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[No. 4

THE SANCTUARY

(Report of Bible Studies on this Important Subject Given at the Council by W. H. Branson.)

The sacrifice of Jesus on the cross and His priestly ministry in the sanctuary above constitutes the very heart of the gospel of salvation. The importance of the sacrificial death of Christ cannot be comprehended, but the priestly ministry of Christ in heaven is just as essential. In fact, were it not for His ministry in the heavenly sanctuary, His death on the cross could not avail for our salvation. By His death He began to work out the plan of redemption which was yet to be completed in heaven.

The Bible brings to view two sanctuaries, one in heaven and the other on earth. "Then verily the first covenant had also ordinances of divine service and a worldly sanctuary." Heb. 9: 1. This sanctuary was built by Moses in the wilderness. It had two apartments and its furniture is described in the verses which follow: "For there was a tabernacle made; the first, wherein was the candlestick, and the table of shewbread; which is called the sanctuary, and after the second veil, the tabernacle which is called the holiest of all." Heb. 9: 2, 3. In the holiest apartment was the golden ark containing the ten commandment law.

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building." Heb. 9: 11. He is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8: 2.

The earthly sanctuary was but a miniature of the heavenly, and is spoken of as a shadow or figure of the one in heaven. In the earthly structure there was carried out in type, what is being done in reality in heaven.

Men with prophetic eyes have viewed the temple in heaven. John the Revelator saw the temple of God open in heaven, and he was allowed to view the ark of the testament. (Rev. 11: 19.)

By studying the Mosaic tabernacle and its services, we may learn important lessons regarding the work being done in heaven for our salvation. The first phase of the earthly service took place in the outer court, where the lamb, the sinner's substitute, was slain. In the second phase the blood was carried by the priest into the first apartment, which represented the transfer of sin from the sinner into the sanctuary. This service continued daily for three-hundred and fifty-nine days out of the year. Sins in type were accumulating in the sanctuary during this period. On the day of atonement, once each year, the third step in the service was performed. This constituted the cleansing, or removal of sins from the sanctuary, and their being placed upon the head of the scapegoat, which was later led out into the wilderness to perish.

God has designed that we study the earthly service in order that we may better understand the plan of redemption. The second step in the earthly service could not be taken until the first was accomplished. The priest could not carry the blood into the sanctuary until first the lamb was slain. Likewise, before Christ could enter upon His priestly ministry it was necessary for Him to "have somewhat also to offer." Heb. 8: 3. No service could be performed in the sanctuary until the lamb was slain in the court. Therefore Christ could not have ministered in the temple above, until His sacrifice on the cross was finished.

Moreover, "the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." Heb. 9: 8. As long as service in the first tabernacle continued, the way was not open for Christ to minister as priest in heaven.

The ceremonial law stood in the way, for when the priesthood changes from the Levitical to the Melchisedec order, "there is made of necessity a change also of the law." Heb. 7: 12. Of this law Paul speaks again in his letter to the Colossians: "Blotting out the handwriting of ordinances that was against us, and took it out of the way, nailing it to the cross." Col. 2: 14. At the death of Christ, type met antitype, and as signified by the rending of the temple veil, all typical services came to an end. The ceremonial law was nailed to the cross and Jesus was free to enter upon His priestly ministry.

He partook of flesh and blood, "that He might be a merciful and faithful high priest in things pertaining to God." Heb. 2: 7. "For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4: 15, 16.

"Thy way, O God, is in the sanctuary." Ps. 77: 13.

In the service of the sanctuary is revealed the way in which God has designed to save the lost. Every step of the way which the sinner must traverse in his return to favour with God is clearly outlined by type, in the sanctuary.

No one understands this better than does the enemy of our souls. Therefore

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he puts forth constant effort to confuse the minds of God's people on this point. He endeavours to fill our minds with a thousand things which may be good in themselves but which prevent us from studying the all-important truths of the sanctuary. There are many who, perhaps unknowingly, have yielded to bring confusion.

Some contend that the types of Christ's priestly ministry are not found in the earthly tabernacle, but in the Melchisedec priesthood.

In answer to the above criticism, let us ask, What are the types in the Melchisedec priesthood? We must answer, No one knows. Nothing is revealed. Therefore we can know absolutely nothing concerning Christ's ministry in heaven. In the book of Hebrews, Paul deals only with the manner in which Christ entered the priesthood. He did not enter priestly service as did the sons of Aaron, who received the office by inheritance, but by appointment after the order of Melchisedec. "For these priests were made without an oath; but this with an oath by him that said unto Him, The Lord sware and will not repent, Thou art a priest forever after the order of Melchisedec." Heb. 7:21.

Speaking of the Levites, Paul again declares, "They serve unto the example and the shadow of heavenly things." Heb. 8:5. Therefore, Christ's ministry is after the Melchisedec order only in the manner in which He became priest, and we must look to the Levitical priesthood which, "serve unto the example and the shadow of heavenly things" for the types of heaven's priesthood.

Others hold that at the time of Christ's ascension, He went directly within the veil and therefore began service in the most holy apartment.

Such a conclusion would be correct if it could be proved that there is only one veil. But the Bible teaches plainly that there are two veils, one at the extreme, and another separating the two apartments. "And after the *second veil*, the tabernacle which is called the Holiest of all." Heb. 9:3.

John the Revelator was privileged to view the throne of God in the temple of heaven, and describes it as being in the same apartment with the seven lamps of fire. (Rev. 4:1-5) Therefore, we must conclude that God's throne is movable and wherever God moves, His throne moves also. Such a description is given by the prophet Ezekiel. God's throne is in the midst of glorified heavenly beings and is capable of moving with the rapidity of lightning.

When we read that at Christ's ascension He went within the veil and sat down on the throne with His Father, it does not necessarily follow that the throne was in the most holy apartment. Let us remember that when Jesus ascended and took His place with the Father on His throne, the throne was situated within the veil in the first apartment before the seven lamps of fire.

In 1844 another shift of God's throne was necessary. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure

wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened." Dan. 7:9,10.

Thank God, we have an intercessor who represents us at heaven's throne, and who, by His own blood, pleads our cause before the Father. Our prayers of confession and praise ascend before Jesus, not spotlessly pure, but defiled with imperfections. Jesus takes them and puts with them the merits of His own righteousness, and then presents them to the Father. He has pledged Himself never to reject us while Jesus is our substitute.

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. Here is brought to view a work which Christ was to perform in heaven similar to that carried out in the earthly sanctuary on the day of atonement. Only as we study the earthly service can we hope to understand the work of Christ in heaven.

"And he (Aaron) shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation, and Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness." Lev. 16:7-10. "Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgression in all their sins." Lev. 16:15,16.

In this manner was to be accomplished a work of atonement or cleansing of the sanctuary. The work of atonement signifies the removal of all spiritual defilement which separated God from His people. During the year sins, in type, had accumulated and now a special service was necessary in order to remove them from the sanctuary.

The goat representing the Lord was to be slain for a sin offering. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. "Almost all things are by the law purged with blood; and without shedding of blood is no remission." Heb. 9:22. For every sin blood must be shed, either the sinner or his substitute must die.

After the high priest had taken the blood of the sin offering into the sanctuary, and finished the work of making an atonement for the sins of Israel; he in type carried all the sins out into the court and placed them on the head of the live goat. This goat represented Satan. God will hold him responsible

or all the sins the righteous have committed.

The righteous send their sins "beforehand to judgment," and the Son of God assumes all the responsibility. The work of atonement, while it was begun on the cross, could not be finished until every repentant sinner had opportunity to transfer his sins, by the blood of Jesus, into the heavenly sanctuary.

The work of final atonement and blotting out of sin does not take place, as some believe, at the time of confession. Notice Peter's words, "Repent ye therefore, and be converted, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you." Acts 3:19,20.

The Lord has promised, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. He never fails to fulfil His promise, but should a righteous man, after confession of sin, repudiate Christ and turn back to the world, these forgiven sins would turn again upon his own head, and the death of Christ would not avail for him. (Eze. 33:13.)

Today we are living in the great anti-typical day of atonement. Now the door is open for repentance and confession. Today is the day of salvation. Soon the door of mercy will close never to open again. Soon the unchangeable fiat of Rev. 22:11 will go forth and the destiny of all will be settled for eternity. Only those who at this time take advantage of the provision made whereby we may separate from sin, will escape the final destruction. For if we fail to allow the blood of Jesus to atone for us, we must atone for our own sins in the fires of hell.

Dear brethren and sisters, now it is high time for us to awake out of our sleep. "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light." Rom. 13:12. Shall we not all live each day as though it were the last? E. A. Crane

THE JUDGMENT

(Report of sermon by R. H. Pierson at the Council)

Referring to Paul's memorable sermon on Mars Hill, Pastor R. H. Pierson stated that Paul found himself situated much as do many of us in India—surrounded by idolaters. He was preaching to a people who had witnessed a wonderful fulfilment of prophecy and who, because of the light that had shone upon their pathway, were without excuse. Paul's sermon is not out of date, and could be preached today in any city of India. It was a message to those who knew not the true God; it was a solemn message of judgment to come. This is God's message for the millions around us in India who are steeped in superstition and idolatry. In this enlightened day, God no longer winks at the ignorance of earth's people. He calls upon all men everywhere to repent, because He has appointed a day in which He will judge the world in righteousness by Jesus Christ.

Briefly, the speaker traced three steps in judgment. First came the work of the "grand jury," separating the wicked from the righteous (1 Thess. 4: 15-17). Next came the work of the "petit jury," to determine the measure of guilt. Finally, there came the executive judgment, the meting out of punishment.

All who at any time have accepted Christ as their Saviour have had their names entered in the Book of Life, but in the courts of heaven these names are being reviewed to see who has remained faithful. In Daniel 7 there is a picture familiar to all, of this great judgment. The Father is there on the great white throne, surrounded by the hosts of angels. "And behold, one like the Son of man came . . ." "Oh!" exclaimed the speaker, "I am so glad Jesus is to be there, with the nail prints in His hands and in His feet. Jesus, who walked as a man among men, is to be there to testify on our behalf, to plead for you and me."

There are three reasons why we are interested in Paul's sermon on Mars Hill. 1. Paul says that every one of us, without exception, must stand before the tribunal of God. 2. That the time is now. 3. Judgment begins at the house of God. From Moffatt's translation, we learn that we must appear "without disguise," and from Weymouth's, that we must appear "in our true characters." Unless we can stand before that great tribunal from whose decisions there is no appeal, clothed in the righteousness of Christ, we will certainly stand guilty and condemned. The law of God is to be the standard of the judgment. We must beware lest, in laying great stress upon the fourth commandment, we forget that there are nine others. Such sins as slander and back-biting will be recorded in the books, and must be met in the judgment. Reputation will count for nothing, if sin is found in the inner recesses of our hearts.

A solemn and deeply spiritual note was struck as the speaker feelingly referred to the great responsibility that rests upon this body of Christian workers to prepare people from Southern Asia to stand in the righteousness of Christ before their Creator.

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4: 17. As members of the remnant church, we are part of the "house of God." But in that time of trouble such as never was, there will be a sifting out of those who had not been loyal to the message, or who had misrepresented the principles of the church of God. There are many in Israel who are not of Israel. Not all whose names had ever been recorded in the Book of Life will be saved. We must retain our right relationship to the Saviour. It is not the beginning, it is the end, that counts.

With appealing earnestness, the speaker turned to Song of Solomon 1: 6, and read, "They made me keeper of the vineyards; but mine own vineyard have I not kept." Repeating these solemn words with emphasis, he said: "Brethren, sisters, fellow-workers in the cause of Christ in Southern Asia, we are going to

have to stand before the same judgment bar that we are telling others about. During the past year or two there has been a great shaking, even in the ranks of workers; some of our brightest lights have gone out. How are *we* going to stand? Some of those who sat in the council six years ago walk no more with us. God forbid that any at this Council this year should fall out by the wayside also. What will it profit us if we gain India's millions and lose our own souls? How easy it is to become so engrossed in the routine of our work that we forget we need the infilling of the Holy Spirit."

In closing, Pastor Pierson held before his congregation the Saviour's promise in John 12: 32: "And I, if I be lifted up from the earth, will draw all men unto me." The thing we need more than new methods, more than new policies, is a glimpse of the Saviour of men. That is the solution to our soul-winning work. If we look at Christ and then at our own lives, we should see the difference.

A Scottish preacher, while travelling, talked with the scrub girl at a tavern, and finding that she had made little progress in the Christian life, told her to pray just one prayer, "Lord, show me myself." Passing that way again, he learned that the girl was melancholy, and he sought an interview with her. She said, "Yes, I prayed that prayer, and I saw myself, with all my righteousness as filthy rags. It has brought despondency upon me." He said, "Now pray another prayer, 'Lord, show me Thyself.'" Years later he was holding meetings in Glasgow and up the aisle one day came a woman who had every air of refinement. "Do you remember," she asked, "the time you had family worship in the little Scottish tavern? You told me to pray, 'Lord, show me myself,' and it brought despondency. Then you told me to pray, 'Lord show me Thyself,' and the Lord revealed Himself to me in all His beauty, in all of His power to save."

REPORTS OF MEDICAL WORK

(Given at the recent Council)

H. D. Strever: "Our medical institution at Karmatar is the father of all our institutions in India. We have twenty in-patients. August and September are our peak months, and our helpers are glad to work overtime in order to keep the work going. We sometimes drive fifty miles into the surrounding country to see patients. Every patient pays some fee, however small.

"A girl was brought to us at midnight and we despaired of her life. Her Hindu neighbours all consented to our praying for her recovery. She was unconscious for three days. As we prayed the Hindus knelt with us. This was unusual as they are afraid of such a procedure, for they believe it has something to do with devil worship. The patient recovered, and expressed her desire to be a Christian, and she is now in the baptismal class."

Dr. Johannes: "We have the youngest baby of the medical institution family. It had a very hard time at birth; almost died a few years ago, but now we have a

building to put new life into it. Patients come to us from 300 to 500 miles away. We are 20 miles from Jalirpar by boat. We find most of the people that come to us are not responsive to religion, but the higher classes are more susceptible to our message.

"One girl was brought to us after three weeks of sickness, as a last resort. My helper suggested that we had better not take her as she would die, and that would give us a poor reputation, and no more patients would come to us. But we took her in, told the father to have faith in God, and our operation was successful. One Brahmin told us that even the sight of the hospital made him feel better. We find that people worship the picture of Christ which we place on the ward walls; but we point them to the One it represents. One man was so won by our Christian treatment that he ate with a Christian boy and did not want to leave the hospital. He has told us that he will buy land near the hospital and make his home there. One blind beggar whom we helped went out afterward and begged for money, and bought milk and brought it to us as a present. Our evangelists go out with a projector and use the car battery for light to show pictures in the villages."

K. C. David: "I am very thankful that I have been able to come to this Council by the kindness of the brethren, since I am in self-supporting work, and I am grateful for all that Nuzvid Hospital did for me in giving me a training for medical work. Doctors Coyne and Clark helped me very much. I went, back to my own country in Travancore, and the Lord blessed me with support and I have had many precious experiences in working for the sick. We have started a second dispensary and are holding up the light of truth. I believe I could talk for three days telling you about my work."

F. A. Wyman: "In Burma, we have several nurses and no doctors. Turn the map of Burma upside down, and you will see it beckoning for doctors to come to Burma. We have four dispensaries and one nursing home. Our dispensaries are at Kamamaung, where Brother Hare started the work; at Myaungmya, where at times we have 600 patients a month; at Htugi, one which is quite small; and at Meiktila where we have a new building erected with a donation of Rs. 1000 from one of our friends, Mrs. West. The Burmese nurse in charge took her training in America. At Maymyo, Mrs. Tarleton has a well-equipped nursing home, just recently opened. She has had 21 patients, and they stay with her about three weeks. She has to work alone, and needs help. One Baptist lady in the neighbourhood was led to take studies by the influence of the home. One patient, when about to be operated on, consented in a cold way to prayer being offered. But later, the kind treatment she received melted her heart and with tears she thanked Sister Tarleton for the spiritual help she had gotten."

Dr. G. A. Nelson, in closing the meeting spoke about the new work he is endeavouring to start at Surat, and hoped that the entering wedge would start a great work there.

THE UPLIFT WORK

(Report of a Council meeting dedicated to this subject.)

Part of an evening departmental hour was occupied by reports on Uplift work. Pastor R. H. Pierson of Bombay came first. He said that our Indian workers and our laymembers can be made enthusiastic in this great work. In Western India, practically all the Indian workers and many laymembers reached their goals this past year, and we noted by the statistics on a card in front of the tent that Western India has far surpassed other unions in Uplift income in 1936. Pastor Pierson said we ought to set goals and shoot at the stars if we expect to get over the tree tops. He advocated devices, such as thermometers. For this coming Uplift campaign the Bombay Church has for a device a miniature church, towards which wires are stretched and motor cars are racing. The great need in Bombay is a church building. The church there raised Rs. 2,000 last year, which was Rs. 1,800 more than the year before. Field days are good, especially when Sunday is the day. When carefully organized, these day campaigns are very successful. We were urged that all the members in churches should be engaged in the work, even the children who can go out with tins. It is necessary that the leaders lead and not simply tell others to go. In the word, "Uplift," we find both U and I.

Mrs. Meleen told of her work in South India. She said that Sisters Skau and Gardner in six years had gotten about 20,000 rupees for Uplift. We ought, however, to gather lakhs for this work. In the Malayalam field, the workers' wives went from shop to shop; and, though the coins were small, there were many of them, not one shop-keeper refusing to give. At one time, they got Rs. 27 in seven hours by the use of tin boxes. They worked mornings for one week and received Rs. 87. Sister Meleen called on the Dewan of Travancore and told him she was an ambassador for the King of kings. He was so taken with her approach that he gave her Rs. 50-0. The wives of the workers who went out averaged Rs. 22 apiece. If the husbands would raise twice that much and the children half that much, this alone could get half the Division's goal.

The speaker visited Lady Erskine, and received a donation, and was impressed that we ought to use good visiting cards when we call on officials. The book provided by the Division helped her to get into the government offices. While she was riding on the train, she found a travel catalogue, which contained the address of the South African political delegates on a visit to India. She wrote letters to three of them, and one to whom she wrote sent her a pound for Uplift. She advocated our reading newspapers, noting the pictures in the society columns, and approaching these society people for Uplift funds.

Brother Hill of Waltair urged that a more thorough work be done in our cities and towns, and advocated tin cans for use in visiting small shops. He spoke of one man who offered to give him every morning one pice if he would

come for it. Another man gave him the money he saved up to help erect a temple.

Brother Strever of Karmatar said that he did not like Uplift work, but did it just the same, and achieved success by making givers feel good. He met one Hindu man who spent every Sunday giving away cloth to the poor, and who said he got the inspiration to do it from our Uplift work. A lady upon whom he called demanded to know his business. He had a difficult time overcoming her objections, but she finally gave Rs. 10. A deaf lady donated, and told her employees to donate also. A man whom he approached jerked his paper out of his hand and told how he kicked a Salvation Army solicitor down the

stairs, but finally he too was interested in the pictures in our Uplift magazine, and gave Rs. 10. Brother Strever at one time rushed into the presence of a busy banker and got money from him before the banker waked up to what it was all about.

Brother Reiswig closed this very interesting meeting with the story of a banker, who at first absolutely refused to give even a pice for the work. But the solicitors talked about other things, especially about his bank; and they finally told him that they also had a bank that was very secure. He was won by their turn of the subject, and not only gave them something, but told his chief clerk to see that his employees contributed also. In all Rs. 25 was received.

Sabbath School Department

E. D. Thomas, Secretary

REPORT OF SOUTH INDIA UNION SABBATH SCHOOL SECRETARY

T. Killoway

It is a privilege to bring to you the Christian greetings and prayers of 4320 members from 119 Sabbath schools in the South India Union. Were we able to have a personal testimony from one person from each of the vernacular languages in which Sabbath school work is now being successfully promoted, five people would respond. They would stand here and give God heartfelt praise for the blessings that have come into their lives through the medium of the Sabbath school.

The blessing of heaven has rested richly upon every phase of our Sabbath school work. One cause for rejoicing is the splendid membership growth made during the four years under review. Our Sabbath school membership has increased 23 per cent, which means that we have added 1240 new members, or six new members each week throughout the entire quadrennial period. During the same term the increase in the number of schools is 28. That is a gain of 24 per cent. About one third of the organized Sabbath schools in the Division are located within the boundaries of Southern India.

Our Sabbath schools, like lighthouses, scattered through the length and breadth of South India where more than one fifth of the population of India resides, are upholding the high ideals of the Sabbath School Department, and are proving wonderfully instrumental in the winning of souls. The soul-saving influence which they are destined to exert upon all who come in contact with them is evidenced by the fact that 716 persons were baptized into the truth through the medium of our Sabbath schools during these four years.

In the last couple of years the members of the Narsapur Sabbath school—one of our eldest schools—opened two or three branch Sabbath schools, one of which is for caste boys and girls. These boys and girls meet in a Hindu gentleman's house to worship the true God, while their parents are staunch idol worshippers. Some day, we believe,

these boys and girls will take their stand for the Lord as a result of the influence of the Sabbath school exerted upon their lives. This Hindu gentleman himself was once very hostile to the truth and threatened to kill his son who sought admission into our boarding school. But the Sabbath school has changed all that, and he is now a regular attendant at the Sabbath school, and we look forward some day to his entirely giving his heart to the Lord and receiving baptism.

In some respects there is no feature of our Sabbath school work that furnishes a truer index as to its progress and the real spirit and loyalty of the members, than the offerings. Poverty and pestilence have been wide spread in South India during these years.

Apart from the pressure of hunger and poverty, due to insufficient employment, South Travancore has passed through a most grievous malaria epidemic, causing widespread destruction of human life; while Coorg has experienced one of the worst famines for years, resulting in extreme poverty, whole villages being forced to subsist on roots of trees and the like. In spite of such trying conditions, which are prevalent more or less throughout the Union, the average per capita giving of our members for the four years is approximately nine annas a quarter for regular S. S. members, and five annas for Home Department members. A very good showing indeed.

Honour Cards	...	6106
Ribbons	...	1 year 625
	2 years	163
	3 "	76
	4 "	24
	5 "	15
	6 "	3
	7 "	1
	8 "	2
	9 ;	1
		910

Offerings:

12 Sabbaths	Rs.	24382- 0
13th Sabbath	Rs.	4949- 13
Investment Fund	Rs.	1711- 2
Birthday	Rs.	1101- 6
Total	...	32144- 5

Home Division Offerings	Rs.	417- 7
Average Membership		3743
" Attendance		2934
" Home Dept. Membership		80
Per Capita S. S. Offerings		
per quarter	Rs.	0-9-0
Per Capita Home Dept.		
Offerings per quarter	Rs.	0-5-0

THE WALTAIR SABBATH SCHOOL

Fred W. Hill

"A year of precious blessings,
And glorious victories won, -
Of earnest work progressing,
Its onward course has run;
To Thee, O God, our refuge,
Whose goodness crowns our days,
Within Thy earthly temple
We lift our souls in praise."

As we review the past year, we are conscious of "many precious blessings and glorious victories won," and of "earnest work progressing." Therefore, as we submit this short report of the Sabbath school activities, it is fitting that we should render to our "Refuge, whose goodness crowns our days," our grateful thanks and praise.

The progress of the Sabbath school has brought joy to our hearts as we have seen the way we have been blessed from week to week.

We commenced the year with fifteen members, and we have closed this year with a membership of twenty-seven, or nearly one hundred per cent increase.

Every member of the church is a member of the Sabbath school. We cannot say that every member of the Sabbath school is a member of the church, for obvious reasons. Yet many of the children come to the church services regularly.

Every earning member of the Sabbath school is a tithe payer.

We have made full use of charts and goals during the year to promote the various activities of the Sabbath school.

We introduced the birthday offering plan in the second quarter, and every member of the Sabbath school has brought a birthday offering. In the third quarter we introduced the Investment Fund. We wish we had space to tell you of the Sabbath milk and eggs donated by Sister Smith which, during the last quarter, brought in the sum of twenty-two rupees; of Brother Smith and his "pice box;" of the various good things made and sold and eaten; and of the intense gratification of the members when they brought their Investment Fund to the altar of the Lord. All have expressed themselves as very happy and determined to do better next time. We plan to have our next Investment Fund rally day in June, so we look forward to that time to see the fruit of our efforts.

A PERFECT CLASS

By V. G. Anderson

It was a Sabbath school class of thirteen young women, ranging from sixteen to twenty years of age. They were just average Seventh-day Adventist girls, some of them from homes of our workers. One or two had perfect daily lesson study; the others had studied perhaps only twice during the week. During the recitation period, some of the girls spent their time looking about the room, and frequently there was whispering. The importance of studying the lesson every day simply had not been fully presented to the pupils so that they really felt the responsibility.

Then a change was made, and the pastor's wife became the teacher of the class. Now this class has a perfect record in daily study and attendance every Sabbath, and it reaches its financial goal also. Marked attention is paid to the teacher. No whispering is heard. Every pupil is interested in and enthusiastic about the class, and it leads all other classes in its goals.

What has caused this change? The new teacher changed the entire situation. She brought personality, interest, and real love into her work, and the foregoing results were seen. As a teacher she was interested in every pupil. She really enjoyed teaching the class. She made its members feel that the class and the study of the lesson were two of the most important things in all the world.

WESTERN INDIA UNION

Sabbath School Report for Quarter Ending December 26, 1936

OFFERINGS										
	Schools	Membership	Attendance	Seal Cards	Ribbons	Birthday	Investment	12 Sabbaths	13th Sabbath	Total
ENGLISH										
Bombay	...	46	46	3	2	17-01	7-15	194-09	96-06	315-15
Poona	...	81	51	23	3	12-13	68-06	294-03	97-00	472-06
Karachi	...	24	20	10	3	3-03	3-08	73-03	19-00	98-14
Nagpur	...	40	38	0	0	0-00	0-00	37-00	5-00	42-00
GUJERATI										
Ahmedabad	...	10	12	4	0	0-00	0-00	5-15	2-05	8-04
Broach	...	10	9	0	0	0-00	0-00	1-00	0-08	1-08
Surat	...	14	17	0	0	0-00	0-00	85-13	6-06	92-03
HINDI										
Nagpur	...	18	18	0	0	0-00	0-00	0-00	0-00	0-00
MARATHI										
Bombay	...	26	22	3	1	0-00	0-00	6-15	1-01	8-00
Dhulia	...	40	40	0	0	0-00	0-00	1-11	0-00	1-11
Lasalgaon	...	92	92	60	7	3-14	10-05	105-09	19-07	139-03
Nagpur	...	25	25	0	0	0-00	0-00	0-00	0-00	0-00
Kalyan	...	186	223	39	5	0-04	0-09	11-14	3-02	14-13
Kolhapur	...	311	268	12	3	3-08	4-00	133-09	9-03	50-04
Nevasa	...	393	340	36	7	1-08	6-02	21-02	3-14	32-10
Poona	...	82	62	22	7	2-02	2-00	52-10	10-07	67-03
Totals	...	56	1398	1283	212	44-05	102-13	925-01	273-11	1345-14

One of the pupils made this remark to me: "The pastor's wife who is our teacher, is a wonderful Bible student. She presents beautiful and interesting thoughts from every lesson. I used to study only two or three times a week, but now all members have perfect lesson study. We would not think of disappointing the teacher, for she takes such an interest in us, and is so anxious to have a perfect class record every week."

It is a recognized fact that a superintendent has much to do in directing the

entire school; yet a superintendent cannot bring up the records of individual classes unless he has the co-operation of every teacher.

This experience is an outstanding example of what God can do through individuals if they will let Him. As a teacher, put your heart and soul and personality into your class, for God has given that task to you as your field of labour. Pray earnestly for wisdom in teaching your class, and endeavour to be an inspiration to the pupils.

Ministerial Association

R. B. Thurber, Secretary

A UNIFYING AGENCY IN OUR WORLD WORK

A. V. Olson, President

Southern European Division

One of the most important factors in the future development of the Advent Movement is that of maintaining the unity of the faith. Without unity in doctrine, there can be no lasting unity of spirit and of action. If the Seventh-day Adventist Church is to meet the purpose of God in its existence, we must all believe and preach the same doctrines the world around. Failure to do this would spell weakness and defeat. Other important religious movements have disintegrated, and even come to naught, because of failure to maintain the unity of the faith. We must not repeat their experience.

As long as our work was small, and confined largely to one language, it was comparatively easy to maintain unity in the preaching and teaching of the word of God. Our General Conference leaders could then speak to our entire membership through our one church paper; they were able to read the manuscript for all new tracts and books to be published, and to peruse every missionary paper that came from our presses. They knew every minister in the whole denomination by name, and could keep in close touch with his work; they were also in constant contact with our training schools, and had an intimate knowledge of what was being taught to the young men in training for the ministry. Earnestly and prayerfully, leaders, workers, and members searched the word of God for truth and light, and together they moved forward in proclaiming the same glorious message.

Today our work is no longer confined to one country and one language. Under the blessing of God it has spread into more than 350 countries and islands, and is now being preached in more than 570 languages and dialects by 12,000 evangelistic labourers. Around the world editors are busy editing books, papers, and tracts in 169 languages; and in more than 200 colleges, academies, and intermediate schools scattered throughout the earth, nearly 2,500 teachers are at work instructing the tens of thousands of young men and women who are in training for the various lines of our denominational work.

Because of this rapid development and extension of our work into all the world,

it is no longer physically possible for the officers of the General Conference, located at the General headquarters, to keep in such intimate personal touch with all phases of the work in the entire field as before. They can no longer give to every branch and department the same close supervision that they were able to give them in the early days of our movement.

True, Division conferences have been organized with men in charge whose duty it is to faithfully watch over the various interests of the work in their respective fields, and to jealously guard the cause against any departure from the purity of the faith revealed to us in the holy scriptures. The leaders of these divisions come together for counsel every two or three years. These meetings are helpful in promoting unity, even though very little time can be given to united study.

It must be admitted that we face a vastly different situation from what we did before the work had grown to such large proportions. It must also be borne in mind that our work is growing rapidly. New fields are constantly being opened, and every year from 40,000 to 50,000 new members are added to our ranks. In a few short years, large constituencies are being built up in lands where before we had none. All this calls for new institutions and additional workers. Because of language barriers, government restrictions, and other reasons which limit our choice, we must often, especially in newer fields, call men to fill important positions as leaders, editors, Bible teachers, etc., who have obtained much of their training in the schools of the world.

In giving prayerful thought and study to this all-important question of maintaining the unity of the faith in our swiftly growing work, many of our most thoughtful men have come to the conviction that we must have a permanent Advanced Bible School located near the general headquarters of our work, where Bible teachers and other instructors from our schools around the world, editors from our many publishing houses, and other promising workers who must soon accept heavy burdens and responsibilities in this cause, may come together to study the word of God under the guidance of the ablest Bible scholars that the denomination can provide.

Our Bible and history teachers, more than any other class of teachers, are

responsible for moulding and shaping the religious views of our future workers; and our editors touch and influence not only the whole church, but also millions outside of the church. If these men who wield such a powerful influence upon the present and the future of our work are to continue to move forward in perfect unity in the teaching of Bible truth, we believe it is necessary to provide for them, and for those who must soon fill similar positions, a central school for advanced Bible study. Such a school will afford them an opportunity to study their questions and problems together, and to unitedly seek God for light and wisdom. It will help to unify their views and to unite their hearts, and it will send them back to their fields to teach the same doctrines

While such a school will in the very nature of things serve as a safeguard against the danger of false doctrines creeping in among us, its chief function must ever be to teach the old verities of the gospel in all their fulness and beauty, to find additional evidences in support of old doctrines, and to discover new truth. The Bible is an inexhaustible mine of truth. "The earth itself is not so interlaced with golden veins and filled with precious things as is the word of God." "The value of this treasure is above gold or silver. The riches of earth's mines cannot compare with it." For this treasure every Seventh-day Adventist in every land must search as the miner digs for the riches buried in the earth. Especially is this true of the men whose special duty and responsibility it is to train our future workers, and of those who must proclaim God's final message by voice or by pen both to the church and to the world. "For the priest's lips should keep knowledge, and they should seek the law at his mouth." Mal. 2:7.

"Let none think that there is no more knowledge for them to gain. The depth of the human intellect may be measured; the works of human authors may be mastered; but the highest, deepest, broadest flight of the imagination cannot find out God. There is infinity beyond all that we can comprehend. We have seen only the glimmering of divine glory and of the infinitude of knowledge and wisdom; we have, as it were, been working on the surface of the mine, when rich golden ore is beneath the surface, to reward the one who will dig for it. The shaft must be sunk deeper and yet deeper in the mine, and the result will be glorious treasure. Through a correct faith, divine knowledge will become human knowledge." "Christ's Object Lessons," p. 113.

If graduate schools are needed for those who wish to study the natural sciences, we surely need all the more a theological seminary where the science of all sciences, the science of salvation, may be studied by those who are to instruct others to become teachers thereof. An institution of this character, we believe will, under the guidance and blessing of the Lord, be a great aid in leading us into a fuller knowledge of divine truth; a strong factor in maintaining the unity of the faith, and a valuable help in preventing the Advent people from separating

into national churches, as some other religious bodies have done. It will tend to draw us nearer together in the bond of Christian fellowship, and to unite our hearts and hands more closely in the Master's service.

THE TAMIL MISSION

We are indeed happy for the news we are able to pass on to you at this time. The Tamil Mission Committee appointed at Poona by the Division Council has just completed its work, and has taken many very important actions.

We have voted to buy land and to build churches at Trichinopoly, Tuticorin, Pondicherry, Tiruppur, Valliyampuram, Sawyerpuram, Pulipanam, and Kariananthal, Vakkanangud. Aside from all that, it was voted that we build workers' quarters at Palaniappapuram, a stone foundation protection wall for the church at Mudalur, as well as to finish up the porch. Then the Committee voted to dig a much-needed well at Moolachi, buy more land and erect a compound wall around the one-third acre plot. It was also voted to buy more cooking utensils for our Prakasapuram school and to put up sanitary fixtures for the hospital and the workers who live on the compound.

While we sat together in committee we also set goals—goals for souls and goals for money. Our Uplift goal for the Mission was set at Rs. 1,500. Our Big Week or Mission Extension goal was set at Rs. 700. Our goal for baptisms has been placed at 15 per cent increase and so has the net gain for the year. Our Sabbath school membership goal was set at 25 per cent gain for the year.

The committee has outlined a very large program for evangelistic efforts to be conducted this year. We are asking every worker in the Tamil Mission to either conduct or to assist in at least one effort during the year.

O. A. Skau

WHY NOT ALSO IN YOUR CHURCH?

In some seventy-five churches of North America, there are now groups of forward-looking men and women studying the course in Lay Evangelism offered by the Home Study Institute. The members meet together once a week for prayer and study and recitations, and they are learning how to present Bible truth in an attractive way to their neighbours and friends. When the course is completed, these students will take the regular examinations given by the Home Study Institute, on passing which they will receive a certificate which is good for a certain amount of regular school credit.

The cost of taking this excellent course has been reduced to \$ 1.00 for each student where there is a group of five or more members. The lessons are practically complete in themselves, "Steps to Christ" being the only book required outside the Bible. We are told in the Spirit of prophecy that we all know the truth, but we do not know it well enough to present it to others in such a way

COME, LET US SING

Oh, come let us sing of a country,
Where sorrows have never a part;
Where sickness and sadness are strangers,
Where happiness fills every heart.

Oh sing of the beautiful city,
Where mansions of glittering gold
Are awaiting earth's sons and earth's daughters,—
Their beauty has never been told.

Oh sing of the beautiful river;
The glorious life-giving tree
That bends o'er each bank and gives healing
To all, e'en to you and to me.

Oh, sing of the wonderful woodland
With flowers that never can fade;
Where man is at peace with creation,
And love rules on hill and on glade.

The King of that glorious country
Claims kinship with mortals of earth,
He's giv'n his life to redeem them,
And riches of fabulous worth.

Then sing of His love and of heaven,
Its beauty amazingly fair.

Oh sing of His wondrous salvation
That giveth to all a home there.

Alta M. Christensen

that they will see its sacred, majestic character; and then the servant of the Lord adds the words: "It is training, education, that is needed."

Our Home Missionary secretaries and other departmental men are mentioning this course as they have opportunity, and we shall be glad to hear from church officers and other wide-awake, consecrated persons who desire to study the fine art of soul-winning. The cost of the complete course is only \$ 1.00 for each student.

Write to the Home Study Institute,
Takoma Park, Washington, D.C., U.S.A.

M. E. Olsen

COLPORTEUR INSTITUTE AT THE DIVISION SCHOOL

On Thursday, the 28th of January, with M. C. A. Boykin in the chair, our colporteur institute began. He delivered an inspiring speech as to the solemnity of the times in which we live. He also quoted the statement which Mordecai

TIMELY

is this new pamphlet from the pen of George Knapp Abbott, A. B., M. D., F. A. C. S., entitled, "The Balanced Diet."

Here are 32 pages packed full of dependable, understandable, up-to-the-minute information about food, written so you and I can make use of it without figuring calories and learning to call all the vitamins by their given names, or letters maybe.

Doctors are using it to place in the hands of patients.

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made to Queen Esther, and added, "Who knows but that God has brought us to do such a work in such a time as this, for the world?"

About fifty pupils joined the institute. Nearly forty-five of them stayed by until the institute was over. Among them was a girl, who volunteered to join. This is the first time in the history of the school that a girl student of this school has ever attempted this line of work. It is also encouraging that Mr. Daniel Kodan, B. A., the only highly educated man from the Toda Community, was one of those who enlisted in the band. We had two Ethiopian brethren also to join the bookmen's army. Another point of interest worth writing is that there were about ten brothers who consented to work for the book, "Our Day." There is a feeling that a religious book like this will find little sale in India. I am glad these men have pushed themselves forward to break that pre-conceived idea. After all, what is our aim? Our aim is to circulate our truth-filled literature in all villages and towns of India. It is high time to get out and work for our religious books. How long will we hide our lights under a bushel?

Messrs. C. A. Boykin, E. D. Willmott, M. B. Israel, and T. V. Zechariah were here to help us conduct the institute. We had a fine time together, hearing many encouraging messages, memorizing our canvasses, demonstrating, and noting down all useful and valuable hints that will make us successful colporteurs. We are eager for one more thing, and that is to know our assigned territories. Very soon, before the closing of school, we will be informed of those nantes.

May I request you, dear readers of the "Tidings," to make it a point to pray for us students here in Krishnarajapuram, that God's Spirit may be with us to enable us to win souls for Christ, and earn our scholarships in the coming summer holidays, and come cheerfully back to the school?

P. S. Johnson

THAT COUNCIL BOOK COUNTER

We believe our people throughout the Division will be interested to know that the total book sales during the Council at the book counter set up on the front verandah of the Publishing House, amounted to Rs. 3,437-4, besides orders placed for periodicals.

This is indeed very encouraging. Our sincere thanks are due to those who so willingly helped out with this book counter. And we feel that our people are to be congratulated on having provided themselves with such a good supply of literature.

While this figure represents a turn for the better in the moving of a number of books that seemed to have taken up their permanent abode on our shelves, still we have plenty more. The Publishing House Board is giving consideration to making the special prices offered during the Council permanent on old stocks until they are removed. If this is done, it will be announced through the "Tidings" soon. This will enable our

Eastern Tidings

Organ of the

SOUTHERN ASIA DIVISION

of the General Conference
of Seventh-day Adventists

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A. E. Nelson *Sec.-Treas.*

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workers and believers who could not attend this good meeting to share in the privilege of getting some very special bargains in books.

Watch for our further announcement in this connection.

SUMMARY OF BOOK SALES DURING THE COUNCIL

	Value	No. Books Sold
Cash Sales	Rs. 510-13	613
Credit Sales	2570-14	2009
	Rs. 3081-11	2622
Free Literature Sales	Rs. 355-9	9550
Total Book of Sales	Rs. 3437-4	

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CHURCH CALENDAR

1937

Uplift Rally Day and Campaign	To be set by Union Committees
Colporteur Rally Day	To be set by Union Committees
Home Missionary Day	First Sabbath in every month
Educational Rally Day	Feb. 27
Vincent Hill School Offering	Feb. 27
Christian Home Day	March 6
Bible Society Offering	April 3
Review and Herald Day	April 17
Week of Sacrifice	May 1-8
Vincent Hill School Offering	July 3
Missionary Volunteer Rally Day	July 10
M. V. Week of Prayer	July 10-17
Tithe Covenant Day	July 17
"Eastern Tidings" Offering	Aug. 28
Spirit of Prophecy	Sept. 11
Big Week	Oct. 2-9
Vincent Hill School Offering	Oct. 16
Sabbath School Rally Day	Oct. 30
Week of Prayer	Dec. 4-11
Annual Offering	Dec. 11

1936 "Oriental Watchman" Subscription Race

(Each square represents 50 subscriptions)

Burma 666 

Northeast 1,146 

Northwest 1,365 

South India 1,324 

Western India 1,266 

DIVISION GOAL 10,000

DIVISION TOTAL 5,767
FOREIGN PAID 44

Total Jan. 31, 1937 5,811
" " " 1936 6,871
Loss 1060

O.W.P.H.