



BETHLEHEM

ERNEST LLOYD



HOW poor this world would be today if there had been no Christ-child in Bethlehem, no cross on Calvary, and no risen Lord! Who can resist the ennobling and regenerating power that had its birth in the little town of Bethlehem? Who does not feel the magnetic influence of Him who said: "I, if I be lifted up from the earth, will draw all men unto Me?" John 12:32. The masters of brush and chisel, the makers of song and story, have given their best to tell all men of the deathless power of Bethlehem's Saviour. Libraries groan with the weight of books telling how Bethlehem has divinely influenced literature, laws, education, and the moral and physical uplift of mankind.

"Wherever men struggle for

liberty, wherever home life is cherished, friendships cultivated, childhood protected, peace maintained, self-sacrifice encouraged, spiritual values recognized, there you will find a living connection with Jesus of Bethlehem."

The teachings of the lowly born Jesus have been translated into more than one thousand languages and dialects of earth, bringing joy and peace and hope to countless millions of grateful readers the world round. No popular bestseller among books can even compare in circulation with His book. Who would spend twenty-five years translating Shakespeare to some savage tribe? But such periods of unremitting toil have been given hundreds of times for the Man of Galilee.

On the backs of horses and camels, elephants and llamas, goes His message of redeeming love. Hauled by dogs, reindeer, and men, loaded into canoes, roped on arctic sleds, balanced on the heads of African porters, travels this same living Word. It is read in the huts

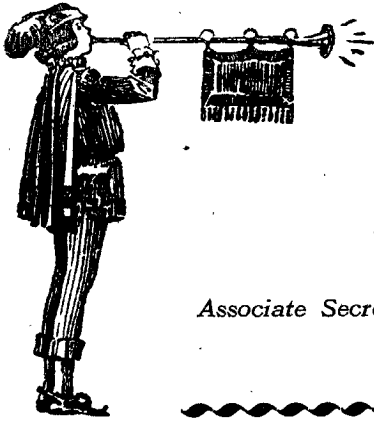
of the head hunters of Borneo, and by the heart hunters of Bolivia; in the igloo of the Eskimo by the light of his blubber lamp, and in the palatial homes of the rulers of the earth.

As we meditate on the wonderful birth of Jesus, and its beautiful and eternal meaning, the heart is fired with a consecrated passion for the redemption of men, women, and children whom He came into the world to seek and to save.

We remember, too, the angel's message at the ascension—"This same Jesus" will come again. He calls upon His disciples everywhere today to prepare the way for His imminent return. His commission comes ringing down the centuries to us: "Go ye into all the world, and preach the gospel to every creature." "Lo, I am with you alway, even unto the end of the world." Mark 16:15, Matt. 28:20.

With His promised presence and power to accompany them nothing will stop His messengers in their glorious work for the establishment of His kingdom.





THE TRUMPETS BLOW

J. ERNEST EDWARDS

Associate Secretary, Home Missionary Department

IN THE time of ancient Israel, the new year was heralded by the blowing of trumpets. It was the rally call to new activity. As you enter this New Year you will hear the trumpet call to intensive service for the winning of souls. You will be reminded of opportunities for personal service. With thousands of Adventist laymen everywhere, plan to launch your Bible Evangelism project this month.

Around the world, the first Sabbath of this year is dedicated to the challenge "Go and Tell." As missionary plans for 1958 are presented, consider what you should do for God in His cause. Remember that your participation in lay evangelism will insure baptisms.

These opportunities in personal soul winning include:

1. A home visitation programme, utilizing an approach especially suited to your community.

2. A systematic house-to-house literature crusade, using our interest-arousing tracts.

3. Your enrolment in a Bible Evangelism Training Class, studying either the basic courses: "Bible Service Training," or the advanced course: "Christ-Centred Lay Evangelism."

4. Your adoption of this goal—*One Bible Study Each Week*. Conduct a neighbourhood Bible class, using the open Bible or the projector method to present truth. *Do soul winning the Bible study way.*

5. Assistance in the Dorcas society.

6. Participation in the Uplift Campaign. Remember—more members giving hours to visit more homes will result in more minute-

man goals, greater mission advance and a larger harvest of souls.

7. The daily sharing of truth through the King's Pocket League.

8. The Bible Correspondence School enrolment opportunity offered to every person in your church missionary territory.

9. A rural mailing literature programme to contact homes in unentered states.

10. The active sponsoring of the objective: *No Sunday night black-out in your church.*

11. The placement of tract racks in strategic places.

12. The holding of classes; first aid, home nursing, healthful cookery.

13. The loaning of the special missionary book of the year.

14. The follow-through of interests: visitation contacts, Bible Correspondence School students, radio and colporteur.

May the first Sabbath of this new year be a "blowing of trumpets" with your enrolment in missionary service and your planning of a Bible Evangelism project in the month of January.

REMEMBER

The best days of Evangelism are here, for the Holy Spirit is being poured out.

Angels are your partners in soul winning. They will help you teach the most hardened and careless. (*Christian Service*, p. 259.)

Your faithful service will be fruitful. "Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, can not, be without fruit."—*Ministry of Healing*, pp. 143, 144.

Join the Adventist laymen around the world who are dedicating two hours each week in contacting new homes with our message, and devoting one evening to Bible Evangelism.

MY JESUS CAME

DALE A. STRAWN, M.D.

Down from His glory my Jesus came,
Leaving the peace and the heavenly bliss,
Leaving the joy that was His to share,
Giving His life for a world such as this.

Linking His life with man's destiny,
E'en though through the tomb His eyes could not see;
Yet with a love unbounding and full
My Saviour brought this salvation to me.

Scars in His hands and His riven side,
Telling forever what my sin has cost,
Jesus, with love everlasting and true,
Fill now my life ere my soul shall be lost.

Into my heart that is filled with sin
Come, blessed Jesus, and make Thine abode;
Live out within me Thy life from above,
Then shall I praise Thy salvation bestowed.

A HOPE OF HEAVEN

D. S. JOHNSON

Secretary, Southern Asia Division

WE WERE holding a meeting in a Punjab village one night. Muslims and Christians alike crowded the mud-walled courtyard of the worker's home. The petromax projector helped to make clearer the subject for the evening, "Can We Be in Heaven?" Many appealing texts were quoted or read from the Good Book.

Though it was late when the meeting ended, a venerable Muslim villager remained seated on his charpai to visit regarding the message. He queried out of the darkness, "And do you know which of your texts I liked best?"

Many texts had been quoted of course, so I could not answer his question. He then repeated Isaiah 32:18-20, and his Punjabi rendering was somewhat like the James Moffatt translation: "My people shall have homes of peace, resting in houses undisturbed. Oh, happy folk, to sow land watered everywhere, and let your ox and ass range free."

That picture painted in scripture supplied his tired body, rough hands, and troubled mind with an impression of what heaven must be like. He had been through the bitterness and ravages of the partition of India. From his own familiar home and lands he had been uprooted. Faithful animals had been stolen, his home had been pillaged, and his wife and son murdered before his eyes. Now in a new environment, alike worldly and unsettled, he had found no peace.

God's Word teaches a way of life which admits peace and undisturbed joy to the beleaguered human heart and body. Seventh-day Adventists believe in a life of *ahimsa* and peace because it is divine in origin. As a guide in life today we accept with open hearts

the words of the Master, "Blessed are the peacemakers: for they shall be called the Children of God." Matt. 5:9.

This mode of life today is the preparation for the heaven where, we believe, "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." Isa. 60:18.

Badger Clark wrote a poem titled, "The Job", about a scientist who loved his work of experimentation but sometimes tired of it when things did not come out right.

"I see it now.
O God, forgive my pettish row!
I see your job. While ages crawl,
Your lips take labouring lines, your
eyes a sadder light,
For man, the fire and flames and
centre of it all—
Man won't come right!
After your patient centuries,
Fresh starts, recastings, tired Gethse-
manes,
And tense Golgothas, he, your central
theme,
Is just a jangling echo of your dream.
Grand as the rest may be, he ruins it.

"Why don't you quit?
Crumple it all and dream again? But
no;
Flaw after flaw, you work it out, re-
vise, refine—
The sot, the fool, the tyrant, and the
mob—
Dear God, how you must love your
job!
Help me, as I love mine."

Over one hundred years ago Lord Tennyson published his poem, "Locksley Hall." In it he

prophesied of flight and war by writing:

"Saw the heavens fill with commerce,
argosies of magic sails,
Pilots of the purple twilight, dropping—
dropping down with costly bales;
Heard the heavens fill with shouting
and there rained a ghastly dew
From the nations' airy navies grap-
pling in the central blue."

Lord Tennyson concludes his prediction with a hopeful reference to furled battle flags and the Federation of the world ruled by the Parliament of men.

But this is not the work of men. In Psalm 46:8, 9, we read: "Come, behold the works of the Lord, . . . He maketh wars to cease unto the end of the earth." The core of Adventism is the glorious "blessed hope" when the plan of redemption in Jesus reaches its culmination in His return and the kingdoms of this world shall "become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Rev. 11:15. That this is the work of Jesus is made clear in His own words in John 16:33, "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

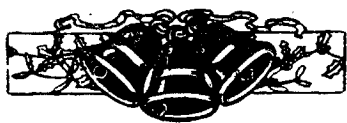
Yes, Jesus gives peace today and peace for eternity. This season and always He is the "Prince of Peace." Isaiah 9:6.

He is the Prince of Peace because He saves men and women from their sins. (Matt. 1:21.) Freedom from sin means freedom from fear and death. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:31.

Down through the ages of antiquity had come the promise, "Lo, I come." Psalm 40:7. His people had expectantly awaited the coming of their Deliverer. And "when

(Continued on p. 15.)

"SOUND THE CRY, BROTHER, DON'T HESITATE
20,000 SOULS BY JUNE '58."



GOOD TIDINGS OF GREAT JOY

EDA A. REID

CHRISTMAS songs are in the air. I hear them in the afternoons borne on the breezes from loudspeakers on business buildings. "Silent Night," "O Little Town of Bethlehem," "Joy to the World." They set me to thinking of the verses in which Luke tells of the announcement to the shepherds:

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:10, 11.

The familiar words take on a deeper meaning. "Good tidings of great joy, . . . to all people." Perhaps we have overlooked this part of that glorious message. To many, Christmas means presents, family gatherings, happy surprises. But is this the "great joy" the birth of Jesus was to bring?

True, all the joy and happiness the human family knows come because Jesus was born in Bethlehem, but how pitifully small the sum compared with the total of earth's tragedies and sorrows! Except for relatively few, earth's two thousand million people know not that Jesus was born, and know nothing at all of the joy that was promised. Even in the Christian world the Christmas season is often a time of sadness.

What, then, is the joy of which the angel spoke? "Unto you is born . . . a Saviour, which is Christ the Lord." A Saviour; *that* is the cause for the joy. Not a new motor car, but a Saviour. Not a new coat, not a jewel, not anything of material value, but a Saviour.

We need Him today as much as the world did two thousand years ago. A Saviour to lift the heavy burden of guilt from the soul and bestow the joy of forgiveness. A

Saviour to make atonement for our sin. A Saviour to deliver us from the bondage of sin, now. A Saviour to be our Guide and Helper all through life. A Saviour to lighten

the gloom of death with the promise of the resurrection.

This is the joy that Jesus brings. It is not dependent on prosperity or on tranquillity. Though disasters and trials overtake us, though sorrow come upon us, we may still have Him as our joy. Not a boisterous, hilarious emotion, but a consciousness that He is "a very present help in trouble," a strength when we are helpless, a hope that brightens the future—all this Christ our Saviour will be to us.

This joy is for "all people"; it is for you. You may have it not only at Christmas-time, but always. —*Signs of the Times* (Australian).

NORTHWESTERN INDIA UNION

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Secretary-Treasurer: L. E. Allen

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ANOTHER SOUL ADDED TO THE ALLAHABAD CHURCH

GLADYS GOMES

IT WAS a happy occasion for the Allahabad church when on Sabbath morning, October 12, 1957, Sister Beryl Maethail Luke made her decision to be baptized and to unite with the members of the Remnant Church.

Miss Luke had been a Voice of Prophecy student for some years before this, and while she fully agreed with all the precepts laid down in the Word of God for church affiliation, she had to make up her mind to follow her Lord *all* the way—regardless of suffering, of close ties that had to be broken, of complete cleavage with the world, of holding to a job that demanded her presence on God's Holy Day.

In a beautiful and impressive service Pastor Torkelson read the words of Scripture concerning the new life into which Sister Luke was about to enter, and the old life which she was laying aside. Does not the Lord promise that He will remember our sins no more; that

He will cast them into the depths of the sea?

When a child is born into the world how the parents and relatives rejoice, but who can describe the joy that comes to brothers and sisters in the Faith when they see a spiritual life unfolding and a soul being born into the Kingdom of God! It is true that every single soul is born *into the world*; but if we want to have everlasting life we must be borne *out of the world*—lifted up above the dark, swirling waters of sin that would swallow us up to a new birth experience, for "except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." John 3:5.

We could sense the presence of the Lord as we gathered round the edge of Matheson Lake for the baptismal service. While we sang the hymn, "Just as I Am," the candidate stepped down into the water and in the bright sunlight of that beautiful Sabbath morning was "buried with Him in baptism."

We are indeed thankful to God for all His mercies, and in particular for answering our prayers for the salvation of this particular soul, for she has brought into our little church at Allahabad many rare and beautiful talents which she has al-

ready begun to use for His glory. May the Lord continue to use her in His service.

It is not yet a month since Miss Maethail Luke was baptized and we are happy to report that she has obtained service here in Allahabad with Sabbaths off! This is one more instance and example that we have a prayer-hearing and a prayer-answering God! We thank and praise God for His bounteous mercies and trust that this bold step of faith shown by our sister may encourage others, who may be hesitating to make a final decision, to come forward and declare themselves openly as Commandment-keepers. We are on the verge of great and mighty events. The church militant is about to become the Church triumphant—God is still recruiting His soldiers for the last great battle. May many more hear the call and offer themselves for service.

JODHPUR EFFORT

T. R. TORKELSON

ONE of the most important cities in Rajasthan is Jodhpur, the ancient capital of the Marwaris. On October 20, this year an effort was started there by Pastor I. M. Chand, president of the Upper Ganges Section. Associated with him were E. F. Gardner, B. M. Isaac and the writer. A large tent was pitched in a central location.

Prior to the effort Brother Gardner had already created a receptive interest among the people, and from the very beginning an audience of about three hundred began to attend regularly.

Already two have been baptized from this place and the present interest indicates that an encouraging number more will be added within a few months.

Our brethren look forward to seeing a strong church organized in Jodhpur before long. The influence of a church there will reach out to the whole of Rajasthan.

SOUTH INDIA UNION

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Secretary: I. K. Moses

Treasurer: S. John

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PALAKOL EVANGELISTIC EFFORT

N. SUBRAMANYAM

PALAKOL is located six miles east of our High School at Narsapur and is well known as one of the richest cities in Andhra Pradesh. It is well known for its great commercial contacts with many other countries.

One of the former students of Narsapur who lived at Palakol, carried with her a copy of the old *Bible Readings* and was witnessing for the truth she had learned over thirty years ago. Others who were studying the book along with her, decided to keep the Sabbath and make a personal appeal to the Narsapur school to sponsor the interest and help them in their worship. Brethren W. F. Zill and T. Prakasam followed up this interest and thirteen precious souls were baptized during this past summer. These believers were faithful witnesses for the message and requested that an effort be conducted in their town. The committee asked Pastor I. Subushanam to conduct the effort at Palakol and he was assisted by the writer, Brother M. Manassey Prasada Rao, Sisters T. Estheramma, and J. Kantaratnamma.

The effort was started on October 27 and for the very first meeting the auditorium was filled to its capacity with more than three hundred people in attendance. Over two hundred now attend the meetings night after night.

Pastor M. S. Prasada Rao, president of the North Telugu Section, and his wife paid us a visit on November 24. He showed some interesting pictures on his travels to the General Conference, nearly four years ago. The pictures of Bible lands were very interesting and over six hundred people attended and learned more about

the world-wide work of Seventh-day Adventists. Pastor Subushanam is making his message Christ-centred and more appealing to the non-Christians. He is using the book *Desire of Ages* as he presents the life and teachings of Jesus Christ which are his main themes.

The people of India want to hear of Jesus and see Him lived out in the lives of His followers. As teachers of righteousness, we need to present more of Christ than of facts based on ancient history which is foreign to the common man of this country. For the emphasis of subjects of practical godliness and doctrinal studies, Pastor Subushanam is using the new book *What Jesus Said* written by Elder H. M. S. Richards. This is a new experiment but we are confident that this method will bring much fruitage and will help to establish a church in Palakol.

Many are in the Bible classes and many are enrolled in the Voice of Prophecy Bible Correspondence school and many are planning for baptism. We solicit the prayers of the SOUTHERN ASIA TIDINGS family on behalf of these earnest souls.

LAND'S END CHURCH

E. H. J. SCOTT

WHAT a wonderful privilege it is to have a church building in Nagercoil which is only thirteen miles from Cape Comorin. Its foundation stone was laid by Pastor R. H. Brodersen and the church was dedicated to the glory of God by Pastor M. E. Kemmerer. From the time of dedication our believers and workers in the area had worked on plans for the Church Building Fund. But Rs. 2,000.00 more was required to make up the total of Rs. 24,000.00.

After much consideration it was finally decided to present a musical programme on November 10, 1957. This was to be followed by a series of revival meetings. Pastor and Mrs. J. I. Crawford and Judy willingly consented to render many items of violin, piano, and vocal music, which were greatly appreciated by the public who attended. Mr. Sam's band from Tuticorin was also in attendance and rendered some military music. The revival meetings were conducted by Pastor J. I. Crawford when the church was full each evening.

A week before the musical programme the public were contacted by the writer, assisted by Pastor D. David and asked to buy tickets for the performance. People of all religions were contacted and the response was wonderful. One Hindu gentleman bought a one-hundred-rupee ticket, while another willingly gave Rs. 50.00 for one ticket. The total collected from the public and believers was Rs. 1,000.00

We feel that the musical programme and the revival meetings have had a great part in placing our standards before the Nagercoil community besides helping with our Church Building Fund. We wish to thank all concerned.

SECOND EFFORT AT DHARAPURAM

N. Y. CHELLIAH

IN THE year 1955 the first evangelistic meeting was held in Dharapuram by Pastor Y. G. Thomas who was then president of the North Tamil Section.

This year the North Tamil Section committee decided to have another effort conducted there. Brother Arputham, the station worker, made all the preliminary arrangements and had a beautiful pandal erected in a compound in the heart of the town.

On the opening night, October 27, more than seven hundred people came to hear the speaker, Pastor C. Moses. Many others had to be turned away as there was not even standing room.

Brethren M. K. Selvaraj of Valparai and Abraham Bellie of Kothagiri have since come to assist in the effort. Pastor V. D. Edward of Coimbatore and Mr. Johnson Koilpillai, the treasurer of the North Tamil Section, were present on the opening night and Brother Koilpillai sang a very beautiful solo.

From the beginning of the meetings people were enrolled in the Voice of Prophecy Bible Courses.

Already hundreds have sent in their requests for the lessons and several V. O. P. students who have finished their courses are coming to the meetings regularly.

A good class of people are attending the meetings night after night and a few have expressed their desire to follow the truths which have been presented. We do hope that there will be a good harvest of souls as a result of these meetings.

WHAT MAKES A SEVENTH-DAY ADVENTIST?

FREDRICK LEE

DOES believing in baptism by immersion, justification by faith, the sleep of the dead, the judgment, the return of Christ, the perpetuity of the law, the seventh-day Sabbath, the gifts of the Spirit, the atonement, and other doctrines we hold, make us Seventh-day Adventists? This is part of the answer to the question, What makes a Seventh-day Adventist? But it is only a part.

It is the peculiar character and spirit of the Advent Movement that distinguishes this people from other religious bodies who hold to the great fundamentals of Christian faith. Here are a few of the important marks of a true Seventh-day Adventist:

1. He is conscious of a divine appointment. He believes that the people to which he belongs arose in fulfilment of prophecy. He believes that the great prophecies of Daniel and Revelation culminate in the second coming of Christ, and that Revelation 14:6-12 pictures the people who shall warn the world of that coming and be witnesses of it.

2. He is certain of a definite task. He believes that this people has been appointed to do a special work. Great light has been given to us, but for only one reason. We are to let the light shine to all the world so that a people gathered out

of all lands may be prepared for the coming of the Lord. He believes that this people has the last message of warning that this world will ever hear. While he appreciates all that is good and true in other Christian beliefs, yet he is sure that the message he has to bear is one that all must hear and accept. This task is to be carried on in a time of great urgency, for it is the judgment hour, which cannot long be extended.

EMULATES THE SPIRIT OF THE PIONEERS

3. He appreciates and strives to emulate the spirit of the pioneers of the movement. He does not believe that this spirit is to be affected by changing times. He senses the imminence of Christ's return the same as did the early believers. He has the same spirit of devotion to the Advent message, the same sacrificial attitude toward the needs of the work, the same consciousness that we are walking in the way that God has directed, as was manifested by those who led out in this great movement. He does not wander afar from the path that was outlined by the pioneers. He does not believe that the fundamentals that are a part of the framework of truth which has established us as a distinct people

will need changing. He is strong in his faith that those who stay close to our great body of belief and live it out in their lives will go through to the kingdom.

4. He believes that this people have been especially led of God by the messages given through the Spirit of prophecy. He strives to better understand the testimonies of the messenger of the Lord. He does not look lightly upon this special manifestation of God's presence among His people. He avoids that fanaticism which the Spirit of prophecy condemns, but seeks that warm-heartedness of godly zeal which it commends.

5. He has a world vision. The narrow provincialism that thinks only in terms of family and country has no part in the life of the true Seventh-day Adventist. His interests are worldwide. His heart is enlarged to take in the people of every race. He feels himself neither superior nor inferior to any person, no matter what his colour or creed may be. He believes fully in the great brotherhood of man and seeks to pass on the final message of warning to every nation,

kindred, tongue and people.

He feels an urgent call to support foreign missions as well as home missions and finds great joy in watching the progress of the work. You will find him, no doubt, reading the denominational church organ, which each week brings articles filled with the spirit of the message and reports concerning the work in all lands. He is one who feels that he must stay close to the brethren and not pull away when misunderstandings arise. He believes in a divinely appointed organization and does not doubt God's leadership even when human leaders stumble.

Do you, dear reader, have the marks that distinguish this remnant people? Let us beware lest we lose the spirit of the movement even though we may formally acquiesce in the doctrines that are preached. There are some who are losing out in moments of strong temptation because they fail on this point.

It is confidence in God's leadings that will hold one true in a time of trial. It is this spirit that is greatly needed today.—*Review and Herald*.

were introduced to the general body and then the problems were given to different groups to study and bring in their conclusions. Pastor H. H. Mattison was responsible for the selection and organization of the subjects which were: "Leadership—the Ability to Guide Devoted Men into Activity and Service" and "Our Loyalty and Devotion to the Service of Christ." The subjects were introduced by Dr. W. C. Mackett and Professor M. E. Cherian.

Friday evening witnessed a solemn meeting. As the volunteers watched the ruddy flames and glowing embers of the camp-fire, Elder Ashlock took our minds to that evening when our Saviour was agonizing in Gethsemane, and to the crucifixion scene. Then the youth from twenty-two language areas testified to their love for their great Leader—Jesus Christ, and their determination to follow Him.

Sabbath morning, Elder Skinner spoke on the text: "Sanctify yourselves: for tomorrow the Lord will do great wonders among you." Joshua 3:5.

The closing meeting on Saturday night was very impressive. There was an inspiring Candle-light ceremony and after Elder Skinner had given the charge to the graduates of the Leadercraft course, the campers, with candles aloft, made the following pledge with deep sincerity: "We will be true to the ideals of the Missionary Volunteer Society; we will not let any opportunity slip by to assume responsibility in the work of the society; we will share our faith."

The aim of the Society as set by the pioneers, "That we will gather the youth of the world and inspire them for service; that the MV Society will be a life-saving station, not merely a social organization," came to each one with a deeper meaning than it had done before and we left the camp planning to put this conviction into action.

We can do anything we want to do if we stick to it long enough.—*Helen Keller*.

The smallest tendency to evil thinking or evil doing left unguarded may wreck character and life.—*Unknown*.

WESTERN INDIA UNION

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MV LEADERCRAFT AT LONAVLA

GEORGE C. THOMAS

ON Wednesday, October 23, about 9:15 in the evening, a group of senior youth, in spite of a long day of preparation and travel, bustled eagerly into the hall of the house, set amid the lovely hills and woods of Lonavla, which was to be our meeting place.

Soon one hundred and twenty voices broke out in singing "I'll Share My Faith" and Pastor V. P. Muthiah ceremoniously welcomed the students of Spicer Memorial College—"the cream of Southern Asia"—and the delegates from the other churches of Western India.

The next three days were filled with activity and learning as the

heavy programme of the Institute got under way. Elder Skinner conducted the Leadercraft classes and in one of his opening remarks he said:

"The significant fact is that God has chosen youth because He loves them. We marvel at it, for certainly we are not worthy. But what has been accomplished in the past can be but a prologue of what will happen in future if the youth will respond to His call."

The classes included several discussions on the qualities of a successful MV leader and on the organization and duties of the MV society. Pastor J. F. Ashlock and Professor M. E. Cherian led out in these discussions.

At four o'clock, on the two afternoons, a forum was held and two vital subjects were discussed. They

WHICH WAY ARE YOU GOING?

MERLE L. MILLS



THE WISE man once said, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12. It is evident that Solomon desired to emphasize this truth, for he repeated it in Proverbs 16:25. No matter how sincere we are in our convictions, regardless of how positive and conscientious we are in believing that the course we are pursuing is the correct one, if we are not doing God's will, or following His way, our ultimate end will be death.

Many young people find this hard to believe. They have preconceived opinions of life. The world and its pleasures look so attractive to them. They are sure they are denying themselves a good time by adhering to the teachings of Christ. Religion is for old people or the simple-minded, they say. Why should they be restricted to the high moral principles advocated by the church?

Then, too, they feel that Father and Mother have forgotten what it's like to be young. They reason that modern youth must have freedom. They believe that it is not what one puts into life but what one gets out of it that counts. And so they pursue their own course, believing that happiness is to be found in doing what they think is best. But the wise man has contended, "There is a way which seemeth right . . . , but the end thereof are the ways of death."

Some years ago I read in the newspaper of an incident that impressed me with how faulty and dangerous it is for one to rely exclusively on his own judgment. A young boy who had just eaten a big dinner announced that he was going swimming. He was counselled by an adult not to go immediately; it might be dangerous.

It was suggested that it would be much safer if he would wait for a time until his dinner had digested somewhat, otherwise he might get cramps and drown.

But this young man thought he knew better. He bragged that those who live hard die hard. So saying,

he left for the swimming hole at the gravel pit. Apparently he was having a good swim when suddenly he was seized with cramps, and he began to sink. He shouted for help, but help didn't come in time. He went down to his death. "There is a way which seemeth right," but that doesn't make it right.

What, then, is the true and tried way? We answer that the only safe and sure way is the path of obedience—obedience to God's law, to the instruction of our parents, and to the laws of the land. Even to follow one's conscience is not always the best way, for the conscience must be educated if it is to be an absolutely safe guide. To

KNOW YOUR SABBATH SCHOOL

Part 10

THE CHILDREN'S DIVISIONS

Qualification of Leaders

QUALIFIED leadership is required for all the children's divisions of the Sabbath school. The first necessary qualification is a love for the children that will express itself in cheerful countenance, kindly words, and personal interest. Every leader for children should be an exemplary Christian, for children are great imitators. Not only should the children's division leader have at least a general understanding of the laws of the mind, but she should also understand the proper approach to the age group which she is leading.

The following table lists the children's divisions according to age and grade in school:

Junior	12 years to 14	5th standard through 7th
Primary	8 years to 12	2nd standard through 5th
Kintergarten	5 years to 8	Pre-school through 2nd standard
Cradle Roll	Birth to 5	None

The child's grade position and age are taken into consideration in promotion from one division to the other. The time for promotion may be the first Sabbath in January or the first Sabbath in June (or whichever time the schools in your locality have the promotion in schools).

Wherever possible, with the exception of the cradle roll division, the children should be divided into classes according to their age and mental development. Because the cradle roll child learns mostly by imitation, it is helpful to place older and younger cradle roll children in the same class. The tiny ones can imitate the exercise of those who are a little older.

follow one's own reasoning is not safe either, for it too can be faulty. And to follow the crowd is certainly a most unreliable course, for the Bible states that "broad is the way, that leadeth to destruction, and many there be which go in thereat." Matt. 7:13.

If you desire to steer a straight course of everlasting happiness, do not take for granted that the way you are going is the right way. Check your course by the compass of God's Word, by the exemplary life of Christ, by the wise counsel of parents as well as other God-fearing men and women. They have preceded you by many years and are thus qualified through experience to advise you of the snares and pitfalls common to life. You may not fully understand or agree with them at the moment, but ultimately such a course of prudence and caution will be rewarded by a life of victory and happiness. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12. "But the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.—*Review and Herald*.

NORTHEAST INDIA UNION

President: W. F. Storz

Secretary-Treasurer: B. J. Williams

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

PATNA EVANGELISTIC EFFORT

B. NOWRANGI

CHристиanity has made very little progress in the modern city of Patna, which is the capital of the State of Bihar.

Pastor D. K. Down, our Union evangelist, concluded an English effort in this place a few months ago. Now he is running a series of meetings in Hindi. We rejoiced to see nearly 1,200 people attend our first meeting, although we had seating arrangements for only 500. Every inch of space within the tent was occupied and many remained standing outside to hear the message over the loudspeaker.

We have meetings four nights every week. In one of the meetings, as a special feature, Mrs. Down gives a health talk in a very interesting way and the people enjoy these meetings very much. On

another evening mimeographed copies of the Bible studies in Hindi are distributed.

One interesting observation of the effort is that so many people are coming to the meetings although we did very little advertising. No films have been shown so far in our meetings to attract the crowd. It seems only an urge to know the truth that brings so many people to the lecture tent every night.

One of the most impressive features of the meetings is the Special Prayer service for the sick and suffering. One night each week, after the lecture, opportunity is given to the audience to stay behind for a few minutes for special prayer. Each time over fifty per cent of the audience has remained and made requests for special prayer to be offered by Pastor Down. Last night over eighty-five per cent of the audience remained behind for this special service. When asked how many of them believed in Jesus Christ and in His resurrection, almost every one of them raised their hands.

Pastor Down is a powerful speaker and whoever hears him once wants to hear him again. But we believe the Holy Spirit is really working in the minds of the people and they hunger and thirst for truth.

A band of consecrated workers are assisting Pastor Down in his campaign for the salvation of souls here. Besides Mrs. Down, Pastor and Mrs. C. J. Jensen, Pastor J. P. Tiru, Brother B. L. Albert and the writer are helping him in this effort. Prabhudan Kujur a four-year Ministerial graduate from Spicer Memorial College has given valuable help also.

It is too early to predict the result of these meetings but we believe the Lord does not disappoint those who diligently seek Him. Therefore we humbly solicit the prayers of our believers throughout the Division field for this Patna effort.

SABBATH BLESSING

RICHARD ELLIS DAVENPORT

The hours of preparation
Have been so full of care,
I know the time is late today
When I should meet with Thee in
prayer.

What trials of life delayed me?
What foe my soul deceived?
I have lost the promised blessing
That another just received.

"Bless me also, O my Father!
Hast Thou but one blessing, Lord?
Though my birthright has been traded
Hast Thou not a blessing stored?"

"I have blessed him who was ready
At the setting of the sun;
Lo, the sacred hours were hallowed
When creation's work was done!"

O, exceeding bitter crying
Like the wailing of the lost!
"Bless me also, O my Father,
Bless me now at any cost!"

Then He looked at me with sorrow,
With deep pity at my fall,
As He looked at struggling Peter
In Caiaphas' Judgment Hall.

"Yea, a blessing now I grant thee,
Lo, thy sin is now forgiven!
Commune with Me, redeem the time,
And thus we'll meet in heaven!"

Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Lesson 12, December 21, 1957

PETER RENDERS AN ACCUNT; THE WORD AT ANTIOCH

THE space given to the Gentile question in Acts 10 and 11 is evidence of its importance. It was a question that troubled the church, particularly "they of the circumcision," but it drew all parties into discussions such as we have this week in chapter 11.

Verses 1-3 state the objections of the circumcision party in Judæa on hearing of the Cornelius episode. Probably they had heard of Peter's action in living and eating with Gentiles, but not of the two visions. They knew Peter's impulsiveness, and were ready to challenge with refreshing frankness the actions of one of their leaders. He knew of their inherited prejudices, and brought along "these six brethren" (verse 12) as witnesses.

Verses 4-16 give us Peter's explanation. "He related . . . the vision, and pleaded that it admonished him to observe no longer the ceremonial distinction of circumcision and uncircumcision, nor to look upon the Gentiles as unclean."—Ellen G. White, *The Acts of the Apostles*, p. 141.

In chapter 10:9-16 Peter's vision is told in the third person; in chapter 11:4-17 we have Peter's own account, which is much more vivid and detailed.

Jewish abhorrence of ritual pollution is seen in Peter's reply to the Lord: "Not so, Lord: for nothing common or unclean hath at any time entered into my mouth." Acts 11:8.

Whatever knowledge Cornelius had, it was not all that he needed, because the angel told him that Peter "shall tell thee words, whereby thou and all thy house shall be saved." Acts 11:14.

The outpouring of the Spirit at Cornelius' house has been called the Gentile Pentecost. Though

nothing was ever quite like the original Pentecost, yet Peter equates the two as of the same divine order: "The Holy Ghost fell on them, as on us at the beginning" (verse 15), and in verse 17 he calls it "the like ("same," R. S. V.) gift."

The challenge of Peter, as he closed his account in verse 17, is noteworthy. "The Greek gives a complex question, Who was I? Able to withstand God?—i.e., How was I, being such a one as I am, able to withstand?"—Ellicott. This unanswerable challenge first produced silence and then a united chorus of praise: "Then hath God also to the Gentiles granted repentance unto life." Acts 11:18. We must honour these Hebrew Christians for changing their minds in response to sound evidence.

It is a sad comment in Galatians 2:1-16 on the weakness of otherwise good men, that Paul, now doing wonderful evangelistic work among the Gentiles, should have come under fire from certain leaders on this Gentile question. Peter, yielding to the influence of certain Judaizers from Jerusalem, "dissembled" with certain others in withdrawing from Gentile tables when it seemed discreet to do so.

Paul said later: "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed." Gal. 2:11. On Peter's recognition of his error, his recovery, and our need to depend on God to save us from inconsistency, read *The Acts of the Apostles*, pages 198, 199.

EVANGELISM IN ANTIOCH

In Acts 11:19-21 is an account of extensive soul winning in Antioch and other cities, on the part of the

dispersed believers after Stephen's martyrdom (see ch. 8:4). Antioch was a free city, third in size to Rome and Alexandria, with a population of about 500,000. It was rich but licentious (see *The S. D. A. Bible Commentary* on this passage for further details). Here the Hellenized Christians preached boldly to the Gentiles concerning the Lord Jesus, "and a great number believed, and turned unto the Lord." Acts 11:21.

Antioch, the mother church of Gentile Christianity, has the distinction of being the first city to

THE MASTER CALLED

ELEANOR E. HOWE

I answered, when the Master called to me,
"Tomorrow I will go and work for Thee."

Tomorrow and tomorrow passed me by;

The fleeting years like birds on wing are flown,

And with them all the foolish nothingness

Which these, my hastening years, have known.

O waken, stir me Lord, that I may see.

It is today that I may work for Thee!

This time-absorbing serving of myself

Take from me, Lord; and vanity and pride, strength

In needless tasks for which I turn aside.

And, Father, when the answer to this prayer

Brings pruning that I find so hard to bear,

Teach me complete submission to Thy will;

Make me to know it is Thy hand doth guide

In loving care, to fit me for my task;

For all is well when Thou art by my side!

hear the "Nazarenes" called Christians (verse 26). Some say that this name was used by the non-Christians in disrespect, others give other reasons (see *The S. D. A. Bible Commentary*, on Acts 11:26). Whose lips first used this name and why, matters little when we remember this: "The name was given them because Christ was the main theme of their preaching, their teaching, and their conversation. . . . It was God who gave to them the name of Christian."—White, *The Acts of the Apostles*, p. 157.

All these remarkable events in Antioch "came unto the ears of the church which was in Jerusalem" (verse 22), with the result that Barnabas was sent to observe and report. "When he . . . had seen the grace of God," we read.

How can we "see" the grace of God? "Barnabas . . . coming to Antioch found the evidences of joy, light, and happiness; all that which characterized the presence of the Spirit, and the grace of God."—Campbell Morgan, *The Acts of the Apostles*, p. 286.

He came from the mother church at Jerusalem on a delicate mission to Antioch. "A smaller man would have raised difficulties as to circumcision or baptism. It was enough for Barnabas that the seal of God's blessing was on the work. When he marked the number of converts and their changed lives, he raised no question . . . but ascribed what he saw to the grace of God, and rejoiced that the Gospel could achieve such conquests in one of the strongholds of heathenism."—Furneaux, *The Acts of the Apostles*, p. 173.

Barnabas now did a great thing. The growing work required more help, so full of grace, Barnabas went "to Tarsus, for to seek Saul" (verse 25). "For a year the two disciples laboured unitedly in faithful ministry, bringing to many a saving knowledge of Jesus of Nazareth, the world's redeemer."—White, *The Acts of the Apostles*, pp. 156, 157.

We are not surprised that a church so full of grace should heed the words of Agabus (compare Acts 21:10), a prophet from

Jerusalem (Acts 11:27) regarding a famine, and should send practical assistance (grace and works go together) to the believers in Jerusalem when the need arose.

Famine conditions prevailed several times during the reign of Claudius (A. D. 41-54), and on such occasions Palestine almost always

suffered severely. Add to this the fact that Jerusalem probably had many comparatively poor members, and we can see the background of those collections for "the poor saints" noted in Acts 24:17; Romans 15:25, 26; 1 Corinthians 16:1; 2 Corinthians 9:1-15; Galatians 2:10.—*Review and Herald*.

Sabbath School Lesson Help

For Lesson 13, December 28, 1957

THE FOURTH PERSECUTION; AN ATTACK ON JAMES AND PETER

WE ARE back in Jerusalem in this week's lesson (Acts 12), and the dark figure of Herod Agrippa I, grandson of Herod the Great, falls across the church.

Thirty years' residence in Rome had steeped him in vice of all kinds. Josephus defends this most popular of Herods because he was Jewish in sentiment, though Greek in learning. He had Maccabean and Edomite blood, and all his politics were beamed toward his self-interests.

James the son of Zebedee, the first victim, was beheaded, like John the Baptist (Matt. 14:10). He became the first apostle martyr, fulfilling the Lord's prophecy in Mark 10:39.

Since Stephen's death the apostles do not seem to have faced much antagonism. Now, at the death of James, the Jews (Acts 12:3) seem pleased, and their enmity erupts fiercely. Perhaps the enlarging Gentile evangelism of Peter and others produced this change of sentiment. Peter became the next intended victim, and he was imprisoned for no known reason except Jewish venom.

The conjunction of Passover and the murder and molestation of the Christians was in itself incongruous (*The Acts of the Apostles*, p. 144), but not to the king who intended to subject Peter to public execution. Peter was to stay in prison until after the Passover only as a measure of precaution against public sympathy (the strict Jew regarded the infliction of death during a feast as profanation).

In Acts 12:4, "put him in prison" indicates a stay there, perhaps of some days. It was Peter's third imprisonment (Acts 4:3; 5:18). "Four quaternions of soldiers" indicates "two on the inside with the prisoner (chained to him) and two on the outside, in shifts of six hours each, sixteen soldiers in all, the usual Roman custom."—Robertson, *Word Pictures*, Vol. 3, p. 165. He had escaped before, hence the extra care to keep him in his rock-hewn cell (see *The Acts of the Apostles*, p. 146).

"Herod was lifting his hand against Omnipotence, and he was to be utterly defeated. By the putting forth of His might, God was about to save the precious life that the Jews were plotting to destroy."—*The Acts of the Apostles*, p. 146.

Two powers are seen at work in Acts 12:4, 5: (1) Herod intending to keep and to destroy Peter; (2) "Prayer was made without ceasing of the church unto God for him." God's instrument for the thwarting of Herod's intention (and His answer to the church's application) is "an angel of the Lord" (Acts 12:7, R. S. V.), "a mighty angel" (*ibid.*) The barred gates open and close without human hands, and the angel finds Peter "sleeping the peaceful sleep of perfect trust."—*Ibid.*

Not till the silent and bewildered Peter is in the dark city street does he realize that the angelic light, the released chains, the unbarred inner and outer doors, and even the angel are a reality and not a dream. He "thought he saw a vision" (v. 9).

CHRISTIANS AT MARY'S HOUSE

The Mary, to whose house Peter hastened, was the mother of John Mark and the aunt of Barnabas (Col. 4:10, R. S. V. on which see *The S. D. A. Bible Commentary*). On "sister's son to Barnabas" (KJV) Alford says: "This is a mistake, or at all events . . . an obsolete way of expressing the relation which we know as cousin."—*New Testament for English Readers*. This Mary evidently had means, and her home was used as a meeting place for the Christians, now earnestly praying for Peter's release as he stood at the door.

What Herod had intended should be Peter's last night on earth now became one of supernatural release and joyful reunion with believers too incredulous to realize the answer to their own prayers. "Thou art mad," they said to Rhoda the doorkeeper. "It is his angel." Verse 14. When he entered and they could no longer gainsay the evidence of their senses, "they were astonished."

Peter, although miraculously delivered, was prudently realistic in ordering that a report of the miracle he related be taken to James (verse 17), probably the Lord's brother, the council president in Jerusalem (Acts 15:13; 21:18; Gal. 2:12). Christian lives were in danger; witness the doorkeeper and Peter's quick departure "into another place" unknown to us. With this Peter disappears from Luke's narrative (verse 18) till we find him in Jerusalem mentioned in Acts chapter 15.

In the quick, kaleidoscopic pictures drawn in Acts, Herod reappears, scaring the soldiers (verse 18) and ordering death to the prison wardens (verse 19). "Herod knew that no human power had rescued Peter, but he was determined not to acknowledge that a divine power had frustrated his design, and he set himself in bold defiance against God."—*The Acts of the Apostles*, p. 149.

Verse 20 indicates a quarrel with Tyre and Sidon, perhaps "carried out on Herod's part by some commercial regulation opposed to their

interest, dependent as they were on supplies from his territory."—*Alford*. In response to overtures for peace, Herod went to Cæsarea for some special ceremony, and there delivered a pompous oration while clad in regal robes (see *The Acts of the Apostles*, p. 150).

"It is the voice of a god!" cried the throng, some of whom had only "a few years before raised the frenzied cry, 'Away with Jesus!'"—*The Acts of the Apostles*, p. 150. Their cry was that of the unthinking masses, but "Herod knew that he deserved none of the praise and homage offered him, yet he accepted the idolatry."—*Ibid.*, p. 151.

It was for this vain glorious acceptance of worship that the retribution of God came upon this man, one of the cleverest of the Herods, through the stroke of an angel (verse 23). Those having ac-

cess to Josephus' *Antiquities of the Jews* should read his account of Herod's visit to Cæsarea, and death; compare *The S. D. A. Bible Commentary*, on Acts 12:23.

On Herod's death Palestine reverted to government by a Roman procurator, and persecution was not so easy for the Jews. "But the word of God grew and multiplied" in Jerusalem is a fitting close to this chapter on the defeat of Herod and the victory of the church. As it closes three men are named.

"Who are these three men going off down that road? They have three hundred miles before they reach Antioch; Barnabas, Saul, and Mark. Herod is dead, but the Word of God is living; and the messengers are on the high road."—G. Campbell Morgan, *The Acts of the Apostles*, p. 301.—*Review and Herald*.

Sabbath School Lesson Help

For Lesson 1, January 4, 1957

PAUL'S FIRST MISSIONARY JOURNEY; CYPRUS AND PISIDIA

THE beginning of overseas missions occupies us in this week's lesson (Acts 13:1-50). God is at work in Acts, particularly from here on, dissipating the darkness of men's minds and extending the frontiers of His kingdom by the preaching of a message indicating that there are no foreigners in God's sight.

Gentile Christianity could never have flourished in Jerusalem. Antioch became its centre, and the teachers and prophets in verse 1 were Hellenists, or Greek-speaking Jews, with the possible exception of "Simeon that was called Niger." He may have been an African, or a Jew born in Africa, or a Jewish proselyte of swarthy complexion. He here bears a Latin name in addition to his Hebrew name. Lucius of Cyrene (an African city with many Jews, from whence came our Lord's cross bearer, Matt. 27:32), is perhaps, but not certainly, the man mentioned in Romans 16:21.

Manaen (the Greek form of a Hebrew word meaning "comforter") was probably foster brother to Herod Antipas, but "the title 'foster-brother' was given to boys of the same age as royal princes, who were brought up with them at court."—F. F. BRUCE, *The Book of the Acts*, p. 260. Barnabas is named before Saul, but that order is not maintained in Acts.

The first three verses of Acts 13 show these men of varied gifts *ministering, fasting, separated* by the Holy Ghost, and *ordained*. The latter was "a public recognition of their divine appointment to bear to the Gentiles the glad tidings of the gospel."—ELLEN G. WHITE, *The Acts of the Apostles*, p. 161.

From Seleucia (port of Antioch) to Cyprus, home of Barnabas and an important island in those times, went the Spirit-filled band, crossing the island from east to west. Barnabas came here again after the later separation from Paul over John Mark's case (ch. 15:39).

Salamis, their first stop, the old capital of Cyprus under the Ptolemies, was still its largest city. John Mark, cousin of Barnabas, is named as a worker here, and immediately "they preached the word of God in the synagogues of the Jews" (ch. 13:5), proceeding to Paphos (about one hundred miles).

The presence of the Jewish sorcerer Bar-jesus in the entourage of the proconsul "Sergius Paulus, a prudent man" (Acts 13:7), need not surprise us. In those times "the faith of educated Romans was utterly gone." "Unbelief, when it has become conscious of its weakness, is often glad to give its hand to superstition."—CONYBEARE and HOWSON, *Life and Epistles of the Apostle Paul*, Vol. 1, p. 145. Hence it was that charlatans from the East and Egypt had swarmed into the Roman world, and many eminent men either visited the oracles or attached themselves, as this deputy did, to some soothsayer or philosopher.

CONFLICT WITH ELYMAS

Sergius Paulus was, however, ready to hear the apostles, whereupon Christianity and Satanism came into public conflict (verses 7-11), the one represented by Saul (here called by his Roman name, Paul, for the first time), the other by "Elymas the sorcerer" (his Arabic name) or Bar-jesus (Hebrew). The Jewish false prophet (perhaps a Babylonian Jew) started the conflict by "seeking to turn away the deputy from the faith."

Paul, "filled with the Holy Ghost, set his eyes on him." What follows (verses 10, 11) is dramatic, forthright, and convincing to the deputy. See *The S. D. A. Bible Commentary*, on verse 10. If Elymas was ready, as were the Egyptian sorcerers, to match miracle with magic, he had no opportunity to act, for God took the initiative from him. The temporary blindness came because "the sorcerer had closed his eyes to the evidences of gospel truth."—*The Acts of the Apostles*, p. 168.

We note in verse 13 a changed order in names: "Paul and his

*Poor? No, of course not! Why how could I be,
When Christ, the King, is taking care of me?*

*Tired? Sometimes, yes, more than tired, but then,
I know a place where I can rest again!*

*Lonely? Ah, well I know the aching blight;
But now—I've Jesus with me day and night!*

*Burdens? I have them; oft they press me sore,
And then—I lean the harder, trust the more.*

*Worthy? Oh, no! The marvel of it is
That I should know such boundless love as His!*

*And so, I'm rich; with Christ I am "joint heir"
Since He once stooped my poverty to share.*

company." The great leader is now in the vanguard of his little army as they cross the Mediterranean Sea to Atalia and thence some eight miles inland to Perga.

No reason is given for John Mark's leaving them here. Paul regarded it as desertion (ch. 15:37, 38). Mark was "overwhelmed with fear and discouragement."—*Ibid.*, p. 169.

Northward to Pisidian Antioch went the intrepid band, and "into the synagogue on the Sabbath day" (ch. 13:14), where Paul exhorted the people in his first recorded sermon (verses 16-41), which we may analyze readily.

First, the foundation of Christian preaching (verses 16-22). Paul used Stephen's historical approach, highlighting God's choice of Israel in Egypt, His patience with "their manners in the wilderness," the destruction of the seven Canaanite nations (Deut. 7:1), the period of the judges and of the monarchy from Saul to David—"a man after mine own heart." (1 Sam. 13:14; Acts 13:22.)

Second, the central content of Christian preaching (verses 23-27). Paul then made a skilful transition to the seed of David appearing in "a Saviour, Jesus," whom John recognized as the Coming One who was unjustly condemned, "but God raised Him from the dead" so that

"the sure mercies of David" (Isa. 55:3) had come through the resurrected, incorruptible One.

Third, the application and consequences of Christian preaching (verses 38-50). Here is a tremendous application of the providences of God in Hebrew history and prophecy. "Through this man is preached unto you the forgiveness of sins," "by him all that believe are justified from all things, from which ye could not be justified by the law of Moses," which things were a cause for caution lest the judgments of God against despisers and unbelievers (Hab. 1:5) come upon them.

A dual result followed this exposition. On the one hand, Gentiles ("devout converts," ch. 13:43, R. S. V.) begged for more and were exhorted "to continue in the grace of God" and the "whole city" came "to hear the word of God," but on the other, "the Jews . . . were filled with envy . . . , contradicting and blaspheming." Thus, inevitably, is the world divided into two camps by "the preaching of the Word.

What the Jews needed in Paul's day we need today—Jesus uplifted "as the centre of all hope, 'the Root and the Offspring of David, and the bright and morning Star.'"—*Testimonies to Ministers*, p. 118.—*Review and Herald*.

FOR WHOM DO WE LIVE—SELF OR CHRIST?

A. E. RAWSON

NINETEEN centuries ago, the Apostle Paul summed up his creed in one simple sentence: "For to me to live is Christ, and to die is gain." Phil. 1:21. Paradoxical as it may seem, Paul's philosophy embodies a very vital and significant truth. We are familiar with accounts of Paul the persecutor, Paul the believer, and finally, Paul the thinker. Once he became convinced of the validity of Jesus' teachings, and the beauty, simplicity, and power of His life, he unquestioningly followed Him with single-mindedness of purpose and burning zeal. This was the one great passion of Paul's life—living for Christ.

Today we find prototypes of the hurrying throng of humanity that touched the life of Jesus—some with a passive interest, some with curiosity, and others with unconcern. In comparatively few did the spark of interest become a consuming fire that burnt away all the dross, leaving them with one all-consuming desire—to live for Christ.

Many of the lives that Jesus touched and transformed might have been considered poor prospects in the light of worldly reason. But Jesus saw infinite possibilities in every individual He met. Those who responded to His divine touch were marvellously transformed. We see Him at the noon-day hour resting by the well. With tact and sympathy he wrought a wonderful transformation in the life of the woman of Samaria. Henceforth, her one desire was to live for Christ.

We witness the power of His influence in the lives of His disciples, in Zacchaeus the publican, and in the life of the Roman centurion—truly widely assorted types of people. Yet, each achieved a vision of how glorious it would be to live for Christ.

"Some lives are thrown away, others are laid down. Some are taken up in self-satisfaction, others are surrendered for service. A man in Christ

Jesus is a man who no longer lives unto himself. His work is the work of God; his will is the will of God; his way is the way of God. He can say with Paul, 'For to me to live is Christ.' That is his testimony of blessedness and power."

This is the greatest decision an individual can make. Whole-hearted consecration to Christ is a step of eternal value and significance. Henceforth we have a new life. We are no longer motivated by material considerations. Our motto, like Paul's, is simply Christ. It is not something that we merely turn to in times of stress or in rare moments of religious awakening. It is something that involves our whole life. In effect "it is the process of growth and development through obedience to the will and way of God."

If Christ is our life, we will do the work that He would have us do. If we find joy in His service, we will endeavour to bring others within reach of His transforming touch. This is our duty and our responsibility. This is the test of whether our lives

are indeed truly centred on Christ.

You may say, "But what can I personally do for others?" There is much that you can do. You do not need to look far afield for opportunities to serve. Every day you come in touch with people who are longing to know of a better way and a saving truth. Perhaps their contact with you is the only opportunity they will ever have of learning the message. By your constant and untiring efforts you may interest many such an individual in attending the same church that you do. Your consecrated influence may be a deciding factor in their acceptance of the truth. As their interest deepens you can tactfully suggest a course of study such as that offered by the Voice of Prophecy. This comprehensive course will acquaint them with the fundamental teaching of the church. Further, you can secure the names of Voice of Prophecy graduates living within walking distance of your home. Your personal interest and prayers can do much in influencing them to take a firm stand for the truth. Many a soul who could be reached in no other way can be won by friendship. Remember that a genuinely sincere and friendly approach is the keynote of personal evangelism.

As we thus labour to win souls we learn that Christ is indeed the source and secret of life. Then in wonder we acknowledge, "For to me to live is Christ."

AT REST

LEHMANN—Miss Emma E. Lehmann passed to her rest on November 25, 1957 in the Loma Linda Sanatorium, California. The funeral service was held in the Memory Chapel, Hughes Loma Linda Mortuary. Dr. I. F. Blue and Elder Horace Walsh officiated.

Miss Lehmann came to Southern Asia in 1937 to head up the Middle School in Rangoon, Burma. She also served as teacher and preceptress at Vincent Hill School and the Bangalore Middle School. She was a conscientious and consecrated worker and loved the young people put in her care. She won the affection and respect of all whom she taught and will be missed by many. But the Lord knows best and in His mercy has laid Miss Lehmann aside to rest from her pain and labours until the great resurrection morning when we know she will be restored to newness of life.

Miss Lehmann leaves to mourn several brothers and sisters and many relatives and friends. We tend to them our sincere sympathy.—J. I. W.

OUR HOPE OF HEAVEN

(Continued from p. 3.)

the fullness of time was come, God sent forth His Son," into the world. (Gal. 4:4.) The significance of this season lies in the fact that He came—not the day on which He came.

Of transcendent importance today is His promise, "I go to prepare a place for you and . . . I will come again." John 14:2, 3. As a church we believe and we preach it to others, but the question arises, "Do we live it?" If we really believe Him we will live in anticipation of a home in the earth made new. That hope of heaven will shape our lives. Paul wrote, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Rom. 8:18. This hope is "strong consolation . . . as an anchor of the soul, both sure and steadfast." Heb. 6:18, 19.

Southern Asia Tidings

Official Organ of the
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YOUNG PEOPLE

If you are thinking of taking the Nursing Course at Nuzvid, beginning July 1958, now is the time to apply. Write to the Director, Giffard Memorial School of Nursing, and state your desire. You will then be sent a preliminary application

card which you should fill in and return. If everything seems to be satisfactory you will be notified to send Rs. 2 application fee so that your application can be completed.

The attention of prospective students and also of teachers and educational department secretaries is again called to the Division Action taken in December, 1956.

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

"VOTED 1. That students entering the 10th Standard this coming year (1957) who are looking forward to nursing, take steps to secure a recognized High School Certificate by taking the 10th Standard at Spicer Memorial College Secondary School or by writing a Matriculation Examination privately through our schools where this is possible.

"2. That in future, all students who are looking forward to nurse's training enter one of our schools where a recognized High School Certificate can be obtained or one of our schools where the students can sit privately for such a certificate."

MISCELLANY

(Continued from p. 16.)

they need for the school, and sufficient poultry to supply them with eggs.

● THE first church in Kabui Naga Hills at Cheroi has been organized with forty-one members.

● SAYA Ba Nyein tells of a visit he paid to an isolated member in the Delta Region of Burma. Although this member and his family have been isolated from other church members for twenty years, Pastor Ba Nyein found them faithful in Sabbath keeping and tithe paying. They were greatly encouraged by his visit.

● PASTOR I. Subushanam started an evangelistic campaign at Palakol on October 27. In spite of heavy rains and other difficulties they were able to open their meetings on time and had an attendance of 300 on the first night, although they had arrangements for only

200 in the hall. Pastor Subushanam writes that he is using much material from the *Desire of Ages* and that the people are both listening and giving their hearts to the Lord.

● DR. Stanley Sturges and his family are now settled at Banepa, about eighteen miles northeast of Kathmandu. He has started his clinic work, and hopes to have a mobile unit in operation very soon. Their address is Post Box 88, Kathmandu.

SOUTHERN ASIA DIVISION

Calendar of
Special Days and
Offerings
1957

THIRTEENTH SABBATH OFFERING
Dec. 28 Northern European Division

Miscellany

● FOLLOWING the year-end committee meetings in Poona, Elder O. A. Blake of the General Conference Treasury Department will spend December 15-19 in South India, returning to Bombay and Karachi on his return to Washington, D.C.

● PASTOR L. L. Moffitt will continue his itinerary with Pastor O. W. Lange in the interests of the Sabbath School work in Western India up to the 28th of December, and will then visit the North-western India Union from December 29 to January 7.

● ELDERS L. A. Skinner and J. F. Ashlock will complete their Leadercraft classes in the Burma Union from December 16-21 after which Elder Skinner will go on to the Far Eastern Division.

● ELDER E. E. Roenfelt will accompany Dr. J. B. Oliver to Nuzvid and will be the speaker at the capping ceremony for the new class of nursing students. He will visit various centres in South India until December 28 when he and Pastor D. S. Johnson will go to Ceylon to attend the budget session which will close on January 5. They will then proceed to the Northeast India Union where Elder Roenfelt will be able to visit our schools and the work in Manipur State, Kalimpong, and Kathmandu before he leaves India on January 25.

● ON December 2, Elder S. A. Wellman arrived in India for a visit. He spent a number of days in Poona during the time of the year-end committee session, and he plans to spend a number of weeks touring the Southern Asia field and visiting the churches with which he was so well acquainted during his sixteen years of service in India.

● PASTOR M. D. Moses reports that the effort in Akola is being opposed by other Christian sects,

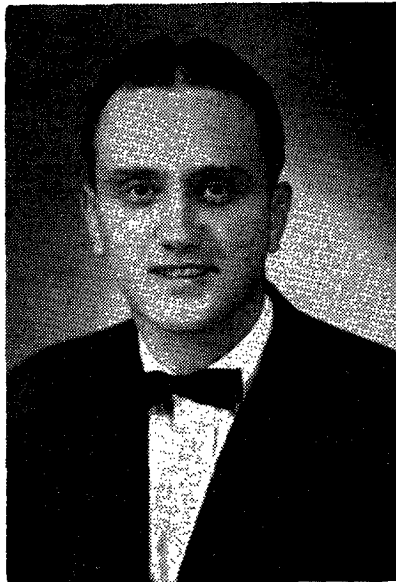
but that God is blessing and the attendance ranges from 150-200 each night.

● THE Burma Union Tithe report shows that the Lay Tithe is now Rs. 9,000.00 higher than it was at the same date last year. Total tithe for that field shows an increase of Rs. 11,000.00 over last year.

● IN THE Western India Union the Lay Tithe shows an increase of Rs. 6,000.00 over last year, and



MEET OUR WORKERS



Pastor E. C. Beck is a graduate of Union College in the Class of '46. Four members of this class are workers in Southern Asia—Pastors H. H. Mattison, H. T. Burr, C. Tidwell and E. C. Beck.

Our brother began his denominational service in Texas where he conducted evangelistic services, did pastoral work, and at the same time conducted a radio programme entitled "Power for Today."

Pastor Beck's burden for souls inspired him to ask to be sent into unentered territories in the large State of Texas. He had not been there very long when the call came to him to connect with the Southern Asia Division.

On December 11, 1953, Brother Beck and his family arrived in Rangoon where he has served as pastor and evangelist. At the present time he is in the midst of a campaign in the City Hall and we trust he will see many souls take their stand for the truth as a result of his labours.



the total tithe an increase of a little more than Rs. 10,000.00

● THE Northeast Union also shows an increase in Lay Tithe of Rs. 4,000.00. This increase in the Lay Tithe figures is solid progress, and we are very happy to be able to report these figures.

● THE South India Union reports the *Biggest* "Big Week" ever. Seventeen colporteurs in that field sold Rs. 8,346.00 worth of books during the week ending November 23, 1957. One young man sold Rs. 1,836.00 worth of books in sixty hours, and three other colporteurs each sold over Rs. 1,000.00 worth of books in the week.

However, they smashed their own record the following week, the highest sales for the week being Rs. 2,006.00. Brother M. S. Moses, the successful colporteur has sold a total of Rs. 5,439.00 worth of books during November. If progress continues at the present rate, we will report not only a new record for weekly and monthly sales, but a new yearly record also. All eyes are turned toward the Publishing Department!

● A NUMBER of efforts are now in progress in the Northeast Union. Many people are preparing for baptism. The Northeast Union reported twenty-four baptisms during the third quarter, and hopes to double that figure for the fourth quarter.

● BROTHER Albert C. L. Popkiss writes of attending the Rampur Mela about eighty-eight miles in on the Tibet road from Simla. He and Brother Kaj Sonne were able to distribute many Tibetan books to the traders who attended this business mela.

● THE New Burma Union High School at Kyauktaing, about nine miles northeast of Toungoo, opened on May 29, 1957 with fifty-seven students enrolled from among the Burmese, Karen, Chin, Lushai, Shan, and Kayah groups. The school has about seventy acres of land and a banana plantation. They are also able to raise almost all of the vegetables and fruits that

(Continued on p. 15.)