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SHOULD the *SPIRIT* of *PROPHECY* BE PRESENTED IN OUR EVANGELISTIC MEETINGS?

CARLYLE B. HAYNES

“DO YOU have a prophet in your church?”

It was quite unexpected, this question. It came at the close of one of the night meetings in an evangelistic campaign being conducted in one of the important cities of the Eastern section of the United States. It came from a woman who had been in regular attendance at the meetings since they began, a woman getting along in years. She had made a favourable impression upon me because of the deep interest she had manifested in the study of the Bible, and in the presentation of the various topics that comprise the threefold message for today.

When we reached the Sabbath question she manifested some agitation. After it had been made plain that this observance was firmly based on the plain teaching of Scripture, however, she began, without hesitation, to keep the Sabbath. She came to church weekly.

Nevertheless, it was plain she was hesitating about something. There was

a strangeness about her attitude, as if she were on guard against something, or perhaps watching and waiting for something.

Each night at the close of the meeting at the tent she did not hurry away, as did most of the others, but lingered to ask a question or two of



me, questions that occasionally disclosed a rather unusual knowledge of the Scriptures.

When prophetic subjects were presented, her interest deepened. She made it plain in the brief after-meeting conversations we had that her chief interest was in the meaning of

the great lines of Bible prophecy. This subject absorbed her. Most of her questions centred in the prophecies.

It had been a conviction with me for some time that the presentation of the message was incomplete without a comprehensive setting forth of the Bible teaching concerning the Spirit of prophecy. I had observed over the years that converts to the faith who became firmly grounded in the clear teaching of the Scripture about this ancient and important gift, became church members of the strongest kind. These were the ones who were the most firmly established and least likely to drift away from the message.

So it had become a custom to present this subject to the evangelistic audiences along with all other parts of the message, to make a well-rounded and completely balanced whole. It was presented in the night meetings, and in the same manner as all other related truths.

I had been cautioned against doing

this, it being feared that it would drive people away. It was emphasized that the gift was especially for the church, not for the general public, and that it would be better not to say much about it until the converts were baptized and in the church. This seemed not wholly fair. People being led into the truth were entitled to know the whole truth.

If any part of the faith was going to be rejected, it seemed preferable to me that it be rejected before coming into the church rather than afterward.

SUBJECT PRESENTED THREE TIMES

It had, consequently, become a practice of mine not to close a series of evangelistic meetings until full instruction had been given on all points, including the Spirit of prophecy. In doing this I followed the custom of preaching three times on "The Gift of Prophecy." The first occasion was on a Thursday night along toward the end of the campaign. On that night an analysis was made of the importance and nature of the gift, together with its use in the Old Testament.

A second study was given on the following night. On this night the fact that the gift did not end with the Old Testament was made plain. It was shown that it was one of the gifts of the Spirit belonging to the church of Christ, a part of New Testament Christianity, and designed to be manifested and used to the end of time.

This Friday night presentation closed with a study of Revelation 12:17, the prophecy of the Remnant Church, the church of Christ in the end-time of history which was to be identified in two ways: it keeps the commandments of God, and has the testimony of Jesus, the latter being shown to be the Spirit of prophecy (Rev. 19:10).

After emphasizing the truth that in our search for the true church of Christ we are to look for these two identifying marks—a church that keeps the commandments, all of them, including the seventh-day Sabbath, and a church that possesses the Spirit of prophecy—the announcement was made that at the Sabbath service of worship the next morning a third

(Continued on p. 9.)

A HIGH DAY FOR STUDENT-COLPORTEURS

J. W. NIXON, *Division Publishing
Department Secretary.*

EXPECTATION ran high among a large number of the Spicer Memorial College students as the evening of September 29 approached. Over in the College dining hall special preparations were under way for their entertainment. All students who had braved the hard countenances of men, and the dust and heat of summer to engage in literature evangelism were the honoured guests of the Division Publishing Department.

The occasion has come to be known as the Student Colporteur Supper. It was an inspiring sight to see eighty fine young men gathered in the dining hall for this auspicious occasion. Other guests included twenty-five members of the faculty and Division personnel. From the field we were happy to have present Brother J. Japaganam, Publishing Department secretary, Northeast Union and Brother L. D. Paul, Publishing Department secretary, Northwestern Union.

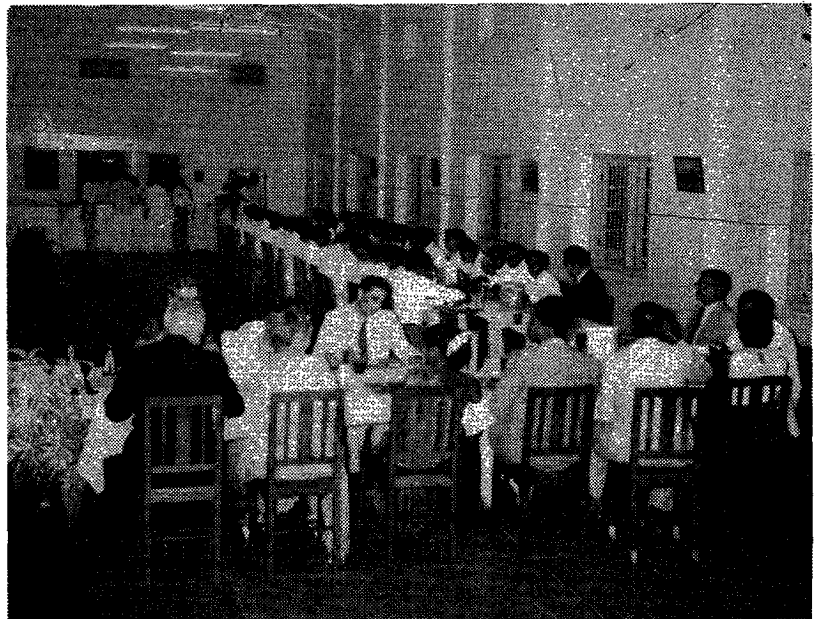
Much of the pleasure of the evening

was due to the efforts of Miss Baird, the College Matron and her assistants, who provided a very tasty meal. The tables were arranged in a "U" pattern and decorated with books.

After the singing of the doxology, Professor Cherian welcomed the guests on behalf of the College and Brother L. R. Burns, the Dean of men, invoked God's blessing on the food and the evening's programme. Brother N. Jacob expressed the appreciation of the students, and Pastor A. R. Appel spoke words of greeting on behalf of Western India Union.

Pastor O. O. Mattison congratulated the young men on their choice of literature evangelism as a means of earning their college expenses. Other speeches and special items by the students, led up to the grand climax of the evening—the distribution of trophies and certificates.

There was a tense feeling of expectation in the air as the chairman began his concluding remarks. Six trophies were awarded. The sales



Some of the group who enjoyed the colporteur supper in the college dining room.

by the students during vacation were very encouraging. The combined sales for the Division, including those made by the High School students, amounted to approximately Rs. 100,742. This is Rs. 742/- above the aim of Rs. 100,000 which was set before the students at the time of the Training Institute.

The trophy for the highest sales went to D. C. Karnal Singh. His sales amounted to Rs. 3,987/-. The second prize went to A. I. John with sales to the value of Rs. 3,903. Both are very fine selling achievements.

A first and second trophy was also given for the highest credit with the Book Depot and these were secured by Austin John and A. I. John respectively.

Two trophies were also given to the Wadia College students for the highest and second highest credits with the book depot and Samuel Crussiah came first and Silvester Nicholas second.

Scholarships were won by a large number of students. The reports to hand showed that for Spicer Memorial College there were 4 super scholarships, 13 full scholarships, and 19 half scholarships. For Wadia College 3 full and 2 half scholarships, and for high schools other than Spicer College there were 2 full and 7 half scholarships making a grand total of 50 scholarships which is by far the greatest number ever secured in one year for the Division.

The students who secured a half scholarship or above were presented with gold stamped certificates. We believe that every student colporteur left the supper feeling that the effort was well worth while and happy to have had a part in preaching the truth through the literature ministry.

The Division Publishing Department very greatly appreciates the fine work done by the students, and wishes them a happy and successful year of study.

for our Health films and Temperance talks. One organization has offered us their big hall and their projectors for our meetings. In the old city of Kohat, where the heavy gates are closed at night and police patrol up and down the streets, Brother R. M. Khan is doing a wonderful work.

The school plays a vital role in the work of soul winning in this local field. We have just one school in this area and it was founded by Pastor K. S. Brown. It has had only one teacher to teach six grades. This summer Brother W. H. McGhee and the writer worked almost round the clock to present something better to the high class people. Sister McGhee offered her free services to help teach English and Mrs. Mushtaq showed her willingness to take care of the Kindergarten. The writer took on the responsibilities of headmaster in addition to his evangelistic and translation work.

How encouraging it is to see forty students, mostly from Muslim homes, enrolled in our school! Some of them come from rich and influential families of this city. Often when I look at their faces during roll call I foresee some evangelists, some teachers, and some medical workers among them who, we hope, will help finish the work.

How much we need your prayers as we endeavour to break down the barriers that exist between the Pathans and Christians. How much we need the wisdom from above to reach the hearts of these people!

Dear readers, won't you pray for us?

PAKISTAN UNION

President: C. H. Hamel

Secretary-Treasurer: R. G. Burgess

Office Address: 32 Mozang Road, Lahore

BARRIERS BREAKING DOWN IN PAKISTAN

B. M. MUSHTAQ

THROUGH the medium of "TIDINGS" we would like to share with you the joys we receive in the Lord's service in the North West Frontier of Pakistan. As the Muslim call to prayer by the "muezzins" comes to our ears every morning from the high towers of the beautiful musjids, the words of the Lord seem to ring the challenge, "Who Will Go to Save the Lost?"

Though it seems that the difficulties of working among Pathans are insurmountable, and though the learning of the Pushtu language (which has no grammar) seems rather difficult, yet we believe that God can use us to touch Muslim hearts. Not only the five districts of the North West Frontier and many isolated tribal areas but the high range of the Kabul Mountains, which are only forty miles

from our office, constitute a great challenge to us. The independent states of Chitral, Swat, Kalat, Parachinar and others have never heard the sweet name of Jesus. How can we, the only three workers in this vast territory, tell the glad tidings to these innumerable, staunch Pathans? How can we in our own strength ride up and down on our bicycles to look for the honest in heart in this mountainous country?

The work is new, the labourers are few but we have seen the Spirit of God work in a mighty way. We have witnessed the walls of indifference and hatred falling down. God is using the Temperance and the Health work to reach the hearts of Muslims. Our first issue of "Alert," with King Saud's picture on the cover, has been appreciated by the educated people. Our dispensaries at Noshera and Peshawar are not only giving out pills but are doing their best to heal the wounds of sin. Pastor W. H. McGhee has booked schools, colleges, and clubs

"FORWARD IN FAITH

AND

REMEMBER the DATE

20,000 SOULS

BY JUNE '58"

SOUTH INDIA UNION

President: E. L. Sorensen

Secretary: I. K. Moses

Treasurer: S. John

Office Address: 9 Cunningham Road, Bangalore

THE SECUNDERABAD SCHOOL

ALEXANDER ISRAEL

THE Secunderabad Seventh-day Adventist Middle School, though located in the heart of the city, is so situated that it is sheltered from the hustle and bustle of city traffic. From twelve students in 1954 the enrolment has increased until today we are faced with the problem of finding space to accommodate 135 pupils. That our school is becoming very favourably known is evinced by the fact that an announcement was made by a leader in the City Department of Education that the Seventh-day Adventist school was a desirable place for the training of the children of Secunderabad.

A strong Home and School Association has been organized under the able and enthusiastic leadership of the principal, Mr. Egan. The meetings of this organization have done much to break down prejudice and establish a spirit of co-operation between parents and teachers.

Although not compulsory the attendance at the morning worship periods is practically one hundred per cent. In the JMV meetings every Friday morning the boys and girls lead out and gain valuable experience by participating in the general programme of JMV work.

Following are some of the other features of the school programme which may be of interest to SOUTHERN ASIA TIDINGS readers:

The flower and vegetable gardens are cared for by the children. This work, together with the teacher-supervised games programme, provides opportunity for physical development. Moreover, by arranging for student labour more than fifteen children have been able to earn a large share of their tuition.

The singing classes have become a popular feature.

Our school, staffed by ten indigenous teachers, who are endeavouring

to train the head, the heart, and the hands of the children entrusted to their care, is entirely self supporting.

It is our earnest prayer that more accommodation will soon be available, for it is our conviction that God has established this school "for such a time as this."

LAY ACTIVITIES IN SECUNDERABAD

MRS. E. M. BEATSON

WHILE their pastor was in Guntur holding an evangelistic effort, the members of the Secunderabad church, under the leadership of W. H. Egan, assisted by N. V. Reddy, prepared themselves for better service for the Lord. A Light Bearer Class was organized with old and young participating enthusiastically. Not only did these studies teach the theory of soul-winning but they served to draw all into a closer fellowship with the Lord and with one another. After ten weeks of intensive training, the group went out, two by two, to share their faith by distributing literature and visiting the people. Many profitable contacts were made and invitations to the Sabbath school and MV meetings

were extended. Thus far the results of these efforts have been most encouraging.

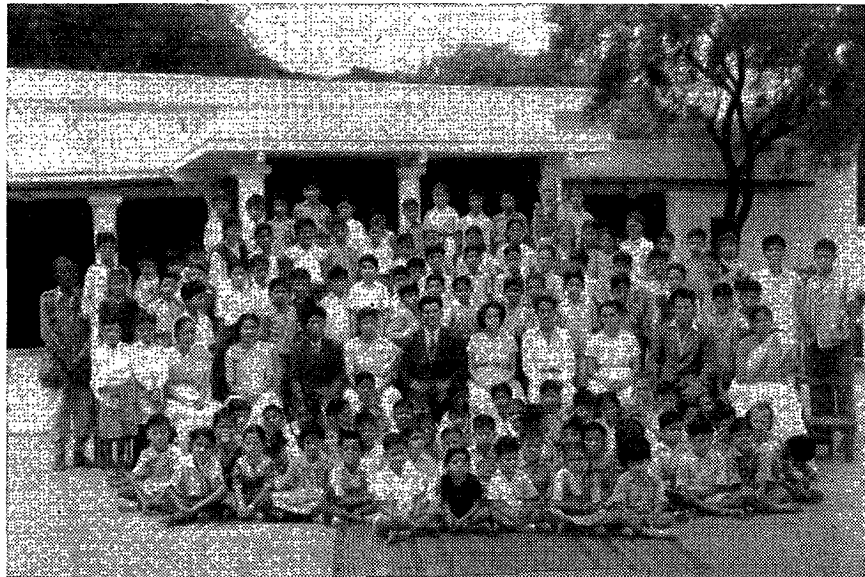
The prayers of the SOUTHERN ASIA TIDINGS readers are solicited that God may use His people to mightily enlarge the work in the twin cities of Secunderabad and Hyderabad.

LAYING OF FOUNDATION FOR MADURAI CHURCH

V. KOILPILLAI

THE foundation stone for the new church at Madurai was laid on Sunday, August 25, 1957, by Pastor O. O. Mattison, the president of the Southern Asia Division. Pastor E. L. Sorensen, president of the South India Union, led the congregation in prayer followed by the congregational singing of the hymn, "There Shall Be Showers of Blessing." A large gathering attended the ceremony with reverence.

It was the long-felt desire of many believers in and around the city of Madurai to have a church building constructed for their worship, and the ardent desire of the children of God who had been contemplating the achieving of such a noble task for the past thirty-five years or so has now been fulfilled by His grace. We request the readers to remember the members of the Madurai church in their daily prayers so that the building may be completed and the church dedicated at an early date to the glory of our Lord.



Teachers and students of the Secunderabad Middle School.

V. O. P. GRADUATE HELPS BUILD COMPANY OF BELIEVERS

N. G. MOOKERJEE

IT WAS indeed a privilege to spend September 3-6, with our workers and members of the Seventh-day Adventist church at Cannanore in the North Kerala field. A group of nineteen men and women meet regularly at the little place of worship and all are keen to learn more of the truth. Our purpose was to inspire them to be more faithful in following up V. O. P. interests.

This company started with a young lady (now, Mrs. Varghese) graduating from the Voice of Prophecy Correspondence Course—Malayalam Branch. Her husband, Mr. Varghese, is a colporteur in Cannanore and as I visited in their neat little cottage, Mrs. Varghese told me that after studying the lessons she talked of being baptized. Her parents did not see eye to eye with her but she did not hesitate to take her stand on the side of the Lord.

This young woman then introduced the lessons to many others and now her father, brother, and sister, are

also preparing to be baptized and thus join our church at Cannanore. There are five others (ladies) who are being instructed by our worker, prior to their baptism.

These souls have found the mes-

sage because of the faithfulness of one V. O. P. graduate! May the Lord bless our growing work at Cannanore and raise many more V. O. P. graduates who will in turn bring many others to the light of the gospel.

NORTHWESTERN INDIA UNION

President: T. R. Torkelson

Secretary-Treasurer: L. E. Allen

Office Address: 27 Barakhamba Road, New Delhi

FORWARD IN UNITY

O. W. LANGE

THIS year of 1957 is now in its last quarter. Many good reports have come from all parts of the Division. Many reports could be much better. Everywhere I find our people of good courage. Eyes are looking forward in anticipation, eager hands take up the tasks to be done. The last quarter of this year promises to be the best. 1958, too, is just around the corner and so we must face up to our tasks and opportunities by careful planning.

Every field has had many stirring experiences during the past three quarters. Fresh in my mind are some of the good things heard at Roorkee during the joint constituency meeting of the Northwestern India Union.

Northwestern India is making progress. Upper Ganges reported 22 Sabbath schools and 6 branch Sabbath schools with an attendance of 59. Greater emphasis is being given the Sabbath school work and indications are that during the fourth quarter a good increase is expected. The Sabbath schools in the Union have been a wonderful help in bringing souls to a closer walk with God and to a final decision.

The brethren gathered in these meetings were determined to put forth a real effort in future to make their Sabbath schools so interesting and attractive that they would prove to be a still greater blessing to the churches. Their aim is to make the Sabbath school membership three times the church membership.

Pastor I. K. Chand, Sabbath School and Home Missionary secretary for the Upper Ganges Section, in his home

missionary report indicated that a good number of the churches in his section were active and faithful in reporting the work done. Faithful church officers cause the work to go forward with power.

Laymen in various walks of life have kept a sharp look-out for souls. Unexpected experiences have resulted in souls won for the Master. Standing at a bus stop a word for the Master and a copy of the *Signs of the Times* awakened an interest that brought a young man to a series of meetings and to the truth. Self-sacrificing laymen have given their time to conduct cottage meetings and branch Sabbath schools with good results.

A motor mechanic, on holiday from work but not on holiday from Christian living, was the means of creating a splendid interest. A man who runs a workshop became convinced of the Sabbath and put up a sign: "Shop closed on Saturdays" which in turn aroused the curious interest of many. Meetings were called for and excellent results are being seen.

Brother Chand draws this conclusion to this part of the report saying, "How true the words of the servant of the Lord are, 'the greatest sermon in



THE MORNING WATCH CALENDAR

The "Morning Watch Calendar" for 1958 is now off the press. The calendar contains a Scripture reference for every day of the year 1958, several poems, and a beautiful picture of our Lord praying in the garden. The Price is only 25 nP. Order from your book-depot.

THE ORIENTAL WATCH-
MAN PUBLISHING HOUSE
Post Box 35
Poona 1

THINK ON THESE

I fear nothing but doing wrong.—
Sterne.

Conceal thy domestic ills.—*Thales.*

Sincerity and truth are the basis of
every virtue.—*Confucius.*

Slander is the revenge of a coward,
and dissimulation his defence.—*Johnson.*

favour of Christianity is a true Christian life.' Let us all watch what we say, what we speak, and what we do. If all our laymen would let their light shine, there would be many more in the fold of God today. We thank the Lord for such laymen in our Upper Ganges section."

Yes, thank God for our faithful laymen all around the field. Workers and leaders, let us remember that the best work ministers can do for the church is to plan work so that every member will have a part to do. 1957 is drawing to a close. 1958 will soon be upon us. Nominating committees will soon be meeting in every church throughout the Division. Let us plan wisely for our Sabbath schools and for the lay work in 1958. Elect strong, consecrated leaders for this important phase of our work.

1958 will have the greatest opportunities ever!

1958 will require the best that we have!

Plan now for the best Sabbath schools in our history during 1958.

Make 1958 the best-planned year for laymen's activities ever in every church.

Our motto—Forward in Unity.

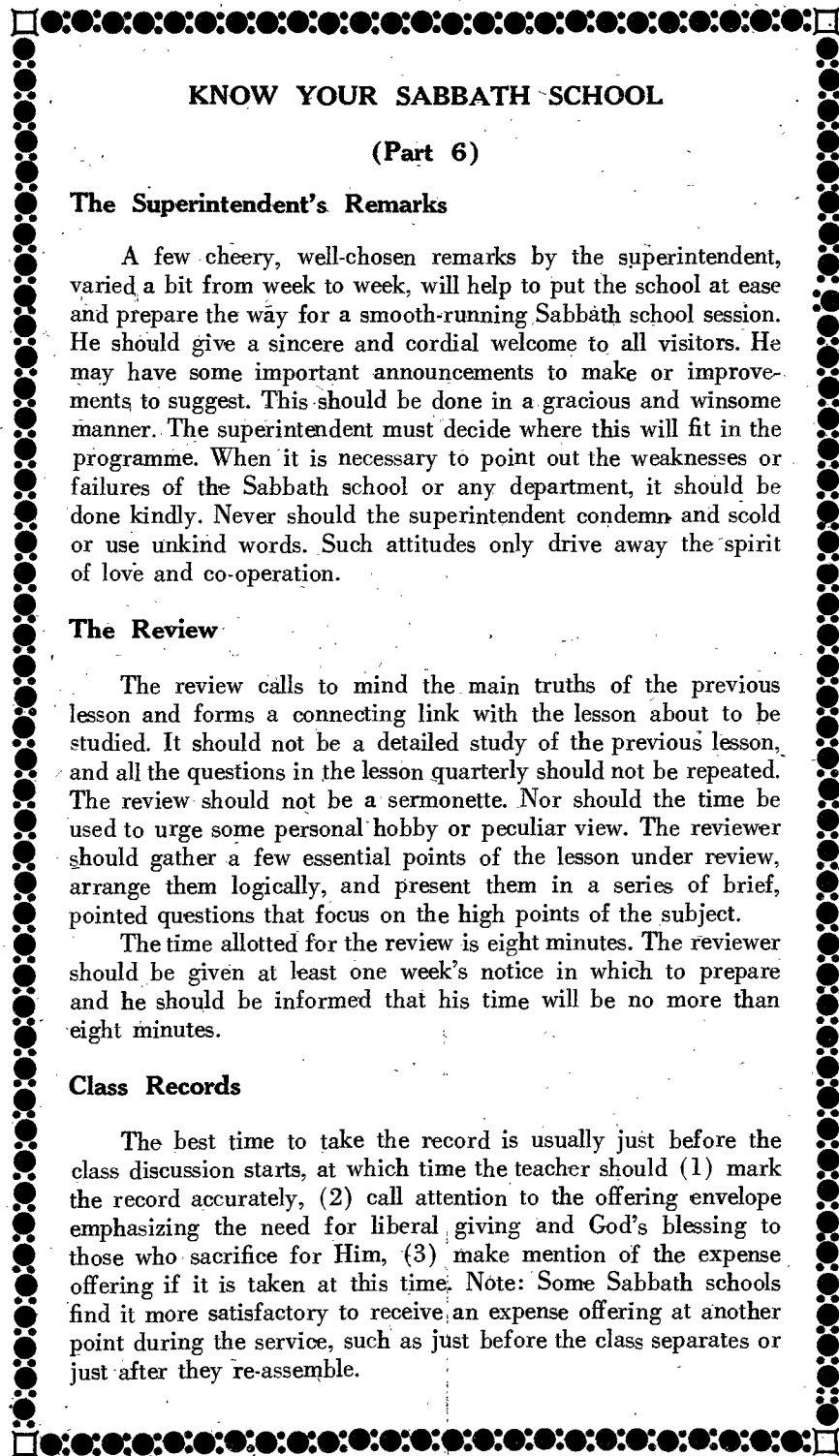
"If Christians were to act in concert, moving forward as one, under the direction of one power, for the accomplishment of one purpose, they would move the world."—*Testimonies*, Vol. 9, p. 221. (*Christian Service*, p. 75.)

WE BLOCKED THE ROAD

S. JAMES

A ROAD blocked by a pandal sprawling across the street is not an uncommon sight in our crowded cities. Such "blockades" are usually connected with weddings in big homes or functions of public interest. Our church school at Daryaganj, Delhi, had the road running past the school blocked for several hours with a shamiana and a police guard. It was the school's official opening ceremony and it was held on August 5. As far as we know this was the first time Seventh-day Adventists blocked the road!

Over fifty patrons and friends were present for the occasion. The pro-



KNOW YOUR SABBATH SCHOOL

(Part 6)

The Superintendent's Remarks

A few cheery, well-chosen remarks by the superintendent, varied a bit from week to week, will help to put the school at ease and prepare the way for a smooth-running Sabbath school session. He should give a sincere and cordial welcome to all visitors. He may have some important announcements to make or improvements to suggest. This should be done in a gracious and winsome manner. The superintendent must decide where this will fit in the programme. When it is necessary to point out the weaknesses or failures of the Sabbath school or any department, it should be done kindly. Never should the superintendent condemn and scold or use unkind words. Such attitudes only drive away the spirit of love and co-operation.

The Review

The review calls to mind the main truths of the previous lesson and forms a connecting link with the lesson about to be studied. It should not be a detailed study of the previous lesson, and all the questions in the lesson quarterly should not be repeated. The review should not be a sermonette. Nor should the time be used to urge some personal hobby or peculiar view. The reviewer should gather a few essential points of the lesson under review, arrange them logically, and present them in a series of brief, pointed questions that focus on the high points of the subject.

The time allotted for the review is eight minutes. The reviewer should be given at least one week's notice in which to prepare and he should be informed that his time will be no more than eight minutes.

Class Records

The best time to take the record is usually just before the class discussion starts, at which time the teacher should (1) mark the record accurately, (2) call attention to the offering envelope emphasizing the need for liberal giving and God's blessing to those who sacrifice for Him, (3) make mention of the expense offering if it is taken at this time. Note: Some Sabbath schools find it more satisfactory to receive an expense offering at another point during the service, such as just before the class separates or just after they re-assemble.

gramme was spiced with a speech by Mr. C. H. Tidwell, our Union educational secretary; songs and recitations by the school children; an instrumental number by the M. S. Vedaratnam children; a duet by Pastor and Mrs. G. J. Christo; and seasoned with bajas and a cool drink.

The little school is making fine progress under the efficient leadership of Sister Mercy Sen, ably assisted by

Sisters L. E. Allen, Enos David, and Pandit Lall. It has an enrolment of twenty-five children and its prospects are bright.

The school came into existence mainly as a response to the determined stand taken by a lay member of the Delhi English church that we should have a church school. The moral is obvious: God will move in behalf of those who earnestly seek His way.

CHRIST OUR RIGHTEOUSNESS—CHAPTER 8.

THE DEADLY PERIL OF FORMALISM

INTERWOVEN all through the instruction given by the Spirit of prophecy regarding the great importance of receiving, experiencing, and proclaiming the gracious truth of righteousness by faith, we find impressive warnings concerning the great peril of formalism.

Righteousness by faith is not formalism. The two are direct opposites. Righteousness by faith is an experience, a reality. It involves a complete transformation of the life. He who has entered into this new life has experienced deep contrition and has made sincere, heart-felt confession and repudiation of sin. With his divine Lord, he has come to love righteousness and hate iniquity. And being justified—accounted righteous by faith—he has peace with God. He is a new creature; old things have passed away, all things have become new.

Formalism is vastly different. It is of the head, and deals with externals. It stops with the theory of religion. It goes no deeper than the form and the pretence. Hence it is like salt without savour. It is a joyless, loveless religion, for it does not bring peace, assurance, and victory. Formalism springs from and thrives in the natural heart, where it has its root. It is one of those subtle, all-pervading evils which the Redeemer came to uproot and eliminate from the human heart.

Formalism has always been a real peril to the church. A Christian writer of modern times has referred to this subtle peril as follows:

"The gospel of externalism is dear to the human heart. It may take the form of culture and moralities; or of 'services' and sacraments and churchly order; or of orthodoxy and philanthropy. These and such things make themselves our idols; and trust in them takes the place of faith in the living Christ. It is not enough that

the eyes of our heart should have once seen the Lord, we should in other days have experienced the 'renewing of the Holy Ghost.' It is possible to forget, possible to 'remove from Him that called us in the grace of Christ.' With the little change in the form of our religious life, its inward reality of joy in God, of conscious sonship, of fellowship in the Spirit may be utterly departed.

"The gospel of formalism will spring up and flourish on the most evangelical soil, and in the most strictly Pauline churches, . . . under the simplest modes of worship and the soundest doctrine."—*G. G. Findlay, in his exposition of "the Epistle to the Galatians" (Expositor's Bible)*, pp. 42, 43.

The warnings of the Spirit of prophecy deal with this peril in its many phases, as the following extracts clearly indicate:

THEORY OF TRUTH NOT SUFFICIENT

"Our doctrines may be correct; we may hate false doctrine, and may not receive those who are not true to principle; we may labour with untiring energy; but even this is not sufficient. . . . A belief in the theory of the truth is not enough. *To present this theory to unbelievers does not constitute you a witness for Christ.*"—*Review and Herald*, Feb. 3, 1891.

THE ONLY WAY TRUTH BECOMES OF VALUE TO THE SOUL

"The truth is of no value to any soul unless it is *brought into the inner sanctuary, and sanctifies the soul.* Piety will degenerate, and religion become a shallow sentimentalism, unless the ploughshare of truth is made to go deep into the fallow ground of the heart."—*Review and Herald*, May 24, 1892.

"The Pharisees . . . thought them-

selves the greatest religionists of the world, but their so-called orthodoxy led them to crucify the Lord of glory.

"The same danger still exists. . . . Men may profess faith in the truth; but if it does not make them sincere, kind, patient, forbearing, heavenly-minded, it is a curse to its possessors, and through their influence it is a curse to the world."—*The Desire of Ages*, pp. 309, 310. (Chapter 31: The Sermon on the Mount, on Matthew 5:17-20).

"A cold, legal religion can never lead souls to Christ; for it is a loveless, Christless religion."—*Review and Herald*, March 20, 1894.

"It is a *loveless religion.* Then there is an effort to supply the lack by busy activity, a *zeal that is Christless.*"—*Review and Herald*, February 9, 1892.

FORMAL RELIGION DEVOID OF SAVING FAITH

"Men may be church members, and may apparently work earnestly, performing a round of duties from year to year, and yet be unconverted."—*Review and Herald*, February 14, 1899.

"The five foolish virgins had lamps (this means a knowledge of Scripture truth), but they had not the grace of Christ. Day by day they went through a round of ceremonies and external duties, but their service was lifeless, devoid of the righteousness of Christ. The Sun of Righteousness did not shine in their hearts and minds. . . . Their religion was a dry husk without the true kernel. They held fast to forms of doctrines, but they were deceived in their Christian life, full of self-righteousness, and failing to learn lessons in the school of Christ, which, if practised, would have made them wise unto salvation."—*Review and Herald*, March 27, 1894.

DANGER IN DEPENDING UPON HUMAN PLANS AND METHODS

"Let us not forget that as activity increases, and we become successful in doing the work that must be accomplished, there is danger of our trusting in human plans and methods. There will be a tendency to pray less, and to have less faith."—*Review and Herald*, July 4, 1893.

(Continued on p. 15.)

THE PILOT'S POINT OF VIEW

ROY O. YEATS

WE TOOK off from Goroka, New Guinea, I being the only passenger. Since there was no cargo, the plane roared down only a few hundred yards of the grassy strip before being air-borne. Then it banked steeply and turned back northward over the Goroka townsite, heading for the mountains, and beyond them for Madang.

One lone passenger in the big Douglas, with a crew of three to care for me! I'm sure no such thought entered the minds of the crew, but it occurred to me that this was like the flight of life. Each of us has a flight plan marked by the Chief Pilot, God the Father. Jesus, the Co-pilot, works closely throughout the flight with the Chief Pilot, while the Holy Spirit as the Supercargo takes care of the passenger and cargo.

I had obeyed implicitly the will of the crew when I came aboard, found my seat, and fastened the safety belt. If I should be as obedient to my heavenly Pilot's will, yielding my ideas to His plan, my flight would be more pleasant, and I would reach the desired destination at the end of the journey.

As these thoughts were running through my mind I looked from the window as nearly ahead as possible, while the plane climbed steadily. I could see dark, ragged clouds covering sharp, rocky peaks. I looked from the window on the other side of the plane and saw rugged peaks and dark clouds on that side, too. A feeling of uneasiness came over me, for occasionally in this area a plane crashes into a mountainside that has been concealed by a cloud. Suddenly treetops were practically brushing the right wing tip. Still the plane roared on, turning slightly to the left, keeping close to the tree-covered mountainside. Then when a collision seemed inevitable, the plane shot through a pass in the mountains, and

out into the glorious sunshine above the clouds!

How different must have been the pilot's view from mine! While I saw the crags and the clouds he saw the pass and the sunshine on the other side of the range. All the way he knew each peak and valley and pass. Not for a moment was he off course, yet he had control of the plane so that he could change the course to meet any sudden need.

I make many flights over New Guinea's rugged mountains, but very rarely can I get the pilot's view—

straight ahead. Mine is the oblique view. I look out of the side window.

So it is in life. We see the side view of passing events. Only through prophecy do we get a glimpse of future events as our Pilot sees them. Many times our Pilot sees storms ahead, and if we, with our finite sight, could see all that is ahead we might be filled with fear. It is hard enough to take the side view calmly, but we would have little peace of mind if we were forced to face the future, seeing all.

Jesus said, "I have yet many things to say unto you, but ye cannot bear them now." Our heavenly Pilot wisely plans for us to see only what we can bear.

Let us all trust more in our Pilot and Co-pilot, and seek comfort from the Supercargo. Then we may face the flight of life with calm assurance that we are on course and that we will reach the heavenly port safely at last.—*Review and Herald.*

BURMA UNION

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PRESSING ON IN NORTH BURMA

PEIN GYI

RECENTLY it was my privilege to visit the Chin Hills and North Burma in the interest of the school work in these areas. My first visit to the Chin Hills was made during the month of October, 1954. At that time we had only a handful of believers there and Pastor A. E. Anderson was located in rented quarters in Tiddim.

It was an encouragement to see the progress made in these areas during this short period of time. We now have seven churches with a total membership of one hundred and ten. We are also operating four schools with a total enrolment of seventy-nine, out of which more than fifty per cent are children of our members.

There is a family in Tahan village, of which most of the children are members of our church, but the parents are not. The father told me

that he was out of his village most of the time engaged in the mining business. One night he had a strange dream in which he saw one of his daughters praising God. When he got up the next morning he made note of the time, and later it was discovered that his dream occurred at the exact time when his daughter was received into our church. This little incident has impressed him much and he is now taking a great interest in our work.

While I was waiting to catch the plane at Kalembo, I fell into conversation with a Chin Member of Parliament who was also coming down to Rangoon. I explained to him about our work and the message we believe. He was interested and requested that we start our work in the Falam area. We hope that some time in the near future we can open the work there. The people in the Chin Hills are eager to hear our message, so while the situation is favourable, we must press on.

T R A P P E D

D. A. DELAFIELD

I BOUGHT a newspaper on the train in Minneapolis the other day. On the front page was a picture of a giant augur at work drilling a thirty-six-inch opening into a huge rock slide in Steubenville, Ohio. Hidden away beneath the great landslide of rock and dirt were five coal miners who had been trapped for fourteen hours by a nasty cave-in.

The huge drill dug into the hillside about 200 feet and finally struck the small chamber where the men were encased. The augur had already drilled two holes from different positions. One had gone in 180 feet, and at that point voices could be heard. So the drillers knew that the miners were still alive. Then they began the third hole, bored in for 200 feet, and hit the chamber.

When the cave-in came, there were eight men working. Three of them escaped. As they fled from the mine they looked back and could see the lights on the helmets of their fellow workers. But they were powerless to do anything. How happy the five miners were to be rescued from that death trap. The interest in the huge operation was so great that people all over America followed the activities of the giant augur and the rescue team.

Men and women are so anxious about the physical lives of their friends. How eager we should be for the souls of men! Some years ago Ellen G. White told the following experience: "In a town in New England a well was being dug. When the work was nearly finished, while one man was still at the bottom, the earth caved in and buried him. Instantly the alarm was sent out, and mechanics, farmers, merchants, lawyers, hurried breathlessly to the rescue. Ropes, ladders, spades, and shovels were brought by eager, willing hands. 'Save him, O save him!' was the cry.

"Men worked with desperate energy, till the sweat stood in beads

upon their brows and their arms trembled with exertion. At length a pipe was thrust down, through which they shouted to the man to answer if he were still alive. The response came, 'Alive, but make haste. It is fearful in here.' With a shout of joy they renewed their efforts, and at last he was reached and saved, and the cheer that went up seemed to pierce the very heavens. 'He is saved!' echoed through every street in the town."

Now listen to Sister White's comment on this story: "If the threatened loss of a life will arouse in human hearts a feeling so intense, should not the loss of a soul arouse even deeper solicitude in men who claim to realize the danger of those apart from Christ? Shall not the servants of God show as great zeal in labouring for the salvation of souls as was shown for the life of that one man buried in a well?"

Remember that there are many lost souls who sit in darkness. Let us bring the light to them.—*Review and Herald.*

Should the Spirit of Prophecy be Presented in Our Evangelistic Meetings?

(Continued from p. 2.)

study on the Spirit of prophecy would be presented, in which the Remnant Church, Christ's true church in these times, would be identified, and named; the manner in which the Spirit of prophecy was restored would be shown, and through whom.

On Sabbath morning the various churches were examined, a search being made for the two identifying marks as given in the Bible. One was shown to be a commandment-keeping church by reason of Sabbath observance; and the same one was shown to possess the prophetic gift, the prophecy being fulfilled in the life and labours of Ellen G. White.

It was at the close of the Friday night meeting, at which Revelation 12:17 was used, that this woman asked me the question that begins this article.

"Do you have a prophet in your church?"

"What makes you ask that?"

"Because of your sermon tonight. I want your answer."

"My answer is that we do have a prophet in our church."

"Then my search of a quarter of a century is ended, and I praise God."

"Tell me what you mean."

She proceeded to do so. Nearly thirty years before, as a diligent student of the Word of God, her attention had been drawn to the prophetic Scriptures. She gave herself to a diligent study of them, examining all the commentaries she could obtain access to. She became convinced from Revelation 12:17 that God was disclosing the identity of His end-time church, the Remnant Church. She was not impressed by the identification mark, who "keep the commandments of God." She supposed all churches did that. What aroused her interest was the other identifying mark, "and have the testimony of Jesus Christ." This she quickly learned was the Spirit of prophecy.

With that knowledge she began a search for a church that had a prophet. The question she asked me, she had asked scores of preachers. "Does your church have a prophet?" Most of them had replied in the negative. Some had explained to her that the prophetic gift was a manifestation for Old Testament times alone, and did not come into the New Testament church. When she pointed them to the testimony of the New Testament in Ephesians 4:11, that in the Christian church there were to be prophets, as well as apostles, teachers, evangelists, and pastors, they had no answer. She would then ask:

"Does your church have apostles?"

"Oh, yes. We had Luther," or Wesley, or Knox, or Calvin, or Alexander Campbell, et cetera.

"Do you have evangelists?"

"Assuredly we do."

"Do you have pastors?"

"Yes."

"Do you have teachers?"

"Many of them."

"But you do not have a prophet?"
"No."

That settled it for her. She was through with that church. It was without one of the gifts, the very one God had said His final church would have, and by which it could be identified. She continued her search, continued it for years, asking her question time after time, of preacher after preacher.

I urged her to attend the service the next day, promising that her long quest would be ended, and that God's true church for this time would be disclosed to her, the church that God Himself had pointed to as the one that would "keep the commandments of God, and have the testimony of Jesus Christ," the Spirit of prophecy.

She needed no urging. She was there. I do not recall such a light, such a glow of interest, of satisfaction, of contentment, on anyone's face as was on hers as she listened to the wonderful story of the restoration of the gift of prophecy to God's Remnant Church.

Accept it? Eagerly, fervently, thankfully.

Her long search had come to an end. She was at home. God's remnant church was her church. She entered it gladly. She gave it her heart's deepest devotion. She was indefatigable in its service. And years later she

Skepticism is slow suicide.—*Emerson.*

Peace if possible, but truth at any rate.—*Luther.*

Three may keep a secret, if two of them are dead.—*Franklin.*

A straight line is the shortest in morals as in mathematics.—*Maria Edgeworth.*

died rejoicing in the faith of our Lord, with full confidence that she would be gathered to Him with the Remnant Church she loved when He came again to earth.

The truth of the Spirit of prophecy is not a subject to be shunned or concealed. It is not something to be kept out of sight. Rightly presented, it exercises a mighty influence to draw people to God's truth for today. It is not a handicap or liability. It is a great advantage and asset.—*Review and Herald.*

Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Lesson 3, October 19, 1957

THE HEALING OF THE LAME MAN

IN ACTS 3 two men, sharers in many common experiences, form a connection between the Gospels and their sequel in the book of Acts. Probably about the same age, Peter and John were friends from youth, partners in business (Luke 5:10), awaited "the consolation of Israel," enjoyed confidential relationship with Jesus, were sent by Him to prepare the Last Supper (Luke 22:8), witnessed His trial at close quarters (John 18:15, 16). In this lesson they "were going up to the temple at the hour of prayer." Acts 3:1. R. S. V.

Because these Hebrew Christians were, "a short time after the descent of the Holy Spirit" (Ellen G. White, *The Acts of the Apostles*, p. 57), still



ILL BEAR EACH CROSS

MARGARET LOCKE

Dear Lord—this same request—how many years
I've sent it up to heaven on bended knee
With fervent pleading and with bitter tears,
Imploping help, which only comes from Thee
But help me to Thy righteous will resign;
Thy way is better far, O Lord, than mine.

I cannot know the future, read the heart;
I know not what is best, as Thou dost know.

We all must feel the sorrow and the smart
Of fiery trials that wound us here below.

Bestow Thy grace to bear—uphold and cheer
While travelling on life's thorny pathway here.

Someday, up in that bright and better land

I'll have it all made clear and plain to me.

Things now perplexing I will understand,
And thankful for the testing I will be.
So, Lord, I'll bear each cross that Thou dost give,

If I may, in Thy presence ever live.



worshipping as devout Jews, they figured in the first miracle recorded in Acts, resulting in opposition and renewed divine power.

A beggar with a congenital infirmity was seeking alms—all that he thought he could hope for—of the two apostles. Having failed to meet Jesus in the flesh, this unfortunate man was resigned to a beggar's life (*ibid.*, pp. 57, 58). Peter, poor like his Lord, utters arresting words: "I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk." Acts 3:6. R. S. V.

Forty years of helplessness fell away from this man as he "entered with them into the temple, walking, and leaping, and praising God." If the man's face fell at the thought of Peter's poverty, it was now exceedingly "bright with hope." (See White, *The Acts of the Apostles*, p. 58).

"Wonder and amazement" (Acts 3:10) followed as the crowd gathered at the man's indecorous shouts of praise. Will the complacency of our times ever be shattered by such events?

"Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers," we read in *The Great Controversy*, page 612. This, coupled with satanic delusions of amazing proportions, will bring men to the vital decision for or against Christ and His saving truth.

The second part of Acts 3 (verses 12-26) shows the stalwart Peter (evidently after the prayer service) answering the people's incredulity. It is a message replete with Hebrew terminology, explicitly Christ centred, unsparingly frank, and the tender shepherd appeal for repentance dominates the whole.

Acts 3:12 repudiates any suggestion of human holiness as the source of the miracle, and verse 13 affirms "the God of Abraham, and of Isaac,

and of Jacob" (cf. Ex. 3:6, 15; Matt. 22:32) as having "glorified His Son (better, "servant," as in R. S. V.) Jesus; whom ye delivered up," et cetera. This would recall to them "My Servant" of Isaiah 52:13, and the succeeding chapter on the suffering Servant.

"The voice from heaven which came to Jesus at His baptism addressed Him in the language of Isaiah 42:1, where this figure of the Servant makes its first appearance. No passage of O. T. prophecy has made so deep and plain a mark on N. T. thought and language as this."—F. F. Bruce, *The Book of the Acts*, p. 88.

JESUS THE HOLY ONE

"Ye denied the Holy One and the Just." Startling as verse 14 appears, it had been heard in part during the life of Jesus. The demoniacs called Him "the Holy One of God" (Mark 1:24). Peter's confession ends in the same words in Revised Standard and other versions (John 6:69). Pilate and his wife called Him "that just man." Matt. 27:19, 24. Stephen said that the prophets "shewed before of the coming of the Just ["righteous," R. S. V.] One" Acts 7:52.

"Killed the Prince ["Author," R. S. V.] of life." Acts 3:15. The word rendered "prince" occurs in Hebrews 2:10: "to make the captain of their salvation perfect through sufferings"; and in Hebrews 12:2: "looking unto Jesus the *author* and finisher of our faith." Jesus, therefore, is the great originator and finisher of our salvation, the leader whom men rejected in favour of "a murderer."

"His name through faith in his name hath made this man strong." The name of Jesus is in a sense the magic word to every twice-born soul, and it is in itself a key word in Christian story. Yet there is no magic in the sound unless there be faith in the person. No man can become a Christian without knowing Jesus Christ as a personal Redeemer. See *The SDA Bible Commentary*, on Acts 3:16 for fuller treatment.

At this point Peter changed his approach. "The apostles spoke plainly of the great sin of the Jews in rejecting and putting to death the Prince of life; but they were careful not to drive their hearers to despair."—

White, *The Acts of the Apostles*, p. 59. Some preachers leave sinners so deeply in Bunyan's Slough of Despond that they never see the faintest gleams of heaven.

"Brethren, I know that you acted in ignorance, as did also your rulers." (Acts 3:17, R. S. V.) "Had they known it, they would not have crucified the Lord of glory," said Paul (1 Cor. 2:8). The stern truth had shot home, now the apostle opens the door to heaven. It was prophesied by "all His prophets, that Christ should suffer" (Acts 3:18), said Peter. At Pentecost he said their crime in making Him suffer had worked out God's purposes (ch. 2:23), but their guilt remained, despite their blunder.

"Repent therefore, and turn again, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord." Acts 3:19, R. S. V. "The image that underlies the words (as in Col. 2:14) is that of an indictment which catalogues the sins of the penitent, and which the pardoning love of the

Father cancels."—Ellicott.

"That times of refreshing may come from the presence of the Lord" (R. S. V.) indicates spiritual renewal at the confession, forgiveness, and conversion of every sinner. What refreshing from God will mark the closing events of the gospel! "The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward."—*The Great Controversy*, pp. 611, 612.

"Restitution of all things" is the restoration of all that Satan usurped, hence Peter's "new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. Acts 3:26 makes clear that God raised up His Son first that the Hebrews might be saved from iniquity. Their subsequent history shows "the unutterable sin and foolishness of rejecting Jesus." (Morgan, *The Acts of The Apostles*, p. 114).—*Review and Herald*.

Sabbath School Lesson Help

For Lesson 4, October 26, 1957

THE FIRST PERSECUTION

FOUR groups confront us in this lesson (Acts 4:1-33)—the apostles, the priests, the captain and the Temple guard, and the Sadducees. For the purposes of this study we will reverse the order in which they appear.

The Sadducees. At this period they supplied the high priestly families and held the chief offices of state. They now appear as the spearhead of opposition to the Christians, as the Pharisees were against Jesus. They hated emotional religion, and their rationalism forbade belief in the supernatural or a future life.

"The Sadducees at this time formed a wealthy oligarchy, and were opposed to all enthusiasm, as endangering the existing order; and they were not likely to view with indifference a recrudescence of that preaching of the kingdom which they had crushed in the case of Jesus."—W. M. Furneaux, *The Acts of the*

Apostles, p. 57. Some people in our day get a Sadducean reaction to zealous preaching of the coming kingdom!

The captain and the Temple guard. The captain had charge of the sacred precincts day and night. Edersheim says that he had 240 Levites and 30 priests stationed at 24 strategic places by night, and that he made unexpected rounds and meted out severe punishment to any guard caught sleeping (*The Temple and Its Services*, p. 119). This points up the Saviour's warning: "Blessed are those servants, whom the lord when he cometh shall find watching." Luke 12:37. As the religious police chief (Josephus ranks this official in his time next to the high priest), he wielded immense power.

The Priests. They are often included in the term "their rulers" (Acts 4:5), and G. Campbell Morgan says: "Here we have an exact descrip-

YOUR HELP IS REQUESTED

ANOTHER important book project, vital to our Cause, is under way—the gathering of the testimony of religious leaders, not only through the centuries past, but in our day as well, who hold to the principle of the unconscious sleep of the dead, with immortality bestowed through Christ as a gift at the resurrection, and or the ultimate destruction of the finally impenitent wicked.

As will readily be seen, this assemblage, when brought together in completed, logical, and winsome form, will prove to be of greatest value to us as a denomination, because of our own positions thereon. This fact is becoming conspicuously evident: *We are not alone in this view.* We have already found the writings of hundreds of others—many of them conspicuous, honoured, scholarly leaders—who have preceded us, or who so hold today. And they are scattered through all leading faiths, and over many lands. The significance and helpfulness of this testimony can readily be seen.

Unquestionably some of our workers, not only of North America, but in our overseas divisions, have or know of certain books, pamphlets, or periodical articles in our own day

(or of the past) that might be secured, which set forth such positions—such as that of the late Archbishop of Canterbury, Dr. William Temple, Eric Lewis of Canada, the late Dr. Emmanuel Petavel of Geneva, Prof. Gerardus van der Leeuw of the University of Groningen, Dr. A. R. Vine, editor of the London *Congregational Quarterly*, Dr. Martin J. Heineken, of the Lutheran Theological Seminary of Philadelphia, and Daniel R. Davis, Anglican rector of St. Mary's, in Britain.

We urgently need the names and writings of any well-known non-Adventist theologians, and Greek and Hebrew scholars, of the past or present, who have reached their conclusions on the basis of wide research and Biblical evidence. If you know of or find such materials, *please do not send them on without first communicating with* L. E. Froom, c/o General Conference of Seventh-day Adventists, 6840 Eastern Avenue, N. W., Washington 12, D. C., U. S. A. In this way we will avoid duplication.

Your co-operation on this important project is earnestly solicited, and will be deeply appreciated.

—LEROY EDWIN FROOM

tion of the Sanhedrin—“It came to pass on the morrow, that their rulers, and elders, and scribes, were gathered together in Jerusalem.”—*The Acts of the Apostles*, p. 116.

The following verse mentions Annas, the former high priest, deposed by Rome in A.D. 14, but still recognized in Israel; Caiaphas, the crafty policy man of John 18:14, also later deposed (A.D. 36); some notable “kindred of the high priest.” It was a council loaded with Sadducee religious aristocrats. Some of them had hateful memories of a dark night, and maddened crowds, and Jesus of Nazareth.

The apostles. As always, they were preaching “through Jesus the resurrection from the dead.” Could anything be more annoying to “the priests” who “had spread far and near the lying report that His body had been stolen

by the disciples while the Roman guard slept”?—Ellen G. White, *The Acts of the Apostles*, p. 60. Compare Acts 4:2, R. S. V.: “Annoyed because they were teaching.”

Humanly speaking, it was an unequal contest when the “unlearned and ignorant” disciples faced the coldly logical Sadducees, who this time did not commit the mistake of a night trial but imprisoned the apostles till next day. But the accused were “filled with the Holy Ghost” (Acts 4:8), and prisons and councils could not silence them.

“By what name, have ye done this?” Verse 7. While admitting the lame man’s healing this question is full of cynicism. “There is scornful emphasis in the position of the pronoun . . . at the end of v. 7: ‘people like you.’”—F. F. Bruce, *The Book*

of the Acts, p. 99. This stubborn contempt had a background: “Having committed themselves to a course of opposition to Christ, every act of resistance became to the priests an additional incentive to pursue the same course. Their obstinacy became more and more determined. It was not that they could not yield; they could, but would not.”—White, *The Acts of the Apostles*, p. 61.

TWO WAYS OF LOOKING AT JESUS

Peter raised two contrasting points centred in Jesus of Nazareth: (1) You crucified Him; (2) God raised Him from the dead. The first is the great divide separating unregenerate man from redeeming God. The second reveals the atoning Christ as the way back to God. Peter in this way opened the door for that most famous declaration on the Name: “For there is none other name under heaven given among men, whereby we must be saved.” Acts 4:12.

There are other areas in which Christianity asserts that there are no alternatives. There is (1) no other God: 1 Cor. 8:4; John 3:16; (2) no other way; John 10:1; 14:6; (3) no other foundation: 1 Cor. 3:11; (4) no other message: Acts 26:22; 2 Cor. 1:13.

“Boldness” as applied to Peter and John (Acts 4:13) denotes free, unreserved utterance as in 2 Corinthians 3:12, R. S. V.: “Since we have such a hope, we are very bold”; or plain, unambiguous speech as in John 10:24; “If Thou be the Christ, tell us plainly.”

Acts 4:17 reveals the perplexed Sanhedrin’s desire to silence all discussion: “Speak henceforth to no man in this name.” But there is no denial of the miracle, nor any attempt to disprove the resurrection! “Notwithstanding their desire to destroy the disciples, the priests dared not do more than threaten . . . if they continued to speak or to work in the name of Jesus” (White, *The Acts of the Apostles*, p. 66). As well might they have asked the sun to stand still, for the Holy Spirit was in these Christians! “We cannot but speak the things which we have seen and heard,” they cried.

The arrest, threatening, and release of the apostles was a major mistake of

the rulers, because it gave the Christian such publicity that "all men glorified God for that which was done." Acts 4:21.

The prayer in verse 24 (R. S. V.) is couched in the language of the Old Testament: "Sovereign Lord, who didst make the heaven and the earth and the sea," etc. (cf. Ex. 20:11; Neh. 9:6; Ps. 146:6; Isa. 42:5). The whole (Acts 4:24-30) "was probably a hymn, and may have been uttered by Peter while the others joined in saying 'Amen,' or they may have repeated it phrase by phrase after him.

This passage has the distinction of being the first recorded utterance of corporate worship in Christian history."—*The S.D.A. Bible Commentary*, on Acts 4:24.

Herod, Pontius Pilate, the Gentiles, and the Israelites "gathered together against the holy servant Jesus, whom Thou didst anoint" (verse 27, R. S. V.), and the cohorts of evil have continued the process against His church.

Verses 31 and 32 show the church united in place, prayer, purpose, fellowship, hence the infilling of the Holy Ghost.—*Review and Herald*.

of a man living up to the fellowship ideal. He had family connections in Jerusalem (Acts 12:12; compare Col. 4:10), was a landowner despite Levitical prohibitions (Num. 18:20, 21). "The Pentateuchal regulations prohibiting Levites from holding landed property seem to have been regarded as a dead letter by the first century A.D."—F. F. Bruce, *The Book of the Acts*, p. 109.

His name Joses, or Joseph, was replaced with the Christian name Barnabas, "son of exhortation [or "consolation"]," for reasons seen in Acts 9:27, where he espoused the cause of the great convert Saul of Tarsus; in Acts 11:22-30, where he is seen as a shining star in a critical time; in Acts 15:37-39, where he championed John Mark's cause against the great Paul. Barnabas appears later as a man of means and influence (cf. Acts 12:25 to 15:41; 1 Cor. 9:6; Gal. 2:1-13; Col. 4:10). He was not only a *talker*, but a *doer*: "Having land, sold it, and brought the money, and laid it at the apostles' feet." Acts 4:37.

Infinitely sad, by contrast is the sequel to another sale, negotiated by Ananias and Sapphira. They were not obliged to give any fixed amount.

"But the part was brought as though it were the whole. This was the deception. It was an acted lie."—*The S. D. A. Bible Commentary*, on Acts 5:2. They "had made a pledge to give to the Lord the proceeds from the sale of certain property. Afterward, Annanias and Sapphira grieved the Holy Spirit by yielding to feelings of covetousness. They began to regret their promise. . . . They thought they had been too hasty, . . . and decided not to fulfil their pledge."—White, *The Acts of the Apostles*, pp. 71, 72. They knew that donors such as Barnabas "were held in high esteem . . . and pretended to give all the proceeds into the general fund."—*Ibid.*, p. 72.

"Kept back part of the price" (Acts 5:2) is "the same Greek word as is used in the Septuagint of Joshua 7:1 where it is said that the children of Israel (in the person of Achan) 'committed a trespass' by retaining for private use property that had been devoted to God."—*The Book of the Acts*, p. 110.

The worst kind of pretence is in

Sabbath School Lesson Help

For Lesson 5, November 2, 1957

THE SPIRIT OF GOD AT WORK

IN THIS week's lesson (Acts 4:34 to 5:16) we see the internal life of the infant church, and we must be careful to remember that the events here described had their beginnings at Pentecost. The events were: (1) the unique community of goods (Acts 4:32-35); (2) the shining example of Barnabas (verses 36, 37); (3) the tragedy of Ananias and Sapphira (Acts 5:1-11); (4) the glorious growth of the church (verses 12-16).

The unselfish community of goods was not the practice of academic communism, nor was it indiscriminate charity on the economic level. When men regard their private estates as secondary to their religion, they are on higher ground than that of political or economic ideals. "This liberality . . . was the result of the outpouring of the Spirit."—Ellen G. White, *The Acts of the Apostles*, p. 70. There had come upon these men a new kind of fellowship.

When a young man said to two of his companions, "Behold the Lamb of God!" (John 1:36), and they both left him and followed Jesus, there came a new relationship into the world. "Up to that time, there had been ties of blood, of friendship, of intellectual affinity, of patriotism, of political alliance; and to some extent the tie of our common humanity had been contemplated in theory. But a society in which the one and only

bond between members was their relation to their Master, Jesus Christ—this was something entirely novel and unique."—W. H. Griffith Thomas, *Outline Studies in Acts*, p. 101.

"Fellowship" comes from one of the greatest and most abused words in the New Testament. *Koinonia* is too rich to be translated by any one English word. "It and its cognate words are translated fellowship, communion, communication, distribution, contribution, partners, partakers. The root of the word is found in the statement that they 'had all things common.' . . . The great teaching of the New Testament is that the child of God has fellowship with God, that is, all things in common with God."—G. Campbell Morgan, *The Acts of the Apostles*, p. 139.

This fellowship between men who shared with God drew a sharp line of demarcation between the church and the world, a line which Christians ever since have crossed at their peril. "The word 'fellowship' means participation, partnership. God employs the strongest figures to show that there should be no union between worldly parties and those who are seeking the righteousness of Christ."—*Gospel Workers*, p. 392.

BARNABAS SETS EXAMPLE

Barnabas, a Cypriot Jew and a Levite (Acts 4:36, 37), was the case

LAYMAN'S CORNER



NIGHT SCHOOLS

TRAINING laymen takes time and effort on the part of our workers, but there are great rewards.

The accompanying picture shows a night school for adults being conducted by Evangelist K. Prasada Rao in the village of Santhamagalur, South Telugu Section. As a result of this good work seven students have been sent to Narsapur school.

This is a good work. Many times educated laymen could conduct a night school for illiterate adults, both church members and non-believers. This would make it possible for more to read and understand God's Word, and thus they would learn of the soon-coming of Jesus and prepare to meet Him.

—O. W. LANGE.

religion. To stimulate holiness is hypocrisy. A hypocrite originally was a man wearing a mask, an actor. "But God hates hypocrisy and falsehood."—White, *The Acts of the Apostles*, p. 72. Perhaps these strong words are needed to bring things home to us in this avaricious age: "If a man attend a . . . religious service, and sing with fervour, 'My all is on the altar' when it is not, he is committing the same sin of Ananias and Sapphira. The Church's administration today is not what it was, or there might be many dead men and women at the end of some services."—Morgan, *The Acts of the Apostles*, pp. 148, 149.

The death of Ananias and Sapphira followed the first notable sin in the

new church. An Achan in Israel, a Judas posing as Jesus' friend, a man and his conniving companion inside the church at Pentecost—these things should teach us the meaning of Acts 5:11: "And great fear came upon all the church, and upon as many as heard these things."

These sad deaths by an act of God (not the curse of Peter) purged the church of "the mixed fellowship" which "was the perpetual curse through all the years to the Hebrew nation; so the mixed multitude in the fellowship of the Christian Church has been, and still is, the supreme curse of the Christian Church."—*Ibid.*, p. 153. A lie could not live in the awful purity of the early church, and the insincere feared to risk an

uncertain fate (Acts 5:13).

After the purge, more and greater wonders! "Multitudes" in verse 14 shows unusual gains "both of men and women."

Acts 5:15 reveals one of the most widespread scenes of healing, reminiscent of the glorious Galilean ministry of Jesus (Mark 1:32-34). The sick were brought into the main thoroughfares. Where the hypocrites loved to pray to be "seen of men" (Matt. 6:5), the sick are now healed to the glory of God.—*Review and Herald*.

GREETINGS FROM AN OLD FRIEND

Dear Friends and Co-workers of India:

I came home from my second period of service in 1932. No doubt many changes have taken place in those years, but India has a very warm place in my heart. I very often meet returned workers from Southern Asia, in fact this year we had two of them at our annual camp meeting. It has been a great pleasure to meet or to hear from our dear fellow believers in India.

Though I have retired from active work, I am kept busy and the good Lord has given me excellent health at the age of 82 years. We have our own home out a few miles from the city of Vancouver, Washington. The work at my home, in the church, and on three different hobbies that are of special interest to Pathfinders and young people keeps us more than busy.

Our annual camp meeting has just closed. Seven thousand of our people camped on the grounds and during the week-ends we had an average attendance at the services of more than twelve thousand of our faith along with scores of those not of our faith. The Oregon Conference is now third in membership of the world field and has become a very strong asset in means to carry on the work in these closing years of the message. We have more than 100 churches in the Oregon Conference and about that many church schools, four academies, and one two-hundred-bed sanitarium and hospital. The Lord told us in the early stages of the work that the work before the close of time would become a mighty factor in carrying the truth to the ends of the earth.

Our people in our conference are splendid supporters of our work in the mission fields of the earth. It would give you courage to hear the prayers of our believers and workers for the needy corners where the work does not move as fast as it does in the Western portion of United States.

I felt I wanted to send love and greetings to our dear believers and workers in India and Burma. May God bless you and keep your heart warm in the blessed hope of His soon coming.

Christian greetings from my wife and myself,

G. W. PETTIT

Miscellany

- BROTHER and Sister George W. Maywald with their two daughters, Lindrea and Yvonne, arrived in Bombay from Perth, Australia, on October 6. The Maywalds will be located at Bangalore where Brother Maywald will be the Home Missionary and Sabbath School Department secretary for the South India Union. We welcome this family to the work in the Southern Asia Division.
- BROTHER and Sister Harry Osmond, with their two daughters, Valma and Marlene, and son Robert, arrived in Bombay from Warburton, Australia, on October 6. We welcome this family to Poona where Brother Osmond will work in the Treasury office of the Division.
- THE Oriental Watchman Publishing House reports gains in the subscriptions to the *Good Way*, *Swastya Aur Jiwan* and *Marga Darsi* magazines over last year. The Publishing Department reports indicate excellent success on the part of the student colporteurs who were in the field during the summer and also that the closing months of 1957 will bring the total literature sales over that of last year.
- THE Ceylon Union reports tithe receipts of Rs. 27,304.18 to August 31, 1957 as compared to Rs. 23,581.82 for the same period during 1956.
- PASTOR J. F. Ashlock reports

inspiring Golden Anniversary Missionary Volunteer meetings at Roorkee, Mussoorie, Jowai, Falakata, and other centres in the various Unions where conventions and Leadercraft Courses have been planned. Further meetings are planned in Western India, South India, Ceylon, and Pakistan. Brother L. A. Skinner will be in the Southern Asia Division until the last of December for these important meetings.

- VOICE of Prophecy lessons are now being printed in the Karen language of Burma and it is expected that the Karen Bible School will open during October or November, 1957. Lessons are also being translated at the present time into Gujerati and Lushai.

CHRIST OUR RIGHTEOUSNESS

(Continued from p. 7.)

"These things call attention to the observer of rigorous duties, saying, This man is entitled to heaven. But it is all a deception."—*Review and Herald*, March 20, 1894.

"There may be an appearance of light in the church; all the machinery—much of it human invention—may appear to be working well, and yet the church may be as destitute of the grace of God as were the hills of Gilboa of dew and rain."—*Review and Herald*, January 31, 1893.

SOMETHING DEEPER IS REQUIRED

"Our hope is to be constantly strengthened by the knowledge that Christ is our righteousness." "The meagre views which so many have had of the exalted character and office of Christ have narrowed their religious experience, and have greatly hindered their progress in the divine life. Personal religion among us as a people is at a low ebb. There is much form, much machinery, much tongue religion; but something deeper and more solid must be brought into our religious experience." *Through the merits of Christ, through His righteousness*, which by faith is imputed unto us, *we are to attain to the perfection of Christian character.*"—*Testimonies*, Vol. 5, pp. 742, 743, 744. (Italics supplied.)

(To be continued)

- A REQUEST has come from Radio Burma that a special 15 minute Voice of Prophecy religious programme be released monthly over the Rangoon station.

- PLANS are being finalized by the Temperance Department for a Council of the Temperance Department secretaries from November 9-11 following the Institute of Scientific Studies which is being held at Wilson College, Bombay.

- ELDER W. A. Scharffenberg arrives in the Southern Asia Division on October 27 to help in these important meetings.

- PASTOR A. E. Rawson has just completed a tour in the Northwestern Union and Pakistan and reports an increased emphasis in these areas on Voice of Prophecy contacts.

- WE share the thrilling news that Uplift receipts for 1957 have now soared past Rs. 3,00,000. This is the largest amount ever realized from the Uplift campaign in the Southern Asia Division.

- THE Hatkanagle School is planning another effort at Alté with the help of the staff and students.

- WE HAVE the good news that Pastor S. B. Gaikwad who was admitted to the Mission Hospital at

Southern Asia Tidings

Official Organ of the
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of Seventh-day Adventists

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SOUTHERN ASIA DIVISION

Calendar of Special Days and Offerings 1957

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

THE WEEK OF SACRIFICE

A. L. HAM, *Vice President, General Conference*

AS WE approach the closing weeks of another year we are reminded of the constant care and many blessings received from our heavenly Father. It is not reasonable or right that we should fail to acknowledge these tokens of love and care. As we, in the words of the hymn writer "count our many blessings," we will indeed be surprised at "what the Lord hath done."

This realization of God's goodness ought to inspire His people to far greater love and liberality in giving to the work of the church in all the world. The increasing expansion of the giving of the message is the source of thanksgiving during this Week of Prayer season and it is also a reason for far greater sacrifices, that the task given us to perform may soon be completed.

There are great issues at stake in the cause of God today. There has never been a time when our work has been looked upon with so great favour as now, in most parts of the world. Our people have been prospered and should remember that it is God who gives power to get wealth. We are

the stewards of the mysteries of God and; "moreover it is required in stewards that a man be found faithful."

This time of great opportunity must not be neglected or the work will suffer, for we are told that "some doors now open to the truth will be forever closed. Carry the message now. Do not wait, allowing the enemy to take possession of the fields now open before you."—*Testimonies*, Vol. 9, p. 172.

These words were never more appropriate than now. We can see some doors which have been open to the gospel message for a long time, now being closed. We must enter in and complete our task before the day arrives when we shall no longer have the opportunity. Like the blessed Master we follow, "we must work the works of Him that sent us while it is day. The night cometh when no man can work." John 9:4.

Remember the date—*November 23*—during the coming Week of Prayer. Let us all plan to give most liberally to the cause of God at this time and we shall be blessed in so doing.

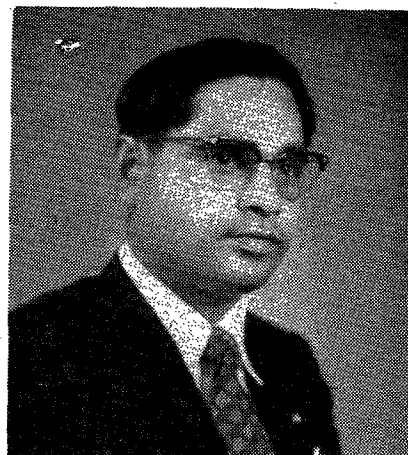
Kolhapur for surgery is making an excellent recovery.

● PASTOR O. O. Mattison, accompanied by Pastor A. R. Appel has just returned from a two-week tour in the Western India Union. Efforts are being held in that Union in Paragaon, Kodoli, Pattan Kodoli,

Tilavani, Rangoli, Kothali, Narande and Hatkanagle.

● PASTOR M. E. Kemmerer has just returned from an interesting trip in the Northeast Union. During the worship periods on October 8 and 9, Brother Kemmerer gave a report on his visit to Nepal from September

MEET OUR WORKERS



Pastor I. M. Chand was baptized by Pastor T. J. Michael while attending the Roorkee school in 1936. Later he went to Spicer College at Krishnarajapuram where he completed his junior college and graduated from the Teacher's Training Course in 1942.

For one year Brother Chand assisted in evangelistic work in Lahore and then he taught in the Chuharkana school for a short time before going to Roorkee High school where he taught for the next eight years.

In 1949 our brother was ordained to the gospel ministry. Two years later he was called to Ajmer to take up Voice of Prophecy work for the Northwestern India Union. Six months later Brother Chand conducted his first major evangelistic effort in Kanpur. He was pastor of the church there for three years during which time he was also Hindi V. O. P. speaker.

In December 1956 Pastor Chand became president of the Upper Ganges Section which office he fills acceptably at the present time.

15-18. Plans are going forward for the establishment of a medical unit at Banepa about twenty miles east of Kathmandu.

● DR. and Mrs. George T. Harding of the Harding Sanitarium at Worthington, Ohio, spent a week in the northern part of the Southern Asia Division just recently. They visited Rangoon, Calcutta, and Karachi and brought much inspiration to our workers and members. Dr. Harding was formerly president of the College of Medical Evangelists at Loma Linda.

● BROTHER P. M. Thomas writes that 21 evangelistic efforts are being held in the South Kerala Section at the present time. A good harvest of souls is expected by the end of the year.

—D. S. JOHNSON.

UPLIFT RECEIPTS

Unions	Super Goal	Received To Date
Burma	Rs. 30,000	Rs. 48,911
Ceylon	15,000	15,296
Northeast	28,000	44,500
Northwestern	28,000	28,766
Pakistan	36,000	90,000
		(Plus Rs. 50,000 special not counted here.)
South India	45,000	59,987
Western India	28,000	30,142
TOTAL	Rs. 210,000	Rs. 317,602