a representative world ruler, derisively acknowledged it, and not many days hence the heavenly hosts cried exultantly at the ascension: "Who is this King of glory?" in reference to Christ. (See *The Desire*

*of Ages* [1940] p. 833 [Miss. ed., p. 823]). And all men will yet acknowledge Him as "KING OF KINGS AND LORD OF LORDS." Rev. 19:16.

Many in the motley crowd at Calvary were just morbid onlookers, sharing the sentiments that the poet has assigned to the Roman executioners:

"Three crosses stood on Calvary  
Stark against the sky.  
Roman soldiers laughed to see  
Three ways a man may die."

—Leila A. Rotherburger.

The crowd wagged their heads at what looked like three criminals on those crosses, and a special mockery was levelled at the central figure: "If Thou be the Son of God, come down from the cross." Matt. 27:39, 40. (Compare Ps. 69:20 on the reproaches that broke His heart). If He had complied, they would have cringed at His feet in terror; but the atonement for sin could not thus be made, and He "died like a God," as many have admitted, with a prayer for His enemies that "embraced the world."—*Ibid.*, p. 745 (p. 736). Only the Saviour of the world could die such a unique atoning death.

One of the two brigands railed on him: "If Thou be the Christ save Thyself and us." Luke 23:39. That is the selfish obsession of a godless world—*save thyself!* The kingly voice from the cross proclaims, "*I gave Myself for thee!*" "He that taketh not his cross, and followeth after Me, is not worthy of Me. . . . And he that loseth his life for My sake shall find it." Matt. 10:38, 39. But the railing malefactor put himself beyond the power of truth, and died in his sins. That is the death of those who defy God.

The third man stopped his railing

(Matt. 27:44), for "he had seen and heard Jesus" before this day, and on that rugged cross conviction smote his heart again that this was the Christ. His prayer, gasping but penitent: "Lord, remember me when Thou comest into Thy kingdom" (Luke 23:42), brought the "one gleam of comfort" to Jesus in His agony on the cross (*Ibid.*, p. 749 [p. 739]), and it brought to the man that very day the promise of eternal life.

The religious leaders, always followed by the unthinking crowd, held the erroneous view that temporal adversity is the result of God's disfavour: "He trusted in God; let Him deliver Him now, if He will *save* Him" (see Matt. 27:39-43). Do we share that error and its counterpart, namely, that temporal prosperity is always proof of divine favour? See a good note in *The SDA Bible Commentary*, on Matthew 27:43.

The first three Gospels agree on the facts and times of the crucifixion. The nailing to the cross took place at the third hour (9:00 a.m., Mark 15:25); the darkness lasted from the sixth till the ninth hour (12 to 3:00 p.m., Matt. 27:45; Luke 23:44). All this was Jewish reckoning, but according to John 19:14 the final condemnation took place "about the sixth hour," which was the Roman or modern mode of reckoning from midnight till noon.

The "darkness over the whole earth" (Luke 23:44, R.S.V., margin) is often made to mean the withdrawal of God at the time the price of man's iniquity fell on Jesus. Actually, "in that thick [midday] darkness God's presence was hidden. . . . God and His holy angels were beside the cross. The Father was with His Son."—*The Desire of Ages*, pp. 753, 754 (p. 44). But God's presence and "the last human agony of His Son" were veiled from unbelieving hearts. The silence of death and a nameless terror descended upon Calvary, and even when the sun finally shone forth the cross was still in darkness, which had also settled over Jerusalem and Judæa. (*Ibid.*, p. 755 [p. 745] ).

### SEPARATION FROM GOD

When Jesus was born the star and the angels appeared as harbingers of light and life; as He died there was

darkness, an earthquake, and terror, typical of His last struggle against the powers of darkness. "[Christ] felt in His soul the awful separation that sin makes between God and man. This wrung from His lips the anguished cry, 'My God, My God, why hast Thou forsaken Me?'"—*Steps to Christ*, (Pocket ed.), p. 13.

John 19:30 records the cry: "It is finished," and Jesus died as the terrified priest dropped the knife from his nerveless fingers as he was about to offer the lamb in the Temple. The inner veil was torn from top to

bottom. Judaism as heretofore known came to an end. "Type has met antitype in the death of God's Son. The great sacrifice has been made. The way into the holiest is laid open."—*The Desire of Ages*, p. 757 (p. 747).

Henceforth sinful man was to look for forgiveness and salvation, not to a human priest ministering in an earthly temple, but to the complete and final atonement made on Calvary's cross and ministered in heaven by Jesus, the Mediator of a new and better covenant.—*Review and Herald*.

death, by the supernatural gloom, and the earthquake. That night they were conscience-stricken. The tide was turning already. At Pentecost many of these erstwhile mockers became Christians ( See *Ibid.*, p. 770 [p. 758]).

The disciples could not have prevented burial in a cemetery for accursed criminals, but Joseph of Arimathæa and Nicodemus, wealthy and honoured members of the Sanhedrin, obtained permission to bury the Lord in Joseph's new tomb (John 19:38). "Gently and reverently they removed with their own hands the body of Jesus from the cross."—*Ibid.*, p. 774 (p. 763).

## Sabbath School Lesson Help

For Lesson 12, June 22, 1957

### THE BURIAL AND RESURRECTION OF JESUS

THREE requests of the Jews to Pilate concerning the crucified Jesus are of interest. In John 19:21 the chief priests requested: "Write not, The King of the Jews; but that He said, I am King of the Jews." They feared that scorn might descend on the Messianic title "King of the Jews," yet these very men saw nothing wrong in saying, "We have no king but Cæsar." "Thus by choosing a heathen ruler, the Jewish nation had withdrawn from the theocracy. They had rejected God as their King."—*The Desire of Ages* (1940), pp. 737, 738 (Miss. ed., p. 728).

In John 19:31 "the Jews" (i.e., their rulers) asked that the victims' legs be broken to expedite death. The rulers were concerned about the niceties of their law, which said that if a guilty criminal was hanged, "his body shall not remain all night upon the tree . . . (for he that is hanged is accursed of God;) that thy land be not defiled." Deut. 21:23. In this case many Jews had come to Jerusalem to be purified (John 11:55); also this night was the beginning of both the Sabbath and the first great day of the Passover (Mark 15:42; Luke 23:54).

The third request is recorded only in Matthew 27:62-66, and occurred on the Sabbath (compare "the next day . . ." with Luke 23:54, 56). They had heard Him say, "After three days I will rise again" (Matt. 12:40; 16:

21; John 2:19), and they requested a guard at the tomb—just in case someone might endeavour to steal His body.

The legs of the malefactors were broken, but Jesus had already expired, so not a bone of the antitypical Lamb of God was broken. (Compare Num. 9:12; Ps. 34:19, 20).

Again "one of the soldiers" became an unwitting instrument of providence when he pierced Christ's side with a spear, "and forthwith came there out blood and water." John 19:34. Zechariah had written: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced." Chap. 12:10.

The old covenant began with the sprinkling of blood, and water, and hyssop. The new was inaugurated with the outpouring of the heart and blood of the Lord Jesus, who, after "Having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for Him." Heb. 9:28, R.S.V.

The testimony of the centurion at the cross was: "Truly this was the Son of God." Others apparently said the same (Matt. 27:54). The crowd that went out with mocking laughter was hushed to silence on the return home by the manner of Christ's

### THE HIGH POINT OF CHRISTIAN HOPE

Although the death of Jesus had touched men and caused many to think that day, if Christ had not come forth from the tomb there would have been no Christianity as we know it. And every precaution was taken to prevent the resurrection. The heavy round stone sealed the tomb (Matt. 27:62-66), the guard was set, and the disciples spent the saddest Sabbath of their lives.

The fourth Gospel opens with the testimony of that great man, John the Baptist, that Jesus was "the Lamb of God, which taketh away the sin of the world." John 1:29. Toward its close another great man, John the apostle, stood by the cross and saw the prophecy fulfilled as blood and water poured from that riven side: "And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe." John 19:35.

Jesus died of a broken heart, caused "by the sin of the world,"—*Ibid.*, p. 772 (p. 760). On the doubtful assertion that the blood and water proved a heart rupture, see *The SDA Bible Commentary*, on John 19:34.

There are difficulties in piecing the resurrection records together chronologically, because they were written with different purposes years afterward. See *The SDA Bible Commentary*. Additional Note on Matthew 28. The appearances of Jesus probably were as follows: (1) to certain women leaving the tomb, having seen and heard the angel (Matt. 28:1-10); (2) To Mary Magdalene, who,

(Continued on p. 16.)

## AT REST

**GREGORY**—Matilda Pronk Gregory passed to her well-earned rest on the morning of January 18, 1957, at the approximate age of ninety years.

She had a cheerfulness and faith which was seldom excelled. As we visited her through the years she often expressed her faith in Jesus as her Redeemer by singing lustily from memory the old hymns she loved so well. She has been a faithful member of the Seventh-day Adventist Church and though unable to attend services because of her great age she regularly received communion in her home.

Sister Gregory had been more or less bed-ridden for the past fifteen years, but was tenderly cared for by her daughter, Sister C. Rode.

Left to mourn their loss are five children—three daughters and two sons: Mrs. C. Rode, Mrs. Hindle, Mrs. Gomez, and Messrs. W. O. and Herbert Gregory.

We pay tribute to this faithful mother in Israel and pledge ourselves so to live that we may meet her on the resurrection morning.

—Francis R. Scott.

**JAMES**—C. Daniel James died on March 14, 1957, at the age of sixty-one at Ottery, Madras. The funeral was conducted by Pastor C. John. Albert Victor assisted.

After his baptism in 1948 Brother James served the Lord for four years as a colporteur in Madras. According to Ruby Daniel, his daughter, he accepted the truth after the death of his wife who was a faithful Adventist.

Our Brother believed in Christian education. He sent all his children to our schools. Today, three of his children—D. Devadas, V. O. P., Poona; D. Williams, V. O. P., Bangalore; D. Victor, Karmatar—are in the Lord's work. His other sons, D. George, D. Jacob, and D. Stephen, are at Spicer Memorial College, E. D. Thomas Memorial High School, and James High School, respectively.

—Albert Victor.

**CARMEN**—Mrs. Carmen, who is well known to many of our readers, from her work in the dispensary at Spicer Memorial College, passed away in the Sarojini Naidu Hospital in Agra. Mrs. Carmen was about sixty-three years of age. She had worked as matron of the above hospital for twenty-six years. Through the study of the Voice of Prophecy lessons, she accepted the message, and was baptized in Roorkee in 1955. She spent fifteen months at Spicer Memorial College where her work in the dispensary was much appreciated.

Mrs. Carmen had been ill about a month and was anxious to return to the hospital in Agra for a physical check-up. She arrived in a very critical condition. Mrs. Beatt, the present matron did everything she could to give her the best of care, but the efforts of doctors

and nurses proved of no avail, and she fell asleep in Jesus on Tuesday evening, April 9.

She was laid to rest by the writer in the beautiful cemetery at Agra, to await the call of the Life Giver.

Two sons in England and one sister are left to mourn.

—L. E. Allen.

**MORRIS**—REMBRANDT PEALE MORRIS died at his home in Coalmont, Tennessee, on April 17, 1957, at the age of seventy years.

Just about the time when Brother Morris had planned to enter an agricultural college he was attracted to evangelistic meetings held in Covington by Elder R. A. Harter. He became deeply interested in the Bible truths presented and accepted the Third Angel's message and was baptized. Becoming a Seventh-day Adventist changed our Brother's entire plans for the future. Instead of entering an agricultural college he went on to Takoma Park, Md., where he registered as a student in the Seventh-day Adventist Foreign Mission Seminary. He spent three years there preparing for service in the Lord's vineyard. During his stay at the Seminary he held many cottage meetings and through these studies and his personal testimony there were those who accepted the truth and were baptized.

He was married on May 29, 1912, to Belva Vance and the following year these two consecrated young people answered the call from the Mission Board for foreign service and for the next thirty-six years their home was in India.

Brother Morris ever remained a devoted, consecrated worker. Throughout this long period of mission service he was endeared to the people of India. As a medical missionary he treated scores of patients. His work in dentistry not only brought relief from pain and suffering but was a means whereby great numbers in the villages of India heard the gospel story of Christ and His ministry of healing when on earth. At the time when India and Pakistan were partitioned Brother and Sister Morris were stationed at our Chuharkana school in the Punjab, now a part of West Pakistan. During those dark days he remained dauntless and strong and hundreds looked to him for help and protection.

Elder Morris's health was impaired the last few years in India and when he left the land of his adoption in 1949, it was on a permanent return to the homeland. During this time he enjoyed good health until October 1955 when it was necessary to undergo an operation. He seemed to recuperate well and gained strength until a few months ago when his condition grew worse and he was confined to his bed. He was a patient sufferer, never complaining even though at times pain was severe. He continued to grow weaker and finally

passed to his sleep in Jesus to await the resurrection of the just.

Those who mourn his departure are his wife, five daughters, and two sons. Also twenty-five grandchildren, two sisters, and one brother. And many friends both in the homeland and in India who have known him through the years.

Services were held in the Cumberland Heights Seventh-day Adventist Church. Words of comfort were spoken by R. L. Kimble who was assisted in the service by Elder George Butler, Elder C. E. Weeks, and Elder E. M. Meleen.

—R. L. Kimble.

### Gujarat District Meeting

(Continued from p. 5.)

tion was made up of a very evenly distributed strata of society which was also cause for satisfaction.

Since the main meetings in the city concluded in March we have been following up the programme in the church on Sunday nights. These meetings have not been quite so well attended but those who have come to the church have followed the whole series. Of course the church is a long way from the residential area of the city.

Throughout the effort the music of Brother Emil Fernando and his trumpet has thrilled the crowds. Incidentally we arranged all the songs in Gujarati on the Black Light board. With the lights out in the hall these song cards glowed beautifully and we were able to carry on a live song service throughout the series.

Now comes the harvest and we pray God will touch the hearts of many in this conservative city of the Gujarat.

### BAPTISM

At Dhoraji in far off Saurashtra (old Kathiawar) the first baptism ever to take place in that area was effected. In the fast receding waters of the river that flows by that city we selected a pool at the foot of a bridge pillar. There, with the taxi driver and servant looking on, Colporteur B. J. Martin and I led Dr. Salomy Sahaye into the water. As we stood there and spoke the few words of dedication prior to the baptism I saw the Hindu lady servant attending veil her face as I lowered this courageous sister into the waters of regeneration.

Dr. Sahaye is a Voice of Prophecy student and has for over a long period of time continually supported our work with tithes and offerings.



Her decision to finally accept the message was made possible through the activities of our colporteur in Saurashtra, Brother Martin.

This lady, never having seen a baptism before, manifested some real courage to step forward as she did. As we were driving back across the bridge on our way home after the service she said: "God has blessed this spot for here was held the first baptism and this is the start of our work in Saurashtra." We praise God for this stand and look forward to the inevitable fruits of her faithful witness.

## FROM THE PRESIDENT'S MAIL BAG

- BROTHER B. Nowrangi reports that while Brother A. E. Rawson was visiting the Northeast India Union during the latter part of April and the first part of May, they held seven very successful rallies in the interest of the Voice of Prophecy Schools.
- BROTHER Storz tells us that he and his fellow-workers have conducted eight regional meetings during the past two months.
- GOOD news comes to us of the first fruits of the Bengali Voice of Prophecy course. Through the study of the lessons a Maulvi has accepted the Truth and been baptized.
- AN effort conducted by Brother A. Kisku assisted by N. Murmu in Maldu is showing good results.
- PASTOR A. E. Rawson reports a very successful trip to Ceylon in the interest of our Radio Broadcasts.
- PASTOR Dan Kodan has been conducting an effort in Kot Gari in the Nilgiris with a good attendance.
- BROTHER S. Isaac has been leading out in an effort in Kallapattu.
- Six town efforts and two village efforts are being conducted in the North Tamil field, reports Brother C. Moses, the president. He is leading out in one of them.
- PASTOR N. Y. Chelliah reports crowds up to 700 attending his effort in Gudiyatham.
- THE sisters of the Trichinopoly church recently put on a very interesting programme at the Nalwazhi Clinic and Hospital and a very successful Dorcas sale.

## FAREWELL TO SOUTHERN ASIA

Dear "Tidings" Family:

As we are about to leave the shores of India, we want to express our appreciation for the fine fellowship we have had together during the past thirty-four years. God has been good to us all and we thank Him for it and praise His name.

We are at the end of our sojourn in this great Division, but you must linger on to carry forward the work and to finish the task. We know that God will be with you and the gathering of souls will continue to a successful end. The major portion of our earthly life has been spent in your midst and we have enjoyed your love and Christian fellowship.

In these closing days of earth's history, when the time is short, we pray that workers and lay members throughout the entire Division will join hands and march forward in the great search for souls.

Remember, secret prayer is the secret of spiritual life. "God's messengers must tarry long with Him, if they would have success in their work."—"Gospel Workers," p. 255.

The promise to Jeremiah is a promise to us also. "And the Lord said unto

me, Behold, I have put My words in thy mouth." Jer. 1:9. God will give us, "a mouth and wisdom, which all your adversaries shall not be able to gain-say nor resist." Luke 21:15.

"I spoke a word, and no one heard; I wrote a word, and no one cared, Or seemed to heed; but after a half a score of years

It blossomed in a fragrant deed.

"Preachers and teachers all are we, Sowers of seed unconsciously. Our hearers are beyond our ken, Yet all we give may come again With usury of joy or pain, we never know

To what a little word may grow. See to it then that all your seeds Be such as bring forth noble deeds."

—John Oxenham.

Let me say with David, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." Ps. 19:14.

And so good-bye and God bless you.

Yours lovingly,  
The Skaus.

- BROTHER V. D. Edwards, one of our leading evangelists in South India, is holding a good effort in Coimbatore.

- BROTHER M. D. Samuel, assisted by brethren S. R. Pandian and P. M. Samuel, has been holding an effort in Manipari.

- FIFTEEN efforts are being conducted during the first half of this year in the South Tamil field, reports Pastor D. David, the president. Ten are scheduled to be held the latter part of the year. Their baptism goal is 175 and by hard work they are determined to reach it.

- FROM Ceylon comes the report that Brother Pinghe is conducting an effort in Jaffna

That Brother E. D. Wijesinghe is conducting an effort in Madampe That Pastor Scott is continuing his Sunday night meetings in Nugegoda with good interests and attendance

That Brother D. E. Wijesinghe is having a good attendance in his meetings in Hawadiwala

That Pastor B. D. Jurianz is following through the Matara effort interests

That Pastor Pieris is having good attendance at his Weedagama effort and

## Southern Asia Tidings

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(Continued on p. 16.)



All young people now entering the ninth and tenth standards should be aware of the fact that a new government regulation requires that the class of nurses accepted at Giffard Memorial Hospital for training must have passed either the government S. S. C, Matriculation, Senior Cambridge, or some other recognized equivalent government examination.

In view of this requirement the following Division action was taken which all students interested in the nurses' training course should note:

#### **NURSES' TRAINING PRE-REQUISITE (No. 587)**

Whereas, it is anticipated that students who are accepted into nursing at the Nuzvid School of Nursing in July 1958, must have a government recognized secondary school certificate, it was

**VOTED 1.** That students entering the 10th standard this coming year (1957) who are looking forward to nursing, take steps to secure a recognized high school certificate by taking the 10th standard at Spicer Memorial College Secondary

## **PROSPECTIVE NURSING STUDENTS**

School or by writing a matriculation examination privately through our schools where this is possible.

2. That in future, all students who are looking forward to nurses' training enter one of our schools where a recognized high school certificate can be obtained or enter one of our schools where the student can sit privately for such a certificate.
3. The Educational Department of the Southern Asia Division, in co-operation with the Union Educational secretaries and High School principals, provides the counselling for the young people to assist them in planning to secure a recognized secondary school certificate in a manner in harmony with our denominational principles and most suitable for the student financially.

If any of our young people or parents desire counsel in the light of this requirement and the action we have taken, kindly contact your Union Educational secretary or High School principal.—D.S.J.

fishing in the Sea of Galilee (John 21:1-23); (8) to more than five hundred brethren on a Galilee mountain (Matt. 28:16-20; 1 Cor. 15:6); (9) to James, under circumstances unknown (1 Cor. 15:7); (10) to the eleven in Jerusalem just before the ascension on the Mount of Olives (Mark 16:19, 20; Luke 24:50-52; Acts 1:3-8).

From the moment when the angel said, "He is risen," Christian doctrine began to take shape. It was embedded in human hearts as a living hope by the supernatural conquest of death. "Not only was the resurrection of

Christ one of the two great foundation stones of the gospel, but on the fact of Christ's resurrection almost every great Christian theme seems to rest."—Wilbur Smith, *Therefore Stand*, p. 367.

Paul bases the whole truth of Christianity on the resurrection of Jesus (1 Corinthians 15), and in Romans 10:9 he has this remarkable statement: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

"From grateful hearts, from lips touched with holy fire, let the glad song ring out, Christ is risen! He lives to make intercession for us. Grasp this hope, and it will hold the soul like a sure, tried anchor. Believe, and thou shalt see the glory of God."—*The Desire of Ages*, p. 794 (p. 783).—*Review and Herald*.

### **Evangelistic Gleanings**

(Continued from p. 15.)

That the lay members of the Bethel Chapel are conducting open-air meetings in Colombo.

● GOOD word continues to come to us concerning the Jabulpore effort which is being conducted by Brother S. P. Vitrano and his fellow-workers.

● BROTHER William Moses is still having a packed hall in his meetings here in the Poona City effort.

● BROTHER V. P. Muthiah is in the midst of an effort in Kolhapur and Brother M. D. Moses reports eight village efforts that are going on at present in the Marathi field.

● GOOD reports continue to come in concerning the Patna effort.

No doubt there are many more efforts being held throughout the field but these are gleanings from our mail-bag. May the Lord richly bless all of these and others that are going forth with the third angel's message.

● Miss Lynsdale reports that the new church school building in Madras is nearing completion and they hope to move into their new quarters soon.

—O.O.M.

### **The Burial and Resurrection of Jesus**

(Continued from p. 13.)

having found Peter and John, returned to the sepulchre (John 20:11-18; Mark 16:9-11); (3) To Peter and John (John 20:2-4); (4) To the two disciples on the road to Emmaus (Mark 16:12, 13; Luke 24:13-35); (5) to ten disciples (Thomas absent) in the upper room (Mark 16:14-18; Luke 24:33-48; John 20:19-23; 1 Cor. 15:5); (6) to the eleven, a week later, Thomas being present (John 20:26-29); (7) to several disciples