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UPLIFT IN BURMA

C. B. GUILD

President, Burma Union

ON THE occasion of the annual Uplift drive we seek out and meet the leaders of prominent business firms, government officials and many other important citizens. While these contacts are brief, a little picture of the work of Seventh-day Adventists is given. As these contacts are repeated year after year, the impressions made are intensified. If the right approach has been made, these men begin to realize that we represent the most important work in the community. Often these same people are later contacted on social occasions or by members of the church, thus further opportunities are afforded to these men to know God's people.

It is well to make opportunity for a casual contact with those who have given larger amounts, sometime between regular campaigns. The need for this was clearly indicated by one man who asked, "Come again sometime when you do not want something." An occasion for such a visit may be made by presenting the donor with one of our Christian Home Calendars at the beginning of the year or presenting them with some gift booklet or visiting

their homes on home visitation days. Some who contribute are well able to give more than they do. But many of those in more moderate circumstances



who contribute relatively smaller amounts, consider that they are making

a real sacrifice. It may well represent the largest charity contribution they make to any source during the year and they do not easily forget. The Bible says, "Where your treasure is, there will your heart be also." We know of one Rangoon merchant, a regular donor, who carries his Uplift receipt in his wallet from year to year. It is, therefore, right to be most hearty in our gratitude and let it come from the heart. There is a blank space on the receipt where we may write something such as "Many Thanks" as a little added note of appreciation. Good impressions may be made by writing little remarks on the office record of donors, to be used on your next visit.

Items of interest concerning the donor's family, his hobby or something of special interest to him should be remembered at the time of the next visit. Casual mention of these may be made by asking, "How is the little girl who was very sick the last time I was here?" or "Has your son come back from England?" Recently I met an engineer who contributed liberally, then spoke of his hobby which is mathematics. It is well to remember this and make mention of it at the next visit.

With prayer, work, and good planning your 1958 Uplift campaign can be a success.

UPLIFT CAMPAIGN

JANUARY 4—MARCH 1

1958

UPLIFT EXPERIENCES

I. K. MOSES

Secretary, South India Union

HONESTLY speaking, there are not many people who love doing Uplift, but when one gets into the job he feels grateful and happy for having taken part.

I do not believe we have ever done Uplift in such an efficient and quick way as we did in 1957. Our workers have learned to do things quickly and successfully. A few years ago it was something unheard of to reach the Uplift goal in one month. In 1957 every local section rallied, organized its Uplift programme, and assigned territory and a goal to every worker, and in turn every worker made it his duty to reach his goal on time. When the closing date of the campaign approached, telegrams flew to the office announcing that the goal set for the local sections and institutions had been reached.

The Union Uplift secretary organized and contacted some of the large donors in various sections of the field. Some of our liberal donors are our good planter friends living in the many estates in South India.

Many interesting experiences have been narrated by our solicitors.

Pastor A. F. Jessen and Mr. M. S. Moses visited an Englishman, a colonel, at 9:30 one evening. After a brief enquiry he asked them to be seated. He expressed that he did not like missionaries doing this Uplift work. He said

that he was "dead against" such an activity. Pastor Jessen explained to him the activities and simplicity of our people. He explained that money was needed in order to preach the gospel in every nook and corner of the land and such conveniences as a car were essential to speed the work. After listening to our brethren the planter said that he was pleased with the work that is being done by the Seventh-day Adventists, and gave a donation of Rs. 200/-.

While soliciting a certain donor I concluded my canvass by drawing his attention to the financial statement on the last page of the Uplift magazine and acquainted him with the fact that Seventh-day Adventists themselves contributed over 22 lakhs of rupees toward the expenses incurred in maintaining our

Medical and Educational institutions, and that we collected a little over a lakh from the general public. After listening to the canvass the man said, "I do not understand why you good people go to all the trouble of traversing the entire land and sending men and women to every nook and corner of the villages irrespective of whether the weather is favourable or not, just to collect the one lakh of rupees, whereas you say that your organization puts in 22 lakhs of rupees. If I were you, I would add this one lakh of rupees to the 22 lakhs and be finished with it." I smiled at his suggestion and told him that his was a sensible and reasonable suggestion but if it were not for the collection of the one lakh of rupees I did not know how else we could acquaint the general public with the facts regarding the activities of our institutions and welfare societies, and we also wanted to give our friends the privilege of contributing to this worthy cause.

All who had a part in the Uplift campaign this year have shown a wonderful spirit of co-operation and enthusiasm, which has resulted in a feeling of unity and victory.

God has been with us and we have seen what we can do with His help. May this spur us on to greater activities.

ONLY KIND-FACED PEOPLE ASKED

R. H. BRODERSEN

H. M. & S. S. Secretary, Northeast India Union

ONE evening at Vincent Hill School this summer I saw a whole Uplift campaign in miniature. I went along with the elementary school children to Mussoorie town to solicit on the streets.

We put the children two by two at strategic places in the street. They wore badges, carried solicitor's cans and were told to solicit everyone who passed by. All started enthusiastically. Most of the little girls just stood beside the road and watched the people pass by. Once in a while someone dropped a coin in their cans without even being asked. Occasionally one of the solicitors would gather enough courage to ask for a donation. When we asked them why they did not solicit everyone they said, "We only solicit people who have kind faces."

The boys started out more courage-

ously. At first it went fine, but after about half an hour one would come and say, "The folks just won't give any more," or later on, "We are so tired, can't we stop now?" or even, "I'm hungry and can't even go another step until I get some food." We encouraged them to take heart and keep at it until the appointed time to stop came.

One young boy was a busy bee. He literally seemed to solicit everyone who came along. He never stopped, didn't complain about being tired, and rushed from one person to the next. Moreover, he had a big smile on his face and appeared to be having the time of his life.

Do you want to know the results of this little campaign which lasted only about an hour? The little girls got about Rs. 3/- to Rs. 5/- each. The boys who worked spasmodically got



Uplift
Is
Evangelism

N. O. DAHLSTEN
H. M. & S. S. Secy.
Ceylon Union



“THIS gospel of the kingdom shall be preached in all the world for a witness . . . ; and then shall the end come.” This command was not given to the disciples only, but to all who profess to be followers of Jesus Christ. Everyone, with the love of Christ in his heart, can have a part in preaching the gospel. When the spirit that was in the heart of the Apostles comes into our hearts, we will say like Paul, “The love of Christ constraineth us.” That love was the fire that burned in their hearts and compelled them to preach wherever they went. It is that same spirit which urges God’s people in our day to preach and to gather in the means to support the gospel work.

In the Uplift work a unique opportunity comes to us every year to go out and meet people; to tell them about the wonderful things that God is doing in the world today and to invite their financial support. Perhaps we have not thought of the Uplift as a part of our evangelistic work, but there are many who now rejoice with us in the message of a soon-coming Saviour who had their first contact with the Advent message through the Uplift. Our visit may be the only chance for some people to know about a Saviour’s love.

It is a real pleasure to meet people and to tell them about Christ and His

about Rs. 10/- to Rs. 12/- each. What about Master Livewire? When we counted what came from his can it amounted to Rs. 30/-. I thought to myself, “Same town, same streets, same sort of people on the streets, same badges, same solicitor’s can, same cause for which to appeal—but one man gets at least twice as much as anyone else.” I need not tell you what made the difference. I am sure that you know.
HOW DO YOU DO UPLIFT?

work. In very few instances do people refuse to give something when approached in the interest of our humanitarian work. Sometimes they even surprise us with their generosity.

This year we were soliciting one of our regular donors. We had a very pleasant visit and we told him about our work in different parts of the world and especially about the boys and girls in one of our schools. In our conversation

we mentioned one particular lad who had had a very remarkable experience. Without any urging on our part he gave us a liberal donation. As we shook hands to part he said, “If that boy is still in your school next year I will add another fifty rupees to my donation.” We hope to have the pleasure of calling on this man again next year.

In an estate that we visited we found the man in charge busy supervising some building work. In spite of being busy, he invited us in and we had a nice visit. After a while he said, “I believe you have come for my contribution.” We told him that that was the purpose of our visit. This man is not a Christian, but he gave us a good donation. When we handed him the receipt for the money he said, “Thank you for calling. I will see you again next year.” That made us feel very good and we realized that when we are out in the Lord’s work He sends His angels ahead of us to prepare the heart of man.

LADIES REACH THEIR GOALS IN THE ANDAMAN ISLANDS

MRS. S. DANIEL

WE RECEIVED a letter from our Union president telling us of the Uplift goal that we were expected to reach. Everyone felt that it was too high a goal for a small territory like ours.

However, I fervently believe that our God-fearing leaders are directed by the Holy Spirit and we felt that it must be the will of God for us to reach this high goal. The same spirit which inspired our leaders to assign the goal would co-operate with us if we would co-operate with the heavenly agencies. So we decided that our duty was to go forward and work hard and leave the results to God.

I first visited people whom I thought would make liberal donations so that I could build up a good donor’s list. One morning a merchant very kindly put his name on our Rs. 20/- list. As I was coming out of the shop I saw Sister Currie and her two children. She was shopping. Mrs. Currie agreed to solicit with me for some time. Together we canvassed a man who donated Rs. 20/-. After that we wanted to canvass

together a little longer but the problem was what to do with the children. We quickly decided to put them in the side car of my motor cycle while we visited different people. We became so enthusiastic that we almost forgot about the children until we had received Rs. 200/- or more. We came back and picked up the children and did some more soliciting. We continued to work until we reached our goal and by this time it was 3 p.m. Though we were hungry and tired, we were thankful to God for helping us to collect Rs. 300/- within four hours or so.

We went out again the next day and by 3 p.m. we had collected a little over Rs. 200/-.

Thanks to the hard work of Sister Currie, Sister Hayden and others who always take an active and enthusiastic interest in Uplift, we are glad to report that we went over our goal. This is the work of the Lord. He sent His angels before us to prepare the way.

Please pray for our little church here that we may reach our other goals also.

PAKISTAN UNION*President: C. H. Hamel**Secretary-Treasurer: R. G. Burgess**Office Address: 32 Mozang Road, Lahore***OPENING OF DACCA
BENGALI BIBLE SCHOOL**

A. E. RAWSON

IT WAS recently the writer's privilege to officially open a Bengali Branch Bible Correspondence School in the city of Dacca. This second Bengali School will serve the thousands of Bengali-speaking people in East Pakistan. This event had long been looked forward to by the workers in the East Pakistan Section, for it was felt that such a school would give added impetus to the work in that field.

Consideration was first given to the opening of such a school in this area several years back when Brother R. S. Fernando was president of this Section. He believed whole-heartedly in the efficacy of the Bible School programme in leading people to the truth and did all in his power to promote it. Later, when Pastor K. S. Brown became president, he picked up the threads and gave strong promotion to the good work started by Brother Fernando. We believe that Brother Brown's enthusiastic support of this programme will be a source of inspiration to the workers in that field to go all out in their efforts to promote this new Bengali Bible School.

Mrs. K. S. Brown is heading up this newly opened branch school and is running it very efficiently with the help of Brethren S. K. Haldar and N. K. Baroi. More than 2,000 lessons were sent out during the first few days to those who had written in requesting them.

The Dacca Bengali School is housed in two bright, airy rooms generously given by the East Pakistan section for this purpose. It is well equipped and adequately staffed, and the workers are taking a really keen interest in helping to make this school a success. We feel that under Pastor Brown's firm leadership, the Voice of Prophecy will forge ahead in that mission field.

At the time of writing, enthusiasm

is still running high in our Dacca Bengali Branch School as thousands of requests continue to pour in for the Bible lessons. Many who have never heard the message before are now learning it in their own language and we feel that not a few of these will be moved to respond and take their stand for the truth.

Our prayer is that God may bountifully bless the labours of these consecrated workers, and that through this small beginning great things will be accomplished in East Pakistan.

**AN INSPIRING SABBATH
SCHOOL COUNCIL**

O. W. LANGE

SIXTY workers and Sabbath School officers of West Pakistan attended a very profitable Sabbath School Council.

NORTHEAST INDIA UNION*President: W. F. Storz**Secretary-Treasurer: B. J. Williams**Office Address: Karmatar P. O., Santal Parganas, E. Rly.***ELDER SKINNER MEETS
THE NORTHEAST YOUTH**

S. JESU DASS

MV Secretary, Northeast India Union

THE young people in the Northeast Union will long remember the two busy weeks Elder L. A. Skinner, associate Secretary, MV Department of the General Conference and Pastor J. F. Ashlock from the MV Department of the Southern Asia Division, recently spent among them. The blessing and the inspiration they have received during these weeks will inspire them to greater Missionary Volunteering for Jesus, their Master Guide.

The honour and privilege of welcoming Elder Skinner to the Northeast Union fell to our young people at Calcutta on the evening of September

Pastor M. G. Champion, Sabbath School secretary of the Pakistan Union, had planned a fine programme. Meetings began daily at 6:45 in the morning and ran throughout the day until 6:30 in the evening with intervals for meals and rest at noon.

Elder L. L. Moffitt, Sabbath School Secretary of the General Conference, spoke three times each day giving excellent counsel and instruction on the various phases of Sabbath school activities. The church was filled to capacity at the evening meeting each day when Elder Moffitt spoke on subjects that are of interest to the whole church. His illustrated talk on our work in the South Sea Islands was intensely interesting.

Pastor M. G. Champion and the writer shared in the programme and conducted the round table discussions. Mrs. Burgess inspired the delegates to make use of simple devices and aids in teaching children.

The days at the Council passed too quickly for all present, but the benefits of the Council will be seen in better Sabbath schools and more souls won in West Pakistan.

29. Elder Skinner told a thrilling story of the magnificent growth of our MV movement from its humble beginning in 1907 to its Golden Anniversary in 1957. He stressed the important place the Advent youth occupy in finishing the work in these closing days. Heart-warming experiences of Advent youth in other parts of the world brought inspiration and courage to the assembled young people.

The next morning, September 30, Elders Skinner, Ashlock, and the writer left Calcutta behind and flew toward Gauhati to meet our Assam young people. A pleasant bus ride from Gauhati brought us to Shillong, the headquarters of our work in Assam. That same evening we left for the Assam Training School, the venue of the Assam Youth Rally and Leadercraft Training Course.

ASSAM TRAINING SCHOOL

The tastefully decorated Assam Training School auditorium was filled to overflowing on the morning of October 1. Young people from eighteen different language areas waited in reverent silence for the MV leaders to come on to the platform. The regular school group was swelled by representative youth from various parts of Assam. All these splendid young people sat in four language groups—Naga, Garo, Lushai, and Khasi—to facilitate translation.

As the last strains of the theme song filled the auditorium, the MV secretaries of the General Conference, Division, Union, and Assam Section led by Brother H. D. Erickson, the school principal, came on to the platform and the long awaited Youth Rally was on. Five very busy days were spent here. Morning devotion and flag raising, Leadercraft instruction and Bible study, workshop and round table discussions, recreation and conferences followed one another in quick succession. The evening meetings were times of spiritual refreshing to all. Pastors Skinner and Ashlock took turns in bringing us the messages from the Word of the Lord. Thrilling reports of Share Your Faith activities were told by our youth.

October 5 was a special day for the assembled youth. We had an enjoyable Sabbath school. During the church service hour Elder Skinner placed before the youth the challenge of finishing the work in these beautiful hills.

An Investiture service was conducted in the afternoon. Sixty-seven Missionary Volunteers were invested with various MV pins. At the end of this service Elder Skinner gave out the Leadercraft Training Course certificates to eighty-nine senior youth who had successfully finished the course.

At 7:30 that night the Assam Training School students entertained the delegates with a sacred concert. The success of this concert was due to the hard work of Mrs. Erickson and others.

The closing number was the beautiful and very impressive Candle-light Ceremony.

Very early next morning, we left Assam Training School to attend the Youth Rally planned for our Falakata Youth.

KEEP LOOKING UP

FREDRICK LEE

DAVID made a good resolution when he declared: "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." Ps. 5:3. It would be well if each one of us would say with the psalmist, "I will look up."

What do we see when we look up? We see the hills, steady and immovable, reminders of the changeless power of God. We see the stars shining amid darkness, tokens of the watchful care of our heavenly Father in time of weariness and distress.

We see the dwelling place of Jesus, our beloved Lord. There He waits to help us carry our burdens. Though tribulation and trial assail us, His arm is stretched out still, ready to steady us at all times.

We see the angels, those blessed ministering spirits who are sent forth to minister unto those who shall be heirs of salvation. When loved ones are taken from us and friends forget or forsake

us, these swift couriers of Heaven come forth to comfort and strengthen us.

We see the Holy Spirit, personal representative of Heaven, waiting to make intimate acquaintance with us, even to dwelling within our hearts.

Yes, and we look up to the New Jerusalem, that city all glorious above, where Christ has prepared a dwelling place for those who are looking and preparing for His return. We can look up with blessed anticipation of that day when our Lord shall descend to take His people home.

There is much to see if we will but look up and ask God to open our eyes that we may see. Faith is that healing balm that gives us a clearer vision. It was through faith that Abraham, when he was a pilgrim and a stranger on the earth, saw the city whose builder and maker is God.

Should not every child of God say today, and every day, "I will look up"?—*Review and Herald*.

RAYMOND MEMORIAL TRAINING SCHOOL

It was a real joy to step into the beautiful campus of this fine school. The well-kept roads and school grounds, the freshly-mowed lawn and the well-cared-for orchard which forms the background to the Administration building, all loudly proclaimed a well-run Adventist school.

The Youth Rally and the Leadercraft Course began in the afternoon of October 7. Nearly two hundred youth attended this fine two-day rally. We were pressed for time here. Classes were conducted up to 9 p.m. to put in the required number of class hours. God blessed the ministry of our visiting leaders for the youth of Falakata. Everyone appreciated the wonderful counsel and instruction from Elder Skinner.

The last service in this youth rally was held in the evening of October 8.

Sixty-eight senior youth were warmly congratulated by Elder Skinner for successfully finishing the course and earning the certificates. The pre-dawn hours of Wednesday, October 9, saw us speeding towards Telepara Air Strip in Brother E. A. Streeter's jeep, to catch the first plane for Calcutta, en route to Khunti Boarding School.

KHUNTI BOARDING SCHOOL

We arrived at the school grounds on the afternoon of October 10 and were pleasantly surprised at the neat appearance of the place. The school hall and the grounds were decorated with multi-coloured paper flags and pennants. The decorated arch over the main gate bearing the cheery word "WELCOME" gave us a delightful feeling indeed.

The planned Youth Rally and the

(Continued on p. 15.)

CEYLON UNION*President: L. F. Hardin**Secretary-Treasurer: M. M. McHenry**Office Address: 15/2 Alfred House Gardens, Colpetty, Colombo***WEEK OF PRAYER AT
LAKPAHANA****EBENEZER DEVAIRAKKAM**

THE annual Week of Prayer was held at Lakpahana Training Institute from November 1 to 9. Pastor R. E. Rice, president of Spicer Memorial College, was with us to lead out. Twice a day he brought inspirational messages from the word of God on subjects such as "Enlisting in the Army of Christ," "Christian Virtues," "Resisting Evil," and "Running the Spiritual Race." The messages were timely and have helped all to draw closer to God. The theme song for the week was "I'll Be True Lord Jesus."

On Friday the 8th, at the end of the sermon, Pastor Rice gave an invitation to those present to re-consecrate their lives to the Lord. The response was good.

It is our hope and prayer that the zeal and earnestness shown by us this week will continue to be seen in our lives in the weeks ahead.

**ORATORICAL CONTEST AT
LAKPAHANA TRAINING
INSTITUTE****ANTON JAYAKODI**

THE Lakpahana Training Institute's first Temperance Oratorical Contest was held on October 20, 1957, at 4:30 p.m. in the school auditorium. The hall was beautifully arranged for the occasion with posters depicting the evils of tobacco and liquor.

Though the weather was unpardonably adverse, the auditorium was filled to capacity with students, members of the staff, and visitors who had come from distant parts of the Island.

Mr. S. J. Louis, a member of the staff of this Institute, was directly responsible for the success of the contest. In his capacity as sponsor of the contest, he spared no pains to furnish the contestants with all the needful aid to facilitate their work.

The posters and the orations of the contestants were judged by a group composed of three teachers, a doctor, a pastor, and the secretary of a well-known firm.

In the poster competition, Jazlin Jabez of the Junior Division, W. D. Joseph of the Intermediate Division and Leo Fernando of the Senior Division carried away the prizes.

The soul-stirring and convincing speeches made by the contestants in

their respective languages were so equal in their excellence that the task of the judges in selecting the winners was unenviable. After much deliberation, however, they expressed their decision that Ponniah Monickam had scored the highest number of points for his Tamil speech and was chosen as the first in the Senior group. Ebenezer Devairakkam of the same group was placed second. W. D. Joseph was chosen as the best speaker in the Intermediate group, while Nelum Kulasekera won the prize in the Junior Division. Mrs. L. F. Hardin gave away the prizes.

This Temperance programme was brought to a close with the screening of the well-known temperance film entitled "One in Twenty Thousand."

WESTERN INDIA UNION*President: A. R. Appel**Secretary-Treasurer: C. N. John**Office Address: 16 Club Road, Byculia, Bombay***TAMIL EFFORT IN BOMBAY****P. SIROMANI**

DHARAVI is a suburb of Bombay inhabited mostly by Tamil-speaking people from South India, a good number of whom are Christians. To hold an evangelistic campaign there has been a long-standing desire of Brother M. K. Samuel, our publishing secretary. This desire became a reality on September 28, 1957 when an evangelistic campaign was launched by Brother Samuel in a spacious hall at Dharavi with Mrs. Samuel as the song leader.

It is a privilege for the writer to help Brother Samuel in this campaign along with Mrs. Jacob and family and the Tamil-speaking members of the Bombay English church. The meetings have aroused keen interest among the people and although the prince of darkness started his destructive work, and tried to hinder the meetings in many ways, the interested ones have been undaunted by the disturbances and our meetings have progressed steadily under the guidance of the Holy Spirit.

A miracle was wrought in the hearts of the people inasmuch as the attendance increased considerably after testing truths like "The Ten command-

ments," "Before and After Death," etc., had been presented.

Among those who are interested in the truth are two elders of the local Anglican church and a young man who is a student of the Tamil Voice of Prophecy school. They attend the meetings regularly. The V. O. P. student told us that a piece of waste paper with the Voice of Prophecy address on it, found in a dust-bin, led him to become a student of the V. O. P. course.

May this campaign result in a rich harvest of souls in this cosmopolitan city.

THINK ON THESE

Suspicion is the poison of true friendship.—*Augustine.*

Our sympathy is cold to the relation of distant misery.—*Gibbon.*

Grief is a stone that bears one down, but two bear it lightly.—*W. Hauff.*

They think too little who talk too much.—*Dryden.*

Never tell evil of a man if you do not know it for a certainty; and if you know it for a certainty, then ask yourself, "Why should I tell it?"—*Lavater.*

CHRIST OUR RIGHTEOUSNESS

A. G. DANIELLS

ENTERING INTO THE EXPERIENCE

(Chapter 11)

Abridged by Dr. N. A. Buxton

IN CONSIDERING the phase of entering into the experience of being justified by faith, it is helpful to note the direct question and the positive answer which are on record concerning the experience.

"What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ."—*Review and Herald*, Sept. 16, 1902.

This experience of being justified, or accounted righteous, is an individual matter between the soul and God. It cannot be received by proxy. There is only one door of entrance into this experience—

THE DOOR OF FAITH

"Faith is the condition upon which God has seen fit to promise pardon to sinners, not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin."

Close beside this door of faith, the enemy of all righteousness has placed another door, a broader and more conspicuous entrance—

THE DOOR OF WORKS

Through this door many pilgrims bound for the heavenly Canaan unconsciously enter upon the path which ends in destruction and sooner or later find that the beautiful garments of self-righteousness have become "filthy rags," entirely unfit to appear in the presence of the King. Of this class it is said:

"Many are losing the right way, in consequence of thinking that they must climb to heaven, that they must do something to merit the favour of God. They seek to make themselves better by

their own unaided efforts. This they can never accomplish. Christ has made the way by dying our sacrifice, by living our example, by becoming our great high priest. He declares, 'I am the way, the truth, and the life.' If by any efforts of our own we could advance one step towards the ladder, the words of Christ would not be true."—*Review and Herald*, Nov. 4, 1890.

"There are many who seem to feel that they have a great work to do themselves before they can come to Christ for His salvation. They seem to think that Jesus will come in at the very last of their struggle and give them help by putting the finishing touch to their lifework."—*Review and Herald*, March 5, 1889.

LIVING FAITH ACCOMPANIED BY ACTION

In order to enter through the door of faith into the fullness of imputed and imparted righteousness, there must be more than a mere mental assent to the provisions laid down. There must be compliance with certain requirements:

1. *There must cease to be practice of all known sin, and no longer neglect of known duty.*

"While God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practising known sins or neglecting known duties. God requires the entire surrender of the heart before justification can take place."—*Review and Herald*, Nov. 4, 1890.

2. *Willingness to pay the price—give up all.*

"The righteousness of Christ, as a pure white pearl, has no defect, no stain, no guilt. This righteousness may be ours. Salvation, with its blood-bought, inestimable treasures, is the pearl of great price. It may be searched

for and found."—*Review and Herald*, Aug. 8, 1899.

3. *Entire Surrender of Wrong Habits.*

"There are some who are seeking, always seeking, for the goodly pearl. But they do not make an entire surrender of their wrong habits. They do not die to self that Christ may live in them. Therefore they do not find the precious pearl."—*Review and Herald*, Aug. 8, 1899.

4. *The Will Power Placed in Co-operation with God.*

"The Lord does not design that human power should be paralyzed; but by co-operating with God, the power of man may be efficient for good. God does not design that our will should be destroyed; for it is through this very attribute that we are to accomplish the work He would have us to do both at home and abroad."—*Review and Herald*, Nov. 1, 1892.

We should realize that our part in this great transaction, is to choose and accept it by faith, when we have fully complied with the conditions. And

(Continued on p. 14.)

WEEK OF PRAYER

EDNA ATKIN PEPPER

Like a stream of living water
In the desert of the heart,
Like a word of kindness spoken
When the burning teardrops start,
Like the balm of treasured friendship
From the souls of those who care,
Like the Holy Spirit's whisper;
Is the blessed Week of Prayer.

We would linger on the mountain
Where the view is clear and broad,
We would keep this sense of nearness
To the presence of our God.
But before the Lord's appearing
There's a faith for you to share;
Don't depend upon His coming
In some blessed Week of Prayer.

In the world that we call heaven
We shall see His lovely face;
We shall speak with Him and listen
In that fair and sinless place.
There shall be no veil between us,
And I want to meet you there
Where there'll be no need, forever,
For the blessed Week of Prayer.

SOUTH INDIA UNION*President: E. L. Sorensen**Secretary: I. K. Moses**Treasurer: S. John**Office Address: 9 Cunningham Road, Bangalore***ITINERATING IN THE
NORTH KERALA AND
TAMIL SECTIONS**

E. L. SORENSEN

IN THE North Kerala and North Tamil Sections in South India, where we have just visited, we find a most encouraging picture.

Our new Sabbath School and Home Missionary secretary, Pastor G. W. Maywald, our Union Treasurer, Brother S. John, and I visited the new church in Wynad which has been raised up by Brother P. C. Matthew, largely from among the Voice of Prophecy interests. Here in this new area, in the estate hills, about forty miles from Calicut, we have a fine piece of property and a growing work which speaks of the evidence of the leading of God in the programme.

Pastor A. Joseph, the leader of the North Kerala Section, is doing a good work in his field which is the youngest of all of our local sections in South India. At present he is conducting a meeting in Pazhanji, which we had the opportunity of visiting, and the attendance is very encouraging. On the morning of November 6, Brother A. Joseph performed his first baptism when seven fine candidates were united with God's people in Pazhanji.

We went on from there to Pollachi where we met Pastor C. Moses, the leader of the North Tamil Section. At present, he is conducting a full-scale evangelistic programme in Dharapuram. A very good number was in attendance as Brother Maywald spoke on the evening of November 7. Prospects for a large baptism look very good.

Pastor Moses is a very able evangelist and has his whole field busy in evangelistic campaigns at present. Along with him, we visited Valparai in the Anamalai Hills and organized a strong Seventh-day Adventist church there. For this church, Pastor M. D. Kodan and Brother M. K. Selvaraj, the present worker there, as well as Brother

S. David who has worked as a layman in these hills for a number of years, deserve much credit.

We then visited the evangelistic campaign in Salem where Pastor Y. G. Thomas, our Union Voice of Prophecy Branch Schools Director, is in the midst of an excellent programme. Though it was raining heavily, the shed was full to capacity with a very fine group of people.

Then on Sabbath, November 9, we met with our people at Ambur and organized a church there. The work

here has grown and developed through the years largely under the direction of Brother Arumainayagam who has had to be in that centre due to illness; but, in spite of his situation and physical condition, Brother Arumainayagam works untiringly to win souls and now as a monument of his untiring work, as well as the work of our other evangelists, Brethren S. Isaac and S. D. Moses and Pastor N. Ratnaswamy, who is at present in charge of the work, we have a fine group of believers organized into a church.

Throughout South India, a strong evangelistic programme is in progress and we are praying that the results will be greater than ever before. More than a hundred campaigns will have been consummated during the fourth quarter of this year and we know that God will give fruits for the labours of His servants.

FOLLOWING UP V. O. P. INTERESTS

N. G. MOOKERJEE

IT WAS a great privilege for me to spend a few weeks visiting the churches in the North and South Kerala Sections. I also visited many of our churches in the South Tamil Section. Starting at one of the northernmost points on the West coast in the Kerala Section, I went down to the southernmost tip, Cape Comorin, near which our fine Nagercoil church is situated, and came up through the Tamil field by the east coast as far as Mayavuram, which is the last church I visited in the South Tamil Section.

P. C. Matthew, our V. O. P. secretary for the North Kerala Section, met me at Cannanore. At this place we have a church which has come into being, due mainly to the labour of one sister there. She was the first to complete the V. O. P. Bible Course in Malayalam and with her colporteur husband helped greatly in establishing permanent work in that seaport town. Along with Brother Sebastian and Brother P. C. Matthew I visited a number of V. O. P. graduates living in and around Cannanore, who are receiving further studies and are very

interested. Their friendliness and hospitality we shall long remember. Yes, the work is going onward in Cannanore.

Our next halt was Calicut, a town made famous by the Portuguese navigator, Vasco da Gama. Here the Onnam Hindu festival was on and most shops and business houses were closed and the city was in its gayest mood. Pastor A. Joseph, the director of the field, and his band of loyal workers met me here. Pastor K. P. Kurian had arranged a number of meetings for the Sabbath day. I had the pleasure of meeting Mr. Murugesan, a V. O. P. graduate, who, with his wife, is now a Seventh-day Adventist. Mr. Murugesan works with the All India Radio, Calicut and gave me the good news that by continually presenting his case to the authorities he had been successful in obtaining Sabbath privileges. Although in Government service, Mr. Murugesan does not have to go to the office on Saturdays. A Hindu by birth, the V. O. P. lessons found him and helped him make his decision for

the truth and then he brought his wife along.

Wynad, which is sixty miles away by road from Calicut, can be proud of a Voice of Prophecy church, for it was a V. O. P. interest which our secretary, Brother Matthew, followed up by holding a series of meetings. As a result, we now have a small organized church. We had a good meeting at this place at which many non-Christian villagers were present. We felt the presence of the Spirit of the Lord as we talked late into the night to a very attentive congregation, eager to know more from God's Word.

The first evening of our meetings at Trichur, I presented some thoughts and also showed some pictures on the Life of Christ. On this occasion there were 75 children and 150 adults present. Among them were two men who had come from a distance of sixteen miles. The message had reached them through the V. O. P. lessons which they had been studying critically. Very interested themselves, they reported that fourteen others, also students of the Bible School, had grouped together in their village and were studying the message carefully. They pleaded for further guidance in spiritual matters so we studied with them for two days, and sent them home with literature, and a Voice of Prophecy Sabbath School has been started there. Because of publicity given by our V. O. P. secretaries and

(Continued on p. 10.)

MEDICAL CENTRE OPENED IN KILKOTAGIRI

ON THE beautiful sunny morning of November 3, about 500 people from among the Badaga tribe in the Nilgiri Mountains gathered together for the occasion of the opening of the Seventh-day Adventist Medical Centre there. Mr. Rangaswamy, the headman of the village of Kilkotagiri, presided over the service. He expressed his deep appreciation for the establishment of this unit and pledged the support of himself as well as his people as the work is carried on.

Before the actual opening of the centre, Dr. J. B. Oliver from Nuzvid, and Miss K. Mary Mathew, also from Nuzvid, along with Brother and Sister V. C. Selvaraj who are stationed there to operate the dispensary, saw a large

number of patients. It indicated the tremendous need for medical work in that area.

Congratulations and best wishes were sent by a number of other medical people, missionary and otherwise, in the mountain area. They recognize the importance of opening such a centre in this place.

The dispensary which was given to us along with four acres of land by Mr. Vernede has been officially named "Vernede Hospital of Seventh-day Adventists." Brother and Sister Selvaraj are both qualified nurses from our Nuzvid hospital and will do a very efficient work there, we are sure. Brother Selvaraj also had post-graduate

training directly under Dr. Oliver for about two months, and his wife has completed the mid-wifery course.

The reports from there of the work during the few days since the dispensary was opened are very encouraging. Large numbers of patients are coming to be treated in spite of rainy monsoon weather.

We earnestly request our fellow-believers throughout the field to remember this new work in their prayers. We feel it has been started by God and that God will see that this is carried on in a successful way and that it will be a real blessing to the cause of God as the days go by.

—E. L. SORENSEN.

KNOW YOUR SABBATH SCHOOL

Part 9

The Youth's Division Teachers

THE choice of teachers for the youth should be given careful consideration. The leader of the division may make suggestions for teachers, but the final appointment is made by the Sabbath School Council. Those who have a special love for the youth and a natural, kindly touch with them should be selected. Their ability to serve as teachers of young people should, of course, be taken into account in making the choice. But mere ability to hold the interest of young people is not sufficient. Coupled with this ability must be a definite Christian experience. Those adults who are still young in outlook and sympathy are needed as teachers of the youth. Their attendance at the weekly teachers' meeting should be encouraged.

Classes

It is usually better to have young men and women in separate classes, with those of their own sex in charge.

The Programme

No marked variation of programme from that outlined for the senior division is necessary for the youth's division.

The Mission Exercise

For the mission appeal choose those who will present this important feature properly. It is imperative that the world's need of Jesus be set before the youth in the power of the Spirit. Appoint a mission leader for a month or longer and encourage him to present his material in an interesting manner by the use of maps and pictures. The leader should not only challenge the youth to give their means to missions but also to prepare themselves for service. Remember, the choice of a life work is very often made by youth of this age, and the Sabbath school always has been and always must be a training school for service in God's cause.

ADVENTISTS—

WHICH KIND ARE YOU ?

D. A. DELAFIELD

I WAS listening to one of our ministers who was telling the story of an Adventist man who had lost his faith in God. "I heard someone speak of him as a 'Badventist' and not an Adventist," said the minister. "I did not agree that he was a 'bad' man, but the brother's words were quite descriptive." And I suppose there are some "Badventists" in the church. Let us love them and try to turn their eyes back to Jesus.

Then the minister described another type of Adventist whom he called a "Gadventist." He was talking about Adventists who "gad about from one church to another on the Sabbath day—people who could give steady support to their local church if they would, but they don't. They are hardly ever there for Sabbath school or church. They cannot be depended upon to teach a class or to do anything constructive. They are "Gadventists," he said.

As I was thinking about the minister's statement, I thought that there are other kinds of Adventists too. For example, the "Sadventists." They are the unhappy, sad-looking Adventists who do not get any joy out of their religion. That isn't the right way to be, is it? We don't want to be like the doleful donkey, long-faced and sad. The length of one's face may determine the extent of our religion, but the longer it is the less true religion is there. Why should we be sad when Jesus has made us glad by forgiving our sins and giving us a new heart?

Then there are the "Madventists." These are the critics, and the talkers, who say evil things about the preachers and the teachers and the leaders in the church, and who criticize and tear other people apart by their unkind words. They are like the cannibals who eat the flesh of their dead enemies. They feast upon the remains. And the critic who scatters false reports is indeed a cannibal. We don't have many of these people in the church, but there

are a few, and I suppose it would be right to say that they are "Madventists."

Now let's get back to that sweet word "Adventist." He is one who is watching and waiting for Jesus to come and who is winning souls and trying to help people prepare for heaven. He is not bad; he is good. He does not gad about; however, he does get about to win souls. He is not sad, but he is glad that he is a Christian and that he is a Seventh-day Adventist. He is not mad, but he is happy and contented and joyful in his religion. I want to be an Adventist, but not a Sadventist or a Badventist or a Gadventist or a Madventist. Jesus was none of these things, but He was an Adventist. He said, "If I go . . . I will come again." And He promised that then we would be with Him forever. Oh, what a wonderful day it will be for the Adventists when He comes!—*Review and Herald.*

Following Up V.O.P. Interests

(Continued from p. 9.)

the invitations sent out, another group of seven interested students worshipped with us at Trichur. On the following evening I presented the activities of the Poona Bible School in still natural colour pictures and gave them a commentary in Malayalam on the tape recorder. This time more children attended as well as many adults from the town and from other churches. We took advantage of their presence and enrolled many in our Bible School.

There is a little church on a hill in Pathanamthitta. Brother J. Ahimaaz and I, together with Brother A. D. Jackson, visited it with a desire to enlist the help and co-operation of the church members in following up Voice of Prophecy interests. Our meetings were well attended. Due to good advertising many came from distant places. On Friday night we had a

crowd of several hundred who stayed on and slept the night on the church verandahs. The following day, we had four meetings besides the Sabbath School. The church members catered for the 175 who had come from other stations to listen to the lectures and see the pictures of the Voice of Prophecy in action. Many questions were asked after I had presented "The Method of Follow-up Work" and quite a number covenanted with God to contact promising V. O. P. graduates. This church is, in all respects, a church on a hill. How it cheered my heart to hear the pastor announce that during the week he had received Rs. 400/- in tithe from one of our loyal indigenous Seventh-day Adventist members.

Those in charge of the Salvation Army Hospital at Kattakada very kindly offered us their grounds in which to hold our meetings. There were fully 650 adults present at this meeting. They included members from the churches of Kakkamugam, Paruthipallu, Chaikulam and Anade. These members were shown pictures of the way the Poona School operates after which they were asked to further the interest of those who had studied these important lessons and were interested. Quite a number enrolled here.

As I entered the South Tamil Section, I was happy to meet Pastor G. Gurubatham, our V. O. P. secretary for that Section. With him I visited



TRIUMPH

CATHERINE A. RITCHIE

*About the cross the jostlers surge,
The faithful with the scoffers merge;
But love divine brings glad relief
To the hopeless, dying thief.*

*The gates of golden Paradise
Open to his longing eyes,
And this last bit of triumph sweet
Makes Jesus' sacrifice complete.*

over a dozen churches in the South Tamil field.

Nagercoil was the first church we visited in this field. When the people saw the beautiful colour slides and heard the comment in their own language (Tamil) given by commentator J. S. Moses in his musical voice they were very interested and we had to repeat the programme the following evening.

At Adventpuram, in Kerala, I was glad to see Dr. Japeth labouring with the patients after the re-opening of the dispensary. At Prakasapuram our meetings drew large crowds from the neighbouring churches. The pastor of another denomination was so interested in the presentation of facts that he invited me to speak in his large church the following morning, Sunday. Reaching Madurai at night and finding no room available at the Travellers' Bungalow, we slept in the temporary shed where our meetings are held regularly. Soon word got around that pictures would be shown at the S. D. A. meeting place, and the place was soon filled by an interested audience.

Our meetings at Dindigul presented a problem. Just in front of our meeting place, and in the same compound, a large-sized carnival was in full swing. Our Tape Recorder could not be used and all we could do was to have a meeting earlier in the afternoon, when we were able to give a message to the church members. But God blessed wonderfully and drew many true-hearted individuals to our meetings. Our prayer is that those who have been contacted and those who have attended our meetings, be brought closer to the truth and may they accept the invitation we have given and join God's people on their onward march. On this trip twenty-eight churches and groups were visited and forty-eight meetings, besides cottage meetings and Bible studies, were held.

One thing I know; the only ones among you who will be really happy are those who will have sought and found how to serve.—Albert Schweitzer.

* * *

Knowledge comes by taking things apart; analysis. But wisdom comes by putting things together.—John A. Morrison.

Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Lesson 10, December 7, 1957

THE CONVERSION OF SAUL OF TARSUS

THREE accounts of Saul's conversion occur in Acts (chs. 9:4; 22:6; 26:13), enough to prove its importance to the church. When we add 1 Corinthians 15:8; Galatians 1:15, 16, and other such references, and when we read the whole "before and after" of this man's conversion, it is clear that it was a great landmark in Christian history.

This lesson (Acts 9:1-31) begins with Saul the Pharisee in the height of his phrenetic zeal "breathing out threatenings and slaughter against the disciples of the Lord." It ends with Saul preaching Christ, at harmony with the once-hated Christians.

In verse 2 Saul had convinced himself that "Stephen was a blasphemer" and "Christ . . . was an impostor." *The Acts of the Apostles*, p. 113. He armed himself with legal authority and set off on a journey of about 150 miles to Damascus, the world's oldest city, and once the most important city in Syria. It was famous in Scripture as the home of Abraham's servant Eliezer (Gen. 15:2), the capital of Syria (1 Kings 11:24, 25), the home of Naaman (2 Kings 5:12), the scene of a Davidic victory (2 Sam. 8:6), and the centre of Rimmon worship (2 Kings 5:18).

Nearly six days later at noon "suddenly there shined round about him a light from heaven," and Saul "fell to the earth." Within sight of Damascus, Christ arrested his course. Four things impress us in the record:

(1) *The light*. It was heavenly (Acts 9:3) and startling (verse 6), and continued for some time (*The Acts of the Apostles*, p. 114). (2) *The voice*. It was personal and appealing (verse 4), and Saul understood Christ's words in Aramaic (Acts 26:14), though his companions heard only a voice and saw no person. (3) *The revelation*. "The words spoken struck home with appalling force. Into the

darkened chambers of his mind there poured a flood of light, revealing the ignorance and error of his former life, and his present need of the enlightenment of the Holy Spirit."—*Ibid.*, p. 115. The second part of the revelation comprised a prophetic interpretation entirely new and convincing to him (*ibid.*). (4) *The surrender*. Verses 6-9 show how immediate, complete, and practical this was.

The complete capitulation of Saul is seen in Acts 22:10: "What shall I do, Lord?" At that moment Christ came into his life (Gal. 1:16). For three sightless days of fasting—"these days of soul-agony were to him as years" (*The Acts of the Apostles*, p. 118)—this anguished man was tortured by a dark past and entranced by the new way of life in Christ. "This way" of life (Acts 9:2 is literally, "the Way," as in R.S.V.) took on new meaning as Christ became to him "the way, the truth, and the life." (See *The Acts of the Apostles*, pp. 118-120.)

DAYS OF PRAYER

Saul should have reached Damascus with an official Jewish entourage, presenting his credentials ceremoniously to the Jewish authority and entering upon his nefarious work vigorously. Instead, he came sightless, led by the hand, and the letters were never presented. The three days in the home of Judas, presumably a Hebrew official assigned to entertain Saul, were days of solitude, prayer, and fasting for the blind man (*The Acts of the Apostles*, p. 121). Did Saul communicate the substance of the vision to his Hebrew friends? Did they, being the shrewd and alarmed men that they were, entertain any idea of abducting Saul to prevent Christian contacts?

In the inscrutable providence of God, Saul suddenly saw in vision an unknown man restoring his sight by "putting his hand on him" (verse 12),

and an unknown and fearful Christian disciple heard an incredible command of God to go to the address of Judas in search of the praying Saul.

Ananias, evidently a devout Hebrew convert respected by Jews and Christians alike (Acts 22:12), knew Saul as the great inquisitor (Acts 9:13, 14) and received a command and a prophecy: "Go thy way: for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel" (verse 15).

Just as Peter was perturbed over the vision bidding him go to the Gentile Cornelius, so Ananias hesitated to go to the persecuting Hebrew; but like Peter, and later Paul, he obeyed the heavenly vision. His implicit obedience and his introductory words set the seal of authenticity to the agonized Saul's whole experience: "Brother Saul . . ." How his soul longed for that word "Brother," now that he knew he must sever himself from all his past! "The Lord, even the Lord Jesus . . ."

This was the Lord whom he had persecuted (Acts 9:5), whose servants he had killed (Acts 7:57-59; 9:21), and here again was the answer to his "Who art thou, Lord?" The darkness was immediately dispelled (Acts 9:17, 18), and he looked on Ananias as the instrument of God's will. "Thus Jesus gave sanction to the authority of His organized church, and placed Saul in connection with His appointed agencies on earth."—*The Acts of the Apostles*, p. 122.

"He was baptized, and 'the rivers of Damascus' became more to him than 'all the waters of Judah' had been. His body was strengthened with food and his soul was made strong to 'suffer great things' for the name of Jesus."—*CONYEBEARE and HOWSON, Life and Epistles of the Apostile Paul*, p. 95.

His first preaching was in Damascus, where he sought to prove that Jesus Christ is "the Son of God." Acts 9:20. This title, or some equivalent, was known to the Hebrews from Exodus 4:22; Hosea 11:1, where Israel as a nation is signified; from 2 Samuel 7:14; Psalm 89:26, 27, where it signified the king or his son; from Psalm 2:7 where the Coming One, or Messiah, was understood. He laboured to connect Jesus of Nazareth with "the Christ, the Son of the Blessed." Mark 14:61.

The hatred of Jewry now endangered Saul's life (Acts 9:23, 24), and

he was divinely led "into Arabia" (Gal. 1:17) for "quiet study and meditation" (*The Acts of the Apostles*, p. 125). Back to Damascus after three years went this now changed man, only to find that the Christians doubted him. Barnabas then introduced Saul to the Jerusalem Christians, and he at once

preached boldly "in the name of the Lord Jesus." Acts 9:29. The Grecians now threatened his life, and he began that ceaseless round of preaching boldly, escaping, or moving on from one city to another, which characterized the rest of his thrilling life.—*Review and Herald*.

Sabbath School Lesson Help

For Lesson 11, December 14, 1957

THE MINISTRY OF PETER

PETER re-appears as the central figure in this week's lesson (Acts 9:32 to 10:48). This covers a lot of ground, but we can survey it fairly conveniently by grouping events as follows:

1. *The Healing of Aeneas at Lydda.* Acts 9:32-35.

Peter's itinerant preaching brought him to Lydda (Lud, or Lod—1 Chron. 8:12; Ezra 2:33). Philip, we saw in chapter 8:40, probably passed this way from Gaza to Caesarea, and his preaching may account for some of the saints who dwelt at Lydda. Aeneas (probably a Greek-speaking Christian Jew), a paralytic for eight years, was healed with words having a familiar ring: "Jesus Christ maketh thee whole" (compare Matt. 9:6). News of this cure spread at once, and conversions resulted in demands for Peter's presence at Joppa, about a dozen miles away.

2. *The Raising of Dorcas at Joppa* (modern Jaffa). Acts 9:36-42.

The maritime plain of Sharon now saw "the glory of the Lord" (Isa. 35:2) revealed in part through the miracles of healing, conversion, and a raising from the dead.

Tabitha (Aramaic, meaning "gazelle"), or Dorcas (the Greek equivalent), "whose good deeds had made her greatly beloved" (*The Acts of the Apostles*, p. 131) may also have been graceful and gentle as well as gracious and kind. She was one of many Christian women to find mention in this book (Acts 12:12-15; 16:14; 17:34; 18:2, 26). Her "ministry was that of deft fingers, inspired by a full heart."—*MORGAN, The Acts of the Apostles*.

The washing and laying in an upper chamber were part of the Jewish purification ceremonies for the dead. Peter knelt alone (compare Mark 5:

39) in the room and then turned to the body, saying, "Tabitha, arise"! If he spoke in Aramaic, this was "Tabitha cumi," and is remarkably like Christ's "Talitha cumi," spoken in Peter's presence in Mark 5:41. While not significant in itself, it must nevertheless have had hallowed memories for Peter.

"Many believed in the Lord" when it was known that Dorcas was alive and back amid "the saints and widows."

3. *The Visions and Meetings of Peter and Cornelius.* Acts 9:43 to 10:33.

Luke often mentions the occupations of his characters ("Lydia, a seller of purple," ch. 16:14; "they [Aquila and Priscilla] were tentmakers," ch. 18:3; "Demetrius, a silversmith," 19:24; and now "Simon a tanner," ch. 9:43). Tanning was permitted only at fixed distances from cities, and the trade, involving contact with unclean hides and at times dead bodies, was abhorrent to strict Jews. "It was a ground for divorce, if a Jewess discovered after marriage that her husband was a tanner. It was a saying of the Rabbis, 'It is impossible for the world to do without tanners; but woe to him who is a tanner.'"—*FURNEAUX, The Acts of the Apostles*, p. 151.

Why did Peter stay with a tanner? "That is the victory of Jesus over prejudice."—*MORGAN, Acts of the Apostles*, p. 262. It was as astonishing as when people said that Jesus "was gone to be guest with a man that is a sinner," Luke 19:7. Peter "must already have abandoned some of his Jewish scrupulosity" (Furneaux), but there was more to learn yet.

PREJUDICE BROKEN DOWN

There was no barrier against the entrance of Gentiles into the church

that believed that Christ died for the world (John 3:16) and that this good news was to go to "all nations" (Matt. 28:19)—except the barrier of human prejudice. A double preparation to break down that barrier is seen in Acts 10:1-16.

Thirty miles from Joppa in coastal Cæsarea there lived a Roman centurion who believed in God as the Creator of heaven and earth, who worshipped at the family altar and believed in Messiah. But he knew not Jesus, and the rabbis regarded him, despite his appreciated beneficence to the poor Jews and Gentiles, as a heathen and unclean. (WHITE, *The Acts of the Apostles*, p. 133).

On angel command at the Jewish evening prayer hour (Acts 10:3) Cornelius sent to Joppa for Peter in the tanner's house. This true-hearted Gentile did not hesitate. Meanwhile God is preparing the Jew in Joppa.

Peter, praying on the housetop at noon, became hungry both for food and "for the salvation of his countrymen" (*ibid.*, p. 135). The same angel came to him, and in a vision he saw "a great sheet . . . let down to the earth: wherein were all manner of four-footed beasts . . . and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat."

"This vision conveyed to Peter both reproof and instruction. It revealed to him the purpose of God—that by the death of Christ the Gentiles should be made fellow-heirs with the Jews to the blessings of salvation. As yet none of the disciples had preached the gospel to the Gentiles."—*Ibid.*

This mixture of clean and unclean beasts symbolized men, not physical food, as Peter later explains: "God hath shewed me that I should not call any man common or unclean." Acts 10:28.

Meantime Cornelius had called his family and servants together, fully believing that his three servants (verses 7, 8) would bring Peter from Joppa. It would be interesting to know the conversation between the ten men who went from Joppa to Cæsarea, but what followed is memorable enough.

4. *Peter's Sermon and Its Amazing Results.* Acts 10:34-48.

His vision recounted, Cornelius presented Peter with the most willing audience a preacher ever had: "Now



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therefore are we all here present before God, to hear all things that are commanded thee of God."

Peter's sermon can be divided roughly as follows: first, a recognition of God's impartial character (verses 34, 35); second, a recital of God's immeasurable love (verses 36-41); third, the gospel revealed through Christ (verses 42, 43).

"The Holy Ghost fell" on them before Cornelius and company were baptized (was this God's initiative to convince these Hebrews? Acts 11: 17), and "they of the circumcision" (the Hebrew Christians present) were astonished. Despite Peter's one later lapse from courage (Gal. 2:11, 12), the church in a few years preached everywhere that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female:

for ye are all one in Christ Jesus." Gal. 3:28.—*Review and Herald.*

BURMA'S UPLIFT KIT

THE church members in Burma have taken an active part in the Uplift campaign. Each member is supplied with a kit containing Uplift magazines, receipt book, donor's card, an Uplift canvass and other instructions. Each one is given a goal within his reach and urged to start work immediately. An intense, quick campaign will generate a greater degree of enthusiasm and success—and success succeeds better than anything else.

—C. B. GUILD.



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Christ Our Righteousness

(Continued from p. 7.)

every day that comes and goes we should humbly plead before the throne of grace the merits, the perfect obedience, of Christ in the place of our transgressions and sins. And in doing this, we should believe and realize that our justification comes through Christ as our substitute and surety, that He has died for us, and that He is our atonement and Righteousness.

If, on our part, this instruction is followed sincerely and whole-heartedly, God will make the results real in our lives; and "therefore being justified by faith, we have peace with God." Rom. 5:1. We shall experience the joy of salvation, and day by day we shall *know* the reality of victory that overcomes the world, even our faith.

We must be sure to remember that, first of all, in entering into this experience, man must be brought to a realization of his hopeless condition; and this is accomplished "through the impartation of the grace of Christ."

"Without the grace of Christ, the sinner is in a hopeless condition; nothing can be done for him; but through divine grace, supernatural power is imparted to the man, and works in mind and heart and character. It is through the impartation of the grace of Christ that sin is discerned in its hateful nature, and finally driven from the soul temple."—*Review and Herald*, Nov. 4, 1890.

How sincerely and earnestly we should follow this clear instruction and enter fully into the experience of being accounted worthy and made righteous, justified and sanctified through faith in Christ! It is so simple in its operation that *the weakest and most unworthy can enter into it in all its meaning and fullness.* How deeply and keenly we should realize our helpless condition—that we can do nothing of ourselves! It is only through the grace of God that we can be delivered. How we should cherish the great truth that through divine grace supernatural power may be imparted to us! We should accept, at full value, the assurance that sin in all its hatefulness can be driven from the soul temple. *Let us not rest until we have fully entered through the door of faith into that blessed experience of pardon, justification, righteousness, and peace in Christ Jesus.*

(Concluded.)

Miscellany

● ELDER E. E. Roenfelt, Associate Secretary of the General Conference, arrived in Karachi on November 29 and will be coming to Poona to attend the Division Year-end Meetings on December 4. Elder Roenfelt has previously visited the Southern Asia Division and carries heavy responsibility at the General Conference in the interest of our work here. We welcome him again to this field.

● THE Northwestern India Union reports a 13th Sabbath Offering of over Rs. 3,500.00 on September 28. This is an outstanding record for that field. We rejoice with them in the liberality of our people

● BROTHER C. A. Chacko is assisted by Brother G. S. Wilson in the effort now being conducted at Kanpur in the U. P. The effort opened on November 3 and a steady attendance is reported. Our laymen in Kanpur are active and are assisting greatly during this campaign.

● BROTHER and Sister L. P. Tolhurst who have been labouring at Jabbalpur have now moved to Roorkee where Brother Tolhurst serves as principal of our high school during the absence of Brother Tidwell who is on furlough.

● OUR churches have been greatly inspired by the messages from Dr. Jean Nussbaum who has spent several weeks in the Southern Asia Division. He came to attend the 15th World Vegetarian Congress which is holding sessions in Bombay, Delhi, Benares, Patna, Calcutta, and Madras. Dr. Nussbaum is the Religious Liberty Secretary of the Southern European Division and a veteran and noble worker for the cause in Europe.

SOUTHERN ASIA DIVISION

Calendar of Special Days and Offerings 1957

Dec. 7 Home Missionary Day and Offering

THIRTEENTH SABBATH OFFERING
Dec. 28 Northern European Division

● DR. E. A. Nelson, brother of Pastor A. E. Nelson recently visited Delhi. He and Mrs. Nelson are on a round-the-world tour.

● THE Publishing Department of the Division reports total sales from January 1, 1957 to September 30, 1957 of Rs. 374,921.16. Three Unions—Western India, Northwestern India, and Northeast India—have sold more literature during this period in 1957 than was sold by them during the same period for 1956. Colporteurs throughout the field are participating in a lively campaign to make 1957 the best year in the history of our literature work in Southern Asia.

● BROTHER A. D. Jonathan reports continued results from the work at Hubli. Two were baptized at Hubli about six months ago and at present Bible classes are being conducted three nights each week. Emphasis is being placed on personal visitation of Voice of Prophecy students and other interests. Several are being prepared for baptism.

● SPECIAL Missionary Volunteer services, including an Investiture service, were held in the Nugegoda church and Bethel Chapel in Colombo on November 16 during the visit of Pastors J. F. Ashlock and L. A. Skinner to the Ceylon field. The Leadercraft Course was conducted at Bethel Chapel from November 17 to November 19. The response of the youth was excellent.

● TOTAL tithe receipts in the South India Union to September 30, 1957 amounted to Rs. 80,641.00. This is an encouraging gain over 1956.—

D. S. J.

Elder Skinner Meets Northeast Youth

(Continued from p. 5.)

Leadercraft Training Course began the same evening. A good number of workers and lay MV leaders swelled the group to one hundred and twenty-five. Three crowded days were spent here with the youth of East India. As a result of these meetings our people took away a new concept of the MV movement. They were determined to spread the ideals of the MV society in every church and company in East India.

Elder Skinner led out in the MV Investiture service held on the Sabbath afternoon. Fifty-seven MV's were invested with various pins. The closing

"Before June '58 we'll reach our goals, Swelling our numbers to 20,000 souls."

exercise of this youth rally was conducted around a cheery camp fire. Twenty-nine senior youth completed the Leadercraft requirements and received their certificates after a short ceremony performed around the camp fire. As the fire burned low we bade farewell to our fine youth of East India and committed one another to the watchcare of our Heavenly Father. The same night we left for Ranchi *en route* to Calcutta.

The busy programme is now over and as we look back we thank God for what has been done in these Youth Rallies and Leadercraft Training Courses. Our young people have been greatly blessed by this visit of Elder Skinner and we thank him for the splendid counsel and instruction he brought to us during his stay with us. He has opened our eyes to the possibilities in this mighty Advent Youth movement.

Southern Asia Tidings

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EDITOR J. INA WHITE
ASSOCIATE EDITORS O. O. MATTISON
D. S. JOHNSON

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THE GENERAL CONFERENCE PRESIDENT ASKS—

WHAT DOES THE ADVENT HOPE MEAN TO YOU?

ON THE day the Lord appears in glory, some Adventists will have been thinking, "My Lord delayeth His coming." They will have become members of the church that holds prominently the doctrine of the return of the Lord; from the Scriptures they will have been persuaded of the truth of the teaching, for one cannot study the Scriptures without clearly seeing His second coming taught from Genesis to Revelation. It is not a contested doctrine, for there are few popular churches that in their statements of belief do not confess this truth at least in theory. But the real test of its acceptance is in its effect upon the daily life. Belief in the imminence of the Lord's appearing should give definite direction to living.

A century ago the Lord raised up a people, not only to teach His second coming, but also to emphasize the imminence of that great event. They were to declare that He is even at the door. Preparation for this transcendent event was to be stressed. The keeping of all God's commandments was to be emphasized as a specific requirement of God. This people began to preach, not in one land only, but in many lands, for the commission had world-wide implications.

What today are the visible results of this endeavour? More than a million people say, "I am a Seventh-day Adventist." Their hearts we cannot read, but we sincerely hope that inwardly they are not saying, "But He delayeth His coming." Sincere belief in the imminent appearing of our Lord must affect the life. While it sustains and cheers, it must also result in long-range planning—planning far beyond this brief existence. One with this hope in his heart will not be like the successful farmer of Luke 12 who thought only

of self-enjoyment as he surveyed his productive fields. The Lord's generalization, "Thou fool," will never apply to the life guided by the assurance of the Lord's speedy return.

We think of our spiritual forefathers in the faith. They sold cows and lands, wore old clothing, sacrificed, that the hope they cherished might speedily be carried to all nations. Their lives, their conversation, their prayers, were all strongly flavoured with Adventism. But their eyes closed in death before they saw the fruition of their hopes. We, their descendants, can well envy the fervour of their hope and their dedication to the great cause of the Lord's return. They had something in



GIVE ME A HEART

C. M. FRENCH

*Lord,
Give me a heart that will not quail
When temptings sore do it assail.
Give me a heart that will endure
Through each and every tempting lure.*

*Inspire within my breast a heart
That will not shun to do its part
To extol God's great and holy name
Throughout this old world's broad
domain.*

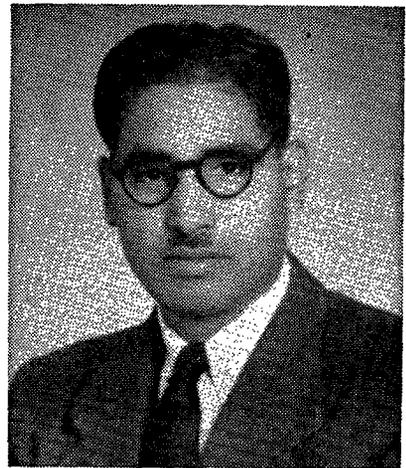


their hearts that was not earthly—it was from above. This hope still lives in many hearts today. There are thousands around the world who "love his appearing" and will not be surprised when He comes. They will say, "This is our God. We have waited for him."

We must not be mere theoretical Adventists. We must be practical about our chief distinguishing doctrine—the coming of the Lord. The "my Lord delayeth His coming" attitude kills Advent fervour. It takes the attention from heaven and focuses it upon earth. In the parable this attitude led the servant to eating and drinking with the drunken. His lord came when he was not expecting him. If the Advent hope does not mean everything to us, it means nothing.—*Review and Herald*.



MEET OUR WORKERS



Pastor F. M. Sajid has been in denominational employ in the Southern Asia Division for over twenty years. His career in Seventh-day Adventist schools began in Chuharkana in 1923, when Pastor O. O. Mattison was principal. After completing his elementary and High School work in Chuharakana and Roorkee, Brother Sajid entered the South India Training School at Krishnarajapuram as the first student to enrol from the Punjab.

After completing his Junior College course in 1936, Brother Sajid entered the work as a colporteur, then he became a teacher and school accountant in Roorkee, and in 1942, the secretary-treasurer of the Punjab Mission.

In 1947 he was ordained to the Gospel Ministry, and since that time has served as president of the Punjab Mission, Voice of Prophecy secretary of the Union, and translator. At the present time he is translating the Spirit of Prophecy books into Urdu—"Patriarchs and Prophets" is the present assignment.

Pastor Sajid writes, "I do hope and plan to work for the Lord as long as life shall last. I want to act my small part in finishing the work, and hastening the coming of the Lord."

