



DO WE SUPPORT "THE ORIENTAL WATCHMAN?"

WE DO not mean particularly the support of our one English missionary journal, financially, by subscribing for it—though how much it needs support along those lines—but we mean support morally and physically. We want you to talk about it, praise it if you can conscientiously, recommend it, read it; but these are not all there is to standing by this magazine loyally.

Among other objectives, "our O. W." endeavours to proclaim the health message given to this people. HEALTH is the largest word in its name, for several reasons. Health of body is one of the first boons that India needs. Christ indicated this by healing a sick man before He talked spiritual things to him. Thus our health message is a paramount one.

However, it is patent that we will never get very far with our health message in India if we do not believe in it ourselves. Of course we believe in health. Who doesn't? But our distinctive message specializes on the correct ways to win health. The right way to health is our health message.

We do not believe in this health message if we do not live it, if we do not follow the way that has been pointed out to us by Heaven to attain health. Are we subscribing to the O. W., and not subscribing to its way to health? Are we recommending it to others, and denying it in our own eating habits? We are not supporting our magazine when our health habits are not proclaiming that its preventive and curative methods are sound. In short, is our appetite supporting the ORIENTAL WATCHMAN?

While it is a fact that we cannot all live on the same kinds of food, and

"what is one man's meat is another man's poison," yet that is beside the point. There remain certain well-defined facts about food, drink, remedies, and such, that divine revelation, medical science, and common sense, all agree upon. These we are emphasizing. Beverages, even of the smallest alcoholic content; tobacco, opium, and *pan* in all their forms; narcotizing, stimulating, and habit-forming drug remedies; tea, coffee, and "light drinks" containing drugs—all these are absolutely condemned by our message. Flesh foods and highly seasoned concoctions are pointed out as being not good for health, and in most cases very dangerous and irritating.

The O. W. stands for a well-balanced diet of fruits, nuts, grains, and vegetables, and such animal products as milk and eggs under certain circumstances. It stands for the simple remedies of fresh air, light, water, and exercise. As second best curatives, in cases where the patient has gone too far to be helped by the simpler aids, or is under circumstances where they cannot be effective in bringing a necessary reaction, it stands for such non-habit-forming chemicals as quinine, salts, and insulin, but never for reliance on those alone to the exclusion of correct living habits.

Do we stand for all these, and live them? If not, any support we may give to the magazine is greatly discounted. It is possible, of course, for you to save others, and yourself be a castaway. But why that? Let us not be content to pass on the great message the ORIENTAL WATCHMAN contains, healthwise as well as doctrine-wise, to others, and ourselves miss its benefits.

Especially is this true for those who take subscriptions for it.

Come, let us place our foods and remedies in support of this message magazine.

EDITOR.

EVANGELISM DESPITE SMALL BUDGETS

G. G. LOWRY

IN INDIA we are faced with perhaps the greatest evangelistic problem in the world, and yet we probably have the least amount of money and equipment with which to carry on direct evangelism.

The question often arises as to how we can do this work unless we have money for equipment. Not long ago in talking with one of our evangelists, he said, "But how can we expect success in our work unless we spend a lot of money? Our European missionaries succeeded in their public efforts because they had expensive equipment. They had film-strip machines, moving pictures, loud speakers, gramophones, and other attractions which must have cost hundreds of rupees. Where they could spend Rs. 100 we can have only Rs. 5. How can we make brick without straw?"

No doubt this extra equipment, which some of the brethren have had, helped them to some extent in gathering a crowd of people, although there are those who have doubts even regarding that. But there is a danger of our drawing wrong conclusions regarding the relative value of these things. And further, there is a danger that Satan will get busy and cause us to think that be-

cause we do not, and cannot, have such elaborate equipment we can do nothing. Nothing will please him better than to know that all, or many at least, of our evangelists are discouraged because they can not get as much equipment as they think they need.

There is no doubt but what these things do sometimes help in attracting attention, but on the other hand the Message itself is also attractive, and if our workers will study and strive to present it in an attractive and appealing way, men will be drawn to it. By all means let us use every thing we can to draw the people, but let us not become weak-kneed and faint-hearted because we can not afford to have all the financial help we think we need.

The lack of provision in the budget for evangelistic appropriation is no excuse for marking time. In many places, evangelistic efforts can be held in our own churches and meeting places at little or no cost to the Mission. Cottage meetings and open-air meetings can be held. Special revival services can be held in our churches and the public can be invited by our members.

There are nearly always some back-slidden members who should be reclaimed. Then there are usually in every church several children of our believers and other relatives who ought to be laboured for and brought in. So, if we have no money or help enough to have a big effort, at least let our preachers determine to do what they can along these lines.

We recognize, of course, the advantage of having representative meeting places, plenty of money to spend, and a large corps of supporting workers. This would be ideal, but if we do not have these things let us do the best we can. After all, we must realize that the Message we preach has an appeal in it, and everywhere there are those who will listen to it. This work that God has entrusted to us will be finished by the consecrated endeavours of the rank and file of humble workers under the unction and help of the Spirit of God. The most vital thing of all is that our workers must be on fire for God, bearing a message that will resurrect the dry bones and stir to life those dead in trespasses and sins.

"NEW LIFE MOVEMENT" IN THE CHRISTIAN COMMUNITY OF TRAVANCORE

WE HAVE recently read a report of what is called the "New Life Movement Among the Christian Peoples of Travancore." The convention where this movement was started was attended by 40,000 Christian people.

The following are some of the objectives of the "New Life Movement" and are of importance:

1. No filth in the house or around it.

2. Every Christian wearing clean clothes.
3. No debts contracted through marriage.
4. No excessive interest.
5. No expensive feasts.
6. All disputes settled out of court.
7. Punctuality.
8. Cleansing of tobacco from personal and social life.
9. No liquor.
10. At least one tenth to church, Christian work, and charity.
11. Wiping out the remnants of caste.
12. Family devotions every day.
13. No recreation that cannot be taken in the name of the Lord Jesus.
14. Wiping out illiteracy.
15. Cottage industries in every home.

Surely Seventh-day Adventists should not come behind in any of the items referred to in the foregoing list. The apostle James assures us that "pure, unsoiled religion in the judgment of God the Father means this: to care for orphans and widows in their trouble, and to keep oneself from the stain of the world." James 1:27, Moffat's translation.

The world has the right to look for a practical demonstration of holiness in the Christian Church at large and the Seventh-day Adventist Church in particular.

N. C. WILSON.

"SALVATION IS A VERY REAL THING"

W. H. JORDAN

WHILE casually perusing the religious news columns of a recent issue of the journal, *Christian Century*, my eye fell upon the heading, "Protestants Defy Persecution Edict." Before finishing the first paragraph my interest was intensified by finding that it was a report of an illegal Seventh-day Adventist church service in Rumania.

The reporter in describing this meeting said in part: "All had Bibles. The preacher told them what it meant to be saved, and his explanations consisted largely of quotations from the Bible. The audience listened attentively, and as the preacher turned to one verse after another the listeners also found the passages in their Bibles. Sometimes he asked them questions, to which there were ready answers. It was plain that for these people salvation is a very real thing.

"The Adventist service I attended was really illegal, but these Christians were obeying God rather than man. They decided to go on preaching and praying until the police actually put a seal on their places of worship.

"As these humble Adventists assembled the scene was very similar, I think, to the meetings of the first Christians during the period of early persecutions, and the feelings of these worshippers must have been much like those of the primitive little groups who, in obscure homes, listened to the teachings of Paul, Peter, John, and Titus. They were exalted by the consciousness that they were the children of God, and this gave them a sense of victory and security in the face of all difficulties. They sang their gospel songs with joy and, as they read their Bibles, felt that God Himself was there. To them the closing of the churches, fines, and imprisonment seemed small things as long as they were in the care of the King of kings and the Master of all emperors."

This report, coming from one not of our faith, and published in a modernistic Christian journal presents a most remarkable testimony to the Christian world as to the fruits of the Advent Message. "It was plain that for these people salvation is a very real thing," this reporter said. That is a most significant sentence. All our church activities, keeping the Sabbath, Sabbath school, preaching, prayer meeting, are not for the purpose of winning merit before God, but to make salvation real.

Is salvation a very real thing to you? To me? This is food for meditation. Is Christ real to you? Can we say in our inmost souls from our own individual experiences that "the gospel is the power of God unto salvation?" Let us ask ourselves a few questions to see if salvation is a very real thing to us. Do I enjoy studying the Bible every day? Do I pray, not from a sense of duty or routine, but because I find a spontaneous joy in approaching my God? When I sing, "Praise God from whom all blessings flow," at the Sabbath service, am I really praising God or just joining in the singing? Do I follow the words of the speaker as one hungry for the Bread of Life? Am I satisfied to merely turn the wheel in the organization that I have been elected to turn, or do I find my joy in making actual contact with individuals for the salvation of their souls?

May our testimony to the world be "Salvation is very real to me."

"A BOOK OF WORSHIP FOR VILLAGE CHURCHES"

A BOOK just from the press with the above title is of interest. It sells for Re. 1, and can be secured from the Lucknow Publishing House, Lucknow. While we do not fully endorse everything found in this book, it should be of great interest to all our workers in Southern Asia. It deals with the following important subjects:

1. "What happens when we worship?"

2. "Materials of worship and their use." (Music, prayer, pictures, the sermon, etc., are considered in this chapter.)

3. "How to plan a worship program."

4. "Creating the atmosphere of worship." (This chapter considers the place of worship, the minister's deportment in the church, and other important matters.)

5. "Order of worship." (While there is much in this chapter which we cannot use, nevertheless it is a very interesting one.)

This is the first book of worship prepared for the Indian Christian Church, and is sure to have a large sale. It is well that our workers give some attention to this book, first for the good that we can get from it, and then so that we may know the way other Christian people have thought things should be done. You may want a copy of this book for your library. You will find much of helpfulness in it.

N. C. WILSON.

THE BOOK AND ITS STORY

"AND Now—in a Thousand Tongues," is the title of a brochure recently issued by the American Bible Society, containing the thrilling story of how the Bible has now been translated into more than a thousand tongues. It commemorates the fact that the Word of God has now been translated, either in whole or in part, into over a thousand tongues, and suggests a jubilee celebration because a great milestone has been reached in the world-wide program, the goal of which is that every man shall hear of the mighty works of God in his own language. We have space for only a few excerpts here.

"This, then, is the achievement we celebrate—the translation and publication of some substantial part of the Holy Scriptures in more than a thousand languages and dialects—173 of them in Europe, 212 in Asia, 345 in Africa, 89 of them in the Americas, 189 in Oceania. The numbers alone jolt us somewhat provincial Americans, living as we do in probably the largest homogeneous language area in the world. Most of us could hardly list fifty languages. Yet here are more than a thousand which missionary and scholarly effort have provided with some part of the Holy Scriptures. And let no one think this has been the adventure of putting a few verses of Scripture into as many languages as possible.... There are 880 languages that have at least one entire Gospel translated, either singly or within a Testament or a Bible! For those who have minds to discern, this achievement outranks the whole gamut of modern invention at which we so often marvel.

"Let no one think that translation of the Scriptures in a thousand tongues means that the millennium has arrived. A great milestone—the Roman mile, 'milia,' was a thousand paces—has indeed been reached. But milestones were not made to sit on—a wise traveller counts most important what they tell of the distance he has yet to go. And a long distance lies ahead....

"No one knows how many languages and dialects the world contains. Authorities differ widely. There are hundreds of languages and dialects upon which no studies have yet been made. The estimate of the French Academy may serve our purpose. They list 2,796.... Thus there may be from 500 to 1,000 more languages in the world in which translations will be needed.... Printed translations may exist in some part in the speech of nine tenths of the world's population. But it would be a disastrous mistake to think that the Scriptures are in the hands of nine tenths of the people of the world. On a 'calculated guess' considerably less than one fifth of them actually possess the Scriptures.... At the present rate of distribution, with the production of other Bible Societies and commercial publishers added, and allowing for no duplications or losses, it would take a century to reach that part of the unsupplied four-fifths who are of literate age and are thus potential readers....

"This, then, is what any Christian can do, what every Christian must do—with faithfulness read the Bible and draw near to the heavenly Father who speaks through it. Such a Christian will want others to share his privilege and will be concerned that every man in every part of the world has the chance to read and possess the Scriptures in his own tongue."—"The Ministry," January, 1939.

LAY EVANGELISM IN CHINA

THE following suggestive and inspiring experience appeared in *The China Division Reporter*: "A new desire to work for God has been created in a number of the churches. In one chapel a young boy, who had just graduated from the union training institute, called together all the church members and believers, and secured their co-operation and help in working all the villages in the nearby territory. They went out in bands, holding street meetings and giving out tracts. In one village fifty families have decided to keep the Sabbath, and now the old village temple bell that formerly called the people to the worship of Buddha, rings every Sabbath morning to call the people together for Sabbath school and church services. As the result of the work of these lay members, in response to the call of the young brother, twenty-one persons are being prepared for baptism by the mission director."

SHALL WE GOSSIP?

LYNDA BRITTON

ALTHOUGH one of the smallest members of the body, the tongue wields a tremendous influence, and if not carefully bridled can bring about disastrous consequences. James declares that it "is a fire, a world of iniquity,.... full of deadly poison." It is harder to tame than the most ferocious bird or beast; in fact, unaided, man is unable to tame it. Yet if we would attain to that perfection of character exemplified in the life of Christ, we must, in God's strength, control our tongues; for "if any man among you seem to be religious, and bridleth not his tongue,.... this man's religion is vain." James 3: 1-8; 1:26.

One of the commonest sins of the tongue is talebearing. Many indulge in it daily, yet their conscience seems not to condemn them. It is regarded more as a human weakness, when in reality it is a deadly vice.

Ezekiel speaks of those who "carry tales to shed blood." Such talebearing is the fruit of a malicious mind, and every lover of uprightness will shun such an abomination.

Then there are those who engage in gossip because they delight to cause a sensation. What joy fills their hearts when they secure some new information! The more sensational it is the more eager they are to pass it on, usually with a few extra details to make the tale more colourful. After the gossip has been repeated a time or two, the original tale is unrecognizable; molehills have grown into mountains!

Frequently the gossipmonger will tell a friend a secret which he himself has been entrusted not to divulge. Can he expect his friend to refrain from committing the sin of which he himself is guilty?

Jesus said: " whatsoever ye would that men should do to you, do ye even so to them." The practice of this rule is encouraged somewhere in the country of Cheshire, through the existence of a "Good Neighbours" organization, the object of which is "to promote peace through neighbourliness." Members pledge themselves not to pass on scandal or rumours, and to think, act, and speak as good neighbours. Such a pledge must make for peace and concord among neighbours, for talebearing leads to ultimate enmity, but "where there is no talebearer, the strife ceaseth."

Not one of us is immune from this deadly vice, but we may be "more than conquerors through Him that loved us" if we pray in sincerity: "Set a watch, O Lord, before my mouth; keep the door of my lips." Ps. 141:3.

MISSIONARY VOLUNTEER DEPARTMENT

J. M. STEEVES, Secretary

"BE YE NOT...."

O. F. MACGOWAN

THIS may seem a very strange title. Most probably many of you have completed the quotation, or have tried to complete it. Here it is. "Be ye not unequally yoked together with unbelievers." Of course your mind has immediately harboured the thought of marriage, or even business. Without doubt this text has reference to both these. But there is another avenue which perhaps is the root of all evil and downfall amongst us as youth, and this is the step which we as a people, particularly as young people, should guard against in our lives—friendship with the world.

It is through this step that we unfold our thoughts and actions. Yes, you have noticed it, young people. How craftily they allure you on! What pleasures and "good times" they give you! What flattering terms they bestow upon you! They open their heart's inmost secrets to you. They bring you all their troubles and woes. They crave your counsel. They plead your protection. They call you, "fine fellow," "real sport," "good," "straight," "worthy company." Your mind is turned, your thoughts are blurred. Suddenly you wake to find yourself being led instead of leading, and in your agony of despair you call on the Lord to deliver you. And then the texts so often repeated and read come home with their real meanings, "Friendship of the world is enmity with God," and, "Be ye not unequally yoked together with unbelievers." You have not only unequally yoked yourself with them but you have also become a part of the world.

Not many years ago one of our youth took his stand for the Lord. Having come from a rich family, some of our leaders tried to persuade him to further his studies in one of our colleges abroad. But having secured employment in a worldly firm, he was constantly in the company of workers whose habits and customs were anything but Christian. One day he was faced with a serious problem, and lost his employment. He came back to his home town and sought the companionship of another Adventist youth who helped him ungrudgingly. But by this time the enticements of the world had so enamoured him that to soothe those inward cravings he sought the friendship of a worldlyling whose custom and behaviour was the constant concern of this young man's parents.

The Adventist friend, thinking his companion was fully established in the

truth and staunch in his convictions, did not suspect in the least that he was not living in conformity with the message. His worldly companion had dragged him down to such an extent, so that visiting picture shows, dance halls, and roving about aimlessly became a part of his daily program, and even Sabbaths found him carrying on his scheduled items of pleasures without giving the least heed to its sacredness. You wonder, as I do, where this young man is heading for with his unequally yoked friendship.

Yet, this is just what we have been blind to. This is just the step which the Lord in His infinite wisdom, saw us young people fall into, and it was not a mere formality of words that He spoke through His prophets to warn us. Most, if not all, our youth who have left the church, have been influenced by a form of this friendship which has been slow at first, but ultimately has reached its end of completely taking them from the fold, never to return, but to enter Christless graves. Says the pen of inspiration, "You may

each appropriately enquire, 'Why am I so slow to come out from the world and take Christ for my portion? Why should I love and honour those whom I know do not love God nor respect His claims? Why should I wish to retain the friendship of my Lord's enemies? Why should I follow their customs or be influenced by their opinions?' You cannot, my dear friends, serve both God and mammon. You must make an unreserved surrender, or in the near future the light that shines upon your pathway will go out in the darkness of despair. You are on the enemy's ground. You have voluntarily placed yourself there; and the Lord will not protect you against his assaults."

The above paragraph is strong meat. The statements are clear. Why then should we continue with the world? Is the friendship of our young people so degraded and depraved that we must seek that of the worlding? Or is the advice or counsel of our leaders so unsound that we must seek help from those who dabble with the spirits of the "underworld" rather than seek the Spirit of God?

Let us separate ourselves from the world, and not be unequally yoked in any form. Let us press the battle to the gates, forgetting the past with its woes and cares, but looking forward to Him who is able to help us in all things.

SABBATH SCHOOL DEPARTMENT

E. D. THOMAS, Secretary

A TEACHER IN TROUBLE

A RAP at the door of the minister's study, and one of the Sabbath school teachers of his church followed the invitation to come in.

"Pastor, I want to talk with you a little about my Sabbath school class."

"All right," said the pastor, "I shall be most happy to talk with you."

"I have come this morning because I feel utterly discouraged about my class."

"How long have you had the class?"

"Five years."

"What is your particular trouble?"

"I really do not know, and that is why I come to you. I have had the class so long, yet none of them are Christians, and it seems as if something must be wrong somewhere."

"Have you ever talked with them personally about accepting Christ?"

"No, not personally, but I have several times talked with them all together, urging them to be Christians."

"Did you give them an opportunity at such times to show whether they wanted to accept Christ?"

"No; I never thought of that."

"Do you really think you care for those in your class?"

"I thought I did, and yet I never gave them a chance to accept Christ. When talking with them together in the class, I can see now that I might have given them some opportunity of making some sign. But then I really have no time to talk with them personally. I see them only Sabbaths, during the Sabbath school hour."

"How much time do you spend during the week praying for your class?"

"Well, I am ashamed to say it, but some weeks I never pray for them at all."

"About the personal work—have you no time at all?"

"Not a moment, so far as I can see."

"Did you ever pray for time to talk to each scholar personally?"

"I never thought of praying for time."

"How about writing to them? Could you not write to at least one every week, if only a few lines?"

"Oh, yes; I could do that."

"When any of your scholars are absent, do you go to their homes to see why?"

"No, I have no time for that either."

"How about sending them a postal card, telling them that you are sorry they were away, and that you will be glad to see them in the class next Sabbath?"

"I really begin to feel as if I had not been doing anything."

"Is there no time, Sabbath, that you could see them, besides the Sabbath school hour?"

"I do not see where there is a minute to spare. You see there are regular church services to attend, the young people's prayer meeting, sometimes the missionary service, and then often an anniversary in another church that I want to attend."

"I am glad that you feel so loyal about attending church services, and are anxious to know what is going on in other churches, but I would very much prefer that you leave out one of your church meetings entirely, spending the time in calling on, and talking personally with, the members of your Sabbath school class. For what more important business can we have on our hands than leading the children of the Sabbath school into the kingdom of God?"

"I also believe that if you will make this matter a subject of earnest prayer, you will find many times in the week when some effort, however slight, may be made that will help your scholars."

"First, there must be a willingness on your part to sacrifice for the young souls intrusted to your care. It is certainly a matter of vital importance that every Sabbath school teacher should be in the closest touch with her scholars, not tiring them with the subject of their salvation, but constantly keeping before them this great question in a tender, gentle, loving way."—*Selected.*

THE IMPORTANCE OF DAILY STUDY OF THE SCRIPTURES, AND THE SABBATH SCHOOL LESSON IN PARTICULAR

(A paper read in Bangalore Biennial Meetings)

FRED W. HILL

THE aim of the active Sabbath school is to keep its morale at as high a standard as possible. There are several features of Sabbath school activities, of which at least five are very important, and of which you will hear more from other speakers, but I am of the opinion that one of the most important, if not the most important, is the daily study of the Sabbath school lesson.

The apostle Paul in his Epistles frequently uses the word "edify." We understand this word to mean to "build up," "to strengthen," which is of course correct. I want to use a word from the same root, "edible," meaning "good for food."

We partake of food at certain times daily, because it is edible, good for food, and by doing so we hope to build up our bodies; so the Bread of Life must be partaken of daily if we are to be strengthened, to be built up, and to grow in grace.

Four texts stand out very prominently in connection with the subject of daily study:

1. Isa. 34:16: "Seek ye out the book of the Lord, and read" (*Read*).

2. John 5:39: "Search the Scriptures" (*Search*).

3. II Tim. 2:15: "Study to show thyself approved unto God" (*Study*).

4. Acts 17:11: "In that they received the word with all readiness of mind, and searched the Scriptures daily" (*Daily*).

Please note the key-word in each text: "Read," "search," "study," "daily."

If we will devote at least a few moments each day to this admonition, we shall find a wonderful change taking place in our lives. So let us not neglect

the daily portion of the Bread of Life.

In my reading of the writings of the apostle Paul, I have been very impressed with the expression of confidence used by him, in his teaching of the Scriptures. "I know." Many times he emphatically expresses himself as being absolutely convinced of the certainty of the Word of God. "I know and am persuaded."

Why was Paul so edified, so built up, so strong in the Word? It was because he read, searched, studied the Scriptures daily.

We have the same Scriptures that he read. We have the same Scriptures that the Bereans read, and searched, and studied daily, with readiness of mind, and surely we, upon whom the ends of the world have come, should be as diligent in our relation to the inspired Word of God! But we cannot obtain the essential nourishment from the Bread of Life, read we never so widely, except and unless we have that "readiness of mind." Far better it is to read, and search, and study daily, than to rely on the doctrines of men.

PUBLISHING DEPARTMENT

L. C. SHEPARD, Secretary

LOST TO FIND

R. J. RITCHIE

A COLPORTEUR and I were canvassing in a large Indian town where we were both new to the place. One evening we canvassed a gentleman, who gave us an order for two copies of the book we were selling, asking us to deliver them the following evening. When the time arrived, and after another day's work, we set out to deliver these two books. Being new to the town, as I have already mentioned, we thought we were going in the right direction. It was becoming dusk, and the street lamps were being lighted up one by one.

After travelling for perhaps a mile and a half on foot, we chanced to inquire of a passer-by where we might find Mr. Bose. "Are you the gentlemen selling books?" he said. "I am told that there are two gentlemen here engaged in selling very good books. I do hope that you are the same gentlemen."

"You are right," we answered.

"Just think, I have been inquiring about you all today," he said. "Please book me for three copies of the vernacular translation of your book. I am sorry to inform you, though, that you are just about a mile and a half from the place you are trying to find. Why, Mr. Bose lives at the other end of town!"

Thanking him for the directions he gave us, we proceeded toward our destination. On nearing the home of Mr.

Bose, we thought we had better make a further inquiry and so asked another well-dressed gentleman where we might find Mr. Bose.

"Come along with me," said this good friend. "I am bound for his place myself." We talked as we walked along the road and explained our business to him briefly as we neared Mr. Bose's home. We were not long in delivering the two books ordered by Mr. Bose, and by the help of the Lord were able to secure another order from the friend who came in with us.

Had we not lost our way, we would not have found three other orders. Had we not been late in finding Mr. Bose, we would not have secured still another. I am certain that the Lord works with us as we work for Him.

GUIDED REINS

R. J. RITCHIE

NOT so very long ago a colporteur and I were canvassing in a certain town, and our first work was to renew a few subscriptions to the ORIENTAL WATCHMAN. We spent considerable time trying to find one particular person, but failed that morning to do so. The same afternoon we started out, but this time not to work with renewal subscriptions. We directed our *tonga* to a certain locality in the town, and hurried on to our destination, the horse that pulled our *tonga* being a good specimen and speedy.

Half way to our place of work, somehow or other, the driver lost control of

his horse, and it turned sharply to the left into a gateway and came to a halt. We were about to admonish the driver when we observed the name of the gentleman we had been looking for all the morning, on a doorpost right in front of us. The colporteur and I, without mentioning a word, both pointed

surprisingly to the name before us. We alighted, canvassed the gentleman, and finding him eager to subscribe again to the magazine for three years, we took down his order and were on our way all in a very few minutes.

I wonder who held the reins?

HOME MISSIONARY DEPARTMENT

E. D. Thomas Secretary.

"IT SHALL PROSPER IN THE THING WHEREUNTO I SENT IT"

A REMARKABLE demonstration of the life and power in the message of truth found in our periodicals has recently come to light in British Guiana, and centres around the *Signs of the Times* used in missionary work. Elder A. R. Ogden, President of the Caribbean Union Conference, tells of the incident as follows:

"Forty-six years ago a member of some missionary correspondence band in the United States mailed a number of copies of the *Signs* to a man by the name of William Henry Palmer, whose address was, Plantation 'Triumph,' East Coast, Demerara, British Guiana. It appears that no interest was manifested in the papers by the man to whom they were sent, and quite a number of the papers were thrown aside without even the wrappers being removed.

"The years went by—ten, twenty, forty, and still the silent messenger of truth remained in seclusion. Six years after the papers reached this British Guiana home, a son was born in the Palmer home. This son grew to manhood, and at the time to which we refer, as a man forty years of age, he visited his childhood home. It seems that on this occasion the family had a general house cleaning, including attic, barn, and shed. Among the rubbish designed to be destroyed there appeared several unwrapped packages addressed in a clear hand to the father, and these aroused the curiosity of the son. The wrappers were brittle and yellow with age, and had to be handled with great care. One of the wrappers was preserved intact, and it shows the post-mark bearing date of December 26, 1892. The postage stamp shows that the paper was mailed from Oakland, California. But inside the fragile wrapper's the good old *Signs* were well preserved, and the son read them with increasing interest. The message contained in the *Signs*, even though half a century old, was strikingly applicable to present day events and world conditions, and God's Holy Spirit impressed the truth upon the heart, leading to extensive study of further literature and walking in the full light of present truth.

"This is surely an outstanding fulfilment of the prophecy of Isaiah, which reads: 'For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' Isa. 55:10, 11.

"From the first issue published in June, 1874, during all the years of its history, the *Signs* has ever stood as a champion of true Bible religion; and there are thousands of testimonials to the fact that its message is prospering and accomplishing God's purpose. Those copies of the *Signs* which were sent over land and sea more than four decades ago, are now, after nearly half a century, bringing forth fruitage. Surely this experience should lead all patrons and friends of the *Signs* to a more profound appreciation of this prophetic weekly, and to making larger use of it in missionary work."

NORTHWEST INDIA UNION

I. F. Blue Superintendent
C. A. Hart . . . Secretary-Treasurer

Office Address:

Regal Bldgs., Connaught Place, New Delhi

HAPUR INVESTITURE PROGRAM

APRIL 15, 1939 was an exciting day for the students in Hapur, and a happy one for the candidates who were to be invested that evening.

After several years of disappointments of unachieved success in this line, eight members of our junior Missionary Volunteer society completed the first course and were awarded Friend pins.

The program commenced, under the leadership of Miss Katherine Singh, with the very appropriate song, "Onward Christian Soldiers." While we bowed our heads reverently, Pastor R. P. Morris sought the Lord in prayer.

The Junior Pledge and Law were next repeated by one of the girls. The Ten Commandments was first repeated and then sung by two girls.

A short play entitled, "The Good Samaritan" was the next item, which was followed by the recitation of the twenty-third Psalm. After the eight directions were pointed out, one of the candidates repeated the Lord's Prayer.

The youngest candidate (age ten) next mentioned some of the facts he had learned from the Reading Course.

Pastor E. R. Streeter, the M. V. secretary for the Northwest India Union, occupied the next few minutes in telling the significance of these pins, and investing the candidates with them.

We then had eight proud students standing in front wearing the hard-earned pins. Then the congregation stood while Pastor Morris asked the Lord to keep these young boys and girls faithful, and pronounced the benediction.

We, workers of the school, were indeed glad to witness such a scene, for we have laboured many a year for this privilege of seeing Hapur join with the other schools of India. May this event be an inspiration to the students who are still uninterested in the Progressive Classes.

MERCY CRISTO.

A VISIT TO NORTH INDIA

E. D. THOMAS

A SUMMER SCHOOL for the evangelists in the out-stations in the Punjab Mission was conducted at Chuharkana from April 15 to May 12. Early each morning a devotional meeting was held, in which one of the evangelists in attendance spoke, followed by two classes by Brother Mattison, one on the sanctuary question and the other on preparing sermons. A third class was conducted by Pastor Peter with "Our Day in the Light of Prophecy" as his text book. In the evening one of the evangelists preached a sermon on the message, which was later criticized, and helpful hints and suggestions given by Brother Mattison and other workers. Pastor Reynolds came from Lahore once a week and conducted two or three classes.

It was the privilege of the writer to spend about ten days with them during the latter part of the session, during which time a little change was made in the program. The devotional meeting and the following two class periods were given over to him. The twenty-one workers who were in attendance paid close attention to the instructions given. They set a baptismal goal of 171 souls for the year 1939, and left for their homes feeling that the days they were together in Chuharkana had really benefited them and increased their efficiency in many ways.

I have always enjoyed my visits to Chuharkana. This time I enjoyed it even more. It was a source of great encouragement to me to note the earnest-

ness of our Indian evangelists. The Sabbath school at the Chuharkana station is a model one. Four or five branch Sabbath schools are regularly held by the school staff. Miss May Christo, the Sabbath school superintendent, is very energetic, and takes a very keen interest in all the different features of the Sabbath school work.

Just before we closed the summer school, Brother and Sister Mattison one evening invited all the evangelists and the teachers on the compound, with their families, to share their supper which had been very lovingly prepared by Sister Mattison. Tables were set under the large trees behind the bungalow and the seats nicely arranged. Every one was dressed in his best and it all looked very grand. It was an occasion the writer will long remember.

I spent one Sabbath evening in Lahore, and had the privilege of talking to the brethren and sisters in the church there. I found Brother and Sister Reynolds of good courage. It was a real pleasure for me to shake hands with Mrs. Myers in the Lahore church after a period of twenty-nine years. The Lord has blessed the ministry of this sister all these years in different parts of the Australasian Division.

At Mussoorie, where I spent the following Sabbath, I found Brother Garner and his associates very busy. The measles epidemic has interfered with the school program to a certain extent, but things have been handled so nicely that the students and the staff were able to continue their work without much disturbance or discouragement. The changes that have been made in the administration building are all improvements. Very good milk and other excellent food are served at tables. The boys and girls are growing very fast, and I found it hard to recognize most of them. The Sabbath school work, under the leadership of Brother Rice, is making good progress. Many interesting and instructive goal charts were displayed at the Sabbath school session. Sabbath school teachers' classes are regularly conducted on Sabbath morning, and they are definitely planning to start a Sabbath school training class in the near future.

SOUTH INDIA UNION

G. C. Lowry..... Superintendent
T. Killoway..... Secretary-Treasurer
Office Address:
9 Cunningham Road, Bangalore

WHAT I LEARNED IN THE TENT

A HUGE tent in Cleveland Town, Bangalore, attracted my attention one evening. Crowds of people were going in, and I, too, went in with an unwilling mind,—for the meeting was conducted by Seventh-day Adventists.

Inside the tent, the educational moving pictures and the melodious songs of the choir pleased me very much. Exactly at the time announced, the preacher appeared on the rostrum. The sermon was so instructive and heart-stirring that I had no mind to leave my seat even after the meeting was over. I craved to hear more about God and His teachings. Regularly I attended the meetings and learned more truths from the Bible.

These spiritual lectures caused a great change in me. I was turned from darkness to light and from the power of Satan to God. Though a born Christian, a member of another church, and having heard the ten commandments being read during all communion services, I never for a moment thought that I was violating God's Holy Word by observing the Sabbath on the first day of the week instead of the seventh. I believed that Sunday was the Lord's day, but when I was convinced that Saturday is the Holy Sabbath, according to the commandment, and the Sunday institution is not of divine origin, I decided to follow the divine way. Through God's grace I was exempted from working on Saturday in the office where I am employed.

In the creed of my former church, it is acknowledged that there is only one baptism for the remission of sins. But I was baptized when I was forty days old by the sprinkling of water. An infant commits no sin and needs no baptism. The very meaning of the word is "immersion," and it is only when a person repents of his sins and accepts Christ as his Saviour that he is prepared for baptism. Infant baptism is meaningless, and I decided to follow my Lord in baptism by immersion.

I was a slave to the tobacco habit. I thought smoking was a Christian habit, for I saw elders and even clergymen with cigars in their mouths. In the tent I learned that our bodies are the temples of God and that we should not defile them by using liquor, tobacco, and other unclean foods. Even the wearing of jewellery is not in harmony with the Spirit of Christ. I never knew that the Bible teaches us what to eat and how to dress. The Lord gave me and my wife grace to overcome these un-Christian habits and practices. Christianity is indeed the true way to God, for it not only teaches us how to go to God, but also gives us power to go to God.

After attending the tent meetings for over three months and with the aid of Bible studies, I was convinced that the Seventh-day Adventists teach and practise the truth according to the Bible. Now I have joined this group who keep the commandments of God and have clean habits. My association with them is helping me to keep nearer to God and walk in the narrow path.

D. J. DAVID.

BURMA UNION

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

Office Address:
30 Voyle Road, Rangoon

TENASSERIM NEWS NOTES

OUR boarding school at Ohndaw closed on February 28, and nearly all of our workers in the Mission attended the union constituency meeting and the workers' meeting in Rangoon.

On our return, the workers departed, and they are now engaging in village effort. Pastor Peter and his helpers are working at Shwedaw in Donyin circle. A letter was received from him in the office very recently, and in it he said:

"You will rejoice with me to hear that I have had the privilege of baptizing four precious souls last Sabbath morning.

"The people, in general, are interested in the Message, and several of them are attending the meeting regularly and have decided to take their stand very soon. Please pray for us and our effort."

Thra Ohn Bwint and Thra David are holding a series of meetings at Thada-U village, where many responded to the invitation. We shall soon hear from them in detail.

There are two more efforts being carried out in Toungoo Karen hills under the arrangement of Pastor H. Baird.

Thra Tha Khin and Thra Ka Yai are now attending the Teachers' Institute at Spicer College in India. We wish them a very happy time there and sincerely hope that the special training they receive will be of lasting benefit in their work for the young people here in Burma. We expect them back early in June.

Thra John is planning to open another new out-school at Ma-pre, which is about eighteen miles from us. There is a great interest in the village, and the people are very eager to send their children to school to learn to read and write. He is now making his new house and the school building, and he and his family will move away to that village very soon. We understand that his wife, Naw Hla Kin, will help him in medical work. Thra John is one of the pioneers in our mission field. We trust that the Lord will bless him and his wife as they help each other in the work.

Thra Maung Nee, one of our out-school teachers, is asked to move to Toungoo to do evangelistic work in that section of the field. We send our best wishes to him and his family and pray that the Lord will richly bless his effort as he takes up this new line of work.

Eastern Tidings

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

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A. E. Nelson *Secretary-Treasurer*

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Office Address: Post Box 15,
Poona, India.

R. B. Thurber *Editor*
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Thra Ka Yai, who is now attending
the Teachers' Institute at Spicer College,
is asked to move to Toungoo to open a
new school in the Karen hills. We
shall miss him and his family after sev-
eral years teaching and personal associa-
tion with us here in our boarding school
at Ohndaw. May God bless Thra Ka
Yai and his family as they take up the
work in that section is our prayer.

It is with much pleasure that we re-
ceive Thra Myat Kyaw and his wife into
our midst. Thra Myat Kyaw taught one
year in our union training school, and
he will fill Thra Ka Yai's place in our
boarding school this year. We trust
that God will bless his work and his
association with the younger boys and
girls in the school.

TUN MAUNG.

WESTERN INDIA UNION

N. C. Wilson..... Superintendent
Miss M. H. Belchambers... Sec'y-Treas.

Office Address:
Post Box 64, Poona

UPLIFT WORK AT LASALGAON

For a long time we have been work-
ing with several village groups and have
been anxious to give them the privilege
of helping us in our Uplift work.

We gathered together and considered
this work. Before we separated, we di-
vided our student body into three bands

under the leadership of two teachers to
each band. We were very happy to
start out with an enthusiastic company
of young people. They had a burning
desire to approach our Hindu friends
in order that they should be blessed as
our young people are being blessed.

"Give and it shall be given unto you."
"He that hath pity upon the poor lend-
eth unto God, and that which he hath
given will He pay him again." With
these wonderful scriptures in mind we
approached the public. We had some
obstacles in our way because at this par-
ticular time there was a Hindu festival.
Do you think that deterred us from our
purpose? No. In spite of all these
difficulties we went ahead and accom-
plished our purpose. The first band
was sent to a place called Vinchure, four
miles from Lasalgaon, and the second
was sent to a place called Takali, one
mile from the station. The third was
sent to Pimplaus and Lasalgaon.

From every place we received an in-
teresting report, except from one place
where we were despised and rejected
by several rich people. What they said
to us did not distract us because we are
living in a distracted and panicky world
and we expect anything. In some places
we were shown every courtesy and pos-
sible favour, and were helped in our
work, especially in Pimplaus. I am
happy to say a good word about the peo-
ple in Pimplaus. I hope they will not
be disappointed when Jesus comes.

Every band brought something when
we gathered together at the close of our
effort. We received grain, wheat, pa-
payas, onions, bullock feed, and some
cash. Every band was very happy to
come back with fruits for its labour.

We ask an interest in the prayers of
all of our people, and we also pray that
this school may be a shining light.

S. L. KHANDAGAH.

MADHU

Madhu.—Anil Madhu, eleven-year-old
son of Mr. and Mrs. S. C. Madhu, of
Suagram (a village in the Faridpur Dis-
trict), passed away in his maternal un-
cles' house at Kalikapur, May 1, 1939,
death coming as a result of typhoid
fever. Brother Madhu has been serving
as a preacher for several years with the
Barisal station. Anil, his eldest son,
was studying in our school at Gopal-
ganj, but during his vacation he came
to his uncles' house for a visit and was
suddenly attacked with typhoid fever.
He leaves, to mourn, four brothers and
sisters, as well as the parents. However,
we have this comfort that though he is
buried in the earth, still the earthly re-
mains of this boy await the call of the
great Life-giver on the resurrection
morning. May the God of comfort sus-
tain this family in their loss.

P. C. GAYEN.

CHURCH CALENDAR 1939

Missionary Volunteer Day	June 24
Missionary Volunteer	June 24 to
Week of Prayer	July 1
Spirit of Prophecy Day	July 22
Colporteur Rally Day	August 5
Sabbath School Rally Day	August 26
Education Day and	
Student Aid Offering..	Sept. 16
Big Week	Oct. 8 to 14
Oriental Watchman Day	Nov. 11
Week of Prayer	Dec. 9 to 16
Annual Offering	Dec. 16
Home Missionary Day	First Sabbath
	in each month.

POONA PARAGRAPHS

WE WERE very happy to welcome new
recruits to Southern Asia recently in
the persons of Brother and Sister J.
Johanson and infant son, of Sweden,
who arrived in Bombay, May 18, on the
S. S. "Maloja." After spending the
week-end in Poona, they proceeded on
to Burma where Brother Johanson will
connect with the work as field mission-
ary secretary.

The S. S. "Rawalpindi" brought Pas-
tor and Mrs. Leroy Hunter and small
daughter to Bombay on May 25. They
left the same day for East Bengal, their
field of labour. We are glad to wel-
come them back in our midst again for
another term of service.

Mrs. A. E. Nelson and Pastor and
Mrs. G. A. Hamilton are expected on
June 1, on the "President Harrison."
The Bombay church, especially, have
been looking forward to Pastor and
Mrs. Hamilton's arrival, as they have
been without a pastor for many weeks;
and Pastor Nelson has been counting
the weeks—and days—until Mrs. Nel-
son's arrival.

Miss Streeter has gone to Mussoorie
for hill leave, and Mrs. Thurber is act-
ing as proofreader during her absence.

Two new workers from Spicer Col-
lege have come to join us. Miss Nal-
lammah Storer is to be one of the
teachers at the Salisbury Park Church
School, and William Sharalaya will join
the Division office workers, as Pastor
Thomas' stenographer.

Pastor Wilson and Brother Mackett
have recently been to Gopalganj in the
interest of the building program there.

Miss Tuckey and Mrs. Pohlman and
Teddy were welcome visitors on the
Estate recently. Miss Tuckey enjoyed a
few days respite from her work in Bom-
bay, and Mrs. Pohlman and Teddy
stopped off for the week-end on their
way to Bangalore from Mussoorie.

CHURCH MISSIONARY SERVICES

SERVICE

FIRST SABBATH SUGGESTIVE MISSIONARY PROGRAM

W. H. JORDAN

(Prepared by R. J. Ritchie)

Sabbath, July 1, 1939.

I. The first man to question the need of service was a murderer. (Gen. 4:9.)

II. There are two principles of life which we may live by:

a. The fulfilling of our own desires, or even our own needs, by competition with others or at their expense. This brings envy, hatred, suffering, and death.

b. Sacrificing our own desires and needs in co-operation and service for the benefit of all, brings fellowship, brotherly love, happiness, life.

III. Lessons of Service:

a. From Nature:

"Even now all created things declare the glory of His excellence. There is nothing, save the selfish heart of man, that lives unto itself. No bird that cleaves the air, no animal that moves upon the ground but ministers to some other life. There is no leaf of the forest or lowly blade of grass but has its ministry. Every tree and shrub and leaf pours forth that element of life, [oxygen] without which neither man nor animal could live. The flowers breathe fragrance and unfold their beauty in blessing to the world. The sun sheds its light to gladden a thousand worlds. The ocean, itself the source of all our springs and fountains, receives the streams from every land, but takes to give. The mists ascending from its bosom fall in showers to water the earth, that it may bring forth and bud."—*Desire of Ages*, pp. 20, 21.

b. From Life of Christ:

John 3:16; Phil. 2:5-8.

"I seek not Mine own glory, but the glory of Him that sent me." "In these words is set forth the great principle which is the law of life for the universe. All things Christ received from God, but He took to give....Through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all."

IV. Examples of Service:

a. Moses:

Heb. 11:24, 25; Ex. 32:32.

Result of his service:

Matt. 17:4, 5. Eternal life.

b. Paul:

Phil. 3:8. Counted all things loss.

Phil. 2:17. Offered himself on altar of sacrifice.

Result: II Tim. 4:6-8.

TOPIC: "SERVICE FOR OTHERS"

Opening Song	No. 474, "Christ in Song."
Bible Study	"Service."
Prayer.	
Reading	"Service for Others."
Reading	"Your Neighbour."
Talk—(five minutes)	"How Many Loaves Have Ye?"
Hymn	No. 64 "Gospel in Song," "Others," or No. 594, "Christ in Song," "Give of Your Best."
Reading	"Labour of Love."
Talk—(five minutes)	"The Call to Service."
Closing Hymn	No. 793, "Christ in Song."
Closing Prayer.	
Benediction.	

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

"SERVICE FOR OTHERS"

N. C. WILSON

ONE of the chief characteristics of Christianity is the burden which it gives its followers to share their blessings with others. Christianity is a religion which keeps others in the foreground rather than self. It was founded by One who saved others and Himself He could not save.

When the early disciples found the Messiah, their first thought was for their own kin and others. They reached out and out until finally the whole world had heard the story.

Those who see and know Christ personally are immediately inspired to tell others about this blessed experience. Of the shepherds at the birth of Christ we read: "And when they had seen it, they made known abroad the saying which was told them concerning this child." Luke 2:17.

To know Christ is to have a great burden to enable others to also know Him. From the days of the shepherds to the present day the thought uppermost in the minds of those who have seen Him is to tell others about this wonderful experience.

The apostle Paul kept his eyes and heart ever fixed on others. He was willing to do or be anything or nothing in order to save some from destruction. In I Cor. 9:19-22 we read:

"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

The apostle Paul brought every talent and faculty into play in his soul-winning work. It became the great passion of his life. He lived for nothing else.

The greatest and purest joy that can come to the human heart is to be of service to others—to lead others to Christ. No greater reward than this awaits anyone. In Luke 15 the shepherd of the lost sheep is quoted as saying: "Rejoice with me; for I have found my sheep which was lost." "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15:6, 7.

In verse 10 we read: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

What an unspeakable blessing—what a sublime thought—that mortal men, through partnership with God in soul winning, may actually bring joy to the heart of God.

Of course, service for others includes all lines of missionary service. It includes visiting and helping the sick. It includes giving assistance to those in need. The Christian should have ready and willing hands to help. But all of this service keeps in view the goal of souls for Christ. "He that winneth souls is wise."—Prov. 11:30. May the Advent Church throughout Southern Asia keep ever in mind their responsibility for others.

YOUR NEIGHBOUR

R. J. RITCHIE

"AND who is my neighbour?" (Luke 10:29) asked a certain lawyer. The answer as given by the Master in the story of the good Samaritan is very comprehensive. It was most practical and included all that needed help. In Galatians 5:13 we have the following thought: "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." And in I Corinthians 9:19 Paul says, "For though I be free from all men, yet have I made myself servant unto all that I may gain the more." Service for one another also means service for all that need help.

As in the case of the good Samaritan, it was love that gave service, and so, too, with us, all acts of kindness, all good deeds, all thoughtful expressions are actuated by love. It was love that caused the Lord to give His Son. It was love on the part of the Son that caused Him to willingly die for us. "Even as the Son of man came not to be ministered unto but to minister and to give His life a ransom for many." Matt. 20:28. If we have love in our hearts, we, too, like the good Samaritan, will not only give service, bind up wounds, pour in oil and wine, but love, self-denying, should set our wounded neighbour on our own beast; and in addition we should remember that in this case love gave money. The good Samaritan took out two pence and gave them to the host, and love pledged to care for whatever need might arise. "Whatsoever thou spendest more, when I come again I will repay thee." And Jesus, the embodiment of love, admonishes us, "Go and do thou likewise."

In all our service for humanity, one thing should be uppermost in our minds, and that is, we should not serve with the objective of gaining favour from man, but rather we should so serve that the approbation and approval of God may rest upon our service. "For

there stood by me this night the angel of God whose I am and whom I serve." Acts 27:23. If we confess in service our Lord to our neighbours, He will also confess us before His Father in heaven. "Whosoever, therefore, shall confess me before men, him will I confess also before My Father which is in heaven." Matt. 10:32. It is said that in one of D. L. Moody's meetings, a little tow-headed Norwegian boy gave a testimony for Christ which went straight to the heart of every person present. The lad could hardly speak one word of English, but when the call was made for testimonies, he got up and came to the front. He trembled, and tears trickled down his cheeks, and he said: "If I tell the world about Jesus, He will tell the Father about me." That was all, but it spoke volumes. Yes, it is the Christian's business to tell the world about Jesus and His great message of love for all mankind; and, when we do our part, He will make our lives fruitful and He will acknowledge us as His friends and make us "accepted in the beloved."

Are we telling the story, day by day, through the contacts and opportunities that present themselves? Who is your neighbour? Remember you have a duty by him. Won't you help bind spiritual wounds? Won't you help pour in oil and wine? Won't you set a wayfarer on your beast and send him on the happier for having met you?

"HOW MANY LOAVES HAVE YE?"

JAMES REID

"WHENCE should we have so much bread in the wilderness as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye?" Matt. 15:33.

We cannot help having a certain sympathy with the protest of these disciples. They were tired. He was taking them away for a rest. They were impatient to be alone with the Master. Yet here was this crowd of needy people hanging on their heels.

The disciples had yet to learn that they could never escape from the haunting pursuit of human need. One day they would rejoice in the opportunity. If a man is walking with Christ, the "still sad music of humanity" will invade his very dreams. It is part of the price of discipleship. When we have found the blessed secret of His peace, people will somehow begin to gather round us. The man who has found Christ becomes a magnet for troubled hearts. But, apart from that, Christ will not let us put up the shutters of selfish comfort against the storm that threatens others. We cannot shut out the burden love brings without shutting out the love that brings it.

Yet how could they possibly meet the situation? They were in a desert. They had no obvious resources. The thing was beyond them. Where could they find bread in the wilderness to fill so great a multitude?

That problem faces us all at times. It may be some sorrowful heart which seems beyond our power to comfort. Or some one is ridden by a devil of passion which we cannot help to cast out. It may be some blindness through which we cannot break with the vision of Christ. Nothing is so hard as to make others see what we ourselves have seen in Jesus. Or perhaps we are baffled with the desperate need of the world around us, trying this way and that, like some trapped creature, for a road out of its selfishness and fear. How can we bring home to that multitude the love which can deliver?

Like the disciples, we often forget two important things. One is that the work to which Christ calls us always lies in the region of the impossible. Preaching and teaching get nowhere if they accomplish only what we alone can do. It may be easy to interest people for an hour. But the real thing is not happening unless we are reaching the soul, to change it. And that is what lies beyond our power. The real success of the church has always come through facing the impossible. One thinks of a man like Livingstone, alone in a moral and physical jungle. Beset by cruelty, vice, ignorance, superstition, he might well have given up. Yet without his efforts where would Africa have been today? Phillips Brooks put his finger on our need when he bade us not pray for tasks equal to our powers, but for powers equal to our tasks. Christ calls us to let our light shine in places of what seems impenetrable darkness. He calls us to tasks for which our own resources always are inadequate.

But the disciples had also forgotten something else—the presence of Jesus. They ought to have known that there is no situation with which He cannot cope. How the world changes when Christ comes into it! That is what the Gospels reveal to us.

We forget that God is greater than all our problems. He is adequate to all our difficulties, and most of all to those He bids us face.

How did Christ meet the situation? He bade them bring to Him what they had. "How many loaves have ye?" And when they brought them, in that simple faith which is all He asks, the miracle happened and the multitude was fed.

It is a lesson we all need. Christ only asks us for what we have—the strength we have, the light we have. However small it be, He will use it mightily. He will find through it a way to break into the situation. Is it a sorrowful

home, a broken heart, we are called to comfort? Words fail us, perhaps, to find a message. But if we offer what we have we can be sure that God will be in it. Somehow our simple words, or even our silence, will let through the ineffable love. Perhaps there is some one in our path whose need of God seems beyond our power to meet. Do not let us be afraid to share our experience, however elementary. Just that touch of reality, that assurance of God at work in us, may be all that is needed to make our faith vital. Are we oppressed with the dark mass of selfishness around us, the twisted ways of a world in bondage? It is wonderful how life lived in simple love and sincerity will open up a new way. Do not let us despise the little which may be our best. A candle is much more useful in a kitchen than the most brilliant star. People are waiting for a lead, for a witness to Christ which we can make, however futile it may seem. "If ye have faith, as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove."

Are we offering to Him what we have, our very best? That is the question that faces us. Our constant temptation is to give way to the feeling of helplessness, and do nothing. The sense of spiritual inferiority is the root of many a failure. "How many loaves have ye?" Even with these Christ can feed a hungry multitude. Is our failure due to the fact that we are withholding that through which He can work?

LABOUR OF LOVE

J. M. STEEVES.

IN JOHN'S epistle on love we learn two great facts. First, we learn that the work of salvation in our souls will manifest itself in demonstrative love towards our brethren, and, secondly, that pure love leads one to service.

"We know we have passed from death unto life because we love the brethren." I John 3:14. John the beloved believed and passed on to us through inspiration the thought that a saved heart will be a loving one. The same chapter, in the sixteenth verse, testifies to the fact that God's love to man was proved by his sacrificial service for us, and that our love to our fellow men will be exhibited in the self-same manner.

I love—I serve, is the sequence that the inspired Word of God recognizes. Our own experience testifies to the same eternal truth.

It is indeed interesting to notice how modern educators have recognized this great principle, apart from any connection which they may have concerning the requirements of God's word. In their endeavour to train the youth of a

nation or of society in such a way so as to avoid developing self-centred demons, possessed with a mania to satisfy their selfish desires while disregarding their obligation to society and their fellow men, they strive to emphasize this divine principle in the secular curriculum.

One of the well known educators of today, Mr. Strayer, says in his book on principles of teaching, "The more we enter into the meanings and purposes of others, the more meaningful life becomes." Again he points out that there is, "too little opportunity to form the habit of...service."

Men who have the welfare of the world at heart and who deplore the devastating influence and activities of some of the public monstrosities we see, who would feign rule the world, are deeply concerned lest this baneful characteristic should be propagated in the youth who will make the world of tomorrow.

If this principle of service and interest in others seems so pertinent to men of the world, how much more obvious it should be to those of us who take the example of the Lord as our goal and his precepts for our guide.

We read in "Counsels to Teachers," page 493 this significant statement: "The true object of education is to fit men and women for service." Again on page 495, "Those who have an eye single to God's glory will earnestly desire to fit themselves for special service."

In keeping with this admonition, shall we not seek opportunities to guide our youth into paths of fruitful missionary work? It will do very little good to counsel them to "go," for they somehow understand "come" better than go. It therefore behooves the older members of the body of Christ to train youthful missionaries by demonstrating how it is done.

We should remember, in our efforts to teach this principle, that love is the basis of service and not service the basis of love. The motivating force, therefore, must be love for fellow men. Sympathy must be felt for their misfortunes; a burning desire to bring to lost ones whom we love the salvation we enjoy.

No amount of theorizing will take the place of laboratory experience in this matter under discussion. The one whose sense of duty towards a lost world has been aroused by the love of God within him, needs opportunity to engage in activities of service.

THE CALL TO SERVICE

DR. ANDREW MURRAY

"COME ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed Him." Mark 1:17, 18.

As of old, Christ is still passing through the centres of busy, thronging life, calling men from their nets and boats, from the counting-house and the market-place, or from the seclusion of the study, and saying, with His own inimitable and irresistible charm: "Follow Me, and I will make you fishers of men." It may be that He has already come to you, casting over you the mantle of service, as Elijah over the young ploughman whilst following his team.

You may be startled at the suggestion, but probably all the mighty band of men and women who have responded to His call were similarly startled when the Divine voice rang out in the night. Gideon was startled and replied, "Behold my family is poor, and I am the least in my father's house." Jeremiah said, when the call came to him, "Ah, Lord God! Behold I cannot speak, for I am a child." Moses drew back, and said that he was unequal for the task to which God summoned him.

Christ's call comes specially to the young—to Henry Martyn amid his books, to David Livingstone at his loom, to Carey at his cobbler's bench, to Mary Slessor in the Scottish factory, and to many another. Young people have a marvellous power of acquiring languages, and mastering any difficulties of country, race, or condition, and what other men and women are doing for fame, position, and wealth, surely we can do for Jesus. We are His blood-bought slaves, and surely He has the right to say to each of us, Come, Go, Do this, Follow Me!

Listen to the appeal of Christ on behalf of the millions of souls for whom He died, and to some of whom He wants to send you. Yield yourself to Him, and let Him infuse into you His mighty passion for their salvation. Do not look at your circumstances, or count your five loaves and two small fishes, wondering if they will suffice; or at the waves, questioning if they will bear you up. Keep your eyes fixed on Him, and your ears open to His voice, and when once you are sure of His leading, go forward in His Name. Jordan will divide before you, and the walls of Jericho will fall flat.

JULY 22, 1939

Fifteen Minute Services

ORDER OF SERVICE

Silent Prayer	½ 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.

"DID I DO MY BEST?"

JULY 1, 1939

A STORM raged over the lake, and a ship was wrecked. As crowds stood on the shore, horrified at the terrible calamity that had overtaken the ship-wrecked passengers, one young man started to the rescue.

As others watched, he brought in one passenger, and immediately plunged back into the water. One after another he brought in apparently doomed men, until he was almost exhausted in his efforts. Bystanders urged that he would die if he made another attempt, but he broke from them and went out again and again. When single-handed he had rescued almost a score of men, he was carried from the shore, completely exhausted, unconscious.

All through that night he tossed in delirium, and all night his cry rang out: "Did I do my best? Did I do my best?"

Brother, sister, millions are now going down to Christless graves, to eternal doom. Some of these you might rescue if you do your best.

WAITING TO BE WON

JULY 8, 1939

HE WAS a cold, selfish man. There was sarcasm in his voice and a sneer upon his lips. He was called a sceptic. Most of his neighbours belonged to the church. He was hard and grasping in his dealings. "The most overbearing man I have ever seen," said one neighbour. "A fellow might freeze on the door-step and he would never open the door," added another.

For twenty years he had lived among them, growing richer all the time. They called him old "skinflint," and shunned him whenever possible.

A new minister came to the country church—one very much in earnest about saving souls. As he went about doing good in his quiet, unobtrusive way, he never lost an opportunity of persuading some one to turn from his evil way.

One evening, as he stood talking with one of the brethren about the work, he

remarked, "I am going over to talk with Mr. Harrington tomorrow." "He's sure to insult you," said one. "It will do no good; he is a hardened infidel," said another.

He went. Harrington was sitting on the south porch reading, as the minister came up. The pastor introduced himself and offered his hand. The other shook hands with him and offered a chair.

"I am a minister. I have come to talk with you if you have no objections." Harrington looked at him strangely for a moment. There was simplicity and candour in his face, as well as in his words. There was no arrogance visible—only brotherly love. "Very well, sir, I have no objection," Harrington said frankly.

For hours they talked as man to man on the highest of all themes, the welfare of a man's soul. At last they went in and bowed together while the minister prayed. When they rose Harrington held out his hand. "For twenty years I've longed to talk with somebody about religion and my soul; but they all shunned me, and I was too foolishly proud to go to them. You can hardly know how I longed for human fellowship and sympathy, but my selfishness has kept me and my fellow man apart. I never knew how it was until now, but the message you have brought me makes it clear. I must love my neighbour as myself; and I will."

PAUL'S SERVICE

JULY 15, 1939

1. Devoted, "At all seasons." Acts 20:18.
2. Humility, "Humility of mind." Acts 20:19.
3. Real, "With tears." Acts 20:19
4. Faithful, "Kept nothing back that was profitable." Acts 20:20.
5. Thorough, "Taught publicly, and from house to house." Acts 20:20.

"Nor my will but thy will be done," should be the watchword of every true soul winner in his service for the King.

It is so much easier to choose the comforts of home and to live in the lap of luxury when one has the means with which to enjoy life to its fullest extent, but on the other hand there are those who choose, in spite of riches and glory, to serve the lowly Nazarene.

Ion Keith Falconer was the son of a nobleman, and heir to castles and lands; he became a noted oarsman and champion cycle rider of his time, one of the earliest and foremost students of shorthand, and an Arabic scholar, with great possibilities of accomplishment, renown, and wealth. But he gave up all these, and with his young wife went as a missionary to Arabia where he gave his life for the gospel.

Jesus gave up the pleasures and glory of heaven for your sake and mine in order to serve humanity. Are you not willing to be a hero in service?

OTHERS

JULY 29, 1939

GENERAL BOOTH was once asked to cable a message to his followers who were attending a great meeting in New York City. He sent this word, "Others." The best, the most successful of the human race do not live for self-enjoyment or fame. Their highest motive is to help those not so well favoured as themselves.

"OTHERS," the greatest motto that ever could be chosen as the guiding motive of life, has been the inspiration of many of the world's noblest heroes. Jesus of Nazareth, our Saviour, had this thought constantly before Him.* We read His own words in Matthew 20:28. "The Son of man came not to be ministered unto, but to minister."

This consideration and thought for others has sent men like Robert Moffat, David Livingstone, John Patteson, John Williams, and many others to their dangerous posts of duty. It has sent some of the world's noblest to darkest Africa to India and China, and even to the cannibal isles of the sea. There is not a place, or condition, in the whole wide world, which can stop one who has the thought of his fellow men uppermost in his mind. No condition is too hard for them to conquer by the aid of God.

The greatest thing in the world is to work for others. You ask, Why? Because our Master came to this earth, not for His own pleasure, but to save sinful men. He is our Pattern. Let us follow in His steps.