

THE IMPORTANCE OF THE BIG WEEK PLAN

N. C. WILSON

THE next item of special importance on our Church Calendar is Big Week—October 8-14—and, to be sure, this is an appointment of great importance.

Last year was a good one for Southern Asia in several activities, including Big Week. We shall need to set ourselves resolutely to the task this year if we are to exceed last year's Big Week record. We are confident, however, that we shall not be satisfied with the 1938 record, but will press on to better things this year.

A sum of Rs. 3,195 was realized in 1938 from the willing and loyal efforts of our churches throughout the Division.

All that can be done by the Big Week promoters to ensure success in 1939 has been done. Pastor R. B. Thurber has given much time and effort to the preparation of a book, of which we are all proud. Many expressions of appreciation have come to us from our own and other divisions regarding "Our Marvellous Times." It is sure to be a blessing and help wherever it is sold.

We feel to urge our people throughout Southern Asia to very definitely set several goals before themselves. May we suggest the following:

1. Every European worker order and sell not less than twenty copies of "Our Marvellous Times" and a good number of the Christian Home Calendars.

2. Every vernacular worker order and sell not less than five copies of "Our Marvellous Times," and a good number of the Christian Home Calendar or suitable vernacular books and magazines.

3. All lay members join wholeheartedly with the workers both in selling Big Week literature and also in giving an offering equivalent to one day's wage.

We feel to urge the plan of everyone giving the suggested offering of an amount equal to one day's wage. If this is done a large amount will be realized.

This is a day of opportunity and blessing in Southern Asia. We can easily realize that times may not always be as ideal for Big Week and other activities as at present. We should make the most of present opportunities. We feel to urge the importance of doing all we can during this time of comparative peace and prosperity in this very important missionary endeavour.

October 8-14 should be a week of opportunity and blessing for the church and those to whom we may carry the truth of God. Let us unite in making the 1939 Big Week the best and the most truly successful one in all our experience.

OUR WORK IN WAR-TORN CHINA

W. H. BRANSON

(From a personal letter to Pastor N. C. Wilson)

WE HAVE now been in China for a period of six months, and I am sure you will be interested in a brief report on conditions as we find them here. The eyes of all our people have been turned toward this country during the present war emergency, and I know that many of them have remembered the work and workers here in their daily devotions.

We arrived in Shanghai early in December of 1938, and within three days I was off on a trip through North China and Manchuria. Since that time I have visited our work in certain parts of South China. It is exceedingly difficult at present to get into the far interior of China, since all ordinary means of travel have been disrupted, but there are a few air lines in operation, and I hope soon to employ this means of visiting some of our interior stations.

The loss to our work in buildings and equipment, caused by the war, is enormous. Our China Junior College, located near Nanking, is a total loss. The buildings have been wrecked, and even the bricks have been carried away by the looters. This was a large school plant with strong industrial departments, and I suppose the loss will run around \$250,000.

During the school year just closed, the work of this institution was carried on in rented quarters near the city of Hong Kong, which is under British con-

trol. There was one large Chinese dwelling on the place, which was used for a boys' home, and a few mat sheds were erected in which to do class work and hold chapel. Another dwelling about a mile away was rented for use as a girls' home. Most of our foreign teachers had to live in the city some eleven miles distant, and commute back and forth on a little railway that ran only part way out. The difficulties encountered were legion, but despite them all the Lord blessed and we had a good school year.

Next winter the Junior College work will be carried on in the new academy plant that has recently been provided for the South China Union. They have very kindly turned their plant over to the Division to use until the present war emergency is over. At that time, of course, the Division Committee will have to face the absolute necessity of securing some permanent quarters in which to carry its college work.

Scores of our churches and chapels have been entirely destroyed by bombs and fire, and many others seriously damaged. One of our middle boarding schools is also in total ruins. That plant was destroyed only a few weeks ago.

The Division headquarters, the Far Eastern Academy, the Sanitarium and Clinic, and the Signs Publishing House buildings here in Shanghai were rather badly damaged. Most of the buildings had shell and shrapnel holes in them, and, of course, this let in the rain and wind, and the damage was increased. Some of the buildings were used for a time for the quartering of officers and troops, and they certainly did not take care of them. Doors were broken down, windows smashed, and furnishings were destroyed. Much furniture was carried away and has never been found.

I am glad to report, however, that the Division headquarters and Signs Publishing House buildings have now been repaired and are again in use. The Far Eastern Academy plant is also in use again, but the repair work on some of the buildings has not yet been completed, though it is under way. The Shanghai Range Road Clinic, which is a six-story building and which was badly damaged, has been repaired. Patients are beginning to come in again, and we expect conditions there to spring back to normal in the near future.

During the war period the work of the Shanghai Sanitarium has been carried on in rented quarters in the foreign settlement. This is really in the heart of the city. The large sanitarium buildings situated in the country were not accessible, and, therefore, have had to stand empty all this time. Even now it is very difficult for Chinese residents of the city to get out to the institution since it is situated in territory occupied

and controlled by the Japanese army. Yet we believe that it will soon be possible to operate on a modified scale, and we are, therefore, planning to gradually re-open this institution. A few rooms will be cleaned up and re-furnished, and as these fill up we will prepare more rooms. The sanitarium buildings were not damaged by shell fire, but looters have carried away the furniture, ripped out the plumbing fixtures, and generally played havoc with the place.

The Rehabilitation Fund provided by the General Conference has made it possible for this extensive repair work to be carried out. This fund has also provided means to assist us in rebuilding many of our chapels which have been destroyed, and in repairing those that have been seriously damaged. In each case where chapels have been destroyed, about one half the required amount to rebuild has been provided, and the balance will have to be raised before the new buildings can be erected.

While in some parts of the Division we are not able to carry on aggressive work because of the war, yet in other places we have a good degree of liberty. In such places we are endeavouring to press forward our work as strongly as possible. We are stressing the importance of public evangelism, and you will be pleased to hear that our evangelists are meeting with splendid success. A large number of efforts are now under way, and we expect 1939 will be a splendid year in soul winning, notwithstanding the war situation.

I am glad to tell you that notwithstanding the war situation, the China Division budget is in balance, and we expect this year to clear off the entire indebtedness of the Division. The present indebtedness is on two or three of our sanitariums that ran behind the first year of the war. These losses have been checked, and we are making provision through our Harvest Ingathering fund income, etc., to cover the losses of last year. We hope, therefore, that by the end of this year (1939) the China Division, including all its subsidiary organizations, will be entirely free from indebtedness, and operating within its income.

The work in the Division is by no means at a standstill, but is onward. About eight weeks ago the largest single baptismal service ever held in China was conducted in the Yunnan Mission when some hundred or more tribes people received this rite. There are hundreds of the Miao tribesmen who are turning to the truth, and our workers report difficulty in keeping up with the ever-developing interest.

One evangelist in Manchuria has been conducting a continuous effort for many months in one of the Mukden churches, and reports 120 baptisms up to date.

THE LAY-PREACHER AND THE WORLD'S NEED

R. H. PIERSON

Did you ever picture those four bewildered lepers of II Kings 7 puzzling over the rich spoil that had fallen to their lot in the wake of a routed Syrian army? They, whose lot had been so poor and miserable, had fallen into possession of a fortune of food and raiment. But a few furlongs away was a city reduced to starvation by a long siege of the enemy. Here was a responsibility for the four lepers. It was within their power to bring relief to the dying inhabitants of the doomed city. Should they gluttonize themselves upon the spoils and leave their fellow countrymen to perish? Should they refuse to share with others the good things that had fallen to their lot?

"Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household." II Kings 7:9.

Is there not a remarkable parallel to the experience of the four lepers being vividly enacted before our very eyes today? Have not we as members of God's remnant church fallen heir to a precious message of salvation for which millions around us in dark India are dying? We have it within our power to supply their need! Shall it not indeed be that "some mischief will come upon us" in "this day of good tidings" if "we hold our peace"?

"All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom waiting only to be gathered in."—*Acts of the Apostles*, p. 109.

The inspired Word says that "to every man" has been given his work! (Mark 13:34) That includes every follower of the Lord Jesus Christ. It means more specifically every lay-member who has affiliated himself with God's remnant church in Southern Asia! Perhaps no other land under the sun presents such a challenging need as the one in which we find ourselves. That need is itself a claimant upon the time and talents of every member of the Seventh-day Adventist Mission in India, Burma, and Ceylon!

W. E. Doughty, Educational Secretary of the Laymen's Missionary Movement, describes the Christian life as a double shield, on one side of which is emblazoned, "Come," and on the other side, "Go." We have responded to the former. We have "come" in response to the appeal of the gospel—God has led us, lepers of sin that we are, upon

a rich spoil of eternal treasure! We stand today in possession of that for which millions are dying eternally. Shall we fail to respond to the command to "go" and give this treasure to those about us?

India has her potential lay-workers—hundreds of them in all corners of the continent, some who could present the truth publicly, others who could go quietly from home to home with the treasure of present truth personally. "The night is far spent, the day is at hand." Lay-workers and lay-preachers, arise! Why stand you hesitatingly with the treasure of God in your hands while souls perish on every hand?

PUTTING ON WEIGHT

R. S. FERNANDO

WE WERE glad to observe from the goal chart which appeared in the September 15th issue of the TIDINGS, that the WATCHMAN circulation at the end of August stood at 7,192, which was a gain of 317 over the same month of the previous year. In 1933 we had a list of 4,202 names; so we have gained 2,990 names in six years. At this rate of growing, it would take another six years to reach the goal of 10,000. It is hoped, however, that we will reach the goal by the end of this year. It will interest you to know that 3,547 new names came in during the first eight months of this year. When this is added to the December 1938 list, the list soars up to 10,689. Yet we have not reached the goal, for 85 per cent of the new subscribers had to step in to take the place of those who escaped by the back door, and at the end of August the list stands at only 7,192. How we wish we could give new life and hold on to these expiring subscriptions! It will require the services of a dozen or more to keep our subscription list as numerically strong as it is now, and scores of others to add to the list to bring it up to the 10,000 mark before the close of the year.

"I shall be much obliged if you would kindly direct your journal in future to the following address as I am now transferred to....."

We get scores of letters containing words much like the above. When a person in the confusion of a move, which always means extra expense, has presence of mind enough to remember the monthly visit of his paper and sit down in the midst of his crates and packing boxes and write his new address to the publishers so he will not miss an issue, we are certain that that man reads and appreciates it.

It is surprising what a catholic list of distinguished subscribers the WATCHMAN possesses! We have on our list the names of maharajahs, ministers of States, members of the staffs of gov-

ernors, baronets, knights, clergymen, educationists, judges, doctors, bankers, and commercial and industrial magnates. Our message is read by Hindus, Parsis, Mohammedans, Buddhists, Sikhs, Christians, infidels, and agnostics scattered throughout not merely within the bounds of the Indian Empire, but also in the United Kingdom, America, Africa, Egypt, Arabia, Palestine, Malay States, Australia, New Zealand, and even in Japan.

The WATCHMAN maintains a high standard of journalistic "tone." The advertising is of commodities which appeal to the cultivated tastes of an educated body of readers. Our refusal to advertise matter which extols the virtues of tobacco, alcohol, or patent medicines has in some cases brought financial loss, aside from the money lost on such advertisements. A leading firm in Madras was requested by their Calcutta Head Office to cancel all donations to the Adventist Mission, the reason given being that the WATCHMAN publishes articles against tobacco. Often subscriptions have been cancelled because of the religious articles which form at least 30 per cent of the reading matter of the magazine. But are these not very healthy signs? Do they not indicate that the WATCHMAN is fulfilling the purpose which our brethren designed it should?

The present prosperous condition of the WATCHMAN has been attained by great sacrifice over a period of years. The Managing Board has taken great pains to secure the services of the most suitable persons to staff it, both in its editorial and technical branches. Despite cut budgets and increased manufacturing and selling costs, the management leaves no stone unturned to keep down the cost of production and still produce a magazine that is worthy of its message. The people who are at the production end are playing their part to the full, and may they count on you who are at the circulation end to do likewise?

Let us encourage as many of our church members who have an aptitude for such work to devote their endeavours to securing new subscriptions to the WATCHMAN, and let us who can advance it only during our leisure moments do our best to contact at least an expiring subscriber and endeavour to extend his "HEALTH" for another year.

AS OTHERS SEE US

N. C. WILSON

SOME months ago we had some correspondence with Mr. J. Merle Davis, Director of the Department of Social and Industrial Research of the International Missionary Council. At that time he was in India in connection with the Madras Missions Council. He is much interested in the plans being fol-

lowed by various churches in mission lands in the matter of self-support. Mr. Davis has recently prepared a book, "The Economic and Social Environment of the Younger Churches." On pages 118 and 119 of this publication we find the following reference to the work of Seventh-day Adventists:

"In many fields the Seventh-day Adventist Church has organized its church support in a remarkable way round the principle of sacrificial giving. Through this principle they have achieved a higher degree of per capita membership giving than any other large denomination. It will be of interest to examine briefly the self-support methods of this church.

"The Harvest Ingathering' is a six-weeks' period during which every church member gives all his spare time to selling the literature of the denomination. All profits from sales go to the central fund of the church. A minimum of at least ten hours' service is expected of every member. Each church continues to work until its goal of sales is reached. One week each year is set aside as 'The Week of Sacrifice.' Each member is asked to dedicate his entire weekly income, whatever the amount, to the church at this time. During what is known as 'Big Week,' special efforts are made by the colporteurs of the denomination, and the profits from the largest day's sales are devoted to the general treasury. Sacrifice is emphasized in the program of each local church. Sunday-schools (!) in every country are provided with a five-minute missionary program for every week in the year, consisting of stories of missionary enterprise, letters from different fields, and special missionary hymns and prayers. These programs are translated into the languages of all churches of this denomination in every field.

"In view of this continuous emphasis upon sacrificial giving it is not surprising to learn that tithing is practised by the Seventh-day Adventist Church throughout the world. Its importance is constantly stressed in Sunday-school (!) and church services and in the literature of the denomination. Felton estimates that four-fifths of the total membership of this denomination in China are 'tithers.' The various methods used have resulted in an average gift per member in the Seventh-day Adventist Church of about three times that of any other communion. Their average annual gift per member throughout the world is \$20.00 (U. S. currency).

"This remarkable record is born of the teaching that not only the person but the possessions of the Christian belong to God and must be freely given to Him. The Seventh-day Adventists have discovered that the call to sacrificial giving, when attended by definite means of expression and an efficient organization, can enable oriental churches

not only to be self-supporting, but, in their turn, to be missionary churches. There is reason to believe that a similar intensive and educational emphasis on the part of other churches would yield similar results."

It is refreshing to read a carefully written statement of our activities such as the foregoing. God has blessed the advent family, and the world is conscious of this fact.

While we like to have others appreciate what we are doing, still several very serious questions press in for consideration. Even although we are giving more than others, we wonder if we are measuring up to God's standard of giving. And then how is it with our tithes? Are our church members throughout Southern Asia as faithful in stewardship as they should be? We fear not. But we hasten to express appreciation for the unequalled faithfulness of our people, and to encourage every one to greater and better things for God during the future. We have done well in mission offerings, in tithes, in Uplift work, in Big Week, and other activities, but we know that we have not reached the goal which God has set for His people in sacrificial giving and service.

May the year 1939 be our best one in all these important matters. May a larger percentage of our membership be altogether faithful in stewardship so that the blessing of God in even a larger measure may rest upon His work in Southern Asia.

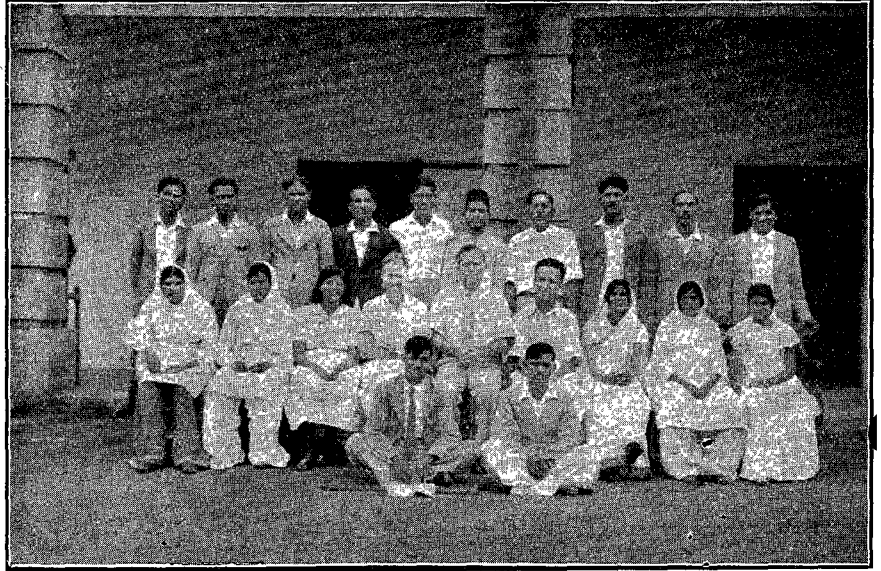
EDUCATIONAL DEPARTMENT

J. M. STEEVES, Secretary

VINCENT HILL NOTES

MR. A. W. LANE, Mr. Garner's former college teacher who is on a round-the-world tour, visited Vincent Hill School from August 29 to September 3. In his chapel lecture he told many interesting experiences which he had while in China, and his sermon to the student body on Sabbath was much appreciated. Professor Lane is practising law in Southern California.

Students and teachers met in joint worship Thursday evening, August 31, to pay a tribute of farewell to Miss Broderson, who is to go on furlough soon. Many were the expressions of regret that she had to give up her school work before the end of the year, but her health necessitated such a change. After speeches and songs were given in her honour, two beautiful Kashmiri bedspreads and a number of smaller gifts were presented to her. In association with Miss Broderson, teachers and students have found a sincere friend, and



The group attending the Northwest Union Summer School for teachers, at Roorkee, reported last month.

her presence at the school will be missed very much.

The girls of V. H. S. gave an informal luncheon for Miss Broderson on Wednesday evening, August 30, showing their love and appreciation for her untiring service to them.

Mr. and Mrs. Walter Mackett returned to Vincent Hill School August 31. Their coming has been anticipated for many weeks. Both were here for several years as students, and Mr. Mackett taught at the school three years previous to his furlough. He is now teaching English and History classes.

The Rest Home *pushta* is being reinforced by a new buttress, and the crumbled *pushta* just behind the boys' hostel has been rebuilt.

"I always enjoy a program of this type, when the children are so well trained," was heard at the close of the Primary program given Saturday night, September 3. Miss Baird is teaching the infants and the first two standards, and Miss Pereira is teaching the third and fourth standards.

The St. John's Ambulance class met for the first time at five o'clock Wednesday evening, September 6, with almost the entire student body and staff enrolled. This course is being given under the supervision of the health officer of Mussoorie.

Mrs. H. B. Votaw and children, from Patna, arrived September 4. Mr. Votaw will come later.

Dr. and Mrs. Clark and two small children left for their home in Surat September 3.

The third and fourth standards at Vincent Hill School have invested part of their pocket money in Pictorial World Atlases. They are anxious to

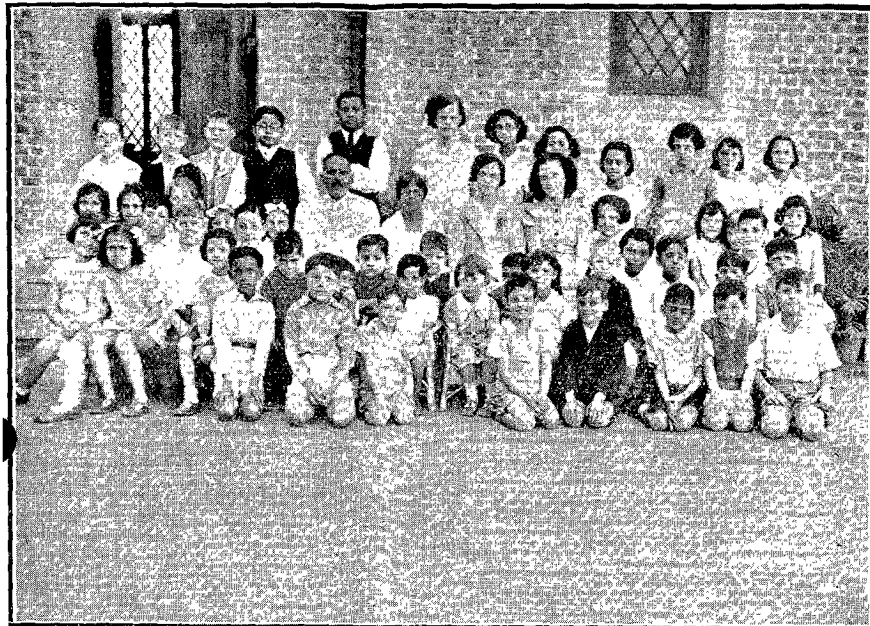
fill these atlases with pictures which are to be found in all smaller packings of Nestle's chocolates. If those who have these pictures to spare would send them to the children, they would be delighted to get them. Thank you very much. Address: Miss N. Pereira, Vincent Hill School, Mussoorie.

SPICER COLLEGE NEWS

E. J. HENNING

UPLIFT campaigning, board meetings, and welcomes to the Berntsons have all helped to keep away the doldrums and reaffirm the spice in Spicer College life during the past three weeks.

Nearly fifty students donned their best instead of their working clothes on a recent Sunday, most of them cycling to their pre-determined Uplift stations in Bangalore. Two bus loads hauled the remainder, who could not cycle in, all being at their places by eight-thirty. A moment of prayer and a word of cheer, and then the group leaders scattered their men over the territory. Smiling faces and heavy tins began arriving at the College by mid-afternoon, and by the next morning all the tins were opened and counted. Seven hundred and fifty coins, representing at least 750 missionary visits, totalled Rs. 60-3-6. This represents a distinct improvement in the quality of canvassing done, as the campaigners were limited to Bangalore Cantonment alone, which is less than half their usual territory. In former campaigns the total has also reached sixty rupees, but the number of coins to achieve this was over 1,500. Another campaign day is scheduled before the close of the year, during which time



OUR CALCUTTA CHURCH SCHOOL

J. M. STEEVES

OUR TIDINGS readers will appreciate this picture giving a visual conception of how our fine group of children in the Calcutta church school appear.

During my visit there a few weeks ago, I was much impressed with the steady progress which this institution is

making under the careful guidance of Miss Dyer and her faithful co-workers.

This group of children is certainly not without considerable talent, which was ably illustrated in a program which was given in the church during my visit. In song, recitation, and talk, the parts were rendered very commendably.

Bangalore City will also be canvassed, so students are looking forward to a one hundred rupee day.

Two days later Mrs. M. S. Prasada Rao and Mrs. H. C. Lamb worked one business street in Bangalore City and received Rs. 61-12-0. When this success was reported to the students the next morning, they gave these two campaigners what Hitler would have called an ovation had it happened to him. Recently these two visited Mysore and collected another Rs. 50. The results of this one campaign day are still felt, with a rupee coming in here, and a rupee there, continually swelling the total toward the Uplift goal for the College. With the amounts raised by the European staff members, one more campaign day will put the College over the top.

Routine was scarcely re-established before Brethren N. C. Wilson, A. E. Nelson, J. M. Steeves, L. C. Shepard, F. H. Loasby, and E. D. Thomas came, filling the spare bedrooms preparatory to the College Board meeting held on September 1. This was followed by a meeting of the Division Committee on September 3. The presence of these men had the usual stimulating effect; the student Sabbath school committee

now talking more earnestly about the Sabbath School Teacher's Training Course, etc.

Many of the men stayed over Monday the 4th to help the staff and students welcome Mr. and Mrs. Zim Berntson to their post of labour. A number rose at daybreak, hastily dressed, and rushed to meet the train. All were present at 9:00 A.M. in the assembly hall when Brother and Sister Berntson were handed the usual garlands and limes. Brother Wilson formally welcomed them to the field, Brother Steeves welcomed them to the educational work, and the students welcome them to the College. Brother Berntson responded for his family, Sister Berntson added a word, and little six-months-old Katherine Berntson eloquently voiced her dissatisfaction throughout the whole procedure. The welcoming ceremony was the only formal meeting of the day, games occupying the rest of the holiday, climaxing in a baseball game in the afternoon, once interrupted by rain.

Six-thirty needed no bell to announce supper. All were gathered by the outdoor eating place well beforehand. Here Brother and Sister Berntson were introduced to their first Indian meal. Katherine declined. Pea *pilau*, egg

curry, onion chutney, *piasome*, and various other foods gave the necessary feast atmosphere. Brother and Sister Berntson clung desperately to their spoons.

With the visitors gone, and the newcomers settled, study and sleep are again getting some much needed attention.

MISSIONARY VOLUNTEER DEPARTMENT

J. M. STEEVES, Secretary

BANGALORE INVESTITURE SERVICE

O. A. SKAU

YEARS ago, through the pen of inspiration, this denomination was told that "we should educate the youth to help the youth; and as they seek to do this work, they will gain an experience that will qualify them to become consecrated workers in a larger sphere."—*Testimonies*, Vol. VI, p. 115. A call was sent out saying, "Who of our youth will give themselves to God for the purpose of labouring for the salvation of their fellow youth?"—*Signs of the Times*, May 29, 1893.

This counsel has been followed, and the call has been answered by thousands of young people. A further witness of this was again seen when Pastor J. M. Steeves of Poona invested thirty-two bright-eyed, earnest young people of the Bangalore church, September 2, 1939. Credit is due to Sister Rawson and others who have led this large class of boys and girls through the various requirements for the Friends class.

Space will not permit to mention all the interesting items on the program. From the presentation of the songs, recitations, dialogue, and demonstrations, it was easy to see that a great deal of careful work had been done by both leader and pupils. The entire program was very interesting, and was a source of encouragement to all present.

After the roll call, Mrs. A. E. Rawson, the leader of the Friends group, presented the thirty-two boys and girls to be invested. Pastor Steeves then spoke to the members of the class, charging them with the responsibilities for which the insignia stands, urging them to be true and faithful and to live up to all the requirements of a true Friend. In connection with thirty-one Friends pins and one Comrade pin, many Senior and Junior Reading Course, as well as Bible Year, Certificates were presented.

If my information is correct, this is the largest Investiture service ever conducted in this Division in a church outside of our schools. The sponsors are to be commended for their excellent work. This, I believe, is the first Investiture service in the Bangalore church, but if I am not badly mistaken, it will not be the last. Those who were invested plan very definitely to continue the progressive class work, and as fast as possible qualify for the other groups. Plans are also under way for the organization of a large Master Comrade class.

As leaders in God's cause we believe that "the church has a special work to do in educating and training its children that they may not, in attending school or in any other association, be influenced by those of corrupt habits."—"Counsels to Teachers," p. 173. We also believe that no better facilities for reaching this end have ever been provided than that of the Young Peoples' Progressive classes. These classes appeal to the young people. Let us do everything in our power to further promote this idea among our youth and thus save them for the Lord's service.

SABBATH SCHOOL DEPARTMENT

E. D. THOMAS, Secretary

APPRECIATION OF MEMORY VERSE CARDS

I AM extremely happy to acknowledge the nine Memory Verse cards sent for use in our Sabbath school at Vadavathoor. The membership of the Sabbath school is twenty-eight, and all of them are Jacobite Syrian Christians.

When I sent for Memory Verse cards from Poona, I encouraged the twenty-eight members of the Sabbath school to study their lessons daily and come on time each Sabbath, and promised a picture card at the end of the quarter. We were really disappointed when we received no cards from Poona. We appreciate very much your kindness in directing the cards sent by the Nebraska Sabbath School for our use. We could distribute them to only nine students. The others are eager to get some, and are expressing their feeling on their faces. All their memory verses I have taught them by heart. They are really very happy.

The story of one of the members, a ten-year-old girl, the eleventh child of her mother, is of special interest. When asked why she attended the Sabbath school regularly, she said that it was because by repeating the memory verses she learned in the Sabbath school, she won the first prize in her Sunday school

class. Her Sunday school teacher asked the girl, "Where did you study these good verses?" She replied, "At the Sabbath school." The teacher was surprised and remarked, "They are also teaching good verses from the New Testament." The teacher asked the girl many questions regarding Adventists and the Bible. She in turn came to me, and in that way many questions were answered. The little girl now says, "Sir, my Sunday school teacher has no more questions to ask."

Recently the father of this girl died, and the girl came and expressed her desire to study in our own school. I have now admitted her into our day-school at Vadavathoor. She is a good Missionary Volunteer member and is taking part in the society.

P. M. JACOB.

PERFECT RECORDS

PERFECT records are to be constantly promoted as an individual achievement and *not as a Division or class goal*. The General Conference Sabbath School Department emphatically advises against "perfect record" divisions or "perfect record" classes. Inherent evils of the perfect record class plan justifies constant endeavour to eliminate it entirely from any and all Sabbath schools. But we must strongly educate our Sabbath school members to strive for individual perfect record achievement in an endeavour to have every one a perfect record member.

SOUTH INDIA UNION

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

Office Address:

9 Cunningham Road, Bangalore

GOOD NEWS FROM MADRAS

P. CRAMER

THERE was a very good attendance at the Victoria Public Hall on Sunday, September 10, for Pastor Dean's opening lecture on "The Clash of Nations." Between five and six hundred were present; and when we saw such numbers, we concluded that the people had been misled by the title and had come expecting to hear a political speech. But it gives me great pleasure to be able to say that we were mistaken. Three more meetings have been held since then, and not one has been poorly attended. Never before in the history of our work in Madras have we succeeded in drawing audiences so responsive and alert, and we look upon this as one of the signs of a new spirit among the people of this large city.

I must tell you about the meeting that was held September 17. The hall was packed from end to end and the gallery, too, was crowded. We made a feeble attempt to count the number present, but soon realized that it could not be done. However, I do not think that I shall be in error in saying that we had between eight and nine hundred present. There was no boredom in the audience; and after the meeting there were many who said that they wished the lecturer had not stopped so soon.

I am confident that this effort will be a success. A goodly number of people have been attending regularly, and have expressed their determination to be as regular in the future. Madras is a hard place to work in, but we are not discouraged. It has been said that "the Christian has great faith and small expectations; the humanist has great expectations and very little faith." We have great expectations *and* great faith. And our faith is not based upon mere optimism but upon Christ. "Not by might, nor by power; but by My Spirit, saith the Lord of hosts."

BURMA UNION

E. A. Crane. Actg. Supt. and Sec'y.
D. C. Jacob. Treasurer

Office Address:
30 Voyle Road, Rangoon

WORD FROM BROTHER AND SISTER KALEE PAW

E. A. CRANE

THE following is taken from a recent letter from Brother and Sister Kalee Paw, Burma's first foreign missionaries to Siam:

"In places like this there are no doctors, except native medicine men or prophets. The people put their entire faith in these prophets, who perform their work with many and varied incantations. Usually these prophets do much to hinder the progress of the work of God. With our God, however, nothing is impossible. Here is a little story which shows how God used one of these heathen prophets to help along His work.

"When we first arrived in this place, we bought an old house close to that of another man. Between the two houses was a paddy barn which belonged to our neighbour. One day I visited him with the request that he move the paddy barn to the back of the house, offering my services to help him make the shift. This was desirable, as it would leave a clear space between the two houses. He at first agreed, but after a few days declared his intention to leave it as it was.

"I soon learned that some friends had told him that we were agents of demons, and that we had come to capture them and sell them to the 'white skinned' people. He therefore changed his mind and decided no longer to associate with us.

"The man spent most of his days in smoking and drinking, and to show his special dislike for us he would choose the time of our morning and evening worship to make noise to disturb and keep others from hearing. A number of others were coming, but this interference made it very difficult to sing and pray. I begged him not to trouble us, but he would not listen.

"One day he fell ill and asked his wife to call the medicine man or prophet from the adjoining village. The prophet came and told him that his illness was due to his paddy barn being built in the wrong place! He immediately commanded his son to empty the barn and rebuild it at the back of the house in harmony with the prophet's direction! Still his sickness continued. He called other medicine men, but they all failed to bring relief.

"One day while he was in agony with a severe headache and high fever I went to his house with some quinine tablets. At first he refused, but then the hope that his long illness might be terminated led him to take them, and to continue the treatment for several days.

"In a short time he was well again, both in mind and body. Whereas before he thought upon me as his worst enemy, now he regards me as one of his best friends. Disturbances at meeting time ceased, and now he often attends our morning and evening worship. At one of the meetings he made a public apology before his friends of what he called his 'great mistake' in thinking of us as bad people."

Let all our people remember to pray for Brother and Sister Kalee Paw, who have gone over to Siam to spread the light of this message among the Karens of that interesting country.

HUNGRY SOULS

W. W. CHRISTENSEN

LONG ago some anxious souls cried out, "We would see Jesus." This morning a young man, a Moslem, sat at my desk before the open Bible and declared, "I must be a Christian!"

My heart was deeply moved as I saw the anxiety on his face. He confessed himself much confused at the many denominations. But the Spirit of God has drawn him to the Bible. Light is pouring into his mind at each simple study, and he is reading "Steps to Christ," "Daniel and Revelation," "Our Day in the Light of Prophecy," and other books.

As we prayed for light, he, too, earnestly said, "Amen." Will not God answer that prayer and finish the good work of grace that has begun in this young man's heart?

Only a month ago an older man came to my door with a request to study the Bible. I had never met him and was curious to know why he had come to me. For years he had associated with Catholic people, but had become dissatisfied. His early training had been in the Church of England, but he said something prevented him from going to the padre.

Some *Signs of the Times* and *Present Truth* that a faithful church member had given to another person later came into his hands. After studying these, he came to the mission house. He paid the first tithe before we had studied that point, and now he has more saved ready to bring. He is very hard of hearing, yet he has attended two Sabbath services.

Such experiences make me feel very humble. The Lord of the harvest is preparing hearts to accept the message of a risen and living Saviour before He brings them to us. Pray for complete victory to come to these dear souls.

COMPARATIVE STATEMENT OF THE HOME MISSIONARY REPORT FOR THE SECOND QUARTERS OF 1938 AND 1939

	2nd Quarter 1939					Totals	Totals, 2nd qr. 1938	Gain in 1939
	Burma	Northeast	Northwest	South India	Western India			
a. Number added to union by Lay Members	1	3	2	4	-	10	2	8
b. Number of churches and companies	32	30	47	92	24	225	172	53
c. Number of churches sending in a report	20	14	31	78	23	166	133	33
d. Number of missions sending in a report	3	4	3	5	3	18	18	-
e. Number of churches holding First Sabbath Missionary Services	5	8	5	41	20	79	71	8
f. Number of churches conducting Fifteen- Minute Church Missionary Service	4	11	13	44	21	93	84	9
g. Number of churches holding Weekly Missionary Service	12	5	-	28	12	57	30	27
h. Number of churches organized into working bands	1	7	12	26	19	65	56	9
i. Dorcas Society	1	-	2	7	6	16	9	7
k. Number Reporting	400	297	323	1188	276	2484	1870	614
l. Bible Readings	657	1080	2999	3171	1594	9501	8330	1171
m. Missionary Visits	1284	5204	4602	7382	3768	22240	15625	6615
n. Persons taken to services	935	619	1757	1012	1089	5412	3995	1417
o. Persons given needed help	1108	1798	2608	4329	7319	17162	15681	1481
p. Treatments given	1096	296	1783	1838	732	5745	6637	892*
q. Articles of clothing given	258	552	759	1113	489	3171	2198	973
r. Books or tracts dis- tributed	3079	17049	16738	14409	10658	61933	59312	2621
s. Missionary Letters written	206	429	490	529	303	1957	2415	458*
* Loss								

E. D. THOMAS,
Home Missionary Secretary.

Eastern Tidings

Organ of the
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of the General Conference
of Seventh-day Adventists

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BATTLING THE POWERS OF DARKNESS

W. HUME McHENRY

ON AUGUST 4th I arrived in the vil-
lage of Kodoli, twenty-two miles from
Kolhapur, to prepare for an evangelistic
effort that was advertised to begin on
the 9th. The intervening days were
spent in warming up the church to
secure co-operation in the effort to be
launched. Four Indian workers are as-
sisting me. On the first night the
place was packed. Every available inch
of space was taken up, and many were
seated outside. We had already, in an-
ticipation of a rush, taken the back
end of the house out. This was easy,
since the walls were only bamboo mat-
ting. In spite of constant rains, the
crowds have held up remarkably well.
Of course we have not had so many
each day as were present the first two
or three nights. But many of the same
ones are attending very regularly, and
quite an interest has been aroused.

But I was unprepared for the situa-
tion that I met in the Christian com-
munity here. This is one of the largest
stations of the Presbyterian Mission.
The devil has certainly stolen a march
here and has sown the seeds of anti-
nomianism widely. Immediately we
began the effort, many fine young peo-

ple and some old ones (a retired pas-
tor among the latter) came to attempt
to prove to me that Christians were not
obligated to keep the ten command-
ments. They urged that it was their
inability to do so that led Christ to
suffer in their place. Hence Christ had
taken the full responsibility for their
sins, and they were not obligated in any
way to really seek to obey the ten com-
mandments. The retired pastor would
become, quite angry, even if the name
of ten commandments was mentioned in
his presence. The very idea of his
having any moral responsibility in the
matter seemed absolutely foreign to
him.

From a reading of the recent articles
in the *Review*, I was convinced that the
Presbyterian Church accepted the teach-
ing of the Westminster Confession of
Faith on the question of the ten com-
mandments. Hence the teaching I was
having to combat was not the teaching
of the Presbyterian Church. This led
me to attempt to get the resident mis-
sionary to join me in an open state-
ment declaring our faith in the eternally
binding nature of the ten command-
ments. I prepared a good statement
showing the Christian's attitude to the
commandments as taught in the New
Testament, and presented it to him
with a letter. He did not see his way
clear to come all the way, but as-
sured me that the Westminster Shorter
Catechism represented the teaching of
the Presbyterian Church on the ques-
tion of the ten commandments, and
requested that I direct the people to
this teaching and ask them to compare
it with the Bible.

This certainly put a new weapon in
our hands, for the catechism is positive
as to Christians being bound to obey the
ten commandments. Of course they
quibble over the change of the Sabbath
from Saturday to Sunday. Anyway, this
makes it much easier to lead them to see
the Sabbath truth, for the scope of study
is made much narrower. In his reply
to me, the missionary said in substance
that since he had volunteered this in-
formation, he hoped I would let him
know where he could secure a book that
gives the teachings of Seventh-day
Adventists. He said he had read many
tracts and booklets, but had never seen
a book that gave a summary of what
we taught. Of course, I was glad to
supply him with a summary. I do not
know just his purpose in making this
request. He also mentioned that re-
cently he had had occasion to write to
some individual about a statement he
had made about Seventh-day Adventists,
but was unable to refer him to an
authoritative source for our teachings.
I gather that he had disputed the man's
statement, for there is certainly an
abundance of false statements being
made about us in this section. One is to
the effect that Adventists do not even
believe in the deity of Christ.

CHURCH CALENDAR

1939

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.

As I have sat beside these young men
and have sought to bring the light to
their deluded souls, I have been con-
scious, as never before, of the unseen
hosts of darkness. One of them would
suddenly exclaim, "I see the light," and
would appear happy. Then his atten-
tion would be directed to another state-
ment somewhere, and the darkness
would again envelop him. My heart has
surely been pained as I have witnessed
these struggles. Certainly nothing less
than the enlightening and transforming
power of the Holy Spirit can banish
such darkness and battle back these
hosts of the power of darkness. We re-
quest the prayers of the children of
God in Southern Asia to the end that
a real victory may be gained here and
that many of these precious souls, de-
luded by the devil, may find deliver-
ance and holiness through Him who has
died to save them.

REVIEW AND HERALD

WE HAVE at present 197 subscriptions
from the Southern Asia Division to our
church paper, the *Review and Herald*.
These subscriptions are distributed as
follows among the workers and church
members in each Union:

	Church	
Union Mission	Workers	Members
Burma Union	21	2
Northeast India Union	20	13
Northwest India Union	24	3
South India Union	89	4
Western India Union	19	2
Total	173	24

We still miss many of our workers'
and church members' names from the
subscription list.

We are again appealing to our read-
ers to become *Review* missionaries, and
you have not far to go in finding a
field; you can find it right in your home
church. There are scores of English
reading Seventh-day Adventist families
in the Southern Asia Division who do
not have our church paper. Let us do
the very best we know to reach them
and induce them to join the *Review*
family.

Remember the special campaign lasts
till the end of the year, and the sub-
scription price is only Rs. 7-3-0 per year,
which includes the foreign postage also.

E. D. THOMAS.

SABBATH SCHOOL LIGHT BEARER

THIRD QUARTER, 1939

E. D. THOMAS, Secretary

WHAT THE SABBATH SCHOOL SHOULD BE

"THE Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."

This gives us a vision of what the Lord plans that our Sabbath school should be in all lands. He who engages in such an important work should do so with a realization of its sacredness, and should study how to accomplish this great ideal.

WHAT ARE BRANCH SABBATH SCHOOLS?

BRANCH Sabbath schools are Sabbath schools held under the direction of the parent Sabbath school, for the purpose of extending the blessing of the Sabbath school to those who are not of our faith.

WHEN SHOULD THEY BE HELD?

As a general rule the best time for the conducting of these branch Sabbath schools is on Sabbath afternoon, but it is perfectly proper to hold them at any convenient hour during the Sabbath, providing it does not conflict with the time of the regular Sabbath school and church service. The branch Sabbath school should enlarge and build up the central Sabbath school, but under no circumstances should it detract from or interfere with it.

WHAT IS THE HOME DEPARTMENT?

THE Home Department is composed of members who cannot regularly attend the sessions of the school, although they are encouraged to do so whenever they have opportunity. By the formation of this division, the isolated, the feeble, the sick, the aged, those who are confined at home in attendance upon the sick or by the care of young children, or those who for any other reason are unable to attend the school, may become members and receive its benefits.

WHAT IS THE PURPOSE OF THE HOME DIVISION?

The purpose of the Home Division is the same as that of the general Sabbath school, that is, to save souls. The

creation of the Home Department has helped to keep many thousands of souls in the truth by bringing to them the character-building blessings of the Sabbath school. Through its ministry many have kept in touch with the truth and have been led to realize that they are a living and active part of the great world Sabbath school group.

HOW DOES THE HOME DEPARTMENT SABBATH SCHOOL FUNCTION IN THE HOME?

The members of this division study the lesson in their homes and are encouraged to study the lesson seven days, just as in the regular Sabbath school; they carry out on the Sabbath the individual program suggested on the back of the Home Division envelope; they keep faithfully the individual record and report regularly to the Home Division leader at the close of the quarter. They are just as actually members of the Sabbath school and participate in its blessings as if they were able to attend the parent Sabbath school.

QUESTIONS AND ANSWERS

WHAT is the object of the several notes given in the Sabbath School Lesson Quarterlies?

The object is to help each member to understand his lessons better with the aid of the notes. It is not necessary that all these notes be read in the class by the teacher while teaching his Sabbath school class. It is unfortunate that some do that and thereby they find it impossible to finish the lesson during the thirty minutes given for the study of the lesson at the class.

How many students should be in an adult class?

The membership of adult classes should not as a rule exceed ten pupils. The small class makes attention to individual members possible, and each student feels a greater sense of responsibility to do his part than when he is merely one of a large company.

How much of the Thirteenth Sabbath Offerings is received by the fields assigned, each quarter?

Each field to which a Thirteenth Sabbath Offering is assigned will receive two thousand dollars from the first sixty thousand dollars given by our Sabbath schools, and 20 per cent of all received over the sixty thousand basis. To illustrate the way in which this operates:

If on a given Thirteenth Sabbath there was given a total of eighty-five thousand dollars, the overflow would be \$2,000 plus 20 per cent of \$25,000, or \$5,000, making the total overflow offering for that quarter \$7,000. On any sum of \$60,000, and above, the overflow would be calculated on this basis. This arrangement is perhaps the most equitable and satisfactory that has yet been found as a basis for the overflow gifts, and ensures a gift of at least \$2,000 to each field for enterprises within its borders.

THE TEACHERS' MEETING—WHY?

J. M. STEEVES

THE answer to this question would be answered better and more satisfactorily if it were possible to bring practical demonstrations to bear than by presenting abstract arguments, for while visiting a variety of Sabbath schools, it is not very difficult to ascertain which ones hold teachers' meetings and which ones do not.

The work followed at the weekly teachers' meeting is divided into two main features,—the study of the current lesson and the study of the Sabbath School Teachers' Training Course. May I treat these points in the order mentioned.

We must recognize that the majority of the members of our Sabbath schools, who may be the potential teaching staff of the school, are, after all, human beings even though very devout; and some of the incentives which draw them to a careful preparation for other phases of life's duties, do not exist in preparing for the Sabbath school lesson, such as remuneration and recognized credit necessary to promotion. There is then a practical danger that some teachers in our Sabbath schools may not give the exhaustive study required to properly present the lesson.

May I further suggest as an observation of fact, that whereas most individuals enter professions after having training, which to a degree, at least, has trained them to pursue that line of endeavour as a vocation, Sabbath school teaching is not prepared for or accepted as a responsibility with the same attitude or upon the same basis as one does his daily occupation; thus the urgent need for help and training while engaging in it through such agencies as the teachers' meeting.

SABBATH SCHOOL LIGHT BEARER

The teachers' meeting provides the opportunity for all teachers to profit by the special preparation which one especially qualified individual has made. This, of course, is contingent on the practice being in vogue of choosing individuals to take charge of the teachers' meeting who are capable of presenting a helpful study on the lesson.

To get clearly in mind the benefits to be derived from a teachers' meeting,

it may be well to list them in order.

The Objectives of the Lesson Are Pointed Out.

Every lesson has its central theme around which the other subject matter is grouped. The thoughts of the instructor and the discussion of the teachers will help all to understand the vital reason for which this lesson is being taught.

Supplementary Helps and Ideas Presented.

The teachers' meeting is generally enriched with sidelights and helps which are brought to add interest and information to the lesson. These hints are of inestimable value in helping a teacher to conduct his class in an interesting manner.

Teachers' Consultation Brings About Exactness and Unity of Action

A teacher who has attended teachers' meeting is able to follow more closely the plain uniform plan of the lesson, which is clearer because of it having been rehearsed at the teachers' meeting. The temptation to wander in the byways and hedges of side issues will be much less after having had the pre-view in the teachers' meeting.

Discussion on Difficult Points

The teachers' meeting is a suitable place to present questions covering difficult references or points which may seem obscure. A much more free discussion of such matters can take place with a group of teachers than would be profitable in a class of members.

These appeal to me to be some of the outstanding reasons why teachers' meetings are profitable, and why every teacher should attend. A better teachers' meeting means a better Sabbath school.

The Sabbath School Teachers' Training Course is offered, in the majority of cases, for those who are called upon to bear the burden of being teachers who have never had the privilege of taking teacher training. This class in methods and pedagogy, especially applied in the art of Sabbath school teaching, is of inestimable value to the Sabbath school worker. Certainly for the greatest of all schools in the denomination, which has instructional problems peculiar to its own field, the teachers need to be trained for their work just as surely as training is needed for secular schools.

So every individual who takes upon himself the joys and burdens of being a Sabbath-school leader in the capacity of a teacher, should avail himself of the blessings which will result from these two phases of the teachers' meeting.

COMPARATIVE STATEMENT, SECOND QUARTER, SABBATH SCHOOL DEPARTMENT
APRIL-JUNE 1938

Union Mission	No. of Schools	Members	Attendance	Ch. Mem. not in S. School	Offerings	Percentage of the Tithe	Per Capita Offerings
APRIL-JUNE 1939							
BURMA UNION							
Irrawaddy Miss.	21	636	-	-	850- 0	24%	Rs. 1-12
Tenasserim "	12	305	-	-	193- 8	42%	1- 6
North Burma	4	221	-	-	353-13	56%	2-10
Total	37	1,162	983	2	1,402- 5	41%	1-14
NORTHEAST							
Assam Miss.	2	124	-	-	111- 0	29%	3- 4
Bengal "	25	708	-	-	815-12	8%	1-15
Bihar "	36	617	-	-	416-10	49%	1- 0
Conf. Church	-	-	-	-	480- 9	58%	4-12
Total	63	1,449	1,232	72	1,823-15	15%	2- 6
NORTHWEST							
United Prov.	45	1,274	-	-	1,596-15	43%	2-10
Punjab Miss.	50	2,504	-	-	435- 0	14%	0-11
Sind Mission	3	55	-	-	156- 8	10%	7- 8
Conf. Church	2	62	-	-	52- 6	-	1- 8
Total	100	3,895	3,016	22	2,240-13	29%	1-14
SOUTH INDIA							
Ceylon Mission	6	236	-	-	333- 4	32%	2- 6
Malayalam "	33	1,600	-	-	134- 2	29%	0- 2
Kanarese "	6	371	-	-	419- 0	25%	1-10
Telugu "	40	1,499	-	-	559- 8	30%	0-15
Tamil "	31	1,066	-	-	446- 3	29%	0-11
Total	116	4,772	3,669	269	1,892- 1	30%	0-11
WESTERN INDIA							
Gujerat Miss.	2	65	-	-	66- 8	10%	2- 1
Marathi "	39	1,047	-	-	783- 6	20%	1- 7
Central Prov.	1	37	-	-	25- 0	10%	1- 1
Total	42	1,149	1,045	46	874-14	18%	1- 7
Division Total	358	12,427	9,945	411	8,234- 0	23%	1- 5

CHURCH MISSIONARY SERVICES

PASSION FOR SOULS

M. S. PRASADA RAO

ACCORDING to the Standard English Dictionary, passion is intense or overpowering feeling, such that the mind is, as if passively, swayed by it; any intense or inordinate continuous affection or impulse; an eager outreaching of mind toward some special object; intense affection; fervid devotion. In the ordinary language of life, it would mean a desire that is inborn and which cannot be satisfied until the object is achieved, —an unquenchable thirst.

From these, one would deduce that passion for souls must be inborn. It cannot be put on; much less can true passion be cultivated just for show and exhibition. Passion can be inborn in us only through our own realization of the pit from which we have been lifted. David, the sweet singer of Israel, realized this principle when he cried out, in the agony of his spirit, in Ps. 51:12, 13: "Restore unto me the joy of Thy salvation.....Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee."

It has been told that once when D. L. Moody was passing through one of the slum streets of London, he saw a drunkard, the very apology for a human being, lying down drunken, in rags, in a gutter. Turning to those that accompanied him, Moody said, "But for the grace of God there lies Dwight L. Moody." Only as we realize our own sinful condition and the grace of God that has lifted us from that condition, and only as we contemplate Christ's sacrifice in our behalf, can this passion for like souls that are perishing in sin be inborn. Once passion is inborn in this way, it can be cultivated by continually exercising it. In the exercising also, it is not an outward force, but it is an inward force. Paul cried out, "Woe is me if I preach not the gospel." It was a heavy burden resting on him, because he was a debtor both to Jew and Gentile, for he was in possession of the way to salvation that both Jew and Gentile need. Until he cleared this debt that he owed them, by giving the message of mercy to those that needed it, he was under this heavy burden.

When we have real passion for souls our activities are more properly the outworking of the inward passion, and that passion does not stop with just speaking a word. It does not stop with the promise of a rich fruitage of souls as a result of our work; its aim is not publicity, and, therefore, it does not stop with the seeing of reports of our activ-

FIRST SABBATH SUGGESTIVE MISSIONARY PROGRAM

(Prepared by M. S. Prasada Rao)

Sabbath, November 4, 1939.

TOPIC: PASSION FOR SOULS

Opening Song:	..	"Is Your Lamp Trimmed and Burning," No. 481 in "Christ in Song."
Scripture Lesson:	..	Matt. 5:1-17.
Prayer:		
Report of Church Missionary Activities (Church Miss. Secretary):		
Song:	..	"Working, O Christ, With Thee," No. 477.
Reading or Talks, by two or three individuals, based on the articles of this issue.		
Song:	..	"Wondrous Love," No. 304.
Personal Appeal:	..	By Church Missionary Leader or Secretary.
Offering:		
Closing Song:	..	"Saved to Serve," No. 474.
Benediction:		

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

ities in our periodicals; it does not stop with our officials commending us for the good work we are doing. Its only terminus is the salvation of a soul.

A passion for souls is twofold. We must have a passion for the souls of those that are near and dear to us, our own loved ones. A story is told of a farmer who was driving a buggy along a road through fields. As he neared a certain village another vehicle passed him, and the horse got frightened and began to run wild. As soon as the man apprehended the danger, he jumped from the box and, catching hold of the reins, tried to stop the horse. But this only frightened the horse more and it became wilder. The man could not keep pace with the horse and so he fell down, but he still held on to the reins. The horse in its wild flight dragged the man until he was severely scratched and wounded and bleeding. The villagers by then noticed his plight and came to his rescue and stopped the horse. After the horse and the carriage were brought to a standstill, the villagers turned round and asked the wounded man, "Why did you not let the reins go and thus save yourself from this trouble and possible loss of life?" All that the man said in reply was, "Look in the carriage." At this, the curious villagers looked into the carriage, and there found the man's infant child, nicely wrapped up. They did not need to ask him any more questions. Should we not have a like passion for the souls of those of our own household?

The other side of this question of passion for souls is a passion for those not of our faith, whether friends or strangers, irrespective of their position in life. The story is told that once when Mr. Chap-

man heard there was a drunkard about to die, he wanted to go and see him in order to talk to him about Christ and His love. He knocked at the door of this drunkard's house, and one of his friends opened the door and inquired what he wanted. Mr. Chapman said that he wanted to see the dying man. The man asked what his business was. Mr. Chapman told him that he was a minister of the gospel. The drunkard's friend then told Mr. Chapman that he would go in and find out if his dying friend would care to see the minister. He came back after a few moments and told Mr. Chapman that his friend had no desire to see him. Mr. Chapman, not satisfied, waited for a few minutes and then knocked again. The same friend answered the knock, and Mr. Chapman made the same request. Again this friend went in and came back with the same reply, that the dying man did not want to see the minister, as he had no time for religion in his life and he did not want religion in his dying moments.

Mr. Chapman was disappointed, but not discouraged. He had an inordinate passion in him for the soul of this poor drunkard. He paused for a little while. He knocked again the third time. The same friend came again to the door. After Mr. Chapman had repeated the request, he went in and came back with the same reply. But Mr. Chapman's passion was for that man's soul, and his inordinate desire was not yet satisfied after having made three attempts to reach him. Mr. Chapman made a fourth, a fifth, and a sixth attempt, with the same result in each case. Mr. Chapman, compelled by his passion, made a seventh attempt. This time the dying man said to his friend,

"If, after being turned away six times, the minister still wants to see me, there must be something to it. So please let him in." The minister went in. The dying man received him very kindly. Mr. Chapman told him of the love of the Saviour and of the free salvation through His blood. The drunkard believed, and he died a saved man in Christ Jesus.

If we only have a passion for souls, there are opportunities for a like out-working of that passion and possibilities of its being satisfied, because there are literally millions around us living and dying in their sins. May God inculcate in each one of us this true passion for souls, and give us the wisdom and grace to cultivate it in every opportunity that comes our way.

NEW YORK—"GRAVEYARD OF MINISTERS"

WHEN I came to New York two years ago, I feared it would open a new chapter in my experience. I had been before that in Brooklyn for seven years at the Hanson Place Church. That has been for years our largest Methodist church, and it has had a wonderful revival history. When I went there I supposed, of course, there would be a revival—that was the expected thing. But when I went to Calvary in New York, some of my friends said, "Now there will be an end of the sort of thing you have been expecting all these years. You will find that New York and Brooklyn are two different places." And a pulpiteer, since become a novelist, had written: "New York is the graveyard of ministers." It seemed a question whether it would be a new gown or a winding-sheet.

In October we had a ministers' meeting at Calvary Church and they asked me to give an address on the subject of "Pastoral Evangelism." As I walked up the aisle to speak, one of the brethren whispered to me, "It is a new field over here. I wonder how it will be at the end of this season. Perhaps you won't hold any revival meetings such as you have been holding." I said what I had to say about evangelistic work, but my brother's words kept ringing in my ears. I said in my address, "I am under new conditions. What will happen here I do not know, but this is true. God is the same in New York as in every other city in the world. I don't know what will happen, but I wish to say this: You can keep your eyes on Calvary Church, for something is going to happen. It will be a victory for God or the devil. The thing will not be done in a corner. All the community will know whether it goes well or ill with us." And then I said something that will seem to you too strong. "But before there shall be

a failure of God's work in Calvary Church there will be a funeral in Calvary's parsonage, for I simply cannot live to witness it. Before God, I won't—I will die in the streets before there shall be a failure in that great work in New York City."

If the people would not come to church and if they would not heed my message from the pulpit, I meant to toil in the streets of the city until there was no more strength in me. I went into it with the determination to win or die, and before God, I would have kept my word. Morning, noon, and night I was at it. My prayers and my efforts went together, and I walked the streets of New York every hour in the afternoon until it seemed to me that if all the stairs I climbed had been put on top of one another, I would have been a long way toward the moon. I did not sleep much at night. When I reflected upon the matter I recalled the fact that most of the men who have moved the world for God were not good sleepers. Jesus was one of that number. The night knew him well, the mountain fastness, and the sobbing sea; and the sweat of His brow was stained by the travail of His soul. If love of power consumed Caesar and love of pleasure consumed Mark Anthony, why should it be a thing incredible that love of souls should consume God's ministers?

I did not sleep well, but on the first Sunday in February I received my pay for all the sleep I had lost, for that day I received 364 people into the church of the living God. I do not know how many of them were converted—I do not even know how many of us are converted. But they bore the evidence of the Spirit in their lives, and most of them have kept steadily on. This work was duplicated this present year. And this last winter I received as many as a year ago. As the result of the two years' pastorate in that city, which is the "graveyard of ministers," God gave us over and above all removals, one thousand additions, increasing the membership from a little over fourteen hundred to more than twenty-four hundred. —Selected.

SATAN BEHIND OUR FAILURES

A MISSIONARY secretary wrote a confession to the *Missionary Review of the World*. She said: "I was helping to get up a big convention, and was full of enthusiasm over making the session a success. On the opening day my aged father, who came as a delegate to the convention, sat with me at luncheon at the hotel. He listened sympathetically to my glowing accounts of the great features that were to be. When I paused for breath, he leaned toward me and said, while his eyes followed the stately movements of the head waiter,

'Daughter, I think that big head waiter over there is going to accept Jesus Christ. I've been talking to him about his soul.' I almost gasped. I had been too busy planning for a great missionary convention. I had no time to think of the soul of the head waiter.

"When we went out to my apartment, a Negro man was washing the apartment windows. Jim was honest and trustworthy, and had been a most satisfactory helper in my home. Only a few moments passed before I heard my father talking earnestly with Jim about his personal salvation, and a swift accusation went to my heart as I realized that I had known Jim for years, and had never said a word to him of salvation.

"A carpenter came in to repair a door. I awaited his going with impatience to sign his work ticket, for my ardent soul longed to be back at my missionary task. Even as I waited I heard my father talking with the man about the door he had just fixed, and then simply and naturally leading the conversation to the only door into the kingdom of God.

"A Jew lives across the street. I had thought that possibly I would call on the folk who lived in the neighbourhood,—some time,—but I had my hands so full of my missionary work the calls had never been made, but, as they met on the street, my father talked with my neighbour of the only Saviour of the world.

"A friend took us out to ride. I waited for my father to get into the car, but in a moment he was up beside the chauffeur, and in a few minutes I heard him talking earnestly with the man about the way of salvation. When we reached home he said, 'You know I was afraid I might never have another chance to speak to the man.'

"The wife of a prominent railway man took him out to ride in her elegant limousine. 'I am glad she asked me to go,' he said, 'for it gave me an opportunity of talking with her about her salvation. I think no one had ever talked with her before.'

"Yet these opportunities had come to me also and had passed by as ships the night, while I strained my eyes to catch sight of a larger sail on a more distant horizon. I could but question my own heart whether my passion was for souls or success in getting up conventions."

Here is the vital difference between sentimental and practical interest in missions. No matter how much enthusiasm we show in talking and planning foreign missionary work, if we haven't enough interest in the foreigner who is our neighbour to make the first attempt to lead him to a saving faith in Christ, our interest in foreign missions is nothing but sentiment, and it scarcely

touches the fringes of Satan's soul-destroying work.—"Every Member Evangelism," pp. 46-48.

THE PASSION FOR MEN

DURING my pastorate in Brooklyn I had in my church Mr. George B. Buzelle, a man for whom I shall never cease to be thankful. He had charge of the Bureau of Charities in the city. Never have I known one who gave himself more completely to the work to which he was called. By day and by night he laboured to bring to the poor in the great city not only the food which would minister to their physical need, but also the bread which satisfied the hungering of the soul. At length, under the strain of his work, his health gave way. Just a few days of sickness and one morning a messenger came to my home to say, "Mr. Buzelle is dying." I entered that chamber just as he breathed his last. It seemed to me I could hear the Master's plaudit, "Well done, good and faithful servant!"

I shall never forget the funeral service. Several of the pastors in the city were there to pay their tribute of love. Many business men from New York and Brooklyn had come to show their admiration for one of God's noblemen. Scores of the poor were there to sorrow over one of the sorest losses they had ever known. At the close of the service a young man was standing at the side of the pulpit. He seemed almost overcome with grief. I went to his side, hoping I might be able to speak a word of comfort. I said, "We've lost a friend, haven't we?" There was a fresh outburst of grief, then between his sobs he said, "He was the best friend I ever had; he led me to Christ." This is my prayer, dear reader, for myself and for you: "O God, whatever else men may say of us when we are gone, let some one say this, 'He was my best friend. He led me to Christ.'"—"The Passion for Men," pp. 109-111.

THE WORTH OF A SOUL

"THE value of a soul, who can estimate? Would you know its worth, go to Gethsemane, and there watch with Christ through those hours of anguish, when He sweat as it were great drops of blood.... Remember that Christ risked all. For our redemption, heaven itself was imperilled. At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul."—"Christ's Object Lessons," p. 196.

The passion for lost souls burned in the bosom of Jesus. For this He was willing to leave the mansions in glory to die on Calvary's cross. "In the parable the shepherd goes out to search

for one sheep,—the very least that can be numbered. So if there had been but one lost soul, Christ would have died for that one."—*Id.*, p. 187.

"Did Christ o'er sinners weep,
And shall our cheeks be dry?"

It was this same passion for souls that burned in the heart of the apostle Paul, as he went seeking the lost "from house to house." Dr. Lyman Beecher, when asked what he considered the greatest of all things, said: "It is not theology; it is not controversy; it is to save souls."

Soul winning is a personal work. "Life-saving crews do not save the shipwrecked in large numbers. There is a personal rescue work. A man sinking beneath the waves for the last time is picked up. There is another, a boy. Hope seems gone, but he is reached in time, and safely landed in the lifeboat. A sailor clings to the rigging of a vessel about to break into pieces, but by heroic effort he, too, is saved. Thus the work goes on, the faithful life-savers rescuing one at a time, until all are saved."

The woman of Sychar talked with Christ at the well, and as the result of that personal interview she was converted and became a soul winner. Nicodemus came alone to Christ one night, and there learned the great secret of the new birth.

Baxter once wrote of his life, "I remember no one sin that my conscience doth so much accuse and judge me for, as for doing so little for the saving of men's souls, and for dealing no more fervently and earnestly with them for their conversion." We may avoid experiencing such sad regret if we daily watch for opportunities to work for souls, and through tactful conversation and prayerful endeavour win them one by one.—*Selected.*

A SOUL-WINNING EXPERIENCE

"Cast thy bread upon the waters: for thou shalt find it after many days." Eccl. 11:1.

A few weeks ago, some students of Spicer College were distributing tracts to the passengers in the train at the Krishnarajapuram railway station. A week or ten days later a gentleman called at the College office early in the morning and wanted some literature about the message. On asking him, it was found that he received a tract on the train from one of our students. He went home and read the tract through many times. He was impressed with the message it contained and desired to have more tracts. He made a special trip all the way from Kolar gold-fields to Bangalore and then to the College, on a *jatka*, just to get some more truth-filled tracts. This incident should encourage us to do all we can in giving the gospel to others even though at the

moment we do not see any tangible results, yet trusting that the Lord, in His own time, will bring about results.

M. S. PRASADA RAO.

CONVERSATIONAL EVANGELISM

(Continued from page 4)

The conversational method of evangelism was the method preferred by Christ. How often we find Him spending His time with the "one-soul" audience. "Jesus saw in every soul one to whom must be given the call to His kingdom. He reached the hearts of the people by going among them as one who desired their good. He sought them in the public streets, in private houses, on the boats, in the synagogue, by the shore of the lake, and at the marriage feast. He met them at their daily vocations, and manifested an interest in their secular affairs. He carried His instruction into the household, bringing families in their own homes under the influence of His divine presence. His strong personal sympathy helped to win hearts."—"The Desire of Ages," p. 151.

Henry Ward Beecher stands out as a shining light in personal conversational evangelism during his day. He once said, "The longer I live, the more confidence I have in those occasions where one man is the speaker and one man is the congregation,—where there is no question as to who is meant when the message is, 'Thou art the man.'"

A business man and a professing Christian, while listening to a sermon which made clear that every Christian was called to make his life a channel of evangelism for Christ, became deeply convicted of his duty concerning his employees. He knew that there were men in his employ to whom he had never spoken a word about Christ, and he promised the Lord that he would begin at once to make his life a channel of blessing to these men. And this is how he began "conversational evangelism" which resulted in a harvest of souls:

The first man who entered his office the next morning was his confidential clerk, who had been with him eighteen years. The merchant said, "Edward, haven't I been a good employer to you?" "Yes, sir." "Haven't I treated you well?" "Yes, sir. Why, sir, what have I done," said the clerk, "that you should ask me such questions? Are you going to discharge me?" "No," said the employer. "But, Edward, I am on my way to heaven, and I want you to go with me." Tears came into the eyes of both men, as Edward took the merchant's extended hand, and said, "I will, sir." Eleven other employees were led to accept Christ and unite with the church,—all reached through the personal conversational method of evangelism on the part of a Christian business man.

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.

NOVEMBER 4, 1939

SYSTEMATIC BIBLE EVANGELISM

IN a small pamphlet entitled "Sowing Beside All Waters," which is composed of selections from the writings of the Spirit of prophecy, are found the following statements of solemn personal application:

"No one who professes to love Jesus can long retain the favour of God if he feels no interest for sinners around him. Those who seek merely to save their own souls, and are indifferent to the condition and destiny of their fellow-men, will fail to put forth sufficient effort to secure their own salvation. In hiding their talents in the earth, they are throwing away their opportunities to obtain a star-gemmed crown."

Let us as individual Seventh-day Adventists pause for a moment to consider the prospects for receiving the "star-gemmed crown," that unfathomable treasure of eternal riches. We are told that all who enter the New Jerusalem will be given crowns, but that there will be no starless crowns there. The crowns are being prepared, but the jewels in the crowns will represent the souls won for the Master. Just as surely as we expect to receive a welcome to our eternal home, just so surely should we now be winning souls to shine as stars in our crowns. Are we "throwing away" our opportunities? Let us answer the question in the light of eternity.

"Many, many are approaching the day of God doing nothing, shunning responsibilities, and as a result they are religious dwarfs. So far as work for God is concerned, the pages of their life history present a mournful blank. . . . They are trees in the garden of God, but only cumberers of the ground, darkening with their unproductive boughs the ground which fruit-bearing trees might have occupied. . . . In that day the Master will demand of His professed people, 'What have you done to save the souls of your neighbours? There were many who were connected with you in worldly business, who lived close beside you, whom you might have warned. Why are they among the unsaved?'"

Then the servant of the Lord makes this appeal, which should come home to every heart today: "Brethren and sisters, what excuse can you render to God for this neglect of souls? I would present this matter to you as it has been presented to me, and in the light from the life of the Master, from the cross of Calvary, I urge you to arouse. I entreat you to take upon your own hearts the burden of your fellowmen."

NOVEMBER 11, 1939

RESPONSE TO THE CALL FOR LAY-PREACHERS

THE Saviour's call and sending forth of "the seventy," as recorded in Luke 10:1-3, is very familiar to all. No more definite or encouraging instruction for the lay-members of the remnant church is needed to call forth a response by personal labour as lay-preachers, Bible teachers, medical missionaries, and in all other branches of Christian service open before us in these days of the rapidly closing work of the gospel.

We are living in the time foretold by the Spirit of prophecy in the following language: "God will move upon men in humble positions to declare the message of present truth. Many such will be seen hastening hither and thither, constrained by the Spirit of God to give the light to those in darkness. The truth is as a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness. Many, even among the uneducated, will proclaim the word of the Lord."—"Testimonies," Vol. IX, pp. 26, 27.

Throughout the world field thousands of laymen are responding to the call today, and the power of God is wonderfully manifest. Men are called from the agricultural pursuits, and from all the vocations of ordinary life, to dedicate a portion of their time in proclaiming the third angel's message to eager congregations assembled in churches, halls, or tents; and others to smaller groups in cottage meetings. In one conference

there are sixty active lay-preachers, and in all other conferences the number is in similar proportion, with a steady increase in the number of souls won. In every church some one should be found who will respond to the call for lay-preachers. If we do our part faithfully and fervently, with a heart filled with compassion and love, souls will be won. The times demand a fuller and larger response to the call for lay-preachers.

NOVEMBER 18, 1939

PERSONAL TESTIMONIES AND EXPERIENCES

BRIEF echoes from a personal testimony and experience meeting in South America are available, as follows: "Good news is like cold water to a thirsty soul. Our church has been working hard to spread the light of truth throughout the community. We have thirty-three baptized members, but now, as a result of literature distributed and Bible studies held, there are 228 persons who have accepted all points of faith and are waiting for baptism. We will do all we can to encourage and help these new believers, hoping that soon a conference worker can be sent to establish them in the church." This was the testimony of Teofilo Sandoval, a Portuguese lay-preacher.

Another said, "We have six baptized members and ten new believers in our Sabbath school. One of the new converts has just been baptized. Our work is growing, and we are anxious to press on and do more for the Lord than ever before."

Let the few brief moments dedicated to personal experiences be improved to the glory of God and the encouragement of all.

NOVEMBER 25, 1939

CONVERSATIONAL EVANGELISM

THE call and the instruction to the "conversational evangelist" is very specifically set forth in the following Scriptures: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4:6. "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." I. Pet. 3:15.

The difference between the sermon and the conversation is that in the sermon the preacher does all the talking, while the people remain silent; but in conversation there is an interchange of thought. Heart speaks to heart, and through this sanctified channel the Holy Spirit speaks directly to the conscience.

(Continued on page 3)