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Worthy of the Vocation

R. S. LOWRY, *Secretary, Department of Education, S. A. Division*

THE INJUNCTION of the Apostle Paul to the Ephesians is fit admonition to Adventist educators today. He says, "I . . . beseech you that you walk worthy of the vocation wherewith ye are called." Ephesians 4:1.

Today education everywhere is undergoing wholesale reappraisal. Critics reveal a widespread concern over the increasing number of youth who are content to settle for a happy-go-lucky existence in place of a life of useful service to mankind. The question arises: Are Adventist schools meeting the needs of the day? Are they worthy of the vocation wherewith they have been called?

While public schools are constrained by law to keep God and religion outside the curriculum, Christian schools have the unique advantage of being able to present opportunities for a more complete education. This does not mean that one can afford to look down his nose at public education, for obviously its accomplishments are commendable in consideration of the limitations under which secular schools must operate. The successes of the public schools, on the contrary, compel a revaluation of Adventist Christian education in terms of whether or not it adds

something significant to what the world accepts as an adequate education. In other words: Does Christian education offer a "Plus programme"?

As educators Adventists cannot afford to overlook the fact that the predominant objective of their work is one with that of the plan of redemption—"to restore in man the image of his Maker . . . that the divine purpose in . . . creation might be realized . . ." *Education*, pp. 13, 16. For this reason true education is considered to consist of "more than the pursual of a certain course of study . . . more than a preparation for the life that now is". For "it has to do with the whole period of existence possible to man" (*Education*, p. 13).

It is for this reason also that Christian education cannot be limited by secular views as to what should constitute a school curriculum. To meet its objectives "a comprehensive education is needed. . . . Something more is called for than the culture of the intellect. . . . The character must receive proper discipline for its fullest and highest development." (*Ministry of Healing*, p. 398.)

Worldly schools, as a rule, are prepared to offer adequate instruction in the conventional academic

subjects, but they are not in a position to provide a "comprehensive education". While public schools have as their aim the production of good citizens with good civic and political virtues; and, while it is not possible to argue with these values, it is a moot question whether an education devoid of spiritual emphasis can accomplish such lofty purposes. On the other hand, Christian education, being more complete, does constitute a means toward such a goal.

The fact that Adventist schools can provide a more suitable atmosphere in which to prepare worthy citizens should not lead to complacency, but, rather, should constitute a tremendous academic challenge. The possession of God-given principles of education does not necessarily mean that all Adventist schools are superior. They can be considered superior only when they measure up to publicly accepted academic standards and in addition infuse their pupils with the spirit of Christ. Christian education is not to be taken to mean the acceptance of an academic standard which is inferior to that of the world. Its "instruction . . . is not to be of an inferior character" (*Testimonies for the Church*,

6:152). Academic excellence is demanded of Christian education in that it is not considered sufficient to elevate its "standard just a little above the world's standard" and in that there is to be a definite "distinction apparent" (*Ibid.*, p. 146). Not until a high standard of academic excellence has been reached can it be said that the Adventist obligation in education has been completely fulfilled. While the spiritual emphasis is our primary objective, it cannot be overlooked that pupils should be prepared so as to "... walk honestly toward them that are without" having "lack of nothing" (1 Thess. 4:12). The need is for a suitable atmosphere for both academic and spiritual growth.

The demand of the day, there-

fore, is for teachers who sense their need of drawing closer to Jesus Christ, in whose face is revealed "the light of the knowledge of the glory of God"; teachers whose devotion to youth arises in consequence of being possessed by Christ's spirit of love, which principle stands as the very "basis of true education" as much as it stands as the "basis of creation and redemption" (*Education*, pp. 28, 16).

Through such teachers only will co-operation with the divine in the translation of life into its highest usefulness for this world take place, and assistance be given in the procuring of a "passport from the preparatory school of earth to the higher grade of the school above" (*Education*, p. 19).

Christian Education a Doctrine

S. JESUDASS, Principal, Lasalgaon High School

THE WORD "doctrine" is defined by Webster as "a rigidly held principle or dogma". This is indeed the position taken by the Seventh-day Adventist church in regard to Christian education. With Adventists this theme is actually more vital and dynamic than a principle or dogma. It is an article of living faith—a faith for which heavy expenditures in personnel and in financial outlay are made; a faith for which no sacrifice is considered too great. The providing of Christian education for their children and youth is to them not only a privilege but a sacred duty, not only a "right" but a divine obligation. This "right" to establish and maintain schools in harmony with Adventist philosophy of education is granted by the constitution of the State, but the obligation is placed upon this people by the Lord. This leads to the first of the reasons why Seventh-day Adventists attach such importance to this doctrine of Christian education.

IT IS GOD'S COMMAND

This doctrine is emphasized so strongly because it has been ex-

plained, is for teachers who sense their need of drawing closer to Jesus Christ, in whose face is revealed "the light of the knowledge of the glory of God"; teachers whose devotion to youth arises in consequence of being possessed by Christ's spirit of love, which principle stands as the very "basis of true education" as much as it stands as the "basis of creation and redemption" (*Education*, pp. 28, 16).

Through such teachers only will co-operation with the divine in the translation of life into its highest usefulness for this world take place, and assistance be given in the procuring of a "passport from the preparatory school of earth to the higher grade of the school above" (*Education*, p. 19).

Explicitly enjoined by God in these words of Holy Writ, "All thy children shall be taught of the Lord; and great shall be the peace of thy children" (Isaiah 54:13). Here the prophet is not speaking about the children of the world; he is speaking about the children of the church. It is God's plan and purpose that all the children should be "taught of the Lord", not merely the most promising and the seemingly most brilliant. No. God enjoins that "all thy

In order that all our children may "be taught of the Lord" we must:

1. Establish and maintain our own church schools.
2. Gather all our children and youth into them.
3. Put into operation all the principles of our God-given blueprint of education.
4. Let all share the expense involved.

YOUTH, THE CHURCH'S GREATEST ASSET

The second reason for the Adventist stand on this vital issue of Christian education is the eternal value the church places on the children and youth growing up under its influence. They are its greatest asset. Therefore its members believe, "No other work ... is so important as the training of youth, and every outlay demanded for its right accomplishment is means well spent" (*Education*, p. 215); "There is no more important work than the education of our youth" (*Counsels to Parents, Teachers and Students*, p. 46); "Of all institutions in our world, the school is the most important" (*Education*, p. 226).

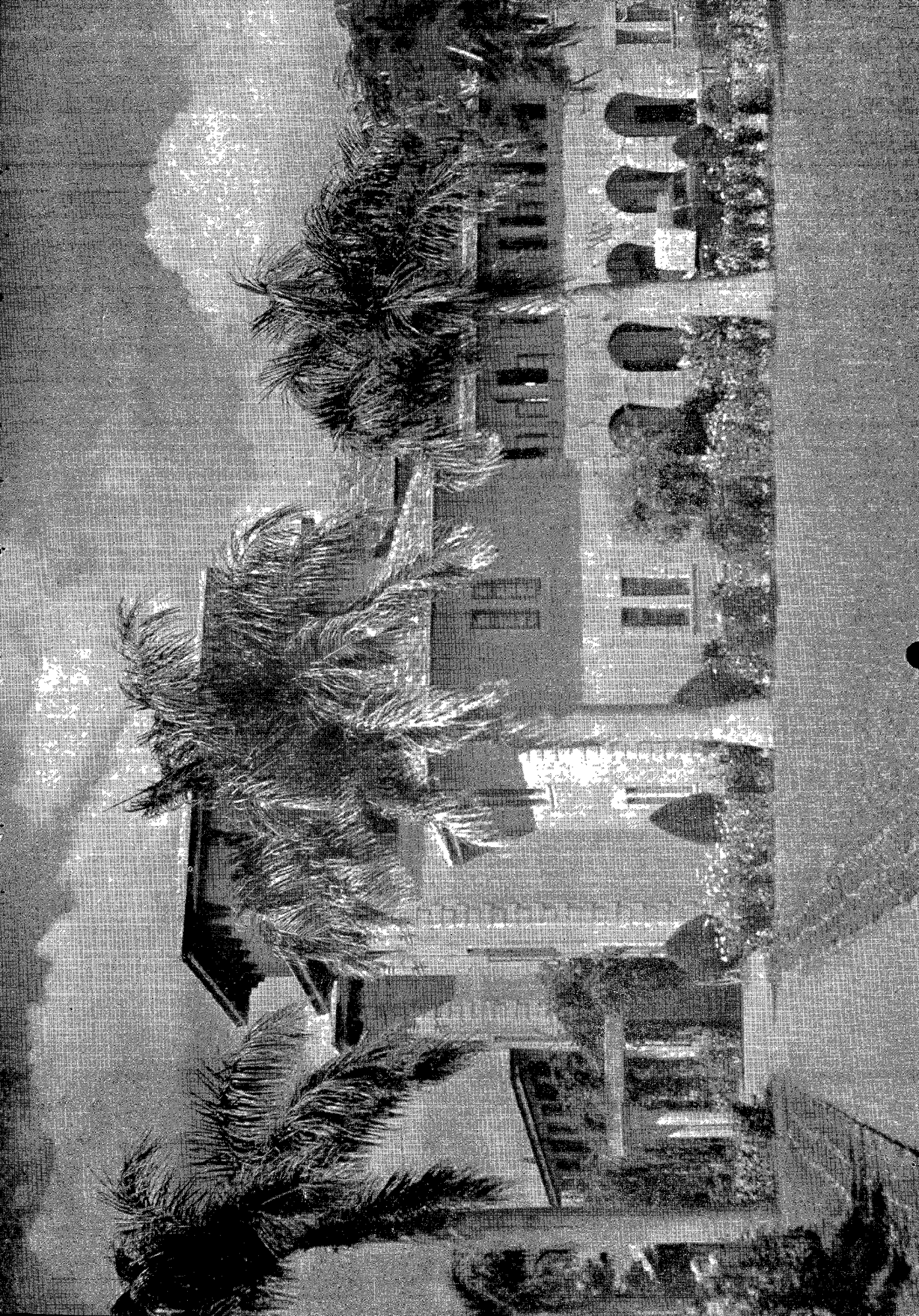
THE BLUEPRINT

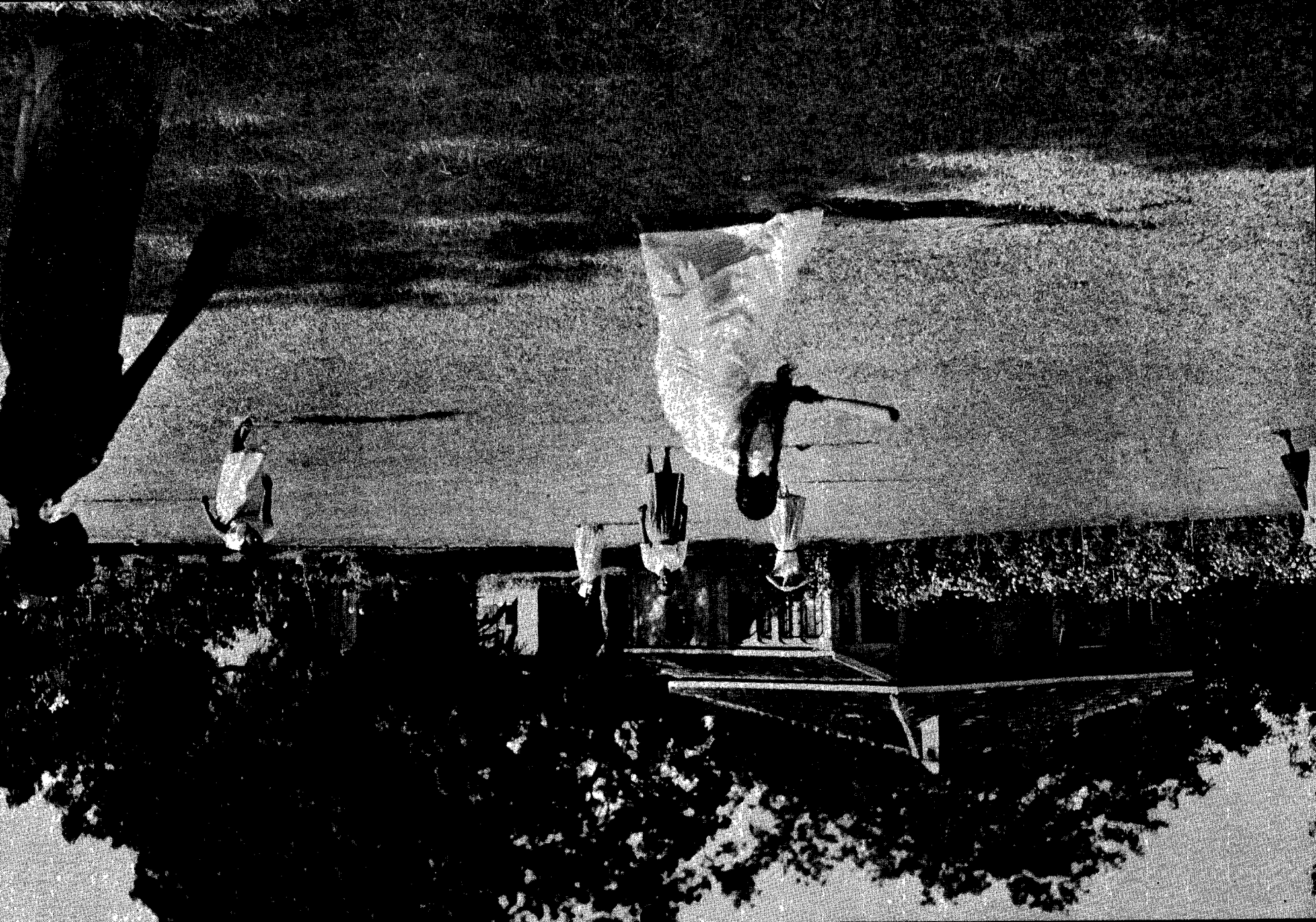
One more of the many reasons which might be cited for the attachment of such importance to the maintenance of its own school system by the Seventh-day Adventist Church is the fact that God has committed to this people a

THE SOUTHERN ASIA TIDINGS presents THE SPICER MEMORIAL COLLEGE calendar for the 1959-1960 school year

plan, or a blueprint, of education which excels anything the world can boast. Whenever and wherever this blueprint has been faithfully followed the superiority of the work accomplished has testified to its divine origin, and worldly educators have been led to view with amazement the results achieved.

If Adventist schools are not in the lead in the field of education, if the church leaders are not satis-





JUNE 1959

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17 <i>Orientation</i>	18 <i>Orientation</i>	<i>Ministerial Week-end</i> 19 <i>Registration</i>	<i>Ministerial Week-end</i> 20 <i>Staff Programme</i>
21 <i>Registration</i>	<i>Instruction Begins</i> 22	23	24	25	26	27
28	29	30				



JULY 1959

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<i>July 12</i> <i>Last Day for</i> <i>Change of</i> <i>Programme</i> <i>with Fee</i>			1	2	<i>Last Day for</i> 3 <i>Free change</i> <i>of programme</i>	4 <i>Special Film</i>
5	6	7	8	9	<i>Last Day for</i> 10 <i>fee Payment</i> <i>June a/c</i>	11
12	13	<i>"Spicerian"</i> 14 <i>Campaign</i> <i>Begins</i>	15	16	17	18 <i>Week of Prayer</i>
19 <i>Week of Prayer</i>	20 <i>Week of Prayer</i>	21 <i>Week of Prayer</i>	22 <i>Week of Prayer</i>	23 <i>Week of Prayer</i>	24 <i>Week of Prayer</i>	25 <i>Week of Prayer</i>
26	27	28	29	30 <i>Founders' Day</i>	31	



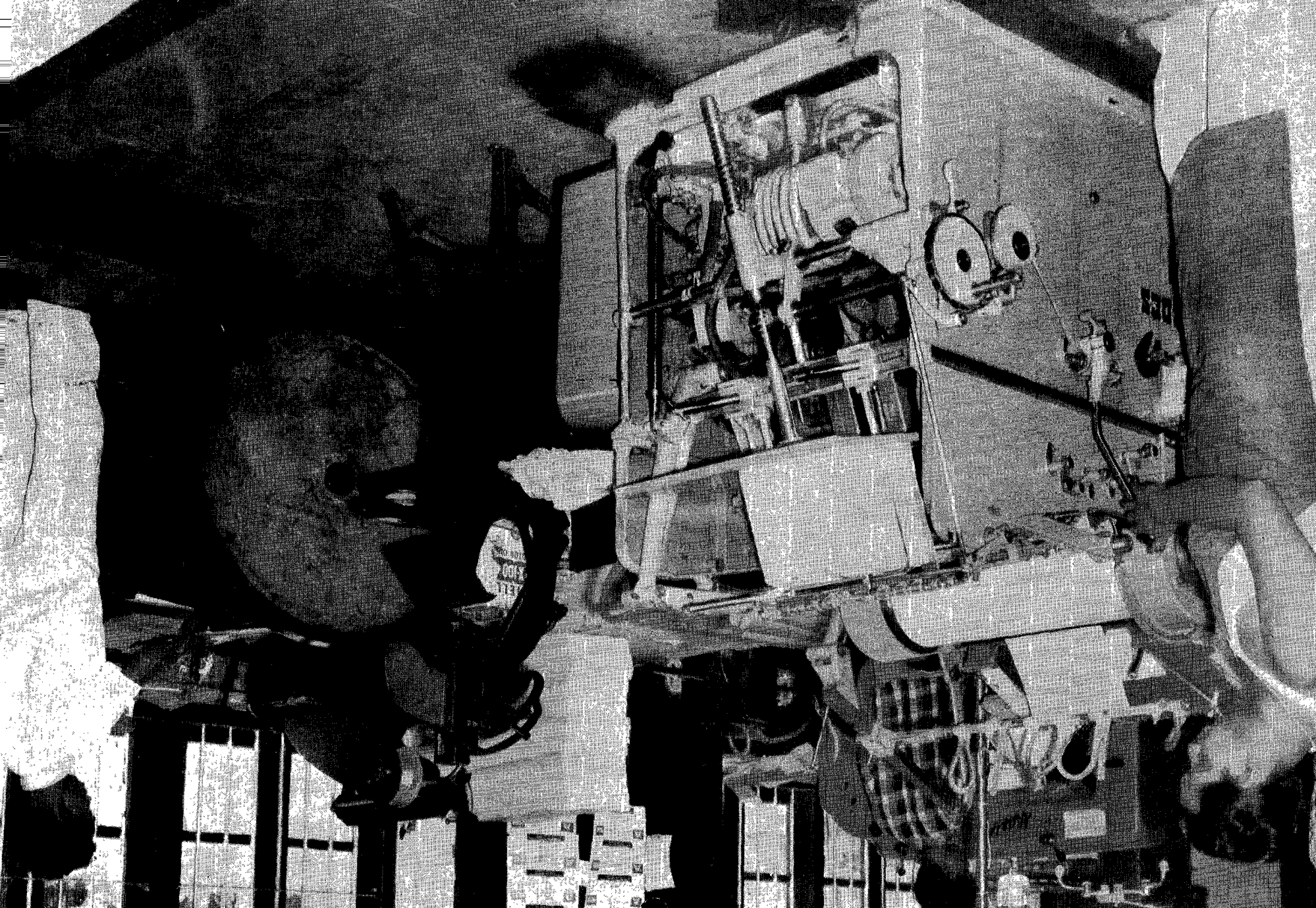
AUGUST 1959

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
30	31					<i>Amateur Hour</i> 1 <i>Programme</i>
2	3	4	5	6	7	8
9	<i>Last Day for</i> 10 <i>Payment</i> <i>July a/c</i>	<i>"Spicerian"</i> 11 <i>Mid-campaign</i>	12	13	14	<i>Independence</i> 15 <i>Day</i>
16	<i>Independence</i> 17 <i>Day Holiday</i>	18	<i>Mid-semester</i> 19 <i>Examinations</i>	<i>Mid-semester</i> 20 <i>Examinations</i>	<i>Mid-semester</i> 21 <i>Examinations</i>	22
23	24	25	26	27	28	29



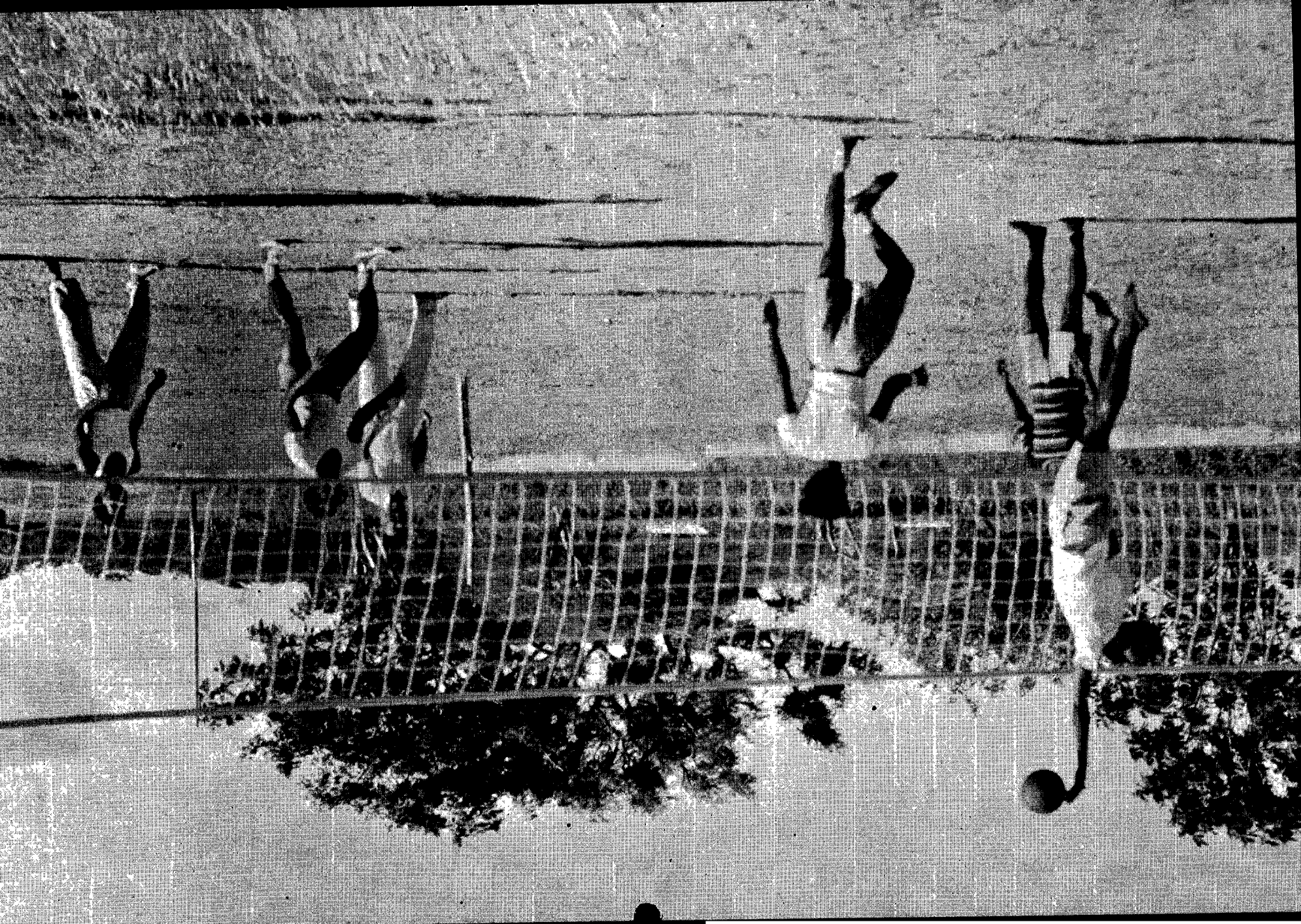
SEPTEMBER 1959

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		<i>"Spicerian"</i> 1 <i>Campaign Ends</i>	2	3	4	5
6	7	8	9	<i>Last Day for</i> 10 <i>Payment August a/c</i>	11	12
13	14	15	16	17	18	19
<i>Women's Annual</i> 20 <i>Programme</i>	21	22	23	24	25	26
27 <i>Investment Day</i>	28	29	30			



OCTOBER 1959

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				1	"Gandhi's" 2 <i>Birthday</i>	3 <i>Special Film</i>
<i>Colporteurs'</i> 4 <i>Banquet</i>	5	6	7	8	9	10
<i>High School</i> 11 <i>Programme</i>	<i>Last Day..for</i> 12 <i>Payment</i> <i>Sept. a/c</i>	13	14	15	16	17
<i>Semester</i> 18 <i>Examinations</i>	<i>Semester</i> 19 <i>Examinations</i>	<i>Semester</i> 20 <i>Examinations</i>	<i>Semester</i> 21 <i>Examinations</i>	<i>Semester</i> 22 <i>Examinations</i>	<i>Mid-year</i> 23 <i>Holidays</i>	<i>Mid-year</i> 24 <i>Holidays</i>
<i>Mid-year</i> 25 <i>Holidays</i>	<i>Mid-year</i> 26 <i>Holidays</i>	<i>Mid-year</i> 27 <i>Holidays</i>	28 <i>Registration</i>	<i>Instruction</i> 29 <i>Begins</i>	30	31



NOVEMBER 1959

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1	2	3	4	5	6	7
8 <i>Dorcas sale</i>	9	<i>Last Day for</i> 10 <i>Payment</i> <i>Oct. a/c</i>	<i>Last Day for</i> 11 <i>Free change of</i> <i>programme</i>	12	13	14
15	16	17	<i>Last Day for</i> <i>Change of</i> 18 <i>Programme</i> <i>with fee</i>	19	20	21
<i>Comprehensive</i> 22 <i>Examinations</i>	<i>Comprehensive</i> 23 <i>Examinations</i>	<i>Comprehensive</i> 24 <i>Examinations</i>	<i>Comprehensive</i> 25 <i>Examinations</i>	<i>Comprehensive</i> 26 <i>Examinations</i>	27	28
<i>Men's Annual</i> 29 <i>Programme</i>	30					



DECEMBER 1959

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
Dec. 10 Senior Class Presentation		1	2	Senior Class 3 Organization	4	Variety 5 Programme
6	7	8	9	Last day for 10 Payment Nov. a/c	Student Week 11 of Devotion	Student Week of Devotion 12 Religious film
Student Week 13 of Devotion	Student Week 14 of Devotion	Student Week 15 of Devotion	Student Week 16 of Devotion	Student Week 17 of Devotion	Student Week 18 of Devotion	Student Week 19 of Devotion
20	Mid-Semester 21 Examinations	Mid-Semester 22 Examinations	Mid-Semester 23 Examinations	24 X'mas Holidays	25 X'mas Holidays	26 X'mas Holidays
27 X'mas Holidays	28 X'mas Holidays	29 X'mas Holidays	30 X'mas Holidays	31 X'mas Holidays		



JANUARY 1960

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

*Colporteur***31***Institute***3***X'mas Holidays***10****17****24****4***X'mas Holidays**Last day for***11***Payment
Dec. a/c***18****25****5***X'mas Holidays***12****19****26***Republic Day***6***X'mas Holidays***13****20****27****7****14****21****28****1***X'mas Holidays***8****15****22****29***Colporteur**Institute***2***X'mas Holidays***9****16****23****30***Colporteur**Institute*



FEBRUARY 1960

SUNDAY

MONDAY

TUESDAY

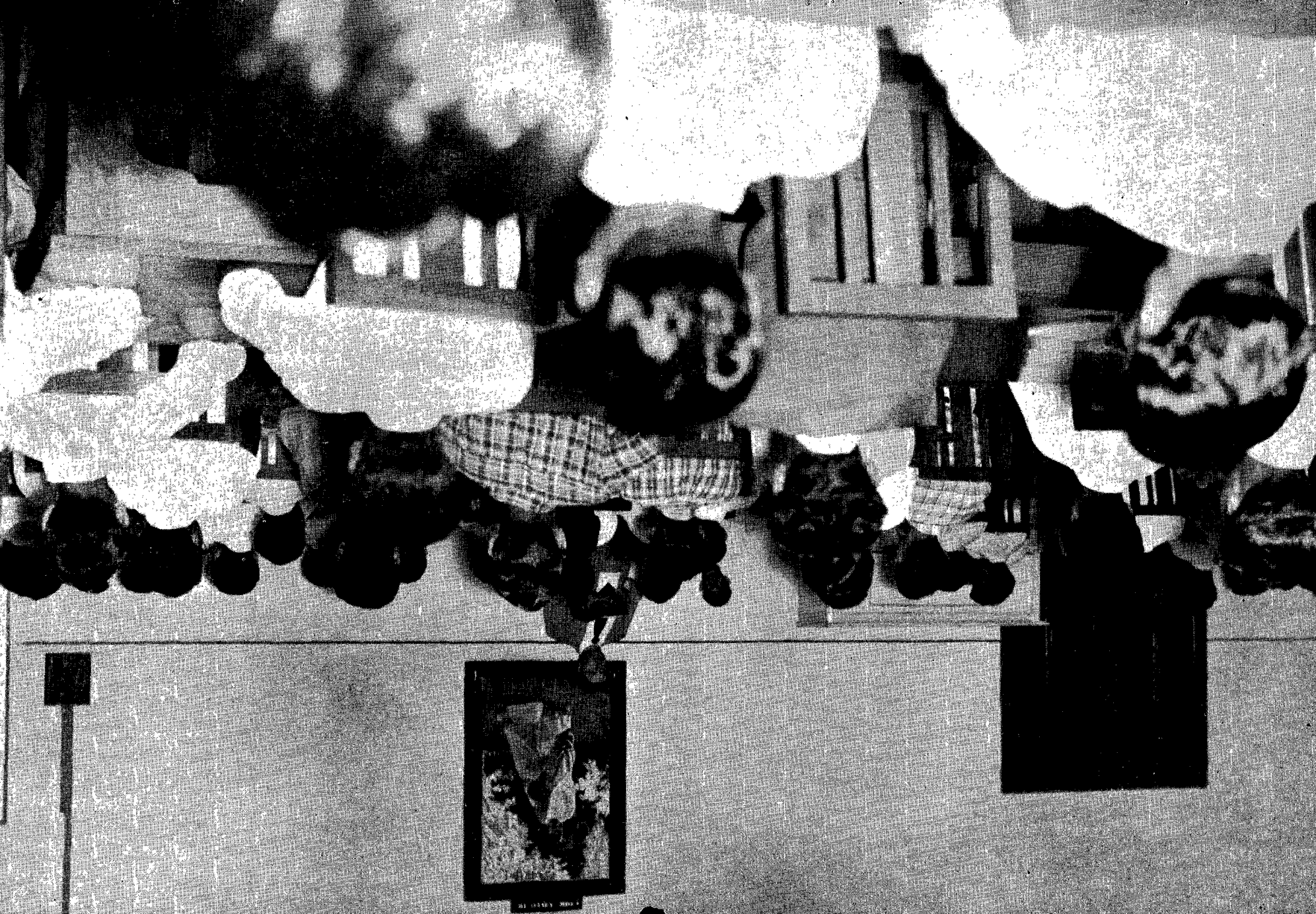
WEDNESDAY

THURSDAY

FRIDAY

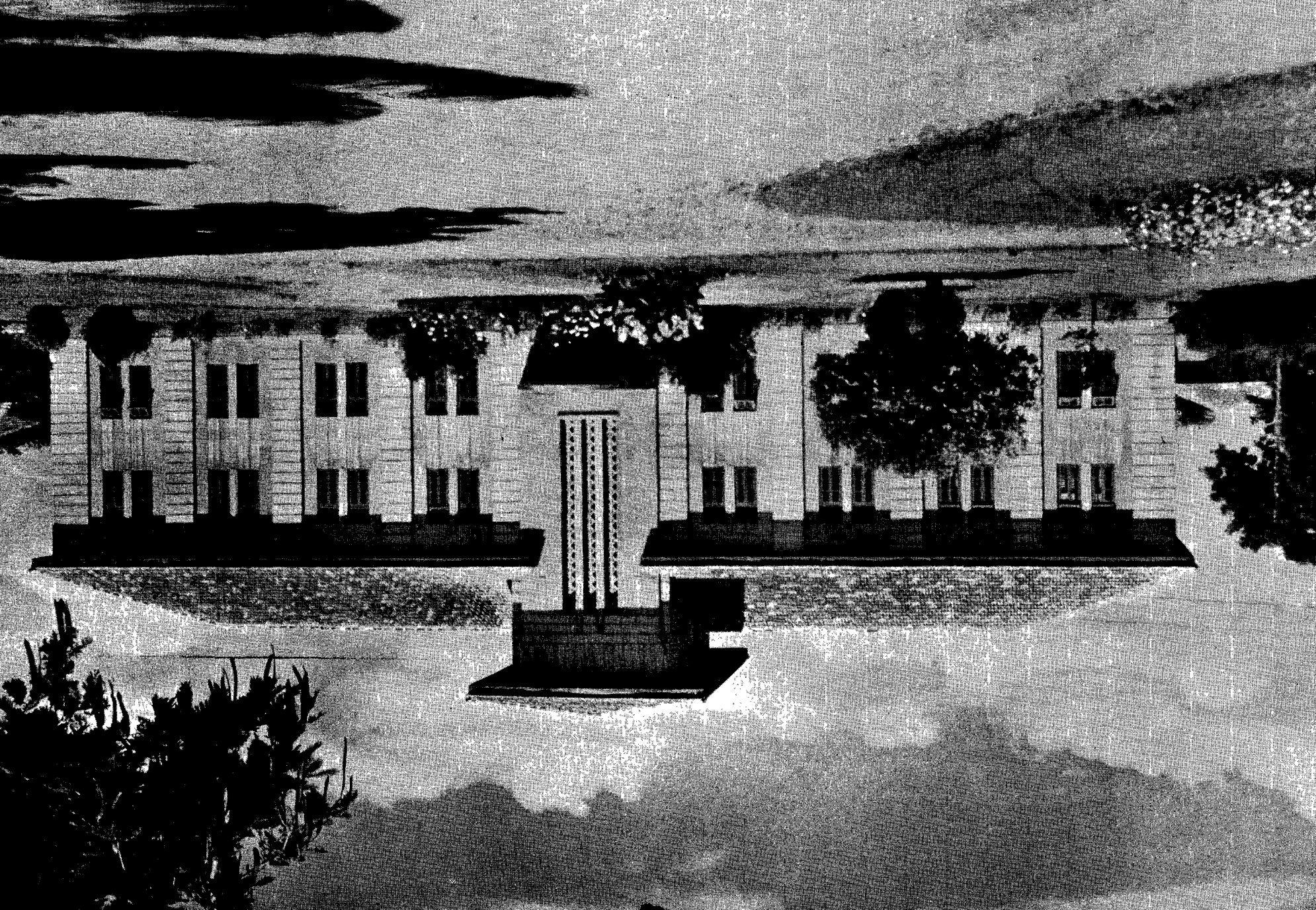
SATURDAY

	Colporteur 1 Institute	2	3	4	5	Choir 6 Programme
7	8	9	Last day for 10 Payment January a/c	11	12	13 Week of Prayer
14 Week of Prayer	15 Week of Prayer	16 Week of Prayer	17 Week of Prayer	18 Week of Prayer	19 Week of Prayer	20 Week of Prayer
21	22	23	24	25	26	27
28	29		Feb. 10 Ingathering Day			



MARCH 1960

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1	2	3	4	5
6	7	8	9	<i>Last day for</i> 10 <i>Payment</i> <i>Feb. a/c</i>	<i>Semester</i> 11 <i>Examinations</i>	12
13	<i>Semester</i> 14 <i>Examinations</i>	<i>Semester</i> 15 <i>Examinations</i>	<i>Semester</i> 16 <i>Examinations</i>	17 <i>Bara Khana</i>	<i>Senior</i> <i>Consecration</i> 18 <i>Service</i> <i>8:00 P.M.</i>	<i>11:00 A.M.</i> <i>Baccalaureate</i> 19 <i>Commencement</i> <i>8:00 P.M.</i>
20 <i>Parties Leave</i>	21	22	23	24	25	26
<i>Summer School</i> 27 <i>Registration</i>	<i>Instruction</i> 28 <i>Begins</i>	29	30	31		



APRIL 1960

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

					1	2
3	4	5	6	7	8	9
10	<i>Last day for</i> 11 <i>Payment</i> <i>March a/c</i>	12	13	14	15	16
17	18	19	20	21	22	23
<i>Comprehensive</i> 24 <i>Examinations</i>	<i>Comprehensive</i> 25 <i>Examinations</i>	<i>Comprehensive</i> 26 <i>Examinations</i>	<i>Comprehensive</i> 27 <i>Examinations</i>	<i>Comprehensive</i> 28 <i>Examinations</i>	<i>Comprehensive</i> 29 <i>Examinations</i>	30

MAY 1960

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

1

2

3

4

Summer

5

Summer School

6

7

Bara Khana

Ends

8

9

Last day for

10

*Payment
April a/c*

11

12

13

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31

fied with the results achieved in them, if there are feelings of dissatisfaction and insecurity in the minds of the youth about their future, and if there is a desire on the part of the constituency of the church to turn to the "broken cisterns (of worldly education) that cannot hold water" for the education of their children, certainly the fault does not lie with the grand principles embodied in the blueprint. The trouble lies rather with the implementation of it. Had the instructions received been faithfully followed Adventists would today be recognized by the world as the leaders in educational reform and practice. Educators of secular institutions would have come to our centres of learning with the serious intention of studying our philosophy of education. We would have been "the head, and not the tail; and . . . above only, and . . . not beneath" (Deut. 28: 13). We would have been able

to "lend unto many nations, and . . . not borrow" (Deut. 28:12).

CONCLUSION

Now, as never before, God's people need to study the blueprint of Christian education as outlined in the books, *Education, Fundamentals of Christian Education* and *Counsels to Parents, Teachers and Students*. Most of the problems that face the church today will vanish if God's plan for the education of the children and youth is faithfully and courageously followed. Let us as parents, teachers and students take a determined stand to achieve the high objectives of our educational system about which we speak so loudly and so often. Let us cease to oscillate between zeal and complacency on this vital issue. May the Lord shake us into activity to do justice to this Adventist doctrine of Christian education.

toward this end must be made in the very early years.

In the field of formal education the work of the early years is definitely foundational. The early mastery of basic skills such as reading, pronunciation and grammatical usage has a definite bearing on later school work and often on the experiences of later life. It is difficult to overcome the habits formed in the initial period of education. Many a person has been counted unfit for certain lines of work simply because he had never overcome habits of carelessness in speaking, writing or spelling. Teachers should begin early to train the child in the right way and to overcome in him tendencies toward the wrong way.

No Seventh-day Adventist article on the influence of the early habits is complete without mention of the importance of teaching the young child the dignity of labour. Who was it who folded His clothes in the tomb on the resurrection morning? Was it the ayah or some helper who stood by? No, it was the divine Son of God. Yet some students do not want to pick up their clothes, empty a waste basket, shine their shoes, water the plants or carry a few parcels. Such children, somewhere along the line, have been given the false idea that if they are to become gentlemen and ladies they must never do any kind of manual labour. Children need to be pointed to their Divine Pattern, the boy Jesus who worked in the carpenter shop of Nazareth and was subject to His parents, and ways and means should be provided for them to walk in His steps.

When the work of God is finished and His people gathered home, no doubt there will be those there who will go to their parents and teachers and say, "'Twas you who invited me here. You invited me by presenting a true way of life, by showing me the joy of living, by teaching me reverence for God and love for my fellow men, and by guarding my early years and helping me to establish right habits. Now let me gaze upon your glittering crowns, adorned with stars representing those you won—among whom I stand".

The Importance of Those Early Years

J. I. CRAWFORD, *Educational Secretary, S. I. Union*

THE GROUNDWORK of one's educational career and indeed of his life is often laid in the first few years when the habits are formed which spell success or failure. How often even bright children fail later on because of the dilatory habits developed in those early years in a dull classroom! On the contrary, less gifted students many times are able to excel because of the habits which were early formed in a classroom atmosphere which encouraged industry.

It was for this reason, perhaps, that for the 1959 Professional Growth Books, one was chosen which stresses the fact that teachers must do something for the bright pupil who for lack of incentive is inclined to waste his time in day dreaming, declaring he has "nothing to do". The solution for this problem is not found by promoting the child by one or two standards, but by enriching his school life through the provision of extra cur-

ricular assignments such as additional reading or research projects. When the bright child is thus challenged and continually motivated to do his best he is encouraged to form habits which will become a part of him and will lead to the development of true Christian graces.

Much has been said and written regarding the early-formed habits and the bearing they have on the secular life. It should be borne in mind that the secular habits of an individual are part and parcel of his religion—in this respect the secular and spiritual are closely intertwined. For instance it would be difficult to imagine God saying to a dilatory, lazy person, "Well done, thou good and faithful servant". Since the habits of life—mental, physical, social and spiritual—determine what one really is, it is seen that if children are to develop the kind of characters which can be taken from this world to the next, efforts

What Christian Education Means to Me

Through the influence of Christian education my whole trend of thinking and my way of living have been changed, so that today as a Seventh-day Adventist youth I have a sense of duty toward God and toward my fellow men. To become better prepared to share my faith and be a blessing to others has become the first consideration in all my plans. Daily as I study under Christian teachers and associate with Christian students in Spicer Memorial College, an institution dedicated to the cause of Christian education, my conviction grows that the only life worth living is the one which is hid with God in Christ Jesus.

—K. WILLIS, a student at Spicer Memorial College.

A Wise Choice

After spending four years in Spicer Memorial College I can truthfully say that I have no regrets about my choice of a college. The Christian education received here prepares one scholastically and lays the foundation for a life of future usefulness. The variety of activities—spiritual, cultural, and social—which are provided, help in moulding the characters and in developing the tastes of the students for that which is right and good.

Along with the joy of studying in pleasant surroundings and of associating with fellow Christian students is the high privilege of receiving instruction from consecrated, well-trained, Christian teachers, each of whom is interested in the development of the students under his care.

So to all prospective college students I would say, Enrol in Spicer Memorial College in 1959. This is the place for you. You will never regret your decision.

—J. S. KAPUR, student at Spicer Memorial College.

Miscellany

● Mr. and Mrs. H. R. Hooper arrived in Bombay on their return from furlough on the 28th of February, 1959. After clearing their goods through customs they proceeded directly to Spicer College where both Brother and Sister Hooper will be members of the staff, he teaching science and vocational subjects. We welcome Brother and Sister Hooper, Dorothy, Charles and Valerie Sue back to India and to their new home at Spicer College.

● The D.S.L.C. examinations will be given from March 16-18 this year. One hundred and thirteen students plan to sit for these examinations when they are given in the various high schools.

● During 1958, twenty-eight students were enrolled for Home Study Institute courses. Nineteen were enrolled in the elementary grades, six for secondary work, and three for college courses.

● The 175 students attending the Toungoo High School at Kyauktaining, Burma for the 1958-59 school year represent nine different language groups—Sgaw Karen, Pwo Karen, Burmese, Lushai, Tiddim Chin, Southern Chin, Shan, Kaya, and Pa-oh.

● The dairy and farm have been very successful in supplying the school with foodstuffs and in raising salable products including corn, bananas, string beans, lady fingers, brinjals, chickens, milk, and eggs.

● Saya Ah Chu has been appointed Principal of the Toungoo High School at Kyauktaining and Pastor Chit Maung as President of the Delta Section. Pastor Kalee Paw has been called to the Union as Home Missionary Volunteer Secretary and Pastor Myat Po has been appointed as President of the Tenasserim Section.

● *Steps to Christ* has been translated into Tiddim Chin and should soon be in the hands of the hill people.

● Mr. and Mrs. R. H. Davidson are spending three months in Rangoon strengthening the Physiotherapy Department at the Rangoon Hospital by giving additional training and instruction to the staff.

● The Burma Union plans to establish a Burma Bible Seminary in Myaungmya. Pastor E. C. Beck will locate in Myaungmya upon his return from furlough to lead out in this Educational programme.

● Mr. W. L. Murrill will be the acting chairman of the Burma Union during the absence of C. B. Guild on furlough and Pastor Kalee Paw will be the acting secretary.

● The Rangoon Dorcas Society held a sale on December 6. Sales of food and clothing netted K. 779.00.

● Pastor A. W. Robinson reports an enrollment of 155 students at Lakpahana Training Institute for the new term, and more are still expected. This is approximately twice the number enrolled two years ago.

Southern Asia Tidings

Official Organ of the
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