

MISSIONS

Quarterly

Vol. 56

Third Quarter, 1967

No. 3

**THE THIRTEENTH SABBATH OFFERING OVERFLOW THIS QUARTER
WILL GO TO THE SOUTHERN ASIA DIVISION TO BENEFIT
TWO SCHOOLS:**

1. The Assam Training School in the Assam Hills, India.
2. The Kellogg-Mookerjee High School in East Pakistan.



Left to right:
T. Changliani Sailo
(Lushai), Sincebrayl
Sweetly (Naga),
Maureen K. Sangma
(Garo), and Lydia
Wallang (Khasi)—all
graduates of Assam
Training School, now
studying at Spicer
Memorial College,
wearing the costumes
of the four main
tribes of Assam.

SABBATH, JULY 1

Evangelism in War Times

W. F. STORZ

Elder W. F. Storz, a graduate of Pacific Union College, entered the teaching field in the Northern California Conference in 1935. He was called the following year to the same work in the Central California Conference. In 1946, while principal of the Armona Academy, he was called to the Southern Asia Division. The first five years' term in South India was spent in school and field work. He returned from furlough to two years of departmental work in the South India Union. This was followed by ten years as president of the Northeast Union and two years in departmental work. He was appointed Southern Asia Division Sabbath School Secretary at the 1966 General Conference.

As time continues and the work progresses toward its final culmination, we are reminded over and over again of the words of inspiration written many years ago that the work that is not finished quickly must be finished under greater difficulty. Even over a few years of service difficulties can be seen to increase.

Evangelism in Northwestern India Union has had its joys and sorrows, never easy, but always with its compensations. Satan is finding more and more obstacles to throw in its path. In this area there are two main evangelistic seasons. The first is in the spring before it gets too hot or the monsoon makes it too wet. The second is in the fall before the cold of winter tends to keep people away. In September of 1965, just as many series of meetings were to begin, curfews and blackouts that accompanied the Indo-Pakistani conflict put an end to most such plans. Again in the spring

of 1966, because of wide-spread national disturbances, curfew was clamped on just in time to disrupt plans. In fact, even the long-planned-for biennial meetings of the North India Section, which were to spark off the evangelistic season, suddenly had to be cancelled due to restrictions on public meetings. In spite of such difficulties, however, evangelism continues in strength.

The same disturbing circumstances also affect other lines of work. One of our churches and also one of our schools just a few hundred yards from the conflict area of the war have been closed. When shells began to whistle over head and bombs began to fall, the entire population of the village was uprooted and mass migration took place by every available means of locomotion. Our worker and his family, which included some small children, picked up what they could carry, then walked most of the eighteen miles to the next larger town deeper inside Indian territory. During the weeks they were gone their home was looted, and they lost all except some evangelistic equipment that was stored in a wall closet which was unobserved due to the fact that a large wall mirror obscured the door. Even though the fire seemed to be directed over the town toward the military installations in the back, stray bullets and shells also found an occasional mark in the town itself. Just a few yards from our church and school a buffalo was tied to a tree serenely chewing its cud. One of the young girls of the family was pumping water at the old hand pump alongside. A shell exploded and both girl and buffalo had their lives snuffed out. Even after the war stopped only a few people returned. Today an

All Sabbath School members should know that a total of all the Sabbath School

empty church and school stand as monuments of troublous times. In spite of this the number of churches and schools show gains.

One of our teachers with his wife, his mother, and also the wife's younger brother lived in another area. The school had been operating only about a year. Because the teacher and his family were not natives of this village, and because the village was so near the troubled border that the dogs could be heard barking in Pakistan, they were suspects. Even though they owned no radio they were accused of transmitting news to the enemy by wireless. They were placed under house arrest, the teacher in one room, the wife and mother in another, and the brother was put into the jail of a nearby village. There could be no intercommunication among them. The young brother was put under heavy pressure to confess. Different methods of "encouragement" were brought to bear. However, after a few days that produced no results, they were all freed. After a few months, when people began to return to this village, the school was reopened and the church began functioning regularly again. Our teacher stayed right on and continued his work in the same village.

As time continues, Satan's efforts to disrupt God's work will increase, but we know that even these God will turn into a blessing in building up a church that will honor and glorify His name in the closing scenes.

Let us work while we can. Time is short. The offerings that we give to build up our two high schools will be effective in producing more and better laborers to finish the work in this great vineyard of the Lord.

offerings supply approximately half of our world-wide mission budget.

SABBATH, JULY 8

A Hospital in a Garden

A. J. JOHANSON

A Swede by birth, Elder Johanson attended Newbold College and Southern Missionary College. As a departmental secretary, he has served in Sweden, Burma, and the Southern Asia Division office. He became president of the South India Union on January 1, 1963. Before that he was Northwestern India Union president.

One of the former British viceroys to India named the state of Kerala (ker' a-la) "The Garden of India," and a garden it truly is. When all of India seems to be in the throes of drought, Kerala always presents a green, restful appearance. Abundant rains during the two monsoons and the broken nature of the country have resulted in the formation of about forty-four rivers which flow down from Western Ghats to the Arabian Sea or the backwaters of Kerala. Because of this abundant water supply, Kerala produces many food and cash crops, chief of which are rice, tapioca, coconuts, cashew nuts, arecanuts (a-ree'ka-nuts), pepper, ginger, and rubber.

Tradition tells us that to this green, productive land Saint Thomas carried the Gospel story nearly two thousand years ago. Through the passing decades the simple religion he taught has changed its form to the mode of worship followed by the orthodox Syrian Christian groups living in Kerala today. The major religions in this State are Hinduism, Mohammedanism, and Christianity with its many subdivisions.

Early in 1966 our Seventh-day Adventist church in Kerala celebrated its

golden jubilee. The years celebrated were from 1915, when colporteur Suvisheshamuthu (soo-vishi-sha-moo-thu) fostered an interest and churches were established in Kulathamal (ku-la-tha'mal) and Kunnathukal (kun-nath'u-kal), to 1965, when the church membership had reached well over 5,000—approximately one Adventist to every 3,090 persons living in Kerala. This is the highest Adventist per capita in the whole of India. Today our Kerala evangelists are making Advent history, for in one year they doubled their number of baptisms.

Though literacy and zeal are high in Kerala, money is a scarce commodity, for there are few industries. Few also are the medical facilities for the people, and it has long been the dream of all who have worked there that a major medical institution might be established in the neediest area. Forty years ago H. G. Woodward suggested the Ottapalam-Shonore (oota-pa'lam shor-noor') area as most needy, but it was not until 1960 that final negotiations were made for the purchase of over thirty-three acres in this place. Sabbath School members around the world generously helped with this purchase. Since then much surveying had to be done, boring for water carried out, and plans formulated and approved. Serious crises and wars on India's borders during this time also delayed the delivery of vital building materials, and costs rose alarmingly.

Now the building is nearing completion. SASDA Industries, connected with our Spicer Memorial College near Poona, has been responsible for the roofing of the hospital, which is specially designed and made of aluminum. Pastor

W. F. Easterbrook, principal of Kotarakara (ko-ta'ra-kara) High School, which is eighty miles distant over crude roads, is supervising the building in addition to his responsibilities for the scholastic and heavy agricultural program carried on at the school. Two men from Kerala are in charge of the actual construction—Brothers T. I. Francis and S. Alayam. Pastor Easterbrook reports on the fine example these men are setting their workmen and the excellent reputation that is being established in that community. Each morning before work begins for the day, all who are employed, whether they be Hindu, Moslem, or Christian, coolie or skilled workman, are called together for a few moments of silent prayer. This is appreciated by all. Sometimes during the rainy season work is delayed, and on several such occasions Brother Francis has lectured to the workmen on health principles. We have only three or four Adventist families located here, but Pastor Easterbrook was surprised to find when he conducted a Sabbath service that nearly fifty persons were in attendance. On looking over the group he recognized a number of Hindu workmen who were employed in the construction of the hospital. These people attend services regularly, and contribute liberally to the offerings. Pastor Easterbrook says he believes this hospital will be a real blessing to the community, and knows it will be the means of turning the thoughts of many to our heavenly Father.

A census was taken in 1960, and it was found that there were 258 mission hospitals, large and small, giving service for the medical needs of India. Since that date the mission medical

Let every dollar you can spare be invested in the bank of heaven.

work has expanded, but then so has the population! Within twenty-five miles of Ottapalam there is no medical institution adequate to meet the needs of the people. Persons of high standing in the community have expressed their pleasure and relief that we are establishing a hospital where they, as well as the poor, may receive proper medical care. Although many may never become outwardly converted to Christianity, it is significant to note that in most cases when illness strikes a family Christian medical assistance is preferably sought.

Already seven of the children of our Kerala workers have completed advanced medical training and are serving in other sections of the country. Others are studying at Vellore Christian Medical College, preparing themselves to serve the needs of medical missions. As soon as our Kerala hospital is completed some will return to serve their own community in Kerala.

Our mission hospitals represent the generosity of people in the homelands and in the mission lands. They represent effort, service, and sacrifice of time and talent by overseas and national doctors and nurses. By the time this message from the mission field reaches you another monument to the love of God's people for suffering humanity will be operating. This will be in the "Garden of India," where all is not health and happiness, but where many tropical diseases take a heavy toll of the population each year. We thank every Sabbath School member for whatever sacrifice he or she has made to provide this hospital with all the necessary equipment and facilities for its opening in 1967.

SABBATH, JULY 15

World's Worst Disaster Area of 1965

JAMILE JACOBS

Pastor Jamile Jacobs finished the theological course at Southern Missionary College in 1951. In the United States he served the church in Mississippi, Georgia, and New York. He went to the Pakistan Union in 1961, where he serves as Sabbath school, lay activities, and Missionary Volunteer secretary.

During the past three years the people of East Pakistan have suffered through a series of disasters and troubles that cause some to compare this time to the period of Job's calamities. In the summer of 1965 the United States Information Service reported East Pakistan to be the most seriously affected of 57 world disaster areas.

In the winter of 1963-64, political and religious tensions between Pakistan and India caused trouble along the northern border of East Pakistan. Rioting and communal disturbances in the two countries sent refugees fleeing both ways across this border. Thousands of Garo tribes people, whose ancestors had migrated from India, lived here just inside Pakistan. The strong anti-India feelings, and the refugees' need for land, led to a mass upheaval of these Garo people. They fled to India with nothing but their clothing. Almost every member of seven Adventist churches in this area suddenly disappeared.

In time the government of Pakistan restored peace and urged the displaced Garos to return to their homes. Within a year more than 80,000 Christians returned, including more than 500 Advent-

Doors now open in mission lands may soon be closed.

ists. They found their homes destroyed and their fields empty.

Various agencies offered help, and the mission provided church families the money to purchase seed and bulls to plow with so that a new crop might be planted. But rains came late, and the seed never had a chance to germinate. Ever since this time the mission has been providing monthly allowances of food to these needy people.

Throughout the country, riots, rumors of war, drought, unusual storms, in some localities followed by untimely floods, and communal troubles caused increasing difficulties to the people. On top of all these things, in May of 1965 a monstrous cyclone roared up out of the Bay of Bengal. In a few moments of howling fury it ripped the roof from almost every building at Kellogg-Mookerjee High School, our boarding academy. It did damage to the school amounting to more than \$20,000—a large sum in local currency. Besides other damage it killed 15,000 people.

Then three weeks later, while the country was still counting its losses, there came again out of the Bay of Bengal a second larger cyclone. It brought a large tidal wave behind, which contributed to the death of 30,000 people and destroyed the homes of more than 10,000,000 Pakistanis. Crops of the area that had survived until this time were hardly worth gathering.

These two cyclones damaged or destroyed almost every church, school, and church member's home in the Southern part of the country. With help from the Disaster and Famine Relief funds and other assistance, a start has been made on rebuilding these buildings. It will be a long time before all are replaced. Since

the cyclones a large shipment of clothing has arrived, providing help for many families. Needy families of this area are also being supplied with monthly allowances of food. Another severe drought in 1966 now makes this help necessary for an unpredictable length of time.

The church member and leaders have at times been discouraged over the problems and difficulties the circumstances have brought to them. However, these calamities have worked far more to the spiritual benefit of the people and to the glory of God than otherwise. God's people have been compelled to rely on Him alone for protection and care. They have developed a strong confidence in God's providence. But even greater good has come. The disturbing events have shaken many, opening minds to the hearing of the gospel. The number of persons baptized in 1965 was more than the total baptized during the previous two years.

The people in East Pakistan rejoice in God's leadership and humbly request an interest in your prayers that they may endure the trials and measure up to the opportunities at hand. They thank all for the assistance given to them in the past and look forward with hope and expectancy to the appearing of a soon-coming Saviour.

"If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"—James 2:15, 16.

SABBATH, JULY 22**A. T. S. for Training
More Missionaries**

F. H. NASH

Pastor F. H. Nash is an Australian. He was graduated from the Teacher's Course at Avondale in 1940, and has spent the subsequent years in teaching work and school administration. He entered mission service in 1958 when appointed to Assam Training School, where he is now in his second term of service. In 1965 he completed his Master of Arts degree at Andrews University. He is now principal of the Assam Training School.

Known affectionately as A. T. S. to the many students who have sat in its classrooms during the twenty-five years since its establishment, the Assam Training School is to receive a share of your Thirteenth Sabbath Offering overflow this quarter. To the present school family it is an exciting prospect to think of the great Adventist family throughout the world focusing its attention upon this school and its needs at this time.

A. T. S. was commenced in 1942 by O. W. Lange who worked wonders in building the school despite a limited budget and the difficulty of obtaining supplies during the war years. On occasions it was the generosity of the visiting U. S. servicemen which helped overcome some of the food and material shortages of those days. And I am sure there are a number of ex-servicemen who will look back with pleasure on leaves spent with the Langes and the Assam Training School family.

There were physical as well as financial problems to be faced when building the school. While stone and timber were available nearby, other materials, such

as cement and corrugated roofing sheets, had to be carried thirty miles from Shil-long over narrow, steep pathways. Likewise, students and staff members had to proceed to the school on foot or on horseback. Today, the footpath has been replaced by a tarred road which is being widened into a national highway, and one can reach the school by the State Bus Service which passes our school three times a day.

A. T. S., however, has not kept pace with the general progress. While a number of new reinforced concrete buildings have been added in the past eight years, the student dormitories, the administration buildings, and half of the staff quarters, which are of pine timber and mud plaster construction, are showing the ravages of time, wood boring insects, and heavy rainfall of several hundreds of inches annually. The combined effect of these agents has used up a lot of money in maintenance over the years and has reached the place where replacement of the major buildings is imperative.

In addition to this, the Director of Public Instruction for Assam, while paying tribute to the divinely appointed plan of education we follow, has demanded that we provide a more adequate physical plant. To meet this immediate need, and to commence the rebuilding program, the Southern Asia Division has made some funds available, and we are looking to our brethren around the world to make the completion of these rebuilding plans possible.

We believe that the Assam Training School is to play an important part in the finishing of God's work in this part of the world. All of the eleven students who recently graduated from our school have applied for admission to Spicer

Plan early for your thirteenth Sabbath program and appeal.

College for further training. Eight of these went out to endeavor to earn scholarships as student colporteurs. Let me share with you some experiences of one of these students. He writes, "You will be interested to know some of my experiences during one week. . . . The people (of this place) are thirsting for the Word of God. I have had many opportunities to tell about the Word of God, especially about temperance. At every visit to a house or office I have to meet some kind of question to witness for Christ. They offer me tea, coffee, pork, cigarettes and even betel nut, but thanks to God, I can face all these temptations and feel privileged to tell about the truth. I have given Voice of Prophecy cards to almost everyone I have contacted along with *Our Times* and *Signs of the Times* magazines."

This student continues to tell that in the one week he sold 1,800 rupees (about \$350) worth of literature. One sale, of mostly religious books, to a district library brought him 812 rupees (about \$158), and he has been invited by many schools and villages to supply religious books for their libraries.

Thus the seed of truth is being sown in a place which is, at the present time, a disturbed area where we have no mission workers at all.

Your offering will help to provide more adequate and better facilities so that the young people of Assam may be educated in a church school and thus be saved to the church and the work of God. May God bless each one as you plan for a liberal Thirteenth Sabbath Offering.

"Give and it shall be given unto you." (Luke 6:38.)

SABBATH, JULY 29

Delivered From Devil Possession

E. C. BECK

Elder Beck graduated from Union College in 1946 and worked in the Texas Conference until going to Burma in 1953. He has been the president of Ceylon Union since 1960.

"I have decided to follow Jesus, I have decided to follow Jesus; no turning back, no turning back." With folded hands, closed eyes, and kneeling on the mud floor of a work shed on one of Ceylon's tea estates, the 35 men, women, and children sang this as their prayer of dedication. Upon these dear people the light of gospel truth was just now dawning.

For many years they had been steeped in the superstitious beliefs of a multi-god religion. Years ago one of the members had been a Christian, he soon gave up his belief and joined the others in the varied forms and practices of their religion. Devil possession afflicted his family, and the demons gave them no rest. Mr. Santhosam (sunth-o-sum) called in the sorcerers to expel the evil spirits, but all to no avail. Hundreds of hard-earned rupees were spent.

Mr. Santhosam felt that maybe the cause of his trouble was the fact that he had left Christianity, so he started out for Galle (gäl) to find a Christian church. There are at least eight different churches in the city. Seventh-day Adventists have no church building, but meet for service in the home of the pastor, Elder D. S. Ariyaratnam (ariya-rutnam). Mr. Santhosam asked a friend on the street to direct him to a church. The man, not a member of the church, nor anyone the

church knows, directed him to Brother Ariyaratnam's home. Unfortunately, when he came the evangelist was not there. Mr. Santhosam called again the next day and still could not meet our worker. However, as he turned to leave, a church member was coming up the steps who said, "Come tomorrow, he will be here then, as that is when we conduct our services." The next day the entire family came. After many Bible studies they were baptized and have since had no trouble with evil spirits.

Bible studies were started on the estate, and the Sabbath afternoon class consisted of at least 35 to 40 seekers for truth. Among them was Baby Nona. (Baby Nona is not a baby but an adult mother. This is a common name in Ceylon.) When Pastor Scott, our union evangelist, or Brother Ariyaratnam prayed, invariably she would fall prostrate on the mud floor with her body very rigid in front of the pastor. She seemed completely unconscious of things transpiring about her. One day, after she had fallen at the feet of Pastor Scott, he noticed a chain around her neck. He asked what it was. They replied, "It is a charm to keep the devils out of her body." Pastor Scott said, "We cannot expect God to answer our prayers while she wears the sign of the devils." Her husband quickly removed the charm. Later, it was thrown away. From that time onward there was no more trouble with devil possession.

It was a happy day when 22 of these precious souls were baptized.

There have been many problems, but always they have replied, "I have decided to follow Jesus, no turning back." The estate proprietress tried to get them to turn to another religion, but they said, "No, we are following Jesus." They were

not permitted to build a modest little church, so joyfully they meet in the home of one of the members—35-40 people in one small room about 12 by 14 feet in size! What a thrill to hear them sing, "I have decided to follow Jesus, no turning back, no turning back."

To see the radiant faces of these re-deemed ones is enough to repay any amount of sacrifice that may have been made to bring them the gospel. We all, as members of God's remnant church, have decided not only to follow Jesus but to extend the light of His truth to those in darkness. May God bless you as you give to help the millions of these lands to find Christ.

SABBATH, AUGUST 5

Educational Needs of East Pakistan

N. K. BAROI

Brother Baroi graduated from Spicer Memorial College in 1950 with a major in business administration. He worked as a secretary-treasurer in East Pakistan for several years, and was a teacher in the union school in West Pakistan. In 1961 he attended Walla Walla College, U.S.A., where he received his B.S. and M.A. degrees in education. After attending the General Conference session he returned to East Pakistan to teach at Kellogg-Mookerjee High School where he had received his own high school education. His interest is to work with young people. He is business manager of our Kellogg-Mookerjee High School, East Pakistan.

East Pakistan is a very thickly populated country. The total area is only 54,000 square miles, but the population is 50,868,000, which means 942 people

Make the story live! Do not read it; tell it effectively.

are living in every square mile. The percentage of literacy is also very low. Out of every one hundred persons, only 18 can read and write. To take care of this vast number of people we have only one boarding school for elementary and high school students.

Kellogg-Mookerjee High School can accommodate only 150 students. At the time of registration this year, 40 students were turned away, and 192 students were enrolled. During the night many of them sleep on the floor in the hallway, dining room, kitchen, etc., and in the morning they remove their bedding to some other rooms. In spite of these inconveniences our young people strive to get a Christian education.

Every year a large number of young people are baptized in this school. At the end of the last school year, twenty-two young people were baptized, and this year over 50 students have joined the baptismal class. We hope at least 40 of them will be baptized.

Anjoli is a fifteen-year-old girl. She is the oldest of seven children. Her father is a respectable man who is local elder of a Protestant church in their village. Pastor N. D. Roy conducted evangelistic meetings in this village. Anjoli and her mother attended those meetings every evening, but before long her father ordered them not to attend because that would hamper his prestige in his own church. The mother stopped, but Anjoli continued to attend, and never missed a meeting. Not only that, she began attending Sabbath School and church services against her father's wishes. Time came for her decision. Her father scolded her and beat her saying, "If you join the Seventh-day Adventist church, there will be no room for you in my house. I will

disown you." She had to decide whom to obey, God or man. We are glad to say that Anjoli chose to obey Christ. After her baptism in July, 1965, she was not allowed to go home. She went to Pastor Roy to seek a place to live. Pastor Roy brought her to our school where she is studying in the sixth standard (about junior high). She gets no support from home. The Kellogg-Mookerjee High School is her home. But she is hoping some day she will be able to win her parents.

Amullo Roy, another student who has joined our school this year, came from a Hajang (Hajung) family. Hajang are the tribal Garo Hindu people. They drink home-made wine, and dance and sing songs while they worship their idols. They live on the hills near the border of India.

While our evangelist was preaching in the Garo area, Amullo Roy heard the message and accepted the truth. He is now only fourteen years of age. All of his relatives are still Hindus. He knew if he became a Christian, he would be driven from home. Knowing the consequences he was baptized. Since then he has never been able to visit his home. His relatives will not eat with him. He has now become untouchable, by his parents' standards. He has come to Kellogg-Mookerjee High School, and this is his home. He wants to get a Christian education and become a minister for God so that he can go back to his village and preach to those still living in darkness.

There are many young people who want to get a Christian education and want to save their people for the kingdom of God. We need more rooms to accommodate more students.

"The eye of God takes cognizance of every farthing devoted to His

We appreciate your liberal offerings of the past, and we do hope you will all join with us on the coming thirteenth Sabbath to help the relocated Kellogg-Mookerjee High School meet the educational needs of East Pakistan.

SABBATH, AUGUST 12

Northeast India and Education

W. J. McHENRY

Elder W. J. McHenry is a "second generation" missionary to India. After serving as district leader in the Western India Union for about six years, he was appointed secretary of the department of education and Missionary Volunteer department for the same union. After serving the union in this capacity for five years the family spent six years in the States for health reasons. In 1960 Elder McHenry was called to be secretary of the department of education and Missionary Volunteer department of the South India Union. Since 1964 he has served the Northeast Union in the same capacity.

The Northeast Union peoples (over 150,000,000) are the most diversified of any group in the Southern Asia Division. Roughly the peoples may be divided into two major groups—the hill people, (14,000,000) comprising the hill sections of Assam, Bhutan and Nepal, and the plains people, (107,000,000) comprising the plains of Assam, West Bengal, Bihar, and Orissa.

In turn the plains people are very diversified. The Bengalis (34,967,634) are considered to be one of the best educated groups of people in India, while many primitive tribes cover Bihar, (46,457,042) and Orissa, (17,565,645). Each tribe has its own language. This

complicates our educational work, for we cannot provide major institutions for each tribal language. Fortunately Hindi is being successfully promoted as the medium of education among these tribes. The Bengalis are proud of their own language. We have one residential high school to serve all of these tribes and the people of Bengal. In spite of the difficulties created by the language problem our school for this area is meeting a real need by providing a place of refuge for our own youth as well as by providing for the foundational training needed by future workers.

The hills people of Assam are generally primitive, but not necessarily illiterate. Our work is being carried on in four major language groups. Some of these languages have different dialects and consequently the language problem is greatly multiplied. The Assam Training School serves these peoples. We are endeavoring to use English as the medium of instruction, but one can imagine the difficulties faced by the students until they learn sufficient English to carry on their school work.

When a minister is invited to speak at the school, he is usually surprised to discover that his sermon must be translated into six different languages—a difficult pause while all the translators speak at the same time to their different language groups. It is as if bedlam broke loose after each sentence in English.

These people are independent thinkers; they are susceptible to Christianity. The gospel has made encouraging progress among them.

The Assam Training School is the only major boarding school we have for all of this area. It was established in faith and with practically no financial back-

cause, and of the willingness or reluctance of the giver." 2 T 519.

ing. Time has taken its toll on the physical plant. This school is the key to the development of our work in Assam. The offering overflow this quarter will provide facilities that will help this school meet its obligations even better than it has done before.

Our schools are the key to evangelism in the Northeast Union. We need more of them. We need more village schools with consecrated, qualified teachers in charge. A large percentage of the baptisms in the union is the direct result of the influence of our schools on the students. These schools are also the training center for future workers and laymen who go out and lead others to Christ.

Pray that our schools will continue to grow and produce a greater harvest for our Master.

SABBATH, AUGUST 19

Miracle of the Stony Heart

MERLYN FERNANDO

Dr. Fernando, from Ceylon, is one of our first graduates from Vellore Christian Medical College, South India. He began his work at Karachi, Seventh-day Adventist Hospital, West Pakistan in 1962, where he still serves.

East Pakistan is a country not nearly large enough for all the people who live there. Besides, much of the land is made useless by the many, many rivers that join and branch again as they flow over the plains just before they reach the ocean. Close to one of these rivers is a village which has slowly grown larger and larger as more and more people came there to live. Their houses are built

on a higher piece of land in order to stay above the water level when the river floods and covers all the fields around. With so much water around you can easily guess that there must be plenty of trees, grass, and plants. But there are also many stones. And some hearts of the people who live in this village were as hard as these stones. As hard as man might try, he could not change their hearts.

About thirty years ago, when this little village by the name of Sitpur (sheet-pur) was still growing, four or five Adventist families went there to live. The headman of the village had a family of six sons and six daughters. The eldest son was an active young man nineteen years of age by the name of Nanda Dulal (nunda doo-lol).

After the Adventist group had lived in this village two or three years, the villagers learned that the Adventists did not eat fish, smoke beedies (a cheap leaf-rolled cigarette), nor wear jewelry. Although the older villagers did not do anything more than talk about what they called this foolishness of the Adventists, a younger group led by the young man, Nanda Dulal, decided to tease and make fun of the Adventists. So whenever Ganesh Baroya (gu-naish baroia), the leader of our Adventist group, started out for the bazaar, the people would collect a pile of stones, and while they laughed at him and called him names, they would throw stones at him because he did not answer back.

Ganesh Baroya and the other Adventists prayed about this and thought of how they should reach these, their neighbors, with the gospel and teach them of Jesus' love. The headman of the vil-

Doors now open in mission lands may soon be closed.

lage had studied only up to the eighth standard (about mid high school); but this was more education than any others in the village had, except two of the Adventists who had had college education. So following a suggestion by Ganesh Baroya that they invite the headman to come and talk with them in the evenings, a friendship began. During their visits together the headman was told about the Bible truths. Little by little he began to believe and accept. But because of his position, and also because he belonged to another church at that time, he was not ready to be baptized. But the next time his son, Nanda Dulal, returned from the school where he was studying, he was allowed to go with the Adventists to one of their large meetings. After these meetings the Adventists asked him if he would be willing to go to our school in Jalirpar, as our type of education was different from that of the other schools.

Nanda Dulal went to our school, and one year later, in 1949, he was baptized. God had changed his stony, unwilling-to-listen heart, and now it was soft and pliable. After finishing high school, Nanda Dulal taught for about ten years in this same school. All his brothers and sisters attended this school, and today all of them are Adventists. Even his father, the headman of the village, was baptized one year before his death, about six years ago. All along, some of his uncles and near relatives, believing that their brother and his family had been led astray, have constantly labored with them to give up the Adventist doctrine. But we thank God that they are still faithful.

Nanda Dulal was married at the age

of nineteen. Today he and his wife with their large family of children are following Jesus. Nanda Dulal was ordained to be a pastor in 1962. Now he is the section leader. His home village of Sitpur became a strong mission station with an established church and church school. In his ministry up to now Nanda Dulal has been blessed by God and has seen around three hundred souls accept Jesus, all because he allowed Jesus to use him according to His will. The treasures which Nanda has laid up are in heaven, where the yearly floods of his homeland cannot wash them away or destroy them. Should you meet Nanda Dulal today, he would greet you with a smile. He would say, "Brother or sister, can you come and help us"; and "Please pray for me." How are you going to answer that request? Maybe you cannot go, but you can do the next best thing by sending your gifts of love through the Sabbath School offering plan.

SABBATH, AUGUST 26

New Location for Flooded School

K. S. BROWN

Pastor Brown began work in Vincent Hill School, Mussoorie, India, where he taught for two years. After this he went to West Pakistan and has worked there ever since as a mission station worker. For the past ten years he has been president of the East Pakistan Section.

In early 1959, at an isolated mission deep in the delta country of the southern part of East Pakistan, a tragedy was in the making. The infant son of the Amer-

Give as you would if an angel awaited your gift.

ican principal was suffering from a fever which was resisting all treatment.

In the vicinity there was no hospital and no doctor. Forty-five miles away, as the crow flies, is a modern hospital in the city of Dacca. Those forty-five miles were across paddy fields and meandering channels cut by the tributaries of the mighty Brahmaputra River. The quickest way to get to Dacca (dāk'a) was by passenger launch, which might take 14 hours, or if it should strike a sandbar possibly 24 hours or more. The only other possibility was to take the evening steamer to Khulna to the west, next morning take the train north to Jessore (jē-sōr'), and by eleven a.m., take the plane to Dacca, if a seat could be had.

The parents decided on the latter as the most dependable way, and boarded the evening steamer. The first two laps of the journey slowly dragged by, with the baby growing weaker each hour. By the time the distressed family reached the Jessore airport, hoping for a quick half-hour ride to the hospital at Dacca, there was very little hope left. And there in the waiting room of the airport, only minutes away from the help that could save a precious life, the race against time was lost. The baby died in his mother's arms.

Since that time there have been many devastating cyclonic storms which have taken heavy toll of life and property. Two such storms did extensive damage to the school, requiring heavy expenditure for repairs.

The last cyclone of May 9, 1965, took off the roofs of all the teachers' houses and part of the girls' dormitory roof. This event gave further impetus to thinking and planning for relocating the

school. The Southern Asia Division gave priority to the project, and has allotted half of the Thirteenth Sabbath Offering overflow of this quarter to carry it out.

For over a year a search for a new site on the main highway north of Dacca has been carried on; but in land-hungry East Pakistan, with its nearly sixty million people in a country the size of the State of Iowa [not quite three million], such is hard, and almost impossible. Ultimately, however, the site was located thirty-two miles north of Dacca, on the main highway, and negotiations for purchase were begun.

The local religious leaders, alarmed at seeing some Voice of Prophecy cards in the neighborhood, organized a protest meeting right on the land site, demanding that the owners not sell their land to the mission.

And this proved to be just what was needed. The land owners quickly came to terms although they had delayed in coming to an agreement previously. In a short time sale agreements were drawn up, money was paid—and now at the time of this writing the Seventh-day Adventist organization has obtained possession and legal right to 45 acres of rolling land that will never flood, ideally situated on the main north-south highway.

Here there is an electric line to provide lights, fans, and power. The telephone line follows the highway also. The police are less than two miles distant. An hour's drive away is Dacca, the cultural, educational, industrial, and political center of the province, with its ready markets and other facilities. Now the school will not need to feel isolated, cut off from headquarters and help needed in time of emergency.

Plan early for your thirteenth Sabbath program and appeal.

One of the most reassuring aspects of the new site is the fact that only nine miles away, fifteen minutes by car, is a huge hospital at Mirzapur.

It is evident that God has guided in the purchase of the new site. The future of the work, to a large extent, depends on the youth to be trained in this school. As you give your offerings you are helping to ensure the success of the work in this promising but needy field.

SABBATH, SEPTEMBER 2

What If There Were No Hospital

From a Report by C. R. BONNEY

Pastor Bonney was secretary of the Southern Asia Division from 1962 to 1966. Previous to this he served as Radio-TV secretary for the same division. He has also worked as an evangelist in the British Isles for 18 years, and as Radio-TV secretary for the British Union for eight years.

If only it were possible for all Sabbath School members to visit the Southern Asia Division and see for yourselves what the Thirteenth Sabbath Offering overflow has meant to the peoples of these countries. It is only by seeing what the offering has done that one can really understand how vital this offering is to the progress of the work and what great blessings it has brought to the needy millions.

Elder Bonney says that over the past few years he has traveled fairly extensively in India, Pakistan, Burma and Ceylon in the interest of our work. While doing so he has taken special interest in the projects which the Thirteenth Sabbath Offering has helped to

build. In doing this he is faced with the question as to what we would now do without the hospitals, schools, and places of worship which are standing monuments to the faithfulness of our Sabbath School members as a result of the Thirteenth Sabbath Offerings of the past.

Just recently he sat for two hours in the entrance hall of one of our hospitals which was helped by a Thirteenth Sabbath Offering a few years ago. The purpose of his being there was to watch the constant stream of needy people coming to the institution for treatment, the great majority of whom were Hindus or Muslims.

There was the worried mother with the screaming child in her arms and another ill-clad, emaciated child dragging at her burka (boor-ka)—(a Muslim lady's dress). They were in desperate need of medical attention. Then there was the old man who was supported by two young men, who were apparently his sons. His face showed that he was suffering severe pain and was looking and anxiously hoping for some relief. After a little while, Elder Bonney's attention was drawn to a little group of people who were excitedly talking in their own language. Not understanding what they were saying or what was the cause of the excitement, he made inquiries from our staff. He learned that one of the family, who was in a critical condition, had been brought into the hospital and had just given birth to a premature baby. Mother and child were unexpectedly doing well, which accounted for all the excitement among their folk. So the needy people continued to come. With such a scene before him, he asked himself, "What if this hospital were not here?" He assures us that the of-

Make the story live! Tell it effectively.

fering you gave to help build that hospital has been the means of bringing physical relief and spiritual enlightenment to thousands whose first real contact with Christianity has been through that institution. The Thirteenth Sabbath Offering overflow this quarter is going to help rehabilitate our school in East Pakistan and make the necessary extension to our school in Assam.

Over the past few months, Elder Bonney has visited these two schools and studied the problems the staffs are facing in connection with housing all the students who want to attend. The school at Jalirpar (ja-lir-par), in East Pakistan, has twice suffered extensive damage from hurricanes in the last four years. Just recently the storm was so furious that almost all the roofs of the buildings, including the dormitories, were ripped off, and the buildings so damaged that the students had to be sent home.

At the time of Elder Bonney's visit, the roofs had been temporarily repaired and the students were returning to continue their education. It is imperative that we change the situation of this school; so in faith a new site has been purchased in a more convenient district away from the cyclone area.

The other school in Assam is in a strategic position for our work. Assam comprises many hill tribes, and is so situated that much of the territory is inaccessible to our overseas missionaries. Therefore, we have to depend almost entirely upon the indigenous workers to maintain and extend the work. This is why the Assam Training School is so important to the work, for it is here that the indigenous Assamese workers receive their first training.

These two schools are depending upon

your liberal Thirteenth Sabbath Offering this quarter, and we know you will not disappoint them.

SABBATH, SEPTEMBER 9

Building Better, Bigger Schools

R. E. RICE

Elder R. E. Rice was born in Madras, India. As a young man he accepted the truth in Karachi (now in Pakistan). He attended Vincent Hill College, and took two years of Normal Training there. He joined the staff of Vincent Hill School in 1935, and remained at the same place in various capacities until 1954. During the years 1950-51, the Rices attended the General Conference and studied at the Theological Seminary, where Brother Rice obtained his M.A. degree. In 1955 he was called to be president of Spicer Memorial College. At the General Conference of 1962 he was appointed secretary of the educational department of the Southern Asia Division, which position he held until 1966.

The two schools that are to benefit from the Thirteenth Sabbath Offering overflow are the Assam Training School in the Assam Hills, India, and the Kellogg-Mookerjee High School in East Pakistan. Both these projects are extremely worthy of consideration, and both are in need of immediate attention.

Located in 1941 in a very scenic spot thirty-four miles from the town of Shillong (shil-long'), the capital of the State of Assam, stands the Assam Training School. The rolling green hills with forests of pine in every direction makes this an ideal location for a school. The three hundred fifty acres of farm land give ample scope for almost any type

"In determining the proportion to be given . . . God, be sure to

of development. Until recent years, it could be said that the school was almost inaccessible. In the early days the only means of access was a bridle trail, which later became a rough "jeep" trail. Now, with the new highway passing through the grounds of the school estate, this is no longer the case. A regular bus service is available either to Shil-long or to the chief market area at Jowai about four miles further down the road.

The early buildings, well arranged on the campus, were wood and frame structures. The main auditorium, built more recently, is of cement blocks. Since this building and a few others built in this way have proved successful in standing up to the earthquake shocks, the plan is to put in this more permanent type of structure throughout the campus. A new administration building to replace the present wooden structure is an urgent need. With a much larger enrollment, and a greater demand for better professional and academic facilities, such as: a larger and better library; science laboratories and classrooms; accommodation for vocational classes; and a more functional office suite; this institution will become a real blessing to our youth in the Assam Section.

And now let us consider for a few moments our school in East Pakistan.

East Pakistan is a country of floods, and Jalirpar, true to its meaning (place of water), is no exception to these annual disasters. The Kellogg-Mookerjee High School, located on the banks of one of the tributaries of the great Brahmaputra River, has experienced much difficulty because of floods and cyclones. The only access to the school is by a launch or a steam boat. The river is

the main highway in this area, and one is surrounded by water on every side.

Attempts have been made to raise the land and lift the houses (a unique requirement in East Pakistan), as part of the school campus and almost all the yards of the teachers' houses are flooded during the high water season each year, making life miserable for its occupants.

Originally intended in 1921 to be an elementary boarding school, it has gradually developed into the high school for the East Pakistan Section. Some of the finest young people, highly intelligent and capable students, come from this institution. In the last few years the graduates from this school have been among the best in Southern Asia. These young people are in need of a school built in a new and better location.

I'm sure that our Sabbath School members around the world will help Southern Asia provide better and bigger schools for the youth from the hills of Assam and from the plains of East Pakistan.

SABBATH, SEPTEMBER 16

After Three Years

D. S. PODDAR

Brother Poddar was previously the Dean of Young Men at the Assam Training School. He is now the Head Master there. He has served this school for the last fourteen years.

Kong Silis, a poor lady, lived near the Presbyterian Church in a nearby village, which is about a mile from the Assam Training School. She heard that

exceed rather than fall short, of the requirements of duty."—4 T 485.

in the home of Darwis some kind of religious meetings were held. She, with her two daughters, Pharangly (fa-rāng'-lee) and Blewly, came to these meetings quite regularly. These meetings were held every Friday and Sunday evenings by the teachers and students of this school in the spring of 1962.

During the meetings a few calls were made and several of the women signified that they would keep the commandments of God. On Sabbath afternoon many students from the school went and distributed truth-filled papers. Kong Silis (sī-lus), with her daughters, made the decision to follow the Lord. But during the meetings her husband passed away. She was very discouraged. Some of her neighbors discouraged her further by saying that the Sabbath was an old Jewish requirement. Little by little she and those who decided for the truth had no more interest in it. For some time Pharangly, the older daughter, continued to attend Sabbath School at the school, but she was stopped by the mother later. Due to the monsoon, and because villagers work in their fields most of the day, the teachers and students could not contact the interested ones. It appeared that there would be no harvest. But God had another way.

Kong Silis made arrangements to sell her thatched-roof house to a non-Christian lady and use the money to build another house. But the neighbors did not want a non-Christian to live near their church. In fact, the neighbors wanted the property for the church. So she was asked to cancel the transaction and pay back the deposit. Since she could not pay, they finally said, "Do not join the Seventh-day Adventist Church and we will help you." Since

she had not decided to join the remnant church, she accepted their loan.

Her daughter, Pharangly wanted to earn some money for her mother to help pay back the loan, so she went to a small city to work. But the mother worried about the city influence upon her daughter. She went several times to the employer requesting him to allow her daughter to return home. But he always refused. The mother began to think, "If only I had allowed my daughter to be an Adventist, this problem would not have arisen." So she turned to the Bible for comfort. She casually opened it. Her eyes fell on Hebrews the fourth chapter, verses eight and nine. These verses spoke to her about the rest day—Sabbath. She decided, "I must keep the Sabbath and I will invite my children to do so."

Soon in answer to her prayer, Pharangly returned home. The mother was happy, and told her about her decision. Both the daughters also decided to obey God.

They began coming to the Assam Training School. Some of the teachers began to give them Bible studies. Many neighbors tried to convince them not to be Adventists, but this time they were not going to listen to them. The three decided not to chew betel nut and pan (leaf), and obey what the Bible says. On May 22, 1965, they were baptized. Today, they are happy Christians and attend church regularly.

There are many earnest, poor, illiterate villagers around the school. Those at the school would like to be a light to them. Dear Sabbath School members, with your help and with your prayers they can bring these precious souls into the fold of God. Will you not help?

Ponder well and "consider for whom the offering is to be made.

SABBATH, SEPTEMBER 23

Soul-winning Experiences in a Buddhist Village

U. TUN SEIN

Pastor U. Tun Sein entered the denominational work in 1930 as a teacher. He was sent to India in 1931 to obtain further education, but in 1932 he was asked to go to Poona to work in the Oriental Watchman Publishing House to put out the Burmese magazine called, *Kinsauing* (kin-soung) [which means *kin*—"the man," *saung*—"to watch"]. He returned to Burma in 1935 and re-entered the work as a teacher, teaching in many schools in different sections until 1956. In 1957 he was appointed secretary-treasurer in the Delta Section for four years and then president of the same section until 1962. He was then invited to the union office to serve as the union treasurer. In 1966 he became the union secretary.

Burma is a wonderful and beautiful country known all over the world as the land of pagodas and images. The hills and valleys are decorated with many pagodas of different sizes and images which one can see from a distance. They look very beautiful indeed. But the people of Burma pay very high respect to these pagodas and bow down and worship their images as gods. It seems almost impossible to convince them to accept Christianity, because they think Buddha is the highest being of all the super beings. About 90 per cent of the people are Buddhists, and they are very proud of their religion. It is not an easy task to preach to them about any other religion. But our aim and object is to preach God's final message to all people, kindred and tongue, warning them about the day of judgment. The primary responsibility of the Seventh-day Adventist Church is to

"teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.)

Now I would like to share with you the most interesting and recent soul-winning work among the Burmese Buddhists in a small village near the little town of Wuntho. Wuntho is about 200 miles north of Mandalay, the ancient capital city of Burma, which is the center of the Burmese civilization and culture. After completing the Voice of Prophecy correspondence course, a young monk became interested in the present truth. He wanted to know more about Jesus Christ. He was hungry and thirsty for the Word of God and wished to study about the new religion. Taking off his priestly robes, he looked for our Adventist preacher. He met Pastor Elisha Paul and studied the Word of God with him and came to realize that Jesus Christ is the only Saviour who can save sinners from the penalty of sin. Pastor Elisha Paul moved away from that place. Later the interested monk met our evangelist Saw E Dwe (saw ay dway). He requested him to come over and preach to his people about the new religion called Adventism. With burning desire and ardent spirit, Saw E Dwe went along with him and began to hold a series of evangelistic meetings in the village.

With a good, strong voice, our evangelist preached to the listeners every evening for one full month. The attendance was very good from the first evening until the last night. The pandal (pun'dal) [an open shelter], which accommodated about 300 people, was packed full every evening. Saw E Dwe, Brother D. Montgomery, and Nant Nwet Sein (non-nuet sane) worked to-

This recollection will put coveteousness to flight."—4 T 485.

gether with the spirit of unity and cooperation, giving health talks every evening after the sermon. A Bible study followed the health talks, after which they had some general discussion on various Bible subjects. Thus it was that they never retired before midnight. God gave them health and strength, and they worked hard and put their hearts and souls into the work. The union secretary was with them for a single night and found it rather hard to keep awake, but these three workers kept on working and working. He was truly convinced that God will surely bless them with many precious souls.

Nant Nwet Sein was busy teaching the children choruses and songs, telling them stories from the Bible, and the children enjoyed listening to the stories very much. Their work is commendable, and at the close of the effort God blessed them with seven precious souls. There are twenty-five more persons waiting to be baptized, but our minister thinks they should study more about the Word of God before they join the remnant church. In order to prepare these people for baptism, Brother Douglas Montgomery has been asked to stay and follow up the interest until they are ready. This is the first time we have had good achievement among the Burmese Buddhists. Please remember these new converts in your prayers, that they may be a shining light to others. Please also remember the other twenty-five people in your prayers that they may not turn back. Pray that the Holy Spirit will work upon their hearts, and that many will take their stand for God and will in turn become witnesses for Christ among their people.

THIRTEENTH SABBATH

September 30

Suggested Program

- 9:15- 9:29 Song service—Inspirational
 9:29- 9:30 Program participants enter.
 9:30- 9:34 Opening song.
 9:34- 9:36 Prayer—brief, remember the mission fields to benefit from the offering overflow.
 9:36- 9:59 Special thirteenth Sabbath missions program — usually not more than two of the children's divisions participate.
 9:59-10:37 Class period. (Five-point program—record, offering, etc.; tie-in to previous week's lesson—8 minutes. Lesson study, 30 minutes.)
 10:37-10:40 Closing exercises — Close promptly on time.

Note.—Arrange all details of your program early—at least two weeks in advance. Instruct division leaders, whose children are participating, so that each may know the amount of time allotted. For additional program material see *Children's Missions Quarterly*.

SABBATH, SEPTEMBER 30

Vacation Bible School Wins Souls

ELEANOR MOSES

[Wife of Andhra Section President]

During the summer vacation of 1966, two young men, Victor and George, from Spicer Memorial College, were asked to enter into evangelistic work in the unentered towns of Andhra (än'drá) Pradesh (prä-dāsh'). George and Victor selected a little town called Nizamabad, populated by Muslims and Hindus, with

Our over-all missions program depends upon liberal weekly support.

a very small Christian community. No Adventist worker had ever worked here, and George and Victor were faced with a real challenge. To make their work easier, it was suggested that they conduct a Vacation Bible School. This, it was thought, would help them gain entrance into the homes of many parents of children.

Having collected all the necessary materials together for the VBS, and enough literature for distribution, they set out to invite the children to come. It was not an easy thing to do for the people had never heard of a Vacation Bible School, and it took them several days before they were able to collect even a handful of children so that they could start. Once they started the Vacation Bible School, these children told others and many began to come. It was a thrill to see these boys and girls, belonging to all the different religions, enjoying the Vacation Bible School together.

Joel Kumar (coo-mar') and Noah Kumar (Christians) are two brothers who attended one of the five Vacation Bible Schools conducted by George and Victor. Joel and Noah had no mother, for their father had married again and their stepmother had been unkind to them. So they lived with their aunt who had taken them into her home, and was caring for them. When George and Victor told this aunt about the Vacation Bible School, she was happy. She let them attend classes faithfully, and at the end of the school they graduated. They showed such a great interest in learning more about Jesus that George and Victor told them about our Seventh-day Adventist high school at Narsapur (nār-sá-poor'), which was about 300

miles away from this town. Joel and Noah were happy to go there and requested the school to admit them. It was a sad day when the school authorities wrote and informed them that only Joel could be admitted at that time as Noah was too young to be taken into a boarding school. The boy and his aunt pled with the school principal, but the school could not take Noah. He would have to wait one more year before he could attend this boarding school. If only we had workers and church schools in these towns for boys and girls like Noah to attend!

Twelve-year-old Ashok is another boy who attended a Vacation Bible School conducted by George and Victor. After going to VBS, he told his father, who is Chief of Police in this little town, that he wanted to attend the Seventh-day Adventist school. Ashok's father took him to the school himself, for he wanted to see what kind of school this was that his son was so determined to attend. When they arrived at the school the father found the atmosphere very different from that of the public schools that Ashok had attended before. The students were friendly and were eager to help Ashok get used to his new surroundings. Knowing now that his son was in the hands of God-fearing teachers and students, the father returned to his home.

For Ashok, a new chapter in his life has opened. He is studying hard and wants to become a worker for God. A few weeks after he had been at the school he wrote these words to his parents:

"Dear Father: I am quite well. I am very happy here. The students are very good. The teachers are kind. The

Remember to be liberal today with the Lord.

food is good. I am glad I came to this school. Tell mother not to worry. I am so fortunate to be in a Christian school, and I thank you for sending me here. I am among friends and God's children. Do not worry about me."

Through the influence of Ashok we hope his parents will accept truth. Vacation Bible Schools are proving to be very helpful and successful when beginning new work in the many unentered territories.

Ashok, Joel, and Noah are only three from the millions of boys and girls in Southern Asia who need to be told of the soon-coming Saviour. We need schools where they can learn about the love of Jesus, and we need the missionaries to teach them. Won't you give liberally so that the two schools which need our help so badly will become a reality this quarter. May God bless you to this end.

We Can Help

JUANITA WEEKS BOYCE

We know of some people
Who live far away.
They don't know our Jesus
And so they don't pray.

They haven't a Bible,
They know not God's love.
They know not of angels
In heaven above.

But we've saved our money
That they too can hear
The wonderful story
Of our Jesus, dear.

Now won't you join with us?
In giving today.
To help the dear people
In lands far away.

Help Today

DOROTHY R. DAIVSON

They're building a school out Dacca way,
Far from the cyclone's path;
For the old school was wrecked
And the old school was drowned
By the floods and the winds and the hurricane's sound,
So they're moving away from its wrath.

They're renewing a school in the hills of Assam
In that land so green and so fair;
For the buildings are crowded
And the buildings are crumbling,
But spirits are high and no one is grumbling,
Though there's hardly a square inch to spare.

We're having an offering on this Sabbath day
To help with both of these needs,
For we know you will help
And we're sure you will share
That many more students will learn of God's care
And follow wherever He leads.

India! India!

THOMAS A. DAVIS

Where lie the deep Himalayan snows,
To where the Indian Ocean flows,
Your millions cry with endless woes,
India, O India!

To ancient superstitions wed,
Unnumbered souls are never fed
The heavenly fare, the Living Bread,
India, O India!

O God, the empty souls and hands
Reach out for aid to other lands.
Hear now, as ebb Time's running sands;
Save India! India!

File your "Missions Quarterlies" and preserve them for mission story use.

Do We Give Too Much

The usher passed onward from pew to pew
 And noted the offerings scant and few,
 Till he came where the Widow McWiley sat
 With her faded gown, and her remade
 hat;
 He noticed her plain and threadbare coat,
 And marveled she gave a one-pound note.

Warm in his great, grand house that night,
 The usher sat by the soft-hued light.
 "The Widow McWiley, I've never supposed,
 Could give so freely," he dreamily dozed,
 "She's only a widow, and poorest of such,
 And I believe truly she gave too much."

But down in a little room, chill and bare,
 The widow bowed in her good-night
 prayer:

"I thank Thee, Lord, for my daily bread,
 And for all that Thou helpest me give,"
 she said;
 "And I pray that Thy gifts may larger be,
 That I may have more to return to
 Thee."

And then, while the widow still knelt by
 her chair,
 The angel of mercy recorded her prayer;
 And, placing his hand on the widow's head,
 "God bless you, my sister," the angel
 said;

But the usher, who sat by his blazing
 grate,
 Recalled the sixpence he placed on the
 plate,
 And somehow his conscience accusing smote,
 For the widow had given a whole pound
 note.

—Adapted.

Tell the Story

JUANITA WEEKS BOYCE

There are so many stories
 Found within God's Book.
 Of men so brave and noble
 Who they their work forsook.
 That they might follow Jesus,
 To be with Him each day.
 To hear salvation's story
 And of the Christian way.

Thus the twelve disciples
 Learned from God's own Son.
 That they must tell His story
 Of love to every one!
 I, too, will bare this message,
 To everyone I'll tell
 The story sweet of Jesus
 Who doeth all thing well.

Just as His first disciples,
 I'll spread the story wide!
 I'll tell them why He came to earth,
 I'll tell them why He died.
 And I will save my money
 For thirteenth Sabbath day,
 To send some missionaries
 To lands so far away.

For they will tell the story
 To those that I don't know.
 Yes, they'll tell the story for me,
 Since I myself can't go.
 You, too, can give an offering
 To show God that you care
 About the poor lost people
 Who need our Jesus, dear.

The Thirteenth Sabbath Offering Overflow
 For the Fourth Quarter, 1967
 Will Go to the Central European Division

Issued quarterly by the Seventh-day Adventist Sabbath School Department,
 Washington, D. C.

SOUTHERN ASIA DIVISION

Unions	Population	Churches	Church Memb.	Sab. Sch. Memb.
BURMA	20,748,804	74	3,541	4,201
CEYLON	11,300,000	15	881	1,251
NORTHEAST	156,493,058	71	3,880	6,386
NW. INDIA	185,500,000	25	2,186	2,555
PAKISTAN	125,000,000	45	3,209	9,073
SO. INDIA	110,160,887	176	17,500	19,640
W. INDIA	60,523,600	27	2,055	3,277
TOTAL	669,726,349	433	33,252	46,383

