



A FUNDAMENTAL RESPONSIBILITY

ROGER ALTMAN

MORE than ever before do we need to lift up our eyes and look on the fields. The importance of developing among our people the consciousness of a world unwarned grows daily. There is more than one reason for this. First of all, no other attitude is compatible with the great commission of our Lord to go into all the world. Second, little can be accomplished in one field unless there is a strong, growing, generous interest in every other field. Third, your personal Christian experience and mine depend upon our devotion to the cause for which Christ died.

The most disturbing feature of the international situation today is the intense determination of nations to be self-sufficient, self-sustaining, in a position to ignore and defy the rest of the world. Such an attitude is self-destructive. The world is not built on such a plan. It has developed along exactly different lines. It is the pooling of wealth and resources that has brought material advancement. It is the tide of travel that has brought stimulation and initiative and opportunity to all lands. It is the interchange of thought that has lured men on into deeper research and has unlocked the treasure house of science. The fact that no man liveth unto himself is woven into the very fabric of human life. No man and no nation can disregard it and hope to prosper permanently.

Precisely the same is true in the Advent movement. No individual church member can grow if he fails to realize that he is a living part of the body of Christ here on earth. No Sabbath school class can thrive if it is out

of joint with the other classes, going its own way, declining to participate in the general plans of the school. No church can flourish if it holds aloof from the conference, detached from the organization. Such a condition may overtake a class or a church or an individual almost unawares. A little indifference, the cherishing of a little criticism, even unspoken, a slight cooling of enthusiasm, then dissatisfaction creeps in. Liberality in offerings shows a decline. Interest in others is then on the wane. It is in ways similar to this that the entire fabric of Christian experience and endeavour is brought to decay. Many an individual, many a church, has thus declined until it fulfilled that scripture of fearful warning, "Thou hast a name that thou livest, and art dead."

We believe it to be the solemn duty of every leader in this Division to instruct those under his charge regarding the vital spiritual connection between faithfulness in tithing and a healthy Christian life; between liberality in offerings and a unified church in all the world. We believe it to be absolutely fundamental to any progress whatever in any proper direction whatsoever. God forbid that it should be considered of minor importance, or as one of the material encumbrances that must be tolerated. The Lord pity any preacher, any pastor, any institution director, who considers it beneath his dignity to explain carefully to those under his charge how vital it is for a man to forsake all that he hath in order to be Christ's disciple, and to demonstrate by his own example and his own piety his sincere belief in gospel stewardship.

You may say our people are poor. We answer that the blessing of the Lord maketh rich. You may say that you have not the heart to urge to faithfulness and liberality those who suffer for the staple necessities of life. We answer that God's plan is for us first to bring to Him of His own, trusting that He will bless the remainder. It may seem that we have cast into the treasury all of our living, but He that keepeth Israel will surely not forget His people. It is a solemn responsibility to stand as spiritual leaders in times like these. The enemy will do his uttermost to stifle liberality, to discourage faithfulness. The most subtle, plausible arguments that hell can devise will be used to dry up the spiritual life of the people through the withholding or diverting of sacred funds. But if God's church is to stand in the last days "elect of every nation, yet one o'er all the earth," we need to press together as never before. No man-made scheme should be allowed to lure us away from the Bible plan. No instance of mismanagement or extravagance should serve as an excuse for us to withhold the Lord's portion and thus bring leanness to our own souls.

We rejoice in the liberality of our people. We marvel at their devotion, and thank God for it. We believe there are yet larger gifts, and that our people are only waiting for leadership, by example and spiritual instruction, to encourage them to enter more fully into the blessings of stewardship and active participation in giving the gospel to all the world.

WHY TROUBLE THE NON-CHRISTIAN ABOUT HIS RELIGION?

J. O. WILSON

THIS question is one that is often met by the missionary, and it comes not, as one might expect, from the non-Christian himself, but more often from Christians. However, we believe it is a sincere question, and deserves an intelligent reply rather than a mere evasive rebuke.

When one meets this question, it is not to be supposed that the questioner has in mind those extreme forms of non-Christian religions which pervade certain dark corners of the earth, keeping people in degradation and darkness and filling their lives with fear and misery. These religions usually take some form or other of spirit worship, devil worship, ancestor worship, et cetera. Those who raise the above question evidently do not have these in mind, in fact they would probably not classify these as religions at all, but rather as non-religious systems, and their devotees—or their victims—as irreligious, barbarous peoples.

But there are forms of non-Christian religions in which there is more of ethical value; there is an encouragement of good behaviour; there is a zeal for good works; there is some semblance even of soul satisfaction. Why should the Christian feel concerned to have the followers of such religions turn away from the faith of their fathers and confess the Christian faith?

It should be borne in mind that in seeking for the answers to this question there is the possibility of finding subtle error instead of the truth. Let us not follow human reasoning, but turn to the Word of God.

From the beginning there has been one true religion. Before the fall, the religion of the sinless Adam consisted, of course, in loyal obedience to and devoted worship of his Maker, with fellowship and peace complete. When sin entered, and man was separated from God, a plan was made whereby man might be delivered from his fallen estate and restored to innocence, thereby finding again the fellowship and peace which he had lost. God Himself made the plan, and the central fact of it was that the Son of God should give Himself for the fallen race, taking upon Himself the penalty demanded by the broken law, which is death, thus making a way of escape for death-doomed man, and providing the possibility of his restoration to innocence and peace.

God made known His plan to fallen man. From that time until the Son of God should actually come to earth and take human form and die for the race, true religion would consist in accepting that plan and showing faith in it in the way prescribed by God Himself, that is,

by approaching God in worship through the offering of lambs and other animals, typical of Jesus, the true "Lamb of God," who would come and give His life for the sins of the world.

After the Son of God came and gave Himself for us, thus making good the promise made to the fallen Adam in the garden of Eden, true religion consisted still in accepting that plan which God made for our salvation. True religion consists today in daring to approach God in worship through the merits and in the name of His Son, who, as our substitute, endured the death which we deserved to die for sin, when He gave Himself as a sacrifice for us.

Let it be remembered that God Himself made the plan whereby man was to be saved. And He made only one plan, not two or a dozen. Nor did He leave it to man to devise a plan to suit himself, or to each tribe or nation to frame up a scheme that might seem most suited to it.

And let it be remembered also that the enemy, Satan, who caused the fall of Adam and Eve in Eden, would be on hand to oppose and to endeavour to thwart any plan that God might bring forth for the deliverance of the fallen race. Is it likely that he would sit idly by and leave man to follow the wonderful plan? Not he. He would blind man's mind and cause him to misunderstand the plan, or he would fill him with a subtle pride that would lead fallen man to presume to make a plan of his own.

Unthinkable, do you say? The very first son of Adam and Eve was caught in such a snare. Cain brought the fruits of the ground when he approached God in worship, instead of shedding the blood of a lamb to show his faith in the coming Lamb of God to die for his sin.

And so men have been making their own plans ever since, and working out in detail many beautiful systems of religion. But their seeming beauty does not make them true. Cain may have thought it nicer to bring God the luscious fruits of his garden rather than to go through the ghastly ordeal of offering an innocent lamb as a burnt offering. But this shows that he had lost his sense of the seriousness of his sin. He had forgotten that *sin separates from God*, resulting in death, for man cannot live apart from his Maker. He thought it a little matter that could be fixed up by bringing a gift to the offended God. And every plan of man's devising will be found to contain that same fundamental weakness.

Only God knew how to save the fallen race, and it would be fitting for poor, puny, lost man to accept whole-heartedly that plan.

(To be continued)

HOME MISSIONARY DEPARTMENT

E. D. THOMAS, Secretary

IF YOU HAVE NOT SOLD YOUR BIG WEEK BOOKS—LISTEN!

P. K. SIMPSON

EVERY year we hear much about Big Week and the resolutions our Division Committee has passed about all we should do that week. I have noticed that Satan seems to work things so that very few of those who are requested to take part can get away, and very little cash comes in. It seems so sad that we get less instead of more each year in some fields, where actually we might sell many more books and calendars. So often we are called home after we are out in our territory, or a telegram calls us to headquarters for a very urgent committee meeting; visitors come, or the Union Superintendent decides this is the time for a tour of inspection. Perhaps some one in the family is a little off colour, and we feel our place is at home. How Satan does keep well-meaning missionaries from going out as planned! Since this is the usual thing, after a few such experiences I have made up my mind not to let him have the satisfaction of spoiling the plans of the church so easily. I know how easy it is for me to find I have too much to do to go out, and how great the temptation always is to give others a lot of encouragement and praise, but just give money offerings myself (a day's wage only) or take a few books instead. But when you have missed going out, do you ever try to make up for the lost days or the books and calendars you did not sell?

The way I make up for my lost time in Big Week is to carry half a dozen small books and calendars with me whenever I make a business trip to Delhi or Meerut. I even take plenty with me when I go out on tour, for one never knows whom he may meet on the train. Some Indian or European official or railway man may meet me, and ask what I am doing. Then I have a golden opportunity to sell him a book or a calendar. One day I was going to Delhi by train, and passed around the books I had to the men in the same compartment. Without doing any canvassing I just let them get interested, and ask me the prices, while I prayed silently for the Holy Spirit to impress them to buy. Would you believe it? All the rupee books were sold before I reached Delhi, and one Christian Home Calendar besides. Requests were made for my address, and some new friends were made for our mission.

Often I have secured subscriptions for the ORIENTAL WATCHMAN in the same

DORCAS SOCIETIES

way. As a rule I usually carry a couple of old copies along in my bag wherever I go, as experience has taught me that travelling is one of the best times to make new friends and sell our publications. If you did not have time to go out in Big Week this year, why not try this plan, when next time you are called to a committee or go on a business trip, and really reach your goal for once? Have a clear conscience when the year closes, besides the great joy that comes from making new friends and winning souls to our truth. After all, Big Week work is just as much missionary work as your other activities, which seem so important. Often we are kept so busy looking after details and routine work that some of us miss chances to win the souls which we as missionaries were sent out to reach.

Another way you might get your books sold, is to show them to the shopkeepers and business men with whom you deal when on business for your school or local mission. If the men you deal with like you and appreciate your business they will buy, and then, who knows, even if they are Hindus and Mohammedans, they will perhaps be curious and begin reading when alone, and finally end up in the kingdom of God. Let us appreciate our opportunities, and God will send them along quickly enough.

If you really cannot leave your office, then try showing the books and calendars to the people who come to see you there. You will be surprised how easily twenty Big Week books will go, and then how happy you will be!

Don't let others get all the blessings. Come on—try it!

WE HAVE at present nine Dorcas Societies in the Division. Some of them are doing splendid work.

Pastor V. Issac writes that a society has very recently been organized at Tuticorin, and the members of the society have been kept very busy.

Mrs. G. Roberts says in one of her letters that a society has been organized at Prakasapuram a few weeks ago and Rs. 50-0-0 have been raised, and the members are busy making skirts, blouses, jackets, pillow-cases, and children's dresses for sale among the village people. Quite an enthusiasm has been shown by the members of the society in their various missionary activities.

At Vadavathoor, near Kottayam in the Malayalam field, a new society has been organized of late. Mrs. K. C. David is the leader.

The society in Poona under the leadership of Mrs. G. F. H. Ritchie is doing splendid work.

Let us unitedly press on with the good work until every sister in every church is enlisted as a regular, faithful Dorcas worker, of whom it may be truly said, "She hath done what she could."

"Christ regards all acts of mercy, benevolence, and thoughtful consideration for the unfortunate, the blind, the lame, the sick, the widow, and the orphan, as done to Himself; and these works are preserved in the heavenly records, and will be rewarded."—*Testimonies*, Vol. III, pp. 512, 513.

E. D. THOMAS.

SABBATH SCHOOL DEPARTMENT

E. D. THOMAS, Secretary

WHO IS HE?

ALTA M. CHRISTENSEN

HE IS the target of every eye in the Sabbath school. His influence extends to all. A long list of his desired qualifications might be written, but two are essentially important: he should be a member "of good report" in the church, and he should be faithful.

His duties require hard work and much earnest thought. To succeed in any line of endeavour, hard work is necessary. When he feels his work becoming easy, he needs to look to himself and see whether or not he is slipping on the down grade. When he feels his work hard, he may claim the promise, "I can do all things through Christ which strengtheneth me." Phil. 4:13.

By accepting his position he pledges himself to follow the plans and policies

laid down by the General Conference Sabbath School Department. Yes, he is the Sabbath school superintendent. He, by accepting this office, also pledges himself to try to reach the Sabbath school ideal, and to carry out all plans voted by his associate members and co-workers in the local Sabbath school.

He should hold regular meetings with the council committee of the Sabbath school, prayerfully studying and planning to make his school a soul-winning and soul-holding Sabbath school. The superintendent who realizes the importance of his trust will make this work his first duty.

He is responsible for the weekly program of the school; it is his duty to provide teachers for all the classes; he is largely responsible for the spiritual condition of the school, for he can inspire others only to the extent that he himself is inspired. This inspiration is felt through the medium of the weekly

program, which should be prepared in an abundance of time. "Preparedness"—the motto of the hour among the nations of the world—is the motto for the Sabbath school superintendent to live by. Preparedness for duty necessitates preparedness of heart, and, conversely, preparedness of heart will bring preparedness for duty.

Weekly programs should be planned at least one week early so that those taking part may, in turn, have time to prepare their parts. This also applies to the teachers' meeting and Training Course class. The successful achievement of many a school is easily traced to a consecrated superintendent carefully mapping out his weekly Sabbath school program in the privacy of his own home.

Every Sabbath school should have an assistant superintendent, helping, as the title indicates, whenever occasion requires, and ready to take charge of the entire school in the absence of the superintendent. He may, upon request, conduct the Training Course study or the lesson study in the teachers' meetings, or, in large schools, act as leader of the senior division. Occasionally in the regular Sabbath school session he may be seated in front with the superintendent and may take some part in the program, announcing one of the hymns or offering the benediction. If the Sabbath school is large enough for more than one assistant, it is an excellent plan to select a second person who, by working in this way with the leaders, can be fitted to carry the full responsibility at a later time.

Sabbath school officers are elected by the church, and their term of office, according to denominational policy, is one year.

The sacredness of the trust may be somewhat realized when we remember that the superintendent is to act in the Master's stead, doing as the Master would do, were He presiding visibly. Yes, this is who the Sabbath school superintendent is,—the representative, the steward, of the Master above. "It is required in stewards, that a man be found faithful." "Thou hast been faithful over a few things, I will make thee ruler over many things."

EDUCATIONAL DEPARTMENT

J. M. STEEVES, Secretary

GOOD ENGLISH WEEK AT VINCENT HILL SCHOOL

MRS. LILLIE G. BLUE

A GOOD English Week was recently conducted at Vincent Hill School and College. At the first chapel period of the week, practical talks by Pastor Col-

lett and Miss Ross on "The Use and Abuse of Slang" and "Worn-out Business Phrases" were given. At the close of these talks, each student received four tags. During the week, whenever he used incorrect grammar, or a slang word or expression, he had to forfeit a tag. It was something like a game; all entered into it with great zest. There was much thought-provoking discussion, and some collected a large number of tags.

At combined worship on Monday evening, Pastor N. C. Wilson gave a very effective talk on the use of simple, clear, and forceful English. The Bible is the outstanding example of the best in literature.

At the second chapel exercise of the week, Peggy Nolda and Neal Wilson gave appropriate readings, showing the idiosyncrasies of the English language and the necessity of mastering the verb. After this, an English intelligence test was given, each student having been provided with a list of the required questions.

Principal Blue talked at the boys' worship on Wednesday evening about

being careful of our language. On Thursday evening, Mrs. Butherus spoke to the girls on the part that the voice plays in personality.

Every day a different motto was posted in the front hall. These mottoes were: "Avoid grammatical mistakes," "No slang week," "Idle words indicate an idle mind," "Bad company leads to bad words," "Keep your speech pure," and "Make every week Good English Week."

Some time before, a reward had been offered to the student who made the best and most original poster for Good English Week. When the judges announced their decision, Milton McHenry received the first award for his poster; this was a complete volume of "Tennyson's Poems." Sam Crowe received the second award, which was of a biographical nature, "The Life of David Livingstone."

At the close of the week, it was suggested that not only one week should be Good English Week, but that every week should become Good English Week.

longings transferred to the train on the other side.

I was much interested, as I walked across, in taking note of the damage done, and the river that did it. As I have stated, one large section of the bridge was entirely washed away, just as though taken off by giant shears.

The river, whose swollen might had caused all the trouble, had now subsided, and seemed quite tame and almost benign. However, in this, as in some other things, appearances were deceptive, for the very next day heavy rains in the adjacent hills caused the water level in the Aie River to rise rapidly, resulting in it becoming swollen again, and having considerable velocity. A number of large trees, torn from the river banks, were carried down by the current and struck the floating portion of the temporary pontoon bridge, in the main channel, with the result that about eighty feet of the bridge was carried away, and another three hundred feet washed out of place.

All booking was again suspended, and the pontoon bridge could not be repaired until the water subsided. I wondered how long I would have to stay in Shillong. One would wish to stay a very long time, but there is other work to do.

The work in Shillong is onward. Brother and Sister Ashlock and their helpers have more than they can do. One gets pressed into service upon arrival in Shillong, not the same day, but literally and truly the same hour.

The purpose of this visit was to prepare plans for the proposed Shillong church building, as these must be submitted to the authorities for the necessary permission. It will be a splendid thing to have a real church building in Shillong. The attendance at our meetings in this place has gone far beyond the capacity of Brother Ashlock's home accommodation, in spite of all his ingenuity in creating more sitting and standing room.

One of the most promising aspects of the work in Shillong is the number of regular attendants at the daily Bible studies. Brother and Sister Ashlock are kept busy all the time in this most effective work. A number of nurses from the large mission hospital come regularly for studies. They were not urged, or even invited. They had heard of the message, and are anxious to hear our teachings. These nurses are very fine Khasi young ladies, highly intelligent and educated. Our message has already caused considerable perturbation in Shillong because of well-known Khasi folk who have come to us.

I was very happy indeed to see Sister Islowra Rajee's parents, who were, for some time, much opposed to us and their daughter's allegiance to our message. The old folk are now very friendly and greatly interested. Sister

NORTHEAST INDIA UNION

F. H. Loasby..... Superintendent
F. J. Mainstone..... Secretary-Treasurer

Office Address:
Baragain, Ranchi District

A VISIT TO SHILLONG

F. H. LOASBY

A TRIP to Shillong is always pleasant,—this time it was slightly eventful also. In common with some other parts of India, Bengal and Assam have experienced exceptionally heavy rains and disastrous floods. Some weeks ago the bridge over the Aie River, which is about one hundred miles short of Amingaon, where one leaves the train to take the ferry steamer and then the car for the sixty-three mile ride to Shillong, was broken. A large section of the railway bridge, being the portion of the bridge spanning the main channel of the river, was washed away by an almost unprecedented rise of the waters. Railway traffic of all kinds was, for a time, suspended, and Shillong, from that approach, was cut off.

Later, however, the E. B. Railway opened bookings again, by trans-shipment; for the railway bridge was not repaired, and cannot be repaired perhaps for months.

After leaving Sealdah, Calcutta, in the afternoon, one usually arrives at Amingaon, and the banks of the mighty Brahmaputra, about five o'clock the next morning, ready to cross the river and take the car up to Shillong. Due to these floods the train waited a

couple of hours at some wayside station during the night, and reached the breach in the railway about five in the morning, in order that the passengers might cross the river in daylight. This, of course, dislocated all mail and passenger service to Shillong by this route as far as timings were concerned.

We arrived, therefore, at the bank of the River Aie about 5:00 A. M., and there we stopped, and began to look for the coolies to carry our luggage to the other side of the river. Shortly before my visit, while the river was still in its very swollen condition, passengers and luggage were transferred by means of a launch and country boats. However, as part of the channel was then very low, the boats could no longer be used. So the railway authorities built a pontoon bridge by laying rails on large oil drums, and flooring it with bamboos and planks. The whole was wired together and more or less anchored to large piles of stones in the bed of the river.

Upon this bridge we crossed over the river to the train waiting on the other side; that is, we crossed as soon as the coolies could be induced to take our luggage over. The railway provided these coolies, and each one was evidently striving to carry the minimum load in the maximum time. However, we finally got ourselves and our be-

Islowra's own sister, too, is now studying, and will be among those who will be baptised shortly.

The Khasi people are a sturdy, independent-thinking folk. I was interested in the parents of Brother Olington. This brother was one of our first converts, but his old father and mother, "gran'dad" and "gran'ma" as they are called, came to us later. Pastor Ashlock, in a kindly, general way, was remarking how wonderful it is that the influence of the message goes from one to another, for instance, "the influence of your children has helped you in deciding." "Oh, yes," said gran'dad, "but I stand on my own feet. I believe the message for myself, not because somebody else does. I know it is the truth." This is typical of the Khasi people.

Sister Ashlock spoke of a very interesting thing in reference to gran'dad Olington. Before the old gentleman really accepted the message, he was a great lover of the *hugga*, and was always smoking. It was, doubtless, one

of the hardest things for him to give up. He was very fond of the Ashlocks, and glad to do anything he could for them. One day Sister Ashlock asked the old gentleman if he would not like to make her a present. He said he would be very happy to do so if he could. Sister Ashlock asked for his *hugga*. The old man was not expecting this. He pondered it for some time; but finally he turned over the pipe to Sister Ashlock. They brought it home in the car, and have it still, a trophy indeed. The old man had smoked for over fifty years, and to give it up after so long a time was a great victory for him.

The old gentleman and his wife will be baptised soon. That will mean that three generations of Khasi Olingtons are members of the church,—the old folk, young Brother and Sister Olington, and their daughter. The work is onward in Shillong, and all are of good courage.

On my return trip from Shillong I found the River Aie had again been rebellious, and had washed away the pontoon bridge. We all had to alight, and walk some distance on a raised path to the river bank where a number of country boats were waiting to accommodate us. We and our luggage were all jumbled in together, and with an inch or so of water in the bottom of the boat, and a hot sun overhead, we pushed off for the other side. The current was very strong, and we went far down stream before reaching the other bank, and then were poled up to within one hundred yards of the train, and, having sorted out our luggage,—some of it wet,—we trailed up the bank to the train. Three hours were consumed in the entire operation, and finally the train moved off. The next day, by noon, we reached Calcutta, having had to "stop dead" before every bridge until "passed" by the man on duty, as the flood waters were in many places almost lapping the railway lines.

SABBATH SCHOOL REPORT—SECOND QUARTER, 1938

NAME OF MISSION	No. of Schools	No. failed to Report	Membership	Attendance	Honour Cards	Ribbons	12 Sabs.	13th Sab.	OFFERINGS				No. of Schools Reaching				
									Birthday	Investment	Total	Holding T. Mtgs.	Trg. Course	Memb. Goal	Finan. Goal	13th Sab. Goal	
BURMA UNION																	
Irrawaddy Mission	15	...	448	431	32	2	360-15	57- 2	22-15	42-12	483-12	...	...	2	1	...	
Tenasserim Mission	10	...	361	290	1	1	81-14	8- 2	3- 2	1- 3	94- 5	...	...	1	2	5	4
North Burma Mission	4	...	84	120	12	...	140- 2	42- 2	5-12	1-12	189-12	3	7	1	2	3	3
TOTAL	29	...	893	841	45	3	582-15	107- 6	31-13	45-11	767-13	3	8	5	8	8	7
NORTHEAST INDIA																	
Assam Mission	3	...	92	115	16	2	97-10	40-15	...	...	138- 9	...	...	3	1	1	1
Bengal Mission	30	4	758	708	82	3	730-13	201- 4	6- 0	16- 0	954- 1	1	4	4	...	1	1
Bihar Mission	...	28	3	459	420	48	2	69- 4	41-15	2- 1	1-15	115- 3	1	...	...	2	2
Orissa Mission	...	...	...	...	...	...	...	328- 0	5- 6	...	...	333- 6	...	...	...	...	...
TOTAL	61	7	1,309	1,243	146	7	1,225-11	289- 8	8- 1	17-15	1,541- 3	2	4	7	3	4	4
NORTHWEST INDIA																	
United Prov. Mission	50	...	1,515	1,453	301	19	1,104-13	221-14	49-11	187- 2	1,563- 8	3	24	50	...	...	...
Punjab Mission	49	...	2,062	1,875	172	12	397-12	87-13	7- 6	9- 8	502- 7	2	10	49	...	...	...
Sind Mission	2	...	55	42	...	...	78-10	16-15	...	1- 4	96-13	1	3	2	...	...	...
Unorganized Missions	1	...	60	30	2	1	91-11	...	...	1- 8	93- 3	1	...	1	...	...	...
TOTAL	102	...	3,692	3,400	475	32	1,672-14	326-10	57- 1	199- 6	2,255-15	7	37	102	43	10	10
SOUTH INDIA UNION																	
Ceylon Mission	7	...	211	167	32	...	210- 9	70- 6	10- 8	...	291- 7	...	...	...	...	...	2
Malayalam Mission	39	...	1,960	1,230	77	...	113- 9	25- 6	6-14	16- 7	162- 4	12	42	8	8	...	...
Kanarese Mission	6	...	336	305	19	2	239- 2	47- 7	6- 0	4- 1	296-10	1	1	...	...	...	...
Telugu Mission	39	...	1,597	1,154	102	...	427- 6	73- 2	16- 0	60- 0	576- 8	2	30	20	2	1	1
Tamil Mission	32	...	1,106	906	194	13	330-10	67- 0	22- 7	19- 0	439- 1	4	33	14	15	9	9
TOTAL	123	...	5,210	3,762	424	15	1,321- 4	283- 5	61-13	99- 8	1,765-14	19	106	42	25	12	12
WESTERN INDIA																	
Gujerat Mission	2	...	53	48	...	...	128- 4	1- 8	1- 9	...	131- 5	...	...	...	...	...	...
Marathi Mission	44	3	1,183	1,054	88	3	569- 0	106- 4	39-15	28-15	744- 2	5	11	...	...	...	...
Central Provinces	1	...	12	15	...	...	24- 8	0- 9	1- 0	...	26- 1	...	...	...	...	...	...
TOTAL	47	3	1,248	1,117	88	3	721-12	108- 5	42- 8	28-15	901- 8	5	11	...	...	...	...
DIVISION TOTALS	362	10	12,532	10,363	1,178	60	5,524- 8	1,115- 2	391- 7	201- 4	7,232- 5	34	172	153	79	33	33

SABBATH SCHOOL IN BOATS

THE writer of this brief article was born in a village of East Bengal, but spent most of his time in the big towns; and therefore was quite ignorant of the marshy lands which remain most of the year under water. As there are a few members of our faith in this region, a small church was built two years ago and a teacher was appointed, but unfortunately he had to be dismissed and the superintendent could not decide whom he would send in his place, for he found that nobody with a family would choose that place to stay.

When the news came to me, I at once decided to go and ask the leader whether he had any objections to sending me there. He said, "Well, you have spent most of your time in the towns, and are not well acquainted with the marshy lands that are full of jungle, or with the many other difficulties that you would have to meet. Houses are far apart, and the people go about in small boats." At last we knelt down and prayed to our heavenly Father for His guidance, and with tears we packed up our luggage and started for that place last June.

As we landed, we found but little dry floor in our dwelling place, and the water was gradually increasing. The flood season was very bad, and the water came up so high that whatever scaffolding and dry place we might make were soon flooded, and we had to take shelter in one of our relative's houses, which is about ten miles from our church.

I am very sorry to write that most of the people here are very poor and live by farming and fishing. Now they have fallen into difficulties, as their crops are destroyed and many are not getting food to eat. The missionaries of other denominations are helping their members with food and clothing. Our missionaries also are doing their best to help our poor brethren who have fallen into distress because of the flood.

In spite of all these difficulties I am very glad to say that the Spirit of the Lord is working among us, for the more trouble that comes, the more people attend our meetings on the Sabbath. Although we have no dry place to sit and worship, yet we have our regular Sabbath schools on our small boats. Much interest is shown in the Sabbath schools, and some souls are getting ready for baptism.

I thank God that the sky looks clear and the water has stopped rising now. My earnest request to the readers of the TIDINGS is to pray for the poor brethren of this district, and also to remember me and my family as we are having our first sad experiences in this region, where floods, jungle, insects, and snakes are always found.

PROBODH C. HALDAR.

SOUTH INDIA UNION

G. G. Lowry..... Superintendent
T. Killoway..... Secretary-Treasurer

Office Address:
9 Cunningham Road, Bangalore

UPLIFT WORK IN THE KANARESE FIELD

A. E. RAWSON

BANGALORE ENGLISH CHURCH

OUR Uplift campaign is almost over for this year. The enthusiastic spirit shown, and the determination of the members not only to reach the goal but to get a good overflow, is commendable.

The church was fully organized for service and territory was mapped out. The command was given to go, and every member rallied around his band leader.

Brother J. S. Moses drew a sketch of an elaborate church building enclosed within a compound wall. The five bands determined to build this church. The writer was to lay the foundation; Brother Killoway's band consented to erect the walls; the children's class promised to put on the roof; Sister Grey's class was to erect the compound wall; and Sister Wilmott's class was to do the landscaping and thus beautify our compound. As the money was turned in week by week by the different bands, we erected our building.

Some said, "It can't be done." Others said, "It has never been done." Still others said, "The goal is twice as high as it should be." However, a wonderful spirit prevailed, and all determined to do their best.

We did not follow proper building rules, for the roof was put on before the walls were completely up. The children went out with their tin cans and brought in from Rs. 3-0-0 to Rs. 5-0-0 each. This was exceptionally good for the little tots.

Yes, friends, "They builded and finished it." We are proud of our beautiful church. Within three weeks we reached our goal, and the fourth week brought a good overflow. The thermometer burst at Rs. 900, and we expect to get Rs. 1,000.

BANGALORE VERNACULAR CHURCH

We are very glad to report that our Bangalore Vernacular church contracted a bad dose of Uplift fever, and the fever didn't fall to normal until the goal was reached.

These members were organized in the same way as the English church. They also had a beautifully sketched church, and took great pleasure in seeing it coloured from week to week.

It was encouraging to see timid Indian women standing on the street corner with their tin cans, or going from shop to shop soliciting funds to help carry forward the message they love.

SPICER COLLEGE

The students of Spicer College usually plan to go out four times a year with their tin cans. A few weeks ago about forty students went out, and in half a day solicited almost Rs. 60. This was all gathered in pies and annas. The students enjoy this work, and it is a fine training for them.

In spite of the fact that Pastor Pohlman is carrying very heavy responsibilities this year, he also caught the Uplift fever. He found time to spend several days with Pastor Dean in Kolar Gold-fields, and several days with the writer in Bangalore.

MYSORE CITY

We were very glad to have the services of Pastor Dean and Brother E. D. Wilmott. These two brethren were assisted by Brethren C. K. John and A. D. Jonathan. In a few days' time Rs. 240 was realized.

The Kanarese Mission has gone over its goal, and we have a good overflow. Still there is more money to be gathered in.

TAMIL MISSION

RECENTLY a trip was made around the Tamil field with Pastor H. G. Woodward, who has been appointed as superintendent of this Mission.

We visited fifteen churches and stations. There were five others we did not see, as we were short of time. In each place we found our workers and believers of good courage, and pressing on with the work.

In nine of the stations we found neat, well-constructed church buildings. We hope that more can be built later, for such church buildings give stability and character to our work. The people are convinced that we have come to stay.

In three of the stations we found dispensaries being operated, two of which are on a self-supporting basis.

The school at Prakasapuram is filled to capacity and more are wanting admission. We were pleased to see the buildings and grounds looking so neat and tidy.

On the whole the work in the Tamil field appears to be in a flourishing condition.

G. G. LOWRY.

ANOTHER BOLD DANIEL

P. S. JOHNSON

VENNICULAM church of the Malayalam field is very proud to introduce one of its courageous members, Brother P. J. Daniel, to the TIDINGS family. Daniel is the Sabbath school secretary and also a student in a government school. Though he is only a boy, he purposed in his heart to keep all the commandments of God. All of his family, but he, are non-Adventists.

It happened that Daniel had to leave his home and go to a distant place as a servant boy. There his master forced him to be baptised with a baptism of sprinkling. He did not believe in that kind of baptism. Then he wished to leave his master. Fortunately, because of illness, he was brought back to his home. After his recovery, he was united with our Sabbath school again and was at last accepted as a church member, when he was buried with Jesus in baptism.

Like Daniel of old, Brother Daniel has had to stand many tests. Last year examinations on minor subjects fell on the Sabbath day. When all the other pupils went to write their examinations, Daniel enjoyed a fine Sabbath school service with the people of God.

Knowing of his fidelity and steadfastness to the truth and his faithfulness in his class-work, his teachers promoted him. This year the same trouble came up. Tests on major subjects fell on the Sabbath day. He overcame the temptation and was promoted again. God helped him wonderfully when he purposed in his heart to obey His precepts.

TITHE PAYING

WHY is it so hard for some people to pay the tithe on what comes to their hand? And why so difficult to make offerings to the cause of missions? Is it not because they are not in the habit of doing it? I think that is the chief reason. To those of us who have been brought up in the truth and have been taught from childhood to pay tithes, it is not difficult. It comes as second nature to us.

Since much depends upon habit in the matter of paying tithes, should we not

OPPORTUNITY KNOCKS

That offer we made of free and low-priced books a few weeks ago was snapped up in a hurry. Don't send in any more orders, for our supply is exhausted.

But here is another *great bargain*, this time of missionary literature for free distribution. The "Oriental Watchman" is a very effective medium for giving our full message to India. But the copies that remain on our shelves do no one any good. There are thousands of them that we want to pass on to you, and they are worth eight annas a copy.

They can be used as an excellent introduction in house-to-house work, as you invite people to meetings and seek openings for Bible studies; or they may be sent to interested persons through the post. There are many ways that copies of the "Oriental Watchman" can be used for missionary work. And we are going to offer them so cheaply that you can afford to give them away.

Here is our proposition: *We will send assorted back numbers of the "Oriental Watchman" (nearly all since 1935,) for one anna a copy, one-eighth of its original cost. We will pay the carriage charges by goods train to any railway station in India (not to Burma and Ceylon) on all orders of one hundred or more copies.*

Nearly all the articles in the "Oriental Watchman" are timely and fresh. Handing the magazine to a person opens the way to a heart.

English evangelists and churches here is an opportunity to secure literature at low cost. Tap your free literature fund. The "Oriental Watchman" wins souls.

Order from your Book Depot NOW

The Oriental Watchman
Publishing House

as parents and missionaries responsible for children and youth in our schools, do more to help them form this good habit while they are young? "As the twig is bent, so the tree is inclined." It is comparatively easy to bend the twig, but extremely hard to bend a tree after it is grown.

We will not get very far with them by telling them they *must* pay tithe, or by dwelling on the wickedness of not paying it. We can, however, do much by telling them how much God has done for them, and how they can show their appreciation of what He has done for them by paying the tithe.

G. G. LOWRY.

NORTHWEST INDIA UNION

T. J. Michael..... Superintendent

C. A. Hart..... Secretary-Treasurer

Office Address:

Regal Bldgs., Connaught Place, New Delhi

HAPUR HAPPENINGS

IN A recent letter received from Brother and Sister R. P. Morris the following news items are given, which may be of interest:

"Sixty-one students are now (Sept. 28th) in boarding school, and nine more are expected in a few days. All are well, all are co-operating, and all are happy. The first six-weeks' examinations are over.

"The Sabbath school membership is now eighty-seven. Miss Barkat Din is the Sabbath school superintendent, and is doing quite well in keeping up the various goals and offerings. Sister Morris is assistant and staff adviser.

"Brother Edward Gardner makes a good house father, and his boys take great pride in keeping their hostel and grounds neat and clean.

"The bricks from the old Persian wheel irrigation canal have been used in making a *pucca* irrigation canal through the gardens. Already we have carrots, *palak* (spinach), and radishes up in the school gardens. Celery and cauliflower are ready to transplant. The egg plants are beginning to bear, and our farm should furnish the school with many vegetables all through the coming year.

"Since our electric pump broke, and has been in Meerut for repairs, we have put in another pump in the former engine go-down well. All are getting water from the school well at present, and it seems strange to bathe in a

Eastern Tidings

Organ of the
SOUTHERN ASIA DIVISION
of the General Conference
of Seventh-day Adventists

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bucket, after the conveniences we have
become accustomed to.

"Keep on praying for us. We will
do all we can to keep up the work that
has been started here."

P. K. SIMPSON.

BURMA UNION

J. O. Wilson *Superintendent and Sec'y*
D. C. Jacob *Treasurer*

Office Address:
30 Voyle Road, Rangoon

A BIRTHDAY OFFERING OF RS. 24

WE THINK it must have been pleasing
to God when Sister Windsor, a faithful
member of the Rangoon Sabbath school,
placed a gift of Rs. 24 in the birthday
offering a few weeks ago. This repre-
sented careful saving throughout the
whole year.

May God bless you, Sister Windsor,
with many more years, of good health
and happy service for Him.

We find it easy to turn to the Lord in
sickness. We sometimes bring our
thank offerings when we have been
healed of some malady, and this is well.
But I wonder if it would not also be
pleasing to God if we should more
faithfully and more generously bring
Him our thank offerings each year for
the sickness we have *not* had? Shall
we not follow Sister Windsor's good
example? How much is your health
worth for one year?

J. O. WILSON.

"Oriental Watchman" Subscription Goal Chart

(Each square represents
50 subscriptions)

Division Total	6,669
Foreign	51
Total September 30th 1938	6,720
Total August 31st 1938	6,875
Total September 30th 1937	6,320
Loss over previous month	155
Gain over previous year	400

DIVISION GOAL
10,000
UNION GOAL
2,000

W. India, 2,001

South India, 1,501

Northwest India, 1,506

Northeast India, 1,111

Burma, 550

CHURCH CALENDAR 1938

Uplift Rally Day and Campaign	To be set by Union Committees
Missionary Volun- teer Rally Day	To be set by Union Committees
Missionary Volun- teer Week of Prayer	To be set by Union Committees
Home Missionary Day	First Sabbath in each month
Week of Prayer	December 3-10
Annual Offering	December 10

POONA DORCAS SOCIETY'S JUMBLE SALE

ONE of the events of the year at Salis-
bury Park was the Poona Dorcas So-
ciety's Jumble Sale, and a few words of
appreciation are due the officers and
members of the society who worked so
energetically to make the function a
success. For some weeks previous to
the holding of the sale Sisters G. F.
Ritchie, C. H. Mackett, and R. B. Thur-
ber lead the sisters of the Poona Eng-
lish and Marathi churches in sewing and
gathering used clothing which could be
sold to the Indian families on the es-
tate. Sister Ritchie also spent much
time in making little penguin invitations
to be sent out to all.

October 4th was the date set for the
sale, and at five-thirty in the afternoon
between eighty and one hundred per-
sons came to Bungalow No. 7, where the
various articles had been arranged on
tables on the side verandah. Many of
the Indian and Burmese sisters had pre-
pared sweets and other Indian delicacies,
which sold very readily. The European
ladies also donated tempting foods for
sale. Three freezers of ice-cream
brought in quite a substantial sum. All
who could bought something, and it is
reported that a profit of Rs. 46-0-0 was
made, which shows that a Dorcas So-
ciety, when properly conducted, can
raise funds.

Through the kind permission of the
Salisbury Park Tennis Club, following
the sale a pleasant evening was spent in
playing tennis and badminton on the
specially lighted court.

Such functions bring in a spirit of
good-will and unity. May God bless the
efforts of our sisters to relieve the poor
and needy.

P. K. SIMPSON.

WANTED

AN OPPORTUNITY to increase that
Thirteenth Sabbath offering? Here it is.
The library of Atlantic Union College
is attempting to complete its files of the
EASTERN TIDINGS of issues in the years
1906-1923, 1928, and 1931 which it does
not already possess. Write to E. M.
Hause, Librarian, South Lancaster,
Mass., U. S. A.

CHURCH MISSIONARY SERVICES

SOUL-WINNING METHODS

L. G. MOOKERJEE

FIRST SABBATH SUGGESTIVE MISSIONARY PROGRAM

Sabbath, November 5, 1938.

1. The Call

"Go INTO the house of thee to the friends, and relate to them, how much to thee the Lord has done." Mark 5: 19.—"Interliniary word for word translation from the original Greek text—The Emphatic Diaglott."

This is a call, not to inactivity, but to service. This is a call not merely for the pastors and elders and deacons who are the officers in the army of which Christ Jesus is the Captain, but it is a work which must be done by the private soldiers,—the lay-members of the church.

2. Personal Experience

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us." I John 1:3. Soul-winning is the business of the Christian; but we must first have personally experienced a transformed life ourselves in order to pass on the good news to others. "One thing I know, whereas I was blind, now I see."

3. Dress and Deportment

"In no better way can you let your light shine to others than in your simplicity of dress and deportment."—*"Messages to Young People,"* p. 348.

"Not only by their profession but by their character and dress, all are to have a winning influence."—*"Testimonies,"* Vol. V, p. 207.

4. Learning from Christ

"It is not the most brilliant or the most talented whose work produces the greatest and most lasting results. Who are the most efficient labourers?—Those who will respond to the invitation, 'Take My yoke upon you, and learn of Me; for I am meek and lowly in heart.' Matt. 11:29."

5. Humility

"If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*"Testimonies,"* Vol. IX, p. 189.

"In choosing men and women for His service, God does not ask whether they possess worldly wealth, learning, or elo-

Opening Song:	.. .. .	No. 520, "Christ in Song."
Scripture Reading:	.. .. .	Matt. 4:17-23.
Prayer.		
Secretary's Report.		
Song:	.. .. .	No. 481, "Christ in Song."
Readings.		
Song:	.. .. .	No. 476, "Christ in Song."
Benediction.		

(Note. Let our Vernacular Church Leaders select some appropriate lyrics or hymns.)

TOPIC: "SOUL-WINNING METHODS"

quence. He asks, 'Do they walk in such humility that I can teach them My way? Can I put My words into their lips? Will they represent Me?'—*"Ministry of Healing,"* p. 37.

6. Courtesy

"Be pitiful, be courteous." I Peter 3:8.

"A kind, courteous Christian is the most powerful argument that can be produced in favour of Christianity."—*"Gospel Workers,"* p. 122.

Those who wish to be soul-winners should be gentle-folk, possessing those qualities of refinement, consideration, and gentleness which are the mark of the real gentleman.

7. Love for Souls

"Love for lost souls brought Christ to Calvary's cross. Love for souls will lead us to self-denial and sacrifice, for the saving of that which is lost."—*"Testimonies,"* Vol. IX, p. 59.

8. The Appeal of the Cross

"Jesus has said, 'I, if I be lifted up from the earth, will draw all men unto Me.'... Christ must be revealed to the sinner as the Saviour dying for the sins of the world, and as we behold the Lamb of God upon the cross of Calvary, the mystery of redemption begins to unfold to our minds, and the goodness of God leads us to repentance."—*"Steps to Christ,"* pp. 30, 31.

"Christ crucified,—talk it, pray it, sing it, and it will break and win hearts."—*"Testimonies,"* Vol. VI, p. 67.

9. Co-operation with the Holy Spirit

"The preaching of the Word will be of no avail without the continual pres-

ence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit, will it quicken the conscience or transform the life."—*"The Desire of Ages,"* pp. 671, 672.

10. The Prayer-Life

The apostles gave themselves "continually to prayer, and to the ministry of the Word" (Acts 6:4). You will notice that prayer came first—the ministry of the Word afterwards. We cannot successfully work until we can successfully worship.

Some missionaries writing home concerning a wonderful revival in China said: "We used to regard prayer as a sweet and blessed exercise; now we regard it as the main factor in our work for God."

Prayers make soul-winners. Great preachers sometimes fail. Great pray-ers never fail.

By all means give yourself to Bible teaching; give yourself to literature distribution; but above all, give yourself to p-r-a-y-e-r.

11. Missionary Activities

"When the reproach of indolence and slothfulness shall have been wiped away from the Church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and as in the time of the apostles, many souls will turn from error to truth. The earth will be lighted with the glory of the Lord."—*"Testimonies,"* Vol. IX, p. 46.

12. Practising the Golden Rule

"The standard of the golden rule is the true standard of Christianity; anything short of it is a deception...."

"When those who profess the name of Christ shall practise the principles of the golden rule, the same power will attend the gospel as in apostolic times."
—*"Mount of Blessing," pp. 195, 196.*

"Burn in me, fire of God,
Burn till my heart is pure,
Burn till I love God fervently,
Burn till my faith is sure."

"Burn in me, fire of God,
Burn deeper, deeper still;
Burn till my one and sole desire
Shall be the Father's will."

"Burn in me, fire of God,
Burn though it cost me dear;
Burn till my wakened, quickened soul
God's smallest whisper hear."

"Burn in me, fire of God,
Until within shall rise,
And out, and up to God's great throne
A pleasing sacrifice."

"Burn in me, fire of God,
Yea, burn, and burn again,
Till all I am, by God consumed,
A 'flame of fire' remain."

EVERY RECIPIENT OF TRUTH TO
BECOME ITS ADVOCATE

W. H. BRANSON

ONE of the reasons why God saves men through agencies which He has set in operation, is that they in turn may co-operate with Him in saving other men. One cannot truly accept the gospel without assuming the responsibility of giving it to others as God gives opportunity. It was from this viewpoint that Paul declared himself to be a "debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." Rom. 1:14. And again he says: "For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" I Cor. 9:16.

God never reveals light to individuals that they may shut it up within themselves, or put it under a bushel, but that they may let it shine forth, and thus become instrumental in lighting other lives. The light that is placed under a bushel will soon be stifled and will go out; but if it is placed on a candlestick, it gives light to all who are in the house. Therefore God never in-

tended that those who receive this message should selfishly enjoy it themselves and rest satisfied. It is His plan that every recipient of truth shall at once become its advocate, and thus pass on the light to all those with whom he may be brought into contact.

This responsibility on the part of God's children to put forth their best efforts in service for others, is illustrated by the Saviour's words, "Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Matt. 5:13. Now salt has in it preserving qualities, by which many things may be saved from perishing and later be used for the good of man. Just so God expects all His people constantly to exert a saving influence over the lives of those about them.

What if the salt have lost its savour? What if the members of the church sit idly by while the people of the world go down to ruin without stretching out their hands to save them? Oh, how many there are whose names are upon the church book, and yet whose lives, instead of being a positive influence for good, are rather leading in the opposite direction! No one is being brought to the truth through their efforts. They feel ashamed to speak of Jesus in the presence of others, or they hesitate for fear they may give offence. Some excuse themselves on the ground that they have no talent, while others claim that their time is so fully occupied that it is quite impossible for them to give any time to the work of God. Thus the salt has lost its savour, and the Master declares it to be "thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

Again, in the parable of the fig tree we have the same great truth taught: "A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?" Luke 13:6, 7.

The vineyard represents the church of God in the earth; and the tree its individual members. All the members of the church are expected to bear fruit. The parable teaches us that those in whose lives no fruit is found are counted by the Master as mere cumberers of the ground, and He issues the order that they be cut down. The fig tree occupies space that might have been given to a fruit-bearing tree. It was consuming nourishment and moisture from the ground that might have been used to better advantage by another tree. For this reason the owner of the vineyard

commanded that it be cut down and no longer permitted to occupy space to no purpose.

On another occasion, when Jesus "saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only." Matt. 21:19. When it was found that no fruit was being produced by the fig tree, Jesus pronounced a curse upon it, and it withered away. It is fruit that God desires to find in every life. Jesus declares: "Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." John 15:2. Is it not well, therefore, that we ask ourselves the question, "Am I bearing fruit, or leaves only?" You say, "I have been a member of the church for many years, and I love the truth dearly." Yes, but what has your life produced during these years, leaves or figs? How many people have you influenced to give their lives to God? This, after all, is the thing that counts in God's sight rather than the number of years we have been identified with His people. If in looking over our record we find that no fruit appears, we should resolutely set ourselves to the task of reaching those in need of help, and thus endeavour to redeem the time. In John 1:40-42 we read: "One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus."

Thus Andrew made it his very first work to find others; and he was not satisfied with simply *telling* men of the Messiah, but actually brought them to Jesus. He did not wait to go to some distant land that he might there have opportunity to tell the glad story, but he began with his own brother.

Now Peter had to be searched for. Most people do. At the time Andrew found him, he was probably engaged, with all the intensity of his nature, in some business affair. Andrew probably had to pull hard, but he got him to come. And when once Peter started, he did not stop. He stumbled now and then, but he got up again and went on. He became a great apostle, and during his ministry he found hundreds and thousands of others, and brought them to Jesus, as he had been brought by Andrew. What the church of God needs today is more "starters" to get people moving toward Jesus. Most people, like Peter, are not "self-starters," but many of them would make most excellent workers for God if some one would only search them out and help them to get started. Remember, Barnabas at one time sought for Paul, and got him started in the work at Antioch.

To search out others is what God expects of all those who are identified with His people. There is work to be done all about us. Our next-door neighbours need the light which we have to give. Many of them are dissatisfied with their present Christian experience, and are longing for something better. The message which we have, would, if carried to them, satisfy every desire of their hearts; and surely we should be willing to make any personal sacrifice necessary that they might be brought in contact with the light. One need not wait to find a favourable place to begin, for there is work to be done everywhere. It is said that once when Andrew Jackson was directing a battle, a man rushed up to him and offered his services.

"All right, my man; fall in line," said Jackson.

"Fall in line where?" asked the man.

"Fall in line anywhere," replied the general; "there's fighting all along the line."

Thus many of us have been waiting for a favourable place to begin working for the Lord, while men and women have been perishing all about us.

PLANTING THE SEED

R. E. CRAWFORD

"A MAN may have precious seed in his hand, but that seed is not an orchard. The seed must be planted before it can become a tree." This statement is found in "Testimonies," Vol. IV, page 606. It implies that having an abundant supply of live seed in hand will be of no avail except as the seed is planted. The lesson is for the members of the church of today, who are blessed with such an abundance of gospel seed in the form of truth-filled books, tracts, and periodicals. We shall never see the orchard unless we plant the seed in the soil of human hearts.

"Papers and tracts are for the light of the world, and have often been instrumental in converting souls. Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word." (Mrs. E. G. White, in *Review and Herald*, June 10, 1880.) Yes, the seed is living and effective when it is carried by consecrated hands to the homes of the people. The serious question for each to answer is, Am I scattering this precious seed as diligently and as widely as my opportunities permit?

We are told to scatter the printed pages "like the leaves of autumn," hastening on from place to place, knowing not which shall prosper, either this or that, but confident that under the

blessing of God the harvest is assured. We should keep our pockets filled with tracts, and also provide a place in the motor-car for literature of all kinds, ready for use in a thousand ways. Near the front and back doors of our homes, a literature rack should be placed, and it should be kept filled with the precious seeds of truth. Literature should be continuously sent through the mails to all parts of the world, and a portion of our time should be dedicated to systematic distribution or sale of literature from house to house.

In the early days of our work, when the literature containing the message of truth was so meagre and was sacredly guarded and utilized, we find Elder James White sending out the following announcement: "Will some brother or sister in each place where this sheet is received send me, in plain writing, the names and post-office addresses of all who are seeking present truth? Write soon." Thus he sought to plant the seed in the most fertile soil. Today our supply of literature is immensely greater, and the facilities for scattering it are a thousand times more numerous, so that we do not need to wait for names and addresses to be furnished us; but nevertheless it is a wise plan to place a notice on each paper or tract handed out, giving the address from which further literature may be obtained as desired.

This is our day of seed-sowing opportunity, and every moment is freighted with eternal consequences. All over the world the literature is doing its work, but there is coming a time when, under the outpouring of the latter rain, the greater harvest will become apparent. Concerning that time just ahead of us, we read: "The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—"Great Controversy," p. 612.

And in another place the statement is made by the same author, that "more than a thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."—*Review and Herald*, Nov. 10, 1885.

According to our sowing will be our reaping. "He which soweth sparingly shall reap also sparingly; and he which

soweth bountifully shall reap also bountifully." II Cor. 9:6. God has provided an abundance of gospel seed, and has placed it in our hands; but we are reminded that "a man may have precious seed in his hand, but that seed is not an orchard. The seed must be planted before it can become a tree." Let us resolve that not a day shall pass into eternity without bearing the record of some seed of truth being planted by our hands.

PASSION FOR SOULS

AGNES MCHENRY

IT WAS a passion for souls which prompted God to sacrifice His only Son. It was a passion for souls which led Jesus to give up His heavenly home and all its privileges and come down to a sin-cursed world, to be looked upon with scorn by those He condescended to call His own. It was that same love for the souls of humanity which helped our Lord to live a deprived life, without even the bare necessities, that He might save man. He gave up His life that we might experience the more abundant life. To those people who eventually took His life, Jesus said: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Who can measure such love? It is the love of the Saviour for a dying world.

Moses, too, had a strong passion for souls. Read what he says, "Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Ex. 32:32.

We find Paul with this same burden for souls. He was willing to become all things that he might by all means win some.

When a passion for souls grips the hearts of an individual, he cares not for his own life, but will venture into the unknown for a soul that is groping in darkness. Inspired by love for those in heathen darkness, many a missionary has been led to give up his home comforts to brave the jungles of Africa, even that part of Africa known as "the White Man's Grave," where some have willingly laid down their lives. Two Chinese colporteurs laid down their lives entering forbidden Tibet with our truth-filled message. Nine souls

(Continued on page 4)

Fifteen-Minute Services

ORDER OF SERVICE

Silent Prayer	1/2 minute.
Missionary Reports	3 minutes.
Missionary Leader's Appeal on Behalf of Current Work	5 minutes.
Prayer (Congregation standing—a moment of silent prayer or benediction)	1 minute.

NOVEMBER 5, 1938

WHAT LAY-MEMBERS ARE DOING IN THE TAMIL FIELD

IN ONE village I met a brother who has been a faithful member for the last fifteen to eighteen years. He is a farmer. He has had only three standards of education. Since he lives far away from our mission stations, he has not been visited by our missionaries for several years. I found him still faithfully keeping the Sabbath, and paying his tithe and Sabbath school offerings very regularly. He has worked hard and has brought his old teacher, who is now about seventy years of age, into the truth, with his family. He is also getting others interested in the message. Since he had a great desire to preach the message to his neighbours, he raised a small flower garden and saved about Rs. 80-0-0 by selling the flowers to his heathen neighbours. Now, with the help of this Rs. 80-0-0 he has invited some lay-members from other sections of the field to help him, and I found them preaching the gospel night after night in the different villages close by his home. I was very much touched by the self-sacrificing missionary spirit our church members have at this place.

E. D. THOMAS.

NOVEMBER 12, 1938

THE RESULT OF THE EARNEST PLEADINGS OF A SISTER

A SISTER living in Estonia was very anxious to win her relatives to the truth. Her husband had opposed her very much when she took her stand, and so had some of her grown children. Yet every Sabbath she came to the meetings she prayed, "Lord, give me at least one of my children before I die." Fifteen years passed by, and she saw no results from her earnest pleadings with the Lord. She was taken seriously ill, and the doctor told her that she could not live. All her seven children came home,

and one day while they were gathered around her bed, three of her daughters told the dying mother that they had decided to give their hearts to the Lord and join the true church of God. There were also two husbands of these three daughters who took their stand that day, and two other relatives who had also come to see our sister decided to cast their lot with God. Thus seven, of which one today is the president of the Estonian Conference, were won to the truth as a result of the earnest pleadings of that faithful mother in Israel.

NOVEMBER 19, 1938

A CHEERFUL REPORT FROM A SISTER IN RUMANIA

AFTER having attended a Layman's Missionary Institute, my territory was assigned to me by the leader of our church. I took hold of the work with real joy and happiness, and visited every family in the neighbourhood where I lived. It was marvellous how the Lord opened the way for me to go into the homes and study the Bible with the people and pray with them. I told them as best I could about the soon coming of the Saviour. The people listened eagerly, many wept, and in just a few days we had scores of them coming to the meetings, and some of them are now preparing for baptism.

NOVEMBER 26, 1938

UPLIFT WORK IN BANGALORE

WE HAVE been very busy doing Uplift work during the past month. Our church has rallied 100 per cent; even the old people are working hard. Our vernacular members are doing remarkably well. Even the English and vernacular women are working. Many of our vernacular women have reached their goal of Rs. 5-0-0. Our English

church alone has so far reached Rs. 900. This is more than the whole field received last year, thanks to our loyal church members.

A. E. RAWSON.

ON August 18th forty-seven students of Spicer College went to Bangalore with their tin cans in their hands to do Uplift work. When they came back their tins were opened, and we found they had collected 1,405 coins amounting to Rs. 57-1-2. It was indeed very good for one day's work, especially so seeing the territory has already been very thoroughly worked by the members of the Bangalore church. One boy had 283 coins in his tin, and another 113 coins, and so on. The boys had a praise service on their return to the college, thanking the Lord for what had been accomplished, and they are planning to go out once more before the year closes.

A VISITOR.

PASSION FOR SOULS

(Continued from page 3)

have recently been added to the church through the faithfulness of one of our Indian colporteurs.

If we are disciples of Christ, then it is very essential that we be soul-winners. Jesus recognizes us as His disciples only as we bear fruit. "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." John 15:8. In this fifteenth chapter of John, Jesus plainly states how a life of fruitfulness can be experienced. In the fourth and fifth verses we read:

"Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing."

Alone you cannot perform the task of soul-winning. You must have Christ abiding in your heart. You must submit your will to His. If you find you have not the same love for souls as you once had, is it not because you have allowed yourself to become severed from the vine? Let us make a check on our hearts and see if, in any way, we have lost our first love. Let us get back to the Source of all power. It is only as the people of God become burdened with a passion for souls that this gospel can be preached in all the world, and the end can come.

Come, let us be faithful and do our part.