

EASTERN TIDINGS

SOUTHERN ASIA DIVISION

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SPICER COLLEGE AND THE ADVENT MOVEMENT IN THE SOUTHERN ASIA DIVISION

G. G. LOWRY

UNIFYING INFLUENCE

THE commission entrusted to us of giving to the millions dwelling in the Southern Asia Division the message of the soon coming of Jesus, represents a tremendous responsibility. A greater task has never been given to any group of workers in any country. Not only is the task a great one, but the odds against which we have to strive are tremendous, and the time in which we have to work is limited.

To accomplish this important undertaking we shall have to use, to the fullest possible extent, all the agencies and helps that God has given to us. Perhaps one of the most important agencies provided us is that of our educational system. In the Southern Asia Division this means our village schools, city church schools, high schools, and at the top of them all, Spicer College. As a result of the work done in all these institutions, we hope to see, first—a membership built up in this country that will have the right ideals regarding Christian education, and will be rooted and grounded in the faith and traditions of the Seventh-day Adventist Church; secondly—a force of workers in this Division who will not only be well grounded in these principles, but will be prepared to impart them to others.

In this whole program, the college, of necessity, occupies a key position. A stream never rises higher than its source, and every stream must have a source. Spicer College is the source from which there is to be a steady flow of men and women who are to act as leaven for good among our constituency, and who will exert a powerful influence over those not of our faith. It is to be to this Division what Avondale has been to Australia, and what our several colleges have been to the work in the United States of America and other countries.

There are many influences in the world these days which are calculated to bring in divisions among us; schisms and offshoots are likely to appear, bringing weakness to the cause of God. Through the years of the past our educational institutions have played a very important part in holding our people together right around the world. Through these agencies we have been taught to believe the same doctrines, to have the same hopes and objectives, and to preach the same truths. This is but natural when we realize that the hundreds and thousands of preachers, teachers, colporteurs, doctors, nurses, leaders, and administrators who have been sent to all parts of the world, have practically all been to our colleges and been taught the same things and by the same men. This is as it should be. It is a remarkable fact that as soon as the time arrived for this message to go to the world, the Lord inspired the leaders of this movement to establish the system of education for which Spicer College stands.

The nearer we come to the end, the greater will be the need of such an institution in this land. It has now been ninety-seven years since this work began. So far we have, through the wonderful plan of organization given to us, been held closely together. Even the system of financing the movement has been a help in making us one people all over the world. But we are swiftly coming to a time—in fact, we have reached it already in some places—where this system which has been so helpful in the past may be broken up, or so modified that our people cannot be associated in the close and helpful way in which we are at the present time. It will be necessary, perhaps, for countries like India,

China, and Africa to be more or less completely on their own, and left to their own resources something like Russia has been for the past few years. We have to face the possibility of our work in this country being taken over completely by nationals of this Division. The rising tide of nationalism, of distrust of everything Western, which is seen now in other lands, may and doubtless will affect this country, and foreign missionaries will no longer be tolerated. Nationals will then have to step in and become responsible for the work of God without the assistance and counsel of those from abroad.

THE COLLEGE A PART TO PLAY

And here is where Spicer College is to play tremendously important part. It is the responsibility of this institution to see the need, and select and prepare suitable men to take over the helm, and who can pilot the remnant church in this country.

We are especially interested, as we think of the future, in the question of the unity of our work and the unity of the faith. What a terrible thing it would be if, after the foreign workers are removed from the field, divisions and factions—teachings and doctrines foreign to the fundamentals we stand for—should come in and cause shipwreck of the advent movement in this country.

Wisdom would indicate that we ought to think deeply over these things and make preparations to meet them. This is one of the main reasons for the establishment of Spicer College. Have we at the present time leaders among our people so trained and drilled in the fundamentals of the message that we can trust them to remain firm and faithful to the vital phases of the message? And have their Christian characters been

developed so that they can be trusted to rightly use the new powers that will be entrusted to them? Are we sure of their personal knowledge of, and belief in, the Spirit of prophecy? When political barriers intervene, and mature counsel is not available from abroad, have we men who can be relied upon to stand together and work together along even lines? Have we men of faith and integrity, of financial experience and organizing ability, upon whom we can depend to see things promoted in the right way? Can they rise above the usual close national distinctions, and in an unselfish and magnanimous spirit forget their own, their family, their community interests, and unite with one another in a brotherly and Christian spirit for the promotion and building up of the work? These are serious questions. The unity of our work, and the final triumph of the movement of which we are a part, depends upon our preparing just such men. This, again I say, is where Spicer College is to play an important part. It is to be the training centre from which our future James Whites, John Loughboroughs, Arthur Daniells, William Spicers, George Butlers, and Stephen Haskells, of advent movement fame, are to come. Upon them, and not upon the foreign workers, will depend the future success and consummation of this movement in Southern Asia.

Spicer College is to be the connecting link, educationally speaking, between this Division and the sister Divisions of this movement throughout the world. It is to be the depository of the high principles for which we stand, and its responsibility will be to pass on to faithful, earnest men of this country the doctrines and teachings of the church, the unity and oneness of purpose that has for nearly a century bound us together in all the world. This is a tremendous undertaking. The future of our denominational work in this Division will depend upon how fully those placed in charge of the institution realize and appreciate their responsibility, and how closely they adhere to the pattern

**SPICER COLLEGE DAY—
MAY 10**

Sabbath, May 10, is Spicer College Day. Church leaders and members are requested to give emphasis on this day to the ideals of Christian education, and particularly Spicer College and its service to Southern Asia. Where it is possible, programs may be arranged in which Spicer College graduates may be given opportunity to speak regarding the College. It is hoped that on this day the attention of our members will be drawn definitely to this vernacular College for our youth, and that a liberal offering will be received and sent forward by church treasurers as a contribution to the Student Loan Fund. This offering is not to assist Spicer College as an institution, but is to be added to the Loan Fund, which offers individual assistance to worthy students. Let us pray for Spicer College.

laid down by the servant of the Lord for such institutions, and how serious and earnest they are in seeing that these principles are impressed upon, and instilled in, the hearts of the youth who are sent to them for training.

Seeing that Spicer College occupies such an important place in our work, surely it behooves every soul of us to do all in his power to support the college in its work by his prayers, and by taking a keen interest in selecting suitable young people to attend college and to prepare themselves for a place in God's program for this country.

OUR NEW SPICER COLLEGE

J. M. STEEVES

To say that we are energetically planning for a bigger and better Spicer College to serve Southern Asia in the future is not speaking disparagingly of what has been accomplished in that institution since its inauguration in 1936. We need only to look to the field to appreciate the work which Spicer College has done, but it is nearly axiomatic to say that a prosperous future in the development of our church in Southern Asia rests upon a stronger and more vigorous program of higher Christian education, which will

place leaders in the field to assume places of responsibility.

For years now plans have been proceeding for the establishment of Spicer College in its new location. This provision has been made in order that Spicer College may have more and better opportunities to accomplish its high purpose. We are glad to say that arrangements for this advanced step in connection with our Division College have moved steadily forward, and we are now nearing the time when the transfer of the

College to its new premises will be possible.

What are some of the new provisions—physical, intellectual, and vocational—that Spicer College will have?

The finished plant, including land and buildings, will cost four and one half lacs of rupees. This amount cannot be expended at once, but it is encouraging to note that we have substantial hopes of being able to proceed with many of the major feature developments in 1941 and 1942.

On our property in Kirkee, which is beautiful for situation, bounded by the Botanical Gardens and the Moola River on two sides, we expect soon to begin building operations. The first unit to be erected is the College building, a two-storey building in the shape of an L. This building will provide ten large classrooms, the library, the various administrative offices, and a large assembly hall. Although simple in design, this building will be somewhat imposing, and indeed the most commodious school building we have yet provided in Southern Asia.

To the rear of this building, constructed on similar architectural lines, will stand the men's hostel. This will be the second largest building on the estate, and will accommodate, in rooms planned for four men each, well over one hundred men.

The dining unit and women's home are two units which we shall not build at present, using buildings now on the premises to supply that need temporarily.

To the extreme left of the estate, as one faces the main road leading past the site, will be a row of staff bungalows. Not all of these can be built just now, but some will be constructed.

One very special feature of our new Spicer College will be our industrial unit for which commodious space has been reserved on the back acres of the Kirkee property. As one allows his imagination to wander a few years hence, he can picture something of what that development may be. A modern poultry farm will no doubt be one department which will be developed. There is reason to believe that a dairy would also do well in this vicinity. With the well-watered gardens and orchards overlooking the river, together with the fodder and grain crops to support the two first-mentioned departments of the farm, it will be a beautiful sight. There will be modern poultry houses, proper dung barns, buildings to house the machinery and farm draught animals. It may be said that we have the money in view to develop this part of our new College venture.

We are steadily endeavouring to develop a strong staff at Spicer College. Two of the foreign members of our staff are at present overseas taking advanced work which will better fit them to lead

out in a strong way in their departments. The Board and Division Committee have expressed the view that additional members must be added to this staff in the coming year. With good facilities to work with, and in an environment such as our new plant will supply, we may confidently expect good results in a scholastic way from this—our new College.

In an early number of the EASTERN TIDINGS we hope to reproduce the estate

plan to give you a little better idea of what the final development of our new place will be.

We, of course, recognize that physical facilities, no matter how numerous or costly, will not suffice unless the staff and students of this new institution are endowed with the Spirit of God. We therefore daily pray for much of God's blessing, and an outpouring of His Spirit, on this institution of His planting.

First Period (6 weeks)

Ends	September 5
Week of Consecration	To be arranged
Second Period Ends	October 17
Third Period and First Semester End	November 28
Year-end Holidays	Probably Dec. 25 - Jan. 1
Fourth Period Ends	January 9
Fifth Period Ends	February 20
Final Examinations	March 23 - 27
Colporteur Institute	March 30 - April 3
Sixth Period and Second Semester End	April 3
Graduation Exercises	April 3, 4
Closing Date	April 4

SPICER COLLEGE

CLOSING THE YEAR 1940-41

ON March 8th one of the most profitable years in Spicer College history came to an interesting close. Final examinations had been held during the week of February 23-28, the Colporteur Institute was conducted in the following week of March 2-7, and the week-end of March 7-8 brought an appropriate climax to these last few busy weeks of the College year. Indeed, the 6th of March might well be considered a part of the year's closing exercises, for the annual picnic was held on that day, and the evening was occupied by an Investiture Service in which thirty-two Master Comrades were invested.

The evening of Friday, March 7, was given to the Consecration Service of the Senior Class. Pastor Pohlman gave the address, and the response of the class to the call to consecration was expressed by the class pastor. On Sabbath morning, March 8, an inspiring sermon was delivered by Pastor Steeves, in which the duties and privileges of Christian service were held before the graduates and the congregation. The year's activities officially closed with the graduation program, March 8. Speeches of welcome and farewell, addresses regarding the motto and aim of the class, songs and poems, a presentation to the College of a picture of the class of 1941,—these and other well prepared items by members of the class provided an interesting program for an audience which more than filled the assembly hall. Following the program prepared by the class, the Principal delivered a short address and diplomas were presented to the eighteen graduates. Practically the full class of 1941 have entered the service of God in Southern Asia. A few are planning to study further before taking up definite appointments.

Each school year should be better than the one before, and, by the blessing of God, we anticipate continued progress in looking to the future, as we note advancement in reviewing the past.

OPENING THE YEAR 1941-42

SOME uncertainties confront us as we think of the coming College year. The

exact time of our transfer to the new College home in Kirkee, near Poona, may be unknown at present. The detailed distribution of all staff responsibilities may not be possible until the return of some of our foreign workers. But the success of the 1941-42 Spicer College year rests on the factors which are not in the least uncertain. The presence of the Spirit of God, the leadership of consecrated and efficient instructors, the mutual benefits of a community of Christian students, the increasing material and spiritual support of the constituency of this Southern Asia Division, and of wider fields,—these are values which assure help to every young man and woman who will come to Spicer College with a desire both to help and to be helped. The certain elements of the coming year are the important ones. We have every reason to expect a good attendance and a profitable year of spiritual, intellectual, physical, and social growth.

The 1941-42 year opens July 25, 1941. It is yet unknown whether the entire year's session will be held at the present location, near Bangalore, or whether the College will transfer to Kirkee, near Poona, before the College year closes, but we shall open in the present site, and shall continue there for at least half, if not all, of the coming year.

In this special issue of the TIDINGS information is here published which, it is hoped, will answer the usual questions of parents, prospective students, patrons, and Mission members and employees, regarding Spicer College. If there is further information required, communications and requests may be addressed to

The Principal,
Spicer College,
Bangalore Heights, P. O.,
South India.

May we invite careful attention on the part of our readers to the information offered below.

CALENDAR OF THE COLLEGE YEAR 1941-42

Opening date	July 25
Registration	July 25, 27
Classes Begin	July 28

COLLEGE FINANCIAL MONTHS

As announced in the 1940-41 Prospectus, the College year of thirty-six weeks is divided into nine equal financial periods or financial months, of four weeks each. The College financial months will not coincide with the calendar months, and student labour, fee payments, etc., are reckoned by these financial months, not by calendar months. Cash payments are due monthly in advance, as we have previously announced. The nine financial months will end as outlined below:

1st Financial Month Ends	August 22
2nd " " "	September 19
3rd " " "	October 17
4th " " "	November 14
5th " " "	December 12
6th " " "	January 9
7th " " "	February 6
8th " " "	March 6
9th " " "	April 3

SCHOLASTIC PRE-REQUISITES FOR ADMISSION

Spicer College is a Seventh-day Adventist Mission indigenous institution, operated primarily for the young men and women of that denomination, but open to any who meet the entrance requirements, as far as accommodation will permit.

The scholastic pre-requisite for admission to a College Course of study is the successful completion of a course in a Seventh-day Adventist Secondary School, the Senior Cambridge Course, the S. S. L. C. Course, any Government High School Course, or a recognized equivalent of a High School Course. A Transfer Certificate or other recognized evidence of secondary class work successfully completed must be submitted to Spicer College at the time of enrolment. A limited number of "Special" students may be permitted to study in some of the College classes, even without completion of High School work, if they are able to understand the work presented, but no diploma is issued to Special students. To assist some who lack credit in Tenth Standard study, the College offers Tenth Standard class work

according to the Code of the Mission Department of Education. Successful completion of this Tenth Standard entitles the student to enter regular College study if evidence is given that the first nine standards were successfully completed. It should be remembered that all instruction in Spicer College, as well as in the Tenth Standard work offered, is in the English language, and only those should apply for admission whose understanding and practice of English is up to recognized High School standards. For scholastic, financial, or other reasons, the Principal, in counsel with the teacher concerned, may ask a student to discontinue a class at any time.

COURSES OF STUDY AND GRADUATION REQUIREMENTS

The present courses are outlined for two years of College study. On the advice of the staff, students may be permitted to pursue studies on into the third and fourth years of College work. Full class work is sixteen "hours" a semester, the hour value of a class being equal to the number of times it meets in the week. The subjects are arranged to qualify students to receive diplomas in the respective courses listed, sixty-four hours of class credit being required for a course. On arrangement with the Principal and the head of the department concerned, the substitution of one class for another may be made. Credits for vocational theory will also be included as such classes are offered. Each student is expected to enrol for at least one theological class every semester he attends, whether he needs it for credit or not.

The class instruction of the coming year will offer the Commercial Course (including Shorthand, Typing, and Book-keeping), both Secondary and Elementary Teacher Training, the Theological Course, and a General Course if there is demand.

It should be understood that the proficiency in English usage required for success in stenographic training is higher than that required for other fields of training.

Students who contemplate enrolling for Secondary Teacher Training should decide, and state in their applications, which of the following subjects or fields they intend to qualify to teach:

(1) Bible, (2) History, (3) English, or (4) Mathematics.

A student is eligible for graduation and a diploma who has earned sixty-four hours of class credit according to the requirements for any one of the courses outlined, on condition that his general scholastic standing is not below that of the average student, which is determined by his honour points. Spicer College is not affiliated with any Government department, and does not train specifically for any Government examination, although every effort is made to keep

scholastic standards high. Seventh-day Adventists consider true education to be preparation for this life and the life to come, and examinations, while not discounted, are only incidental to the true aims of education.

The school year of thirty-six weeks is divided into six periods of six weeks each, and into two semesters or terms of eighteen weeks each. Class marks or grades are regularly issued at the end of each six weeks' period, but are recorded as final grades only at the end of each semester. The grades for the first, second, fourth, and fifth periods are issued for information and guidance of both students and staff, but the semester grades (for the third and sixth periods) are the basis for passing students and for recording "hour" and "honour point" credit. The semester final grades are, however, not determined only by the semester final examinations, but are the average of the examination scores, with carefully kept records of daily class work done through the term.

Class grades are recorded in the following terms: A (Superior, about 89%-100%); B (Above Average, 76%-88%); C (Average, 63%-75%); D (Passing but below average, 50%-62%); F (Failure, 0%-49%); and I (Incomplete).

Honour points are used to record the general grade level of the student's work and to ensure that no student receives a diploma whose work is not up to the average. The points are earned according to semester grades and the hour value of classes, at the following rates: For each semester hour earned, an A grade earns 3 points; B, 2 points; C, 1 point; D, no points. Sixty-four semester hours and sixty-four honour points in an outlined course are required for graduation.

APPLICATION FOR ADMITTANCE

No student should come to Spicer College until he has been officially notified from the Principal's office that his application is accepted. Application forms for admittance will be sent on request. These applications must be sent to the Principal each year by all, both new students and those who have previously attended. Students coming to Spicer College for the first time, or unknown to the College management, must have their applications approved by the signature of a recommending Mission employee, usually the Superintendent of the territory in which the applicant lives, or the Principal of the secondary school concerned, or both.

The student, by his application, pledges himself to obey and to live according to Spicer College regulations. Any student who, at any time, shows himself to be out of harmony with the rules or with the general purpose for which the College is maintained, may be asked to sever his connection with the Institution immediately. Such

drastic disciplinary action is very rarely taken, and then only when other measures are considered hopeless, but it must rest with the Administration and Staff to decide when a student's continuance in the Institution is no longer profitable to him or to the College. The teachers are Christian men and women who will go far to secure the co-operation of students and parents, and will welcome suggestions and questions.

FEES AND ACCOUNTS

While it is unfortunate that some worthy young people are deprived of educational advantages because of their inability to provide financial support, it is usually true that "where there's a will, there's a way." Spicer College, by reducing operating expenses to a minimum, by offering even more students labour for financial credit than is profitable, by encouraging the Colporteur Scholarship plan, by offering Student Loan, and by receiving heavy financial subsidy from the Southern Asia Division, has done much to make the student's financial responsibility as light as possible. It must be definitely recognized, however, that education is expensive, and that the College expects every student to settle his financial account promptly so that the Institution may meet its monthly obligations.

The following regulations are published, not to discourage a prospective student, but only to acquaint students and those responsible for their support with the financial obligations to be assumed. Applicants, parents, patrons, and responsible Mission employees, should be informed in advance regarding what is needed for a student's financial support. The College will deal sympathetically with all student problems, but with regard to financial regulations, firmness must be exercised.

At the time of enrolment, before permission is given for the student to join his classes, the following obligations must be met, either by cash payment or by written statement from a Seventh-day Adventist Mission treasurer assuring credit: (1) The Entrance Deposit for stationery and text-book rental, Rs. 9; (2) the Entrance Fee, Rs. 1; (3) the payment in advance of the first month's cash fee (to be discussed below); (4) the deposit of the amount required for travel expenses to return the student from the College to his home, up to Rs. 10 (the College assumes responsibility for return expenses beyond Rs. 10).

The school year of thirty-six weeks is divided into nine financial months of four weeks each, and each month's fees are due in advance. In harmony with the Mission Educational Code, if the payment of the monthly cash agreed upon for a student falls in arrears for two months, the student will be asked to withdraw. It should be remembered that monthly payments are due at the close

of each financial month, as listed above, and not at the close of the calendar months. There are three acceptable methods of paying the cash part of the fees agreed upon. The student should state in his application which one of these methods is to be used:

(1) Payment of the year's cash dues in advance. This method of payment includes the Colporteur Scholarship.

(2) Payment by arrangement with the Seventh-day Adventist Mission treasurer concerned, whereby a debit note for the cash agreed upon will be sent monthly by the College and received by the treasurer against the Mission employee concerned.

(3) Payment monthly by postal Money Order or cash in hand, to be strictly in advance each month, and according to the College financial months, not calendar months. Experience teaches us that it is easier both on the College and those paying the cash, to arrange payments strictly when due rather than to permit dues to accumulate unpaid. We have found it necessary during the past year to require some students to withdraw from classes, and others not to sit for examinations, because of unpaid accounts. We shall be obliged, in the year 1941-42, to be more strict than before in the collection of cash fees. Money Orders should be sent to the Principal, Spicer College, Bangalore Heights, P. O.

An average of seven hours' labour a week is required from each student, for which his account is credited. The remainder of his monthly fees may be paid in cash. If a student is unable to supply the full amount of required cash, he may apply for the privilege of earning more cash toward his fees by labour in the College industries or in other duties. The amount of profitable labour which the Institution can offer is limited, and only those students will be given the opportunity of earning toward their fees who recognize the arrangement as a privilege. No student should expect to work for fee payment unless he recognizes his duty to come at the time he is needed, and unless he shows interest and diligence in his assignment.

The rate of pay for manual labour done depends on (1) the rate paid locally for such labour, and (2) the student's own diligence and interest in his work. The usual rate is about one anna an hour, but this may be increased or reduced when conditions make it advisable.

The full monthly fees amount to Rs. 20, with a discount of 20 per cent for Seventh-day Adventists, making the monthly fees Rs. 16 for Adventist students taking full class work. The Tenth Standard fees for Adventist students total Rs. 12 monthly. Tuition is charged at the rate of 5 annas each class hour a month for College classes, with a minimum of Rs. 2-8-0 for half class load or less. The tuition fee, therefore, varies

with the number of class hours taken, sixteen hours a semester being considered full work. Tenth Standard students are charged the same general fees as College students, but the tuition fee is only Rs. 1 a month. College students, or those taking more than half their classes in the College section, who wish to take some classes in the Tenth Standard, will be charged College tuition rates for the Tenth Standard classes. An additional charge of Rs. 1 monthly is made for all students studying typing, to pay for typewriter rental and repair. Other laboratory fees may be charged, depending on the classes and the equipment used; Rs. 2 per semester being the chemistry extra fee, and Rs. 1 per semester for other science classes.

The full monthly fee responsibility may be met by (1) cash, (2) labour, and (3) Student Loan. It is to the student's advantage to pay as much of his fees in cash as possible, thus leaving less time for required labour and more time for study. Student Loan granted is considered as cash fee payment. The loan given is not more than Rs. 5 monthly to any student, and the student must supply at least Rs. 5 monthly from some source other than the Loan. The Student Loan Fund is limited, but applications for loan may be made, to be approved by the Mission Superintendents concerned. Application Forms will be sent on request. Preference will usually be given to second and third year College students in granting loans.

Following is a suggestion of the relationship between cash (including any supplied from Student Loan Fund), class work permitted, and labour to be done.

(1) Rs. 10 to Rs. 16 cash paid monthly. Full class work. The amount of labour depends on the cash paid, Rs. 14 cash requiring only about Rs. 2 to be earned; Rs. 12 cash, Rs. 4 to be earned; Rs. 10 cash, Rs. 6 to be earned, etc.

(2) Rs. 8 cash. Three-fourths class work. About Rs. 6-8-0 or Rs. 7 to be earned.

(3) Rs. 7 or Rs. 7-8-0 cash. Two-thirds class work. About Rs. 7 or Rs. 7-8-0 to be earned.

(4) Rs. 5 or Rs. 6 cash. About half class work. Rs. 8 or Rs. 8-8-0 to be earned.

The Colporteur Scholarship plan requires a minimum literature sale of Rs. 221-4-0, with cash requirement of Rs. 110-10-0.

GENERAL INFORMATION

All regulations announced by the Administration during the school year shall have the same claim to observance as those previously published. Students are expected to know what is right in matters involving moral principles, and the College Management makes as few rules as possible. It is understood that every one who applies for admission to Spicer College thereby pledges himself to co-

operate with the principles for which the Institution stands, and to do obediently what he is asked to do. The College Management reserves the right to censor both incoming and outgoing mail relating to any or all of the students attending. This practice is not customarily followed, but it should be understood by students as the right of the College authorities.

Since the College is really the home of the students attending, it is necessary for the Management to assume responsibility in guarding the names and protecting the interests of both the young men and young women. Every effort is made to encourage wholesome and proper association of the men and women, but any misconduct or disobedience in this matter is subject to the most severe discipline.

Students should provide themselves with the following articles:

Necessary clothing
A plate
Drinking cup
Spoon, knife, and fork (if desired)
All bed-clothing, including a pad or mattress if desired
Laundry bag
Required toilet articles as soap, razor, etc.
Beds without mattresses are supplied by the College.

The elevation of Krishnarajapuram is over 3,000 feet, and the winters are cool, which makes it necessary that some warm clothing and warm bed-covering be used. All needed articles can be purchased conveniently in Bangalore, if the student wishes to bring cash with him rather than to bring the articles themselves. Some students use mosquito nets.

The young ladies of the College all wear their native dress (*sari, siluar*, etc.) and most of the young men wear their own native type of dress, although some wear trousers, tie, etc. A student will feel perfectly at home in either his native dress or the Western type of clothing, and some young men bring a few changes of both types. Sufficient changes should be owned to allow for laundering, etc.

"IN THE DAYS OF THY YOUTH"

The influences of evil and ungodliness are strong in these days of fast-fulfilling prophecy. Temptations and distractions are on every hand, and confront persons of every class, but young men and young women are particularly concerned. It was for this reason that Solomon, even in his time, emphasized that the Creator should be especially remembered in the days of youth, and that the apostle Paul considered it necessary to admonish the young Timothy to "flee also youthful lusts."

Spicer College is maintained for the purpose of directing young men and

women in the formation and realization of wholesome and Godly desires and aims, to make it easier for the youth to remember their Creator. The College belongs to the Southern Asia Division and its young people. It is the sincere desire of the College Principal and the teachers that every worthy young person, who is eligible, shall have the privilege of joining the College family when school opens on July 25. This will require careful planning, earnest prayer, and much hard work on the part of many a young man, but with the encouragement of older friends and relatives, and by the blessing of God, it is hoped that not one who is really ready to attend the College will be prevented from joining. In looking forward to another College year, with its problems, duties, and responsibilities, there comes that sense of the great need of the presence and guidance of the Divine Spirit, and also the courage that is born of confidence in the sacred promises and in the prayers of hundreds of our believers on behalf of Spicer College.

SABBATH SCHOOL DEPARTMENT

E. D. THOMAS, Secretary

OUR SABBATH SCHOOLS

E. D. THOMAS

It would be difficult for us to assess the value of our Sabbath schools. The figures can tell only half the story. Our church membership is 6,697, but the Sabbath school membership is 12,784. The future membership of the Division is already present at the Sabbath school. In building up the Sabbath school, we are building the future church.

The Sabbath school is training our members in faithful study of, and love for, the Scriptures. One in nine gets a perfect record for a quarter. About one eleventh of these develop character enough to maintain a perfect record for a year. So the Sabbath school is building into the life of the church the solid habits that will make for more solid success in the days to come.

The school is exerting an untold influence for good during the most impressionable period in the lives of the children of the advent movement in the Southern Asia Division, and is a strong factor in leading many of them to decide for Christ and prepare for the great conflict which is before us. An illustration of the abiding influence of the Sabbath school in the heart of a child is found in the following story:

Sometime ago while visiting one of our educational institutions, I saw a little girl going to her class with books in her hands. On the top of her books I saw

a notebook entitled, "A Handy Book During the Days of Trouble." As the title attracted my attention, I asked the girl if she would let me see the notebook, thinking it might have some first-aid instructions. On opening it, however, I found that it contained Sabbath school memory verses. I asked her why she had titled it that way. She replied that very soon we shall have troubles in our country, when the verses contained in her book should be of great help to her. So she believed. I was happy to hear her reply. I wish the Spirit of the Lord would inspire us similarly to fortify our minds and hearts with the truths of the Bible to withstand the struggle of the last days.

There are several of our church members who study the Sabbath school lessons more than seven times a week. I have found people who carry their Sabbath school quarterlies always in their pockets, and study them in detail as often as they have opportunity to do so.

Our young people who are not privileged to attend any of our own schools receive most of the religious instruction they need from the Sabbath school lessons which they study from day to day. I have found some are well versed in the Scriptures and our denominational doctrines.

This life-giving leaven of Sabbath school influence is going on and on, ever growing. A church member moves into a place where there is no church or a Sabbath school and begins holding Sabbath school in his home. Soon interested friends and neighbours are attending, and before long his little home school grows into a regular Sabbath school, and in time there are baptisms.

An honest-hearted seeker for truth has occasion to visit his district headquarters, and while there he finds his way to our meeting-hall, hears the gospel, and studies a few times with the evangelist. He returns to his home, several miles away, and starts holding a Sabbath school as best he knows how. Soon he has a company of people interested in the truth, calling for a worker.

It is in the Sabbath school that some of our members first hear the name of the Saviour, and where they first learn to sing Christian hymns and lyrics. This brings to them a great inspiration to study the alphabet of their own vernaculars, that they may study the Word of God for themselves. Today we have some good Sabbath school teachers and preachers who are products of our Sabbath schools. Thus the Sabbath school is not only a soul-winning agency, but also a missionary agency.

It is the Sabbath school, perhaps more than any other organization among us, that is training our members in habits of giving. Even from extreme poverty they give, so that the message they treasure may be heralded to others. In

places where money is very scarce, members come to Sabbath school bringing their offering in kind, often walking several miles.

Our Investment, Birthday, and Thirteenth Sabbath offerings show a steady growth. The total offerings for the last four years are as follows:

1937	Rs. 31,403- 9
1938	Rs. 32,853-15
1939	Rs. 33,119- 8
1940	(three quarters)		Rs. 24,107- 4

Very recently we sent a copy of the 1940 Sabbath School Rally Day program to the General Secretary of the Sunday School Union in India. He took Brother P. K. Simpson's article on "Various Ways and Means of Raising Sabbath School Offerings" from the program and printed it in his *India Sunday School Journal* for the last quarter of 1940, with the following comment:

"The Sabbath School Department of the Seventh-day Adventist Mission is one of the live wires of the Sunday School Movement in India, though they may not care to use the word Sunday. We have before us the Rally Day program for the Sabbath schools of this Mission. It is a production of which any school might be proud. It is the custom of the Seventh-day Adventists to enlist all their members, old and young, in the Sabbath school: this is as it should be, and the Welsh Mission in Assam, and the Baptist Churches in the Lushai Hills, have the same custom. It is one that could be copied with much profit to the Christian Church throughout the land. The following item is from the Rally Day program mentioned above."

At the time of the last General Conference session in 1936, we had 312 Sabbath schools with an average membership of 10,514. In September 1938 the membership went up to 13,210 with 359 schools. In March 1939 the membership went down to 11,920, but at the end of September 1940 we had 391 Sabbath schools and 41 Branch Sabbath schools with a membership of 12,784, and we do hope when all the reports for the last quarter 1940 reach our hands we will have gone over the 13,000 mark in membership. The missing church membership is about 12 per cent.

Our Sabbath schools in the Southern Asia Division have far to go before they reach their standards of a model Sabbath school. They have many weaknesses, and they are doing only a fraction of what God expects of them. We must have keener and better trained teachers for every grade of people, teachers who will conscientiously pour into the hearts of the members the ideals of the Sabbath school. We must have churches and missions that recognize the vital importance of the Sabbath school and are prepared to make any sacrifice of time, strength, and money to make it more and more all that it ought to be.

NORTHEAST INDIA UNION

F. H. Loasby.....Superintendent
 L. G. Mookerjee.....Secretary
 R. S. Fernando.....Treasurer

Office Address:
 Baragain, Ranchi District

ANNUAL MEETINGS IN BIHAR

At Khunti, where Brother and Sister Votaw are located, we had meetings from March 21-24 for our people in the Mundari language area, under a *pandal* put up for the occasion. Five meetings were held each day. The students, workers, and church members who had come from about a dozen mission stations regularly attended the meetings. On the Sabbath we had an attendance of about one hundred people. A loyal lay-member has brought several to the knowledge of the truth. Brethren Borrowdale and Votaw are planning to hold an effort in the month of May in this brother's village, where a large number of interested parties desire further instructions. On the last day of the meetings at Khunti, four people were baptized by Brother Votaw.

At Tilsira, meetings were held March 26-29 for the Oraon people, under large mango trees. About fifty persons attended the meetings. A lay-brother had come from a village about ninety miles from Tilsira, walking all the way. He said that the journey took him three full days. He was very happy for the blessings he received at the meetings, and he said that he had many new things to tell the people in his village on his return. The helpful, pointed, and practical studies given were greatly appreciated.

Both of these meetings were characterized by the deep movings of the Holy Spirit. The Lord came very near as the people gave themselves to God in full surrender, and everyone present was made conscious of the living touch of Christ upon his heart.

We trust that these meetings will mark a new era in our work in this section for a revival and a reformation that will bring the refreshing for the speedy finishing of the work.

Brother L. G. Mookerjee, Brother and Sister R. J. Borrowdale, Brother and Sister H. H. Mattison, and Brother W. B. Votaw and the writer were privileged to attend these meetings. These meetings brought to us precious, heart-warming experiences, which will long be remembered.

The outlook is very bright for a rich harvest of souls, but the labourers are few. A large number of consecrated and well trained indigenous young workers are needed.

E. D. THOMAS.

SOUTH INDIA UNION

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

Office Address:
 9 Cunningham Road, Bangalore

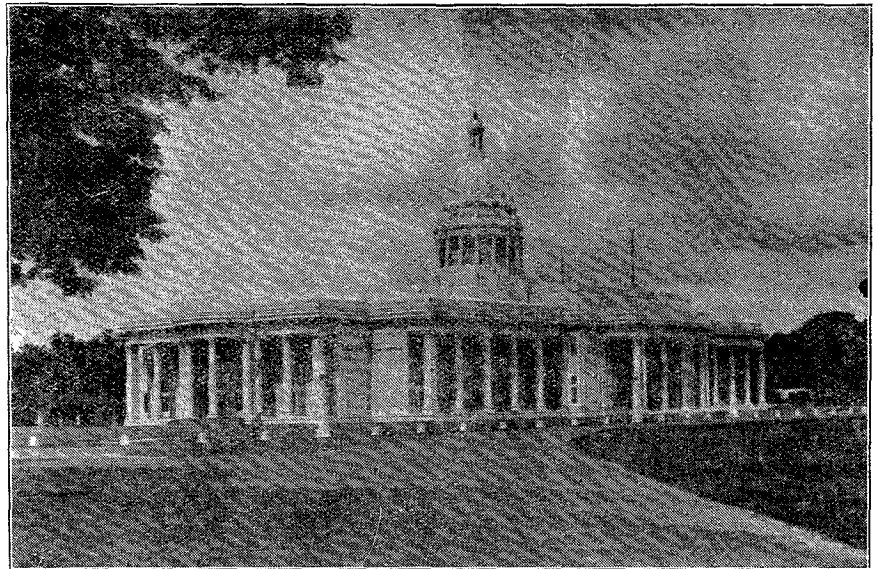
THE COLOMBO CAMPAIGN

DUNBAR W. SMITH

THE Colombo evangelistic campaign has not been brought to a close yet, but thinking the readers of the TIDINGS might wish to share our joy in contem-

plation of the Lord's blessing, we pass on the good word that with a baptism of eleven on Sabbath, the 29th of March, forty-five in all have followed their Lord in this sacred rite. As the church membership has been more than doubled by this addition, we are constrained to say, "The Lord hath done great things for us, whereof we are glad."

The lecture series in the Colombo Town Hall beginning in October continued four nights a week for three months. The interest was then transferred to Bethel Chapel, where the lectures have continued two nights a week for the past five months. Practically every Sunday night the Chapel and the overflow wing have been filled to capacity, with extra chairs taken and many standing.



The beautiful Town Hall, in Colombo, where Pastor Smith's evangelistic campaign centred.

**PERPETUAL SUBSCRIPTIONS
 TO THE REVIEW AND
 HERALD**

Many REVIEW subscribers, who would not think of doing without the church paper for even one week, nevertheless neglect to renew their subscriptions in time each year. Be it known that the publishers will accept PERPETUAL SUBSCRIPTIONS; that is, the paper is sent on, year after year, and the annual charge sent through the regular channels, without renewal bother. It stops only when the subscriber orders it stopped. Be a perpetual REVIEW subscriber,

In all some seventy public lectures have been delivered, besides hundreds of Bible studies and cottage meetings that were held in private homes. Approximately 40,000 numbers of the *Present Truth*, besides over 30,000 tracts and 170,000 handbills, were distributed; also hundreds of books and booklets were disposed of. In connection with this work nearly every English-speaking home in Colombo has been reached.

Total campaign offerings to date amount to over Rs. 1,100, while the estimated increase of tithe and offerings in the church is another Rs. 1,000. At this rate the effort will have paid for itself before long.

The measure of success we have had is due in no small part to the able assistance of Pastor and Sister C. A. W. Ritchie, Pastor and Sister A. F. Jessen, Brother and Sister Hill, Brother Cramer, Brethren S. Allen de Silva and Arthur Peries. Brother Ritchie had charge of the pulpit arrangements and the singing, with Brother Cramer at the grand

Eastern Tidings

Organ of the

SOUTHERN ASIA DIVISION

of the General Conference
of Seventh-day Adventists

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piano. Brother Jessen took time from his heavy duties at the school to look after the ushering and supervise the handbill distribution. Brother Hill had the book display and the literature. Beside these specific duties, he worked untiringly in house-to-house visitation and Bible study work. The local members and the brethren from the Kottawa School gave much appreciated help in handbill distribution and ushering.

While we rejoice in the accomplishments of the past, we also look forward to greater victories in the future. We have hundreds of names of interested ones, a number of whom are in the baptismal class preparing for the next baptism the last of April. We are working hard in an endeavour to bind off as much of the interest as we can before hill-leave time, our watchword being, "Let us press the battle to the gates." As we look over the Colombo field we can but say, "the harvest is ripe, but the labourers are few." How much more could have been done had we had adequate assistance. Won't you pray with us that the "Lord of the harvest will send forth reapers," so that Ceylon will be well represented in that mighty concourse of the redeemed of all nations and from the islands of the sea who will make up the citizenry of Christ's eternal kingdom in that day?

DEATH OF PASTOR R. A. BECKNER

It is with sad hearts that we inform the readers of the TIDINGS of the unexpected death of Pastor R. A. Beckner, who so recently retired from mission service in Burma after thirty-two years in the field. A cable from Washington says that he died on April 24, at Glendale, California, of heart failure. There are no other details.

Brother Beckner was a young student in Washington Missionary Seminary when he was called suddenly to come to Burma early in 1909. With the devotion and willingness that always characterized him, he came as a single worker, and plunged into language study. The writer and his family came a few months later, and Brother Beckner spent several months in our home in Meiktila as he studied language with us. Undoubtedly he became more proficient in Burmese and won his way deeper into the hearts of the Burmese people than any other of our workers who have been in the field.

We pay high tribute to a man who gave his whole life to the work in Southern Asia. For a year he served as editor of the ORIENTAL WATCHMAN and the TIDINGS. Many souls rejoice in the truth today as a result of his efforts. Personally, and on behalf of his many close friends and fellow-workers in this field, we send our tender regard and deep sympathy to his grieving wife and five children. Our prayers are with them, and may the God of all comfort bless them as they take up life anew in the homeland with the burden of their great loss. A full account of Brother Beckner's life and services will be given later.

R. B. THURBER.

REVIEW AND HERALD

THE church in the wilderness at every stage and at every step was under the manifest direction of God. The Lord guided and governed His people in all their movements. God's chosen leaders were His mouthpiece to His people. By great silver trumpets the Lord through His appointed leaders directed the church in its worship, its journeyings, and its conflicts with enemies. The priests blew the trumpets in obedience to the commands of God, and the people understood the meaning and the purpose of every trumpet sound. When the trumpet gave a continued, equal, unbroken sound, every Israelite knew that it was a call to come to the house of the Lord and that there would be some instruction given by God to Moses for His people.

Again, when the church was to move forward, God's appointed leaders gave the trumpet a broken, quavering, interrupted sound to encourage them in their march. When they faced dangers and

Church Calendar 1941

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

were threatened by enemies, the sound of the trumpet clearly indicated this, and every Israelite knew what to prepare for.

In this day of bewilderment and uncertainty, the church of God needs to steer a steady course and give the right sound at the right time. I believe the *Review* is God's great trumpet to give the marching orders to His people and to warn them against impending dangers, as well as to give direction in every move. As every Israelite was to hear with his own ears the blowing of the trumpet in Zion, so every Seventh-day Adventist should read the *Review* for himself. I believe the *Review* is God's own means in this day to direct, encourage, warn, and finally establish the people of God, and to lead us through this time of peril.—*Selected.*

LARGE MISSION PARTY ARRIVES SAFELY

WORD has been received at headquarters that the "President Madison," with Pastors N. C. Wilson and A. E. Nelson and a number of other missionaries on board, arrived "safe and well" in America, April 27.

SPIRIT OF PROPHECY READING PROGRAM

"Messages to Young People"		
May 25 to 31.	Chapters 57 to 66.	
May 25	pp. 192-194	
" 26	" 196-199	
" 27	" 200-203	
" 28	" 204-207	
" 29	" 207-209	
" 30	" 210-212	
" 31	" 213-216	
June 1 to 7.	Chapters 67 to 75.	
June 1	pp. 217-220	
" 2	" 220-224	
" 3	" 224-227	
" 4	" 228-230	
" 5	" 232-235	
" 6	" 236-238	
" 7	" 239-240	

CHURCH MISSIONARY SERVICES

NOTE TO LEADERS

FIRST SABBATH SUGGESTIVE MISSIONARY PROGRAM

June 7, 1941

TOPIC: THE PURPOSE AND POWER OF THE PRINTED PAGE

Opening Song: "Where Are the Reapers," No. 548 in "Christ in Song." Prayer.

Missionary Secretary's Report.

Offering for Home Missionary Work.

Song: "What Are You Doing for Jesus?" No. 542.

Reading or Talks: Articles furnished, in whole or in part.

Talk by Church Missionary Leader—The Literature Program in Our Church.

Closing Song: "Bringing in the Sheaves," No. 583.

Benediction.

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

THE inspiration and practical result of this important literature ministry service rests largely with the pastor and missionary officers of the church. The missionary leader should be well prepared to present a live program of literature work waiting to be put into operation, and enlist the full co-operation of the church—perhaps to a large extent than at any previous time. The articles furnished by leading writers present the importance and place of small books, periodicals, and tracts. The best methods of using this missionary literature should be carefully studied with a view to adaptation to the local situation and the talents of the church members. The field of literature ministry is so broad and wide that every church member may be given a definite place. A much larger scattering of tracts should become immediately operative. No missionary theme throughout the year is more vitally important in its application to the individual church member and the church as a whole. Every pastor and missionary leader will understand how great consequences are involved in the presentation of this theme, "The Purpose and Power of the Printed Page," and will have additional matter of a forceful nature to present. The arousing appeal of our inspired leader should urge us to unprecedented diligence at this time:

"Church members, awake to the importance of the circulation of our literature and devote more time to this work. Place in the homes of the people papers, tracts, and books that will preach the gospel in its several lines. There is no time to be lost." "The light of truth is shedding its bright beams upon the world through missionary effort. The press is an instrumentality by which many are reached whom it would be impossible to reach by ministerial effort."—"Christian Service," p. 147.

HOME MISSIONARY DEPARTMENT.

PURPOSE AND POWER OF THE PRINTED PAGE

J. M. HNAFYSHYN

PURPOSE

THE plan of circulating our printed page is a divine one, and those who distribute it and those who follow after to water and cultivate the seed which has taken root, are truly ministering of holy things. We are told by the pen of Mrs. E. G. White, "Let the leaflets and tracts, the papers and books, go in every direction. Carry with you, wherever you go, a package of select tracts, which you can hand out as you have opportunity. Sell

what you can, and lend or give them away as the case may require." We are further instructed that "our publications should go everywhere. Let them be issued in many languages. The third angel's message is to be given through this medium and through the living teacher."—"Testimonies," Vol. 9, p. 62.

From the above statement we see very clearly that one very definite purpose is to give the third angel's message by this means. By presenting our literature before the people we are bringing light to them in this dark world of ours. It is very important, we are told by the Spirit of prophecy, to bring before the world as fast as possible our literature for the people's spiritual education and enlightenment. This is the very work the Lord would have His people do at this time.

The distribution of our literature makes openings for the presentation of the truth. We are to improve such opportunity of drawing souls to Christ. In this line of work of scattering our publications, we can speak of a Saviour's love from a warm and throbbing heart. Blessed, soul-saving Bible truths are published in our papers, tracts, and books. The Lord calls upon all of us to seek to save perishing souls. We are told that the Lord is coming very soon, and we are entering into scenes of calamity. Satanic agencies, though unseen, are working to destroy human life.

"A great work is to be done, and those who know the truth should make mighty intercession for help."—Vol. 9, p. 123.

"Let literature be distributed judiciously, on the trains, in the street, on the great ships that ply the sea, and through the mails."—*Ibid.*

What an opportunity we all have in giving out the printed page! We should be sowing the seed beside all waters—prisons, hospitals, military camps, schools, colleges, and railway stations, and many more places that could be mentioned.

We have a timely message for our day. Right now is the time when every church member should renew and enlarge his plans to do some real systematic distribution of our literature. This is the time for Seventh-day Adventist believers to work. Never have I seen so many people stirred up concerning today's problems. Nearly every person we meet is worried about our Government, worried about our leaders in Government, worried about his job, or the lack of it, worried about the prices of things, worried about predictions of a soon-coming world epidemic, worried about his family, worried about himself.

Anyone can point out trouble; everyone can discuss the dangers confronting us; but no one seems to have a solution to the problems. This is the grandest and most important time for our believers, workers, and colporteurs to live and work for their Saviour. What unlimited opportunities are ours today! But someone has said, "Opportunities are very sensitive things. If you slight them on their first visit, you seldom see them again." So let us *beware*.

We have the remedies for this time. Our Bible, books, tracts, and periodicals can solve the individual's problem. God has ordained the work and has made you and me His ambassadors, His representatives. What a responsibility has been laid upon us who see men and women wrestling with their too heavy problems! What a trust has been given you to hold in your own hands the solution to those problems! How necessary it is to offer aid to these needy people by giving them our literature which will help them to choose wisely in these days!

POWER

There is *divine power* in the printed page of truth. That power is convincing many of their sins, and leading many to repentance.

It was my privilege, when I was studying in school a number of years ago,

to help distribute the *Signs of the Times* around the area of that school. I further sent several copies to certain farmers whom I had met while making hay for the school. These people at first did not read the *Signs of the Times* very much, and destroyed the paper for a number of months. But the time did come when they became interested, and began to search for the truth, with the result that a church was organized in this area with a membership of over twenty. These people to this very day testify that the convincing power of the message in those papers was the thing that led them to repentance and to accepting Christ as their Saviour.

Just recently, when in Burma, I heard several of our workers tell experiences of how our book, "Our Day," has led a number of Burmese people to accept this advent message. In one case a man had received a tract, which he read, and he found it had such a powerful message that he kept it for years until it was worn to pieces. He later was directed to purchase "Our Day," and, after reading it, he gave up the habits of smoking, drinking, and other vices, and began to teach others the message. It was a tract that led this man to find our truth. Another experience that came to me from another part of Burma was that of a headman of a village (a Baptist) who purchased a copy of "Our Day," and who found that the power of the message was a timely one, so he began to use it as his only book of sermons, teaching others to prepare to meet their God.

In North India a very prominent Hindu—a P.W.D. worker—received our magazine, *ORIENTAL WATCHMAN*, from a friend who was a subscriber. This man was impressed with the articles in the magazine, and when a colporteur and I came along he subscribed gladly. After three years had gone by, I went to his home in Amritsar for the renewal. He was glad to renew his subscription, and told me that the religious articles were of interest to him and he desired more knowledge along religious lines. I turned his attention to some smaller books I had, and also "Our Day," which he gladly purchased. Today he is studying our truth.

Brethren, there is power in our truth-filled literature, and what opportunities are before us if only we will sow the seed of truth contained in our printed page beside all waters. You may not be able to go and sell our literature, or you may not be able to talk to people, but in your spare time you can distribute the literature here and there, thus acquainting the people with the truth we have.

Right now is the time when every church member should renew and enlarge his plans for a systematic literature distribution that the *purpose* and *power* of the printed page may have its fulfillment.

THOU MUST NOT FAIL

O thou church of the living God,
Thou art like a burning light
Far out upon a rocky shore
That sends its rays at night.
The sky is dark; the storm is on;
The waves are running high,
But the sure light sends out its beams
To vessels far and nigh.

Thou art that light, O church of God,
To millions in this life,
With sunken reefs and ragged rocks
And boiling waves of strife.
Thou art that light! Poor sinwrecked
souls
Are struggling in despair—
Send out your beams of hope and cheer
To sinners everywhere.

Thou church of God! Thou must not fail
In time of greatest need—
A world in sin, perplexed, distressed—
Hark, hear them as they plead!
Send forth thy light, thy brightest beams,
Across the world of sin,
Light up the earth in this dark night,
And thousands you will win!

—N. P. NEILSEN.

THE USE OF TRACTS

J. D. SNIDER

FEW people have any conception of the possibilities of soul-winning to be achieved by the distribution of tracts. The gladdest word that man was ever commissioned to carry to his fellow men—the word of a soon-coming Saviour—can be spoken as winsomely and effectively from the pages of a tract as from the most pretentious volume bound in tooled morocco. Not all can preach, but all can witness for Christ and proclaim the advent truths with eloquence and persuasive power through the distribution of these smaller units of literature.

By both precept and example Christ placed every one of His followers under obligation to do personal work. Manifestly every disciple is to go at least to those within his reach. There is no command in the Bible to unconverted people to *come* to church to hear the gospel. The command is to believers to *go* and preach the gospel to every creature.

There was a time when evangelism meant *preaching* the gospel. At mention of the word there arose in our vision a man standing in a pulpit addressing those who had gathered to hear him. But this is by no means the only way to preach the gospel. Today evangelism means *spreading* the gospel, and that more inclusive definition includes literature evangelism.

The potential power of tracts as an effective factor in evangelism was recently well stated by a Christian worker

in these convincing words: "For simplicity, economy, and adaptability to all classes and ages of gospel workers, there is no other form of evangelism that ranks quite so high as the ministry of tracts. Even the simplest and humblest follower of Christ may in this field deliver the most powerful message which a master mind can frame. Any number of Christians may be engaged in the work at the same time or in successive portions of time. Women, as well as men, may make discreet use of tracts. Children and new converts may function well in giving out tracts, and, once in the hand of the reader, the tract is the most patient preacher in the world. It will admit of a partial reading now and completion later, or it will allow itself to be questioned for its exact meaning any number of times with never a word of rebuke or chiding. It will say the same thing over and over all its life. It tells the truth with unvarying accuracy day and night, on land and sea, and it can be made to speak in any language. The cost of a thousand tracts is not great, and even one tract may save a soul.

"Thoughtful people can think of a variety of ways to evangelize with tracts. A tract on or akin to the evening sermon of the gospel meeting can be handed out at the door to strengthen the oral message, or to send the gospel back to the home where it may reach a shut-in or some person too indifferent to go to hear preaching. Or the tract given out to-night may be along the line to be discussed tomorrow night, to give advance preparation and arouse interest. Some tracts make a good sermon when taken apart and amplified. A group may be in front of the city church early in the evening and distribute tracts to the passers-by and engage in conversation with invitations to the meeting tonight or in the near future. The gospel can be sent to many homes by handing tracts to children as they leave their schools.

"Christian merchants may include a tract in each package of goods. They may be discreetly handled on trains, ships, and buses. Tract boxes, regularly replenished, in railway stations and like places of concourse are other forms of tract evangelism. Hospital wards are fine fields for this work, as the invalids must do something to put in the time and may give your ministry much more consideration in illness than they would in sound health.

"It is highly needful that the church, the whole church, understand its obligation to make Christ known to the Christless. The membership should develop a passion for the lost, for the saving of their souls. The day is far spent; the night is at hand. A vast multitude, like Niagara's enormous tide, is flowing into the regions of those eternally lost. This great, unceasing stream carries as many to eternal doom in your sleeping hours as in your wake-

THE CRISIS SERIES BOOKS

STEEN RASMUSSEN

ful hours. Surely such a vast volume of lost humanity should claim our attention, challenge our honesty, stir our hearts, and set us to active, useful prayerful service daily. And while evangelism has many sides, and may be done Scripturally in many forms, including the living of a decent and proper life, there is perhaps no other form of outward service in which so many Christians may successfully engage at such low cost as that of tract evangelism. Use good, well-selected tracts and prayerfully distribute them unto many thousands—even to uncounted millions.”—*Don Carlos Janes, "The Christian Standard," Oct. 12, 1940.*

PERSONAL SERVICE

“It was the Saviour’s purpose that after He ascended to heaven to become man’s intercessor, His followers should carry on the work that He had begun. Shall the human agent show no special interest in giving the light of the gospel message to those who sit in darkness? There are some who are willing to go to the ends of the earth in order to carry the light of the truth to men, but God demands that every soul who knows the truth shall seek to win others to the love of the truth. If we are not willing to make special sacrifices in order to save souls that are ready to perish, how can we be counted worthy to enter into the city of God?”—*“Testimonies,” Vol. IX, p. 103.*

“In His wisdom the Lord brings those who are seeking for truth into touch with fellow-beings who know the truth. It is the plan of Heaven that those who have received light shall impart it to those in darkness. Humanity, drawing its efficiency from the great source of wisdom, is made the instrumentality, the working agency, through which the gospel exercises its transforming power of mind and heart.”—*“The Acts of the Apostles,” p. 134.*

“God could have reached His object in saving sinners without our aid; but in order for us to develop a character like Christ’s, we must share His work. In order to enter into His joy,—the joy of seeing souls redeemed by His sacrifice,—we must participate in His labours for their redemption.”—*“The Desire of Ages,” p. 142.*

“God expects personal service from every one to whom He has entrusted a knowledge of the truth for this time. Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and neighbourhoods.”—*“Testimonies,” Vol. IX, p. 30.*

“We must be labourers together with God; for God will not complete His work without human agencies.”—*Review and Herald, March 1, 1837.*

AT THE inception of the advent movement we were told that literature would be one of the greatest agencies through which God would give the last message of warning and salvation to the world. While the literature ministry was to start in a small way, it was ultimately to be like a stream of light that would go around the world. So it has proven to be, and today over twelve million rupees’ worth of our books, magazines, periodicals, and tracts are distributed annually. A large part of this literature is taken from home to home by the lay members in our churches who sense their responsibilities and opportunities in giving the message, and have found this the best way to contact people and interest them in the truth and bring them to Christ.

The literature which comes from our presses is different from all other literature. It contains the message which calls men and women out of darkness into the light of the gospel, it thrills human hearts, it changes lives. It is the most economical way of heralding the truth which must go to every nation, kindred, tongue, and people in this generation. This literature can be taken by every member of the church and either sold, loaned, or given away to relatives, friends, neighbours, or to total strangers. Over thirty-five years ago this challenge came to us:

“Let every Seventh-day Adventist ask himself, ‘What can I do to proclaim the third angel’s message?’ Christ came to the world to give this message to His servant to give to the church. It is to be proclaimed to every nation, kindred, tongue, and people. How are we to give it? The distribution of our literature is one means by which the message is to be proclaimed. Let every believer scatter broadcast tracts and leaflets and books containing the message for this time.”—*“Christian Service,” p. 145.*

The place of our periodicals and our tracts in missionary endeavour is clearly presented in the articles written by experienced literature workers. We shall in this brief write-up call special attention to our small rupee books, also called the “Crisis books.” We have a splendid assortment of such volumes covering every phase of present truth. Eight books are now combined in a special set called the Community Circulating Library. The eight books are:

1. The World’s Quest for Eternal Youth”
2. “Cure for Crime”
3. “All the World Under One Flag”
4. “Gospel in All the World”
5. “Heralds of the King”
6. “World’s Destiny”
7. “The Coming Conflict”
8. “The Pope King Again”

These books are handled by our Book Depots and at the special reduced prices cost only Rs. 1-8-0 for the entire set; single copies, Annas 4.

We therefore appeal to our church members to give this plan very careful and thorough study, and secure sets of the Community Circulating Library to be used as follow-up literature after tracts and smaller periodicals have been used to create an interest. The books, however, can also be used to start and follow up an interest without the use of other literature. In addition to the eight books in this set, there are many other small books of the same nature which also can be used to splendid advantage in house-to-house work and in connection with Bible studies and cottage meetings.

Large volumes could be written of the power of the printed page and the miracles of salvation through gospel literature. Constantly thousands and tens of thousands of people are being brought face to face with God’s special message for these last days by reading the printed page. We feel that our army of literature workers during 1941 should be greatly increased. Where we have one engaged in this line of work, we should have ten; where we have ten we should have a hundred. While it is true we are living in the harvest time, we must still continue to sow the gospel seed. Under the influence of the Spirit of the Lord this seed will rapidly mature and bring forth a glorious harvest. We believe that in every church there are a number of people who could become successful workers with this type of literature.

We therefore send a new appeal to our church members to enlist as workers in the ministry of the Word through our truth-filled literature. Do not put this matter off. Secure a supply of the books here referred to. If we will do our part in sowing the seed, the Lord will do His part in giving the harvest. His promise is that “in due season we shall reap, if we faint not.” Gal. 6:9.

Ten-Minutes 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.

JUNE 7, 1941

WITNESSING FOR CHRIST

D. L. MOODY at one time made a somewhat startling comparison between the adherents of false religions and the Christian religion, and this is what he said: "I do not believe there is any false religion in the world that men are not proud of. The only religion of which I have ever heard, that men were ashamed of, is the religion of Jesus Christ. I never met an unconverted Chinaman who was not proud of being a disciple of Confucius; and I never met a Mohammedan who was not proud of the fact that he was a follower of Mohammed. But how many, many times I have found men ashamed of the religion of Jesus Christ, the only religion that gives men the power over their affections and lusts and sins. If there was some back door by which men could slip into heaven, there would be a great many who would want to enter it, but they do not like to make public confession." Surely such accusation cannot justly be made of Seventh-day Adventist Christians who, above all others, have cause to rejoice and be proud of the cause they represent. Let us never slacken efforts to speak to others of the present truth as we mingle with our fellow men in the marts of life.

"My brother, my sister, is it nothing to you to know that every day souls are going down into the grave unwarned and unsaved, ignorant of their need of eternal life and of the atonement made for them by the Saviour? Is it nothing to you that soon the world is to meet Jehovah over His broken law? Heavenly angels marvel that those who for so many years have had the light, have not carried the torch of truth into the dark places of the earth."—*Testimonies*, Vol. IX, p. 44.

JUNE 14, 1941

FINDING OPENINGS FOR BIBLE STUDIES

"FEAR NOT, O land; be glad and rejoice; for the Lord will do great things." Joel 2:21. We are living in the day of God's power. In one of the Latin-American countries a priest warned his congregation that they must be very care-

ful even in passing the Seventh-day Adventist chapel. "Don't even look in that direction," he said, "for there is an invisible power there that will draw you toward them."

Today that power in its mysterious way is turning many thousands away from despair and causing them to find hope and certainty in the third angel's message. All about us are people "looking wistfully to heaven." The seed sown through the literature distributed and the stirring events of the day, is ready to burst forth into fruit, if we as God's husbandmen will do our part by taking our Bibles and going forth to warn the world. By lending our small books systematically, distributing tracts, or oftentimes just by asking a neighbour for opportunity to study the Bible with him, doors will be thrown open everywhere. Surely it can be said truthfully that we are living in the day of the open door. May God open our hearts to comprehend and our eyes to behold what great things He is prepared to do in the land today, through and for His people. Then with this greater vision may our own hearts be stirred to cry out, "Here am I, Lord, send me."

JUNE 21, 1941

PERSEVERANCE IN SOUL WINNING

"BE thou faithful unto death" is a sacred charge which carries with it the promise of a "crown of life" (Rev. 2:10), faithful in testifying for Christ and righteousness, faithful in soul-winning. It has been said truly that "there will be no starless crown." Christ met with the strongest opposition from the very beginning of His ministry, and it increased each year until His crucifixion; but He never gave the semblance of defeat. He would not permit discouragement to seize Him. Ever seeking to point souls to the Father, He toiled on untiringly until His ministry closed. But His very earnestness, faith, and perseverance caused thousands to believe and follow His teachings before His death on the cross, and hundreds of thousands shortly after.

We should learn a lesson of perseverance from Christ's ministry. He knew that His cause was righteous, that He must bear faithful witness, that the

fruits seen while He was still on earth were but the beginning of the great and eternal host of those who should praise Him throughout eternity. He said, "As thou hast sent Me into the world, even so have I sent them into the world." We are to "sow beside all waters," and when apparent defeat is met in one experience or place, we must check our weaknesses, claim new promises from above, and start in elsewhere. Neither must we desert old tried methods for new fancies. God's work will be carried on in dignity until it closes.

We must toil on till the last, faithful and persevering, though we may not see the results. If we see the results of but one soul won to Christ,—that one may in turn win a thousand or more. Only God can weigh accurately the eternal results of sincere loyalty. It is faithful perseverance over the little that assures the eternal reward and of being "ruler over much," for our sincere service multiplies by God's blessing.

JUNE 28, 1941

PERSONAL TESTIMONIES AND EXPERIENCES

WHAT brings greater satisfaction and peace into the soul than speaking a word for Christ, either as to His wonderful goodness and keeping power, or in regard to our missionary endeavours in His name? To some who are timid and find it difficult to speak before a group of people, it is a great struggle to arise and give their personal testimony for Jesus. But what a joy and satisfaction it does bring into the heart when this timidity and fear has been conquered, and we arise to speak what is in our heart and what we have been able to accomplish for the Lord.

However, in addition to the joy that comes in relating our experiences there is even a greater factor, and that is the inspiration and encouragement we give to someone else who may not have had the experience as yet of engaging in personal missionary work. One never knows what good may be accomplished or what a blessing and inspiration it may be to some other soul when a helpful testimony or experience is given.

There is a little lad about three years of age in one of our churches who deeply moves the hearts of everyone present as he stands on the bench beside his mother in prayer meeting and offers his sweet little testimony in a clear, childish voice: "I love Jesus with all my heart!" Surely, even a child shall lead them. So let us be as faithful as this little child in making known our love for Jesus and our endeavours for Him, remembering always the double blessing that comes—to ourselves and to others.