

WHAT'S THE MATTER WITH INDIA ?

RECENTLY one of our missionaries here in India told me he could not remember ever having listened to a missionary program on India before he came to this country. And he was educated in our schools in the States. Africa, South America, China, Japan, the South Seas—but little or nothing about India. His experience may be an exception. But I raise the question, Is there enough being said, favourably, in the homelands about both the needs and the triumphs of the work in this Division ?

In many respects, India is a hard field for our work. We have not seen the substantial and sincere mass movements in our direction which we would like to see, and which some other divisions enjoy. Every soul of our progress has been, not only won, but earned, and at a high wage. I wonder if we have made the way still harder by emphasizing that fact.

The folk at home say about India only what *we* say about India, no more, and usually much less. Is something the matter with India—or with us? Can it be that we have written home—in private letter or public report—the truth about India, without telling *all* the truth? It is not so much what we say, as the sum of the impressions we give. What is the picture of India in the imaginations of the givers for India—a land of Og-like giants and cities walled up to heaven, or a land flowing with milk and honey? Or a country somewhere between these two extremes? If we look like grasshoppers to ourselves, we will look like grasshoppers to all Israel.

I spent a term in this field years ago; and now I return as a newcomer. As a sort of personified combination of the old and the new, the insider and the outsider, let me make an observation and a plea. Free from criticism of the past—for I am persuaded that mighty works have been done in India by the stalwarts before us, and by those here now, and that every worker and every member of the constituency has tried to do the best he knew and the best he could—may we now start to change things.

My observation is that foreign mission enthusiasm is at a much lower ebb than it ought to be in the lands of mission giving, and that India in particular is too near the nethermost in the sacrificial loving of our people.

My plea is for a great surge of working, talking, praying, writing, singing, and feeling for India. Let every letter home be one radiating courage, faith, success or anticipation of it, love for the work here and the dear people we work for, truth on the happy as well as the unhappy side, trust in God for triumph.

India is a goodly land in which to live and work for God. Let us not misrepresent it by failing to represent it and present it. Here is for making the homelands India conscious.

For the particular objective of spiritually advertising this stupendous field and our tremendous task of witnessing to it, may we take these two slogans, GLORIFY MISSIONS and POPULARIZE INDIA.

SABBATH SCHOOL DEPARTMENT

THE SECRETARY'S WORK

EVERY person who accepts the office of Sabbath school secretary should be familiar with his duties. On the other hand some who accept this office, while familiar with the duties of the secretary, are not fitted for the work.

A secretary may be elected to the office for various reasons. Sometimes it is merely because of popularity. This fact alone does not ensure a capable secretary. Frequently such a one will permit his duties to slide along, or to be done in a haphazard manner.

Then there are churches where the selecting of a secretary is given its proper place, and a real search is made prior to election in order that the best talent available be secured. Again, just any one may be chosen to fill this position. To the nominating committee, the office is sometimes simply one of taking notes of the Sabbath school services, turning the offerings over to the treasurer, caring for the supplies, and keeping class records. Surely any one can fill the place! If you, secretary, come under this class, and are wearied with the monotony of doing routine things, of presenting a report to your school each week which is much like a duplicate copy, take an inventory of the situation and see what can be done. Read Matthew 25: 14-31. Many prefer to be modest in accepting an office, and feel they have unfortunately been endowed with but one talent. If this be true, the Scripture says that even one talent should be multiplied. First, ask the Lord to show you the sacredness and importance of the office and then to give you a vision of what a secretary can do to win souls.

When you have created in your heart a love for your work, it will produce an interest in others, and your own interest will grow. Nothing is attained without labour. What capable secretary is there who would not consult the chief organ of the Sabbath School Department,—the "Worker"! Yet there are secretaries who write reports from week to week who never think of using this valuable help. In it there is always a vast store of ideas for every phase of Sabbath school work, and always lesson helps which may be used in writing about the lesson study. Then read the "Youth's Instructor" and others of our periodicals to which you have access, and you will find beautiful thoughts. Be careful not to become extreme in the use of outside material, for this may be overdone.

Often very little change is made in the program, it being the same week after week. This may discourage even a wide-awake secretary. An opportunity is thus afforded for a resourceful, factful secretary to impart information which the superintendent can use in the program.

Feel free to mention encouraging statements of other schools, for we are all links in a chain that make up the total. Visit the classes, the various divisions of your school. Parents are interested to hear what their children

do. What interesting device do they have in the junior division, the kindergarten, or the cradle roll? After all, it takes all the divisions to make the Sabbath school, so do not confine your report exclusively to the senior division.

Write your report early in the week, while all the proceedings are fresh in your mind. Do not wait until the cares and duties of the week steal away your inspiration, and as a consequence your report becomes a mere form, uninteresting and unsatisfactory to yourself and others.

Be familiar with what you have written, so you need not stumble over words, disjointed sentences, or make repetitions. Do not read your report until the room is quiet. Reach Sabbath school in sufficient time to permit you to place the record cards and envelopes in the classes,

and distribute the papers to the division leaders. It is annoying to have the secretary visiting classes during the recitation period. The teacher may lose the thought he is trying to present, as well as the attention of the class. Be quiet. Be systematic. By such a method, one trip throughout the entire school will be sufficient.

See that you have a few spare minutes before the school opens, in case the superintendent desires to counsel with you, or wishes to have you help him with some project. Most important of all, you may help the superintendent greet the stranger, make him feel at home in your school, and assist him to the proper class.

If you who are Sabbath school members appreciate the work your secretary is doing, if you enjoy his reports, will you not tell him so? All are human, and a little appreciation expressed occasionally makes the wheels of life run smoother, and will be an encouragement to greater achievement in the writing of reports.

—Church Officers' Gazette

OUR SABBATH SCHOOLS

E. D. Thomas.

HATS OFF TO VINCENT HILL SCHOOL

THE following table will give you an idea of the number of Sabbath school members who started the Sabbath School Training Course at the beginning of 1935, the number who continued to the end of December, and the number who finished the Course and earned certificates:

	Mar. 31.	Dec. 31	Certificates Issued
Burma	6	....	...
N.E. India	10	19	2
N.W. India	20	18	11
S. India	...	...	...
W. India	15	8	1
Total	51	45	14

Vincent Hill School earned eleven of the fourteen certificates issued. This speaks very highly of the standard set for their teachers. Shall we not make a big salaam and congratulate them?

Very recently I sent a circular to our Sabbath school secretaries in the Division, and asked them whether it was worth while to continue the Training Course as put out by the General Conference. Everyone replied that by all means the Course should be continued, and gave some very good reasons as to why they thought so. Some suggested that we plan for a separate course for our village workers, and that the General Conference course be taken by our English-speaking members, secondary school teachers and students, and other

English-speaking indigenous workers. The Course gives excellent instruction for Sabbath school teachers of every grade, church school teachers, pastors, evangelists, superintendents, secretaries, and home division members. In many churches we have English-speaking members who accepted the Message in middle life, and they are now carrying heavy responsibilities in connexion with the Sabbath school work. Since they had not the privilege of being connected with one of our institutions in their early years, by taking the Training Course they have become very efficient in soul-winning. We are living in a time when we are in need of better trained workers.

The Sabbath School Training Course for 1936 offers better preparation, broader knowledge, new vision, and higher attainments in soul-winning. "The Spirit of the Teacher," written by Sister Plummer, is intensely interesting. The book she wrote for last year's Course was an excellent one. Personally, I received many blessings by studying these books.

Readers, shall we not determine to take the Course for 1936 and increase our efficiency for the Master's service? If you have not already given your name to the Sabbath school secretary, will you not do it without delay and order the book and the "Sabbath School Worker" for one year from the Publishing House? Many of our schools can order a book and the "Worker" for a year for use by its members. Or, perhaps some workers could club together and order the book and the "Worker." We are offering these books to our indigenous workers for a very small sum.

There may be some yet who are entitled to the 1935 certificate. Kindly pass on your names to us through your Mission Sabbath School Secretary.

WORDS OF CHEER

THE following encouraging items of interest have just come to my hand from Pastor D.W. Hunter, Superintendent of the Telugu Mission field. Kindly note what is said about the church membership. "It is through the Sabbath school that ninety per cent of our members come." This shows what an important part our Sabbath schools play, even in India, in bringing souls to Christ. Let us once again recall to our memory the familiar statement found in "Testimonies on Sabbath School Work," p. 20. "The Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ. . . . Teachers of the different classes should bring every child into their hearts, and under their special watchcare."

Friends, let us give the Sabbath school its place, and do all in our power to make it successful. If you want more members in your church, all you have to do is to increase your Sabbath school membership. Am I not correct?

We are sure the following facts will interest our readers.

One hundred and fifty senior Telugu Sabbath school quarterlies are used each quarter.

One hundred junior Telugu Sabbath school quarterlies are used each quarter.

One thousand "Memory Verse" cards were used in the last quarter of 1935.

Twenty-five "Missions Quarterly" are used each quarter. Translations of this are made on a duplicator.

The "Successful Sabbath School" has been translated and used by us for the past two years. We have prepared a series of questions for examination on this booklet. We have passed the 1,000 mark in Sabbath school membership and hope to reach 1,500 by the end of 1936.

We are using twelve "Picture Rolls" each quarter. We could use three times that many, and more. They are used first for the current quarter, then in the school for Bible lessons, and finally, until worn out, in the villages to teach the people the simple story of salvation.

We have nothing but courage concerning the future of our Sabbath school work and, therefore, for the work of the Mission as a whole, for it is through the Sabbath school that ninety per cent of our members come.

FIVE WEEKS' OFFERINGS FOR A SABBATH SCHOOL CHART

BROTHER M. I. Pakkianathan writes from Nagercoil, South India, that a missionary lady of another Christian denomination visited this Sabbath school some time ago, when he had as a Sabbath school goal chart a sinking boat and several life boats ready to save the drowning people. She got very interested in the chart and thought she could use it successfully in her missionary work. As it was the eighth Sabbath in the quarter she paid the Sabbath school offerings for the remaining five Sabbaths, and took the chart away with her.

We are indeed very glad to hear this encouraging experience. May the Lord speak to the heart of this lady also so that she might some way or other come in touch with the Message we represent. We are glad, too, that our Sabbath school charts have a definite message for people who see them.

BOMBAY

I SPENT a Sabbath in February with our people in Bombay. The Sabbath school began promptly at the appointed time under the proficient leadership of Brother King. Sister McLean read a very interesting report of the Sabbath school work. The membership of the school is forty-five, and they had an attendance of ninety-one per cent. Sixty-five per cent of them had studied their lessons daily.

An interesting program was rendered the day I was there. The classes were conducted very efficiently by the teachers. The little children were cared for by Sisters Pierson and Steward-Jacks in a separate room.

Following the Sabbath school the fifteen-minute service was conducted, when various ones of the "Joshua" and "Moses" bands gave missionary reports for the previous week. It was indeed very encouraging to listen to these thrilling reports given by nearly everyone who was present. "Every one at work, and no one jerk" seems to be the motto of this church.

It was a privilege to meet with Brother J. R. O'Neil whom I had known for several years in Krishnarajapuram. He is in charge of the Missionary society. Brother O'Neil and his wife have led out

in various missionary activities of the church.

From recent reports I understand that the Bombay church has raised Rs. 9,672 towards their Uplift goal. Sister Tuckey has done remarkably well in the Uplift campaign. This has been a great inspiration to everyone who has been associated with her. Brethren Pierson and Lange, as leaders of the bands, have definite programs before them. May the Lord continue to bless the efforts put forth by the church in Bombay.

NEVASA

A FOUR-DAY workers' institute was held in Nevasa, when the different phases of the Sabbath school and Home Missionary departments were studied in detail. Eight Marathi workers were present. Thirty Sabbath schools have been conducted in that part of the field, with a membership of 466. Ten of these are in charge of lay members. One sister looks after four Sabbath schools. She has earned her ninth-year ribbon.

During the course of years Sister McHenry has given her workers various help to increase their efficiency in the Sabbath school work. She has very often translated several pages of the "Sabbath School Worker" and the book assigned for the Training Course from time to time. She has instructed the workers very thoroughly and many classes have been conducted for making interesting charts of various kinds.

On the last day of the institute almost all gave encouraging testimonies; and the workers set goals of 65 souls for baptism, 183 new Sabbath school members, and Rs.238 for the Uplift work in 1936. May the Lord help them to achieve the goals set.

Brother and Sister McHenry need our prayers. May the Lord bless Sister McHenry as she leads out in the Sabbath school work in Western India. This work has always been very near to her heart.

W. H. Branson, Vice-president of the North American Division, writes: "The pastor who overlooks the importance of the Sabbath school work is thereby failing to recognize one of the strongest auxiliaries of his work, and shows a definite weakness in his church leadership."

SABBATH SCHOOL REPORT FOR THE QUARTER ENDING DECEMBER 31, 1935

	Schools	Membership	Attendance	Honour Cards	Ribbons	Investment Fund	Birthday Offerings	Total Offerings
Burma Mission	24	959	847	120	19	149- 9	76- 7	1,335- 7
Northeast Mission	52	1,540	1,348	136	10	68- 5	39- 7	1,437-15
N. W India Union	90	3,434	3,373	379	27	79- 4	21-13	2,239-11
South India Union	101	3,847	3,000	559	...	156- 1	44- 1	2,582-12
Western India Mission	49	1,131	1,039	130	16	39- 4	25- 6	1,492-15
Total	316	10,911	9,607	1,324	72	492- 7	207- 2	9,088-12

HOME MISSIONARY DEPARTMENT

WOMAN'S PART IN THE HOME MISSIONARY PROGRAM

1. The Bible records the faithful services of many women.

(a) They were mothers in Israel. Judges 5:7.

(b) The Hebrew maid sent an army officer to the prophet. 2 Kings 52.

(c) Lydia welcomed Paul into her home. Acts. 16:15.

(d) Dorcas is a typical case. Acts 9:36

(e) Aquila and Priscilla were Paul's co-operating helpers. Rome. 16:3, 4.

(f) Phoebe was "a servant of the church." Rom. 16:1, 2.

(g) Paul makes mention of valued women helpers. Phil. 4:3; Rome. 16:6, 12.

2. Standard of Acceptance: "She hath done what she could." Mark 14:8.

3. Women can work where men cannot go: "The Saviour will reflect upon these self-sacrificing women the light of His countenance, and this will give them a power that will exceed that of men. They can do in families a work that men cannot do, a work that reaches the inner life."—*"Testimonies,"* Vol. IX, p. 128.

4. Many are too willing to excuse themselves: "Our sisters have been too willing to excuse themselves from bearing responsibility."—*"Christian Service,"* p. 29.

5. Children to be helpers in missionary endeavour: "In an effort to excuse themselves, some, say, 'My home duties, my children, claim my time and my means.' Parents, your children should be your helping hand, increasing your power and ability to work for the Master. They should be trained to help in various lines of unselfish service. Do not allow your children to be hindrances."—*"Testimonies,"* Vol. VII, p. 63.

6. (a) Persevering Women: "He calls for persevering women who will take their minds from self and their personal convenience, and will centre them on Christ, speaking words of truth, praying with the persons to whom they can obtain access, labouring for the conversion of souls."—*Id.,* Vol VI, p. 118.

(b) Bible Teachers: "Many will be called into the field to labour from house to house, giving Bible readings." "Consecrated women should engage in Bible work from house to house."—*Id.,* Vol. IX, pp. 172, 120, 121.

(c) Magazine Workers: "The sisters can work efficiently in obtaining subscribers for our periodicals, in this way bringing the light before many minds."—*"Christian Service,"* p. 28.

(d) Correspondents: "Our sisters can serve as vigilant workers in writing and drawing out the true feelings of friends who have received our papers and tracts. . . . Teaching the truth by epistolary correspondence, distributing tracts and

soliciting subscribers for periodicals containing the solemn truth for this time, . . . (they) may do very much."—*Id.,* p. 28.

(e) Distribution of Literature: "They may be workers in the missionary field having a personal interest in the distribution of tracts and papers which correctly represent our faith."—*Id.,* p. 20

(f) Neighbourhood Visiting: "My . . . sisters, visit those who live near you, and by sympathy and kindness seek to reach their hearts."—*"Testimonies,"* Vol. IX, p. 34.

(g) Practical Lines of Work: "The efficient cook, the housekeeper, the seamstress, the nurse,—the help of all is needed."—*Ministry of Healing,* p. 194.

—H. F. Brown.

The Church Officers' Gazette.

WHAT A TRACT AND A HYMNAL CAN DO

IN ONE of our churches in Buenos Aires, Elder Pedro Brouchy, President of the Buenos Aires Conference, told the following interesting incident in a Home Missionary meeting. The story illustrates vividly what God can do through a bit of missionary effort—it may be a tract sent to some unknown party, or a hymnal

given, or a booklet lent. God cares for the seed sown. Brother Brouchy said:

"One of our sisters of the Chaco sent a hymnal and a tract to a person whom she did not know. This lady, on receiving and reading this literature, became interested and ordered a Bible, and some time later wrote to the Book and Bible House requesting a visit and studies from a worker. When the missionary arrived he found that God's Word had done its work, because not only the lady was anxious to learn more about the Truth, but also a number of others desired to hear. The neighbours and interested people were invited to gather night after night to study the Truth in an improvised series of open air meetings, because no place could be found large enough for the occasion. Among the listeners was the lady who now owned not only the Bible but also an image called 'Santa Lucia,' which had been venerated for generations. From far and near many people came to offer their prayers and make their vows to this image. This idol was kept richly dressed and adorned, and the large candles were perennially kept aflame on its altar by the owner. As time went on and the lady continued to study the Bible and attend the lectures, she began to neglect the worship she had been giving the idol. Finally the time came when her conscience must battle the final decision. On one side was the venerated saint long worshipped by her ancestors, and even by herself ever since childhood,—the image which was believed to be divinity materialized. And on the other hand was the newly-found Truth of the third angel, which had found a place in her heart. It became evident that both things could not

HOME MISSIONARY REPORT FOR THE QUARTER ENDING DECEMBER 31, 1935

	Burma	Northeast India	Northwest India	South India	Western India	Total
No. Added as Result of Missionary Work of Lay-members	...	...	...	10	...	10
No. Churches & Companies...	21	26	18	64	10	139
No. Churches & Companies Sending Report	14	10	3	49	6	82
No. Churches Holding First Sabbath Missionary Service	...	4	...	29	2	35
No. Churches Holding 15 minute Missionary Service	...	8	1	35	3	47
No. Churches Holding Weekly Missionary Services	1	5	...	21	2	29
No. Churches Organized into Working Bands	...	2	1	24	1	28

I wish every one of you would study your Mission report and see if you cannot help to improve it.

"From week to week let them bring their reports to the missionary meeting, telling what they have experienced, and through the grace of Christ what success has been theirs. If such reports were brought in by consecrated workers, the missionary meetings would not be dull and tedious. They would be full of interest, and there would be no lack of attendance."—*"Testimonies,"* Vol. VII, p. 436.

E. D. THOMAS.

remain together. While this lady was in the fiercest of the battles in her own mind and heart, she prayed for some evidence of the right way. As had been her custom through the years, she lighted the candles before the image, and for some unknown cause one of the candles wilted and leaned toward the decorations of the altar, catching fire to altar and idol. The fire was discovered and after a brief battle the miracle-working image was rescued, without clothes and badly burned."

This experience caused the lady to lose her faith in the idol, and to definitely accept the Truth and be baptized.

J. L. Brown.

ADVENTURES OF OUR COLPORTEURS.

[This article is an ingenious compilation of the titles of practically all the publications issued by Seventh-day Adventists. We believe the idea was first used by A. E. Van Noty, Field Missionary Secretary of the Texas Conference, U. S. A., in a letter to his colporteurs. Later it was enlarged, to include many more publications, by Miss Mary Moore, Librarian of the Southern Publishing Association, Nashville, Tennessee. It may be used in various ways for study and entertainment, and provides a comprehensive insight into the large volume and varied nature of the printed matter issued by this denomination.—*Editor.*]

WHEN a young man gets the "Missionary Idea" and decides to take the Bible for his "Practical Guide," then it is good for him to leave "The House We Live In" and spend "The Days of Youth" in the ranks of "Gospel Workers," carrying "The Gospel in All the World," bringing people "Back to the Bible," and helping them to understand "Our Times and Their Meaning." If he has a great ambition to find "Something to Do" for Jesus, he will study "Christian Salesmanship," and become a "Colporteur Evangelist." Thus he will be promoted "From Plowboy to Prophet," and join the ranks of "The Advance Guard of Missions."

In doing this form of "Christian Service," he will find many "Adventures in Christian Living." He will travel through many parts of the world, "Camping with the J. M. V.'s," "In Manana Land," or "Crossing the Plains," or going "Afoot and Afloat in Burma," and "Up and Down the Andes on a Burro." He will have "Adventures in the South Seas," "In the Amazon Jungles," "With the Wild Men of Borneo," "Among Cannibals and Headhunters," and while working "With Our Missionaries in China." While searching for "Fruit from the Jungle," "In the Land of Pagodas," he may contract malaria fever and be troubled with many an "A'Chu!" Whether he is "Facing North" or where "East Meets West," the "Wings of the Morning" will carry him "On the Trail of the Colporteur" to seek out the "Beautiful Gold" of honest souls to whom he may bring the good news of "Christ Our Righteousness." In many lands he will gain stars for his crown, such as "Choma," the little African "Boy Who Killed a Lion," and "Korada, a

MIZPAH

"Go thou thy way and I go mine.
Apart but not afar;
Only a thin veil hangs between
The pathways where we are;
But God keeps watch 'tween thee and me:
This is my prayer,
He looks thy way, He looketh mine,
And keeps us near.
"I know not where thy road may lie
Nor which way mine may be,
If mine shall lead through parched sands,
And thine beside the sea;
But God keeps watch 'tween thee and me:
So never fear,
He holds thy hand, He claspeeth mine
And keeps us near.
"Should wealth and fame perchance be
thine
And my lot lowly be;
Or thou be sad and sorrowful
And glory be for me;
Yet God keeps watch 'tween thee and me,
Both be His care.
One arm 'round thee and one 'round me
Will keep us near.
"I weep sometimes to see thy face;
But since this may not be,
I'll leave thee to the care of Him
Who cares for thee and me.
'Til keep thee both beneath My wings,
Thine comforts dear.
One wing o'er thee and one o'er me,
So we are near.
"And though our paths be separate
And thy way be not mine;
Yet coming to the mercy-seat,
My soul shall meet with thine:
And God keeps watch 'tween thee and
me;
I'll whisper there,
He blesses you, He blesses me,
And we are near."

Let the cover-to-cover readers of the TIDINGS note the great improvement in appearance and readability of our pages this month, owing to the new type faces we are using for the first time.

Child Widow of India," and "Min Din," a boy of Burma.

While "Pioneering in the Neglected Continent," he may often sleep "Under the Juniper Tree" in "Verdure Valley," and will have many "Wild Animal Stories" to tell of his experiences on "The Mountain Top," "In the High Andes."

The colporteur will find that his work is "God's Challenge to Youth" to develop

"The Measure of a Man." By following the "Bible Footlights," and "Looking Unto Jesus" in the "Steps to Christ," he will become a "Man of Valour" in thinking up "Answers to Objections" from persons who ask, "Was Peter the First Pope?" or "What Think Ye of Christ?" and who want to have "The Bible Made Plain." By spending much time "Alone with God" in "Quiet Thoughts for Meditation," and reading the lives of "Famous Infidels who Found Christ," the colporteur will develop great skill in "The Art of Personal Evangelism." And although he will not be "Getting Rich" in money, he will be blessed in his "Eternal Quest" for the "Buried Treasure" of souls. By pointing the lost to Christ, he helps in "Making Home Happy" wherever he goes. While he is "Battling the Wolves of Society" who are "Poisoning Democracy" he finds many a home upon which has fallen "The Shadow of the Bottle;" and as he teaches them the principles of "True Temperance" and "Healthful Living," he rejoices to see the slaves of alcohol win a "Victory in Christ." To many a discouraged person in the dark places of the earth, the arrival of the colporteur with his shining face is indeed "The Coming of the Comforter."

Even though it means that most of the time the colporteur is "Exiled" from his own home, yet he knows that he would be "Without Excuse" in the "Great Judgment Day" if he failed to answer the "Challenge of the Twentieth Century" in "This Mighty Hour" when we are living "On the Eve of Armageddon." He knows that "The Certainties of the Advent Movement" are based on the "Sure Word of Prophecy." All over "Our Changing World" multitudes are anxiously asking, "Is the End Near?" The colporteur must warn them of "The Coming Crisis," by pointing out "Twelve Great Signs of the Return of Jesus." He counts it a privilege to be one of the "Heralds of the King," and by the help of "The Holy Spirit," he speaks to all he meets of "Our Lord's Return," and tells them of the "Glorious Appearing" of "Christ Our Saviour." By calling the attention of the public to "The Signs of Christ's Coming," he helps men to understand "The Signs of the Times," and to know "What is Coming." Thus the colporteur spends "Today and Tomorrow" as a "Watchman" who faithfully bears his "Testimonies to Ministers" and common people alike.

Let the weather be "Wet or Dry," the true colporteur is always "Out of Doors." He never has to regret a "Lost Day." He is always eagerly searching for those to whom he can show "The Way to Christ," and tell about his "Wonderful Father."

It is important for a colporteur to know "How to Give Bible Readings," for so many persons need "Helps to Bible Study." To teach them the "Fundamentals of Bible Doctrines," he gives "Brief Bible Readings for Busy people," and leaves "Thoughts on Daniel and the Revelation" in the minds of the inmates of every home he visits, as well as a big book of "Bible Readings for the Home Circle" that will explain the "Past, Present, and Future," and help them "Here and Hereafter."

A colporteur often gives "Counsels on Health" in the homes he enters. He

has opportunity for "Medical Ministry" by giving "Simple Treatments for Common Ailments." He points out the "Road to Health," and teaches the people that "The Hope of the Race" lies in "Keeping Well." He is really a "Home Physician," and by his "Home Nursing," he makes himself useful in "Epidemics." Thus the colporteur imitates Jesus in His "Ministry of Healing," and helps people find "Health and Happiness."

The colporteur is always glad to hear the invitation "Let's Eat," but he never responds, "Please Pass the Bacon." He often wishes he could get "Better Meals for Less," and that women knew more about "Good Food and How to Prepare It." He himself is quite an expert "Home Dietitian," and teaches many a lesson on the "Science of Food and Cookery." This is another way in which the colporteur brings "Life and Health" to the public.

Sometimes the colporteur has the task of "Straightening Out Mrs. Perkins" when she asks, "Can I Keep the Sabbath?" He is glad to impress upon her the "Surety of the Bible," and the blessing that comes with keeping "The Lord's Day the Test of the Ages." Sometimes he leaves behind him a "Marked Bible" for the members of the household where he has stayed to read. Then what joy the colporteur feels when later he hears of "Mary Kennedy's Victory," or learns that "Mr. Ingle Comes Through" to victory over "Tobacco." He is glad to turn his hand to help in "The Repairing of Sam Brown," if only afterward Sam will listen while he explains the "Belief and Work of Seventh-day Adventists." He knows that wherever he goes with "God's Book," he will be making "Footprints to Success," and he rejoices in the "Triumphs of Faith."

The colporteur is always glad when he is invited to stay in a "Real Home," presided over by a "Mother and Child." A true colporteur is a "Children's Friend," and enjoys having the mother tell him "All about the Baby." He compliments the "Early Writings" of "Joan and Peter" and the other "Growing Boys and Girls," who are just starting to school and are learning to read from "True Education Readers," beginning, of course, with "Gospel Primer." In return, he shows them "Bible Pictures for Little Tots," or draws "Midget Pictures" for them. He knows that all "Through Early Childhood" the "Story Hour" is the time for "Bedtime Stories," and he also knows the "Best Stories" to tell, in fact, they are the "Sweetest Stories Ever Told." By means of the "Art of Christian Story-Telling," he is able to tell "Stories for Little Folks," that are far better than "Stories of Clever Dogs," or the "Adventures of Joe and Judy," or even "Stories Mother Told." They are "Really Trulies," "Hero Tales of the Bible," such as "The Story of Joseph," "The Story of Moses," "The Story of Job," "The Story of Esther," "The Story of Daniel," and the "Story of Jesus." The children like to tell him stories in return, and one of them eagerly exclaims, "I Remember" when I saw "Uncle Ben's Cloverfield." Another says, he likes his stories as well as "Uncle Ben's Bible Stories."

The colporteur does not stop with

attention to the children in the homes where he stays. He brings "Messages for Young People" to those who may soon be "Makers of the Home" themselves, and gives advice on "Love, Courtship, and Marriage" to those for whom the "Bridal Bells" will soon ring.

In some homes the colporteur teaches the "Gospel in Song" by singing, "Joyful Songs for Boys and Girls." Often he cheers his own lonely road by singing "Hymns and Tunes," or "Songs of Zion."

A good colporteur is also a "Youth's Instructor," and can give "Counsels to Teachers, Parents, and Students," on the "Fundamentals of Christian Education." His work occupies the full week; for on the seventh day he is a "Sabbath School Worker" as a "Soul-Winning Teacher," in a "Soul-Winning Sabbath School," where he tells "Bible Stories" for the "Cradle Roll."

Colporteur work is a fine "Education." The colporteur evangelist learns to say "Blessed Be Drudgery," as he lives the "Life that Wins," and leads people "Out of the Dark," into "The Lighted Way," where they find the "Dawn of a New Day," and see a "Light in the Valley," that leads to "The Other Side of Death."

As these "Fishers of Men" make "Use of the Voice" in teaching "The Atoning Work of Christ," folk often ask them, "Why Pray?" They answer that we must pray to keep "In Touch with God," which is the only way to live a "Life of Victory."

True colporteurs are always "Men of Might." They must work in the crowded cities, or they may be "Jungle Heroes." Wherever they go, the "Ministry of Angels" keeps them from the assaults of "Satan," and their experiences with "The Printing Press and the Gospel" are among the "Miracles of Modern Missions."

When the "Great Controversy" is over, and the "Desire of Ages" has come, the colporteur will rest beside "Rivers of Living Water," there to meet many to whom he had brought "Present Truth." With "Patriarchs and Prophets" and "Prophets and Kings," he will enjoy "The Saint's Inheritance" of "Our Paradise Home" in "The Promised Land."

—Adapted by Mary H. Moore

Northeast India Mission

G. G. Lowry Superintendent
C. A. Hart Sec.-Treas.

Office Address:

17 Abbott Road, Lucknow

ORAON CAMP MEETING

THE fourth annual meeting for the Oraon people was held March 13 to 16 in a grove on the Itky Road, six miles west of Ranchi. It was a real camp meeting, for everyone, including the missionaries, lived in tents. It looked good to see our Indian brethren putting up their V-shaped tents, and digging holes in the ground to make their chulas for cooking food.

W. B. Votaw and family, H. H. Mattison and wife, and G. G. Lowry and wife were the missionaries in attendance at the meeting.

All present showed a keen interest in the instruction given by the workers. They pledged themselves to, by God's help, endeavour to reach all the goals set for Sabbath School, Uplift and Evangelistic work.

The workers gave very interesting reports of the work in the various places where they are located. One told of the little village school which he has been conducting. Ten people who came in contact with us through the school have been converted from heathenism and baptized. Another told of twenty who have been won to the Truth in the place where he is at work. Many are interested in the Message, and the prospects are bright for the work in the Oraon field.

At the close of the service on Sabbath morning, Brother Phrabhu Das Kujur, who has been a teacher in our Training School for nine years, was ordained as the elder of the Oraon Conference Church. He has also been appointed by the Northeast Mission committee to take charge of the work in this field while Brother Votaw is away from India on furlough. We rejoice to see some of our Indian brethren developing to where they can step forward and help out with the work in this way.

There are said to be about one million Oraon-speaking people; and six Indian workers and one European family constitute a very small force to undertake the task of warning them of the coming of the Lord. They are, however, full of faith and courage. We wish them God's blessing and much success as they press on with the task.

G. G. Lowry.

A NEW TRIBE

A STORY was told at the Oraon meeting of one, Prakash Kulu, a man belonging to the Kharia tribe, who had recently taken his stand for the Message. The Kharia people live in the Ranchi District and have their own language. So far as we know this is the first one to hear and accept the Truth.

He first heard the Message fifteen years ago while learning the weaving trade from one of our lay brethren. The seed of truth lay apparently dormant for a long time, but eventually the life present in the Word manifested itself and brought forth fruit.

"My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it," says the Lord. And in this case we see a demonstration of the truthfulness of God's promise.

This brother represents one more "tribe" and one more "tongue" added to the long list of those who are hearing the message of Rev. 14:6,7. We welcome him into our midst, and trust he is but the "first fruits," and that in due time many more of his people will follow his example.

G. G. Lowry.

Western India Mission

N. C. Wilson *Superintendent*

C. L. Torrey *Sec.-Treas.*

Office Address:

Post Box 15, Poona

LASALGAON

IT WAS my privilege to spend the last few days of the 1935 school year with the students and faculty at Lasalgaon. Since I was with the students during the last Week of Prayer I had met most of them personally. It gave me great joy when several were anxious to be baptized on the last Sabbath of the school year. It was a real privilege to baptize two of them in the little stream close by the school premises. The others have been asked to receive further instruction and be prepared for the next baptism. The students left the school with a strong determination to attempt great things for the Master during their vacation.

The printing work under the leadership of Brother Alexander is doing excellent work. Brother Kandale Sedana is still in charge of the farm. Brother Ohol is busy as usual with his translation work. Sisters David and Sarah Ali have rendered very valuable help to the girls in the school. Various improvements have been made on the estate since I last visited it. Let us remember Brother and Sister Spiess in our prayers as they lead out in the Educational work in Western India.

E. D. Thomas.

South India Union

E. M. Meleen *Superintendent*

C. H. Mackett *Sec.-Treas.*

Office Address:

40 Cunningham Road, Bangalore

THE MADRAS CHURCH

SABBATH, March 28th, made another milestone passed by the faithful members who attended church that day. Brother Fernando, our superintendent has done very good work. All the church members had part in the program. The children gave excellent songs, readings, and dialogues. Reggie Chalk and Gene Joakim sang a very beautiful duet. Brother Quinn, who has been suffering from boils, did not decline to sing a solo because a bandage encircled his head. The primary class sang with lighted candles, "In this world of darkness we must shine, you in your corner, I in mine."

There is a wonderful spirit of co-operation and good fellowship in the Madras church. All are eager and willing to help. We felt God's presence with us in a marked way.

Brother S. Thomas of the Tamil church conducted the ordinances. It was a very solemn service. Every one present spoke and dedicated himself again to the Lord.

Geroge Christoffer, the very newest

cradle roll member, was dedicated to the Lord. He is the son of Brother and Sister Fernando, and was six weeks old at the time of the dedication. Brother Fernando is one of our faithful colporteurs and God is blessing his labours.

The Madras church desires to be remembered in prayer throughout the Division. We need a church building. More than that we need a minister here. And more than all else we need a greater outpouring of the Holy Spirit, a closer walk with God.

Minnie Meleen.

A NEW CHURCH AT VIZAGAPATAM

SABBATH, February 15, was a red-letter day in the history of our work in Vizagapatam. Pastor and Mrs. H. A. Hansen were on the eve of their departure to America on furlough. Brother and Sister F. W. Hill, who have worked for some years in Bangalore, had just arrived to take charge of the work. Though these were important things, yet the real event was the organization of an English church in this great centre of our field.

After the morning Sabbath school at eight o'clock, the writer had the privilege of organizing the believers there into full church fellowship. The fundamental doctrines were reviewed, and the charter members all testified of their belief and faith in the Message. When the roll was called of those who had been baptized, and who were to be baptized that day, we found that we had a church

M. M. CHANDASAHEB.

M. M. Chandasaheb was born in Data Goriya village, Sialkot District, Punjab, November 28, 1887, and was educated at the Central Training Institute, Sialkot. In 1906 he received the degree of Fellow of Arts, and soon after took up school teaching as a profession.

In 1927 Mr. Chandasaheb became interested in the teachings of Seventh-day Adventists; and after studying the Bible for some time in Lahore with Pastor Nolda, was convinced of the Truth and was baptized. After attending the training school at Rurkee for a short while, he was appointed a member of the staff of the same school, where he did very acceptable service for a number of years.

An invitation to take up evangelistic work in the Punjab was accepted in 1932 and, for several years while residing at Nowshera Virkan, he faithfully presented the Message to the people of that vicinity. The following year he was appointed a member of the Punjab Mission Committee and was granted a Ministerial License.

In August 1935 he connected with the Cituharkana Boys' School, where he laboured faithfully and efficiently until his untimely death on February 27, 1936. He leaves to mourn his wife and three daughters. The funeral service was conducted by Pastor Loasby at Chuharkana.

E. R. Streeter.

of fourteen enthusiastic members. A nominating committee was appointed, and the next evening a full complement of officers was elected for the year 1936.

After the service in the church, the whole company went to the beach, a short distance away, where Pastor Hansen baptized two dear sisters. This makes a total of seven new members added to our church since Brother and Sister Hansen went to Vizagapatam last August.

Just at the close of the Sabbath Brother Hill preached his first sermon to the company there. The little rented chapel was well filled, and the audience appreciated the thoughts presented. On Sunday evening Pastor Hansen preached his farewell sermon to a full house. The company there meets in a dwelling house which has been remodeled to accommodate about fifty people. May I take this opportunity of expressing my appreciation of the good work done in Vizagapatam and Waltair in the past, and ask that all pray for the work and workers there who carry on.

With the organization of the church at Vizagapatam, the total of organizations in the Telugu Mission is now fourteen. Six of these have been organized within the last two years. D. W. Hunter.

POONA PARAGRAPHS

MISS Amy Youngbluth of the Division office left Poona recently for Lucknow, where she will assist in the Mission office for a few months during an emergency.

Brother F. Maseyk is planning to spend several weeks in Karachi in the magazine colporteur work.

Mr. and Mrs. Benjamin Butherus arrived in Bombay April 9th from the States, and went on immediately to Mussorie to connect with our Vincent Hill School.

Mrs. T. J. Michael has been ill with an attack of malaria for several days, but we are glad to report that she is improving in health.

It has been thought best to discontinue the Sunday evening meetings in the Hall on East Street during the hot summer months. We are therefore giving up the renting of the Hall, and the Poona English Church will hold regular services in the church at Salisbury Park hereafter.

As we go to press, delegates are gathering in Salisbury Park for a Marathi general meeting which is to begin the 15th. Pastor and Mrs. McHenry are expected to be with us, also Brothers Pierson and Lange of Bombay, and possibly Brother Spiess. Colporteurs who do not have such meeting privileges elsewhere in the field will also attend.

We understand that Miss Frazier has recently taken up her work with THE ORIENTAL WATCHMAN in Calcutta. We extend to her a hearty welcome and wish her much success as she again enters upon this vital line of endeavour. We are sure that with the added impetus

Eastern Tidings

Organ of the

SOUTHERN ASIA DIVISION

of the General Conference
of Seventh-day Adventists

L. C. Wilson *President*
C. L. Torrey *Sec.-Treas.*
T. J. Michael *Asst. Sec.-Treas.*

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G. A. Nelson *Medical*
E. M. Meleen *Educational*
E. D. Thomas *S. S. and Home Miss.*
T. J. Michael *Y.P.M.V.*
G. F. Enoch *Ministerial*

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she can give to the magazine circulation, our subscription list will soon exceed the 10,000 mark. Our people over the entire Division will rejoice with us to see this Message-filled magazine—THE ORIENTAL WATCHMAN—going to so many people of the educated and official classes.

Born to Mr. and Mrs. G. C. Sirkar on April 5th a son. Mrs. Sirkar is the daughter of Mr. S. K. Poddar, head of our composing room. Brother Sirkar is connected with the shipping department of the Publishing House.

Pastor R. H. Pierson called at Salisbury Park between trains a few days ago. Pastor Pierson is very enthusiastic over the Uplift work; and we believe this, together with the enthusiasm and co-operation of the other workers and lay-members in Bombay, has made possible the remarkable success of the campaign in that city. He has just returned from Karachi where he spent several days in Uplift work. He was very cordially received in that city, and the people who were solicited responded liberally to the appeals made. Pastor Pierson is now visiting other parts of West India, encouraging our people and leading out in the Uplift work.

Pastor and Mrs. G. G. Lowry sailed from Karachi with Pastors Wilson, Torrey, and Thomas for America, where he was compelled to go for immediate medical attention and surgery. Our prayers go with them on their journey;

and we trust our people throughout the Division will remember Pastor Lowry in prayer that he may speedily be restored to health so that he may return to his post soon.

In a recent letter from Brother and Sister A. G. Youngberg, former workers in India, they renewed their subscription to EASTERN TIDINGS, and requested to be remembered to their former associates in this field. The Youngbergs are now located in the Lower Rio Grande Valley, Texas, U.S.A., where he has charge of six churches. They live in a citrus orchard; and they say that the vegetation there reminds them very much of India.

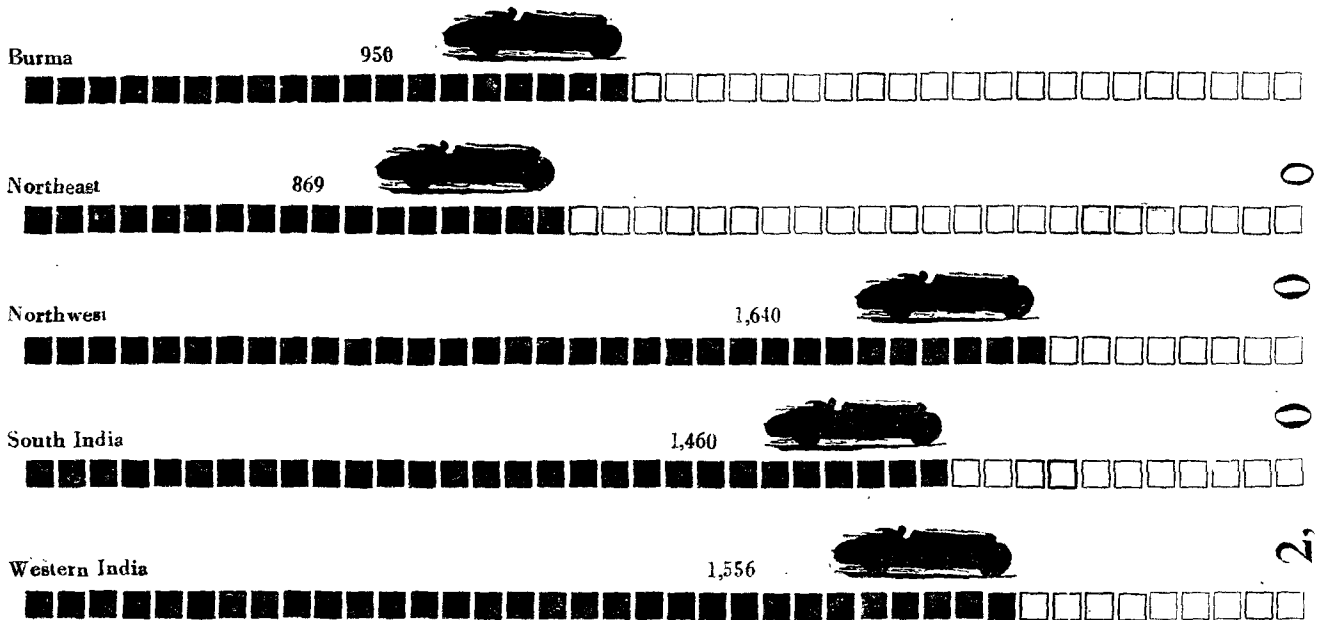
CHURCH CALENDAR

1936

Colporteur Rally Day	June 20
Tithe Covenant Day	June 27
Vincent Hill School Offering	July 4
Missionary Volunteer Rally Day	July 11
Missionary Volunteer Week of Prayer	July 11-18
Christian Home Day	Aug. 1
Week of Sacrifice	Aug. 29 to Sep. 5
Big Week	Oct. 3-10
Vincent Hill School Offering	Oct. 17
Sabbath School Rally Day	Oct. 31
Week of Prayer	Dec. 12-19
Annual Offering	Dec. 19

1936 "Oriental Watchman" Subscription Race

(Each square represents 50 subscriptions)



DIVISION GOAL 10,000

DIVISION TOTAL	6,475
FOREIGN PAID	42
Total March 31 1936	6,517
" " " 1935	6,477

Gain 40

O.W.P.H