



VOLUME 52

POONA, INDIA, NOVEMBER 1, 1957

NUMBER 21

# WHAT IS JESUS WAITING FOR?

(SYNOPSIS OF A TALK GIVEN BY DR. F. H. YOST)

J. INA WHITE

“LET not your heart be troubled: ye believe in God, believe also in Me. In My Father’s house are many mansions [dwelling places]: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.” John 14:1-3. These words, which are so familiar to Adventists were given a new power and meaning as we listened to Dr. F. Yost of the Religious Liberty Department of the General Conference, in the Salisbury Memorial Church on Tuesday evening, October 15.

“Why has not this promise been fulfilled a long time ago? Why are we still waiting for Jesus to come to this earth?” asked Dr. Yost.

He suggested that our answer might be that all the signs of His coming have not yet been fulfilled. “Brethren and sisters,” he cried, “when the pioneers of the Advent movement preached with zeal and power in 1844 that the coming of Jesus was near, almost at the door, they had seen very few of the signs foretold

compared with what you and I see today.”

When we think of the things that have happened and are taking place in the world at the present time what more do we wish to see before that great event—the coming of Jesus? In fact, so many extraordinary things are happening in this era that it is becoming more difficult every day to impress men and women about the second coming. The people of our generation are so satiated with thrills and wonders that their hearts are becoming hardened by every new event. “Why,” they say, “we have an extra moon flying around in the sky! What if the heavens *do* open and Jesus Christ appear?” Yes, to many, it would only be another event. Such is the attitude of the world today.

“Oh, my friends,” cried the speaker, “what more do we want to see before we realize that all the signs have been fulfilled and that Jesus should have been here?”

Dr. Yost went on to ask if the world had not already filled up its cup of iniquity. Surely we do not want to see any worse wars than World

War II? Surely we would not like to witness more cruel concentration camps like those which have already horrified civilization? Do we wish to see more harlotry and drunkenness and killing and law-breaking than is going on in the world at the present time? Yes, my friends, the world’s cup of iniquity is full and the time for Jesus to come and put an end to all evil is at hand.

Dr. Yost said that many were counting on the statement in Matthew 24:14 that the gospel had to be preached in *all* the world before Jesus



could come. And no matter how hard we tried millions had still not heard of Jesus Christ, therefore, He couldn't possibly come for a long time yet. The speaker warned us that this is dangerous reasoning. The actions of God do not depend on our statistics. It is wrong for us to reason in this way. We are limiting Jesus Christ and the mighty God, and They cannot be limited. God knows when Jesus will be ready to come to this earth. He has ways and means of finishing the work that we know not of and they do not depend on our calculations and plans.

We were reminded that when Christ left this earth He had from five to six hundred followers. Everyone of them was imbued with the Holy Spirit, not just the 120. "You cannot be a Christian or a follower of Christ without the Holy Spirit," said Dr. Yost. But the 120 *did* receive a special outpouring of the Spirit and a special gift was given them—the gift to speak in languages not their own—and this was given to meet an emergency, it was a special need at that particular time. However, the point Dr. Yost wanted us to get was that these few believers were so filled with love for Jesus and love for their fellowmen that in a very few years—by A.D. 64—they had taken the message of a risen and soon-coming Saviour to *all* the then known world. This they had done without aeroplanes, without trains, without radio, and without printing presses!

Even the leaders in this message did not have a fraction of the facilities and equipment that we have today

### ARE WE HOLDING UP HIS RETURN?

MARY GUSTAFSON

*Don't wait to let others show Him—  
We should be first with the news,  
For Christ has made us the givers  
Of His eternal views.*

*We are the ones to scatter  
His Word so all men may know.  
Can we face up to this challenge  
And hold up the faith and go?*

when they began to preach the message of the soon-coming Saviour. Therefore, if Christ's coming depended on these material things and the fulfilling of "signs" He should have been here long ago.

What, then, is Jesus waiting for? He is not waiting until we have totalled up our world membership and decided whether everyone has had a chance to learn of Him; He is not waiting until we think every sign of His coming has been fulfilled; no, He is going to come when enough men and women are so filled with

the Holy Spirit and love for Him and longing for His return that He will not be able to stay away. He will just *have* to come. Their love and longing will draw Him out of heaven to this old earth and He will take them home with Him to the dwelling that He has prepared for them. And friends, that is going to be soon.

Are we ready for that greatest of all events? Will you and I be among those who will draw Jesus out of heaven? We trust that not one who reads these lines may be missing on that great day.

### NORTHWESTERN INDIA UNION

*President:* T. R. Torkelson

*Secretary-Treasurer:* L. E. Allen

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### MISSIONARY VOLUNTEER LEADERCRAFT CONVENTION AT ROORKEE

T. R. TORKELSON

IT WAS an inspiring experience to be on the campus of the Roorkee High School on the afternoon of September 24 when the delegates to the Missionary Volunteer Leadercraft Convention began to arrive. The camp committee had already been functioning for several days, and everything was in readiness to receive the guests. A large meeting tent had been pitched with an attractive platform, on the background of which was displayed the motto that had been chosen, "We Live To Win Souls For Him."

A feeling of expectancy prevailed as the time drew near for the opening meeting. Mr. C. H. Tidwell, MV department secretary for the Union, extended a cordial welcome to all the delegates and introduced the visiting speakers. And then, just as if it had been planned, a telegram was handed to him, which brought a message from Elder Lucas of the General Conference MV department: "Youth Northwestern India must be strongest link MV chain. Your likeness to Christ measured by your sensitiveness to world's need."

Elder L. A. Skinner of the General Conference MV department spoke at

the opening meeting and led out in the Leadercraft Courses. Associated with him was Pastor J. F. Ashlock of the Division MV department. The total number of registered delegates was 218, of which a large number were Juniors from Hapur Elementary School and from some of the churches. These did not take the Leadercraft Courses, but had a special programme of activity planned for them by Miss Gloria Thomas from Poona. A total of ninety-two completed all the courses and qualified for the certificate awarded.

Along with the Leadercraft Courses were devotional services and inspirational talks. Pastor D. S. Johnson of the Division office and other leaders present led out in these. The Sabbath meetings brought the convention to a beautiful climax as the delegates responded to a consecration appeal.

Then on Sabbath afternoon eleven young people were baptized in the waters of the canal that flows near the school. A class of twenty-one other young people was formed to prepare for baptism at a later date.

Ignorance is the mother of suspicion.  
—W. R. Alger.

Our headstrong passions shut the door of our souls against God.—*Confucius.*

We need to suffer that we may learn to pity.—L. E. Landon.

# The President Speaks

## TO OUR CHURCHES IN SOUTHERN ASIA

Dear Brethren and Sisters:

Soon we shall have the privilege of entering into another Week of Prayer. We are living in solemn times and can see the fulfilment of prophecy on every hand. Some of these signs are most encouraging, but others would cause us perplexity and anxiety if we did not realize that they are a part of the pattern and programme of God for the finishing of His work in the earth so that He can come and redeem His church unto Himself. I am sure that the experience has been yours, as it has been mine, that each year when these special opportunities of revival and holy convocation come around, they have meant much in the growth of your Christian experience and in the strengthening of your faith in the great programme that God has ordained for His people.

We can look back with gratitude on this past year for the way God has led His church, for the many blessings He has bestowed upon us, and for the victories won. Yet, as we come up to another Week of Prayer we realize we are truly a needy people. We need a clearer vision of the task that is before us. We need a closer unity among ourselves as brethren and a deeper consecration to the unfinished task. In short, we need what God longs to give us during this coming Week of Prayer—an outpouring of His Holy Spirit. It is the great longing of His heart to bestow power upon His church for the completion of a quick work in the earth.

Let us now, even before the Week of Prayer begins, start putting our lives and our houses in order so that when November 16 comes around we will be prepared to receive all the blessings that God has in store for us. I know of no more sacred time throughout the year than when the church of God is meeting together in prayer and supplication. It gives us an opportunity to put all wrong things out of our lives; to search deeply into our hearts and make sure that all is right between us and our God and our fellowmen. It gives us the opportunity of listening to the wonderful messages that have been prepared for this time, all written with the one objective of bringing the church of God into a closer and sweeter relationship with the Saviour.

May this be a very special week for each one of you, and may it not only be a week of receiving, but a week of giving. We need to give up our own pet ideas, our prejudices, our suspicions. We should hold nothing back from God. We must make a clean break from sin and the world and get completely on His side. I know that we long with all of our hearts for the Lord to come. There must not be anything in this old world that would tie us to it and cause us to look back longingly upon it as did Lot and his family just before the destruction of Sodom. We should desire to consecrate our all to the Lord.

We should also see the need of placing our treasures where our hearts are and that means we will want to make a covenant with the Lord by sacrifice. He gives us so many spiritual and temporal blessings in life, and at this time it will be our privilege to show our appreciation by opening wide our hands to give to Him something that calls for a real sacrifice. It is good to give an offering, but we receive a much richer blessing if it is an offering given through sacrifice. So when the Week of Sacrifice offering is taken on November 23, let us individually see how much we can sacrifice to give to the Lord.

We should start planning now by reviewing our wants and our needs. Pray about it and ask the Lord to show you what you must give up and then give its equivalent in a liberal offering to the Lord. That is really what a Week of Sacrifice calls for, not merely just a day's or a week's salary. We will have received a week of blessings, so let us give an offering commensurate to the blessings that God meets out to us. I do pray that this will be a very special week for you, and that you will be led into a deeper and higher experience. And may your giving be indicative of the blessings that you have received and the advancement that you have made in the Christian way.

It is my prayer that this Week of Prayer will bring a large outpouring of the Holy Spirit in our churches throughout Southern Asia, so that God can use His people in the finishing of His work in the earth. Then what a glorious experience will be ours as we look up into the face of our Saviour when He ushers us into the home that He has gone to prepare for us.

Sincerely yours,

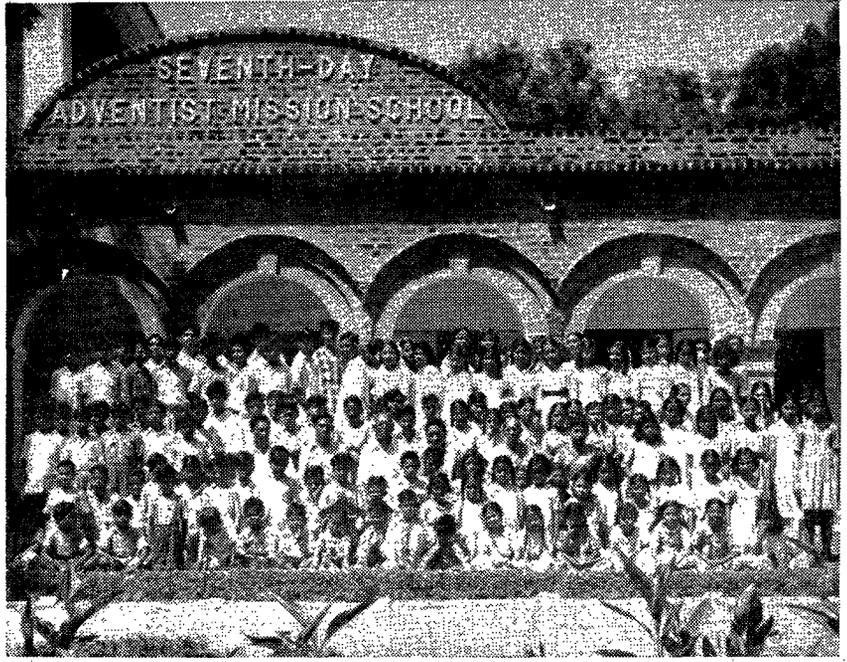
O. O. MATTISON, *President*

## A VISIT TO HAPUR SCHOOL

About 125 happy, well-kept children greeted us when Pastor L. J. Larson and I visited the S. D. A. Mission School at Hapur in September. It was good to note the well-kept school ground with its neatly trimmed hedges as well as the well-ordered hostel compound where the girls live.

Hapur School has for many years maintained a good industrial programme. Upon the occasion of our visit we inspected the food factory where peanut butter and jams are prepared. Hapur school industry is known for its refreshing drink powder, "Kooloo," its bottled crushes, and good peanut butter. Small industries, carefully supervised, provide remunerative labour for students.

—O. W. LANGE.



Students and staff of Hapur school in the Northwestern Union.

### CEYLON UNION

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### VISITING OUR MEMBERS IN MATARA

L. F. HARDIN

**A**FTER a very pleasant drive along the sea coast we arrived at Matara, where we were welcomed by Pastor and Mrs. R. S. Fernando who are labouring most faithfully there to win souls for the Master. Donald Fernando is giving them able assistance.

On Sabbath morning it was a real thrill to see how the Sabbath school attendance had increased. They are now having two Sabbath schools and church services each week. In the morning the Tamil congregation met for a fine Sabbath school and church service and in the afternoon the service was in English with Sinhalese translation. I was very happy to see the hall full for both services. Our Tamil brethren have held the fort for many years in Matara and have been working and praying for a church building.

Some time ago we were able to

purchase a lot so that the members in Matara could have a church in which to worship. The members helped most substantially in the purchase of this lot. We hope that somehow a church can be built very soon.

Last year Pastor B. Juriansz and Brother Kurunathan held a very successful effort in this place and a number were added to the church.

Pastor Fernando, who has charge of the work in the southern portion of the island, has organized a very fine evangelistic programme for his district. He is planning an extensive visiting programme which will include the Voice of Prophecy students, the branch Sabbath schools, and the cottage meetings. We were happy to accompany the Fernandos in visiting a number of interests and Voice of Prophecy students. Some are coming to the Sabbath school and church services and are having Bible studies. In these homes the Truth is being faithfully presented. We pray that these good interests will continue and that many souls will be prepared for baptism.

One Voice of Prophecy student and his wife, living in a remote area, have taken the Bible course and are very much interested in the Truth. Already they have undergone much for their new-found faith as they are the only ones in their area who want to be Christians. Pastor Fernando is having regular studies with them in their home.

We also visited the newly organized Junior Dorcas society which is held in the home of Mrs. Wijesinghe. Young people have been gathered from the nearby areas and taught to sew, paint flowers and designs on glass, cloth, shells, etc. The girls have made some very lovely things and have taken a real interest in the Dorcas work. They are planning a Dorcas sale next month of the lovely articles they have made. The members of this Junior Dorcas society are now attending Sabbath school and their parents are very pleased with the work that is being done. Mrs. Fernando said that they hoped to start a branch Sabbath school in that area soon.

In one of the Tamil shops I was shown a new tract rack that is being used for our literature. A number of these have been made and are being used to spread our literature.

We feel really encouraged by the results of the work that is being done in Matara.

**BURMA UNION***President: C. B. Guild**Secretary-Treasurer: W. L. Murrill**Office Address: 68 U. Wisara Road, Rangoon***MYAUNGMYA BIBLE  
INSTITUTE**

CECIL B. GUILD

**F**ORTY workers and believers from the Delta region came together in Myaungmya from September 12 to 21, with the specific purpose of majoring in Bible study. One elderly brother arrived five days before the meeting began to make sure he would not miss it. Physical preparations for the meeting were well planned by the Delta officers, Pastor Ba Nyein and Saya Tun Sein.

Morning devotional studies were given by the various workers. The programme was sponsored by the Union with subjects including:

Basic doctrines.

Studies in Daniel and the Revelation.

How to conduct better Sabbath schools.

V. O. P. and Temperance promotion.

Doctrines centred in Christ.

The Spirit of Prophecy.

How to appeal to non-Christians.

Christian recreation, etc.

The delegates were thrilled on Thursday evening by the clear explanation of Col. 2:14-16, given by Pastor D. K. Down, when ceremonial sabbaths were dramatically nailed to a wooden cross, but no evidence was found for placing the weekly Sabbath there. The young people especially enjoyed Pastor Beck's enthusiasm as he led them in singing and in spiritual studies. The school family of over one hundred students met with us in the evenings.

By pointed statistics Mrs. Guild brought out the true purpose and plan of Sabbath school work, and carefully explained the system of reporting.

Pastor F. C. Wyman found many old friends when he came on the campus for the last week-end of the meetings, in his capacity as Voice of Prophecy and Temperance secretary. Every delegate was enlisted as a

promoter of the Voice of Prophecy. There was an enthusiastic reception of the Voice of Prophecy film which he showed on Saturday evening.

In the Delta region four efforts, one cottage meeting and one spearhead, have been held this year. The MV Week of Prayer was carried out in an organized way in eight churches. Soul-winning activities have resulted in twenty baptisms so far this year. Five more efforts are planned for the near future. Nearly every non-S. D. A. student in the Myaungmya school is enrolled in the baptismal class.

We are sure our believers went to their homes with a new vision of our wonderful Truths, and we can now look forward to good results in the Delta field.

A number of us enjoyed a unique experience on Sabbath afternoon. For several years students and workers have visited the Myaungmya jail on Sabbath. At present this work is sponsored by Brother Ohn Myit, our Voice of Prophecy representative. His work is greatly appreciated by the authorities, and recently they have permitted him to take some visitors with him to the meetings. The party included Brother Ohn Myit, Pastor D. K. Down, Brother Pein Gyi,

Pastor Wyman with his V. O. P. movie projector, Principal Barnabas Peter with his saxophone, Mrs. Guild with her accordion, and the writer. The jail encloses about 250 inmates, most of whom are charged with serious offences, often involving life imprisonment (meaning about twenty years in Burma).

However, on this day we were more concerned with the forgiveness offered through Jesus. After the guard unlocked a large padlock, weighing at least three pounds, a group of prisoners came running up to the gate to carry our equipment, and we followed them to the place of meeting—a heavily timbered room at one end of a long building containing such enclosures. There a group of one hundred gathered for the meeting. Many of them were comparatively young men. We took our position at the front, and before the meeting began we were joined by the jail superintendent, a man of senior rank in penology.

Brother Ohn Myit met at one corner of the room with the jail Voice of Prophecy committee and spent some time in going over the attendance record and receiving and delivering Voice of Prophecy lessons. We learned that one hundred and ten have already graduated from the course. Of these, over ninety are still inmates. Twenty-five or thirty are studying. As soon as there is a new arrival, he is immediately enrolled, if possible, by the members of the committee. At least one has requested bap-



The workers and believers who attended the Bible Institute.

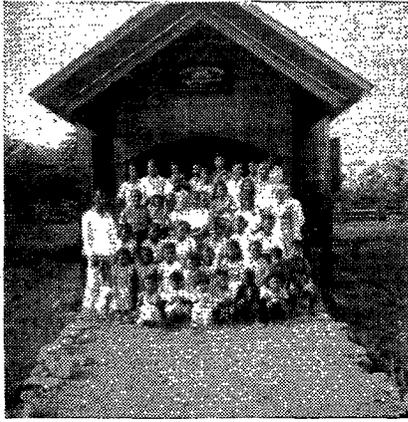
We are sorry the pictures on this page could not be included in our last issue along with the report written by Pein Gyi entitled "Pressing on in North Burma." Unavoidable circumstances prevented this. However we are happy to be able to use them now and we are sure our readers will find them interesting.—Ed.

*For Youth*

## GOD ANSWERED MY QUESTIONS

E. E. CLEVELAND

*Associate Secretary, Ministerial Association, General Conference*



Sing-u-nau Church, North Burma.

tism, but is still struggling for freedom from the tobacco habit.

Seated on the floor, little groups crowded about the sparse number of song books—for the regular attendance is about twenty-five—and sang with enthusiasm. Some could sing the songs from memory. After prayer Brother Ohn Myit led in the study of the Sabbath school lesson. He was not aware that this could be called a branch Sabbath school, but hereafter it will be reported with the rest of the great family of Sabbath schools. Following this meeting, a Bible talk is usually given. On this occasion, it was given by Pastor Down.

We were happy to shake the hands of the group of regular Sabbath school members, who lingered for that purpose after the meeting. Inasmuch as the inmates are not required to work on Saturday afternoon, Pastor Wyman showed them the Voice of Prophecy picture in another room, while we waited in the Superintendent's office. Truly the Lord is no respecter of persons in dispensing His grace, and we believe that souls will be saved as a result of this work.

We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial. We should count time by heart throbs. He most lives who thinks most, feels the noblest, acts the best.—*Philip J. Bailey.*

THERE were a dozen things that I did not understand. To mention only a few of the questions that plagued my youthful brain would more than fill the space allotted to this article. I was a senior in a public high school, having received seven years of my education in non-denominational institutions. During those years I had felt all the rebellious impulses common to youth. Why couldn't I attend the theatre, Sabbath athletic contests, teen-age dances, and at least the

approach His throne with a clear conscience, unhampered by the transgressions about which I had earlier wondered. Twenty-three public tent meetings later I can testify that "there is a balm in Gilead"—there is a Physician there. The healing of my speech organ was a personal answer from God to an anxious student.

The final answer came a few years later. A minister of another faith was brutally slain in the pastor's study of a prominent church, for having violated the seventh commandment. As I studied the news account, the name of the dead man startled me. He had been one of my schoolmates since childhood. We had graduated from junior and senior high school together. As a young man he had broken all the rules, and had derided me for not doing the same. He was a typical youngster without the restraint and guidance that Adventism affords. How he had scoffed at my religion and denounced my scruples! And more than once he had pushed me near the breaking point. But my anchor held. His end, dreadful as it was, is mute testimony that "the way of the transgressor is hard."—*Review and Herald.*



Tahan believers, North Burma.

school-sponsored socials? Why must I be denied the privilege of friendship with non-Adventist young ladies?

I began to see matters in a new light when 115 non-Adventists elected me president of the senior class. Said one of my supporters, "We elected you because you are different, and we wanted someone who could help us." Silently I confessed to the God of heaven that the difference was not in me, but in the message that had shaped my life.

I received a further answer to my questionings at the age of seventeen, when a specialist examined my throat and gloomily declared that my days of public speaking were at an end. It was then I thanked God that I could



Tiddim Church, Chin Hills.

# CHRIST OUR RIGHTEOUSNESS

A. G. DANIELLS

## THE GREAT TRUTH LOST SIGHT OF

(CHAPTER 9)

*Abridged by Dr. N. A. Buxton*

diverted from *the all-important theme of the righteousness of Christ by the study of theories.*—*Review and Herald*, April 5, 1892. (Italics supplied.)

"This I do know, that our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and on kindred truths."—*Gospel Workers*, p. 301.

What do you say, fellow workers? Shall we not do all in our power to redeem the past? It may be that we have left Jesus behind, and it becomes necessary for us to seek Him sorrowing, as did Joseph and Mary on their way homeward from Jerusalem.

"The reason why our preachers accomplish so little is that they do not walk with God. He is a day's journey from most of them."—*Testimonies*, Vol. 1, p. 434.

It is an individual matter. Let us pause and consider: Is the Saviour a living, abiding presence in my life? or is He a day's journey distant?

### THE LAODICEAN MESSAGE

To lose sight of this precious truth of justification by faith is to miss the supreme purpose of the gospel, which must prove disastrous to the individual, no matter how well meaning and earnest he may be regarding doctrines, ceremonies, activities, and anything and everything else relating to religion. The warning is clearly given by the servant of the Lord:

"Unless *divine power is brought into the experience* of the people of God, false theories and erroneous ideas will take minds captive, Christ and His righteousness will be dropped out of the experience of many, and their faith will be without power or life. Such will not have a daily living experience of the love of God in the heart; and if they do not zealously

repent, they will be among those who are represented by the Laodiceans who will be spewed out of the mouth of God."—*Review and Herald*, September 3, 1889.

"What is it that constitutes the wretchedness, the nakedness, of those who feel rich and increased with goods? *It is the want of the righteousness of Christ.* In their own righteousness they are represented as clothed with filthy rags and in this condition they flatter themselves that they are clothed upon with Christ's righteousness. Could deception be greater?"—*Review and Herald*, August 7, 1894.

### MARTIN LUTHER'S FEAR

The fear that the doctrine of justification by faith—so dear to his heart and through which the great Reformation was brought about—would be lost sight of, seems to have been dominant in the mind of Luther. We read:

"If the article of justification be once lost, then is all true Christian doctrine lost." "For if we *neglect* the article of justification, we *lose it altogether.* Therefore most necessary it is, chiefly, and above all things, that we teach and repeat this article continually." "Yea, though we learn it and understand it well, yet is there none that taketh hold of it perfectly, or believeth it with his heart."—*Luther on Galatians.*

Justification by faith should be as clear to our minds as the teaching regarding the law, the Sabbath, the coming of the Lord, and every other doctrine revealed in the Scriptures. But it is not so understood by many; and because it is neither appreciated nor experienced as it should be, there

(Continued on p. 9.)

THAT such a fundamental, all-embracing truth as imputed righteousness—justification by faith—should be lost sight of by many professing godliness and intrusted with Heaven's final message to a dying world, seems incredulous; but such, we are plainly told, is a fact.

"The doctrine of justification by faith has been lost sight of by many who have professed to believe the third angel's message."—*Review and Herald*, August 13, 1889.

Looking to the past, Mrs. E. G. White wrote in 1904:

"For the last twenty years a subtle, unconsecrated influence has been leading men to look to men, to bind up with men, to neglect their heavenly Companion. Many have turned away from Christ."—*Review and Herald*, February 18, 1904.

Twenty years back from 1904 would just take in the sweep of the message of Righteousness by Faith in 1888, with the preparatory messages which immediately preceded it.

Looking to the future to encourage us she said:

"As Christ's Ambassadors, they [His people] are to search the Scriptures, to seek for the truths that have been hidden beneath the rubbish of error. And every ray of light received is to be communicated to others. *One interest will prevail, one subject will swallow up every other—CHRIST OUR RIGHTEOUSNESS.*"—*Review and Herald*, Extra, December 23, 1890. (Italics supplied.)

But meanwhile as a warning she also wrote:

"There is not one in one hundred who understands for himself the Bible truth on this subject [justification by faith] that is so necessary to our present and eternal welfare."—*Review and Herald*, September 3, 1889.

### MINISTERS MUST PRESENT THE MESSAGES

"Labourers in the cause of truth should present the righteousness of Christ, not as new light but as *precious light that has for the time been lost sight of by the people.* We are to accept Christ as our personal Saviour, and He imputes unto us the righteousness of God in Christ."—*Review and Herald*, March 20, 1894. (Italics supplied.)

"Do not allow your minds to be

**SOUTH INDIA UNION**

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**PROPHECY SPEAKS  
LECTURES AT NUDUKAVERY**

D. GNANASUNDARAM

**N**ADUKAVERY is a village situated on the bank of the River Cauvery. Though this place is surrounded by natural beauties and blessed with water, yet the people are living in darkness, without a knowledge of the Gospel.

Recently, the writer was asked to conduct an effort in Nadukavery. We found it very difficult to secure a place to erect a shed but we presented our need to our Heavenly Father and in due time He provided a place to conduct our meetings. "Christ is Coming Again" was the opening lecture on July 10. More than one hundred attended the meeting. After a week, some of the leading men of the village tried to disturb and stop our meetings, but the hand of the Lord was with us and we carried on our meetings for five weeks without any further interruptions.

Many of the people received our literature and invited us to their homes for prayer and Bible studies. Two families are definitely interested in the message. At the close of the effort three precious souls were baptized in the River Cauvery by Pastor Manuel.

We would ask the readers of the "TIDINGS" to pray that the interested ones may accept the message fully and take their stand on the side of the Master before it is too late.

**NANDYAL EFFORT**

M. B. ALEXANDER

**S**ELDOM does a town or city open its heart to the third angel's message as enthusiastically as did Nandyal, Kurnool District, when Pastor G. Isaiah, assisted by E. S. Sundersanam, K. C. David, B. Paul, and the writer, began his effort there.

The pandal, which was 60' x 30', was filled to capacity night after night and the ushers found it difficult to

seat all who came. Many sects and denominations were represented in the audience but all listened quietly and attentively. There seemed to be a friendly spirit throughout the whole town towards us and everywhere the workers went they were greeted cordially.

At different times during the series of meetings, the Voice of Prophecy secretary of this field was in attendance to present the advantages of the Bible Correspondence School. Enrollment cards were distributed and many signed for either the Youth's course or some other of the courses offered.

The song service was inspiring to all as the songs and choruses were sung in Telugu, Hindi, and English. The children's story hour was well

I THANK THEE

INEZ BRASIER

*I thank Thee, Lord,  
For sun today,  
For shadows deep,  
For clouds of gray.  
In all my need  
I trust Thee still;  
I know what comes  
Is of Thy will.*

attended and the little ones listened attentively to the heart-thrilling and character-building stories which were told by the writer and other members of the team. These did much to gain and hold the interest.

When it became necessary for Pastor Isaiah to close his meetings and attend to his other responsibilities as president of the section, Brother P. Deva Prasad and the writer were left to follow up the interests. Four or five families are definitely planning for baptism and others are continuing with Bible studies. We solicit the prayers of the "TIDINGS" family on behalf of these earnest souls.

**LOWRY MEMORIAL HIGH  
SCHOOL MV CAMP**

JUANITA JESSEN

**A**T LOWRY Memorial High School our daily programme helps in an all-round development of our boys and girls, and an MV camp provides some special training in a very interesting and enjoyable way.

From September 22-26, eighty students, nine staff members, and the South India Union MV secretary—Pastor J. I. Crawford—made their way to Nandi Hills, where Nandi, the bull, with his unseeing eyes, is given a prominent position.

Nandi Hills is forty miles from our school and nearly all the campers went by train to Nandi station and then the climb began—a climb of 1,800 ft. above the surrounding plain, which is 3,000 ft. above sea level. Some of the boys carried 50-lb. loads, and climbed up the rugged steps quite nimbly. The girls had frequent falls, but with pushing from behind and pulling from in front they finally got to the top. After an hour's rest all declared it was really worth the effort, for the top of the hill is indeed a beautiful spot, with its park-like surroundings, delightfully cool atmosphere, and glorious view of the plains.

It is here that Tipoo Sultan built a strong fort many miles in length, and where he had what is known as "Tippoo's Drop," which is a drop of many hundreds of feet. Tippoo's captured enemies were pushed down from that spot to a cruel death on the jagged rocks below.

After Tippoo Sultan passed from the scene of action, the British Administrator, Lord Cubbon, built a mansion known as Cubbon House. Four other large bungalows, and some smaller rooms are now managed by the government, and it is being popularized as a quiet resort, where people might escape from the bustle of the city for a while. A bus runs from Bangalore to Nandi daily and carries many who come to worship in the two temples on the summit.

An added attraction are the many monkeys that live in the large, shady trees on the hill. They think nothing of pushing open your door and helping themselves to any eatables lying

around. A group of them threateningly surrounded one of our boys, who was having his meal a little apart from the rest, and induced him to leave his plate of rice and curry at their disposal.

A large rock-built bathing pool now supplies water for the hill. It is on top of this hill that one sees a little trickle of water that is the beginning of the Akravati River.

From reveille at 6:30 a.m. till taps at 9:30 p.m. every moment was enjoyed by all. The four days spent there were indeed happy ones. It was inspiring to worship the Creator amid such surroundings. The camp councils, the thrilling stories, the nature hikes, the games, the alfresco lunches and suppers, will long be remembered by all.

We had six groups that vied with one another in turning out tasty dishes, and the cool climate added greatly to normally good appetites. When the day of departure arrived, some enthusiastic ones voice their feelings thus: "It doesn't matter if the vegetables and fruits are all finished, let us eat rice congee and stay four days more."

But all good things on this earth must come to an end, and so it was with our 1957 MV camp. Now it is just a pleasant memory, but we all feel that we were drawn nearer to our Creator by that experience, and we all look forward to another MV camp next year.

#### CAMP SONG

Oh, give me a camp where the fires  
burn bright,  
Where we spend more than four  
happy days.  
Where we learn of the birds and the  
trees and the flowers,  
And our Father in heaven we praise.

#### CHORUS

Out, out on our camp,  
Where we spend the year's happiest  
days,  
Where we learn how to live amid  
sorrows and joys,  
And to serve our Creator each day.

Then often at night, as we seek our  
repose,  
And dream of a day that's well spent,  
We think of the past, and know in  
our hearts  
That we'll be at Nandi Hills again.

## LAYMEN'S CORNER

### CALCUTTA LAY ACTIVITIES

BROTHER Harold Edge, who became interested in the message through the Voice of Prophecy and later was brought to a decision during one of Pastor D. K. Down's efforts in Calcutta, gives an interesting report of the lay work in Calcutta. He writes:

"Bible study groups have been started in several homes. Brother Adzhead and others are active in this field. I am also giving studies to some friends. A great deal of interest has been aroused. They have all signed up for the Voice of Prophecy Bible Course and I plan to invite them over when we begin our lay effort.

"Brother Prakasam and I have joined together in a personal visitation programme of the Voice of Prophecy students. . . . My family, too, is beginning to show an interest in the Advent message. Remember us all in your prayers."

"It is good to see our able laymen join the workers in visiting the Voice of Prophecy students. The more interest we show in these dear people who have studied these lessons the more souls we will help into the Kingdom.—O. W. LANGE.

### CHRIST OUR RIGHTEOUSNESS

(Continued from p. 7.)

is failure on the part of such to present it in their teaching.

"They [the people] have not been instructed as they should have been, that Christ is unto them both salvation and righteousness."—*Review and Herald*, September 3, 1889.

It is therefore timely that we, today, give this vital truth most earnest, thorough study.

"The great centre of attraction, Jesus Christ, must not be left out of the third angel's message. By many who have been engaged in the work for this time, Christ has been made secondary, and theories and arguments have had the first place."—*Review and Herald*, March 20, 1894.

"The mystery of the incarnation of Christ, the account of His sufferings, His crucifixion, His resurrection and His ascension, open to all humanity the marvellous love of God. *This imparts a power to the truth.*"—*Review and Herald*, June 18, 1895." (Italics supplied.)

"The theme that attracts the heart of the sinner is Christ and Him crucified. On the cross of Calvary, Jesus stands revealed to the world in unparalleled love. Present Him thus to the hungry multitudes and the light of His love will win men from darkness to light, from transgression to obedience and true holiness. Beholding Jesus upon the cross of Calvary arouses the conscience to the heinous character of sin as nothing else can do."—*Review and Herald*, November 22, 1892.

"Christ crucified—talk it, pray it, sing it, and it will break and win hearts. Set, formal phrases, the presentation of merely argumentative subjects, is productive of little good. The melting love of God in the hearts of the workers will be recognized by those for whom they labour. Souls are thirsting for the water of life. Do not allow them to go from you empty. Reveal the love of Christ to them. Lead them to Jesus, and He will give them the bread of life and the water of salvation."—*Review and Herald*, June 2, 1903.

(To be continued)

## BARNABAS, SON OF CONSOLATION

MARY E. YOUNG

**B**ARNABAS is first mentioned in the New Testament as one of those who sold his personal possessions and donated the proceeds to the general fund for the support of the infant church. Undoubtedly many did this—most with worthy motives, some without. In Barnabas' case, however, this incident is indicative of his whole life. He was, above everything else, generous. Generous in material things certainly, but most notably generous in things of the spirit. He was generous in appraising the worth of others. How much we need men like him today!

When the converted Paul returned to Jerusalem from Damascus, all that the disciples in Jerusalem could remember was the fire-breathing Saul who had left about three years before. With great suspicion they heard that Saul had returned to Jerusalem, and that he claimed to be a follower of the Lord Jesus. Who knows how much valuable time might have been lost before Paul was fully accepted of the church in Jerusalem had not Barnabas come forward in his behalf? "But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way." Acts 9:27.

When the gospel was first preached to the Gentiles at Antioch, Barnabas was directed to go and observe the work being done there. Preaching to completely pagan people was a new field of endeavour for the young church. Because it was new, and because it ran completely contrary to the traditions and prejudices of the Jewish race, the church in general looked upon the work with apprehension. Many a Jewish believer from Jerusalem probably would have had his eyes blinded by an attitude predisposed to criticism. He would have been unable to see that the work was of God.

Barnabas saw clearly. As Elisha of old, with spiritual vision unclouded by fear and prejudice, saw the surrounding army of angels, so Barnabas

recognized the Spirit of God working with the Gentiles in Antioch, and rejoiced that a new era had opened for the church. "When he [Barnabas] came, and had seen the grace of God, [he] was glad, and exhorted them all." Acts 11:23.

How much our new converts need a Barnabas today! A brother who will welcome them into the church with open heart, recognizing the work of the Spirit in their experience and doubting nothing. A teacher who will take definite, positive steps to harness their first-love zeal into God's active, working force. A person devoid of personal jealousy even if the new convert's talents should exceed his own. One who watches for the Spirit of God to indicate ways of doing God's work, rather than depending on the methods dictated by tradition.

And our new converts are not the only ones who need a Barnabas. Our young people need one, too. John Mark was a timid young worker who proved himself a dismal failure early in the first missionary journey of Paul and Barnabas. He lost his courage and went home. This was too serious an error to be forgiven by Paul, who refused to take him with him again. Not so with Barnabas—or

### IF I HAD KNOWN

MARJORIE LEWIS LLOYD

If I had known  
Those were Your hands  
That reached across the sea;  
But they were worn  
And scarred with toil—  
The hands that reached to me.  
And I must work;  
The day's too short  
For all You wanted done.  
I could not go.  
The hands must reach,  
And reach till set of sun.  
If I had known  
Those were Your hands,  
I would, I would have gone!

with God. John Mark's weakness and lack of courage were obvious. But Barnabas saw the less obvious. With eyes made clear by the eyesalve of the Spirit, he saw through the mist of inexperience and instability to the worker Mark could be, by the grace of God.

God's cause would probably have lost a worker in the slough of despond if Barnabas had not seen deeper than Mark's mistakes, and if he had not patiently educated him for the work of God until he was "profitable," even to Paul. (See 2 Tim. 4:11.)

No one needs a Barnabas more than our outstandingly successful workers, whose battle with self is made all the more difficult by the prestige their success brings them. Barnabas was willing to let the more outspoken Paul be the leader of their evangelistic team, but it would be difficult to overemphasize Barnabas' contribution to the success of their endeavours. His deep humility and generosity of heart kept jealousy from marring their relationship, yet he was able to give wise counsel to Paul and to take decisive action on his own—as when the welfare of John Mark was at stake.

We see Barnabas today in the thousands of humble workers—Bible workers, ministerial interns, secretaries, musicians, church school teachers, and faithful laymen—holding up the hands of our evangelists; pastors, and executives. They are almost never in the limelight, yet upon their faithfulness to duty depends the ultimate triumph of the church of God.

Barnabas was always overshadowed by Paul, as was Jonathan by David, and John the Baptist by the Messiah. Of John the Baptist, whose fame was lost in the glory of Another, our Lord said, "Among those that are born of women there is not a greater prophet." Luke 7:28. He, like Barnabas and Jonathan, had learned the most important lesson of all—how to lose self-interest in effort for the success of others and the cause of God. These men were not secondary in God's estimation. They will not be overshadowed in the new earth, save with the glory of God. For "the meek . . . shall inherit the earth" (Matt. 5:5), "and the last shall be first." Matt. 19:30.—*Review and Herald*.

# THE HIGHEST, GREATEST AND NOBLEST WORK

D. DAVID

**W**HAT career shall I choose? Shall I choose to be a lawyer, a district collector or hold a position equal in importance to that of our President Rajendra Prasad or that of our worthy Prime Minister, Shri Nehru? All these great men are serving the country and doing a great and noble work, but I long to do the highest, the greatest, and the noblest work. "The Lord designs that the presentation of this message shall be the highest, greatest work carried on in the world at this time."—*Testimonies* Vol. 6, p. 11. "The greatest work, the noblest effort, in which men can engage, is to point sinners to the Lamb of God." *Gospel Workers*, p. 18. I am so happy I have found my heart's desire, and I shall be a preacher of "this message" for life, pointing sinners to the Lamb of God. O, my dear brethren, how much I wish you would endeavour to capture with me the thrill and throb of evangelism, the greatest work in the world!

*The Most Responsible Work:* It is a hard work, and it has no place for a lazy man. If we are doing it because we have nothing else to do, it is high time that we quit doing it. Have you felt the call of God for this greatest work? If so, the Lord wants you to attempt great things for Him.

God's servants are to stand as watchmen on the walls of Zion to "sound" a note of alarm, and "if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." Eze. 33:8. "Woe unto me if I preach not the gospel" said the apostle Paul within whose heart were aflame the fires of evangelism.

*A Call to Sacrifice:* Do we look for personal comfort or gain in the preaching of the message? In our search for the lost sheep, we cannot,

we shall not realize our weariness and hunger, but work as Christ worked. We may be imprisoned as was Paul, banished to an isle as was John, or stoned to death as was Stephen. Will we "preach the Word" in the face of these privations and persecutions?

*A Hundredfold Result:* "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, Vol. 9, p. 189. A hundred conversions is not the result of our best methods, but of our humble, consecrated, consistent prayer life.

*Our Reward:* About Jesus it was said "He shall see of the travail of

His soul, and shall be satisfied." Isa. 53:11. The redeemed ones are His jewels, the result of the travail of His soul. Shall not His workers be satisfied seeing the travail of His soul and beholding the fruits of their labours? "What is our hope, or joy, or crown of rejoicing? Are not even ye [the converts] in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy." 1 Thess. 2:19, 20.

What rejoicing it will be as the fruits of our labours along with all the redeemed from all ages shall gather around God's great white throne on the day of recompense! That is the reward of this highest, greatest and noblest work.

## KNOW YOUR SABBATH SCHOOL

### Part 7

#### The Class Recitation Period

The recitation period is the climax of the Sabbath school programme. It is the most important item of the service. A full thirty-minute period should always be safeguarded for the lesson in the senior division, even on the 13th Sabbath and on other special occasions.

A two-minute warning bell should be given before the close of the class period. At the final bell each teacher should promptly take his seat and give attention to the superintendent's closing remarks.

#### The Closing of the Sabbath School

The Sabbath school should be followed by a ten-minute church missionary service. Therefore, for a smooth transition from the Sabbath school to the home missionary service at the closing exercises, it is recommended, that the Sabbath school be not dismissed but that just prior to the close of the lesson period both the Sabbath school superintendent and the church missionary leader proceed to the platform. The superintendent shall terminate the lesson recitation at the close of the Sabbath school session by some appropriate signal, such as the verse of a song, whereupon the church missionary leader without announcement shall immediately take charge of the ten-minute missionary service, the superintendent remaining seated on the platform during the missionary service. The missionary service may include such items as the relating of a personal missionary experience, the promotion of church missionary activities, and the gathering of written missionary reports. At the close of the ten-minute missionary period the congregation shall be dismissed with a benediction.

In order to train the children and youth of the church in missionary activity they remain in their divisions after the close of the Sabbath school exercises for a ten-minute missionary service adapted to their age interests, dismissal of the children to follow this ten-minute missionary service.

# Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Lesson 6, November 9, 1957

## THE SECOND PERSECUTION

**T**HE ruling classes do not shine as a class in their relation to the message of the early church, and certainly not in this week's lesson (Acts 5:17-40).

Others have pointed out that the high priest Annas would not have spoken the words of verse 28 had he known that they were to be recorded for posterity to see: "We strictly charged you not to teach in this name, yet here you have filled Jerusalem with your teaching and you intend to bring this man's blood upon us." R. S. V.

Many of these rulers must have heard of "this man's" use of an awful prophecy: "I send unto you prophets, and wise men, . . . and some of them ye shall kill and crucify . . . and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth. . . . All these things shall come upon this generation." Matt. 23:34-36, (cf 2 Chron. 36:15, 16). They certainly remembered a weak Roman's: "I am innocent of the blood of this just person," and the Jewish rabble's repetition of the hate of Caiaphas: "His blood be on us, and on our children." Matt. 27:24, 25—nightmarish memories to earnest souls, but to those vengeful men the goads to desperation!

The apostles were, like their Lord, treated like criminals. They were cast into the common prison because of the Sadducees' "jealousy" (Acts 5:17, R. S. V.). That night they rehearsed precious things brought to them by the Holy Spirit: "If they persecuted Me, they will also persecute you." John 15:20. "They shall put you out of the synagogues: . . . whosoever killeth you will think that he doeth God service." John 16:2.

When "the God of heaven, the mighty Ruler of the universe, took the matter . . . into His own hands"

(Ellen G. White, *The Acts of the Apostles*, p. 79), His angel opened the prison doors and bade the trusting disciples: "Go, stand and speak in the temple to the people all the words of this life." Acts 5:20.

These last six words meant only one thing to these men—the story of the crucified, risen, divine Christ. They were a complete refutation of all Sadducean unbelief in angels, resurrection, and the life beyond. The Sadducees certainly knew that their cult was doomed should Christianity conquer. They therefore had decided that next morning they would bring "upon the disciples the charge of insurrection."—*Ibid.*, p. 80.

How chagrined and fearful they were when responsible officers reported a locked, guarded, but empty prison (Acts 5:23). "They were much perplexed . . . wondering what this would come to." Acts 5:24, R. S. V. It is more than likely that someone must have brought them the Christians' explanation of angel deliverance, and that would have been the final discomfiture of the Sadducees' disbelief in the supernatural.

The Temple police had strict orders (inspired by fear of the crowd!) not to manhandle the apostles, who, careful not to raise insubordination among the sympathetic crowd, and seeking no miraculous deliverance from their lot, went peacefully and confidently before the powerful Sanhedrin.

### THE DISCIPLES STAND FIRM

"Did not we straitly command you that ye should not teach in this name?" Acts 5:28 is a repetition of Acts 4:17 where the rulers said of Peter and John: "Let us straitly threaten them."

"We ought to obey God rather than men," said Peter and others. The same truth is asserted in Acts 4:18,

20, where Peter and John, when asked "not to speak at all nor teach in the name of Jesus," left the council to argue their own authority. "For we," they said fearlessly, "cannot but speak the things which we have seen and heard."

"The word translated *obey* is a rare word in the New Testament, occurring not more than four times altogether. It stands exclusively for obedience; it does not suggest anything except actual, absolute, unquestioning submission."—G. Campbell Morgan, *The Acts of the Apostles*, p. 163.

The apostles did not teach that we should not obey men, for in 1 Peter 2:13 we read: "Submit yourselves to every ordinance of man for the Lord's sake." Where man requires anything contrary to God's demands, then our duty to God is supreme.

The apostolic defence (Acts 5:29-32) is said to have come from "Peter and the other apostles." Either Peter was the spokesman, or there were a number of similar statements of which this is the substance. It is a striking "repetition of the apostolic proclamation, emphasizing once more the contrast between what the rules of the people did to Jesus and what God did to Him."—F. F. Bruce, *The Book of the Acts*, p. 121.

"Whom ye slew and hanged on a tree" would recall a statement known to them all: "Every one that is hanged on a tree is cursed of God." Deut. 21:23. (Septuagint—the then current Greek version of the Old Testament). Peter used the words again in Acts 10:39 to Cornelius and company. There are various Jewish references to Jesus as "the hanged one."

"Him hath God exalted." A word is used here by Peter that some have tried to limit to the incarnation, but other uses broaden it to include all the steps by which Jesus became man's Advocate on high. In Philipians 2:9 it occurs in its wide, superlative form: "God also hath highly exalted Him." In John 3:14 Moses' uplifted serpent illustrates the literal crucifixion of Christ and the glory of the atonement thereby brought to man: "Even so must the Son of man be lifted up."

In Acts 5:31 Peter teaches that it was to make possible Israel's repentance, and forgiveness, and the effusion

of the Holy Spirit that Jesus was exalted.

The enraged Sadducees were ready to condemn the apostles at this point, when Gamaliel's voice was heard. At once the voice of this "Pharisee of good reputation, and a man of learning and high position" (White, *The Acts of the Apostles*, p. 82), reminded them that they (1) needed Pharisee support to condemn, and (2) might perchance be fighting against God if they condemned, but stood to lose nothing if these men were just

another group of fanatics. A beating and a warning not to "speak in the name of Jesus" (Acts 5:40) was the result of "prejudice and hatred" (*Ibid.*, p. 83) on the part of men who were already fighting against God.

Flogging and a further warning "that they should not speak in the name of Jesus" ended the episode so far as the Sanhedrin was concerned (Acts 5:40). If only they could have foreseen the immediate future!—*Review and Herald*.

were Greek-speaking Jews resident abroad or now settled in the homeland. The Palestinian Jew (speaking Aramaic or Hebrew) felt himself superior to these Hellenists. These classes, plus all kinds of proselytes, were now together in the Christian church. See *The SDA Bible Commentary*, on Acts 6:1, for fuller comment. These various classes, with their national and individual prejudices, "were softened and united by Christian love."—White, *The Acts of the Apostles*, p. 87.

The complaint of the Grecians was genuine, the cause due to unexpected growth of the church, hence the suggestion of seven men to supervise "the daily distribution of assistance," and "the appointment . . . proved a great blessing to the church."—*Ibid.*, pp. 88, 89.

In Acts 6:2, 3 it is told that the apostles advised the selection of "seven men of honest report (the word *deacon* is not used in Acts, nor are the seven actually called deacons in the New Testament), full of the Holy Ghost and wisdom, whom we may appoint over this business."

"This advice was followed, and by prayer and the laying on of hands, seven chosen men were solemnly set apart for their duties as deacons."—*Ibid.*, p. 89.

"It is remarkable that all seven have Greek names" (Bruce, *The Book of the Acts*, p. 129), but this is not certain proof that they were all Hellenists in the usual sense, but they probably were of that group. Two of the twelve had Greek names (Philip and Andrew), but they were Hebrews. The fact that "certain Greeks" (John 12:20) who desired an introduction to Jesus obtained it through these two, suggests that they had Greek connections.

Stephen's antecedents are not known, except that he was a Hellenist. "We have the story of but one day in his life, the last; yet there is no man in the New Testament of whom we are told so much without one blemish being revealed."—Furneaux, *The Acts of the Apostles*, p. 86. Compare the *Acts of the Apostles*, by Ellen G. White, page 97. He clearly foresaw that Christianity would supersede Judaism (Acts 6:14; 7:52-56), and he died with words on his lips like the last words of Jesus.

The only other deacon to become

## Sabbath School Lesson Help

For Lesson 7, November 16, 1957

### THE SEVEN DEACONS

**T**O BE beaten, admonished not to speak of the holy name of Jesus, and then freed might have caused embitterment. It was incongruous with Gamaliel's advice ("Refrain from these men, and let them alone"), but the lives of the apostles were spared for further service. In place of bitterness, we find these men departing from the Sanhedrin "rejoicing that they were counted worthy to suffer shame for His name." Acts 5:41.

"The Name, probably, by this time, distinguished both the *author* of salvation and the sacred *system of doctrine* which the apostles preached. To rejoice in persecution, and triumph in the midst of pain, shame, disgrace, and various threatened deaths, is the privilege of the *New Testament*. . . Christians exulted and triumphed in the God of their salvation."—*Clarke's Commentary*, on Acts 5:41.

"Beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues," Jesus had said. Matt. 10:17. (cf. Luke 21:12). These apostles were now sharing an insignificant, but to them a joyful, part in the suffering of their Lord. They were learning to "count it all joy." These experiences enabled them so feelingly to exhort the flock to rejoice "that the trial of your faith, being much more precious than of gold that

perisheth, . . . might be found unto praise and honour and glory at the appearing of Jesus Christ." 1 Peter 1:7.

"Reproach and persecution have separated many from earthly friends, but never from the love of Christ. Never is the tempest-trying soul more dearly loved by his Saviour than when he is suffering reproach for the truth's sake."—Ellen G. White, *The Acts of the Apostles*, p. 85.

Ignoring the Sanhedrin's ban on "the name," they were "daily in the temple" for public worship and for fellowship, "and in every house they ceased not to teach and preach Jesus Christ." Acts 5:42.

As a result of the courageous witnessing to the name of Jesus, the church grew and events conspired to force some careful organization on the church. "Now in these days when the disciples were increasing in number" (Acts 6:1, R. S. V.), indicates continuing growth, not a final addition as from a great campaign. The church did not arrive and then settle down into an organization. It continuously witnessed under the Holy Spirit, and organized as it grew.

#### A CHURCH ORDER CREATED

"The Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution." Acts 6:1, R. S. V. Hellenists

prominent in the New Testament was Philip (not to be confused with the apostle of the same name), the enthusiastic missionary to the Gentiles (Acts 8:5, 27-39). He lived for some time in Caesarea, and had four daughters who prophesied (Acts 21:8, 9).

Of the remaining five deacons nothing much is known, save that Nicolas is the first recorded non-Jewish Christian name. Many men who have contributed to the strength of the church have been unknown to man but great in the sight of the Lord.

In Acts 6:7 Luke digresses to report progress, as he does elsewhere (Acts 9:31; 12:24; 16:5; 19:20; 28:31), and three expressions are to be noted. First, "The Word of God increased." This is a most remarkable expression, showing that true growth of organization is a growth of capacity for revealing Jesus."—G. Campbell Morgan, *The Acts of the Apostles*, p. 176.

Second, "The number of the disciples multiplied," and that in the heart of opposition—Jerusalem."—*Ibid.*

Third, "And a great company of the priests were obedient to the faith." Acts 6:7. Large numbers of ordinary priests, as distinct from the wealthy higher orders from whom came opposition to the Christians, were convinced "that the time for sacrifices had passed away, and that the Law, as a whole, and the ritual of the Temple in particular, were decaying and waxing old, and ready to vanish away."—*Ellicott's Commentary*, on Acts 6:7.

"Stephen, full of faith and power, did great wonders and signs among the people" (verse 8) is a fitting close to this lesson. It is the picture of a devoted Christian following the footsteps of the Master: "Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs." Acts 2:22, R. S. V.—*Review and Herald.*

time through virtue, knowledge, temperance, patience, godliness, and brotherly kindness. The topmost rung is love—a love that will transform the life and minister an abundant entrance into the everlasting kingdom.—*Review and Herald.*

## SABBATH SCHOOL ADVANCE

O. W. LANGE

SABBATH schools everywhere have a great influence for the saving of souls. They co-operate with every department and every phase of evangelism by teaching new believers, by helping them to adjust to church fellowship, and by helping to bring new interested ones to a decision for the truth. The Sabbath school is the place where every visitor may be made to feel welcome and at ease.

Every effort should be made to encourage Voice of Prophecy graduates, interested Uplift donors, colporteur contacts who inquire into the message, as well as every interest found at evangelistic meetings, to enrol in the Sabbath school. Children should be encouraged to invite their friends. We must never tire nor become negligent in inviting our friends and neighbours to these interesting weekly services.

The church in Southern Asia is striving toward a goal of 20,000 members by June 1958. To attain this our Sabbath school goal should be at least three times this number. Within our family circle there are many who should be in the Sabbath school. Will you not do your part to get them there?

Think this through! For every adult church member there is undoubtedly at least an average of one or two children. Many believers have friends or relatives who are staying with them.

Sabbath school leaders and teachers, study and plan to make your Sabbath schools better and more interesting. Members of the Sabbath school, bring one new friend at least once a month, and be sure that all the children and the relatives in your home enjoy the blessings of Sabbath school.

Win more souls through your Sabbath school.

## "THERE LET THE WAY APPEAR, STEPS UP TO HEAVEN"

H. M. TIPPETT

**M**ANY years ago a wealthy eccentric built a home that was an architectural freak. It contained interior windows that served no purpose, doors that led nowhere, and stairways that had only dead-end landings. Suffering from an extreme case of frustration, the builder expressed his feelings in these structural quirks.

Countless numbers of people today who suffer from spiritual confusion are following their own blueprints to a coveted peace. Conceiving the path to heaven as a toilsome steep, they build their own stairways to the desired goal. But the way to our eternal home is not a staircase built by man's devisings. It is rather a rope ladder let down from above, up which men feel their way with uncertain feet. A stairway is built from the ground where we are. The rope ladder of faith is anchored in heaven, where God is. A staircase of self-righteous works always fails because

finite objectives do not lead to an infinite destiny. No matter how grand the stairway of good works, the top landing isn't far above where we started. Like the tower of Babel, built as a means of escape from another flood, in all man-made plans for salvation there is bound to come a confusion of tongues, of directives and issues, of aims and objectives.

Sometimes the mountaintop of eternal reward shines so bold in relief against the background of God's grace that we joyfully sing, "Climbing up the golden stairs to glory." At other times we are so engulfed by the murk of sin and failure that like Luther we seek some *Scala Sancta* of penitence to climb, by which we hope to attain peace. But the way to God is no royal escalator or priestly staircase of penance. It is a ladder that reaches into the kingdom of love from wherever we are. Its lowest rung must be grasped by faith. Progress is made a step at a

## Miscellany

● BROTHER C. A. Chacko, assisted by Brother C. N. Phillips is leading out in a series of "Faith for Today" Bible lectures in Kanpur. The opening night was October 20, and the subject presented was "Why I Believe in a Personal God." A good attendance is reported at these meetings.

● PASTOR I. M. Chand is leading out in an effort at Jodhpur which opened on the evening of October 20. One of the brethren from Jodhpur has just written, "The effort got off to a very successful start last night with a packed tent, and an excellently conducted programme."

● PASTOR E. M. Meleen left Poona for Calcutta, Shillong, and Aijal on the 23rd of October. Pastor Meleen spoke to the workers in the Division office, and also gave an interesting message at the church service on October 20.

● PASTOR B. Pinghe of Jaffna, Ceylon, reports another baptism as the result of the intensive public and personal evangelistic work which has been going on there during the past several years.

● PASTOR Frank Wyman, Jr. arrived in Poona on the 23rd of October and will be attending the Institute of Scientific Studies for the Prevention of Alcoholism, held in Bombay and the Council of the Temperance

Secretaries of the Southern Asia Division. Brother Wyman is also the Voice of Prophecy secretary for the Burma Union and spent a couple of days conferring at the Voice of Prophecy office in connection with this work.

● PASTOR N. G. Mookerjee has just returned from a very extensive tour



### MEET OUR WORKERS



Pastor M. E. Kemmerer came to India in 1948 having spent the previous ten years in the business office of Washington Missionary College, progressing in that time from cashier-accountant to business manager. During these years he also pastored the Arlington church in Virginia.

In India, the Kemmerers went first to Bangalore where Brother Kemmerer was secretary-treasurer of the South India Union from 1948-1949.

Early in 1950 he was called to the Northwestern India Union to serve as president and was ordained to the Gospel ministry in February of that year. Brother Kemmerer did not act as president for very long, however, for in October of the same year he was called to Poona to head up the Treasury department of the Southern Asia Division where, for the past eight years, he has very ably handled all the financial responsibilities of this great division.



of the field in the interests of Voice of Prophecy work.

● PASTOR W. A. Scharffenberg, Secretary of the International Temperance Association, arrived in Bombay on the 27th of October. He will be here in Southern Asia until the 15th

of November. We welcome Brother Scharffenberg back to the work in our field.

● PASTOR E. E. Roenfelt, Associate Secretary of the General Conference, will spend from December 1, 1957 to January 31, 1958 attending committee meetings at Poona and visiting institutions and centres in this field.

● PASTOR E. C. Beck and his team of evangelistic workers are opening public meetings in Rangoon on the evening of November 3.

● DR. and Mrs. F. H. Yost departed from Bombay on the 21st of October for the Middle East and Europe. Dr. Yost gave much valuable counsel in connection with Religious Liberty work and took a number of services at Salisbury Park and Spicer Memorial College during the week spent in Poona.

● APPROXIMATELY 125 persons attended the Youth Camp and Leadership Convention conducted at Lonavla from October 23-26. Liberal showers of rain could have adversely affected the meeting, but the housing arrangements were well cared for and

(Continued on p. 16.)

## Southern Asia Tidings

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

All articles carrying the credit line, "Review and Herald" are taken from the general church paper of Seventh-day Adventists, published at Takoma Park, Washington, D. C.

EDITOR J. INA WHITE  
ASSOCIATE EDITORS O. O. MATTISON  
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Published by D. S. Johnson for the General Conference of Seventh-day Adventists, S. A. Division, Poona, and printed by L. G. Shepard at the Oriental Watchman Publishing House, Salisbury Park, Poona 1, 2, 100-2773-57.

### SOUTHERN ASIA DIVISION

## Calendar of Special Days and Offerings 1957

|            |                                          |
|------------|------------------------------------------|
| Nov. 2     | Witnessing Laymen Day and H. M. Offering |
| Nov. 2-23  | "Review and Herald" Campaign             |
| Nov. 9     | "Southern Asia Tidings" Offering         |
| Nov. 16-23 | Week of Prayer and Sacrifice             |
| Nov. 23    | Week of Sacrifice Offering               |
| Dec. 7     | Home Missionary Day and Offering         |

THIRTEENTH SABBATH OFFERING  
Dec. 28 Northern European Division

