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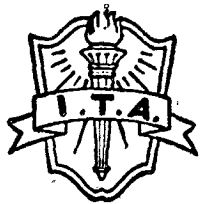
POONA, INDIA, OCTOBER 1, 1957

NUMBER 19

TENTH ANNIVERSARY

W. A. SCHARFFENBERG

Secretary, International Temperance Association



OUR pioneers were staunch advocates of temperance. At the very outset of their public labours Elder and Mrs. James White took a strong stand against the use of tobacco and alcoholic beverages. Total abstinence from all intoxicating beverages and tobacco in any form became a basic doctrine of the Seventh-day Adventist denomination, and hence an integral part of the third angel's message.

This year we are celebrating the Tenth Anniversary of the organization of the International Temperance Association. Space will not permit a detailed review of the success that has attended our efforts. We will call your attention to just a few of the major projects that have been launched during the past decade.

1. *International Temperance Association.* The International Temperance Association constitution called for the organization of a regional society in every division and a national society in every country, and the launching of an annual pledge-signing campaign and membership drive. It was adopted at the 1947 Autumn Council. Regional societies have been organized in every division, and national societies in 39 countries.

2. *"Temperance."* The first major project was the selection, compilation, and publication of the most important messages from the Spirit of prophecy regarding the temperance issue, called *Temperance*, which serves as the blueprint for the temperance cause within and without the church. It was one of the required books in the 1950 Ministerial Reading Course.

3. *"Listen."* The next major project was the launching of *Listen*, a 36-page quarterly journal, which is recognized as the most attractive and popular temperance periodical published anywhere in the world today. Its circulation exceeds the combined circulation of all other temperance periodicals published in the United States. It serves as the voice of the American Temperance Society and is sent out free to all regular, contributing, sustaining, and life members of

the Society. Beginning January, 1958, it will appear bi-monthly.

4. *"Alert."* A pocket-size quarterly publication, featuring the stories of prominent and high-principled men and women from all lands who do not smoke or drink, made its first appearance on July 1, 1950. It serves as the voice of the International Temperance Association, and is sent to kings, presidents, prime ministers, cabinet members, members of congress or parliament, and other prominent individuals in every country of the world.

5. *"Activities."* No organization can function efficiently without an official house organ. *Activities* serves as the official house organ of both the American Temperance Society and the International Temperance Association. It was launched January 1, 1951, and keeps our church leaders informed, alerted, and in touch with the most effective methods of promoting the temperance cause within and without the church.

6. *"Chapter Exchange."* This attractive, inspirational, four-page, newspaper-size publication, which appears four times a year in the interests of our college and academy chapters, made its first appearance in

REMEMBER

TEMPERANCE DAY

OCTOBER 26, 1957



This Work Must Go On

R. R. FIGUERR

ADVENTISTS have long been champions of temperance. We not only believe in temperance for ourselves, and practise total abstinence, but we also hold that we have a responsibility to the world in warning everyone of the soul-and-body-destroying effects of liquor and tobacco. To this task the church is committed. For decades we have had the admonitions of the Lord's messenger to proclaim temperance and assist this worthy cause in every legitimate way. The situation is so serious today that all must in one way or another be enlisted.

Temperance is a part of our message. The sordid picture and baleful effects of alcohol, and the poisoning consequences of tobacco, must be exposed. Automobile fatalities pile up, due in large measure to drink. Homes are desolated and crimes committed because of the demon drink. Lives are wrecked and shortened because men and women have not been aroused to

the evils of these soul-destroying agencies, alcohol and tobacco. Science and research have brought forth irrefutable evidence that they are mischievous enemies of man. It is therefore incumbent upon us to enlighten friends, neighbours and all, placing before them the plain facts. Under the guidance of God, excellent, authoritative and interesting material has been provided in printed form that should be given a wide circulation. In America, as in other lands, the temperance movement is gaining momentum. Not only do we circulate temperance literature, but we promote the cause through lectures, through advertisements, and through newspaper and magazine articles, as well as through visual aids. This work must go on. It must be ever enlarging and ever reaching a greater number of people. That this may be so, we call upon our members again this year for a generous offering on October 26, the Sabbath that has been set aside as Temperance Sabbath.

1952. It keeps our youth informed and alerted to their responsibilities and opportunities in fostering effective temperance programmes in their local communities. The results of the annual oratorical, essay, poster, and jingle contests are fully reported in the *Chapter Exchange*.

7. *International Commission for the Prevention of Alcoholism*. The International Commission, when completely set up, will consist of approximately 250 prominent men and women from all walks of life. Every country will be represented on the Commission. The distinguished physiologist and scientist, Dr. Andrew C. Ivy, is serving as president of the Commission. His Majesty King Saud of Saudi Arabia and His Excellency Willem Drees, the minister-president of the Netherlands, are serving as

honorary presidents. Three other heads of state will be elected to serve as honorary presidents. The immediate objectives of the International Commission are the establishment of Institutes of Scientific Studies and the publication of authoritative materials on all phases of the alcohol problem. The setting up of the Commission was authorized at the 1952 Autumn Council.

8. *Institutes of Scientific Studies*. The first Institute of Scientific Studies for the Prevention of Alcoholism was launched at Loma Linda, California, in 1950. The aim of the institute is to provide scientific training in all phases of the alcohol problem. The course of study consists of twenty lectures, twenty discussion periods, four seminars, four forums, and four field trips. The work is conducted on

a graduate level. More than 700 school administrators, teachers, physicians, clergymen, social welfare and temperance workers from the United States, Canada, and other countries have pursued the course at Loma Linda.

The second Institute of Scientific Studies was launched in Geneva, Switzerland, in 1955. The third session, conducted August 5-16, 1957, was attended by 139 individuals from 25 countries. The group included 30 physicians.

The third Institute, referred to as the all-Asian Institute, was organized at Bombay, India, in May, 1956.

The fourth Institute was established in July, 1956, on the campus of the American University. It was inaugurated because of the frequent requests that were received for the establishment of an Institute on the East Coast.

9. "*One in 20,000*." The production of the film "*One in 20,000*" was an act of faith. It has been acclaimed as the most effective movie ever produced on this subject. Produced in colour, the film graphically portrays the relationship of smoking to lung cancer. It is estimated that more than 5,000,000 people have seen the film and that a minimum of 250,000 of those have given up smoking as a result. It is now available in eight major languages. The financial returns of this project have made it possible to proceed with the production of a second film entitled "*Cancer by the Carton*."

10. "*Smoke Signals*." Following the production of the film "*One in 20,000*," *Smoke Signals*, a four-page quarterly, was launched. *Smoke Signals* will keep the public informed about the latest medical research of the effects of smoking on the human body.

The publication of *Listen and Alert* magazines; the setting up of the National Committee and the International Commission for the Prevention of Alcoholism; the establishment of the Institute of Scientific Studies at Loma Linda, Washington, Geneva, and Bombay; the production of the film "*One in 20,000*"; and the publication of *Smoke Signals* have placed the International Temperance Association and the American Temperance Society in the forefront of a new temperance reform movement, the influence of which will be far reaching.

The Place Of Temperance In Our Evangelistic Programme

O. O. MATTISON

WE AS Seventh-day Adventists stand in the unique position of having a special and distinct message for the world in these troublous times. We recognize that we are preparing a people to meet God, and the one objective of our entire message for the world is to call people out of Babylon, or confusion, and place their feet on the road leading to the kingdom of God. Whether it is the Sabbath message, the great Advent message, the Prophetic message, the time prophecies of the Bible, or the Health Reform message, which includes Temperance, they all have the one objective of preparing a distinctive people to meet a pure, holy, and just God. To leave any part of this message out of our programme of evangelism would result in an incomplete message, resulting in imperfect people. Therefore, in an endeavour to have a perfect people, physically and mentally, and spiritually, through the power of the Holy Spirit, we need to present the entire message which certainly includes the message of Temperance.

The call to God's people is to come out and be clean, which means to be clean spiritually—having our hearts and our minds free from all enmity, selfishness, and love of the world. But the call is not only to be clean spiritually, for we could never be clean spiritually if we were not clean physically. This means our lives must be free of all habits that would mar or defile the temple of God. It includes not only the habit of intemperate eating and drinking, but abstaining from anything that would make our appetites and bodies a slave to any habit-forming narcotic, drug or drink. Therefore, we endeavour to teach people to abstain from habit-forming drugs, the use of tea and coffee, tobacco and liquor. These are standards set up by the servant of the Lord through the promptings of the Holy Spirit and adhered to as a denomination throughout the world.

In our great desire to be a clean people we just naturally do not use tobacco or liquor, or any habit-forming drug. These get a grip upon our bodies and on our appetites.

So, in the message that we preach to the world, we stress very forcefully the faith in our Lord Jesus Christ as a Saviour from sin, because it is by faith that we are saved. We stress the importance of keeping the law of God. It is an index of our love for Him. We cannot love Him unless we delight in keeping His commandments. We admit we are not our own, but are bought with a price, and are ever mindful of the admonition to glorify God in our bodies, which are His. Therefore, we preach to all who desire to be ready when He comes, to cleanse their lives of every intemperate habit, and to live lives of purity so that the Spirit of God will delight to dwell in them.

So in its final analysis, Temperance should, and must, take the same place in our great evangelistic programme as the faith of Jesus and the commandments of God take. It is to be a whole salvation and not just a partial one—a complete surrender to God of body and spirit and an entire preparation to meet God. With the great desire in our hearts to see God and to live in His presence, we should live temperate lives and day by day help others to free themselves of all filthy habits. We must have our appetites completely under control, abstaining from everything which is harmful, and use in moderation those things which are good. Then when the Lord looks upon us He will see that we are clean inside and out—vessels fit for His service.

May this, the great Temperance programme, take on a greater emphasis and importance in our evangelism than ever before. Let us unite with all the forces that are endeavouring to bring the Temperance message to the world by precept and example, and by word and pen. We must proclaim to the world that we are a temperate people, perfecting characters for eternity that will meet with the approval of our God.

PLEASE NOTE

October 26 is Temperance day throughout the world field and we would suggest that plans be laid as early as possible to make it an outstanding day in Southern Asia. A special temperance offering is an important part of the programme and we know you will do everything possible to stress it.

Let YOUR offering be an UNUSUAL ONE.

75 per cent of the offering is retained by the Unions and 25 per cent is passed on to the Division.

The Division retains 15 per cent of the offering and sends 10 per cent over to the General Conference.

Just recently we have been in correspondence with Elder W. A. Scharffenberg of the General Conference and he tells us that all the Union secretaries are receiving "World Exchange" and "Smoke Signals." This material will keep you informed regarding new developments which have taken place during the past three months. He also mentions that this material will be sent to the local secretaries as well if they desire it. These publications provide good ammunition for our Temperance cause. Let us use them.

Chad B. Israel

Temperance Secretary, Southern Asia Division.

Doing Our Christian Duty

D. S. JOHNSON

"DOCTOR," said the anxious voice at the other end of the telephone, "Jerry drank a few swallows of methylated spirits last night. I knew nothing about this until this evening when, because he had developed a violent headache, Jerry became alarmed and confessed what he had done. I read on the label of the bottle, 'for external use only.' Is he in any real danger? What shall we do?"

"What made him do such a trick?" the doctor queried.

"Just to see what would happen," came her reply.

This experience provided a good opportunity for that Seventh-day Adventist doctor to tell Jerry and other boys and girls, some of whom were with him when he took his sample drink, what could result from the use of any alcoholic drinks. Did they listen? Certainly they did! As he related experiences, using diagrams to illustrate and to help explain the physiological effects of alcohol on the body, these young people were taught the facts,—the truth about alcohol, the enemy of youth!

The message of temperance is a part of modern Seventh-day Adventism. Joseph Bates, a sea captain, was the first man to start a total abstinence society in the United States. His temperance work, begun in Massachusetts in 1827, grew so rapidly that by 1833 there were 3,000 total abstinence societies with a membership of over 300,000. Captain Bates was a true supporter of every good cause which came to his attention, and when in 1845 he discovered the Sabbath truth he was just as quick to place himself on the right side in this as in other issues. It was his firm conviction that "of all who claim to be numbered among the friends of temperance, Seventh-day Adventists should stand in the front ranks."—*Gospel Workers*, p. 384.

It is the purpose of the National Temperance Societies of India, Burma, Pakistan, and Ceylon to take a decided stand on the question of intemperance in every form. By virtue of our church membership every Seventh-day Adventist is a member of one of our temperance societies.

Our health message embraces more than diet, exercise, and various rules for healthful living. From the very beginning we have taken a militant stand against the use of liquor in all forms. Fortunately, all of us endorse this stand, so that this is not merely the fad of an ardent faction of our group. By educating to total abstinence we are performing a patriotic service to our country and at the same time doing our best to save men.

As Lincoln stated, "Liquor has many defenders, but no defence!" There are many reasons why liquor stands condemned. Millions of people today go hungry while lakhs of maunds of vital foodstuffs are being

wasted in the manufacture of alcoholic beverages. Due to drink there is a great wastage of man power also. The poor as well as the rich are tempted to drink, and while it is true that the state receives much revenue from the sale of liquor, yet the poor must carry the heavy burden of the habit as well as the cost for this article which is worse than worthless when used as a beverage.

Liquor wrecks health. It is in the interest of the nation to preserve the health of the citizenry. Efficient workmen were never more needed than they are today, and every scientific test makes plain that drink cuts down or completely destroys efficiency. Also the nation suffers from the crime which drink breeds. Frequently it is pointed out that liquor is the cause and crime the effect. Alcohol lowers the morals of a people in proportion to the amount consumed. It is definitely patriotic to take up arms against an evil so dangerous to society. While "righteousness exalteth a nation" liquor destroys that which is good, noble and right in the mind of man. This indictment of liquor can in a measure be applied to all forms of intemperance.

Temperance is therefore a cause in which every Seventh-day Adventist should take part, as indicated in the following words of counsel, "The advocates of temperance fail to do

MEMBERSHIP CAMPAIGN

Most of the Unions need funds for Temperance activities and for pamphlets to be given free to all Society members. Let us strongly promote the membership campaign as well as the Temperance Day offering in order that funds may be on hand to launch into an aggressive temperance programme in each Union mission.

The following is the schedule of membership recently voted by the Division Committee:

A. Ordinary Membership:

- | | |
|--|-------|
| 1. Member (with no literature privilege) | 0-4-0 |
| 2. Society Member (with no literature privilege) | 1-0-0 |

B. Subscribing Members:

- | | |
|------------------------|---------|
| 1. Student Member | 3-0-0 |
| 2. Regular Member | 5-0-0 |
| 3. Contributing Member | 15-0-0 |
| 4. Sustaining Member | 100-0-0 |
| 5. Patron | 200-0-0 |

their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favour of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple with this giant foe, our motto, No compromise and no cessation of our efforts till the victory is gained.”—*Gospel Workers*, pp. 387, 388.

“The honour of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evil of intemperance. Soon we shall see the result of this terrible evil as we do not see it now. Who will put forth a determined effort to stay the work of destruction? As yet the contest has hardly begun. Let an army be formed to stop the sale of the drugged liquors that are making men mad. Let the danger from the liquor traffic be made plain, and a public sentiment be created that shall demand its prohibition. Let the drink-maddened men be given an opportunity to escape from their thralldom. Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic.”—*Ministry of Healing*, pp. 345, 346.

Dr. Edmund Parkers once said, “If alcohol were unknown, half the sin and a large part of the poverty and unhappiness would disappear from the world.” If that be true, and it certainly appears to be, then the cause of temperance is indeed one which we must all support. The tools with which we can work to combat intemperance have been multiplied many fold. Let us grasp them now and do our part.



“Just where you stand in the conflict,
There is your place;
Just where you think you are useless,
Hide not your face;
God placed you there for a purpose,
Whatever it be;
Think! He has chosen it for you;
Work loyally.”



Suggestions For Temperance Meetings

1. Appoint a good strong committee to plan for work and to prepare the programme.
2. Ask others to help.
3. See that every number on your programme bears on temperance.
4. Let your programme be practical—adapted to help the local temperance workers.
5. Make your programme an evidence that you stand for total abstinence and for the total abolition of the liquor traffic.
6. Have chalk talks, charts, mottoes, etc.
7. Have good music, good recitations, etc., and all well rendered.
8. Have membership pledges on hand, and invite all to sign.
9. Have an exhibit of the best temperance literature you have.
10. Arrange to receive strangers at the door and seat them, and see that all visitors are spoken to before they leave.
11. Insist on every part being thoroughly learned. Rehearse! Rehearse!
12. Let not your programme be too long.
13. Take a special Temperance offering. (Church offering envelope with temperance items on it or give special temperance envelope)

THE CENTRAL THEME

Make the temperance meeting a success. Plan to meet the actual needs about you, then work your plan. Do not try to tell your audience all that is known about temperance. Have a definite aim in view—a central theme. Have one or two good papers or addresses bearing directly on that theme, and then see to it that all other exercises give convincing and appealing emphasis to it. Remember “sheet lightning is non-destructive, but when concentrated, it becomes a mighty power.”

PRAYER

“Let us advance upon our knees,” will be a good motto for temperance meetings. Be not among those who will do everything to make their work a success except pray for it. Remember also that the shirking of him who prays, and the praying of him who shirks, are both an abomination unto the Lord. Pray for the children, the youth, the parents, the homes, the government. Pray for the enslaved and the free. Pray not because it is good form, but because God hears and answers prayer.

MUSIC

Well-chosen hymns, sung with spirit and energy, carry conviction. The following are a few of the good gospel and temperance songs: “Dare to Do Right,” “Yield Not to Temptation,” “Dare to Be a Daniel,” “Throw out the Life-Line,” “Rescue the Perishing,” “What Shall the Harvest Be?” “Where Is My Wandering Boy To-night?” “The Bird With the Broken Pinion.”

SCRIPTURE LESSONS

“The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;” therefore the Scripture lesson should be a part of the programme. Claim the promise in Isa. 55:11. Vary the method of giving the Scripture lesson. Here are a few suggestions:—

1. Have a short Bible reading, given by one individual, on such subjects as—
 - (a) Solomon on temperance.
 - (b) Warnings of Isaiah.
 - (c) Paul’s attitude toward temperance.
 - (d) Bible temperance.
2. Reading of one text followed by a few pointed remarks.

1. **EVERY ADVENTIST—A Temperance Member**
2. **EVERY ADVENTIST INSTITUTION should hold at least one public Temperance meeting.**

3. Responsive reading.
 (a) Leader and audience.
 (b) Men and women.
4. Bible temperance heroes.
 (a) Daniel (Daniel 1).
 (b) Rechabites (Jeremiah 35).
 (c) John the Baptist (Luke 1: 13-17).
5. Bible temperance order—the Nazarites (Num. 6:1-21; Lam. 4:7).

BLACKBOARD EXERCISE

1. Write upon the board these words: "Men whom we all want to be total abstainers." As the audience suggests names, write them on the board, such as judges, surgeons, teachers, preachers, engineers, sea captains.
2. Write the words: "This is the house that liquor built." Place a brace after the sentence. Get suggestions, such as, poorhouse, jail, penitentiary, reform school, insane asylum.
3. Draw a bottle and place on it the words of Hab. 2:15. Draw a glass and write on it the words of Prov. 23:20.
4. Draw a barrel. On the top of it write "liquor." On its side write some results of drink, such as, hunger, sorrow, crime, poverty, tears, death, loss of home, *loss of heaven*.

MOTTOES

Display on a blackboard or wall statements or mottoes bearing on the temperance question. For example: "Wanted: a nice home in exchange for a choice lot of liquors." "Every man that striveth for the mastery is temperate in all things." "Where there's drink, there's danger." "If sinners entice thee, consent thou not."

NOTE

1. A little paper of current temperance news would be a beneficial

feature of a temperance programme. Make the items short, pithy, and spicy.

2. A question box often adds interest. Let no answers be drawn out into lengthy talks.
3. Select brief quotations, and copy on cards which are numbered. Distribute these, if possible, before the meeting, as it may bring some who would otherwise be absent. At the meeting call for the reading of these by number.
4. Have a roll-call with responsive quotations on temperance from noted people. (*Temperance, Alert and Listen* will be helpful.)
5. Select individuals to give talks on various phases of temperance. Limit each speech to two minutes.
6. Cartoons reproduced on larger scale are very good.
7. Perform some simple experiment with a talk.

EXPERIMENTS

Here are a number of simple experiments that may be readily made and which will prove interesting and instructive.

Secure several wide mouthed bottles with screw tops and several small



THE BAR

*A bar to heaven, a door to hell,—
Whoever named it, named it well.*

*A bar to manliness and wealth,
A door to want and broken health;*

*A bar to honour, pride, and fame,
A door to sin, and grief, and shame;*

*A bar to hope, a bar to prayer,
A door to darkness and despair;*

*A bar to honoured, useful life,
A door to brawling, senseless strife;*

*A bar to all that's true and brave,
A door to every drunkard's grave;*

*A bar to joys that home imparts,
A door to tears and aching hearts;*

*A bar to heaven, a door to hell,—
Whoever named it, named it well.*

—Selected.



DECLARATION OF PURPOSE

HEADS of State in some twenty-four governments have personally signed the following declaration of purpose:

"Recognizing the widespread detrimental influence on society as a whole, and on youth in particular, of the use of alcoholic beverages on official state occasions, I hereby declare my purpose personally to ban all alcoholic beverages at social parties and state functions for which I am responsible."

Among the leaders signing this statement are the king of Sweden, the king of Saudi Arabia, prime ministers of Holland, Burma, and Ceylon, and cabinet ministers of nearly a score of other nations.

shallow tin receptacles. The experiments listed below that can be used in the lower classes are marked with an asterisk!

*Oil in water (floats): in alcohol (dissolves at once).

*Resin in water (floats): in alcohol (dissolves at once).

Gum camphor in water (floats): in alcohol (dissolves in half an hour).

*Geranium leaf in water (green): in alcohol (becomes white in few hours).

(Note: Alcohol dissolves what water will not dissolve.)

Raw meat in water (soft): in alcohol (hardens in several days).

*Bread in water (softer): in alcohol (hardens at once).

*Sugar in water (dissolves): in alcohol (no change).

Egg white in water (mingles): in alcohol (coagulates at once).

(Note: Alcohol absorbs water, leaving substances hard.)

Use a 2-dram vial: fill half full with water; fill up with alcohol (very slowly); note where the two liquids meet; cover with forefinger, shake; watch vacuum form by loss of water through dehydrating action of alcohol about 3 per cent of water will disappear.)

(Note: On living tissue, actions of alcohol interfere with growth and may cause death.)

BIBLE STUDY ON TEMPERANCE

L. MUDERSPACH

much about temperance? What does the use of strong drink cause?

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Prov. 23:29-32. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Prov. 20:1. "For the drunkard and the glutton shall come to poverty." "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." Isaiah 5:22.

10. What is our responsibility? Speak, exhort—by pen and voice hold up the principle of Total Abstinence. Let all know where we stand on this question by organized campaigns, programmes, and other temperance activities. We must go out and out in fighting this evil.

7. What does Paul say about temperance?

"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Cor. 9:25. A child of God will never receive the incorruptible crown without practising temperance. A good old rule for temperance is: "Teetotalism in all that is hurtful, and moderation in all that is beneficial."

8. To what does the apostle Peter say we should give all diligence?

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance." 2 Peter 1:5, 6.

9. Why does the Bible speak so

WESTERN INDIA UNION

President: A. R. Appel

Secretary-Treasurer: C. N. John

Office Address: 16 Club Road, Byculla, Bombay

SPICER STUDENTS CONTINUE EVANGELISTIC MEETINGS

N. V. REDDY

PASTOR Wm. Moses, of Western India Union, having built up a strong interest through a series of powerful evangelistic meetings, invited Pastor H. H. Mattison, head of the Theological Department of Spicer Memorial College, to take on and follow up the interest, as the former had to leave Poona to take this warning message to other parts of Bombay State.

The "Spicerians," under the guidance of Pastor Mattison, are now conducting these meetings commencing at 6:30 p.m., every Sunday evening. They began them on August 4, 1957. Senior students of the Theological department, using "What Jesus Said" as their theme, are the privileged speakers at these meetings which are

well attended. To ensure prompt and regular attendance Pastor Mattison, addressing the gathering on August 18, 1957, declared: "A 700-page book entitled "What Jesus Said," will be given absolutely free to every one who attends twenty of our meetings consecutively. In addition we will also be giving away a useful book every month to all those who are regular in attendance."

The singing of the newly formed Seminar quartette is appreciated by all. The ministers-to-be are receiving training in the various phases of the ministry, and are thus bringing a Christ-centred message to hungry souls, as they lead out in the song service; visit the interested people and study with them the precious truths found in the inspired Word.

May the Lord richly bless the efforts of these young people as they do their part to hasten the Saviour's return?

1. What is characteristic of the children of God?

"For as many as are led by the spirit of God, they are sons of God." Rom. 8:14.

2. What is the fruit of the spirit?

"The fruit of the spirit is . . . temperance . . . Walk in the spirit, and ye shall not fulfil the lust of the flesh." Gal. 5:22, 23, 16.

3. What has been described as "the lust of the flesh"?

"Now the works of the flesh are manifest, which are these; . . . drunkenness, revellings, and such like." Gal. 5:19-21.

4. Why are "drunkenness, revellings, and such like" included among the objectionable "works of the flesh"?

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 6:19, 20; 3:17.

5. In how much shall we "glorify God in our bodies"?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. That kind of temperance, which is a fruit of the spirit, comprises, consequently, everything that will defile, damage, and derange the body, such as: strong drinks, tobacco, and narcotics. Science and experience tell us that these will break down the human body, which the Bible calls a temple for the spirit.

6. What exhortation does the apostle Paul give?

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

SOUTH INDIA UNION*President: E. L. Sorensen**Secretary: I. K. Moses**Treasurer: S. John**Office Address: 9 Cunningham Road, Bangalore***ADVANCING WITH THE
VOICE OF PROPHECY IN
NORTH KERALA****P. C. MATTHEW***North Kerala V. O. P. Secretary*

ONE Sabbath afternoon in August of 1956 I visited a place called Wynad, in the north Kerala section, to meet a Voice of Prophecy student. Wynad is about 3,000 feet above sea level and consists of several small coffee estates. After a long search, I found the man I was looking for. When he discovered that I was from the Voice of Prophecy, he was overjoyed and said, "I have just finished my Sabbath readings." Within a short time, I understood that he was keeping the Sabbath as a result of the studies.

Wynad is sixty-five miles away from our established work at Kozhikode. So when this brother asked me, "Where should I attend for worship and fellowship?" it was a somewhat difficult question to answer. I tried to solve this problem by saying, "You had better have a home Sabbath School at your house and the Lord will find some people for your fellowship."

At the beginning of this year, the brethren asked me to conduct an effort in the Wynad section. The first thing I thought was, "It should be near our baptized brother." We were fortunate in finding a suitable spot and, after the preliminary arrangements were completed, the meetings started as planned.

With joy we noted that prominent men of the locality and Syrian-Christian church leaders were in regular attendance. During the first month our attendance varied from 250 to 300. We gave a special welcome and invitation to the Voice of Prophecy students, and began to enrol for the Bible Correspondence Course from the third night onwards. Among the old English Voice of Prophecy students we found a gentle-

man and his wife, both V. O. P. graduates. They had been walking nine miles to and fro in order to attend the meetings. They both studied the precious truths earnestly and diligently.

The able assistance of our local workers and some of our lay members contributed a great deal to the success of this series of meetings. Once the meetings were under way, we were privileged to have a short visit from some of our Division and Union leaders. This helped to make the Wynad meetings a great success.

As the people became deeply impressed with the truth, the other church leaders began to work strongly against us. They visited the homes of the people and said, "Seventh-day Adventists are anti-Christians and false prophets." But the people replied, "We have not found anything in their teaching against Bible truths." When they found their opposition was not successful, they started meetings at exactly the same time as our meetings were being conducted, and brought in several priests to work against us.

**PLEASURES**

Psalm 16:11

SELINA PUTNAM

I cannot comprehend the joys to come,
Nor can I vision pleasures that surpass
These known on earth, where all good
things that grow
Appear more real: expanse of cool green
grass,
The birches white against blue summer
skies,
Tall elms that arch across a country lane,
An oriole that to the treetop flies,
A bulb that comes to life with sun and
rain.
All these I love, and it occurs to me
That if He knew before my very birth—
And even centuries before He planned
Those things that have delighted me on
earth—
Then I can take His word that there will
be
Pleasures transcending these throughout
eternity.



However, in spite of strong opposition, the people persevered in studying the saving truth. Several Bibles were bought and they diligently searched the Scriptures. As they studied, they discovered the wrong practices and observances of the other sects, and Wynad witnessed a real revival. At that time the Lord used us in a special way and, through His leading, we started our first Sabbath School. Thirty-five attended this first organized meeting. Soon after, a baptismal class was organized, and fifteen of these good people joined the class. All of them were Voice of Prophecy students, and we did our best to follow up the interest. As a result, a few months later all fifteen were baptized. They are now looking forward to the blessed hope and are preparing as candidates for the second coming of Christ.

At the present time, another twelve people are preparing for baptism, and we feel the Spirit of the Lord will bring further fruitage. It thrills our hearts to see new souls coming into the church through proper Voice of Prophecy follow-up work.

What is being done in Wynad can be done in other places also. May we become fully aware of the possibilities of this God-given medium in finishing the work in this field.

**AUGUST 15 CELEBRATION
AT NARSAPUR SCHOOL**

K. PYLEE ABRAHAM

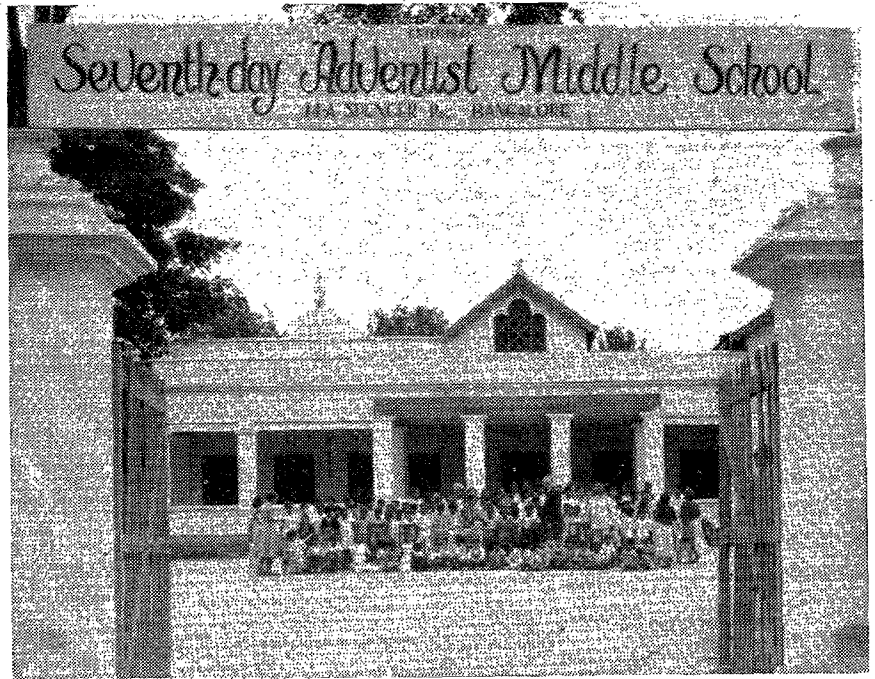
EVEN as many important dates in India's interesting history led up to August 15, 1947, many days of earnest practising led up to August 15, 1957 at Narsapur school. The students and teachers were determined that the occasion should be well-celebrated; and so was the principal of the school. Almost every one had something to do that day, and every one seemed to enjoy doing it.

Mr. V. K. Bawa I. A. S., the sub-Collector at Narsapur, was happy to accept our invitation to preside over the programme in the morning. He was impressed by the disciplined way in which the entire school family conducted themselves. A smart double line of boys and girls surrounded the three sides of the flag square in front of the present school building. With its fresh coat of aluminium paint the

flag post stood at the centre smiling back at many smiling faces. Pastor R. E. Stahlnecker invoked God's choicest blessings on the school, the school family, the guest speaker, and the country at large. The chief guest was led down the specially decorated path, in front of standard seven classroom, to the chair near the flag post. A disciplined column of smartly dressed senior boys marched up from the east and stood at attention at the right side of the flag post. Soon a smart set of saree-clad senior girls marched up to the left side. Chosen march music softly, and yet irresistibly, suggested to the marching legs, "left, right; left, right." As the tricolour flag—the proud symbol of India's Independence—slowly rose up the flag post, the entire assembly stood at attention, while the microphone poured forth Tagore's "Jana Gana Mana"—India's national anthem.

In a short and well prepared speech Mr. Bawa reminded the audience of the tragic events that came in the wake of India's hard-won independence; the heavy price of partition that India had to pay; the blood bath in Calcutta, Noakhali, Bombay, Bihar, Punjab, Sind, Godhra; of the prediction of the critics that India's Independence would not last and of the anxiety of India's revered leaders that it should; of Mahatma Gandhi's interpretation of the word "swarajya," of the dire need for a sense of discipline among India's youth; of the tremendous responsibility that rested on their shoulders and of their moral obligations to the illiteracy-ridden, poverty-stricken villages of India. He lauded the distinctive features of the Adventist educational programme—our scant reward for degrees and diplomas; our faith in education for the sake of education, and our faith and pride in the dignity of labour.

A number of young coconut plants lay in a line towards the barbed wire fencing at the north boundry of the school compound. Small groups of boys and girls lined up near each plant. And as the first plant stood erect in the pit, with the chief guest's hand helping it, each group planted a plant for itself. By the time another decade shall pass, the plants we planted that day will be proud big trees bearing fruit.



THE English Middle School in Bangalore is a lovely institution. During the recent South India Union Constituency Meeting a Dorcas sale and an investment programme were conducted in the school auditorium. The fine spirit of the school was noticed by the delegates.

The high quality of the programme presented by the staff and the students was in accordance with the standards of the school.

How fortunate are the youth who

receive training in schools where the divine blueprint is followed.

The Bangalore English Middle School operates a garden which enables students to pursue healthful activities which strengthen their bodies and direct their minds to nature and nature's God.

The lovely student-teacher relationship about the institution portrayed the happy life within the school.

—O. W. LANGE.

A well planned programme of sports filled up the hours till the Independence Day lunch. The on-lookers enjoyed watching the 100-yard race for boys, the 75-yard race for girls; the jump items for boys, the quarter-mile walk by girls, the three-legged race for boys, the sack-race for girls.

The Independence Day lunch hour had its normal number of jokes and bursts of laughter to interfere with serious munching. The members of the food committee deserve congratulations for getting things ready on time and for the liberal supply of jalebis.

After about one hour of rest, our pupils and teachers enjoyed playing or witnessing volley-ball, ring tennis and *chedugudu*. All seemed to have had a good time.

At seven in the evening, happy hearts still maintained control over tired limbs. All gathered in our thatched shed auditorium. Dressed in a purple saree, Mrs. R. E. Stahlnecker, all in smiles, was her usual graceful self distributing prizes. The Blues—Captains Pastor R. E. Stahlnecker, Mr. K. Bhaskara Rao and Mrs. Ch. Devadoss—with 52 points to their credit in sports and games were declared the champions for the day and were awarded a silver cup.

A couple of U.S.I.S. films were screened as a last item and they provided a happy ending to our 10th Independence Day.

The world is God's workshop for making men.—H. W. Beecher.

* * *

BURMA UNION*President: C. B. Guild**Secretary-Treasurer: W. L. Murrill**Office Address: 68 U Wisara Road, Rangoon***WONDERFUL WORK BEING DONE IN RANGOON HOSPITAL**

P. K. PETERSON

I CAME to the Rangoon Seventh-day Adventist Hospital, better known here as the *American Sayone*, to observe the hospital at work so that I could carry some ideas back with me to the Ranchi Hospital.

A fine work is being done here. I was happy to find the staff very cooperative in spite of the long hours they have to put in every day. There is a Christian atmosphere here. From the time a patient is registered until he is discharged, he finds himself in a group of kind and courteous workers. Every department is well organized.

I sat in the business office for hours and noticed no irritated tones or bargaining. I thanked God with all my heart for such a staff in the registration and admission offices. No additional burden is put on the patient who is already weary and tired.

The volume of work that is being done is tremendous. Figures on the last day of August stood as follows:

7,029 in-patients at an average census of about 104 in-patients daily. They have cared for 21,048 out-door patients during the first eight months of this year, and of these, 5,032 were new patients, the others, "returns." Thus far they have delivered 431 babies. Before I left India to come here someone said that the Rangoon Hospital does not do much charity work, but I found that they have done charity work to the extent of Ks. 33,000.00 in the month of July alone. For the first seven months their charity work amounted to Ks. 165,244.67, which is an average of about Ks. 780 a day!

The operating room is kept very busy. There were 753 minor and 294 major operations to the end of August.

There are five doctors, two overseas nurses, about 168 national workers and students. Dr. R. H. Dunn is the

Medical Director; Brother U Kyaw Din is the Business Manager, and Miss E. Mann is the Director of the School of Nursing. Under the direction of this able and experienced administrative staff, the hospital is rendering a very high quality of service.

Yesterday a group from the administrative staff were discussing ways and means whereby they could control the number of patients coming to the hospital. Just think of a notice like this one, "No new O. B. cases will be registered in September." After a little while the same group wanted to find a place where they could care for more babies. This hospital could grow to a 500-bed hospital overnight, and this is no exaggeration.

Right now the hospital has 115 beds and everyone is occupied and besides there are five patients in the hallway, three of them are on stretchers for want of beds. The staff feels sad when patients have to be turned away.

The laboratory is doing a wonderful work. A blood bank is being run there under the charge of Brother E.

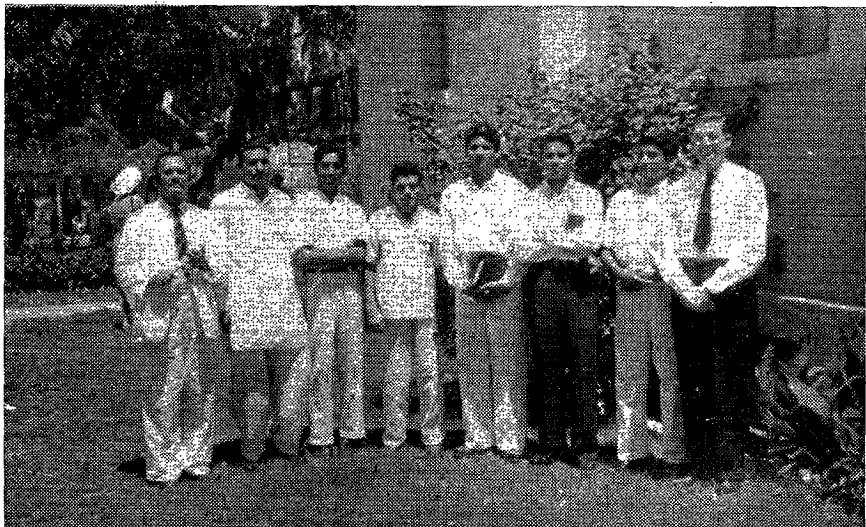
Joseph. Large quantities of blood are needed. Donors come very willingly. In some hospitals, even when a patient is at the point of death, it is not easy to convince a close relative to give blood. Other hospitals also purchase many bottles of blood from the Rangoon Hospital.

Another busy department is the physiotherapy department where six people are kept fully occupied.

The other day I accompanied Dr. R. M. Shrewsbury on his visit to a group of villages about ten miles from the hospital. He has had a map drawn with a square for every house, and every house has a number. He has over seventy-five houses on the map and about 200 children are listed. Two boys from the hospital go with him and they visit from house to house attending to sore eyes, infected wounds, and malarial fevers. Children get some vitamin capsules also.

In this village a Sikh contractor has kindly offered a place for a dispensary. He said he would build it for Dr. Shrewsbury. He has already given a donation of Ks. 500 towards the village work that Dr. Shrewsbury and his helpers are carrying on.

The hospital is doing good work and I am sure its influence is great. The Consul-General of Burma in Calcutta told me that the Rangoon S. D. A. Hospital is the top-ranking hospital in Burma.

PAKISTAN UNION

A fine group of young men who were recently baptized into membership in the Karachi Seventh-day Adventist church. Another baptism is planned for the month of September. Our workers have an aggressive programme ahead in 1957-1958 living out the slogan "20,000 There'll Be Before G. C."

Visiting Churches Old And New In The Southland

O. O. MATTISON

SOON after the South India Union constituency meeting closed, it was the happy privilege of Mrs. Mattison and myself to spend several days in the Kanarese field with Brother and Sister Jessen visiting churches. We were greatly encouraged by the growth of some of the churches and the fine spirit that prevailed amongst the members. We were especially happy to see the school in Kollegal in operation again, with a good enrolment. This place, with many others in the Kanarese field, was raised up by Brother and Sister A. E. Rawson in their early ministry in India, so naturally wherever we went their names were mentioned often. In Tumkur, our hearts were greatly encouraged by what we saw. Here an interest arose through the Voice of Prophecy and it was followed by a strong effort conducted by Pastor S. Thomas. Brother D. S. David and some of the younger Kanarese workers are continuing the Sunday-night meetings and are having a good attendance. Many who have joined the church are doing all within their power to bring others to Christ. Through their personal contacts and musical talents they have greatly strengthened the meetings.

We spent a very pleasant day at the Kolar gold fields and investigated a suitable site for the construction of a church. The work is well established here, and we are trusting this need for a church will soon be filled and thus strength and inspiration be given to the members who are meeting at the present time in a rented hall. This place is literally an upper room, nevertheless our people are enjoying a good upper-room experience.

We had a very pleasant Sabbath with the school and staff at Krishnarajapuram. Many improvements have been made and there is a fine group of students there who along with the staff are manifesting a spirit of enthusiasm and industry

The farm, poultry, dairy, and the new industries which are being established by Brother A. F. Jessen, show marked improvement and the outlook is very bright for Krishnarajapuram.

The following week we visited Wynad and the newly developed work in the North Kerala field. Brother Joseph met us there and we had a good meeting with the new believers. They are still meeting in the shed that was constructed for the effort, and from where Brother P. C. Matthew had such marked success following up another strong Voice of Prophecy interest that had developed. A very lovely site was located and arrangements were made for its purchase. This would be used for the headquarters of the new work in Wynad. There is a house on the property which with proper renovation could be occupied by the worker. We look for the rapid growth of this newly awakened interest.

It was also good to meet with the in Quilon. Pastor S. Nathaniel seems

**"ON TO THE TASK AND REMEMBER THE DATE
WIN 20,000 BY JUNE '58"**

Calicut and Truchur churches and to see the growth in each of these places. We spent an evening with the new interest and believers in the city of Kottayam. They are meeting in crowded quarters, but their courage is good and they are as full of enthusiasm as new members usually are who have found joy and happiness in their new-found faith. We made our way on down South paying brief visits to churches en route, and we spent a very profitable day in Kottarakara reviewing the progress of the school since we last visited there. We were happy to meet with the South Kerala committee for a day

to be taking hold of his work very enthusiastically, and as he heads up the work in the field and Pastor L. C. Charles in the school, I am sure they will work hand in hand for the growth and advancement of both the school and the field.

We spent a very full and happy Sabbath in old Adventpuram. The previous evening we met with our people in Karamana, and during the day gave study to the development of our piece of property in Trivandrum. Several of our churches came together for a regional meeting in Adventpuram. The church was crowded to the doors and everyone seemed to enjoy the spiritual feast we had together. After the Sabbath we travelled during the night and the following day visited our new church in Nagercoil, then we made our way to Madura. We arrived in the early hours of the morning, and since we could not find a place to stay we spread our bedding in the little shed on the new property there for the few remaining hours of the night. Early next morning our people came together for the laying of the cornerstone ceremony for the newly proposed church. After searching many years for a suitable piece of property in this important city of the south, it seemed as though the Lord opened up the way, during Brother A. F. Farthing's effort there, for us to purchase this lovely property at a reasonable sum. It is completely en-

closed by a well-built wall, and with proper planning it will accommodate a church, the South Tamil office, and still have room for a church school and residences for the officers of the mission. We had a very inspiring service with both our old and new believers in Madura, which included the cornerstone-laying ceremony.

We proceeded to Tanjore to attend a board meeting, and a wedding, and to see the improvements made during the past few years in this new site for our Tamil high school. Under Brother I. R. Thomas many improve-

(Continued on p. 15.)

CHRIST OUR RIGHTEOUSNESS

(Chapter 7)

Abridged by Dr. N. A. Buxton

A FUNDAMENTAL ALL-EMBRACING
TRUTH

IN THE preceding chapters the subject of Righteousness by Faith has been dealt with largely in its historical aspect—the time, the place, and the manner in which the Lord chose to bring His people face to face with this vital, fundamental truth of the gospel for the purpose of adding strength, power, and expansion to the proclamation of the third angel's message which had been so signally entrusted to them. We now come to an analysis of the subject in its broad aspect as it is presented in the writings of the Spirit of prophecy.

The Minneapolis Conference adjourned with the minds of the delegates in more or less uncertainty and confusion regarding the message of Righteousness by Faith that had been set forth. But the presentation of this vital truth, with all the agitation, discussion, and perplexity it occasioned, was not in vain by any means. It started new thought and study regarding the great theme of justification by faith, and led many into a better, richer appreciation of the Saviour as their substitute and surety.

In studying further into the subject of Righteousness by Faith, as set forth in the Spirit of prophecy, it is important that there should be a clear understanding of its scope. This is not a doctrine of limited intent or of minor consequence. It is not a subject with which one may or may not be familiar and fare as well. Righteousness by Faith, in its larger meaning, embraces every vital, fundamental truth of the gospel.

The plan of salvation in all its details is the great sweep of truth embraced in the short phrase "righteousness by faith." . . . The brief phrase, "righteousness by faith," opens the door to all the priceless stores of the wealth and glory of the gospel in Christ Jesus our Lord.

It is worth while to note at this point some of the expressions found

in the writings of the Spirit of prophecy describing it.

THE DIVINE CREDENTIALS

The present message, justification by faith, is a message from God; it bears the divine credentials, for its fruit is unto holiness."—*Review and Herald*, Sept. 3, 1889.

A PRECIOUS THOUGHT
"The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, seemed a precious thought."—*Review and Herald*, Sept. 3, 1889.

SWEETEST MELODIES

"The sweetest melodies that come from human lips—justification by faith, and the righteousness of Christ."—*Review and Herald*, April 4, 1895.

A PURE WHITE PEARL

"The righteousness of Christ, as a pure white pearl, has no defect, no stain, no guilt. This righteousness may be ours."—*Review and Herald*, August 8, 1899."

(To be continued.)

KNOW YOUR SABBATH SCHOOL

(Part 5)

Prayer

THE superintendent should recognize that the opening prayer is a vital part of the Sabbath school programme. He should give careful thought to the choice of the one who is to lead the Sabbath school into the presence of God. The one chosen should be notified well in advance.

In the public prayer service the entire congregation is brought before the throne of the King of heaven. It is seemly that every Sabbath school member present a respectful attitude before the King is addressed. No time is more sacred, no exercise more exalted, than the prayer service. A kneeling posture is the most appropriate attitude of prayer. The request to kneel may be made in the words of the psalmist: "O come, let us worship and bow down: let us kneel before the Lord our maker."

Appropriate prayer in the Sabbath school might include adoration and praise to God for His manifold blessings—for His love in the gift of His Son, for His redeeming grace, for the open Bible. It should include supplication for present spiritual needs in all divisions of the Sabbath school, for special blessing upon the officers and teachers in the Sabbath school. It should embrace the world in a plea for God's richest blessing on missionaries and on like Sabbath schools around the circle of the earth. It should voice the need for liberality in supporting missions on the part of every believer. It should include the sick, the infirm, the isolated, the new members, and the visitors. (Never refer to the visitors as strangers.) It should not exceed two minutes in length.

The Secretary's Report

The secretary should be on the rostrum ready to step forward without being announced by the superintendent.

Special Music

Special music is often used effectively to promote the spirit of worship in the Sabbath school. It should never be used to promote or advertise an individual's talent or to entertain. Anything which may detract from the spirit of devotion is out of place in the Sabbath school.

Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Lesson 1, October 5, 1957

THE GREAT COMMISSION, THE TWELVE APOSTLES

WHAT would the New Testament be like without the book of Acts? A moment's thought will convince us of the importance of this book, the opening chapter of which forms our study this week. G. Campbell Morgan said that this book completes "the Pentateuch of New Testament history. Four of these books present the Person of our Lord; while the fifth gives the first page of the history of the Church."—*The Acts of the Apostles*, p. 7.

The author was Luke, as the words in Acts 1:1 and Luke 1:3 suggest: "The former treatise have I made, O Theophilus"; "It seemed good to me . . . to write unto thee . . . , most excellent Theophilus." Other evidences of Luke's authorship are discussed fully in *The S. D. A. Bible Commentary*, volume 5, pages 663-665. The title "The Acts of the Apostles" was given in the mid-second century to the second volume of a larger work known as *A History of Christian Origins*, volume one being Luke's Gospel. "The Acts of the Apostles" is a bridge between the four Gospels and the New Testament epistles. It forms a valuable narrative background for the Pauline epistles and establishes the apostolic claims of their author.

From Acts we learn the methods and teachings by which the earliest Christians carried the gospel to a hostile world. Above all we learn of their dynamic witness to the doctrines of the resurrection and divinity of Jesus Christ. Historically, the importance of this book is seen from the fact that it covers the years from about A.D. 30 to 64, and therefore touches the reigns of the stern, proud Tiberius (14-37), the dissipated Caligula (37-41), the weak and timid Claudius (41-54), and the melodramatic, murderous Nero (54-68).

Nearly fifty years ago, at a time when our work was growing amid difficulties, we were exhorted to "study

the first and second chapters of Acts. Light has been given me that our work must be carried forward in a higher and broader way."—*Fundamentals of Christian Education*, p. 530. To read quietly those two chapters is to be lifted into another world, a world in which the Christian church was pure, and therefore powerful, aggressive, victorious.

In Acts 1:1 the word "all" must be figurative of the acts and teachings of Jesus, because the last words of John's Gospel indicate that our Lord's works were too voluminous to record. They will be among the "more glorious revelations of God and of Christ" which eternity will reveal. (*The Great Controversy*, p. 678.)

"Until the day in which he was taken up" (verse 2) marks the terminal point of the Gospels, forty days after the resurrection, which period was full of unrecorded events (see verse 3 also). "The things pertaining to the kingdom of God" is a comprehensive expression reminding us of Luke 24:27: "the things concerning himself." At the end of this book Paul, at the world's centre, was preaching "things which concern the Lord Jesus Christ." Acts 28:31. Is there not in these expressions the key to all good Christian thinking and teaching?

PROOFS OF RESURRECTION

"Many infallible proofs" (Acts 1:3) is another comprehensive statement that stresses, not so much the number, but the utterly convincing nature, of the evidences that the conquest of death was complete in Christ. He ate with them (Luke 24: 41-43; John 21:4-13). He was touched by them (Matt. 28:9; John 20:27). He appeared perhaps twelve times, to as many as five hundred people at one time (Matt. 28:7, 10, 17; Luke 24:36-38; John 20:19-29;

1 Cor. 15:6), et cetera. "The certainty of the resurrection gave dynamic power to the message of the apostles (Acts 2:32, 36, 37; 3:15; 4:10; 5:28, 30-33). It was the basis of Paul's magnificent argument on the certainty of the bodily resurrection of the redeemed (see 1 Cor. 15:3-23)."—*The S. D. A. Bible Commentary*, on Acts 1:3.

That the purity of heart of these believers was not dependent upon completeness of knowledge is seen in Acts 1:6: "Lord, wilt thou at this time restore again the kingdom to Israel?" This revealed a lingering misconception, and a desire to know the future. "He answered, 'It is not for you to know the times or the seasons, which the Father hath put in His own power.' It was not necessary for them to see farther into the future than the revelations He had made enabled them to see. Their work was to proclaim the gospel message."—Ellen G. White, *The Acts of the Apostles*, p. 30.

In verse 8 we have a geographical index to the book: "Ye shall be My witnesses" might be regarded as the theme of the book; 'in Jerusalem' covers the first seven chapters; 'in all Judæa and Samaria' Chs. 8:1 to 11:18; and the remainder of the book deals with the progress of the gospel outside the frontiers of the Holy Land until it reaches Rome."—F. F. Bruce, *The Book of the Acts*, p. 39.

On the fortieth day the Master's appearances suddenly ended with His ascent to glory (Acts 1:9-11). The infant church went forth with the vision of a glorified Redeemer, and the promise of an equally glorious return, dominating their lives (compare 1 Thess. 4:14-18).

In addition to the eleven disciples in Acts 1:13, there is in verse 14 a significant reference to "the woman" (henceforth women have a higher role in religious life), the last reference to the mother of Jesus (still a believer in her unique Son, now her Redeemer), and "His brethren." We know little of these brethren, save that they were "sons of Joseph" (*The Desire of Ages* [1940] pp. 86, 321, 450), and "older than Jesus" (*Ibid.*, p. 87). What matters is that their unbelief (John 7:3-5) has now turned to belief.

Peter, so lately denying Jesus, is seen in Acts 1:15 as a leader in the

church. For one to whom was revealed that he would eventually die as his Lord had died, Peter's courage and leadership are so outstanding that they overshadow his weak denial (see *The Desire of Ages*, pp. 815, 816).

The replacement of Judas by lot (verse 26) was the survival of an Old Testament custom of obtaining guidance (Prov. 16:33). "This solitary example of the employment

of the lot before Pentecost can furnish no precedent for its use by Christians to relieve them from the responsibility of exercising the powers of judgment given them by God."—Furneaux, *The Acts of the Apostles*, p. 26. "I have no faith in casting lots. We have in the Bible a plain 'Thus saith the Lord' in regard to all church duties."—Ellen G. White, Letter 37, 1900.—*Review and Herald*.

bore the new society on to overthrow the strongholds of Satan.

PETER DECLARES CHRIST

Peter, in Acts 2:14-21, disposes of the charge of drunkenness, on the well-known fact that devout Jews on this day drank no wine before night, and by applying Joel 2:28-32 to current events. "Afterward" as used by Joel, implied a future spiritual outpouring, far off because of Israel's rejection as a nation. As understood by Peter, it meant the present, with obvious further fulfilment before "the day of the Lord come" (see Acts 2:19-21). The phrase "in the last days" is in itself indefinite, determined by contextual setting, usually as the end of a specific period. (See a good discussion of its use in *The S. D. A. Bible Commentary*, on Isa. 2:2.)

"Whosoever shall call on the name of the Lord shall be saved." Acts 2:21. This verse gives the one condition of salvation from the judgment of the world by Christ. At this point Peter introduces Jesus of Nazareth, "approved of God among you by miracles and wonders and signs" (verse 22), slain by the wicked hands of His hearers, but raised up by God "because it was not possible that He should be holden" (verse 24) of death.

Peter's reference to David in Psalm 16:8-11 ("Thou wilt not leave My soul in hell") shows that Jesus and the Holy Spirit had taught the apostle that Old Testament prophecies of victory through a righteous sufferer are realized in Christ.

It is remarkable that people persist in believing that the departed are in heaven, when Peter says in Acts 2:34: "For David is not ascended into the heavens." It was said of Christ, not of David: "Sit Thou on My right hand, until I make Thy foes Thy footstool." Acts 2:34, 35. (Cf. Rev. 11:15.)

Then Peter loosed a tremendous utterance: "So let all the house of Israel understand beyond a doubt that God has made Him both Lord and Christ, this very Jesus whom you have crucified." (Acts 2:36, Moffatt). "Christ filled their thoughts" (*The Acts of the Apostles*, p. 45), and they declared Him with holy daring.

The verb "pricked," in "they were pricked in their heart" (Acts 2:37),

Sabbath School Lesson Help

For Lesson 2, October 12, 1957

THE OUTPOURING OF THE HOLY SPIRIT

IN ACTS 2 we see the birth of the church, Jesus having taken the first step toward its organization in ordaining and sending forth the Twelve (see *The Desire of Ages* [1940], p. 291). This lesson reveals the fulfilment of the Master's predictions concerning His presence through the Holy Spirit and the growth of His all-conquering church (Matt. 16:18).

This story of Pentecost divides conveniently into (1) the descent of the Spirit and attendant phenomena, verses 1-13; (2) the explanatory sermon by Peter, verses 14-36; (3) the remarkable results described, verses 37-41; (4) the account of the church's communal life and spiritual power, verses 42-47.

From the beginning of the Feast of Unleavened Bread, fifty days were counted to the Feast of the First Fruits of the Wheat Harvest (also called the Feast of Weeks, Lev. 23:15-21, or the Day of the First Fruits, Num. 28:26). In time this became known as Pentecost, from a Greek word meaning "fiftieth." (See *Patriarchs and Prophets*, p. 540.)

"After the Babylonian captivity it came to commemorate the giving of the law on Mt. Sinai."—J. M. Gray, *Christian Workers' Commentary*, p. 346. Long after his conversion Paul endeavoured to be in Jerusalem for Pentecost (Acts 18:21; 20:16), not because he believed in ritual observances (Rom. 14:15), but to preach Christ as the focal and terminal point of Hebrew typology.

The statement "They were all

together in one place" (Acts 2:1, RSV) reveals that the resurrection believers were in convocation and praying (see *The Acts of the Apostles*, p. 38), also that unity of purpose dominated them (Acts 1:14). The expression "with one accord" from the same Greek word occurs in Acts 1:14; 2:46; 4:24; 5:12, and denotes by its frequency an exceptional state of mind. The pre-resurrection jealousies (Mark 9:14-29), political strivings (Luke 22:24), and pride (John 13:3-17) "had all been swept from their hearts by the agonies of the crucifixion, the glory of the resurrection, and the majesty of the ascension."—*The S. D. A. Bible Commentary*, on Acts 2:1. Moreover, the forty days of Jesus' post-resurrection sojourn among them and the ten days of waiting for "the promise of the Father" had lifted them into the pure, spiritual atmosphere of heaven. How much we need that experience today!

The cross is the symbol of man's redemption. The wind, the tongues, and the fire are the symbols of the advent of the Holy Spirit. When these purified, energized believers were possessed by the Holy Ghost, they "began to speak" "the wonderful works of God." Acts 2:4, 11.

In 2 Peter 1:21 the apostle says that "holy men of God spake as they were moved by the Holy Ghost," literally, "borne onward"—which is what happened at Pentecost. Divine thoughts, new words, supernatural courage, understanding of current events in God's plan, a consuming burden to win souls for Christ—such was this moving of the Spirit, which

is found only here in the New Testament—a word of physical sensation used in a spiritual sense. Paul rejoiced because he made people sorry “to repentance” (2 Cor. 7:9), adding “for godly sorrow worketh repentance to salvation.” Verse 10. That is precisely what happened to thousands at Pentecost.

Four things are noticeable in Acts 2:42. First, “they continued steadfastly in the apostles’ doctrine.” Apparently daily instruction continued, based on Christ’s own teaching of the Scriptures, since neither formal creed nor written New Testament were available. Second, there was a growing “fellowship” with acts of Christian service. Third, “breaking of bread” became habitual, doubtless at first combining communal evening meals with the Lord’s Supper (cf. verses 44, 46; 1 Cor. 10:16). Fourth, prayer gatherings, both public and private, were regular, no doubt based on Christ’s instruction (Matt. 6:9; Luke 11:1).

The power of the Spirit was not something given once, and then withdrawn. True, such an outpouring is to come again: “Near the close of earth’s harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man” (*The Acts of the Apostles*, p. 55); but from the time of Christ’s promise of the Spirit until His return, the Spirit of God is to be present

with devout souls: “With the consecrated worker for God, in whatever place he may be, the Holy Spirit abides.”—*Ibid.*, p. 51.—*Review and Herald*.

Visiting Churches Old and New in the Southland

(Continued from p. 11.)

ments have been made in the grounds and buildings, and especially in the farm. It is hardly recognizable now as the same place which we bought. The fields have been levelled; the bunds have been straightened and the crops appear good. The rice and flour mill is doing good work. They need more living quarters, and also need to complete their cattle shed and paddy-storage buildings. Brother A. M. Job has taken hold of the school in a good way and there appears to be a fine spirit among the staff and the students. Certainly the prospects are bright for the future of this school which means so much to Tamil Nad.

Late in the evening we made our way toward the Nilgiris, arriving in Coimbatore about one o’clock in the morning. We found Brother V. D. Edwards and some of our faithful believers there patiently waiting for us, and they gave us a very cordial welcome. Since we were very tired we were not able to visit with our people here as long as we would like to have done, besides we had a long drive ahead of us. At five o’clock the next morning we had a pleasant drive through the lovely Nilgiri hills to Kotagiri. After a brief visit and a good breakfast in the home of Mr. Wesley, we made our way out to Kil-Kotagiri to view the site of the proposed dispensary which the Nuzvid Hospital is very enthusiastically fostering. It is a lovely site and a place where the medical work will mean much to the development of our other lines of activity. The people there are anxiously looking forward to the arrival of the doctor and nurse who will do pioneer work among these very lovely people in the Nilgiris.

We returned to Kotagiri about eleven o’clock and found Brother M. D. Kodan and all his new believers among the Badagas packed in their little hall awaiting our arrival. This was the high point of our entire trip. There are about twenty-four new believers from this interesting tribal

community in the Nilgiris who are showing a great interest in our message. They are a very musical group and had prepared a nice programme for us which we enjoyed very much. It was very difficult to break away from these dear people. They need a suitable place of worship and a school for their many children. We are praying and working to the end that they may soon have these commodities. We would have liked to spend several days with them, but we were scheduled to leave Bangalore that evening so we pushed on to Ooty and down to the plains of Mysore and that beautiful city just at dark. We arrived in Bangalore just about an hour before we had to catch our train.

It was a strenuous trip but one that we greatly enjoyed. We are very thankful for all that we saw and witnessed. The Lord is truly blessing Brother Sorensen and the local leaders throughout this section of the great South India Union, as well as in the other sections that we were unable to visit. We are confident that through their united efforts, urged on by the great commission and empowered by the Holy Spirit, great achievements will be attained.

Southern Asia Tidings

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SOUTHERN ASIA DIVISION

Calendar of Special Days and Offerings 1957

Oct. 5	H. M. Offering
Oct. 12	V. O. P. Evangelism Day and Offering
Oct. 26	Temperance Day and Offering
Nov. 2	Witnessing Laymen Day and H. M. Offering
Nov. 2-23	“Review and Herald” Campaign
Nov. 9	“Southern Asia Tidings” Offering
Nov. 16-23	Week of Prayer and Sacrifice
Nov. 23	Week of Sacrifice Offering
Dec. 7	Home Missionary Day and Offering
THIRTEENTH SABBATH OFFERING	
Dec. 28	Northern European Division

Miscellany

● WE are happy to report that Pastor and Mrs. Peter Beach and their small daughter arrived in Bombay, September 14. Pastor and Mrs. Beach spent from 1950-1956 in Egypt in evangelistic work. After spending a profitable furlough in further study they have come to join our evangelistic force in Southern Asia and will soon be taking up their responsibilities in Secunderabad, Hyderabad. We welcome these workers as they join us in our evangelistic programme in Southern Asia.

● THE doctors Hauser, who have been spending some months in Karachi since leaving their homeland in Germany, arrived in Bombay, September 22, en route to the Surat hospital where they will take up their responsibilities. Dr. J. Johannes will then go to Ranchi to relieve the doctors Buxton so that they may proceed on a well-earned furlough. We welcome the doctors Hauser to Surat and may the Lord bless their services in this very important medical centre.

● PASTOR Akbar Masih writes that recent floods throughout the West Punjab section of Pakistan have brought great devastation and distress to our people, many of whom have lost their houses, cattle, and other possessions. Thus far there have been no lives reported lost, but our hearts go out to our people in Pakistan at this time, trusting that they may soon be able to establish their homes before the winter season sets in.

● BECAUSE of recent floods in the United Provinces around Muzaffarnagar and Roorkee the combined Constituency meeting of the Upper Ganges and Punjab Missions was postponed for a couple of days, but we are happy to know that they were able to begin their meetings on the night of September 19, and that Brethren A. E. Rawson, D. S. Johnson, J. W. Nixon, and O. W. Lange were able to join them.

● ON September 24 the first of a series of Youth Camps and Conventions convened in Roorkee under the able leadership of Pastors L. A. Skinner and J. F. Ashlock. Miss

Gloria Thomas from the Division office joined them and we are confident that this will be an outstanding experience in the lives of our young people. Pastors Skinner and Ashlock will continue on from Roorkee to the Northeast India Union holding Leadercraft Courses at the Assam Training School, Falakata, and Khunti; after which they will return to Lasalgaon, Poona, and Spicer Memorial College M. V. Camp at Lonavla from October 24-28.

● PASTOR and Mrs. M. S. Prasada Rao left Poona on September 18 to take up their responsibilities in the North Telugu field with headquarters at Bezwada. We are confident that this large field will welcome Brother Prasada Rao as its leader, and that he will lead out in soul-saving activities and continue the wonderful evangelistic programme which Brother Subushanam has been carrying on in such an acceptable manner.

● IN looking over recent tithe reports which have come to my desk, I was greatly encouraged to see Burma had a tithe increase of well over Rs. 10,000.00 as compared with the same period last year. South India had an increase of Rs. 4,500.00 up to the end of June, and I am sure that other Unions are also showing a healthy gain.

● PASTOR J. W. NIXON has spent a couple of weeks in the Northwestern India Union and reports some very encouraging experiences in recruiting new colporteurs. We are always happy

THINK ON THESE

We rise in glory as we sink in pride.—*Young.*

* * *

Prejudice is the child of ignorance.—*Hazlitt.*

* * *

Progressiveness is looking forward intelligently, looking within critically, and moving on incessantly.—*Waldo Pondray Warren.*

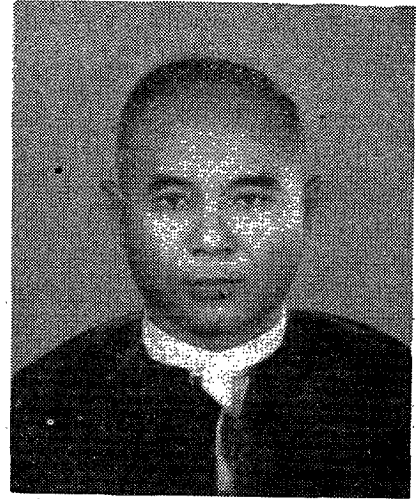
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The most powerful form of energy one can generate is not mechanical, electronic or even atomic energy, but prayer energy.—*Alexis Carrel.*

to see capable, consecrated young men join our colporteur staff to spread truth-filled literature throughout the Southern Asia Division.

● THE Institute of Scientific Studies will open in Bombay on October 28,

MEET OUR WORKERS



U Chit Maung received his education in our Ohn Daw and Meiktila schools in Burma. He began his denominational work in the Ohn Daw school where he taught for one year. From 1929-30 he was preceptor of our High school in Meiktila. Then for four years he was headmaster of the Ohn Daw elementary school. His next assignment was as principal of the Delta Boarding school at Myaungmya in which capacity he served from 1934-1940. During this period he was ordained to the gospel ministry. Again he moved to Meiktila High school to teach in the Middle Section and be boarding master.

From 1942-1946 U Chit Maung had to take refuge in the Toungoo hills and during that time was a self-supporting worker. At the close of this period he was made president of the Tennasserim Local Mission with headquarters at Paan. In 1950 he supervised the construction of village churches in the Tennasserim region. For the next five years our brother was principal of the S. D. A. High School, Ohn Daw. Then for one year he acted as principal of the Union High School at Myaungmya. At the present time U Chit Maung is the principal of the Burma Union New High School at Kyauktaing, Toungoo.

1957. Dr. Rajendra Prasad, President of India, will be the guest of honour at the official banquet held during the time of the Institute.

● THE first issue of the Assamese *Alert* will be published in December, 1957. Editions in Gujerati and Marathi are also in preparation and will soon be published.

● THE Statistical Department has passed on information that throughout the Division we had 420 baptisms during the second quarter of 1957 making a total of 643 baptisms for the first six months of 1957.

—O. O. MATTISON.