I. Remembering Sri Lanka's "Banda"
II. SAAA September 10th Sabbath Services
III. Belated Obituary: Howard Wilson Carter
IV. The Message Published in the Language of Nepal
V. Another Soulwinning Group in Maryland
VI. The Mother Jilani Story [Chapter 4 of 17] VII. SUD History--Fall Council a Century Ago

~~~~~~~~~~
I. Remembering Sri Lanka's "Banda"

Eric Moser <susanmoser@hotmail.com> August 31:

I was moved to read Raj Attiken's tribute to the late Banda in a recent news letter. How often do we take these lowly workers for granted.

In my comings and goings between India and Sri Lanka over the past many years I have seen the late Banda but did not really get to know him. About seven years ago when I was there I stayed in the guest room at the mission compound. I had bought a few plants to take with me to India. Banda looked after them during those few days and got them ready for transport to India.

He advised me how to replant them when I got back to Hosur. We got to talking then, he knew my late parents though they were Shilo members, they had been to Bethel many times and he knew them. We talked about many missionaries I had known from my boyhood days in SL, he knew them all. We must have chatted for a couple of hours. The next morning he took me to the corner of Galle Road and showed me the cafe across the road where I had 'egg-hoppers and sodhi' for breakfast, probably the same place where he got 'string hoppers' for Raj! May God's blessings be on these humble workers we take for granted.

~~~~~~~~~~
II. SAAA September 10th Sabbath Services

SAAA <priscillashyam@SAAA.ORG> Sept.1:
Sabbath Services on? September 10, 2011
At Eglise Baptiste Du Calvaire
10002 Riggs Road, Adelphi, Maryland 20783
9:30 A.M.
Breakfast & Devotion: Group of Friends
10:00 A.M.
Sabbath School Superintendent: Sophia Arthur
11:15 A.M.
Divine Service; Speaker: Dr. Catherine Purushothaman, Neonatologist, Washington Adventist Hospital
Fellowship Lunch -- follows the worship service You are welcome to bring a dish to the fellowship lunch. Please support SAAA's "Gift of Food" project by bringing at least ?item of canned or non-perishable food per family to our Sabbath Meeting.

~~~~~~~~~~
III. Belated Obituary: Howard Wilson Carter

The following is from the current (August 25, 2011) "Adventist Review":
"CARTER, Howard Wilson--b. June 13, 1928, Kodaikanal, India; d. Nov. 23, 2009, Rogue River, Oreg. He served as principal, business manager, and pastor in California and Oregon. He also served as principal of Pakistan Adventist Seminary. He is survived by his wife, Audrey; two sons, Raymond and Robert; one daughter, Rosemary; two sisters, Ellen and Eloise; seven grandchildren; 13 great-grandchildren; and one great-great grandchild."
IV. The Message Published in the Language of Nepal

Umesh Kumar Pokharel <umsan@wlink.com.np> August 23:

The publishing work is one of the most important tool to spread the Gospel. The country of the Nepal is made up of mountains, valleys and plains; it is very hard for the pastors and evangelists to personally reach each corner of the country to tell about the "Love of Jesus." But we can easily reach everywhere with literature.

The Adventist Church in Gathaghar, Katmandu has been actively involved with the publishing work since 2008. Mr. Bhanj Ram Shrestha, the senior elder has been translating the adult Sabbath lesson into Nepali since 2007. My team and I have been working on this project; each quarter we have been sending the Sabbath School lessons to each pastor and church leader within the country as well as out side the country for the Nepali-speaking people around the world (India, Bhutan, USA, Australia, Denmark). The translation work is not easy job, Bhaju works 6 hours per day to translate the Sabbath School lessons and he never feels tired and does this novel work on voluntarily basis and I correct it and give to Brother Sujit format and it goes for printing one month before the quarter ends. The Gathaghar church is very concerned that the lessons reach each believer’s hand on time.

Three months ago we translated and published 1,000 copies of the Amazing Facts and distributed among our church leaders and believers. Amazing Facts is very useful to give Bible studies to the new believers as well as to the old and we would like each pastor and Gospel Outreach [GO] worker to have at least one copy; some of our Hindu friends are reading this book and asking their family members and friends to read. Recently we have revised and printed "the Messiah," written by Jerry Thomas, and sent to all our pastors and GO workers. This book is very simple and every one can understand why Jesus came to this world. Right now Elder Bhaju Ram Shrestha and myself are working on "Step to Christ" and if God wishes, it will be published soon.

~~~~~~~~~~

IV. Another Soulwinning Group in Maryland

Milind Borge <blessedwaters2002@yahoo.com> August 28:

Subject: HopeSide Launches Sept. 3, 2011

HopeSide has been formed by a collaboration of Adventist members from churches in the Washington D.C. area. Its primary mission is to expand the gospel outreach through innovative media and community programs. A church group has been formed to promote these outreach goals in a structured manner on a regular basis. The inaugural service will take place on Saturday, September 3, 2011 beginning at 10 AM. A "Relationships Building" workshop will also be held at 4 PM. The church meets at the following location:
Calverton Baptist Church
12625 Galway Drive,
Silver Spring, MD 20904
For more information check out: www.hopeside.org or email the above address.
All are welcome!

~~~~~~~~~~

V. The Mother Jilani Story [Chapter 4 of 17]

Some time ago I came across a quite old book lying around our house by Goldie Down.
I had never heard of it before though I had seen several of her other books.
This one is about Mother Jilani, the mother of Dr. Mrs. I. R. Bazliel who, with her doctor husband, WERE Simla Hospital for many, many years.

-----------

Chapter 4: Bibi Rahan

Nearly three years had gone by since Gulam had visited his home in Tangi and brought his young brother and sister to live with him. Now that there was no longer so much need of secrecy, the families corresponded freely, and his mother had become content to let the children remain with Gulam and Hagar. It made less work at home for her, and she was proud to know that they were being educated in city ways.

But somehow the news leaked out that the children were attending the Christian mission school, and besides learning the thee R’s, they were being taught the white man’s infidel religion!

Surely one infidel in the family was enough. In furious haste the maternal grandmother sent a delegation to Bannu to demand the return of the children at once. There was nothing Gulam could do but let them go.

Fearing that the children had already been contaminated by their lengthy exposure to Christianity, the old lady quickly arranged a marriage for Bibi Rahan. There was no young man available at such short notice, but a wealthy old nawab
(chief) in a nearby village was approached. He was delighted to take unto himself a fourth wife, especially one so young and biddable as twelve-year-old Bibi Rahan.

The other wives were not so delighted about the arrangement; in fact, they were distinctly hostile. "Our grandchildren are almost as old as this new wife of his," asserted his first wife loudly. "Look at her; she is only a child. What a fool he is! Allah curse them both."

"Our sons are much older than his new wife," complained the other two wives bitterly. "Why does he not arrange marriages for his sons?" "No, the old fool takes her for himself."

The old nawab's delight over his new toy made the other wives furiously jealous. Then when they discovered that the child-wife was pregnant, their fury knew no bounds. The whole household was one seething ferment of anger and unrest.

One evening as the old nawab walked with his friends toward the mosque to join in the sunset prayers, his eldest son, urged on by his mother's incessant complaints, lay in wait on a convenient rooftop. As the group of old men approached, he raised his pistol and took careful aim. At that precise moment the old newab stooped to loosen a fold in his long robe that had been tangled about his legs. The bullet hit one of his aged friends, killing him instantly.

There was sudden total pandemonium in the normally quiet village street. Shouting men ran in all directions, reaching for dagger or pistol as they ran. The faithful, already at their prayers, ran shoeless from the mosque.

Even the mullah paused in mid-chant, undecided whether or not to close the doors after his departed congregation.

The enraged relatives of the dead man rose up en masse and swore vengeance on the killer. They did not need detectives to reconstruct the crime and guess who had committed it. Everyone in the district knew of the simmering unrest in the nawab's household. Such unrest could have only one outcome. Accordingly, the nawab's eldest son found it convenient to disappear into the mountains for a time.

Sleep did not come easily to the nawab's household that night. All of the available relatives gathered and the stormy sessions lasted for hours.

There was much shouting and recrimination. The old chief's voice rose in loud expressions of authority over the shrill accusations of his three wives and the covertly muttered threats of numerous sons and daughters. It took a long time to quell the riot, and it was after midnight when the old man finally retired to the room he shared with his new wife. Making doubly sure that his pistol was oiled and loaded and that his razor-sharp dagger was close at hand, he drew the heavy curtains across the doorway and sank into the deep sleep of utter exhaustion.

No one saw the stealthy form of another grown son creep quietly into the room and stand beside the bed. No one saw the pale moonlight glistening off the silvery blade as it was raised high in the air. With a swift stroke, it came crashing down on the old man's neck, severing his head from his body.

As he turned to flee through the door that led to the street, the young man tripped over the child-wife sleeping peacefully on her mat. Her cry of alarm turned to shrieks of terror as, running to her old husband for protection, she saw his ghastly lifeless form upon the bed.

As the son escaped down the shadowy street, the girl's terrified screams aroused the household. Wives, children, and servants came pouring into the room. Instinctively Bibi Rahan knew that it would be her turn next if she did not escape. The wives would not rest until she and her coming child were dead.

Grabbing up her black burka, the child ran through the open outside door and raced down the street. Where could she go? In her panic she rushed into the old priest's house, the only person in the village she felt could be trusted. Trembling and sobbing, she told her story. The wise old mullah acted quickly. Warning her to be quiet, he slipped from the house and called a trusted tonga driver. Bundling the frightened girl into the enclosed vehicle, the mulah urged the man not to stop until he had deposited her safely at her mother's house four miles away.

In the uproar and confusion in the nawab's house the child-wife's absence was not noticed at first. By the time she was missed and the search for her had spread to the neighboring houses and courtyards, and finally through the entire village, Bibi Rahan was safely at home with her mother.

When her late husband's relatives at last discovered where she was, the news of the double murder had already leaked from the village, and government officials were making unpleasantly pointed inquiries. Rather than make a bad matter worse, the relatives discreetly let the matter rest. The relatives of Bibi Rahan could shoot as accurately and use a dagger as ruthlessly as they themselves could, and feuding with such close neighbors could prove decidedly unpleasant. An unspoken truce was decided upon.
Eventually British officials brought the two murderers to justice, and they were tried and hanged, much to the amazement of the simple village folk. It was beyond their comprehension why the government should interfere in something that was clearly a private matter. True, two men had been killed, but they were old men and no longer of much use to the community anyway. If the government felt so bad about people being killed, why did it make matters worse by ordering the hanging of two more men—young men with wives and little children? The ways of the Feringhee were truly beyond finding out.

A few months later little Bibi Rahan gave birth to a child who died soon after. For a time she lived at home with her mother and her stepfather, but soon she was again married off, this time to a young man who later grew to be a wealthy farmer. When her husband and the children which were later born to them she lived in a little village close to her ancestral home. If the three years exposure to Christianity had made any changes in her life or her outlook, she gave no sign of it. [End of Chapter 4] ~~~~~~~~~~~~~ VII. SUD History--Fall Council a Century Ago September 1911, Eastern Tidings--Council held in Mussoorie

The days from September 1-15 were busy ones with our workers who were in attendance at our fall council and workers' meeting held here in Mussoorie. The first meeting of the executive committee was held at 10 AM, September 1st. Eight members of our committee were present to take part in the deliberations.

As the needs of the various parts of the field were presented, we were much impressed by the remarkable growth the third angel's message is making in India. The great need is for more men and more means to enable us to step in and occupy the openings which the Lord is making for us on every side. Because of this lack many of these openings must go unfilled. Although the needs are so far beyond us from a human standpoint yet we realize that numbers do not count with God. It is as easy for him to save by few as by many. The Lord has worked mightily in times past through single individuals who have stood true and loyal to him, and the burden of our council was that the Lord would so cleanse us from sin that his spirit might fill us and make us effective instrumentalities in speedily carrying the gospel of the kingdom to this great land.

The first five days of the meeting were devoted to committee work; but from September 6th to the close the morning hour was devoted to the study of the various problems which we as workers are facing on every side. Ten subjects had been outlined and various ones led out in the presenting of them, but time was given for free discussion, and I believe much good resulted from this exchange of ideas. A number of workers availed themselves of the opportunity of attending the meeting by taking their change to the hills at this time, so we had a good attendance, there being twenty-six present. The following are a few of the actions taken by the committee:- **1. That we express our appreciation to the Mission Board for their earnest efforts in our behalf and for the assurance that an evangelist, a physician, and two canvassers will soon be in the field That we renew our call for a couple for South India.

**2. That we renew our call for a couple for the work in North India, and that we urge the importance of their reaching the field by the close of 1911.

**3. That we renew our call for an English Bible worker.

**4. That we renew our call for a family for the Karens of Burma.

**5. That we renew our call for another man for English work.

**6. That we call for a couple for the work in Bengal.

It will be noticed that with one exception these calls are now before the Mission Board, most of them having been made at the time of our last biennial meeting. The call for help for the Karens is the longest standing unanswered call before the Mission Board from India, having been first made six or seven years ago. We hope and pray that these calls need not go longer unanswered.

The workers have now mostly returned to their various stations, but we believe better prepared for the duties before them. A few have remained to take a much needed rest before going back to their arduous duties on the plains.

G. E. Weakls, Secretary

~~~~~~~~~~~~~

To remove your name from the mailing list of this newsletter simply reply to this e-mail and put "REMOVE" in the Subject line.
Teach CanIt if this mail (ID 0aFrVwy9J) is spam:
Spam:  http://www.andrews.edu/spam/b.php?i=0aFrVwy9J&m=5eaad0ee730b&c=s
Not spam: http://www.andrews.edu/spam/b.php?i=0aFrVwy9J&m=5eaad0ee730b&c=n
Forget vote: http://www.andrews.edu/spam/b.php?i=0aFrVwy9J&m=5eaad0ee730b&c=f