



# EASTERN FINDINGS

## SOUTHERN ASIA DIVISION

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### A NEW EXPERIENCE IN SACRIFICIAL GIVING

By A. W. CORMACK

ACCEPTABLE service for God and sacrificial giving have gone hand in hand throughout the experience of the church down through the ages. Consecration of heart and life involves dedication of means and property. The plan originated, not with man, for he is by nature covetous, but with God, the great Giver, and it is for man's sake.

For the same reason that God, because of sin, cursed the ground for man's sake, so that only by the giving of his strength in labour could he win sustenance from the soil and live, so has God made the well-being and development of the church dependent in a measure upon the going and doing and giving of His people. To them He says, "With what measure ye mete it shall be measured to you again." We are accustomed to apply this saying of the Lord's to spiritual matters, but the giving of means for the advancement of God's work is a spiritual exercise. A miser cannot be spiritual. He is carnal, for his god is his money. Nor can a church member, who through fear or because of covetousness withholds his gifts from God, grow in grace and spirituality; for fear is faithlessness, and covetousness is idolatry.

These opportunities for giving, then, that come to the members of the remnant church along the way are a means of grace of particular importance and value. The cause may be in great need of the gifts church members may bring as a wherewithal to reach out after the unconverted, but the members whose privilege it is to bring these gifts are perhaps in greater need of the blessing that is theirs in the giving. It must have been for this reason as well as others that Jesus said, "It is more blessed to give than to receive."

But the blessing and favour of God cannot be earned or bought. The unconverted man, being without spiritual enlightenment and understanding, may think to purchase salvation with the currencies of earth, but the Christian knows better. Having accepted through Jesus "abundance

of grace and of the gift of righteousness," he brings his sacrificial offerings out of gratitude and love for the spiritual and temporal benefits that are his, purchased not with corruptible things as silver and gold but with the precious blood of Christ.

This doctrine of a great and free salvation is a wonderful and blessed truth, and we must be careful lest, in the days of peril in which we live, Satan pervert it to our understanding. For one to give in order to obtain salvation is to deny the plan of redemption, but for him to claim salvation and the favour of God as a free gift, and then become neglectful in bringing for the work of God his sacrificial offerings is to signify that he has "forgotten that he has tasted of the heavenly gift" and "the good word of God."

#### Two Classes

Two classes are brought to view in the word as being in the church in the last days, each with a different attitude toward this question of *going and doing and giving*. One of these classes is represented by the son in the parable, who, being called to go

and work in his father's vineyard, said, "I go, sir; and went not." The same class is again represented by the scribes and Pharisees against whose example Jesus Himself left a warning when He said, "They say and do not." And yet again is this class brought to view in the description given by Jesus of the judgment, when to those on His left hand the King shall say, "I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink." The members of this class know the message theoretically, and can reason and argue concerning its doctrines, but they are *hearers* and professors, but not *doers*. Perhaps when they first accepted the truth they were ardent supporters of the work of God, but they became weary in *well-doing*.

The other class are professors also, having the same doctrines, the same opportunities, the same blessed hope. The difference between them and their fellows who make so

**"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."**

*Prov. 11:24.*

## THE ADVENT REVIEW AND SABBATH HERALD

By I. H. EVANS, Vice-President General Conference

tragic a failure of their lives is that those in this second class show their faith by their works. When God calls them to go, they gladly go; when He says "do," they rejoicingly offer themselves in service, and to the Master's exhortation, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over," they yield a willing and loving response. They have no false notions as to the value of what they bring. They know that they need to give, more than the Lord needs the gift, but it is for the work of God, and they count it a joy and a privilege to offer it. Like the others, they are tempted not to give; to bring excuses and sometimes complaints instead of gifts, but they have looked "long enough at the cross of Calvary to see its glory and to feel its power." In the shadow of the cross they learn more and more the blessedness of giving. Worldliness—the cares of this life and the deceitfulness of riches—would deter them, spoil their faith, and wreck their giving, but "other worldliness"—the *blessed hope* cherished warmly in their hearts—makes them victors. As "the life also of Jesus" is made manifest in them, selfishness dies, down; boasting is excluded; no longer are they satisfied to compare themselves among themselves. Jesus is their example. The *going* and *doing* and *giving* enjoined in the gospel becomes natural to them. Because of the transforming grace of Christ they seem, in these things that were once to them a cause of complaint and murmuring, to be but "carrying out their own impulses." Thus are their lives enriched as they wait for their Lord. For the gold and goods that they give—as the Lord hath prospered them—there comes back upon their heads and into their hearts spiritual blessings and benefits that cannot be measured nor numbered.

Then may God give us in this Week of Sacrifice the gift of knowing how to give in this hour of solemn opportunity and *happy privilege*.

"With intense interest God and heavenly angels mark the self-denial, the self-sacrifice . . . of those who engage to run the Christian race."—"*Testimonies*," Vol. 4, pp. 34, 35.

## CHURCH CALENDAR, 1934

M. V. Rally Day	...	July 14
M. V. Week of Prayer	...	July 14-21
Week of Sacrifice	Aug. 25 to Sept. 1	
Big Week	...	Oct. 6-13
V. H. S. Offering	...	Oct. 20
Sabbath School Rally Day	...	Nov. 10
Week of Prayer	...	Dec. 8-15
Annual Offering	...	Dec. 15

THERE is something about the "good old *Review*" as its long-standing friends often call it, that appeals to the eye and heart of the true believer in the advent message. It seems to be a friend, a real, understanding friend. It encourages the heart to continue faithful in service; it comforts in sorrow; it inspires zeal and faith in the final triumph of the great threefold message; it reports the progress of the Lord's work in the earth; it tells of the death of those who have laid down the armour; and it feeds the soul with the word of God.

When one reads its pages, he feels as he does when he has had a long letter from a dear friend. Its visits lift one out of the sweat and toil and perplexities of life, and lead him to say: "I'm going to be a better man, a more devoted Christian, a better companion."

For sixty years now, I think, the *Review* has never failed to be a visitor in my home or office. If I am absent travelling, and miss seeing the *Review*, I feel lost and out of touch with the work. There is a feeling of something lacking, as if I had neglected prayer, or were losing contact with the work and my fellow workers.

In this periodical we get the news of the world that interests us most of all,—the news of the spread of the message in all lands. Nearly every week some foreign field reports how the work is going forward. To illustrate: in the last *Review* I find eight pages devoted to reports from the fields. They cover conferences in the United States, South America, India, work among lepers, and reports from the Inter-American field. These reports may be local and fragmentary, but they constitute such a recital of God's presence and leadership as to make one feel that God is in this work.

The proceedings of division executive committees and their plans concerning which our people generally have no other way of hearing, are reported in the *Review*. Here we read of the work in China, and of the marvellous things being done in Tibet and the far northwest of China. Such reports have never been possible before. Nineteen centuries have come and gone, and missionaries could not enter Tibet. Now the doors are open, and we are urged by lama priests to come to them and preach the truth. The tribespeople of Kweichow, never yet subject to any foreign power, are urging us to enter their territory with the message.

The Far Eastern Division sends reports of remarkable opportunities for entering Indo-China with the truth. In one community more than six hundred persons, of whom we knew nothing till recently, were found keeping the true Sabbath.

Who would not pay the price of a year's subscription just to know that last year more than 57,000 attended camp meetings in South Africa? The baptisms were more than 3,000 for 1933. Read this excerpt from the news from Africa:

"At Gitwe we had a congregation of over 6,000 and at Rwankeri the number totalled 7,167. . . . The problem here is to find the workers and means to shepherd the flock. . . . New converts are coming to us in greater numbers than we are able to care for."

These are days of astonishing growth and rapid progress. God is leading in this world-wide work in such ways as one cannot know unless he reads the *Review*.

Other periodicals publish local news; but the *Review* is our church paper for all English-reading members, and those who fail to read it cannot keep up with the progress of the work. It represents the world field and is the denominational newspaper for the advent message.

Already our church membership is about 400,000. The hand of God is clearly seen in this advancing work. We are now working in 485 languages and dialects. We have more than 20,000 workers helping to build up this work in the world field. The *Review* is the one medium we have of reaching the English-speaking membership. All these workers are permitted to publish in the columns of the *Review* what they have accomplished in their line. Reading their reports is like reading the account of the conquests of a conquering army that is continually taking over new territory and making advances into an enemy's land.

The pictorial illustrations in the *Review* give us a knowledge of how native missionaries look as nothing else we have will ever give. To see the faces of these new converts to the truth develops sympathy and the spirit of helpfulness. It also impresses us with the Lord's goodness to us in casting our lot in such surroundings as we enjoy.

The General Conference Executive Committee greatly desires to see the *Review* placed in the home of every English-reading family who love the truth. Seldom does a reader of the *Review* lose his faith or depart from the church. To read its pages builds up confidence and hope, and imparts courage that this truth will triumph.

During the month of July a year's subscription may be obtained for only Rs. 5-4. Old subscribers who are now taking the *Review* may extend the time of their present subscription by renewing at this rate.

We hope that this campaign to get the *Review* into the home of every church member who reads English may end by finding it coming to your home, if it is not already there.

## SUCCESSFUL SABBATH SCHOOLS

By E. D. THOMAS

*Question.*—What are the duties of the superintendent?

*Ans.*—If the superintendent has first had experience as a teacher and secretary, this will prove a help to him. If, however, he takes up his work without having had much experience in Sabbath school work, he should procure and study the printed books and articles relating to Sabbath school work, and should look to those who have had experience for all the help he can get. As he takes up his work, he should also study his own particular school to learn where there is need for improvement. It should be his constant study to make his school a successful one, and to advance its every interest.

The new superintendent may see defects in the work of his predecessor, but as he sets his own goal for improvement, he should carefully avoid criticism of others, and constantly look to God for guidance and help in his work. He should be faithful and zealous in his work, and seek to present Christ rather than to bring himself into prominence.

One of his first duties after election, and at the beginning of every quarter thereafter during his term of office, is to select the teachers and arrange the pupils in their classes. This should be done with care, the superintendent and secretary together looking over the past quarter's class record cards and deciding upon the arrangement of the classes. If there are a number of visitors each week, they may be seated together and form a visitors' class, but these irregular attendants are still counted as visitors, and not included in the regular school membership.

The superintendent should arrange a place for each class to sit, so that as pupils and teachers come in, they may take their places and there will be no confusion during the Sabbath school. By having everything of this kind well arranged, the Sabbath school will be quiet and orderly.

After consulting with those concerned, the superintendent should set a time for the weekly teachers' meeting. It is best that the superintendent himself conduct the teachers' meeting, although at times he may appoint someone else to lead the lesson study for a month or longer, if he so desires. A Training Course leader may also be appointed. His qualification for this responsibility should be unquestionable, however, and he should carry the studies through the entire course. If the pastor or evangelist is present, he may be asked to take a leading part in the meeting, or give any suggestions he deems best.

On the first Sabbath of the new quarter, the review may be omitted, and this time spent in setting the goal for the quarter's donations, as well as discussing other items.

The superintendent should see that a goal chart is prepared so that the offerings each Sabbath may be charted, and all may know, from week to week, the progress the school is making in this matter; or a chart may be made to include membership, daily study and offerings. In this way the interest of the school is aroused, and the goals are reached. The present goal chart used in our Sabbath school is the best of its kind.

The superintendent should make it a point to be a little early at the place of meeting each Sabbath. Every detail of the Sabbath school programme should have been arranged, including the selection of songs, before the superintendent leaves his home, and he should be assured that those having part on the programme are present and prepared before it is time to open the school. The one who is to offer the prayer may be requested beforehand to speak clearly so that all may hear,—also to avoid a long prayer. He should be seated in front with the superintendent and secretary, and should kneel facing the audience. It is a mistake to call on somebody sitting in the congregation to pray; for very often it is impossible for any but those kneeling near to hear what is

said, and thus much of the value of the prayer is lost.

The one who is invited to conduct the review should know that he is to have only from seven to ten minutes for the purpose, and should listen for the tap of the bell which will tell him when his time is up.

After the classes have separated for the lesson study, the superintendent should visit different classes and quietly observe the teaching methods of the various teachers, and thus be able to help them. Errors may be pointed out to them privately while a good method should be commended, and may be mentioned in teachers' meeting so that all may learn of it.

The superintendent should see that a club of the *Sabbath School Worker* is provided for his school. There should be enough copies so that every teacher as well as the superintendent and the secretary may have one to use. No school can do the best work without the aid of the *Sabbath School Worker*.

The faithful superintendent will think of many ways in which to help the teachers. He will regard the pupils of his Sabbath school as his sheep. If he meets them on the street he will speak to them and as often as possible will visit them in their homes.

## WEARING OF JEWELRY

By J. S. JAMES

THE wearing of jewelry, and various kinds of ornaments for decoration and display, is a custom that has been practised among all nations from the earliest antiquity. We find its use first mentioned in sacred history (Genesis 24) on the occasion of Abraham's servant's visit to Mesopotamia to find a wife for Isaac. From this point forward, throughout the entire Old Testament record, numerous instances appear in which jewelry, or ornaments or personal adornment of some kind, are featured in connection with the habits and customs of the people of God, and the unbelieving nations about them.

Under the term "jewelry" as used in the Bible, a general classification may be made of such things as finger and toe-rings, nose-rings, bracelets, bands or wristlets for the arms, anklets, chains, bells, and ornaments for the hair and clothing. These could be made of metal of any quality or value, such as gold, silver, copper, brass, nickel, or of bone, stone, or glass. The wearing of these decorations was generally invested with some imaginary significance related to the habits and customs of their everyday life and closely interwoven with their religious

beliefs, superstitions and prejudices. Many of them served as charms and amulets, for both man or beast (Judges 8:21), to ward off disease and sickness, and insure against accident or sudden death. Some stood for persons, married or single, while others stood for good luck in business, social standing, wealth, profession or caste.

What is the mind of the Lord regarding such customs, and how should Christians relate themselves to His plan and purpose? This is not difficult to understand if we notice carefully the setting of the passages in the Bible wherein jewelry and ornaments are mentioned. The custom had its origin in idolatry and the worship of false gods. In other terms, the wearing of jewelry and ornaments for purposes of display, is only a modified or more refined form of idolatry. A jeweled hand or neck is no different in principle from an oil-besmeared stone, crowned with a garland of jasmine blossoms. Both claim the affections of the heart, and shut out God. The Lord expressly forbade His people from following the customs of the heathen, and those who disobeyed were reprovved and charged with committing

spiritual adultery by permitting His love and place in their hearts to be supplanted by a false and strange love. See Jeremiah 3 : 8, 9. Hosea, the prophet, classed jewelry and ornaments with the idols and worship of false gods. Hosea 2 : 13. Wherever seen with God's people, they were an index of spiritual backsliding, or a sad lack of instruction in their training.

The fact that jewelry and ornaments are sometimes associated with God's people in the Bible history, has led some to believe that their use has Bible sanction, but a careful study reveals that the contrary is true. The case of Abraham, just mentioned, is a good example. Why did Abraham send a nose-ring and two bracelets as gifts to the future wife of Isaac, if the custom was of idolatrous origin, and displeasing to the Lord? The answer is easy. The Bible record does not even hint that this was Abraham's arrangement. He instructed his steward, Eliezer, to proceed to his old home in Mesopotamia, and find a wife for Isaac, leaving the details for his steward to arrange. Like Joseph in Egypt, in whose hands Potiphar had placed all his business affairs, so that "he knew not ought he had, save the bread which he did eat," Abraham's servant discharged his responsibility. The sign by which Eliezer was to know that God was leading him in answer to his master's wish was not determined until he had reached the well in Haran, before Rebekah appeared on the scene. Being himself a semi-heathen, and going to a semi-heathen home to get the girl, he chose a means of disclosing the purpose of his visit which would be readily recognized by the girl and her people. Hence the nose-ring and the bracelets. Abraham "knew not ought that was in his steward's hand" when he set out on that romantic search for Isaac's future bride. That he did not at that time sanction the wearing of jewelry and ornaments is unquestionably shown by the apostle Peter's first epistle where, in chapter three, he clearly states that Sarah's dress and modest behaviour, together with the absence of jewelry and adornment on her person, was the result of Abraham's teaching, which she cheerfully obeyed. We have every reason, therefore, to believe that the "father of the faithful," together with Sarah, his faithful wife, saw in the custom of jewelry-wearing and ornaments, something that could not be practiced by the future "children of faith."

We must bear in mind that the Israelites, throughout their whole history, either dwelt in the midst of idolatrous nations, where they had close social and business contacts with them, or served them as slaves in captivity. Naturally some of their customs and religious ideas would find their way into the lives of the Israelites. This was especially true during their Egyptian bondage and their Babylonian exile.

Traces of these influences clung to the Israelites for as much as six hundred years afterward, and some were never eradicated.

But the display of jewelry and ornaments on one's person has never been conducive to spirituality or godliness. It is the fruitage of vanity and pride in the heart, and tends to encourage and foster it. Pride is the forerunner of stubbornness. Stubbornness begets rebellion. God classes these two sins with witchcraft and idolatry. 1 Samuel 15 : 23. When Moses called the Israelites to repentance shortly before their entrance into the promised land, and had them present themselves before God for His blessing and forgiveness, He made them lay off their jewelry and ornaments. Ex. 33.

Another most significant illustration of this is seen in the account of the battle between the Israelites and Midianites, Num. 31. The booty taken from the defeated Midianites consisted of a large number of asses, oxen, sheep, and a great quantity of jewels of gold, ankle-chains, bracelets, signet-rings, earrings and armlets. It will be noted that the Lord had all the live stock divided among the congregation for their use, or given for the tabernacle service, but the jewelry and ornaments, valued at nearly four lakhs of rupees, were kept by the Lord as a memorial of the victory. These, no doubt, found their way later into "the melting pot for missions," in connection with Israel's world-wide missionary movement.

But if what we have already noticed leaves any question in our minds, every shadow of doubt is cleared away by a lesson drawn for us from a family experience in Abraham's life, which is full of great meaning. Two sons were born to Abraham, the first of whom was Ishmael, a child of Abraham's unbelief, born of Hagar, a handmaiden. The second was Isaac, a child of Abraham's faith, born of Sarah, Abraham's wife. From this experience Paul draws an allegory in which he makes Hagar and her children stand for the unbelieving world, and Sarah and her children for God's believing children. The casting out of Hagar the bond-woman, and her son, is a type of God's people casting out unbelief and sin from their lives. This means implicit obedience to God in all His requirements. Ishmael, answering true to the training of an Egyptian mother, married an Egyptian wife, and his descendants adopted idolatrous customs, and identified themselves with the heathen. Judges 8 : 24. Isaac was taught and trained by a godly mother, and his children furnished the line of generation through whom according to God's promises the Saviour was born.

Human nature has been the same through all time. Women have always loved to adorn themselves with jewels and ornaments, and the men have always loved to

see them do it, thus making them equally guilty in the offence. Pride and vanity have always clamoured for the throne of the heart. On this subject Paul writes thus to Timothy: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Timothy 2 : 9. To this agrees the word of Peter, in his first epistle. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands: even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement." 1 Peter 3 : 3-6.

The Seventh-day Adventist people are a response to the call of God for a people who will separate themselves from all that is worldly. While living in the world, they will not pattern after the customs or fashions of the world. "Self-denial in dress is a part of our Christian duty. To dress plainly, and abstain from display of jewelry and ornaments of every kind is in keeping with our faith. . . . We should be of that class who shun everything that gives sanction to this spirit which takes possession of the minds and hearts of those who live for this world only, and who have no thought or care for the next."—"*Testimonies for the Church*," Vol. 3, page 866.

When Israel left Egypt and started for the promised land, the Lord gave them a "melting pot" into which those who were truly converted cast their own jewels, and the jewels borrowed from the Egyptians, to provide the necessary material for the sanctuary which Moses was later instructed to build. Some borrowed jewels, and possessed jewels of their own, that never found their way into the Lord's "melting pot," but were worn by themselves. Later they made a "melting pot" of their own, and cast these jewels into it, but instead of a good work for the Lord being accomplished, there came out a molten calf before which they corrupted themselves and vexed the Lord.

As a people, we are on our way to the promised land. Egypt, with its darkness, and sin, and unbelief is far behind. Which "melting pot" shall be ours? In casting out "the bondwoman and her son," let us cast them into the Lord's "melting pot" where He can make good use of that which will only snare and destroy us.

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## Northwest Union

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### SIMLA

SABBATH, June 16, we conducted our first baptismal service in the new Sanitarium chapel baptistry. This experience of aiding a soul in making the great surrender and entering into the new spiritual relationship of life, is equalled only by the medical experience of rendering service which saves a soul from untimely death. Both have a definite significance in the real values of life.

The Wednesday afternoon Community Health Lectures are meeting with enthusiastic public support. By telephone, letters and conversation, we are assured that the instruction given is actually accomplishing results for those attending.

H. C. MENKEL.

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### "UPLIFT EXPERIENCES"

(Reported in April)

WE in the Northwest who have been out and have taken part in the Uplift campaign have had the following statement come to us with a new light and message.

"O that Christians might realize more and still more fully that it is their privilege and their duty, while cherishing right principles, to take advantage of every heaven-sent opportunity for advancing God's kingdom in this world."—*Mrs. E. G. White.*

I personally feared a great deal before beginning the campaign this year for I feared the effect of the earthquake. Well, I now feel that this earthquake somehow has touched the hearts of the people and their purses, for I found that most of the people gave gladly and more willingly, and many of them raised their donation to double the amount, and some gave even more than that.

This year Brother Streeter and I went to Peshawar to do Uplift. This is the first time that this place has been visited. We found the people were glad to give and to know that there was such a movement on foot doing such good work. Many asked us who the Seventh-day Adventist's were, as that was the first they had heard of such a missionary society. The military people in the Cantonments responded to our call very well and although the Frontier has a name for bloodshed, we found the military people very sympathetic toward the Indian people. After working this place we stopped at Campbellpore for a few hours and received some Rs. 80, and then we went to Rawalpindi and here we did well. We met a lady

who had met our people in Australia and the next she came in contact with us was through Dr. Menkel's work in Simla. She was only a governess, but she listened in several times through the curtain or outside room to Dr. Menkel's cottage meetings, and this way came to know more about us. She asked us to send her the *Signs of the Times* and she gave us a contribution. On the whole we were happy, as our trip of three and a half days brought us close to Rs. 500.

Miss Keller and Miss Brewer took courage this year and for the first time since coming to India went to Jhelum Cantonments and put in ten hours of faithful work in the Uplift and received over Rs. 145. They were very pleased so were ready to take part in the campaign in Amritsar and also in Lahore. They say that it is easy in India to get money and the people are very nice to meet.

In Lahore I arranged to have a rally field day. The Chichoki and Chuharkana people came in and those of Lahore took part, the day brought us over Rs. 650. Every one worked hard and God certainly did give us many encouraging experiences. From the reports given many had been asked how the work was going, and if we had to close down any of our institutions. We were glad to reply in the negative. Many in Lahore raised their donations and very few cut us down. The brethren in the Punjab have been working hard and their goals are almost raised. Brother Streeter and Mattison went over theirs.

Brother Morris and I went out together for a few days in Ferozepore Cantonment, and were very much surprised when one morning while working in the Cantonment among military people, we were invited six or seven times to come and have breakfast. Everyone we approached gave us a good donation and wished us success. They treated us as if we belonged to them and their society, and wanted to see us prosper. In one case they asked if we could send them a teacher to teach the military Indian boys and girls.

While working in Cawnpore we had many prayers answered. In one case we prayed that the Lord would touch the giver of a leading mill to give us the Rs. 100 which he used to give, but for some reason had cut us off for two years. We knew that he gave a large sum to the Earthquake Relief Fund and we feared that we might fail, but after taking courage in the Lord we went to him in faith and got him back on our list, besides several other firms who give a substantial amount. Brother and Sister Allen before my coming here had over Rs. 125 on their goal of Rs. 1,000. I was glad to see the people so willing to give in this part of the territory. I think that they all have learned that the day may come

soon even to them when the wealth will be nothing so they gave willingly to hasten the day of His coming. We were even permitted to go into the Government Military Saddle Factory and canvass from office to office. This is very unusual. We praise God for this.

In Lucknow Sister Scholz reports that the people who live near our Alambagh dispensary are responding very freely. I have been following Miss Sandberg's list and have found that the people were waiting for Miss Sandberg's visit and they had their donation ready in many cases. I have been encouraged that so many doubled their donation upon my request, and some did even more. Brethren, take courage, for God's cause will not suffer depression if we do our part. I believe that from the work done so far in this field that we are going to have several accept the truth.

J. M. HNATYSHYN.

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## South India Union

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### NOTES

OUR English church in Colombo is growing in strength and members under Pastor Christensen's labour. The building work is completed, and Bethel chapel has been much improved and enlarged. On Sabbath, June 9, seven members were added to the church by baptism. Pastor Christensen reports that others are preparing, whom he hopes to baptize before the end of the year. Pastor Dickensen has now entered upon evangelistic work in Colombo, and we anticipate that the strong effort being put forth will result in substantial growth in the church.

Pastor S. Thomas recently baptized three candidates in Tanjore.

During the past several weeks Brother Pakkianathan has been conducting an evangelistic effort in Puttalam, near Nagercoil. The attendance has been good and a good interest in the message seems to have been developed.

Pastor V. Isaac has been transferred to Mudalur, near Nazereth, where eight souls were recently baptized. Here a new and promising interest in the truth has sprung up. Pastor Isaac finished an effort in Tuticorin before being transferred. Since we have but few workers this transfer has left Tuticorin without a regular worker. Pastor Carter and Brother Gurubatham of the Nazereth school are fostering the interests and pastoring the church in addition to their school work.

NAME OF UNION OR MISSION	Members Added During Year							Members Dropped During Year			Number of Churches	1933													Rs.	
	By Baptism	By Profession of Faith	By Letter	By Death	By Apostasy	By Letter	Membership at Close of Year	Ordained Ministers	Licensed Ministers	Licensed Missionaries		Book and Periodical Canvassers	No. of School Workers	No. of Other Workers	Total Labourers	Total Tithes Receipts	Tithe Per Capita	Total Offerings to Foreign Missions (except as noted under 20)	Total S. S. Contributions (Missions)	Missions Offerings per Capita	Total Contributions for Home Mission Work	Total Contributions for Local Church Work	No. of Sabbath Schools	Membership		Retail Value of Book and Periodical Sales
<b>BURMA MISSION</b>	43	1	1	1	1	1	537	13	6	14	7	17	8	65	2,325-4	5-11	236-4	1,036-4	2-2	1,489-0	137-11	22	778	2,889-2		
<b>NORTHEAST MISSION</b>	31	1	10	2	1	10	688	14	15	8	13	32	43	125	4,791-70	7-6	412-10	1,009-10	2-3	2,913-4	3,576-4	43	1,122	4,494-1		
<b>NORTHWEST UNION</b>	11	14	1	1	1	14	895	13	17	41	6	16	10	103	6,030-7	6-13	157-12	1,885-4	2-5	4,076-13	157-15	72	2,102	4,494-1		
<b>SOUTH INDIA UNION</b>	41	1	101	9	21	108	1,585	23	28	56	10	11	42	170	6,064-8	3-14	325-6	1,819-6	1-10	126-3	23-7	96	3,739	7,963-4		
<b>WESTERN INDIA MISSION</b>	6	5	6	1	6	542	16	7	7	12	13	13	39	94	3,884-4	7-4	389-2	1,271-9	3-2	5,190-3	...	41	910	2,604-10		
<b>RECAPITULATION</b>																										
<b>So. Asia Division</b>	43	1	1	1	1	1	537	13	6	14	7	17	8	65	2,325-4	5-11	236-4	1,036-4	2-2	1,489-0	137-11	22	778	2,889-2		
Burma Union Mission	10	495	43	1	10	688	14	15	8	13	32	43	125	4,791-70	7-6	412-10	1,009-10	2-3	2,913-4	3,576-4	43	1,122	5,510-2			
Northeast Union	36	654	31	1	14	895	13	17	41	6	16	10	103	6,030-7	6-13	157-12	1,885-4	2-5	4,076-13	157-15	72	2,102	4,494-1			
Northwest Union	17	886	11	1	1	101	1,585	23	28	56	10	11	42	170	6,064-8	3-14	325-6	1,819-6	1-10	126-3	23-7	96	3,739	7,963-4		
South India Union	38	1,584	41	1	101	1,585	23	28	56	10	11	42	170	6,064-8	3-14	325-6	1,819-6	1-10	126-3	23-7	96	3,739	7,963-4			
Division Hd. Qrs., Western India Mission and V. H. School	10	538	6	5	6	542	16	7	7	12	13	13	39	94	3,884-4	7-4	389-2	1,271-9	3-2	5,190-3	...	41	910	2,604-10		
<b>Totals</b>	101	4,157	132	2	131	4,242	79	73	126	48	39	142	537	23,692-0	5-11	1,551-2	7,022-1	2-1	13,795-7	3,885-7	274	8,551	32,761-13			

Pastor V. D. Koilpillai is in the midst of an encouraging effort in Madura where we have a newly organized church. The prospects here are good.

Just before leaving for the hills early in June, Pastor Hunter and Bro. G. Isaiah completed their effort in Bezwada by baptizing six souls. Four others who took their stand during the effort are continuing their studies. Pastor Hunter plans to baptize them in the near future.

The work at Kollegal, where Pastor Rawson and his helpers have toiled during the past year, continues to be encouraging. Scores have turned from Hinduism to present truth. On Sabbath, June 23, Pastor Cormack made his first visit here. It was a big time with us, and services continued throughout the entire day. During the morning we conducted Sabbath school, a preaching service by Pastor Cormack, and a baptismal service at which twenty-three candidates were baptized. These had been selected from a much larger number who desire to be baptized. During the afternoon a church of twenty-nine members was organized and the ordinances and Lord's supper celebrated. It was the first time the newly baptized members had witnessed these things, but all participated with order and reverence. The Lord is greatly blessing the work in Kollegal, and the prospects are that we shall add a goodly number to this newly born church in the near future.

E. M. MELEEN.

**COLPORTEUR'S INSTITUTE AT MADRAS**

THIS institute was conducted by Brethren Shepard and Boykin from June 16-25. Colporteurs attended from different parts of the Tamil field. Many practical suggestions were given, and valuable lessons in salesmanship were taught, the writer being the interpreter for the meetings. Brethren Skau and Shannon also rendered assistance, and Brother Meleen in passing through Madras.

Elder Cormack's address will long be remembered by the workers attending. The Spirit of the Lord came very near, tears filling the eyes of many as Brother Cormack narrated the experiences of the faithful in other parts of the world. The colporteurs left the meeting with renewed courage and a new consecration.

I am happy to be back in Madras after a lapse of 18 years; it was here that I first came in contact with the truth. I am glad to see the faces of those who have been loyal to this truth through all these years both in the English and in the Tamil church. May God bless and keep these faithful until the end. Please pray for the work in Madras.

S. THOMAS.

## SUMMER SCHOOLS

AT Lasalgaon a summer school was held May 2 to June 11 for the teachers and evangelists of the Western India Mission. Brother Spiess and the writer were in charge of the summer school. There were twenty-five workers in attendance. The following programme was adopted:—

7- 0 — 8- 0	Book of Revelation (senior workers)	Old Testament History (junior workers)
8- 0 — 9- 0		Classroom Management (for teachers)
9-15 — 10-15	Chapel period for all	Departmental work and Bible Studies
10-15 — 11-15		Pastoral Training
11-15 — 12-45		Review for Teachers
12-45 — 5- 0		Dinner, Rest, and Study Period
5- 0 — 7- 0		Manual Labour
7- 0 — 9-30		Supper, Work and Study
9-30		Lights out

Brethren Pandit and Devade helped Brother Spiess in reviewing the class lessons for the teachers. We had a very good time together. A good spirit was manifested throughout the whole period. Pastor James, the superintendent of the Western India Mission, spent a Sabbath and Sunday with us and gave us very valuable instruction. At the close of the summer school an examination was given in all subjects taught. Some workers did very well. The workers in attendance set a goal of 1,245 new Sabbath school members for the year June '34 to June '35.

In April it was the writer's privilege to spend about nine days in the summer school at Chuharkana where Brethren Mattison and Morris had their associate workers for a month's instruction. We had a very crowded programme for a week. At the end of the week the workers set a goal of 1,200 as their new Sabbath school membership goal for June '34 to June '35. There were about twenty-four workers receiving instruction in this summer school.

Shall we not remember all these dear workers at the throne of grace so that they may work hard and reach the goals they have set, before next year's summer school?

We do not have many years yet to warn the millions of India and to meet Jesus when He comes in the clouds of heaven.

While I was in Burma I received a letter from Sister Plummer, from which I cull the following paragraph:

'I have had a letter from Elder Watson since he left. He urges me to keep before you and our people continually the fact the end is drawing near, and that the Lord is certainly coming soon. I know we believe that, but does it govern our actions? It should govern what we do, and unless we do make that a prominent part in our lives we shall act as if we thought His coming would be long delayed. We must do things that we would not do if it were not true that He is soon coming. Keep your Sabbath school people encouraged with the thought of this. It will bring new life into their schools if they carry them on with that idea in mind. Somehow if our faith does not control our actions, it just seems as if it were not very genuine. How can we go on as we have for years, if we believe that Jesus is really coming soon? The whole world is in turmoil. In our own country we seem to be running blindly. The last movements will be rapid ones. Do we

believe this? If so, we will show it by our actions.'

God is calling us to rise to an intensity of earnestness in the task given to us such as we have never before known. Shall we fail God? Shall we disappoint Him? Or shall we rise to the certainty of the fact that He has given us a definite work to do, and that He is leading us to glory, and be earnest in His service?

E. D. THOMAS.

## LATEST PUBLICATIONS

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NOTES

WE are very happy to welcome back to India from furlough Brother and Sister T. K. Ludgate and Brother and Sister C. Larsen and their families, who returned last month. Brother and Sister Ludgate have gone to Surat to throw their strength together with Brother and Sister Lange in following up the interest aroused in the meetings held at the beginning of the year. Brother and Sister Larsen are learning the Khasi language in Shillong. One of the most wonderful responses to the message

of Christ in India has been in the Khasi Hills. We believe that the hour has now struck for these people to hear the last warning message. Brother and Sister Burgess are doubtless cheered as these young, strong workers join them. We are sure that the opening up of this promising work will find a place in the prayers of all the workers around the field.

Dr. and Mrs. Hebard sailed on furlough the same day as these others arrived. We are sorry that it has been necessary to close temporarily the Jalipar hospital. We believe that relief is under appointment.

L. C. Shepard left July 9 for the Telugu section to hold a colporteur's institute, after which he will proceed to Burma for the same purpose. The new Karen "Our Day" is being rushed through the press so as to be ready for the Burma institute. Brother Myat Po has come all the way from Burma to see this new book safely through the press. We are glad for his presence for a little time with us here in the Publishing House. "Our Day" will be the first large book that we have published in Karen. We believe its publication will mark a real advance step in our work for the Karen people.

Brother A. G. Emmer of Walla Walla College has been appointed field mission secretary of the Upper Columbia Conference, one of the largest conferences in the North Pacific Union, with its office at 817 West Nora Avenue, Spokane, Washington, U. S. A.

The splendid article by Eld. I. H. Evans, will be read with interest by all our members. Do not allow July to pass without enrolling your name as a subscriber.

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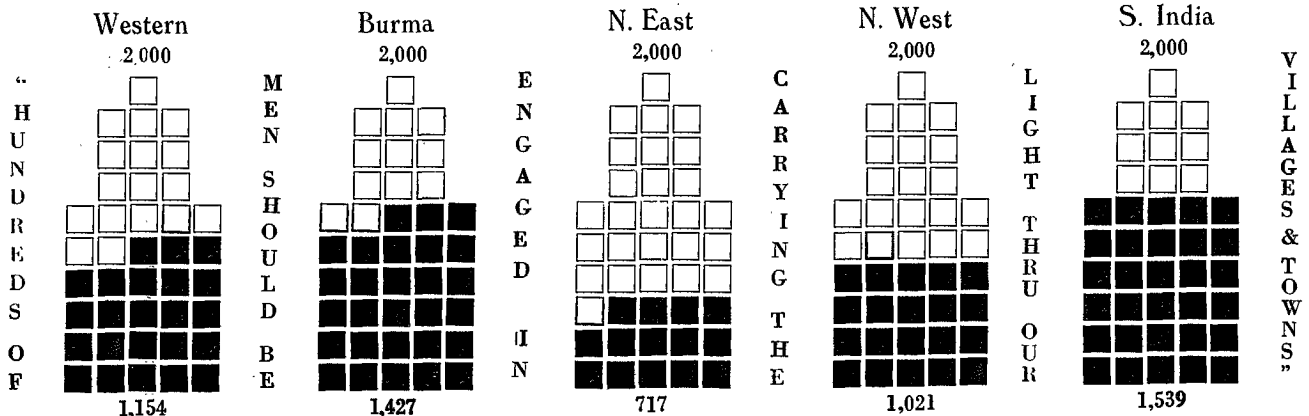
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