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Time Now to Sacrifice

M. E. KEMMERER

Treasurer, Southern Asia Division

"We are living we are dwelling in a grand and awful time."

SURELY this day in the earth's history is the most impressive, most dramatic, and most solemn time ever experienced. Any day we listen to the radio, read the newspaper, or pick up a current magazine we can see behind the headline news a solemn declaration that Jesus is coming soon. The prophetic picture in the Word of God and in the Spirit of prophecy is undoubtedly reaching a climactic fulfilment in our very day and still there are many spiritual dangers which we face as members of God's Remnant Church. It is one of the snares of the devil that in this very time, while so many evidences are clear to us of the nearness of the end, that men should be tempted more than ever to shower upon themselves the things of this world. While men's hearts are failing them for fear and for looking after those things which are coming upon

the earth, they are at the same time laying up for themselves treasures in heaven and are busily engaged in building up material comforts and temporal advantages which will soon be swept away.

There is no question that this season, when God's people in all the world have been called again to the fellowship of prayer and sacrifice, that this time should witness a great awakening in personal devotion and a recognition of the privilege and the responsibility of Christian stewardship. It is not a mere coincidence that we find in all the world today, economically speaking, a shrinking of the value of money. That which had a definite value a few years ago has become uncertain, unpredictable, and variable so that nations and men can not plan on the basis of financial stability as in years gone by. It reminds us clearly of the fact that God has told us through the servant of the Lord that we should invest our means

most liberally in the Cause of God now, so that the most good can be accomplished with the means that He has entrusted to us. It is so easy for the human heart to forget that all things belong to God and that it is only by His grace and blessing that we have these material benefits.

Recently, in the Sabbath school, we studied concerning the early Christian church. Did you notice the effect which the outpouring of the Holy Spirit had upon the hearts and lives of those early believers? In the early chapters of Acts we read concerning the great power which attended the ministry of the apostles as they witnessed to the resurrection of the Lord Jesus and how they were unified in their belief and then how they went about working for other souls. But the story also includes an interesting reference to the common interest they had in sacrificial giving, how they gave of their means and came and laid this down at the apostles' feet so

Remember — WEEK OF SACRIFICE OFFERING

SABBATH—NOVEMBER 23, 1957

that distribution could be made as needed to carry forward the work of God. This was undoubtedly one of the reasons the early church was so successful in preaching the message to the then known world. Surely in these last days no lesser spirit of sacrifice will complete the task and surely with the outpouring of the latter rain and the attending power of God we may expect even greater things, not only in the preaching of the Message but in the effect of that Message on the spirit of sacrifice shown by the people of God.

Isn't it a wonderful privilege to be connected with a people who not only believe and practise the privilege of paying tithe but also give liberal offerings to show their love for their Redeemer? Great Spiritual blessing will certainly result to those who demonstrate their genuine love for God in this way. Notice this statement from the servant of the Lord in *The Acts of the Apostles*, pages 344 and 345.

"Spiritual prosperity is closely bound up with Christian liberality. The followers of Christ should rejoice in the privilege of revealing in their lives the beneficence of their Redeemer... Let them seek to retain their possessions for selfish purposes, and it will be to their eternal loss. But let their treasure be given to God, and from that moment it bears His inscription. It is sealed with His immutability."

As we all unite in a deeper consecration and in a more earnest effort to reach perfection of character as the result of the coming Week of Prayer and Sacrifice, may we realize the tremendous effect it will have upon our own lives if we respond by giving a liberal offering at this time. It is very fitting that Sabbath, November 23, has been set aside to receive such an offering. It is well also to remember that not only throughout all the churches of Southern Asia but also throughout the entire world field our dear believers who are preparing for the coming of the Lord are also responding to this appeal and bringing their sacrificial gifts into the Lord's treasury. This gift, if brought to the house of the Lord along with a fully consecrated heart and life, will certainly bring in a new revival of Godliness and will do much for the preparation of the Church to receive the full outpouring of the Holy Spirit which has been promised for these last days.

As you read this message we hope the Lord will impress you to think about this privilege seriously and plan definitely to do more than you have ever done to bring a gift which represents real sacrifice. Think it over by asking yourself these vital questions. What have I given up for the Lord? What shall I do to demonstrate my true love for Jesus and for His unspeakable gift to me? May these thoughts so stir your hearts that you will be reminded again of all that the Lord has done for you and then may your response be such as will bring joy to your own heart and satisfaction in realizing that you have done what you feel you should and

can do at this time. Then when Jesus comes and the record in heaven is complete, what a joy it will be to those who have been faithful in their stewardship to join with the redeemed of all ages and go home together. We are told that the redeemed will then declare "Heaven is cheap enough," any sacrifice will then seem insignificant, nothing in all this world will have any value then. Money will be completely deflated and worldly possessions destroyed. Why not take time to think these things over now and then measure your gift accordingly and may the Lord bless you in your personal decisions? "Freely ye have received, freely give."

WESTERN INDIA UNION

President: A. R. Appel

Secretary-Treasurer: C. N. John

Office Address: 16 Club Road, Byculla, Bombay

AMONG OUR CHURCHES IN CENTRAL MAHARASHTRA

O. O. MATTISON

HOW very easy it is for us to neglect that which is close at hand and reach out to the ends of the Division field in itineraries and trips from time to time. It has been my happy privilege to be here in Poona for the past three years and during that time I have made many extensive trips to the borderlands of our Division, but it is only recently that I determined to drop everything and become acquainted with that which is nearer at hand. So, on September 30, Brethren A. R. Appel, C. N. John, M. D. Moses and I started on a trip that took us first to the churches around Nevasa and Aurangabad. These names have been known to the readers of the "TIDINGS" for many years as places where we have some established work.

It was a joy to also visit our brethren in Balapur and Ahmednagar. I was happy to meet our people in their humble little places of worship and to study their needs and plans for future development with the leaders of the Western India Union. Balapur has a very lovely meeting place and workers' quarters in a duplex, where the Voice of Prophecy secretary for this section and the

circle leader of Balapur are living. We found the places around there ready for an evangelistic drive.

In Ahmednagar we are in dire need of a suitable place of worship and of a school for our believers and their children. The little place they now have is really only a shed that was used some years ago for an evangelistic effort. It has been walled in, but it is inadequate for their needs. We have a fine group of people here and in spite of their need of a place of worship, they are of good courage. Brother S. L. Khandagle is doing a good work in old Nevasa where Pastor W. H. McHenry was stationed for many years. The future is bright for our work in this place.

Since the water in the river at the Toka crossing was too low for a ferry and too high for fording, we had to go in a circuitous route to arrive at the Lasalgaon school. I could write much about the progress of this school but will briefly state that I have never seen a compound looking better nor with more promising crops—especially the banana crop—than we found on this trip. The school is full of fine young people and a good spirit is manifested among the staff. We were happy to see the good seating arrangements in their new chapel, which they have needed for so long, and plans are now afoot for the construction of a new boys' hostel. This is their out-

standing need, and next to that is the need for adequate teachers' quarters, together with a complete re-aligning of their industrial buildings.

We made our way on to Nagpur for the Sabbath and spent a very pleasant week-end there in services with our people and visiting in their homes. Pastor M. D. Moses has constructed a representative workers' quarters just behind the church, which makes a fine setup. Brother B. J. Hivale is living in the rooms to the rear of the church that should be used as classrooms for their church school, but we are hoping that soon arrangements can be made to use these rooms for their intended purpose. Brethren E. R. Streeter and M. E. Kemmerer joined us there on Sunday morning to study some of the needs.

We started the new week visiting among the churches around Gangapur, where Brother Shinde is our district leader. We have a nice church and workers' quarters in an ideal location there, and within a few miles there are suitable church buildings in Bhandala, in Wadi, and in Mahungi. In each of these places we have well organized churches and groups of people meeting from Sabbath to Sabbath, but as in so many other places, we could wish that they would add to their numbers so that there would be a strong growth in every established church. After visiting the churches around Gangapur we went to Aurangabad and visited and worshipped with our people. Brother S. B. Gaikwad is doing good, aggressive work here, but in this long-established place also we are greatly in need of a place of worship and workers' quarters.

Our next stop was at Jalna, where Pastor M. D. Moses held a very successful effort recently. It is always a joy to meet with people who have recently come into the faith and to note their zeal and love for this truth. A nice piece of property has been purchased for a church in a suitable location in Jalna. Brother V. D. Ohol is doing good work in this place, and I trust we will soon see a house erected to the glory of God.

Everywhere we went we found our workers and believers of good courage. May the Lord continue to bless the work throughout this section of His vineyard.

NORTHWESTERN INDIA UNION

President: T. R. Torkelson

Secretary-Treasurer: L. E. Allen

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ROORKEE CONSTITUENCY MEETINGS

A. E. RAWSON

Radio Secretary and Bible School Director, Southern Asia Division

SEPTEMBER 20 to 24, 1957, was the date set for the joint Constituency meetings of the North India and Upper Ganges Sections at Roorkee, Northwestern India.

Enthusiastic preparations were made weeks in advance by Brethren W. H. Mattison and I. M. Chand, the two Local Section presidents, and their corps of workers, for the 250 workers and church members who were invited to attend. Plans were laid to hold the meetings on the beautiful, spacious grounds of the Roorkee School compound.

On Tuesday morning, September 20, amid pleasant surroundings and congenial company, the meetings commenced. A hushed silence fell on the assembled group as prayer was offered invoking God's presence and guidance during the meetings. This



TWO GARDENS

CHARLES E. GREY

The first was the Garden of Eden,
Where the battle with evil was lost;
The second, Gethsemane's Garden—
Victory won at infinite cost.

The first was Adam defeated,
For he trusted not in his God;
The second, the Adam from heaven,
Who won through anguish and blood.

The gate to the first Garden was bolted,
No more could man enter there;
But these portals again shall be opened,
Through victory in the Garden of Prayer.

was followed by an inspiring opening address given by Pastor T. R. Torkelson, president of the Northwestern India Union.

From the very start a wonderful spirit prevailed—a spirit of unity and oneness and fellowship cementing bonds of friendship and brotherly love which will go far in strengthening the work in that section of the field.

During part of the meetings, Brethren D. S. Johnson, J. W. Nixon and O. W. Lange from the Division were present and lent their full support and co-operation. From Vincent Hill School we were happy to have Brother and Sister C. A. Boykin and Sister M. O. Manley with us. These seasoned workers made a very real contribution to the success of the meetings. The writer had the privilege of being present for the entire period the meetings were in session.

Pastor Weldon Mattison's presidential report for the North India Local Section, which was given the first day of the meetings, glowingly presented the progress made in that field. He stated that nine city efforts were held during the past two years with good results. The tithe report was also very interesting and showed a promising increase over the previous two years, the workers' tithe alone showing an overall increase of Rs. 5,000.

Pastor I. M. Chand's report on the Upper Ganges Section was equally optimistic. He mentioned that there are now fourteen organized churches and a total of 600 members. Truly much has been accomplished in both these local sections.

The various departmental secretaries also rendered very encouraging reports which inspired all present to put still greater effort into their labours. Advancement seemed to be made in every line—the Uplift receipts, Sabbath School attendance, baptisms, Home Missionary endeavors, and the Voice of Prophecy follow-up programme showed a marked increase indicating that the

(Continued on p. 10.)

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

CECIL B. GUILD

THE Tenasserim Bible Institute, following a similar meeting in the Delta, was to fill a special need. For many years we have not had meetings for the express purpose of refreshing the minds and souls of our older workers and believers with regard to the great fundamental truths of this message. It was felt that from time to time we need to go deeper in our study than is usual when presenting these subjects in an evangelistic series. As believers we need to draw upon the wealth of material found in the Spirit of prophecy for building up our own background of these subjects.

During the sixteen days that we were together we had thirty-four meetings on definitely doctrinal subjects, besides question periods, promotion and devotional periods—a total of eighty-two meetings in all.

The meetings were held in the beautiful and representative new Moulmein church. This structure, supervised by Pastor A. E. Anderson, is located on the main city open square known as Victoria Park. Surrounding this park are such important buildings as the main Post Office, the Telegraph Office, the United States Information Service, and a Mohammedan Mosque. Near the northwest corner of this square is the house occupied by Pastor F. A. Wyman about twenty-five years ago. From just outside the church enclosure one can look down the street about one and a half furlongs to the wide lower portion of the Salween river with its ever-changing picture of ships, schooners, launches, and smaller craft. The sunset over Balugyun Island is most intriguing. The church itself is beautiful with its doors and furnishings of teak in a light finish. The windows are louver type. The floors are of the popular Burma pingado wood and the ceiling is of Burma-made pressed wood panels.

The meetings were attended by about thirty mission officers, pastors,

evangelists, teachers and members. Looking at these we were reminded of their present as well as their past difficulties. Nearly all had experienced either dacoity on one or more occasions, kidnapping, negotiating with kidnappers, imprisonment, or severe stress in their work.

The first meeting in the mornings was a devotional session; our national workers led out in these. Pastor Myat Po set the keynote of these meetings by speaking of our reliance on the Holy Spirit, and the futility of relying upon ourselves. His suggestion of having daily prayer bands was carried out by the various groups.

Pastor F. C. Wyman emphasized the importance of the Temperance and Voice of Prophecy work; Pastor E. C. Beck gave two studies on Christ-centred doctrine, and three on the Spirit of prophecy; and Mrs. Guild held the equivalent of a Sabbath School Institute during seven sessions. Brother Pein Yee, who has been very successful in Missionary Volunteer activities, gave a fine outline of Pathfinder work during one of the hours.

PRISON WALLS COULDN'T KEEP IT INSIDE

UPON receiving the Voice of Prophecy replies from the Myaungmya prison group about three weeks ago, Brother Ohn Myit, the local V. O. P. representative, noticed the names of two or three Burmese ladies on the answer papers. When he returned the corrected papers the following week, he inquired about these ladies, for only men are kept in that prison enclosure.

The men informed Brother Ohn Myit that these ladies lived near the prison. They had enrolled them through the big iron gate in front and now they were delivering the lessons, and receiving the answers in the same fashion.

—C. B. G.

Other doctrinal studies included ten sessions on the Book of Revelation.

The interest was high during the question periods supervised by Pastors Myat Po, Kalee Paw, or Brother Pein Gyi. Questioners were not satisfied until a suitable conclusion had been reached. Notebook work of all meetings was encouraged, and some very neat and thorough work was discovered at the close when inspection was made.

Pastor Kalee Paw, president of the field, spoke the first evening. The evening meetings thereafter were in the form of spearhead meetings for the public, and the church was well filled each evening when our main topics were discussed. Pastors Wyman, Myat Po, Beck, and the writer took turns speaking at these meetings. The evening meetings are to be continued twice a week following the institute by Pastor Myat Po and Saya Tun Mg II.

V. O. P. students had been notified of the Rally to be held October 12, and the church was full. Pastor Wyman had a well organized programme arranged. A number of these students continued to attend the meetings on the following evenings. Several of them stood and expressed their appreciation of the Voice of Prophecy course.

Though of a more formal nature, the highlight of the meetings was on Sabbath afternoon, October 19, when the Moulmein church dedication took place. Leading citizens had been invited and the church was well filled. Pastor Myat Po gave a history of the work in Moulmein. Pastor Beck delivered the dedication sermon, and as he spoke, he could look out at the plot of ground where his tent had been pitched three years ago. Pastor Kalee Paw led the audience in the act of dedication, and the writer offered the dedication prayer. Two groups of singers from other Moulmein churches joined us for this occasion. We fully believe that the Moulmein church is set to be a real light in the city, not only as a gathering place for our own people from the city and districts, but also as a very well-located evangelistic centre.

* * *

We are no safer or stronger than our thinking, for our thinking actuates our conduct. Shallow thinking makes for shallow living.—E. N. LeJeune.

* * *

THE BEST SATURDAY NIGHT IN TOWN

E. C. BECK, *Pastor, Rangoon Church.*

"MUMMIE, what are we going to do tonight?" asked eight-year-old Jeanne of her mother as we were getting ready to go to church on Sabbath night, September 28. Before Mother could answer little Nancy, five, replied, "Why Jeanne, don't you know tonight is 'The Best Saturday Night in Town'?"

And so it was! Many all over Rangoon were repeating those words and making their way to the Seventh-day Adventist church, 68 U Wisara Road. By 6:30 p.m. the church was packed to overflowing. Extra chairs had been set up but still there was not enough room.

What is "The Best Saturday Night in Town"? Would you like to know? Well, it isn't original with us in Rangoon, for we got the idea from our brethren Down Under (Australia).

The idea readily appealed to Herschel Hendley, our Youth leader, as an excellent way for our youth to not only share their faith, but to engage in wholesome recreation on "temptation night"—Saturday night. A. Roberts who had spent several years in Australia under the Colombo Plan, and had attended B. S. N. T. meetings there, gave some valuable assistance for the programme.

Committees were organized for the various features of the programme. Music, advertising, ushering, Bible quizz, Christian Newsette and film committees began to work. Plans were started about two months in advance and the programme went off very nicely. Herschel Hendley was the compère and led in a fifteen-minute "Pleasing Melodies Singspiration," during which Rita Shim, one of our young ladies gave a testimony on "What Jesus Means to Me." Then came ten minutes of news of Christian Youth around the world given by Keith R. Mundt and

Margaret Joseph. A special song was followed by a Bible Quizz conducted by Betty Than. For this first "Best Saturday Night in Town" we had the Methodist English Choir in a fifteen-minute religious concert, followed by a lively sermonette on "Modern Youth in Quest of Christ" by Pastor D. K. Down, who was visiting Burma that week.

The final part of the programme consisted of two movie films "David and Goliath" and "My Name Is Han."

Many favourable comments about this youth venture have been heard both from within and out of the church. Here is a portion of a letter received from an employee of the U. S. Embassy a few days ago. This letter expresses the feelings of many in Rangoon.

"Please allow me to express my sincere appreciation for the wonderful programme and thank the organisers and all those who helped in any way towards making the 'night' such a big success. I honestly can say I thoroughly enjoyed myself, although the movies did prove a little 'troublesome' and I cannot refrain from conveying my thanks to all concerned. I am eagerly looking forward to October 26, for the next 'Best Night' and sincerely pray I shall be able to attend."

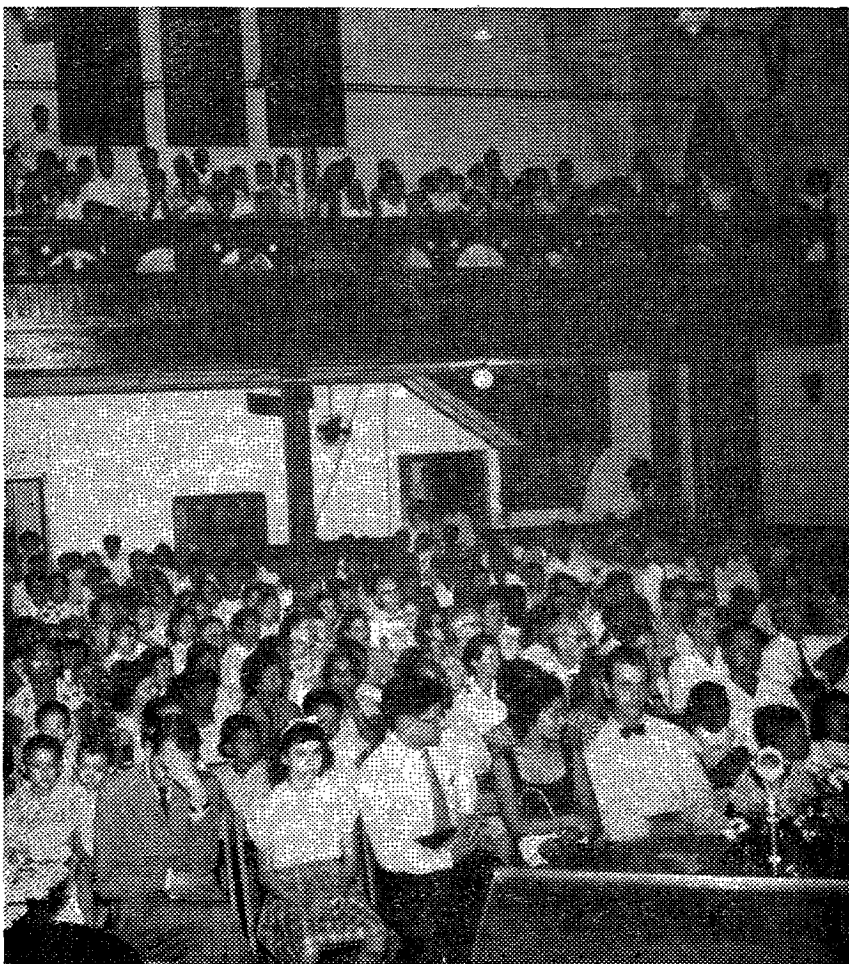
By the way, the offering amounted to K100/-. The youth of Rangoon were much encouraged, and enthusiasm is running high for a "Best Saturday Night in Town" on the last Saturday night of every month. Please pray for our youth as they continue to share their faith the B. S. N. T. way.

RANGOON'S CITY-WIDE CAMPAIGN

KEITH R. MUNDT

BEFORE the SOUTHERN ASIA TIDINGS family read these lines the Rangoon Seventh-day Adventist church will have launched a city-wide, multi-lingual evangelistic campaign beginning November 3, at 6:30 p.m., in the Municipal City Hall.

Although efforts have been conducted in the church and at Insein (a suburb of Rangoon) in recent years, no large city-wide campaign has been



Some of the audience who listened to the B. S. N. T.

held since Pastor P. A. Parker's meetings in 1953 and 1954. But now a HEALTH AND HOPE message will be presented to the thousands in Rangoon as a result of the united endeavours of our church members and officers.

Realizing the need for a revival and the importance of individual preparation for this work, Pastor D. K. Down, Northeast India Union evangelist, and Elder Paul C. Heubach, head of the Walla Walla College Bible Department, were invited to lead out in an evangelistic institute. Their pointed messages have caused not a few changes in the lives of workers and lay members alike.

Now Pastor E. C. Beck, lecturer, and U Ba Tin, associate lecturer and translator, will lead out in the twice-weekly (Sunday and Wednesday) meetings. Besides the main meetings in the city hall, nine regional efforts will be conducted throughout the city by a team of workers. These regional efforts will be presented in English, Burmese, Karen, and Chinese and will serve as feeders to the main lecture, and at the same time will review subjects presented by Pastor Beck.

We are using the following bilingual (English-Burmese) ad media: billboards, window cards, cinema slides, newspaper ads, and handbills. One thousand invitations are being sent out to former hospital patients and five hundred to V. O. P. students.

Church members will help to give out 3,500 handbills this coming Sabbath and during the week. A systematic distribution of literature will be carried out at the same time.

Twenty-three prayer groups have been organized in the city. They will meet every Monday evening to pray particularly for individual needs, for relatives, back-sliders, and members in the community, and for the meetings in general.

Your prayers, with ours, dear reader, will help forge a strong link with heavenly agencies in the garnering in of the honest in heart in this sprawling capital city of the "land o' pagodas."



The literature evangelists who attended the Institute in Rangoon.

WINGS OVER BURMA

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

THE Rangoon church was the centre of attraction for the literature-evangelists of Burma from October 11-17. From early morning till evening with short periods for relaxation and lunch, they met together for fellowship, instruction, and inspiration.

Flannelgraph lectures, on the importance of personality in selling, proved of much interest and inspiration. As only one or two understood English, the lectures had to be translated into the Karen language.

There were thirteen literature-evangelists in attendance but because of unrest in the country four were unable to be present. There are certain places and times when our colporteurs are unable to canvass, because it is not safe to be around. Insurgents are still quite active in some parts of the country.

Brother U Hla Pe, the Publishing Department secretary for the Union, has recruited quite a band of men for the Literature work. However, the men are somewhat handicapped because of insufficient literature in the Karen language. They have just sold out a twenty-year-old edition of *Our Day in the Light of Prophecy*. The Union is working on these problems, and plans are under way for the print-

ing of some good books, but it takes time with the restricted facilities of our Kinsauing press.

On Sabbath afternoon the colporteurs related their experiences in the field during the year. Some of the men are working away up north in the Chin Hills and are carrying the printed page into the rugged hills of Northern Burma.

Thus, through the literature-evangelist and the printed page, the angel of Revelation 18:1 is winging his way over the green paddy fields and hills of the Land of the Pagodas.

THINK ON THESE

The soul of the Christian religion is reverence.—*Goethe*.

* * *

What's gone and past help, should be past grief.—*Shakespeare*.

* * *

They also serve who only stand and wait.—*Milton*.

* * *

Deliberate with caution, but act with decision and promptness.—*Colton*.

* * *

The surest way not to fail is to determine to succeed.—*Sheridan*.

* * *



RIGHTEOUSNESS by faith in all its meaning, is comprehended in the following definition:

"The righteousness by which we are *justified* is *imputed*. The righteousness by which we are *sanctified* is *imparted*. The first is our *title to heaven*; the second is our *fitness for heaven*."—*Review and Herald*, June 4, 1895.

Imputed righteousness, by which man is justified from guilt, is the foundation upon which imparted righteousness is bestowed, which sanctifies the life conduct, and provides "our fitness for heaven." As to the operation of these living principles, we quote as follows:

"Christ has become our sacrifice and surety. He has become sin for us that we might become the righteousness of God in Him. Through faith in His name, He imputes unto us His righteousness, and *it becomes a living principle in our life*."—*Review and Herald*, July 12, 1892. (Italics supplied.)

When the sinner enters through the door of faith into the new life in Christ Jesus, he finds that not only has he been pardoned for transgression of the law, but *restoration full and complete is provided*. Furthermore, provision is made in Christ for the maintenance of that which has been restored.

The whole story of redemption and restoration is clearly set forth in the following beautiful statement by the pen of inspiration:

"Through Christ, restoration as well as reconciliation is provided for man."—*Review and Herald*, July 1, 1890.

Restoration full and complete is provided for sinners. The atoning sacrifice of Christ on the cross not only made our *reconciliation* with God possible, but it also made possible, for every sinner who may choose to accept the offer, *restoration* to Adam's glorious standing before he sinned.

By appropriating the righteousness of Christ by faith we are made overcomers with Christ, and thus become partakers of the divine nature.

While we cannot be saved without obedience, that obedience cannot be of ourselves. It must be Christ's obedience working in and through us

CHRIST OUR RIGHTEOUSNESS

A. G. DANIELLS

RESTORATION FULL AND COMPLETE PROVIDED

(CHAPTER 10)

Abridged by Dr. N. A. Buxton

causing us to will and to do of His good pleasure.

These conclusions are drawn from the same message of the *Review and Herald*, July 1, 1890, which unfolds to the human mind the sublimest facts of the Gospel of our Lord and Saviour Jesus Christ. To quote from it further:

"We must centre our hopes of heaven upon Christ alone, because He is our substitute and surety.

"We have transgressed the law of God, and by the deeds of the law shall no flesh be justified. [cf. Gal. 2:16; Rom. 3:20.] The best efforts that man in his own strength can make, are valueless to meet the holy and just law that he has transgressed; but through faith in Christ he may claim the righteousness of the Son of God as all-sufficient."

"Genuine faith appropriates the righteousness of Christ, and the sinner is made an overcomer with Christ for he is made a partaker

of the divine nature, and thus divinity and humanity are combined. "He who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility.

"Man cannot be saved without obedience, but his work should not be of himself; Christ should work in him to will and to do of His good pleasure."—*Review and Herald*, July 1, 1890.

Although the righteousness of Christ is freely offered and provides restoration full and complete for the sinner; yet we are told that some "*do not appropriate* the righteousness of Christ; it is a robe unworn by them, a fullness unknown, a fountain untouched." How can there be such failure to accept and appropriate this greatest of all gifts, when—

"Only those who are clothed in the garments of His Righteousness will be able to endure the glory of His presence when He shall appear with "power and great glory."—*Review and Herald*, July 9, 1908.

"On Christ's coronation day, He will not acknowledge as His any who wear spot or wrinkle or any such thing. [cf. Eph. 5:27.] But to His faithful ones He will give crowns of immortal glory. Those who would not that He should reign over them will see Him surrounded by the army of the redeemed, each of whom bears the sign, 'THE LORD OUR RIGHTEOUSNESS.'"—*Review and Herald*, November 24, 1904.

"No repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; *it is a principle of life that transforms* the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the

MORNING WATCH COMMENTARY

1958

The title of the commentary on the *Morning Watch* texts for 1958, is **THIS IS LIFE** by Paul C. Heubach, Dean of Theology at Walla Walla College. Copies to meet the requirements of our people in Southern Asia are on order for shipment to us by cargo. Let us have your orders as early as possible.

ORIENTAL WATCHMAN
PUBLISHING HOUSE

principles of heaven."—*The Desire of Ages*, p. 555.

"Christ imputes to us His sinless character, and presents us to the Father in His own purity. There are many who think that it is impossible to escape from the power of sin, but the promise is that we may be filled with all the fullness of God. [cf. Eph. 3:19.] We aim too low. The mark is much higher."—*Review and Herald*, July 12, 1892. (Italics supplied.)

"Jesus is our great High Priest in heaven. And what is He doing? He is making intercession and atonement for His people who believe in Him. Through His imputed righteousness, they are accepted of God as those who are manifesting to the world that they acknowledge allegiance to God, keeping all His commandments."—*Review and Herald*, August 22, 1893. (Italics supplied.)

"In the religion of Christ, there is a regenerating influence that transforms the entire being, lifting man above every debasing, grovelling vice, and raising the thoughts and desires toward God and heaven. Linked to the Infinite One, man is made par-

taker of the divine nature. Upon him the shafts of evil have no effect for he is clothed with the panoply of Christ's righteousness."—*Counsels to Teachers*, pp. 51, 52.

"When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ, becomes His own fortress, which He holds in the revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies, is impregnable to the assaults of Satan."—*Desire of Ages*, pp. 323, 324. (Italics supplied.)

"When Christ is in the heart, it will be so softened and subdued by love for God and man that fretting, faultfinding, and contention will not exist there. The religion of Christ in the heart will gain for its possessor a complete victory over those passions that are seeking for the mastery."—*Testimonies*, Vol. 4, p. 610. (Italics supplied.)

campaign hundreds of names are being sent in weekly to the Urdu and English schools. Brethren B. M. Mushtaq and Gurdass Masih are assisting in our work in Peshawar.

RAWALPINDI

Pastor Rawson's meeting in Rawalpindi on the following night had been well publicized by distributing hand bills, by invitations sent to 300 Voice of Prophecy students and by advertising in newspapers. Over 600 attended the lecture on the front lawn of the church. Most of the audience had gathered half an hour before the time announced. The temperance film, "One in Twenty Thousand" was shown. This helped to break down much prejudice in the minds of many Muslims who were present. After the lecture entitled "The Greatest Event of the Twentieth Century!" Pastors A. E. Rawson and Ghulam Masih, A. S. Khan, our colporteur, and the writer were kept busy for an hour answering questions. Letters were received from interested ones who had seen the advertising in the *Pakistan Times*, published 200 miles away in Lahore. One such young man from Wah, who had begun the Voice of Prophecy course in London, wrote in asking to be re-enrolled in the Voice of Prophecy course here.

Five or six are in the baptismal class in Rawalpindi studying with Pastor Ghulam Masih. Dr. Mary Goutiere has begun a small self-supporting health centre with the help of the local members in Rawalpindi. She will give health-film lectures in the evenings to women patients.

NOWSHERA AND KOHAT

Mrs. Kerr is operating the Peshawar clinic and Miss P. Singh has developed a self-supporting clinic in Nowshera, 30 miles away. Health classes for women are being conducted in the evenings at the clinic. In Kohat, Brother R. M. Khan reports that as a result of his humble efforts two or three are ready for baptism. He is looking forward to the time when a clinic can be opened in Kohat.

Pray for souls in the Frontier. The Khyber Pass is only thirty miles away from our door. The day is not far off when the Gospel of Christ will reach out beyond these historic hills into unentered Afghanistan.

PAKISTAN UNION

President: C. H. Hamel

Secretary-Treasurer: R. G. Burgess

Office Address: 32 Mozang Road, Lahore

PROGRESS ON THE FRONTIER

W. H. MCGHEE

WE ARE happy to report to our brethren in the field that the Lord is blessing evangelism in the Frontier. Within the past six months three have been baptized and several have joined the baptismal classes and are awaiting the sacred rite. Two health centres have been opened. The enrolment of the Peshawar church school has been doubled and we have arranged for additional teaching help. There has been an increasing interest in our Bible classes, for both Muslims and Christians, since the opening of our public effort on September 15, in Peshawar.

PESHAWAR

Our church in Peshawar was well filled on Sunday night, Septem-

ber 29, when Pastor A. E. Rawson, Director of the Voice of Prophecy, spoke on the subject "Peace or Pieces!" As a result of this meeting evangelism was given a great impetus in this community. About fifty guests were served refreshments on the pastor's lawn at 5:00 p.m. on Sunday preceding Pastor Rawson's lecture.

Pastor L. J. Larson, editor of the *Oriental Watchman and Herald of Health*, and Pastor C. H. Hamel, president of the Pakistan Union, were present on Saturday night, October 5, when the writer began his public health lectures for Muslims on the church lawn in Peshawar with the aid of motion pictures. Over 300 attended the lecture on alcohol and tobacco. Many joined the National Temperance Society and signed up for the Voice of Prophecy. As a result of our V. O. P. enrolment

CAN YOU TAKE RESPONSIBILITY?

O. A. SKAU

ON a recent trip to Southern Missionary College, Tennessee, I visited a new bakery which was being built near our college by a business man. At the time of my visit the building was finished and the machinery was being installed. I was deeply impressed by what Mr. and Mrs. McGhee told me about this bakery—"The King's Bakery." They said that the big machine the mechanics were working on would bake 266 eight-anna cakes per minute. That means that in a 24-hour day, they would bake 383,640 cakes.

At the far end of the big hall were two machines. They looked small compared with the large oven that could bake so many cakes. But these machines were wonders to me. The newly-baked cakes came on a large conveyer belt to these two machines, standing side by side. They were fed into the machines automatically and the small iced cakes were wrapped at the rate of 133 cakes per minute. Not only did these two machines together wrap 266 cakes per minute, but they also printed the cellophane wrapper for each cake. All this was done in one operation.

Besides baking so many small cakes Mr. McGhee also bakes large cakes at the rate of 7,000 in each eight hour shift. Just picture to yourselves the amount of dough needed for these cakes. The mixing of the dough is also done by machinery.

Sixteen trucks are used for deliveries. Ten of these are large trucks with trailers. They deliver cakes in sixteen different states here in America.

Mr. McGhee, himself a young man, is an Adventist and interested in our young people. He has built this fine bakery next to our College so as to afford an opportunity for our students to get work while going to school. Our colleges are not always able to provide work for all the students who need it. As we discussed his work and his plans, we asked Mr. McGhee if he found it difficult to depend on student labour. He said, yes, but he

wanted to help our young people. He concluded by saying that his chief and his greatest need was for young men *who could take responsibility*.

This man's problem is a general one to be found in every profession, even in our own denominational work. I spoke to a contractor who was laying down a concrete road in Ardmore, Oklahoma. He said the same thing. He found it hard to find men who could carry responsibility and work without having to be told every step

or more to be made. I watched the different workmen and could easily see that it was true—his great need was men that could take and carry responsibility.

Young people in our schools often declare that they didn't have a chance. Whose fault was it? They usually attributed their "poor luck" to not having "pull" or some one to "go good" for them. If they would only see the real cause, they would find that the fact that they had not been hired was because, while in training, they had failed to take responsibility and carry it. Young fellow, stop, look, and listen, while you have a chance—the College is your training field, the place where you can learn to carry responsibility. Do not fail to grasp your opportunity.

ARE YOU A DEMAS?

K. H. WOOD

"**D**EMAS hath forsaken me, having loved this present world." 2 Tim. 4:10. Apostasy is not unique with the twentieth century; it has been with the church ever since the days of the apostles.

Paul was in Rome, a prisoner for the sake of Christ. With him were a number of friends, among whom were Mark, Aristarchus, Demas, and Luke. When Paul wrote to the church at Colosse he included greetings from the latter two brethren. "Luke, the beloved physician, and Demas, greet you." Col. 4:14. And in his letter to Philemon he mentioned, "Marcus, Aristarchus, Demas, Lucas, my fellowlabourers." Philemon 24.

Think of it, Demas was one of Paul's fellow labourers! Surely he would never give up the faith!

But he did. "For worldly gain, Demas bartered every high and noble consideration. How shortsighted the exchange! Possessing only worldly wealth or honour, Demas was poor indeed, however much he might proudly call his own."—*The Acts of the Apostles*, p. 455. "Demas, dismayed by the thickening clouds of difficulty and danger, forsook the persecuted apostle.—*Ibid.*, p. 490. Gradually, for various reasons, others left the aged apostle. Finally he wrote,

"Only Luke is with me." 2 Tim. 4:11.

Poor Paul. He was old. He was feeble. Confined in the damp, dark vaults of a Roman prison, he desperately needed the companionship and ministrations of his brethren. But all had left him save Luke. Worst of all, Demas had given up the truth. He had given it up for worldly wealth and honour. He had cast away his hope of a reward in heaven. He wanted his reward now, upon earth.

Not so with Paul. In the last epistle he ever wrote he seemed almost to be gazing directly through the gates of the New Jerusalem. With confidence he declared: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:7, 8.

There are Demases today. And there are Pauls. The Demases love this present world. The Pauls have their hearts set on the better land. Each of us must be one or the other. We cannot be both.—*Review and Herald*.

CEYLON UNION*President: L. F. Hardin**Secretary-Treasurer: M. M. McHenry**Office Address: 15/2 Alfred House Gardens, Colpetty, Colombo***VISITING OUR WORKERS IN JAFFNA****L. F. HARDIN***President, Ceylon Union*

IT WAS a pleasant week-end that I spent in Jaffna visiting our workers, Pastor B. Pinghe and Brother C. C. Kurunathan. The Tamil evangelistic meetings held on Friday and Sunday nights there were very well conducted by Brother Kurunathan. Many interested ones in and around Jaffna are receiving the message through Bible studies and cottage meetings and some are at present in the valley of decision. On Sabbath two precious souls were buried in baptism. Pastor Pinghe expects several more to be ready for baptism in November and still more in December.

Sabbath afternoon and Sunday I had the privilege of visiting a number of their interested people. Some of them are Voice of Prophecy students. It is a joy to see the keen interest that so many have in studying the Bible. Their Bibles were open and ready for study as Pastor Pinghe and I went into their homes, even though for some it was not the regular time that he usually visited them.

On Saturday night, October 5, Pastor Pinghe, who is the Temperance secretary for the Ceylon Union, had arranged for a Temperance programme. Tickets for the programme were given free upon request. Then the names were written on the tickets. So all present gave their names by surrendering the ticket at the door of the hall. Dr. Joseph, a visiting surgeon in Jaffna, gave a very fine talk on tobacco and its relation to lung cancer. After his address we showed the film "One in Twenty Thousand."

Over five hundred business, medical, and educational people were present in the Jaffna Town Hall for this meeting. Among those present to see the film, "One in Twenty Thousand," were sixteen doctors. At

the beginning of the programme recorded organ and chimes music was played. Dr. Joseph told me he was glad to hear such good music, for it made a fine prelude to the meeting. Many influential contacts were made by presenting this Temperance programme.

After the meeting was over, the principal of one of the colleges in Jaffna asked that this film be shown in his college. He is a non-smoker and said, "Every young person in all the colleges should see this film."

Let us remember the work in this northern part of Ceylon. May many more souls be reached by the message and prepared for the coming of our Lord.

SOUTH INDIA UNION*President: E. L. Sorensen**Secretary: I. K. Moses**Treasurer: S. John**Office Address: 9 Cunningham Road, Bangalore***SOUTH KERALA SECTION****P. M. THOMAS**

SOUTH KERALA is divided into six divisions, or circles. In these circles there are eighty-nine companies, with a membership of over 1,900 listed as follows:

Circles	Companies	Workers
Kottayam	18	5
Pathanamthitta	10	3
Kottarakara	10	3
Trivandrum	14	6
Nedumangad	16	5
Neyattinkara	21	9
	<hr/> 89	<hr/> 31

South Kerala is a "field ready for harvest." Wherever we have begun new work, the result has been very satisfactory. In 1956 we began work

in seven new places and as a result sixty-seven members were added to the church. Efforts are being conducted in three places at the present time and the reports we receive show that the response is very good. We would like to launch out in many new places and we trust that soon workers and laymen will be found who will be willing to stretch out for God into new territory.

Our tithe income is improving. During the first quarter of this year our lay-tithe was only Rs. 1,015/- (six annas per capita). During the third quarter our lay-tithe was Rs. 3,789/- (nine annas per capita). This nine annas may not seem a big amount compared with the amounts given by other fields but to those who know the low income condition of Kerala, this increase is very gratifying. Brother K. G. Alexander, a faithful lay-member who works in Arabia, sends his tithe regularly each month.

We believe our members are behind the work in the Kerala field. Please remember us in your prayers.

ROORKEE CONSTITUENCY MEETINGS*(Continued from p. 3.)*

workers were behind the work and gave it their unqualified support.

On Sabbath, September 21, seven precious souls were baptized into the church. Six of these were Voice of Prophecy students, while it is interesting to note that a Voice of Prophecy student played an important part in leading the remaining candidate into the truth. We give thanks to God for His marvellous leading in these latter days.

All in attendance at the Roorkee Constituency meetings benefited by the stirring messages given. At the two main consecration services, everyone—even non-Adventist visitors, Sikhs and Hindus—came forward as the altar call was made and bowed in reverence while the dedicatory prayer was offered.

These meetings will long be remembered, by all who attended, for their spirit of unity and dedication, and we feel that still greater things will be accomplished in the months to come through the renewed consecration and zeal of workers from every part of the Northwestern India Union.

BOLDNESS NEEDED TODAY

K. H. WOOD

IT WOULD be a good thing if every leader and member of the church today possessed the holy boldness that characterized the disciples following Pentecost. In fact, the church today *must* have this boldness if it is to fulfil its task. To be timid, to be silent, to compromise, is treason to the government of heaven.

Over and over as one reads the book of Acts he is impressed with the courageous witness of the apostles. When Peter and John were brought before Annas, Caiaphas, and the other Temple dignitaries, they spoke out boldly for their faith. Note Peter's fearless testimony in Acts 4:10, 11: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, *whom ye crucified*, whom God raised from the dead, even by Him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner."

It seems hard to believe that this was the apostle who less than two months before had been cringing in the courtyard, afraid to admit he was Christ's disciple, even denying with cursing that he knew Christ. Now Peter stands and accuses the leaders of having crucified Christ. He doesn't say the Romans did it, thus endeavouring to prevent embarrassment on the part of Annas and Caiaphas. He says *they* did it.

Would he have been wise to be more tactful? No. This was the only possible way of helping them to see their true guilt, to see themselves as murderers. Consciousness of sin must precede repentance.

HOLY SPIRIT GIVES BOLDNESS

After Peter and John had been released, they met with the other believers and prayed: "Lord, behold their threatenings: and grant unto thy servants, that with all *boldness* they may speak thy word." Verse 29. They knew that further attempts would be

made to silence them. They knew, too, that the natural disposition of the heart is to choose the path of least resistance. ("Why not tone down our witness? Why offend these leaders by exposing their wicked course? Why not soft-pedal certain of our teachings?")

God answered their prayer, for "the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and *they spake the word of God with boldness.*" Verse 31.

When the Holy Spirit filled them, they were bold for right and truth. And the Spirit will do the same for us today. It is when we are without the Spirit that we cower and endeavour to conceal our faith.

Why did the disciples pray for boldness? Because they knew "that they would meet the same determined opposition that Christ had en-

KNOW YOUR SABBATH SCHOOL

Part 8

The Children's and Youth's Divisions

THE most precious treasure of the Church is its youth and children. The need for making the Sabbath school and its blessings attractive for the children and youth of the church can not be over-emphasized. Every effort should be made to adequately provide for the children in the Sabbath school. To accomplish this the youth's and the children's divisions have been planned.

The Youth's Division

The youth's division is for the young people from 15 to 18 years of age, or from the eighth standard through the eleventh standard inclusive. These youth should, if possible, have a room to themselves; otherwise, a definite place in the church should be designed for them.

The Youth's Division Leaders

The leader of the youth's division should be young in spirit—someone whom the youth can love and trust, someone who also commands the respect of older members of the church. He should be a true Christian, witnessing by a devoted life that he is serving the Master. He should be able to enter personally into the problems of youth, showing patience and wisdom in his leadership. He should also have the ability and experience to manage his division with skill, thus avoiding all unnecessary friction as he deals with varied minds.

The Youth's Division Secretary

It is recommended that a young person from the youth's division be chosen as secretary for that division. The one called to serve as secretary should be fitted by character and training to carry responsibility and to make his part of the programme interesting and helpful. The report should be read in the division and a copy passed on to the general secretary.

countered when upon the earth.”—*The Acts of the Apostles*, p. 68. Christ could have avoided this opposition merely by compromising. So could the disciples. So can we. But truth was more important to them than life itself. It must also be to us.

In what ways would boldness help the church today?

First, it would greatly hasten completion of the gospel commission. For every member would let his light shine. He would speak up whenever there was opportunity to tell others of his faith. Reinforced by a consistent Christian life, such witnessing would soon reach every “kindred, and tongue, and people.”

Second, boldness would help purify the church, preparing the way for God’s power to be manifested. For sin would be rebuked. God’s servant writes: “When will be heard once more in the church the voice of faithful rebuke, ‘Thou art the man’? If these words were not so rare, we should see more of the power of God.”—*Gospel Workers*, p. 150.

Too many church members do not want to be told about their sins. They do not want to have specific sins pointed out. If they had lived in the days of John the Baptist, they would have condemned him for telling Herod it was unlawful for him to live with his brother’s wife. “So men have argued, till policy has taken the place of faithfulness. Sin is allowed to go unrebuked.”—*Ibid.* God’s ministers need boldness to call sin by its right name on whatever level it may be found.

They need boldness also to preach the message that the world needs just now. “The last message of warning to the world is to lead men to see the importance that God attaches to His law. So plainly is the truth to be presented that no transgressor, hearing it, shall be excusable in failing to discern the importance of obedience to God’s commands.”—*Ibid.*, p. 148. Although no one is saved by commandment-keeping, certainly God will punish those who repudiate His law and teach men that they do not need to obey it. Pointed messages are needed to show the immutability of the divine standard. Men must see that the Almighty will not overlook the rejection of His authority rep-

resented by the substitution of the first day of the week for His holy Sabbath.

For all of these things, and for many more, the church needs bold-

ness. Would it not be appropriate for us to pray today, as did the disciples, “Grant unto Thy servants, that with all boldness they may speak thy word”?—*Review and Herald*.

Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Lesson 8, November 23, 1957

THE THIRD PERSECUTION: THE MARTYRDOM OF STEPHEN

THE dispersions of Jews from Babylonian times onward led to the erection of synagogues as centres of Jewish culture in many lands. In time the dispersed Jews learned foreign languages and absorbed alien cultures. Many returned home periodically or permanently, hence they erected synagogues such as that of the Libertines (“freedmen,” R. S. V.) in the beginning of this week’s lesson (Acts 6:9-8:2). See *The S. D. A. Bible Commentary*, on verse 9 for a discussion of various Jewish synagogues.

Stephen “was very active for the cause of Christ, and boldly proclaimed his faith.”—*The Acts of the Apostles*, p. 97. Public discussion with the religious leaders resulted in their discomfiture. “They were not able to resist the wisdom and the spirit by which he spake.” Acts 6:10.

“Saul of Tarsus was present, and took a leading part against Stephen.”—*The Acts of the Apostles*, p. 98. “We can imagine Saul, then, the foremost in the Cilician Synagogue (Tarsus was in Cilicia), ‘disputing’ against the new doctrines of the Hellenistic deacon in all the energy of vigorous manhood and with all the vehement logic of the Rabbis.”—Conybeare and Howson, *Life and Epistles of St. Paul*, pp. 56, 57.

Neither Stephen nor Paul were timid protagonists. Stephen went boldly into enemy territory to preach the truth with a fearless militancy. The burden of the New Testament church was to proclaim good tidings to unbelievers, knowing that “God will take care of the results.”—*Patriarchs and Prophets*, p. 622. Why

do some people professing great light today hover around Christian churches instead of preaching to the world?

Acts chapter 6, verses 11 and 12 indicate that Sadducees, Pharisees, elders, and scribes, now formed a coalition of common hatred against Stephen, as they had against Jesus. They “secretly instigated men” (R. S. V.) to accuse Stephen of blasphemy—punishable by stoning under the Levitical law (Lev. 24:16)—against both Moses and God.

Although neither charge was strictly true, it is plain that in presenting the impact of the new faith upon the Mosaic system in which they trusted, he could not avoid statements that they could easily distort. It is clear that Stephen must have quoted Christ (verse 14) on the transitoriness of the Temple and all things Levitical (compare Matt. 9:17; 24:2; John 2:19) and on a new place for a new kind of worship (John 4:21), which statements would again be highly inflammable in the hands of implacable foes. They used the technique of “a lie that is partly truth.”

What we call Stephen’s defence, or apology (Acts 7:1-53), is really a setting forth of historical and Biblical proof that Christ was the focal point of all the prophecies and that Christianity was now God’s appointed way of worship. (See *The Acts of the Apostles*, pp. 99, 100.)

“THE SHECHINAH OF THE CHRISTIAN SOUL”

What mingled feelings must have gripped these Hebrews as they listened to Stephen and observed “his

face as it had been the face of an angel." Moses had a shining face when he talked with God (Ex. 34:29-35; compare 2 Cor. 3:7, 13). Whence came this man's glorious visage?

"Instead of being occupied with the faded glories of the second temple, they might have recognized in the spectacle before them the Shechinah of the Christian soul, which is the living sanctuary of God."—*Life and Epistles of St. Paul*, p. 58.

"What is the secret of an angelic face?" asked W. H. Griffith Thomas (*Outline Studies in Acts*, p. 138); and he gave three answers, which we adapt and enlarge here: 1. *Privileged Position* (a) Angels see God, and so did Stephen (compare Matt. 18:10; Acts 7:55); (b) A shining in the heart makes a shining face (2 Cor. 4:6); (c) Beholding Christ when the heart is right begets likeness (2 Cor. 3:18; Heb. 12:2). 2. *Personal Purity* (a) The face often indicates the habits and nature (Luke 9:29); (b) Purity of heart hallows the personality (Matt. 5:8). 3. *Perfect Obedience* (a) Disobedience darkens the life (2 Peter 2:4; Jude 6); (b) Obedience begets Christ's friendship (John 15:14). For further reading on this paragraph see *Christ's Object Lessons*, page 102, on a changed countenance; *The Desire of Ages*, page 312, on the countenance transformed by grace.

Stephen's speech is an unfinished sermon, in which one feels that he was proceeding to the climax of the resurrection of Christ, but he was interrupted furiously "when he connected Christ with the prophecies, and spoke as he did of the temple" (*The Acts of the Apostles*, p. 100) and of Israel's blood-guiltiness in the death of the prophets and of "the Just One." (Acts 7:52). When the high priest rent his robe, "to Stephen, this act was a signal that his voice would soon be silenced for ever." For a detailed analysis of Stephen's sermon see *The S. D. A. Bible Commentary*.

"He . . . saw . . . Jesus standing on the right hand of God" (verse 55) is the first recorded vision of the glorified Christ. The casting out and the stoning in verse 58 show their illegality when compared with the Jews' response to Pilate in John

18:31: "It is not lawful for us to put any man to death." The great deacon-evangelist died like his Lord, praying for his murderers (Acts 7:60), and with his death the Jews seem to have rejected the kingdom forever, and henceforth Gentile evangelism occupies a major place.

Stephen's speech and death "resulted in the conviction of Saul" (White, *The Acts of the Apostles*, p. 101), contributed to his conversion, and influenced his service for Christ. Later at Pisidian Antioch Paul used the same historical approach (Acts 13:16-26). At Athens Paul used the same scripture applications (compare 7:48; 17:24). Other similarities are seen in Acts 7:52 and 1 Thess. 2:15; Acts

7:53 and Galatians 3:19. There are also striking similarities between Stephen's style and that in the epistle to the Hebrews.

Acts 7:56 contains the last New Testament use of the title "the Son of man" (Rev. 1:13 is literally "a son of man" as in Daniel 7:13, though referring to Christ), and "the only instance in the New Testament of the apocalyptic title 'Son of Man' being found on any lips but those of Jesus."—F. F. Bruce, *The Book of the Acts*, pp. 165, 166. Whereas the Jews tied their Messiah to one people and one place, Stephen now saw Him clearly "'on the throne of the Universe.'"—*Ibid.*—*Review and Herald*.

Sabbath School Lesson Help

FOR Lesson 9, November 30, 1957

MISSIONARY EXPANSION

"**M**AN proposes, God disposes" may be written across this week's lesson (Acts 8:3-40).

In the first section (verses 3, 4) Saul became the spearhead of a savage onslaught against the Christians in Jerusalem. The word rendered "made havock" means "outrageous," and some translators say it refers to ravaging a body by a wild beast.

The ferocity of Saul reveals religious bigotry at its worst. He perceived that the two systems could not live together. He proposed "to destroy the infant church" (White, *The Acts of the Apostles*, p. 105), and he hated the risen Christ idea. Satan chose him to tear down the church, but "a Mightier than Satan had chosen Saul to take the place of the martyred Stephen, to preach and suffer for His name, and to spread far and wide the tidings of salvation through His blood."—*Ibid.*, p. 102.

Nicodemus now came forward in defence of the faith; Christians in large numbers, driven out of their homes, carried their faith with them (verse 4), and "the persecution that came upon the church in Jerusalem resulted in giving a great impetus to the work of the gospel."—*Ibid.*, p. 105.

THE DISPERSION OF THE CHURCH

The second section (Acts 8:5-25) is a graphic story built around some well-known names and historical places—Philip, Samaria, Simon Magus, Peter, and John.

Philip the deacon-evangelist, now an outcast, fled to Samaria, established by Sargon of Assyria in the eighth century B.C. Sargon carried off more than twenty-seven thousand of Samaria's inhabitants after wiping out the kingdom of Israel. He established colonists of Cuthite, Sepharvite, Hamathite, Avvite origin in Samaria (2 Kings 17:24-26). They adopted a Pentateuchal form of Judaism, which was grafted on to their Canaanite heathenism, to form a corruption of the two.

The Samaritans opposed the rebuilding of Jerusalem (Ezra 4:7; Neh. 4:7) and repeatedly insulted the Hebrews. In Alexander's time they were allowed to build a temple on Mount Gerizim (referred to in John 4:20), but it was destroyed by the Jewish patriot John Hyrcanus in his capture of Samaria in the second century B.C. Then the Roman conquest of Palestine freed Samaria from

(Continued on p. 15.)

M V

READING COURSES

1958

Information has just come to hand regarding the 1958 Missionary Volunteer Book Clubs. The books are:

DARK SUNRISE

By Joyce Rochat

This is a book of personal observations on the Republics of Haiti and Santo Domingo.

ALL MEN ARE BROTHERS

By C. M. Simon

A brief biography, with a new approach, of Albert Schweitzer, the famous missionary in French Equatorial Africa.

TRUMPETS FOR PRODIGALS

By Marjorie Lewis Lloyd

The author discusses current conditions as they touch our lives.

REUBEN'S PORTION

By J. C. Edwards

The story of a Southern soldier who, finding his home destroyed, determines to build it in a stronger way, and how his life was changed by a copy of *Daniel and the Revelation*.

BOOKLOVE

By J. D. Snider

An excellent study of current literature.

SHARNA OF ROCKY BAY

By A. M. Underhill

A story of youth who live in the cold and isolated regions of Labrador.

MISSION MENAGERIE

By R. & N. Garber

A series of stories of wild animals seen along the Zambesi river in Africa.

NISSANKA'S CHOICE

By Elsie L. Rawson

The enchanting country of Ceylon is the background for this story of a young man who, although training to become a Buddhist priest, sees the light and becomes a Christian.

ROGUE ELEPHANT

By D. A. Delafield

This book contains many thrilling stories of mission life in Africa. There is an element of adventure in these stories that will appeal to the lively minds of boys and girls in their formative years.

BELOVED RASCALS

By Sam Campbell

This is the story of a fierce forest fire in northern Wisconsin and of the behaviour of a badly singed old crow.

ADVENTURES OF SMUDGIE

By Howard Munson

This is a series of incidents in the life of a Persian kitten as told in the first person by herself. Many amusing situations are recorded. The children will love this book.

THE AMAZING STORY OF CHRISTOPHER COLUMBUS

By Kreigh Collins

Many biographies and travel tales have been written about the discoverer of America, but this brief account of the highlights of his boyhood and aspiration to explore the unknown seas is a new approach to his colourful career.

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MISSIONARY EXPANSION

(Continued from p. 13.)

Jewish domination, and the Samaritans continued to be regarded as "racial and religious half-breeds" till beyond the days of Jesus.

Simon the sorcerer is traditionally depicted as the father of heresies, a wonder-working magician, and an archenemy of Peter (see *The S. D. A. Bible Commentary*, on Acts 8:7). He is here a purveyor of spiritism and sorcery, Satan's instrument for the further subjugation of the benighted Samaritans.

Simon "did not ask for the Holy Spirit; he asked for power to bestow Him [see v. 19]. . . . There was born that which . . . has been described as simony, the buying and selling of position and office within the Church."—G. CAMPBELL MORGAN, *The Acts of the Apostles*, p. 208.

"Thy money perish with thee" (Acts 8:20) has been called a reproof upon those who would "invade the spiritualities with thy carnalities. If the Church believed that today, and acted upon it, she might lack a good deal she possesses, but would be the richer for the lack. There is a lack that means power; there is a possession that means paralysis."—*Ibid.*, p. 209.

The consequence of all this was that the Samaritans turned from Simon whom they had called "the great power of God," and signs and great miracles at Philip's hands led to a mighty outpouring of the Holy Spirit upon the despised Samaritans.

Jerusalem Christians could scarcely credit the news, but their emissaries Peter and John were involved in the mighty revival (verses 15-17). God

was fulfilling the prophecy of Jesus (Acts 1:8) and was showing the despised Samaritans and the earnest Hebrew Christians that in the economy of redeeming grace there are no half-breeds and outcasts.

JESUS

ANNALYNN MARIE ACKLEY

*I love Jesus; He is divine.
I love Jesus; His will is mine.
I love Jesus; my heart to Him I give.
I love Jesus; to love Him is to live.*

The frontiers of the church are now extending. God's angel orders Philip, in the third section of this lesson (verses 26-38), southward to cross the path of an influential Ethiopian, returning from a pilgrimage to Jerusalem. He was chamberlain to a queen (bearing the dynastic name of Candace) ruling a land probably extending southwards from the Nile cataract at Aswan.

Eunuchs were banned from religious privileges in ancient Israel (Deut. 23:1), but Isaiah 56:3 had foretold future joy and acceptance for "the stranger" and "the eunuch."

From the covered chariot Philip heard a puzzled voice: "He was led as a sheep to the slaughter, and as a lamb before the shearer is dumb, so He opens not His mouth. In His humiliation His judgment was taken away: who shall declare His generation? for His life is taken away from the earth" (Isa. 53:7, 8, Theodotian's translation of LXX). Ethiopia was stretching out her hands unto God (Ps. 68:31)!

What an incomprehensible chapter Isaiah 53 is to a man knowing nothing of Christ. When Philip heard the man's confession of ignorance, he did what we Christians should do more often—he "opened his mouth, . . . and preached unto him Jesus."

EUNUCH ACCEPTS CHRIST

"When the disciple had finished, he [the eunuch] was ready to accept the light given" (White, *The Acts of the Apostles*, p. 108) and was baptized on the basis of his belief in Jesus as the Divine One. (Read *Testimonies*, volume 8, pages 57, 58.) The darkness of Africa was lightened by this man's testimony. If only these Middle East

and African churches of the early Christian years had preserved their missionary zeal, how different modern history might have been. (On the church in Ethiopia see comment in *The S. D. A. Bible Commentary*, on Acts 8:27 and *The Great Controversy*, page 577.)

Our final section (Acts 8:39, 40) reveals God's Spirit transporting Philip in the manner that Obadiah feared might happen to Elijah (1 Kings 18:12; compare 2 Kings 2:16) and that did happen in Ezekiel 3:14. This time Philip itinerated northward, preaching in Azotus, the old Philistine city of Ashdod, and from thence to all the coastal cities along a famous highway from Egypt—Lydda, Joppa, et cetera, as far as Caesarea. There Philip finally remained, and about twenty years later he was still there with four prophetess daughters (Acts 21:8, 9).

When the hosts of evil propose to halt God's work how marvellously He disposes otherwise, and extends His work through the church that lives in the plenitude of divine power.—*Review and Herald*.

Southern Asia Tidings

Official Organ of the
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SOUTHERN ASIA DIVISION

Calendar of
Special Days and
Offerings
1957

Nov. 2-23 "Review and Herald"
Campaign
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

time will be the Himalayan Mission, Post Box 88, Kathmandu, Nepal.

● THERE was a baptismal service at the Assam Training School at the conclusion of their Week of Prayer in which Pastor R. H. Brodersen led out. Eight young people were baptized and eight other students are studying in the baptismal class.

● FROM Assam comes the good word that Brother Dapsingh Nongtdu is conducting a series of meetings in Reshu-Belpara, Brother Prem Nath Bazroy is holding meetings at Dilma, and Brother Saikhuma is preparing for an effort at Damcherra in Tripura State.

● BROTHER Baxter Fanwar assisted by Brother Kyiep Singh has been holding meetings in Sohryngkham in the Khasi Hills.

● PASTOR M. D. Moses is leading out in an effort in the city of Akola which opened on October 27. The meetings began with a Voice of Prophecy Rally and the attendance was excellent.

● AT the close of the 3rd quarter, 1957, the church membership of the Northwestern India Union stood at 1,017 members. Thirteen were baptized during the 3rd quarter.

● THE Council of the Temperance Secretaries from the various Unions and local sections of the Southern Asia Division was held on the 10th and 11th of November in Poona. Elder W. A. Scharffenberg, Executive Secretary of the International Temperance Association, brought stirring messages to the students at Spicer Memorial College and to the Salisbury Memorial Church members at the week-end services.

● LADIES from the Dorcas societies of the Salisbury Park, Spicer Memorial College and Bombay churches participated in health talks and a food demonstration at the International Vegetarian Congress in Bombay on November 10. Dr. Jean

● PASTOR I. M. Chand reports from the effort at Jodhpur that approximately 400 persons attend each night. There are some very definite interests and there is a fine spirit among our small group of believers there.

● BROTHER S. John, the treasurer of the South India Union, reports a tithe income of more than Rs. 70,000.00 through August 31, 1957. This is an increase of approximately Rs. 8,000.00 over the same period in 1956. God is richly blessing the tithe promotion programme throughout the field and several are realizing a substantial financial increase as a result of this good work.

● THE annual Week of Prayer is being held from November 16 to 23. The fields report receipt of the Week of Prayer messages and these have been translated into the various languages of the Southern Asia Division. Plans have also been laid for the Annual Week of Sacrifice offering to be taken on November 23. Our people throughout the Southern Asia Division gave Rs. 27,000.00 for this offering in 1956. This season of prayer and sacrifice means much to our church members throughout the field and it is something in which all can take part.

● BROTHER C. Kisku has just completed his effort at Kadma and two were baptized. Brother Bhima Tudu reports from his Solbandha effort in the Northeast Union that six persons are ready for baptism.

● THE Dorcas Society of the Calcutta church reports an income of Rs. 500.00 from a recent sale.

● DR. Stanley Sturges and family arrived in Nepal on the 1st of November and their address at the present



MEET OUR WORKERS



Pastor A. M. Akbar was not born an Adventist. He was reared in an Islamic home in the Hazara District, as the Northwest Frontier was then called. He accepted the Seventh-day Adventist faith in 1932.

Soon after this he attended the Chuharkana Mission school of which Pastor E. R. Streeter was then principal. There he spent two years before going on to finish High School work at Roorkee. Brother Akbar then spent two years—1937-1939—doing translation work for the Northwestern Union after which he went to Spicer College in Bangalore.

From his graduation until his ordination in January 1946 our brother served as a teacher in three of our schools in the Northwest. In August 1946 Pastor Akbar was transferred to Peshawar to open up new work. He laboured there as pastor-evangelist until 1952. He was then called to the Union office in Lahore to do translation work and to edit the Urdu health magazine.

Pastor Akbar had the privilege of attending the General Conference in 1954 and shortly after his return to Southern Asia he was elected president of the Punjab Section in which capacity he serves the Cause at the present time.



Nussbaum of Paris, Secretary of the Religious Liberty Department of the Southern European Division, was present at this International meeting.

● PASTOR W. F. Storz, president of the Northeast India Union, spent from November 7 to 12 at Poona during which time he attended the Temperance Council.—D. S. J.

“By faith and work keep hearts in tune.
Win 20,000 by next June.”