

EASTERN TIDINGS

SOUTHERN ASIA DIVISION

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THE BIBLE IN WAR TIME

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BY THE REV. J. S. M. HOOPER, M.A.

"WHY bother about the Bible Society at a time like this? With so many urgent claims, why not leave it on one side, and get on with the one job that matters—winning the war?" The Bible Society is only one of many societies that have to meet this line of criticism, and with reference to it I do not think I can do better than quote a letter which the Foreign Secretary, Lord Halifax, wrote in August last: "I am myself quite clear that the support of foreign missionary work in time of war is an essential part of the Church's witness. I should much regret if the responsibility which Christian people rightly feel towards the special needs and charities that press upon us in war time should lead them to desert this permanent and universal Christian obligation."

With regard to the Bible Society itself, may I recall a little history to your minds? In 1803, throughout 1804, and on into 1805, Napoleon Bonaparte had a great French army in camp at Boulogne, waiting for favourable winds and a few hours' command of the channel to pounce on "perfidious Albion"; during those years England was never free from the imminent threat to life and liberty that an invasion by Napoleon involved, and it was only after Nelson's victory at Trafalgar in October 1805 that the incubus lifted. But it was just during that period, in March 1804, that the British and Foreign Bible Society was born; it is surely not for us, whose experience so closely parallels that of its founders, to forsake a work so courageously undertaken and so steadfastly maintained during all the changeful years. I should myself say, "Circulate the Bible, not in spite of the war, but rather because of the war and horror and dire need." One of the great texts of the Bible reminds us of the central truth of the Gospel: "Where sin abounded, grace did abound more exceedingly." We are left in no doubt as

to the abounding, overflowing presence of sin in the world today; it is therefore for the Church to see to it that the channels are open for the yet greater overflow of the Divine Grace: the greatness of the evil is the incentive to the Church to be more faithful in its witness and more diligent in proclaiming the Gospel. And so, we go on with our work.

BIBLE SOCIETY OFFERING March 15

How is the war affecting us? First and most obviously, adversely in a variety of ways. In England itself there are many difficulties of organization, the impossibility of holding meetings, the problem of raising funds. At headquarters, the heavy attacks to which London has been subjected from the air have not left the Bible House untouched.

It is impossible to give details of the effects of the war on our work in Eu-

rope. It took our Secretary five days to reach London from Paris at the time of the French debacle, but he was able to remove considerable stocks of Bibles from the capital to a depot at Pau, just north of the Pyrenees. Our Secretary writes: "This transfer was not easy, and the staff shared the risks and the hardships which characterized those tragic days. Before setting out on this great adventure we gathered the workers together and commended ourselves to God in prayer, fortifying our souls by the reading of the ninety-first Psalm. We all came safely through—not a hair of our heads was touched." In Spain the government has banned the circulation of the "Protestant" Bible, and has confiscated all the stock of our Scriptures in the Madrid depot. There are many stories of quiet devotion to duty that one day may be told, of Finland, of Czecho-Slovakia, and elsewhere; but the time is not yet.

Elsewhere the war is creating problems. In its early months, for instance, in the sinking of a merchant ship £400 worth of Bibles were lost for South Africa. And everywhere there is the problem of obtaining shipping facilities for the sending of cargoes of Scriptures: here in India we are now having to send large quantities overseas by post at a heavily increased cost. We are also trying to solve the problem of getting locally suitable Bible paper for our more expensive editions—and we share with others the difficulties caused by a general rise in prices and the danger of a fall in local income.

But it is not my intention to dwell on the debit side of the effects of the war on our work; "where sin abounded, grace did abound more exceedingly," and on the credit side there is much for which we thank God. And first and foremost there is what has received the name of "the re-discovery of the Bible." Indifferen-

the Bible is a symptom of slack times, in which men have forgotten the deep realities of existence. Just as water may appear of negligible value to a man who is not thirsty, but nevertheless remains the one priceless boon in the hour of desperate need, so the Bible may appear a much over-rated book until men are conscious of needs that are desperate and not otherwise to be met. Then they realize that this Book was largely written in crises, for critical times, by men who knew the poignancy of personal sorrow and the bitterness of social and political injustice; "garments rolled in blood," "fuel of fire," great empires reeling and tottering to their fall and bringing many down to ruin with them. Isaiah, Jeremiah, and the others in the Old Testament; John and Paul and Peter in the New, wrote out of the midst of political and personal trouble, pondering the meaning of these things in the purpose of God, and giving a message to troubled people in all troubled times to come. The chain of testimony is unbroken through the centuries: "Experience," as Oliver Cromwell once said, "experience is a very good expositor of the Word in many cases." Remember John Bunyan's words after twelve years in Bedford Gaol: "I never had in all my life so great an inlet into the Word of God as now. Those Scriptures that I saw nothing in before are made in this place and state to shine upon me. Jesus Christ also was never more real and apparent than now. Here I have seen and felt Him indeed." And then read a letter from one of the many German pastors who are in prison for their faith in our own time: "It is most wonderful to read the Bible at such a time! How alive it suddenly becomes and how real! It really gives you the impression of having been written specially for prisoners and for prison. And so it is really, in many aspects and senses."

So we are not surprised that as a result of this re-discovery of the Bible, in many of the stricken lands there are figures of largely increased circulation of the Bible. It is not merely outstanding people or religious leaders who find that the Bible speaks to them in times of deep distress, but great numbers of ordinary men and women, thirsty for the water of life, turn to this and find that it is no broken cistern, no illusory mirage-oasis, but a well of water springing up unto eternal life. In Germany itself the 1939 circulation of the Scriptures was double that of 1938; in Czecho-Slovakia the circulation was up by 50 per cent; in Poland it was 135,000 as compared with 54,000 in 1938; in China 11,000 more Bibles and New Testaments were circulated than in 1938.

With regard to the fact that a special obligation has been placed

to it that in addition to the "socks and cigarettes" which may be taken to symbolize their material needs, those who at any moment may be called to face death on our behalf shall be given the Book which so many have found to be the best companion on that journey. On the outbreak of war a special "Services' Scripture Fund" was opened, and by its means, up to June last, over a million copies of the New Testament, each containing a message from His Majesty the King as a foreword, had been given to men of the Navy, Army, and Air Force. Scriptures have also been made available for the wounded in hospitals and for prisoners of war.

But there has never been a war in which the distinction between the fighting forces and civilians has been so difficult to draw as it is in this. Today, tonight, mothers and their little children are in the front line of danger and of need, liable to sudden death from the air, facing up to the increasing strain of sleeplessness and anxiety; with no false heroics and with no possibility of exaggeration they are called on to play their decisive part in this world-conflict. For them, too, therefore, because the need is so great for something that will give comfort in sorrow and courage in weakness, the opportunity for a wise return to the Bible is greater than it has even been. And the depth of the need is revealing the bounty of the supply.

And what has the Bible to say to us here, cut off as we are at present from the more immediate stress of war conditions? I think it says two things that apply to us in India no less than to our kinsfolk and friends in the West, with reference to dangers that are perhaps even more serious for us than for them because our relative physical security and the inactivity to which our remoteness condemns us expose us without relief to the gnawing of thoughts that tend to turn in on themselves. But whether there or here, all but the most shallow recognize that this struggle is essentially spiritual, and that it is likely to probe more deeply and more searchingly before it is done in the directions of hatred and of despair.

Let me illustrate the first. We have recently been incited over the wireless to race-contempt and race-hatred: as atrocities multiply the cry for reprisals grows louder, and the spirit of revenge seeks to dominate our lives. In one of a number of admirable leading articles the *Statesman* of Calcutta deals with some aspects of this, and sums it up by the caption, "Hatred no help." We surely need at this stage, and always, to realize that if we give room to hatred in our souls, we have already lowered the standard and have suffered defeat in the innermost citadel of all. No material victory is worth having if having won it any spirit other than the

Spirit of Christ rules in our hearts, and no material defeat is ultimate defeat if Christ's Spirit in us remains unconquered. As "A Student in Arms" reminded us in the last Great War, the Old Testament command was, "Thou shalt not kill"—the command in the New Testament is, "Thou shalt not hate." It may be necessary and right for the Christian soldier to kill; it can never be right for him to hate. We need the constant message of the Cross if in the international conflict, and in the exacerbation of racial and communal relationships of the present time in India, we are to be kept free from bitterness.

And the other thing concerns the tendency to despair; it looks to the future, here in India. Dorothy Sayers, who has placed so many of us under a double debt by her gift of spiritual interpretation so unexpectedly following upon her admirable writings of another order, has wisely said: "War is an ugly disaster; it is not a final catastrophe." It may be that we are in the death-throes of one system of civilization; but that is not the end of the Kingdom of God.

BAD DEBTS

R. S. FERNANDO

In institutions where accounts are kept, very often a ledger sheet is devoted to an account called "Bad Debts." To this account are charged all money which is due, but which after much time and effort, it is impossible to collect. Charging an uncollectable debt into a bad debts account does not mean that the debt is forgiven, especially not by the One who keeps the moral records of all of us in heaven. An efficient and successful business house will so manage its affairs as to close its books without making a single entry in the bad debts account. The name of an Adventist should not be found in a bad debts account, for Adventists above all other people in the world should be honest and prompt in meeting their obligations. Sometimes, it is sad to state, mission institutions are called upon to lose large sums of money through the bad debts account, sometimes because of the failure of even regular workers. At times it is refreshing to find that some of the lost money does come back to the treasury through the "Bad Debts Recovered" account. In this account are entered all amounts received back on debts once written off as unrecoverable.

As we near the close of probation, just as a person on a death bed prepares for the end, we should prepare for Christ's return by seeking to eliminate our names from bad debt accounts. Recently the writer received from one of our one-time workers a money order to

each one must bring someone with him!"

My brother or sister, are you alone today? If you are alone today, it is your privilege to win a soul in 1941, or if it has been your great joy to win a soul before, you may win another this year.

SABBATH SERVICE ON SABBATH MORNING

THE readers of the TIDINGS will be interested in the following action taken in the recent Division Committee meetings held in January, 1941:

"With a view to avoiding, as far as possible, any congestion in the conducting of the Sabbath services in all our churches,

We Recommend, (1) That the Sabbath school be confined to one hour and ten minutes (seventy minutes), and close promptly with song and silent prayer; the program of the Sabbath school to be substantially as now advocated by the General Conference Sabbath School Department, great care being taken not to shorten the period of thirty minutes devoted to lesson study. That wherever conditions permit, the Sabbath school begin at 9 A.M.

"(2) That immediately following the Sabbath school and without dispersal of the divisions and class formation, the Missionary Service of the church be entered upon in all churches and continue for a period of ten minutes, closing with the benediction.

"(3) That the Missionary Service be followed by an intermission of ten minutes to permit for necessary preparation for the ensuing regular preaching service.

"(4) That the regular service begin promptly at the hour appointed, pastors and their assistants seeking to carry out the spirit of a former recommendation which reads:

"Recognizing the sacredness of the hours of divine worship, and the necessity for deepening the spiritual life of the people through the preaching of the Word,

We Recommend, That every regular Sabbath service be so arranged and conducted as to foster the spirit of devotion, and to provide a spiritual feast to the church members and others who may be present."

In harmony with the above action, we suggest the following program for the Sabbath school session:

1. Opening Exercises: 12 Minutes

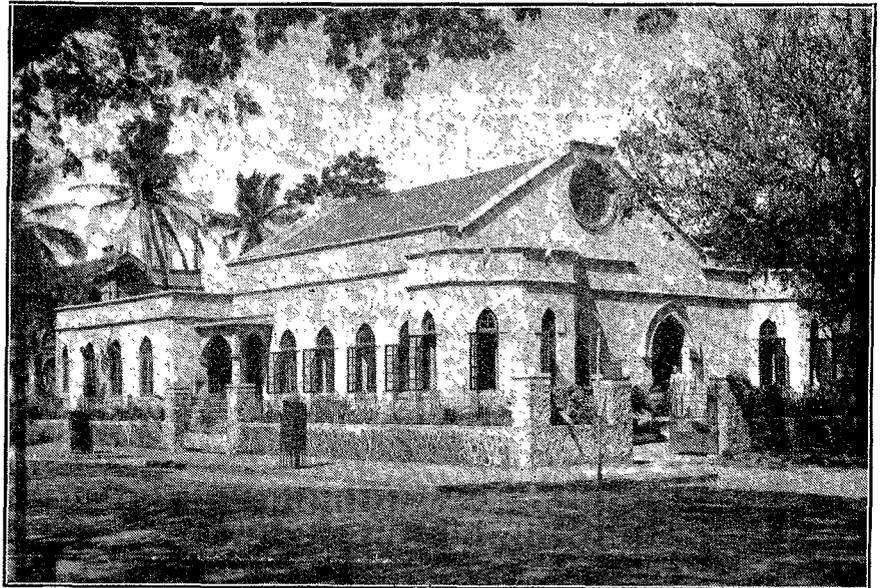
Opening Song

Prayer

Secretary's

Special

Superintendent



Our new church building in Bombay.

2. Missions Exercise	10 Minutes
3. Review of Lesson	10 "
4. Records and Offerings	3 "
5. Lesson Recitation	
Period	30 "
6. Closing Exercises	5 "
	70 Minutes

E. D. THOMAS.

WESTERN INDIA UNION

F. E. Spiess.....Superintendent

Miss M. H. Belchambers... Secy-Treas.

Office Address:

Post Box 64, Poona

A NEW CHURCH EDIFICE IN BOMBAY

OVER a long period of years the little church of workers and other believers in Bombay, that "Gateway of India" with its million and a half population, has looked forward to the time when an adequate church building of our own could be erected to represent our message. The writer well remembers arriving in the city thirty-two years ago, and wondering then if we could ever have a church home among its teeming hundreds of thousands.

During the year 1940, hopes were at last realized. The General Conference had made a liberal grant through the Church Extension Fund. The Division fathered the project, and local funds were solicited. After much searching and negotiation a location was purchased in Byculla, a comparatively quiet and respectable section of the city. It con-

sisted of two lots, with old residences upon them. One house was entirely remodelled into a commodious mission home, and the other was demolished to make room for the church building. The accompanying picture shows the beautiful edifice.

It has ample entrance and retiring halls, a church room with inclined floor, seating two hundred, a church school room, a children's and young people's meeting room, and a pastor's study. There is a spacious compound in the rear, and the whole is surrounded by a neat stone wall with iron fencing. All the furniture and appointments are new and in excellent taste. Credit is due the present pastor, G. A. Hamilton, for many years in pastoral work in such cities as Rangoon and Calcutta, for the very attractive exterior and interior of the building.

About Rs. 50,000 went into cost of the land, and Rs. 45,000 was spent on building and equipment. Prominent people in Bombay donated liberally for some of the furniture. The hearts of those who benefit by this monument to worship are welling with gratitude to our sacrificing brethren in America, and to others, for making it possible.

The dedicatory service was held on Sabbath, February 1. Pastor Hamilton gave a short history of the building effort, paying tribute to Pastor R. H. Pierson, who had laboured long and hard for the objective, but who had been moved to South India before the building was finally erected. Pastor N. C. Wilson, President of the Division, preached the sermon of dedication; and Pastor A. E. Nelson, Secretary-Treasurer of the Division, offered the dedicatory prayer. Pastors L. C. Shepard, J. M. Steeves, and E. D. Thomas, of the Division Departments, F. E. Spiess, Super-

intendent of Western India, and the writer, also had part in the service.

This building stands for more than a Seventh-day Adventist church in Bombay. The city is one of the great ports of the world, and no doubt the most progressive city in India. It contains a cosmopolitan and liberally-minded people. Larger sums of money are raised there than in any other city in our field. It is a worldly centre, and difficult to evangelize with our message; but we believe there are large numbers yet to be gathered from Bombay, and a settled and inviting place of worship will go far toward winning them. A special evangelistic effort will be made in the near future.

We now have representative church buildings in Bombay, Calcutta, Madras, Rangoon, Poona, Lucknow, Shillong, and Bangalore; and many others in smaller centres. There is money in hand also for buildings in Lahore and Delhi. Thank God and His people for these jets of light in India's part of a dark world!

R. B. THURBER.

EDUCATIONAL DEPARTMENT

J. M. STEEVES, Secretary

SPICER COLLEGE NEWS

THE Spicer College year of 1940-41 is fast nearing its close. We are already beginning to feel those emotions of joy over a happy school year closed and of sadness over the annual break-up of the College family. Events are moving rapidly toward the eighth of March, the closing date of the year.

Our spring Week of Prayer is now getting a very good start under the direction of Pastor R. H. Pierson. How much an institution needs to adjust its busy life at these important occasions to "take time to be holy!"

With the Week of Prayer closing Sabbath, February 15, the following week given to reviews and preparation for final examinations, the February 23 to 28 week used in the examinations, and the first week of March reserved for Colporteur Institute, Spicer College teachers and students will not be found picking many flowers before March 8th.

Recent visitors to the College were Pastors Wilson, Nelson, Woodward, Koilpillai, Isaiah, and, more briefly, Pastors Osmunson, Shepard, and Hnatyshyn, and also Dr. Semmens, who gave a few physical examinations, and suggested remedies. Friends are always welcome, and old friends are doubly so. We have recently had the pleasure of entertaining a number of former students who

are now in the work. Some of these are I. Chelliah, Y. Chelliah, J. Japaganam, S. James, and David Prasada Rao.

Pastors Wilson and Nelson met with the students and teachers at the time of their visit, and a very helpful evening service was held. It is not often that the Division officers find time in their busy programs to meet our students so informally, and to inspect the various activities and departments of the institution, but these occasions are always pleasant ones.

A very fine group of eighteen prospective graduates has just organized as the Class of '41. There are other students who also have completed their study and will doubtless enter the work, but who through some deficiency in past records, are unable to qualify as candidates for a diploma. Still others are so near the requirements for graduation that when the final examinations are held, it may be that they will prove eligible for graduation, and can take their places in the class.

The members of the 1941 Class are: O. S. Mathews, President (Teacher Training).

Miss Joy Sugirtham, Secretary (Teacher Training).

V. Raju, Treasurer (Commercial).

E. W. Mathews, Pastor (Theological).

Teacher Training: Phoebe Mal, Hadayat Bibi, C. I. John, James Wood, S. S. Pandit.

Theological: Barnabas Peter, Parker Howard, Helon Lakra, Mod Masih Ekka, D. M. Joshua, V. T. Thomas.

Commercial: D. Devadasson, D. Durai, T. V. Chacko.

The selection of Class officers was a pleasant, but not an easy, exercise, with so many worthy young people to choose from, and the ballots were cast several times before some of the offices were filled.

Mrs. Berntson is Staff Advisor and Sponsor for the graduation exercises. Pastor Steeves has been invited to be the guest speaker of the Commencement program, and we are happy to learn that he has accepted the invitation.

The student officers for the Sabbath school and the Missionary Volunteer Society for the first quarter of 1941 are:

SABBATH SCHOOL SUPERINTENDENTS:

D. Durai Raj, B. Nowrangli.

SABBATH SCHOOL SECRETARIES:

K. S. Rassalam, Daniel Nge.

MISSIONARY VOLUNTEER LEADERS:

V. Raju, S. S. Pandit.

MISSIONARY VOLUNTEER SECRETARIES:

K. K. Kurian, M. J. Gnanasundaram.

The Saturday evening programs provided for recent entertainments have included motion pictures, gramophone music, and an evening of games led by Mr. Pierson.

The Progressive Classes are doing well, and promise a large group of candidates for insignia. The small baptismal class is meeting, and consists of a group of interested young people.

Our school year has been a pleasant one, and we feel to give God the thanks due for the influence of His sweet Spirit in our midst.

NORTHEAST INDIA UNION

F. H. Loasby.....Superintendent

L. G. Mookerjee.....Secretary

R. S. Fernando.....Treasurer.

Office Address:

Baragain, Ranchi District

BIENNIAL REPORT OF THE NORTHEAST INDIA UNION—1939 AND 1940

F. H. LOASBY

IN making this report of the Northeast India Union it becomes imminently proper that we should render our humble and heartfelt thanks to our gracious Heavenly Father for His many blessings and loving care during the biennial period just closed. As we look out upon a world of unrest, as well as desperate war and wholesale destruction, we the more humbly appreciate the great measure of peace and plenty which we enjoy, as well as the blessings of freedom, which allow us to move and to meet free from molestation of any kind.

In spite of some difficulties and various problems, we are grateful for the measure of success that has attended our humble labours, as well as the health and strength vouchsafed us in carrying them out. The kind hand of our Heavenly Father has been upon us, and sickness and sorrow has touched us but lightly.

Our Union staff consists of 24 foreign workers and 84 indigenous workers. To these may now be added our two new foreign mission families,—the Hoags and the Manleys. We heartily welcome these new workers into our midst. They are studying the Hindi language and are making progress.

MEMBERSHIP

Our membership at the close of 1940 was 834. During the biennial period 75 new members have been added to the church by baptism.

There have been a number of evangelistic efforts, the most important of which, of course, being that in Calcutta. No labour and, within reason, no expense were spared to give Pastor Rawson and his helpers in Calcutta the means and opportunity of a city that shall not give a time, as you will

have read our reports from time to time in the TIDINGS; but this much ought to be said, however, that the initial and then the sustained attendance at every one of these lectures and meetings was a source of grateful and pleasurable surprise to us all.

Our final choice of a lecture hall was a frame and canvas structure, patterned after the style of those which are used by the various athletic clubs on the famous Calcutta Maidan. The tabernacle seats about 500. Many times the attendance reached 700, perhaps more.

Cinema films, strip machines, and the ordinary optical lanterns all played their part in attracting and interesting the audience. The singing, both by the choir and by records on a loud-speaking apparatus, was excellent and greatly appreciated. The loud-speaking apparatus was donated by the Calcutta Church members, and cost several hundred rupees.

The series of meetings closed a few days before Christmas with several hundreds still in regular attendance. Bible studies, of course, are still being kept up, and a number of interested ones have been keeping the Sabbath for some time and are attending all meetings at the Park Street church, where a limited program of lectures is still being given. No baptisms, as yet, have taken place, as the prospective members are being well-grounded in the truth. Pastor Rawson, however, states that he expects that at least thirty new members will be baptized into the church as a result of this effort. We earnestly pray that God will continue to abundantly bless the work in the great city of Calcutta.

Now let us notice some of the other evangelistic efforts held. A very interesting and hopeful situation has developed in North Bengal since about one year ago. Beyond Cooch Bihar, at the foot of the hills, a number of families have become interested. Our Indian workers carried on there for a while, and some months ago Pastor Jensen was sent there to develop this work. The writer spent several days there with these people in November, in company with Brother Jensen. In December of last year Brother Jensen baptized ten of them into the church, and there are ten or twelve more desiring baptism. These people are a substantial type of peasant, most of them owning land,—some of them as much as two hundred acres. They are Santals who have emigrated and settled in that part.

Brother Borrowdale and his helpers have held efforts in the Santal country, and baptisms are expected. Brother Votaw is out on a long tour in the villages, and good results may be expected here also. The work in Shillong goes steadily forward, and from time to time there are baptisms. The Shillong work shows great promise. The work in the hills shows great promise. The work in the hills shows great promise.

school out among the people themselves will no doubt be the means of a big forward movement in that field.

The condition of the East Bengal field is not as promising as one could wish. Pastor Hunter has spent some time in touring; but if any district work needs the consistent touring attention of the missionary (and it most certainly does), then such a field as East Bengal—with its several distinct difficulties—is very much more in need of such touring. The writer sees no very distinct advance in East Bengal until we have a missionary there, conversant with the language, spending his full time in the field among the people and the workers. There is only one way to do district work, and that is the way.

In regard to the tabernacle and equipment used in the Calcutta effort, this is for the time being properly stored at Park Street until we open another effort this year in some other part of Calcutta.

OUR TWO BOARDING SCHOOLS

Our Bihar Mission High School, located at Karmatar, in the care of Brother H. H. Mattison, is doing well. We have a good staff of teachers, and an attendance of boys and girls totalling 67, and we feel that the past two years have been successful ones. A hostel is really needed for the boys, conditions at present being unduly crowded. As far as the financial condition of the school is concerned, it is good. They have made an operating gain of Rs. 215 this past year.

In regard to the Bengal Mission High School at Jalirpar, the condition is not quite as good. The location, of course, is a difficult one. It is practically impossible to get any supplies locally, nor is it possible to grow anything much. The catering, therefore, is very difficult. Those who know Jalirpar will understand this.

Since the Mattisons were transferred from this place, therefore, we have found it very difficult to head up the school. We had thought that it would have been an excellent step, both toward our policy of Indianization as well as in other respects, to place Brother N. G. Mookerjee in charge of this school as principal, and with quite a good teaching staff, who seem to be working together well, we had every hope that we had gone a long way toward solving the difficulties of this school. Brother N. G. Mookerjee, however, has found it difficult to remain at Jalirpar, and we have finally been obliged to release him from that post. This leaves the question of the principalship of that school still unsettled.

Another small boarding school has grown up (this is the correct term to use) at our Khunti station some miles from Ranchi. This is based on the idea of self-support,—the boys bringing

sufficient food supplies, or money, to see them through the term, or working on the mission farm for what they are unable to supply. There is an enrolment of about thirty boys at this school; and it is probably one of the most promising experiments along this line that we have ever made.

We desire, in order to bring this little school in line with our policies, to regularize it and to provide an appropriation for it in the usual way. But the fact is, it is so close to self-supporting that there is a deficit of only Rs. 5 or Rs. 6 each month, and it is more than possible that when the year's crops are considered, even that deficit may fade out. We believe this kind of school can be duplicated in other places.

The matter of our proposed Assam boarding school will come before this Committee, and it will not, therefore, be necessary to discuss anything regarding it at this time.

CALCUTTA CHURCH (MISSION) SCHOOL

In giving a report of the Calcutta day school, perhaps we ought to call it a mission school, seeing that by far the greater portion of its sixty or seventy students are not the children of church members. We believe that this school has a distinct missionary value and is in line with our policies as well as the instruction given by Sister White.

Financially, the position of the school is strong. During 1940, for instance, the total income from the school from all sources amounted to Rs. 8,709-8-3. The appropriation from the Union was to cover the War Bonus, which amount, in full, has been paid to the teachers. The average enrolment for the year was sixty-five. The direct expenses of the students, such as conveyance, text-books, etc., amounted to Rs. 2,004-0-6, leaving a balance of Rs. 6,394-15-9 for tuition. The salary and expense of the school staff amounted to Rs. 5,087. In addition to the operating expense, the school purchased during the year equipment to the value of Rs. 30-8-0 and made a donation of Rs. 50 to the Calcutta Church. The operating gain for the year was Rs. 1,307-4-6, out of which Rs. 1,227-7-9 is available in cash. In addition to the cash capital, there is also a supply stock of about Rs. 150 to be carried over to the new year.

I do not know how much is expected in the way of a financial report, but I may say very briefly that our tithe receipts for 1939 were Rs. 29,307; our tithe receipts for 1940 were Rs. 26,375-11-0, a decrease of almost Rs. 3,000. Our mission offerings, including Uplift and Big Week, for 1939 were Rs. 14,103-9-0; for 1940, Rs. 20,025-15-0, which is an increase of nearly Rs. 6,000, chiefly due to Uplift increase.

You will notice that there is a drop in our tithe receipts of about Rs. 3,000 in 1940. This was chiefly in the Cal-

cutta Church tithe, and for a month or two it caused us serious inconvenience and has been, to some extent, reflected in our financial position during the year. In other words, this was anticipated income which we did not receive, and which for a time landed us in difficulties. Some of this anticipated tithe has since that time been received. The drop in tithe will be explained when I state that in 1939 the Calcutta tithe receipts were Rs. 16,687-2-0, while in 1940 the Calcutta tithe receipts were Rs. 14,371-2-0.

On the whole, however, even taking that setback into consideration and the fact that 1940 has been a difficult year on account of a number of necessary transfers, which we did not anticipate, our financial position is reasonably good.

Perhaps I might briefly mention at this point that the fact of having the property at Ranchi, which provides excellent office and dwelling facilities, saves us considerable money each year. By spending a few hundred rupees on alterations and repairs, we have been able to completely house our office and office staff, as well as the Book Depot, and so do not have to make any appropriation for heavy rents for this purpose.

Reverting again to the financial side of things, our excellent Uplift effort of 1940 has helped us considerably. In 1939 we fell short, and we had that deficit to make up, as well as our base for 1940 and other obligations which had to be met. We are glad to report, however, that 1940 has been, I think, the best Uplift year that the Northeast ever had. Our Uplift base for 1940 was Rs. 6,250, but in order to meet our obligations, we set ourselves to raise Rs. 9,075. We are glad to report that we have raised just under Rs. 12,000,—to be exact, Rs. 11,892-2-0. Our Big Week did not reach as high a sum as we had hoped, being Rs. 245-14-0.

On the whole, we are of good courage, and look forward with confidence to 1941, thanking God for the blessings of the past and trusting Him for those of the future.

DORCAS SOCIETIES IN THE NORTHEAST INDIA UNION

REALIZING the importance of giving assistance to the needy among our church membership, specially to the children of the poor church members in our boarding schools, and also that the Northeast India Union may "come behind in no gift," the writer suggested the starting of the first Dorcas Society at Ranchi,—the headquarters of the Union. The sisters of the missionary families gathered together and organized the Society in November 1939.

The second Dorcas Society was started in Calcutta in connection with the English Church, under Sister A. E.

Rawson's able leadership, by Sister Milner, who took a keen interest in the Dorcas work along with the other sisters of the church. The writer himself witnessed the effort put forth by Pastor and Sister Rawson, Brother and Sister Boykin, Sisters Milner, Dyer, and others during their first rummage sale conducted in Calcutta in connection with the Dorcas Society, and it proved to be a real success.

The third Dorcas Society in the Union was started under the active leadership of Sister J. Johannes in Gopalganj, and her report speaks of the growth of the Society from a humble beginning.

We hope 1941 will see further growth of the already-existing societies in the Union, and that new societies will be organized in other parts of the Union so that in time many more of our sisters may become regular members of this organization which is solely conducted by the sisters of our churches. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

L. G. MOOKERJEE.

SOUTH INDIA UNION

G. G. Lowry..... Superintendent

T. Killoway..... Secretary-Treasurer

Office Address:

9 Cunningham Road, Bangalore

1940 COLPORTEUR WORK IN THE TAMIL MISSION

THANKS be to our God who has so wonderfully blessed our colporteur work in the Tamil field during 1940. Although our mission area has been much affected by the European war during the past year, yet we were able to show a good gain over 1939. At the end of December 1940, our deliveries totalled Rs. 6,943-9-0, or Rs. 2,000 more than the previous twelve months. During 1939 the Tamil Mission stood third among the local missions of our Union. Under the blessing of God 1940 saw our colporteur force keeping the Tamil Mission banner flying at the top of the Union staff all the year.

According to a recent report from the Book Depot manager's office, one of our Tamil Mission colporteurs has earned the distinction of having the highest sales and deliveries of any colporteur in the Union. "Congratulations to Brother Swaminathan for leading the South India field in sales. His sales were the highest for the year 1940," Brother I. K. Moses writes.

In the middle of the year Brother Kent, our Union Field Missionary Secretary, offered two special prizes for those who accomplished outstanding work during the monsoon months.

Things taken into consideration in this contest were to be sending in reports promptly and regularly, sending remittances with orders, paying tithe, keeping within territory limits, and sales and deliveries. We were glad that one of our best and most steady Tamil Mission colporteurs won the first prize—Brother P. S. Santhanaswamy.

Brother V. S. James is another of our colporteurs whom the Lord has abundantly blessed this past year. He has worked most faithfully in the towns and villages of Tinnevely District, and we were made happy to find his name at the top of the Division Scroll of Honour in the November list.

Not only have our Tamil Mission colporteurs been on the job in the sale and delivery of books and periodicals, but they have also laboured faithfully in soul-winning work. Special mention should be made of Brethren G. A. Arumanayagam and P. S. Santhanaswamy. I understand that a highly educated man, with the degrees of B.A. and B.E.E., together with his family, are now keeping the Sabbath, paying tithe, and preparing for baptism as the result of Brother Arumanayagam's efforts. During the first quarter of 1941 I have heard that several are to be baptized as the fruitage of Brother Santhanaswamy's work. Brethren P. S. Sigamoney, J. G. Sigamoney, and others, together with our regular mission workers, have also done their best to boost the Tamil Mission colporteur work.

In closing I earnestly solicit your prayers as our colporteurs and we give ourselves fully to the Master for higher, nobler, and greater service during 1941.

M. K. SAMUEL,

Field Missionary Secretary.

AN EFFORT IN THE TRIVANDRUM DISTRICT

"EVANGELIZATION of the Hindus" was the watchword of the Malayalam Mission committee when it was distributing the funds for the efforts in 1940. Payad was the village chosen for an effort in the Trivandrum District. The pavilion and the equipment were very attractive. The opening service was conducted by Pastor E. R. Osmunson on December 8. Pastor E. L. Gardner attended one meeting. Mrs. Osmunson also visited us during the effort.

Day by day the audience so increased that there was not enough room to provide for all those who stood around outside and in the near-by shops. Five hundred and fifty to six hundred was the regular attendance for many days. High and low caste Hindus took much pleasure in attending our meetings. Their reverence for the meeting-place expressed their interest in hearing about Christ. The people were so happy that they stirred a

East Tiding

gan 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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R. B. Thurber *Religious Liberty and*
Ministerial

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near-by village where their relatives
lived and they also attended some meet-
ings, and now they have built a small
meeting-place for themselves, and a
small Sabbath school is being started.
As a result of *one* effort, *two* lively Sab-
bath schools have sprung up.

All the workers in this district heart-
ily co-operate with the leader to make
this effort a grand success. Brother
U. J. Japheth now takes care of these
two Sabbath schools, six miles apart, and
he spends his time in visiting the in-
terested homes and giving Bible studies.
Pray for the effort in the Trivandrum
district.

S. NATHANIEL.

FAREWELL

TO THE EASTERN TIDINGS FAMILY:

Just a little note this morning before
we go to the boat to say "good-bye."
It was thirty-two years ago this month
that I landed first at Bombay, and al-
most thirty-two years to a day since I
first sailed up the Rangoon River. God
has been good to me and mine all these
years, and has permitted me to stay on
this long with the work here in Burma.
We would that our service might have
been more profitable and produced more
fruit; but when we look over the work-
ing force in Burma we are glad that
God has given us the privilege of bring-
ing the message to them for
to train them for
was

Southern Asia. It may be that we shall
never get back to this field again, but
we will look forward to meeting all of
you in the better land.

We will appreciate letters from the
field, not only for our own joy, but to
pass on to the churches the record of
the progress of God's work in Southern
Asia, and will do our best to reply.
An address that will always reach us is
South Lancaster, Mass., U. S. A.

Again we say "good-bye."

THE BECKNER FAMILY.

POONA PARAGRAPHS

It has been some time since notes
were written for this column of the
TIDINGS, but this does not mean that
Poona has been a quiet place. Far from
it! It seems that someone is going and
coming all the time.

Pastors Wilson and Nelson left right
after the Division Committee for an ex-
tended tour of the field. They will be
back just in time for the Division meet-
ing in March.

Pastors Shepard and Hnatyshyn are
visiting Burma and South India in the
interest of their work.

Pastor Steeves has gone to the North-
east, and before returning to Poona will
attend the graduation exercises at Spicer
College.

Pastor Thomas spent some time in
South India, and recently visited Surat,
attending a Sabbath School Convention
at that centre.

Mrs. Nelson has left for Delhi, where
she will spend a few weeks visiting
friends. The Nelsons expect to leave
for the States the latter part of March.

Miss Tuckey is back on the Ridge
again after being in Bombay for several
weeks doing Uplift work. We are
happy to have her with us once more.

Recent visitors to Poona have been
Mr. Dennis Martinz, on his way to
Bangalore from Mussoorie for his wed-
ding; Miss Helen Coslick from our hos-
pital in Surat; Mrs. W. H. Jordan and
Miss Rose Meister, taking a few days'
respite from Uplift work in Bombay.

Pastor and Mrs. McHenry and baby
Caroline have returned from furlough
from the States. They are at present
in Poona. Milton is spending a short
while with his folk before returning to
school.

Eddie Streeter was with us for several
days while waiting to get his boat to
Australia. He plans to attend the Aus-
tralasian Missionary College on his ar-
rival there.

Mrs. Hnatyshyn and Ramona stayed
longer with us than they originally
planned, as Mrs. Hnatyshyn was unfor-
tunate enough to hurt her knee, which
necessitated a week in the hospital. She
and Ramona have now left for Mus-

Church Calendar 1941

Bible Society Offering	March 15
Tithe Covenant Day	March 29
Win One Day	April 5
Week of Sacrifice	April 12
Review and Herald Day	April 19
Christian Home Day	May 3
Spicer College Day	May 10
Eastern Tidings Day	May 24
Missionary Volunteer Day	June 21
Missionary Volunteer Week	
of Prayer	June 21 to 28
Spirit of Prophecy Day	July 19
Colporteur Rally Day	August 2
Sabbath School Rally Day	August 23
Big Week	October 4 to 11
Oriental Watchman Day	November 1
Week of Prayer	December 6 to 13
Annual Offering	December 13
Home Missionary Day	First Sabbath in each month

soorie to pack their goods prior to re-
turning to Poona, where they will
become part of the life of Salisbury Park.

FOR SALE

THE Division Treasury Office has re-
ceived a very recent supply of Kodak
16 m.m. films and is able to supply
these Cine-Kodak Super-X Panchromatic
Safety Film, No. 339 (100 feet), at
Rs. 14-8-0 each. Cine-Kodak Koda-
chrome Safety Colour Film, No. 365
(100 feet), at Rs. 19-8-0 each.

As the supply is limited, order early.
Orders will be filled in rotation; so be
quick to avoid disappointment.

Projector bulbs by the Radiant Lamp
Corp.—750 Watt, 120 Volt, T. 12 and
300 Watt, 120 Volt, T. 10 Medium Pre-
focus are also available.

Enquire from the Division Treasury
Office.

SPIRIT OF PROPHECY READING PROGRAM

March 16 to 22. Pages 458-482

Mar. 16.	M. H.	458-461
" 17.	M. H.	461-464
" 18.	M. H.	464-466
" 19.	M. H.	469-472
" 20.	M. H.	472-475
" 21.	M. H.	476-479
" 22.	M. H.	479-482

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Mar. 23.	M. H.	483-485
" 24.	M. H.	485-487
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" 27.	M. H.	493-496
" 28.	M. H.	497-500
" 29.	M. H.	500-502

March 30 to April 5. Pages 503-516

CHURCH MISSIONARY SERVICES

NOTE TO LEADERS

THE following action was taken at the last Division Committee meeting held in Poona concerning THE WIN ONE FOR CHRIST MOVEMENT:

"For the general promotion of missionary endeavour and to bring the importance of this work favourably before our people and a renewed understanding of their responsibility for winning people to Christ,

"VOTED: (a) That April 5, 1941, which is the regular missionary Sabbath, be designated 'Win One for Christ' Sabbath.

"(b) That we request our workers and church leaders to bring the following recommendation to the attention of our people, with a view to enlisting every church member in an earnest endeavour to win at least one soul to Christ during the year 1941.

"(c) That we encourage the holding of at least one Home Missionary Convention during the year in all districts, institutions, centres, and churches, inviting church officers and workers in that district to attend."

Place the situation before the church members and call for their response by having them sign the covenant-service cards which have been placed in your hands for distribution at this time. Note that the card not only calls for individual covenant to endeavour to "Win One Soul for Christ" during the year, but also provides space for indicating the particular line of service to which the registrant feels he is called. It may be lay preaching, giving Bible studies, literature distribution, Dorcas ministry, or medical missionary work. Kindly request every member of the church to sign the card, and then see that he is guided into training and service along the line chosen—all effort being put forth for the one purpose of winning at least one, and in some cases more than one, soul to Christ.

In our vernacular churches where these English cards cannot be used, we should suggest that the church members be encouraged to sign their names on a note book which can be used for this purpose.

The call of the messenger of the Lord should be made to ring through our churches on this "registration day": "Let us arouse! The battle is waging. Truth and error are nearing their final conflict. Let us march under the blood-stained banner of Prince Immanuel, and fight the good fight of faith, and win eternal honours; for the truth will triumph, and we may be more than conquerors through Him who has loved us. The precious hours of probation are closing. Let us

FIRST SABBATH SUGGESTIVE MISSIONARY PROGRAM

April 5, 1941

TOPIC: REGISTRATION DAY IN CHRISTIAN WARFARE

Opening Song: "Soldiers of the Cross," No. 627 in "Christ in Song."

Prayer.

Bible and Testimony Study: "The Church Militant."

Song: "The Watching Church," No. 636.

Missionary Offering.

Reading or Talk: "Win One in 1941," by W. H. Bergherm.

Reading or Talk: "Win One."

Special Music.

Reading or Talk: "Each One Reach One," by L. G. Mookerjee.

Signing the Covenant-Service Cards.

Prayer or Consecration to Duty.

Closing Song: "Onward, Christian Soldiers," No. 656.

Benediction.

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

make sure work for eternal life, that we may glorify our heavenly Father, and be the means of saving souls for whom Christ died."—*Christian Service*, p. 77.

HOME MISSIONARY DEPARTMENT.

THE CHURCH MILITANT

(A Bible and Testimony Study Arranged by W. A. Butler)

Question.—To what is the church of Christ compared?

Answer.—"The church of Christ may be fitly compared to an army."—*Testimonies*, Vol. V, p. 394.

Ques.—Who is the Captain of this army?

Ans.—"A greater than Joshua is leading on the armies of Israel. One is in our midst, even the Captain of our salvation, who has said for our encouragement, 'Lo, I am with you always, even unto the end of the world.' 'Be of good cheer; I have overcome the world.' He will lead us on to certain victory."—*Id.*, Vol. II, p. 122.

Ques.—How does the apostle Paul describe the warfare in which the church is involved?

Ans.—"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:11, 12.

Ques.—Is this warfare in which the church is engaged known or observed by the heavenly agencies?

Ans.—"The principalities and powers of heaven are watching the warfare which, under apparently discouraging circumstances, God's servants are carrying on. New conquests are being achieved, new honours won, as the Christians, rallying round the banner of their Redeemer, go forth to fight the good fight of faith. All the heavenly angels are at the service of the humble, believing people of God; and as the Lord's army of workers here below sing their songs of praise, the choir above join with them in ascribing praise to God and to His Son."—*Acts of the Apostles*, p. 154.

Ques.—What is said concerning the life of the soldier in this army—the individual church member?

Ans.—"The life of every soldier is one of toil, hardship, and danger. On every hand are vigilant foes, led on by the prince of the powers of darkness, who never slumbers and never deserts his post."—*Testimonies*, Vol. V, p. 394.

Ques.—What further striking parallel is given, and what warning to the Christian soldier in the Lord's army?

Ans.—"What if half the soldiers in an army were idling or asleep when ordered to be on duty; the result would be defeat, captivity, or death.... And is the church of Christ careless or unfaithful, far more important consequences are involved. A sleeping army of Christian soldiers—what could be more terrible?" "Whenever a Christian is off his guard, this powerful adversary makes a sudden and violent attack. Unless the members of the church are active and vigilant, they will be overcome by his devices."—*Id.*

Ques.—What thrilling scene of the warfare in the church militant and the

powers of darkness is presented before us?

Ans.—See "Testimonies," Vol. VIII, pp. 41-43.

Ques.—What bugle call is sounding through the churches?

Ans.—"Let the gospel message ring through our churches, summoning them to universal action.... Let us arouse! The battle is waging. Truth and error are nearing their final conflict. Let us march under the blood-stained banner of Prince Immanuel, and fight the good fight of faith, and win eternal honours."—"Christian Service," p. 77.

Ques.—How is the church militant to be equipped to become the church triumphant?

Ans.—"Clad in the armour of Christ's righteousness, the church is to enter upon her final conflict."—"Prophets and Kings," p. 725. "If the church will put on the robe of Christ's righteousness, withdrawing from all allegiance with the world, there is before her the dawn of a bright and glorious day. God's promise to her will stand fast forever. He will make her an eternal excellency, a joy of many generations."—"Acts of the Apostles," p. 601.

WIN ONE IN 1941

W. H. BERCHERM

A TRAVELLER who was passing through a small village in the lake area of a certain State, was attracted by a printed card in a shop window bearing the words—"Bait to Catch Fish in This Locality." It is not an uncommon thing to advertise fish bait, but here was something of a specialized nature. A study had been made of the habits of the fish in the lakes in that locality, and the shopkeeper had just the right kind of bait for those particular fish.

Herein lies a lesson for "fishers of men." We must use the right kind of bait to attract and "catch" the attention of people where they are and as they are. The apostle Paul has left us a good example. He said: "Unto the Jews I became as a Jew, that I might gain the Jews.... 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." I Cor. 9:20-22. In other words, Paul baited his hook according to the fish he wanted to catch. We can hardly imagine that this tactful soul winner used the same method for bringing about the conversion of Lydia, the "seller of purple," as he used in reaching the keeper of the jail at Philippi. He approached each individual in the manner best calculated to lay hold upon him and draw him to Christ. This is a very important principle in all soul winning.

Someone may say, "I have no training in the science of soul winning, and would not know how to deal with indi-

vidual cases in the most tactful way. If I were educated, like Paul, then I might be able to be more discerning and tactful in endeavouring to become a fisher of men." It should be remembered that success in soul winning is not dependent upon books or education. While educational advantages are of value, the gift itself is imparted from above by the Holy Spirit. Jesus said, "Follow Me, and I will make you fishers of men." Matt. 4:19. He is the only One who can impart a fitness for soul winning. He knows the habits, the desires, the needs of the people in the particular locality in which we are at work, and He offers us the power and the wisdom required "to catch fish in this locality." While the gifts of preaching, teaching, and healing are set in the church for the edification of the members, the power to win souls is available to all. It may be yours in its fulness, for the asking.

Someone has observed that whenever the Saviour used the little word "must" in connection with His own words and plans, He always referred to evangelism. This was the work He must do, and similarly it is the work His followers must do. To Mary, His mother, He said, "I must be about My Father's business." To Zacchaeus, He said, "Come down; for today I must abide at thy house." To His disciples He said, "Other sheep I have, which are not of this fold: them also I must bring."

As we enter the year 1941, let us remember that there are many sheep who are not of this fold. Precious as they are to the heart of the Shepherd, they have hopelessly lost their way. But we can help them find the way, and these we must bring. Perhaps some of them are in our own households, for whom, it may be, we have prayed and laboured for years. Should we not during this new year put forth special effort to bring them into the fold? Then there are the sheep who have never heard the Shepherd's voice calling them. They live, perhaps, on the same street as we do, or maybe just around the corner. These, too, must be brought into the fold, and we are the ones who must bring them, if they are brought at all.

Let us have definite objectives toward which to aim and work. This is very essential. We are told that "many whom God has qualified to do excellent work accomplish very little, because they attempt little. Thousands pass through life as if they had no definite object for which to live, no standard to reach. Such will obtain a reward proportionate to their works. Remember that you will never reach a higher standard than you yourself set."—"Christ's Object Lessons," p. 331.

From the very first of this new year let us keep the soul-winning objective before us. The very least would be the attempt to bring one soul to the Master; and yet what a wonderful thing it

would be if each member of the church throughout the ranks of Seventh-day Adventists would begin the year with this definite goal in mind. God's "other sheep" we must bring before probation closes, and time does not permit of delay. Already the sun is sinking and the pall of darkness is falling over the world. May God help each of us, as "fishers of men," to find and to use the right kind of bait with which to catch the fish in our immediate locality, and then to throw out the line into broader waters.

"WIN ONE"

THE prophet Isaiah, looking forward with the hope of the seer unto Jesus the Christ, exclaimed: "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace." Isa. 52:7. The apostle Peter spoke of Christ as one "who went about doing good." Acts 10:38. In Christ's parable, we read of a sower who "went forth to sow." Matt. 13:3. Jesus instructed His disciples to "launch out," and His final charge, just before His ascension, was, "Go ye." Thus we see that the one passion of Christ's ministry was intense, persistent evangelism. From the calling of His disciples to leave their nets and follow Him as "fishers of men," to the personal appeal to the thief during the last hour of our Saviour's life, the saving of men from sin was the one mission of His life.

In studying Christ's ministry, one is impressed by the fact that His evangelistic labours were largely of a personal nature, appealing to men and women as individuals. Jesus "had a faithful regard for the one-soul audience." He preached to the Samaritan woman who came to the well where He had stopped in His journey, He gave divine instruction to Martha and Mary in their home at Bethany, and He healed the nobleman's son as he lay on the bed of sickness. He knew that if he could reach men as individuals, they, as individuals, would become mediums through whom thousands of other individuals would hear the good news. This was the divine formula for the propagation of the gospel to all men in all ages.

From the beginning of His ministry, Christ emphasized personal evangelism as the fundamental principle for establishing His church. "With the calling of John and Andrew and Simon, of Philip and Nathanael, began the foundation of the Christian church."—"The Desire of Ages," p. 141. In the case of each of these five disciples, whose experience laid the foundation of the early church, the personal, individual method was the means of reaching them. John the Baptist arrested the attention of Andrew and John and directed them to Christ. Andrew then went in search of

his brother, Simon Peter, and brought him to Christ. Philip came in first-hand contact with Jesus, and immediately he became a soul winner and found Nathanael. It was by personal effort, earnest reaching out of man to man and brother to brother, that the foundation stones of the early church were laid. It may be truthfully stated, therefore, that the Christian church had its beginning in a "win one" movement.

THE NATURAL METHOD

A principle implanted in the heart by God Himself leads an individual to tell others of the things that have brought joy to his own soul. For example: The mother's heart is filled with joy when she sees her child take the first step. Do you think she says nothing about this new joy when she greets her friends? The news is too good to keep, and it cannot be restrained. The small boy who finds a bright marble is not slow in announcing the good news. The man on the street catches the latest telegraph or radio news concerning some grave crisis, and he hastens to tell everyone he meets. News is something which must be passed on, and which every human heart delights to pass on. Should not this instinct of human nature therefore operate in matters pertaining to the kingdom of heaven? "Let him that heareth say, Come." Is not this the way for the world to know about Jesus Christ? And certain knowledge of Jesus is the most important knowledge any man can possibly have.

Personal evangelism is also the time-honoured method of all successful evangelism. Gibbon tells us that the chief cause for the rapid spread of Christianity in the Roman Empire was the zeal of the early Christians. "It became," he said, "the most sacred duty of a new convert to diffuse among his friends and relatives the inestimable blessings which he had received." Pliny, in writing of the early church, described its gospel as contagious, and complained, "The infection has spread through cities, villages, and country districts." Tertullian, speaking of the progress made by the early church, said, "We are but of yesterday, yet we fill all your cities." And this same dynamic zeal permeates every period of the Christian church. It characterized the work of Patrick in the fifth century, of Columba in the winning of Scotland in the sixth, of Ansgar in evangelizing the Scandinavian countries in the ninth, and of Francis of Assisi in the thirteenth as he went forth under the vow of poverty to win men. Luther, in ushering in the Reformation, insisted that there were no essential differences between priests and laymen, and called upon all believers to do their assigned work. The Anabaptists, the Waldenses, and the Moravians believed and practised that every man of the brotherhood must hold it to be his sacred duty to propagate the living word.

Every travelling artisan among them, as soon as he received baptism, devoted himself to the service of the Lord. With such a cloud of personal witnesses behind us, let us never rest content until there is a revival of that same fervour and passion in personal evangelism to characterize the advent movement. And as we pray for such a revival, let our individual petition be, "O Lord, send the revival, and let it begin in me."

THE SCRIPTURAL METHOD

In the Scriptures the Christian is symbolized by salt,—*"Ye are the salt of the earth."* Salt is a preservative, but it is effective as a preserver only when it comes into close contact with the object it is expected to preserve. Likewise the Christian can become a saving influence only as he comes close to the individual he seeks to win. "Men are not saved in masses, but as individuals. Personal influence is a power. We must come close to those whom we desire to benefit."—*"Mount of Blessing,"* p. 59.

Again, the Christian is declared to be a witness, "Ye are My witnesses," said the Lord. A witness is obliged by law to testify concerning what he has seen and knows to be true. In the same way, because we are His witnesses, Christ holds us each responsible for telling others what we have seen and known of the Lord. Like Peter and John, we "cannot but speak the things which we have seen and heard." Necessity is laid upon us.

The Christian is compared to a branch. "I am the vine, ye are the branches." It is the branch that bears the fruit. No other part of the vine or tree can bear fruit. So Christ, who is the vine, expects His "branches" to bear "much fruit" for the increase of His kingdom. "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

EACH ONE REACH ONE

L. G. MOOKERJEE

"The worth of a soul cannot be fully estimated by finite minds."—*"Testimonies,"* Vol. V, p. 620.

"The Saviour would have passed through the agony of Calvary, that one might be saved in His kingdom."—*"The Desire of Ages,"* p. 480.

"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. Look upon the Saviour uplifted on the cross. Hear that despairing cry, 'My God, My God, why hast Thou forsaken Me?' Look upon the wounded head, the pierced side, the marred feet. 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.

"If but one soul would have accepted the gospel of His grace, Christ would, to save that one, have chosen His life of toil and humiliation and His death of shame. If through our efforts one human being shall be uplifted and ennobled, fitted to shine in the courts of the Lord, have we not cause for rejoicing?"—*"Ministry of Healing,"* p. 135.

"One soul is precious, very precious in the sight of God. Christ would have died for one soul, in order that one might live through the eternal ages."—*"Testimonies,"* Vol. VIII, p. 73.

The "Win One" movement was launched at the beginning of 1937 to encourage each member of the advent band to win at least one soul to Christ before the close of 1937.

"During the year 1938 the 'Win One' plan was strongly promoted and given whole-hearted support throughout the world field. Most encouraging reports of definite results have come to us from every section of the great harvest field."

The "Win One" slogan led to another for 1939,—*"Win Another."*

The writer was impressed in 1940 to suggest another title to this movement, —*"Each One Reach One."*

Says C. G. Trumbull: "You cannot reach a thousand, unless you can reach one. The greatest preaching in the world is preaching to an individual. The world is never going to be brought to Christ wholesale, it can only be reached one by one. Men were born one by one, and they die one by one, and they accept or reject Christ one by one. General preaching has its place, of course, but the harvest must be hand-picked."

Henry Ward Beecher once remarked: "The longer I live, the more confidence I have in those sermons preached where one man in the minister and one man is the listener."

"He that winneth souls is wise." Prov. 11:30. The Revised Version slightly changes the wording, and reads, "He that is wise winneth souls." Of course both are true. If you win souls you are wise, and if you are truly wise, you will win souls. The world honours the explorer, the inventor, the record-breaker, and counts them wise. To us the really wise person is the one who wins souls, for he alone is doing a work of permanent and eternal value.

"From henceforth thou shalt catch men" (Luke 5:10), said the Saviour. The Revised Version margin reads, "From henceforth thou shalt take men alive." In the sense of fishing, catching fish is an arduous task, a difficult

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Ten-Minute Services

ORDER OF SERVICE

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

APRIL 5, 1941

A GROWING ARMY

It is indeed encouraging to see an ever enlarging number of lay-preachers who today are uniting their efforts with ministers and other conference workers in proclaiming the message. It is also encouraging to know that their labours are appreciated and recognized by conference organizations. We have been pleased to see an ever increasing number of conferences granting lay-preacher certificates to soul-winning lay-preachers, just as they grant colporteur credentials to faithful colporteurs. At one conference session this year, where ten such certificates were granted, a district leader reported there were four lay-preachers at work in his district, and it was taxing his time and strength to bind off the many interests being created. Such a program corresponds to the mould of the prophetic vision for the closing work. Surely we have come to the time when lay forces should join their labours with those of ministers and church officers in finishing His work.

It is also gratifying to note that men of all callings and vocations are responding to this call. In the middle west we have recently met a State college professor who is enthusiastically and successfully engaged in lay preaching, and in the northwest a State University professor is engaged in the work. Doctors, professional men, farmers, salesmen, and many others, all unite to make up that company of busy laymen who by the hundreds and thousands are today lifting up their voices in the cities of all lands that the gospel might be preached. Latest reports in North America alone indicate that the army of lay-preachers, active and prospective, now numbers over 800.

W. H. BERGHERM.

APRIL 12, 1941

LOST OPPORTUNITIES

A MINISTER, passing a big department store, followed a sudden impulse to go in and talk to the proprietor on the subject of his salvation. Finding him, he said, "Mr. T., I've talked beds and carpets and bookcases with you, but I've never talked my business with you. Would you give me a few minutes to do so?" Being led to the private office, the minister took out his New Testament, and "preached unto him

Jesus." After some conversation the storekeeper said to the minister, "I'm seventy years of age. I was born in this city, and more than five hundred church officers have known me as you have, but in all these years you are the only man who ever spoke to me about my soul."

APRIL 19, 1941

SINGING ON THE WAY TO JAIL

I WILL tell you what happened to one of our little group of believers in "la hacienda Roma." For years our brethren have been permitted to carry on their Sabbath school within closed doors, but the manager of the plantation was changed last year, and a Catholic usurper took his place. He ordered that all, without exception, should work on Sabbath. The people talked to him, and I talked to him for a long time, but all without avail. He became more persistent in his orders, and when our brethren stayed at home he had them put in prison. But the police did not sentence them, but rather upheld them, stating that they had not violated the law, which provided religious tolerance. But this did not satisfy the manager, so he had his private police on the farm go to the homes of every Adventist at five o'clock every Sabbath morning, to have them put in the farm jail, and he prohibited the women folk to carry on their meetings.

There are several thousand employees on this plantation, and although our brethren finally had to leave (all except a couple of women believers) they gave a good testimony, going to jail every Sabbath singing their songs; and they said they enjoyed their Sabbaths as never before.

It seems that just before they put our brethren in the jail the walls of the jail had been whitewashed, and our brethren filled the Sabbath hours by writing on the walls Bible texts that others who might come to the place might learn the blessed truth. It was interesting to me to read in this connection what is said in "The Great Controversy," page 48: "Why is it then that persecution seems in a great degree to slumber? The only reason is, that the church has conformed to the world's standard, and therefore awakens no opposition." So opposition is no bad sign. We have now fifty-three groups and

churches in our field here in the north of Peru—315 church members and a total attendance of almost a thousand in Sabbath school.—Wm. Goransson, Peru, South America.

APRIL 26, 1941

ELEVEN SOULS WON

A VETERAN literature worker along the line of the Home Bible Study League method, writing near the close of the year 1940, states: "I am still doing all I can to bring people to a knowledge of God's truth. So far, I know of eleven people who have accepted the truth this year, brought to them through the channel of literature and correspondence, and there are many more who I have reason to believe will soon be keeping the Sabbath. I received many names of people for follow-up work with literature. Have just received the names of six high officials on the Gold Coast of Africa, and also the name of a government official in Canada. There has not as yet been time to receive replies from Africa, but I have received two letters from the Canadian official, indicating a deep interest in the study of God's Word and a desire to help pay for the literature distributed. Thus the good work goes on, and soon it will be finished."

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undertaking. The fisherman must be out in all weathers. He risks the danger of the water. It is not a life of ease. So he who would be a fisher of men may have to expose himself to risks, dangers, and perils, if he is to win souls for Christ.

Winning a bride, too, is often a difficult task. But if the man is a real lover, he persists, and gradually love wins out. It is so in soul-winning; we must persist until the heart is won, and the soul is "espoused unto Christ."

Tambaram in 1938 discussed the very important subject of "lay witness" in its various aspects. "The church is called to courageous advance and to wise but fearless witness." The question of "Voluntary Lay Service" was repeatedly emphasized during the International Missionary Council at Tambaram, Madras, December 12-29, 1938.

"In the vast rural fields of Asia, Africa, . . . with their low economic level and scarcity of paid Christian workers, the only hope for the firm planting and growth of the church in village communities is the recognition of the immense possibilities in the development of voluntary lay service. This means that the enlistment, training, and supervision of lay volunteers must become the very centre of the church's program."—"The World Mission of the Church," p. 83.