

# EASTERN TIDINGS

## SOUTHERN ASIA DIVISION

VOLUME 39

POONA INDIA, MARCH 1, 1944

NUMBER 5

### TITHE COVENANT DAY

March 11, 1944

A. L. Ham

God has made the practice of paying tithe a condition on which He blesses His people. He desires to bless, so the invitation to us is,

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

These words are the basis of an agreement between God as party-of-the-first-part and man, who, if he agrees, becomes party-of-the-second-part.

This is no "unequal treaty." It is not unilateral in its terms. It is a covenant written in very simple words. It does not need a lawyer or solicitor to interpret it. True it is that God has just been calling attention to a very great ingratitude and unfaithfulness, even breach of trust, on the part of some of His people. He informs them of the reasons why His blessing has been withheld, and even a curse has come upon them as a result of their unfairness with Him.

Now He invites His people to enter into a covenant with Him on the most reasonable terms; such terms as Abraham before agreed to when he paid tithes to the priest of the Most High God and was signally blessed in so doing; such terms as Jacob agreed to at Bethel when he said, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto Thee." Gen. 28:20-22. This certainly is a *tithe covenant* and we know how God honoured that covenant and how He opened the windows of heaven to him during his life.

We are invited to bring to God's treasury that which really belongs to Him, but which He has entrusted to our stewardship. We are His stewards and, "moreover it is required in stewards that a man be found faithful."

Upon such faithful stewards, or servants, He pours heaven's choicest blessings: not in any stinted measure, but opens wide heaven's windows that those blessings may descend in copious showers—so abundant that there will not be room enough to receive them all. They will flow on to bless others.

Many a man, and many a woman, yes, even children, have entered into this covenant with God and have "proved" Him and have received these heavenly blessings He has promised.

The Division Committee, realizing that great blessing will come to our people as they come to realize more fully their privileges and responsibility in bringing into God's treasury a faithful tithe, have set March 11 as a Tithe Covenant Day. It is also felt that the cause of God needs these resources for the carrying on of His work of giving the gospel, and in finishing His work in the earth.

As I have thought of the matter, God has been most reasonable and considerate. He created this world. He made man and gave him a "garden" in which to live, and nothing could have been more ideal. When man proved unworthy of that beautiful place and was denied entrance, he was still provided with all he needed. The sun continued to give him light and health. The soil was watered and the ground yielded its increase to sustain man. All of the necessities of life and even life itself come from God, and all He asks in return is love, obedience, a seventh part of the week and a tenth of our financial increase! Surely, His requirements are not unreasonable. Especially is this true when we really comprehend how wholly dependent on Him we are. How sad it is to think that we so often neglect to return to Him even such reasonable requirements! Again He promises:

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts." If all who profess the truth will come up to the claims of God in giving the

tenth, which God says is His, the treasury will be abundantly supplied with means to carry forward the great work for the salvation of man."

"Whenever God's people, in any period of the world, have cheerfully and willingly carried out His plan in systematic benevolence and in gifts and offerings, they have realized the standing promise that prosperity should attend all their labours just in proportion as they obeyed His requirements. When they acknowledged the claims of God, and complied with His requirements, honouring Him with their substance, their barns were filled with plenty. But when they robbed God in tithes and in offerings, they were made to realize that they were not only robbing Him but themselves; for He limited His blessings to them, just in proportion as they limited their offerings to Him."—"Testimonies," Vol. 3, p. 395, par. 1 and 4.

My dear brethren and sisters, do you not find it in your hearts to enter into a "new covenant" or a renewal of your previous covenant; to bring "all the tithes" into His storehouse? This is a good time to make up any back tithe which we may have failed to bring to Him. In so doing, you will receive such blessings as He has promised to those who are faithful in these matters.

May the Spirit of God lead us into a relationship with Him where we can be richly blessed and His work prospered. We would suggest that pastors and church elders employ the Sabbath morning hour of March 11 in a biblical consideration of this subject, giving the believers opportunity to renew their covenant with the Lord in bringing to His treasury the resources which He has reserved for the support of the work we are commissioned to do for Him.

It would seem that, when our faithful people in lands overseas are so liberal in sending to this Division so much of their tithes and offerings for the winning of souls here, we should make a strong effort to increase the percentage of support we supply here in the country for the work of the Lord. Some of our churches are to be especially commended for their attainments in faithful tithe paying. We trust all will respond to this call to more faithfulness, which God will surely bless.

"Others have tested, and proved Him true;  
My brother, my sister, how about you?"

May heaven's richest blessing come upon God's people who covenant with Him to be more faithful in the performance of our Christian duties.

## SEED TIME AND HARVEST

Part 4

DO NOT SOW WEEDS

E. M. Meleen

Industry, training, perseverance, and several other virtues are essential ingredients in a successful life, but they alone are not sufficient, for some who exemplify these in a high degree still fail to achieve anything outstanding in the group among whom they move, while others who seem to pay but indifferent attention to them forge ahead to places of power and influence. Of one of the great English statesmen, whose record of his activities occupies a considerable space in history, it is said by his biographer that he practised hardly any of the traits usually believed to be essential to success. There was something else about him and his behaviour toward his associates which to a large degree seemed to compensate for the lack of those virtues. This certainly was not to his credit, but it shows that besides hard work, it takes diligence and courage to combat obstacles. Probably some people possess these other qualities by nature and do not need to exert themselves to cultivate them; that is, those qualities which enable them to pass through life so easily and successfully are outstanding features of their personality. They seem to be born with them. On the other hand, it may well be that this personality is to a great degree the result of gracious habits developed early in life. However that may be, there is much that each one can do to avoid the difficulties

that detract from the joy of life, for "whatsoever a man soweth, that shall he also reap."

The first and most important rule to observe was spoken by Jesus when He said: "And as ye would that men should do to you, do ye also to them likewise." Luke 6:31. This does not permit us to wait until others have done what we wish them to do; we are to do it first, and to do it again whether or not they do it. Rarely is a person encountered who is so hard that his heart will not melt when this rule is followed. There is power in this rule to overcome the most stubborn resistance, but most of us are very loathe to follow it. "Do to others as you please and feel inclined" is the rule we more frequently follow.

Only those who are strong enough ruthlessly to trample all to the ground who oppose them, can get anywhere by such a spirit. But there is power in the golden rule which will make the weakest strong, and which will convert a life heavily burdened with unhappiness to one of contentment, turn disappointment into realization, and failure to success. Almost all the "do's" and "don'ts" that govern good personal relationships are summed up in this golden rule.

The effects of following or of failure to follow the golden rule are so many and so important that probably none



can be logically given first place. But men and women are all more or less alike in their reactions to any stimulus. As you are made to feel by any situation, is very likely to be the way another is made to feel. The effect of your feelings on your conduct when you are pleased or displeased is likely to be similar to that of another under similar circumstances. Whatever makes you feel satisfied or dissatisfied, probably will make another feel so. That which tends to make you feel co-operative or non-cooperative is likely to do exactly the same for another. Keeping these principles in mind and making use of them in the spirit of the golden rule will enable you often to mould the feelings and direct the actions of others as you wish them to be.

One of the first matters, then, to keep in mind is to avoid that which annoys or displeases others, or which generates feelings prejudicial to the maintenance of good relationships. They are the weeds in the garden. It is well to think of others first and give them first place in our interests, possibly sacrificing the gratification of

our own feelings and desires for the moment. But paradoxically we are the ultimate gainers. He who effaces self in order that others may be honoured and benefited is himself thereby honoured and benefited.

Of those attitudes which spring out of selfishness, probably envy and jealousy are the cause of more disagreeable experiences among us than any other one cause. Because of envy you belittle another's work and achievement. He knows it. How does it make him feel toward you? How do you feel under the same experience? When circumstances are so shaped that he might be able to do an act or exert an influence in your favour, of which you feel the need, will he do it? And when he refuses or neglects to do for you that which he might have done, how do you feel about that? You are quick to see faults and errors in another and are free to criticize him, even when he has struggled hard to do his part well. Can you afford to have him feel toward you as this is certain to make him feel? Are you sure that you are so strongly entrenched that you will never be in need of his help and friendship? Rarely is that anyone's position, for none can live unto himself alone. You dislike being criticized. You resent exaggerated and perverted reports about your alleged mistakes. You feel greatly upset when you are belittled and held in disdain. You are annoyed when others take unfair advantage, selfishly seek their own interests, and boast of their own achievements, for you know they could not have done it without the help of others. And when you have all of these feelings, what will you do for those who are the cause of them? Apart from the Christian's duty to observe the golden rule, even to his personal disadvantage, if necessary, it is good business policy to avoid that which annoys, irritates, and upsets those with whom we must live and have frequent contact.

## HOW THE HEATHEN NAMED OUR CHURCH

W. A. Spicer

It must have been well over forty years ago that observers of the ways of our church in the Fiji Islands coined for us the name, "The Clean Church." Such a name was easier spoken in their language than our denominational title. "And remember," I was told on my first visit to Fiji, "this name was originated by those who are called heathen." "Look," said these observant islanders, "this church uses no alcoholic drink, no tobacco. Its members do not eat swine's flesh. This is a clean church."

And "The Clean Church" has been a well-understood title for our church in the Fiji group ever since.

Later, when our missions began to win souls in the Solomon Islands, they tell us, the people observing the fruitage of this advent message invented a phrase for us that meant a very clean church. They were watching the fruitage of this message in the lives of the converts.

Without using the name in this way, men of the world have borne frequent witness to the fact that the message we have to bear does a work everywhere for the physical as well as spiritual upbuilding of a people of primitive background.

"Let me have two of your boys to work for me," said a European in the South Sea Islands. "I will give them your Sabbath off. Your boys are altogether different from these others. Your converts are dependable, and they are clean outside as well as inside."

That is the testimony in all lands, we may safely say, wherever the truth is received among tribespeople of primitive culture. That is why those makers of an African moving picture film put under a photograph of the dwarf people of the French Cameroons the title: "Waiting for the Seventh-day Adventists to come and clean them up."

About a year before this World War broke, I was attending a conference in Poland. I had spoken of this idea of the clean church. Missionary Noltze, a pioneer of inner Liberia, West Africa, one of our German brethren at home on furlough, was there. He told us that a new station in the interior was called by the heathen by a name that meant "the place of washing hearts." They had seen the fruitage of the message. "If you want to get a clean heart," the heathen would say, "go to the Li Wa Mission."

The power that cleanses spirit, soul, and body is in the advent message. The Sabbath is the sign of God's power to create the new man. The message of Christ's soon coming has in it the power to "make ready" a people for His coming: "Every man that hath this hope in him purifieth himself, even as He is pure." I John 3:3. And purity means a striving for cleanliness, physical and spiritual.

There is another good advent text that may well be put along with this idea of a clean church, a cleansed people. In one of Isaiah's prophetic descriptions of the people being gathered to meet the Lord at His coming, it is said: "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him. And they shall call them, The holy people, The redeemed of the Lord." Isa. 62: 11, 12.

And the lexicon (Hebrew-English dictionary) tells us that this word "holy," as Isaiah wrote it, has three primary meanings—"pure, uncontaminated, clean." There it is, "clean." "They shall call them the clean people." And so they do in more than one country.

At any rate, in land after land, as the advent message reaches the hearts of primitive tribespeople, it begins the work of lifting the standard of clean and wholesome living in a way characteristic of the advent movement.

## WHAT WOULD YOUR REQUEST HAVE BEEN?

Pastor N. A. Ferris, in the "Australasian Record," writes as follows:

"Travelling from Melbourne to Sydney, I had as a companion a commanding officer who recently returned from New Guinea. During our conversation he told a story concerning a very dear friend of his, who had to bale out of his plane while engaged in operations in New Guinea. Altogether he was missing for seventy days, and they had given him up as lost. Then word came through that natives had brought him out of the jungle. When found by the natives the airman had both legs broken, and was unconscious. They carried him back into the mountains, to their village, and as they moved from place to place, as made necessary by the advance of the Japanese, a native woman nursed him back to a measure of health, preparing his food

and caring for him during all the long weeks. Eventually he was restored to his friends, and it was a happy day for him when he met the commanding officer.

"The rescued man expressed sincere gratitude for the tender care given him by his brown nurse, and made this request of his friend: 'I want you to give this woman anything she may desire. Don't consider the cost. I am alive and back with my friends because of the excellent service rendered by her.' Turning to the woman, the officer inquired what she would like to have in return for all she had done. 'Sir,' she replied, 'I would like another medical kit with everything in it, so that I can help someone else who may be injured.'

"Said the commander to me: 'That

woman was a member of your church. Nothing ever touched my soul so much as the thought that all she wanted for those weeks of constant service was just something she could use to help humanity in her own humble way. How do you do it?' he asked. 'How can you implant such principles in the lives of these natives? I have seen them covered in filth and apparently without any inspiration whatsoever; but there is something you have given to them that has released within them a new hope. From the moment I heard that woman's simple request, I determined to give my influence to the support of missions.'

"The woman of the story was a mission girl who was associated with Sister Peacock at Bisiatabu some years ago. She has been using to good effect the medical knowledge she gained at that time."

# The Advent Movement

E. D. Thomas

We are now studying in our Sabbath school lessons the history of the exodus movement which was recorded for the benefit of those who, in the last days, are preparing for Christ's second advent. The similarities of the two movements are very striking.

"The history of the wilderness life of Israel was chronicled for the benefit of the Israel of God to the close of time. The record of God's dealings with the wanderers of the desert in all their marchings to and fro, in their exposure to hunger, thirst, and weariness, and in the striking manifestations of His power for their relief, is fraught with warning and instruction for His people in all ages. The varied experience of the Hebrews was a school of preparation for their promised home in Canaan. God would have His people in these days review with a humble heart and teachable spirit the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan."—"Patriarchs and Prophets," p. 293.

"That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today. He has 'let out His vineyard unto other husbandmen,' even to His covenant-keeping people, who faithfully 'render Him the fruits in their seasons.' Never has the Lord been without true representatives on this earth who have made His interests their own. These witnesses for God are numbered among spiritual Israel, and to them will be fulfilled all the covenant promises made by Jehovah to His ancient people."—"Prophets and Kings," pp. 713, 714.

"In all the way of God's leading, they had found water to refresh the thirsty, bread from heaven to satisfy their hunger, and peace and safety under the shadowy cloud by day and the pillar of fire by night. Angels had ministered to them as they climbed the rocky heights or threaded the rugged paths of the wilderness. Notwithstanding the hardships they had endured, there was not a feeble one in all their ranks. Their feet had not swollen in their long journeys, neither had their clothes grown old. God had subdued before them the fierce beasts of prey and the venomous reptiles of the forest and the desert."—"Patriarchs and Prophets," p. 429.

Satan's last attempt to defeat the exodus movement was along the lines of worldliness and immorality.

"As we approach the close of time, as the people of God stand upon the borders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent them from entering the goodly land. He lays his snares for every soul. It is not the ignorant and

uncultured merely that need to be guarded; he will prepare his temptations for those in the highest positions, in the most holy office; if he can lead them to pollute their souls, he can through them destroy many. And he employs the same agents now as he employed three thousand years ago. By worldly friendships, by the charms of beauty, by pleasure seeking, mirth, feasting, or the wine cup, he tempts to the violation of the seventh commandment."—"Patriarchs and Prophets," pp. 457, 458.

"Our only safety is to stand as God's peculiar people. We must not yield one inch to the customs and fashions of this degenerate age; but stand in moral independence, making no compromise with its corrupt and idolatrous practices."—"Testimonies," Vol. 5, p. 78.

"Self-denial in dress is a part of our Christian duty. To dress plainly, and abstain from display of jewellery and ornaments of every kind is in keeping with our faith."—Id., Vol. 3, p. 366.

"The worshippers of God will be especially distinguished by their regard for the fourth commandment, since this is the sign of God's creative power and the witness to His claim upon man's reverence and homage."—Id., Vol. 9, p. 16.

"As we near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner."—Id., Vol. 6, p. 112.

"There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue. . . . If God's people would recognize His dealings with them, and accept His teachings, they would find a straight path for their feet, and a light to guide them through darkness and discouragement."—Id., Vol. 5, p. 661.

As in the exodus, the great objective of the advent movement is to lead to greater faith in God and obedience to Him.

*(Continued from previous column)*

to their beloved parent; but there will always be many faithful children to sing its praises throughout India.

We pray that God will enable these soldiers of the cross to be faithful in service till the end. The writings of these devoted young men are cordially welcomed and much appreciated. In turn, these friends are commended to the TIDINGS' family for earnest prayer on their behalf.

APPRECIATION OF S. M. C. BY A  
FORMER STUDENT

Y. G. Thomas, Tamil Teacher  
Prakasapuram High School

Delightful descriptions of the site, expressions of appreciation for knowledge imparted, resolute determination to serve humanity, and solicitations for prayer on their behalf are appearing in some of the latest issues of the "Tamil Messenger." There were three heart-stirring articles published from the pen of the Tamil students in Spicer Missionary College.

The spirit of service is obviously uppermost in the minds of these students. The world awaits the service of humble, unreserved, and unselfish men. Faithful service is recognized, and will be rewarded with joy everlasting. People want to serve God. Does not service to humanity mean service to God? Surely it does. Christ accepts our service to our fellow men as if it were done to Himself.

The young people's pledge reads: "I will be a servant of God and a friend to man." I think it is not wrong to put it in a different way and read: "I will be a friend to God and a servant of man." Christ is quite willing to welcome men as His friends if they will be humble and earnestly desirous of being closely connected with Him. It is easy to become a servant to anyone, but very hard indeed to be a friend to man. Though a man, a king may not seek the friendship of a poor man who might try and long to be the king's friend. With God, it is different.

The world needs men who are willing to serve. The world is full of woe and untold misery. Unexpressed heartaches and unheard sighs need the gentle touch of the healing balm of Gilead. Men with the mind of Jesus can become the true agents to administer the healing balm.

The expression of the mind of God is found in His Word and works. Through constant contact with them and communion with God, one can receive and reflect His mind. Acquaintance with Him and a service with the mind of Jesus must constitute the prerequisites to beholding Him in glory.

Service is the key-note of the angelic hosts. They delight in service to humanity. They are not ashamed to serve. Would we then be servants to render an unselfish service to gladden the depressed and the down-hearted!

In the flower of their youth, with their earnestness and vigour, these young S. M. C. men have resolved to serve. S. M. C.—our Alma Mater—must be proud of seeing her faithful children serving for the uplift of humanity. Some may shun and some may scorn, unaware of what they do

*(Continued on previous column)*

## ALLAHABAD CHURCH NEWS

The following are some glimpses of the activities of the Allahabad flock of believers who meet every Sabbath for prayer and worship, in spite of the fact that they have no permanent worker at present. The Dorcas work is in a flourishing condition. The ladies of the church have been able to get many articles ready for sale, and they have more orders on hand than they can fill, at least with the same speed. Recently a friend gave a large bundle of old garments to our Dorcas society, and these clothes are being set aside for renovation and remodelling for the

use of the Burma refugees in accordance with the scheme organized by Mrs. Ham.

On December 4, 1943, we united for the annual Week of Prayer. Each reading presented lessons of inspiration and encouragement—the realization of our need of divine help and strength, and the promise of the guidance of the Holy Spirit raised a deep desire in our hearts for greater service. At the close of the week many reconsecrated their lives to God, determining to follow their Saviour all the way.

Owing to the present situation, five church members are at present in military service, witnessing for the

Lord, with the Sabbath concession granted to all. We pray daily that by divine grace the Sabbath concession will continue, and that our men may prove themselves soldiers not only of the Government but of the King of kings, and be shining lights and examples to all with whom they come in contact. I, personally, have for over two years obtained from each officer connected with my section the privilege of having the Sabbath off. Though many difficulties have at times arisen and conditions have been harrasing, yet the hand of God has been with me and has proved mightier than the mighty.

I continue working where I first started, seizing every opportunity for service that comes my way. My time is limited, but I find a quiet spot in my section where I meet with some of my men and have Bible studies. My class consists of an Indian Christian, two Hindus, and sometimes a Mohammedan. The Christian has accepted the truth and is now a regular attendant at our Sabbath evening service; one of the Hindus says the studies have changed his life. He has given up pan chewing and is endeavouring to give up smoking. The other Hindu says he realizes that there is no power in his idols and that praying to them or bathing in the Ganges is of no avail. I am overwhelmed with joy beyond measure when I see the interest on each face when unfolding from the Bible the gospel and love of a Father and Saviour which is beyond comprehension. I am grateful to God for the privilege given me to witness and serve Him. I pray for patience, understanding, ability, and greater opportunity to serve Him more faithfully than before.

A successful programme of devotional music, songs, and poems was rendered on the Thirteenth Sabbath, bringing the last Sabbath school meeting of the year to a close. The special music was encouraging and full of cheer, and the offering one of the biggest we have ever taken. The programme was as follows:

Organ Solo:	Miss G. Gomes
Recitation:	Miss H. Rutland
Song:	"I Am a Stranger Here" —Mrs. Jelowitz
Poem:	Master James Ward
Organ Solo:	Master Douglas Rutland
Recitation:	Mrs. Jelowitz
Vocal Duet:	Miss G. Gomes and Mr. Jelowitz

On Friday, December 31, at 6 p. m., we met together for the last time in 1943 in prayer and thanksgiving. We pledged and reconsecrated our lives anew to the service of God, asking for a closer fellowship and sanctified discipleship, and the gift of the Holy Spirit. We pleaded for our work the world over, and in our city here in Allahabad.

Will the readers of the TIDINGS remember our church in their prayers. Our good wishes and blessings attend

E. V. A. Jelowitz.



## Eden

(Mrs.) H. Stockard, Karachi

I was in a land most wondrous fair,  
The sun's slim fingers reached  
everywhere;  
And waking from sleep with dreamy  
eyes,  
I saw the great glory of the skies.

My feet in the grass so fresh and green  
Touched daisies like star-dust with  
dew between.

The lark poured out her song of praise,  
While my soul its thanks to God did  
raise.

Beasts and birds, with freedom rare,  
Lived undisturbed and free from care,  
The sunflower tall, with golden head,  
Nodded and tossed in the breeze, and  
said,

"Who would not love to be in this  
home,  
To see God's wonders where'er you  
roam?"

The roses talked as they filled the air  
With lovely perfumes, rich and rare.

The lilies all did in clusters grow,  
Each resplendent, and white as snow.  
The blue bells tinkled as butterflies  
sweet  
Rested upon them with slender feet.

A little flower, the buttercup dear,  
Nestled, while moss and ferns grew  
near.

Ah me! how cool, and fresh, and clean,  
The loveliest place I had ever seen!

There flowers in riot of colour and size  
Rose in profusion before my eyes.  
The trees were stately, and in their  
shade

I could forever my home have made.

But there came a voice from out the  
blue,

"My child, this place is not for you.  
Go back to earth, and spread My fame,  
Live to do good—magnify My name!

"Tell those you meet about My loss,  
And why I died upon the cross.  
When they learn and love the lesson true,  
I'll share My home with them and you."

## QUESTION CORNER

Are small classes of little children preferable to a large class with an extra good teacher?

The small class of from five to seven members in every division is found to give the most gratifying results for order and development. Pupils can sit close enough both to see and to hear their teacher without strain upon ears, voices, or eyes. The whole Sabbath school exists for the sake of teacher and class relationship. In the small class, each pupil may receive personal attention. The individual responsibility of being regular in attendance and of making preparation of the lesson, is felt more keenly by the pupils of a small class than those of a large one.

The leaders of small schools should plan as carefully for their few members as if there were many. Remember always that the need of the one child in a school is just as great as if he were a member of a large class of children. The number of members should not regulate the degree of effort made by officers or teachers. A hireling may be careless of a stray little lamb, but a true shepherd will guard it with vigilance.

If we study our Sabbath school lesson on Sabbath and miss Sunday, and then study it every day, does that count as seven times?

It counts up seven times, but it is not daily study. The standard set is daily study. If we were merely advocating the idea of studying the lesson seven times a week, one might fulfil the requirement by studying the lesson seven times in one day and then miss all the other days. Much instruction has been given us concerning the necessity of daily feeding on the Word of God, in order to grow spiritually. The Sabbath school, in harmony with the spirit of this instruction, is asking its members to study the Sabbath school lesson each day.

Is it right to have one not in harmony with our truth, address the school, either in a mission talk or on general lines?

No one should be permitted to address the Sabbath school on any subject without previous arrangement with the superintendent. People not of our faith, but in good standing and active in missionary work, might upon occasion be asked to speak to the school along certain lines. But in every case the pastor or elder of the church, and the superintendent, should be satisfied regarding the person, and should determine the real value of his topic to the work of the school. Disgruntled people, and those who maliciously oppose and openly try to tear down the work of the school and destroy the faith of the people, should never be given an opportunity to address the school or to hold office in it of any character.

When a person is visiting, where shall he secure his Visitor's Card, from his home Sabbath school, or the place where he is visiting?

The wording on the Visitor's Card

indicates that the member should secure his card from his home school. The card when filled out by the superintendent of the home school serves as an introduction of the member in the school he visits. Variations from this have been permitted, however, and the card has been accepted when a member secures a card and the signature of the superintendent or teacher in the school he visits.

### THE SALISBURY PARK ENGLISH ELEMENTARY SCHOOL

A. M. Job, Headmaster

School life is always a busy one, and our school is no exception. Busy from the opening day (June 1, 1943) till the closing day (March 31, 1944) we expect to be, with the different activities which every schoolman understands and accustoms himself to at the beginning of his career as a teacher. During these months, many problems face the school from within and without, problems that strain the nerves at times; but there are also occasions of joy which strengthen.

**Picnic!** Who does not want to participate? The school children, numbering fifty, together with the staff, spent a day in merriment and games at the Empress Gardens, Pooa. For many weeks all looked forward to this day with the greatest anticipation. The day came at last, and the children marched two by two along the busy road under the charge of a senior boy. The school provided a variety of foods, and the children greatly enjoyed them. A number of games were played before and after dinner, and we all bade good-bye to the gardens in the evening.

On Saturday night, December 25, the children entertained the community at Salisbury Park by an interesting and well-planned program. The time spent in listening to the various items was not ill spent. Pastor L. C. Shepard was the chairman of the function and spoke well when he said that a new building was in sight for our use. As usual, at the close of the entertainment, each child received a present.

Our school has no building of its own, and the present class rooms are located on the left wing of the Publishing House. We have four teachers and only two class rooms. A problem! Another room was made available to us by the church—the Junior Sabbath school room. With this provision, conditions are better, but our problem is not altogether solved. The Division Committee has been very kind to allot to us an appropriation for a new building. We will not, then, need to wander from one part of the Estate to the other in search of a room.

At a recent meeting of the Western India Committee, action was taken that the school provide sixth standard work from the beginning of the next school year. Thus the school will be offering a full elementary course. We have

been adding a standard each year as the children have progressed. The staff, too, has grown in efficiency in carefully discharging the responsibilities placed on it.

Miss M. D. Rajaratnamma joined the staff two months after the opening of the present school year. She has the beginners to care for. Mr. O. B. Pakhre is employed temporarily as a part-time Marathi teacher. For the next school year the committee has voted to make available a full-time Marathi teacher. Mr. K. S. Rassalem does well in managing three standards. Although this is unsatisfactory, yet we are determined to do our best in the proper instruction of the classes. It was Admiral Nelson who fought his last and greatest battle against the fleets of France and Spain under the famous General Napoleon Bonaparte in 1805. Before giving the signal for action, he said, "England expects every man to do his duty." So we here in this place are striving to do our duty as the Union expects us to do.

The school provides a few good periodicals for reading, and the children make use of the material provided for them to improve their general knowledge.

Now the first semester examinations are past, and another ninth-week test is over. There are just two months before us to the close of the school-year. We desire to make these months the best we have ever had. Here is the way for us to do this: Every student come on time every morning; every student study hard to gain more knowledge and pass in the final examinations; every student give as little disciplinary trouble as possible to the teachers; and every student take all the good he or she can find from the school which endeavours to promote spiritual growth. For the teachers: Every teacher do his or her best in planning and working for the betterment of the school.

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**MILLARD.**—It is with deep regret that we announce the death of Mrs. Annie Millard who fell asleep in Jesus at the age of seventy, on February 5, 1944, which was a Sabbath morning. Our dear sister was taken to the Presidency General Hospital and everything that was humanly possible was done to help her. She had been suffering a great deal of late, and the end came suddenly.

We laid her to rest in the Lower Circular Cemetery, Calcutta, where a brief service was conducted by the writer, assisted by Pastor H. G. Woodward.

Our sympathy goes out to the mourners who sorrow not as those who have no hope, yet are parted for a while from one whom they loved. Our sister was laid to rest in the glad hope of a soon-coming resurrection.

J. C. Dean.

# Eastern Tidings

Organ of the

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

A. L. Ham President  
A. F. Tarr Secy.-Treasurer

## SECRETARIES

E. W. Pohlman Educ. and Y. P. M. V.  
E. D. Thomas S. S. and Home Miss.  
L. C. Shepard Acting Publishing

Office Address: Post Box 15, Poona, India

Mrs. A. F. Tarr Editor

Office Address: Post Box 35, Poona

Local subscription Price, Rs. 2-0-0 a year  
Foreign Rs. 2-8-0

Published and printed by L. C. Shepard, at  
the Oriental Watchman Publishing House,  
Salisbury Park, Poona, for the General Conf.  
S. D. A. Southern Asia Division, Poona.  
1,050-1011-44.

## KARACHI UPLIFT CAMPAIGN 1944

Collecting Rs. 3,000 for Uplift in ten days, represents no mean achievement for Karachi, where the maximum obtained previously was only about Rs. 1,500. The team of workers, under the leadership of Pastor R. J. Ritchie, consisted of five members: Sisters Ritchie and Bolst worked together, and Brethren H. Milton Lamb and Noel E. Bolst worked together, while Brother Ritchie worked solo.

Karachi, being a capital city with a large business centre, affords work for only five days in the week, and offices do not open much before noon. Each morning, work began with prayer, and the blessings from above amounted to Rs. 1,816 at the end of five days of toil. The succeeding week-end, after further toil, sweat, and prayer, brought the total amount collected to Rs. 3,046. A report was sent to the Union headquarters that same day, but even before a letter could reach Delhi a telegram was received here from Pastor Mattison congratulating the Karachi workers on being the first church in the Northwest Union to reach its Uplift goal. Besides the pleasure of being so highly honoured, the workers experienced a feeling of consternation that the news should have reached Delhi so quickly. It developed that one of the American soldier boys, who had been to the Friday-evening service here, was able to attend Sabbath school in Delhi the next morning—thanks to the convenience of air travel.

Among the donations were three gifts of Rs. 100 each and eight of Rs. 50. Some of these were somewhat unexpected. One man, the manager of two allied firms, gave Rs. 25 last year for each firm. This time he was asked to double his donations and to give Rs. 100 in all for both firms. This he agreed to do. The book was presented

to him, open at the Rs. 100 page, where he signed the name of one firm against a hundred-rupee figure previously inserted. Looking up rather puzzled and wondering where he should write the name of the other firm (for all he desired to give was Rs. 100), he was invited by Pastor Ritchie to write it on the next line. This he did with a smile of consent, thus increasing his last year's donation three times over.

Having concluded the Uplift campaign successfully with the Lord's help, we expect to launch into a joint-English-vernacular effort early in March. Plans for the same are being laid at the moment. Your prayers are solicited in connection with this effort that many souls may be won as a result.

Noel E. Bolst.

## KARACHI DORCAS SALE

After much deliberation and some changing of dates so as not to clash with local events, the Karachi Dorcas Society decided to hold their first annual sale on December 15, 1943. Strengthened spiritually by the Week of Prayer, we went ahead, confident that God's gracious blessing would guide and sustain us. Those who had worked industriously throughout the year had reason to be proud of the results. The weather a few days previously had threatened to be inclement, but the day dawned fair and clear. Bright and early our leader set things going, having able allies in other members of the church, as well as the pastor.

Tea-tables were arranged attractively in the front yard. Dainty needle work, novelties, laundry bags, tray cloths, kettle holders, glass covers, fancy handkerchief sachets, aprons, etc., made an attractive display in the work stall, where three of the sisters worked faithfully selling the fruits of their labours as fast as they could, while other members of the society were fully occupied disposing of ices, cakes, pies, a variety of sweets, sandwiches, and other good things to eat.

The calendar stall needs special mention. Despite his many duties, our pastor had found time to make a large number of really beautiful calendars which were admired by all, and considerably augmented our steadily rising total. There was but little left when our visitors departed, and with one accord they declared the sale a great success.

Our total intake amounted to Rs. 360, and while we acknowledge that it took the united effort of all the members to make such figures possible, yet we feel that the credit is, in the main, due to the untiring efforts of our Dorcas leader, Mrs. R. J. Ritchie, and her able secretary, Mrs. Scott.

From the proceeds of the sale, a cheque for Rs. 50 was donated to the Red Cross, and a letter of appreciation

from this society is already in hand. The Dorcas members are at present working hard doing their share in Red Cross work. We were gratified to hear that the lady in charge remarked recently that our society was turning in "good work"!

The Dorcas sale has, without doubt, brought the church we love into greater prominence in this large city, and we pray that the results may be more far-reaching still in the gathering in of interested souls in the near future.

Mrs. H. Stockard.

## WEDDING BELLS

MOOKERJEE-DOWMAN.—On February 14, 1944, in the Seventh-day Adventist Church, Calcutta, Miss Noreen Margaret Dowman was united in marriage to Mr. Noney Gopal Mookerjee. A large number of members, relatives, and friends were present to witness the ceremony which was conducted by the writer. The church was very tastefully decorated and the many flowers made the atmosphere very suitable for the occasion. The presence of the Saviour, as at the marriage feast at Cana, was felt by all.

Miss N. M. Dowman has spent a considerable time in Bible work, and Mr. N. G. Mookerjee has been an active worker in the cause of God for a number of years. Miss N. M. Dowman is a descendant of the Rev. Dr. Jarbo who was the pioneer incumbent of St. James Church, Calcutta. Mr. N. G. Mookerjee is a descendant of Dr. Carey's first Brahmin convert.

The good wishes and prayers of all will go with them. We wish them much happiness, and pray that God will abundantly bless them in their future life together, and that great success will attend their work for God to which they have dedicated their lives.

J. C. Dean.

CARRAU-AARONS.—On December 8, 1943, in the Calcutta Seventh-day Adventist Church, before a number of relatives and friends, Mr. Robert Stuart Carrau and Miss Gladys Aarons were united in marriage.

Following the ceremony a reception was held on the lawn of the pastor's residence, and the spirit of the occasion was such as Jesus would have delighted to have honoured as He did so long ago in Cana of Galilee. We believe that this union will be blessed of God as they journey life's road together. "Providence can unite hearts in bonds that are of heavenly origin." We wish them every joy, and rejoice that another Christian home is added to our church.

J. C. Dean.

# GLEANINGS

Pastor and Mrs. Streeter and Muriel of the Roorkee Mission High School have now moved up to Vincent Hill and are getting nicely settled. Pastor Streeter, according to the V. H. S. special TIDINGS, is to teach Bible and Mathematics during the 1944 school year. We learn that Pastor Streeter has already begun to take over responsibilities in a very efficient and helpful manner.

Pastor Schutt writes: "Our bakery has been extremely active lately as we have been making bakery products for the American forces. Every available person on the hill-top here has been asked to assist from time to time to get out the very large orders we have secured. Mr. Thomas is busy fourteen or fifteen hours a day, and he seems to like it. At times Mr. Thomas and his assistants have worked until one o'clock in the morning to complete the necessary work. In addition to this, orders are beginning to come in from people in Mussoorie, so the 1944 season ought to be a banner year for our bakery."

Recently V. H. S. was very happy to welcome Sgt. Rodman of the American forces on a visit. He spent several days at the school.

Dr. H. C. Menkel, who has spent thirty-eight years in service in India, is at present staying at Salisbury Park as the guest of Pastor and Mrs. Ham. He plans to go on a much needed furlough to the States as soon as he is able to get accommodation on a steamer. Our good wishes go with Dr. Menkel. He will be greatly missed by his many friends in India, as his presence in the field has always been a source of inspiration and blessing. We all wish Dr. Menkel a safe journey, and assure him that there will be a warm welcome awaiting him on his return to India. All on the Estate appreciated the message he brought to them on Sabbath morning, February 19.

Pastor G. J. Appel of the China Division is spending a few days at the Division headquarters in Poona while waiting for a boat. He has recently flown over from Chungking where he has been acting as secretary-treasurer of the China Division for the past three years. Speaking to workers on the Estate on Sunday morning, February 20, he said that he brought greetings from the believers in China to the believers in India. We were very happy indeed to receive the good tidings he brought knowing something of what our sister-Division has been called upon to pass through during the last seven years more than any other Division in

the world. Yet through it all we were glad to learn that God has blessed the work there, and has led His workers on in many cases by modern miracles. Pastor Appel told us that in spite of famine and war, their paper, the "Signs of the Times," had increased in circulation from 5,000 copies to 47,000 copies; that 8 out of 12 of their medical institutions were still operating, and their college now had an enrolment of 200 students. God had called the church there to be faithful even unto death, for five colporteurs had paid the supreme sacrifice. In spite of this the believers were working as never before even though the bombs were falling and the rumbling of the guns could be heard in the distance. Everywhere goals were being reached and exceeded. An interesting story was told of how God was fulfilling His promises in Malachi. In a street that had been bombed the only house left standing after the fires had abated was that of a brother who had always paid a faithful tithe. Our prayers are that our believers in China may ever continue to be an inspiration and help to the many who hear of their faithfulness and courage in this their hour of trial and suffering.

## NOTICE

We are glad to announce that word is to hand from the General Conference Ministerial Department concerning the 1944 Reading Course books. The five titles are as follows:

(1) "Broadcasting the Advent Message," by Forty or More S. D. A. Radio Evangelists; (2) "Sunday in Roman Paganism," by Robert L. Odum; (3) "The Story of Our Health Message," by Dores E. Robinson; (4) "Alcohol the Destroyer," by C. Aubrey Hearin; (5) "Great Controversy," by Ellen G. White.

The price of the set, excluding "Great Controversy," is \$ 6.95, plus postage.

A number have already enrolled, but we trust with this information to hand now many more will enrol and secure their set of designated books through the regular channels.

A. L. Ham, Secy., Ministerial Ass.  
Southern Asia Division,  
Post Box 15, Poona.

Pastor V. D. Koilpillai, the superintendent of the North Malayalam Mission, writes that in the year 1942 their Big Week sales amounted to only Rs. 30, but in 1943 it was Rs. 183-11-0, and their Big Week fund was Rs. 133-13-0. This is the largest offering they have ever received from the Big Week proceeds. The Uplift goal for 1943 was Rs. 300, but they have collected over Rs. 400. Brother Koilpillai adds that they are not yet satisfied with this achievement.

Pastor J. C. Dean of Calcutta passes on the following good news: "During

the month of February four candidates were baptized in the baptistry of the Calcutta English church and were added to the church membership. This announcement is made possible by the goodness of the Lord, and is the direct result from a small vernacular evangelistic campaign that was held in the neighbourhood known as Entally, which is about a mile away from the Calcutta church. The unstinted labours of Brethren N. G. Mookerjee, G. C. Arinda, and G. C. Baroya have been greatly appreciated, and I feel that their labours of love have been rewarded by God. In this connection we have also organized a branch Sabbath school, and there are one or two other interested people who, in due time, we hope to baptize."

A number of our missionaries who have been working in Africa are now in Cape Town waiting for a boat to take them on furlough to the States. Pastor Rawson writes: "At last we shall be moving on. If things work according to plan, we shall be leaving here the end of January on furlough. We shall return to India in due time. We are willing to serve wherever the Lord calls us to work. On the other hand, however, we have enjoyed our work very much in Africa,—the work here is colossal. This year in Southern Rhodesia we baptized 1,095 people. We held twenty camp-meetings, and approximately 12,000 people attended these camp-meetings. In addition to this we held twenty-four evangelistic efforts, and these efforts gave us about 1,000 converts; 192 workers and lay-members assisted in these efforts. These figures seem hard to believe at times, but the work here is going forward and truly the Lord is working." We look forward to the time when Pastor Rawson can return to India again and help press forward the work in this needy field.

A number of workers' homes are in the process of erection on Salisbury Park Estate as well as at Spicer Missionary College. These little homes will fill a great need in both places where the housing problem has become very acute.

A letter from Sister Lillie G. Blue appearing in the mail bag of "The India Missionary" will be of interest to our people in India, especially to old V. H. S. students. Sister Blue writes: "Our own family has had a busy summer. Mr. Blue is director of the Union College summer school, which is the largest the College has had. Margaret has studied hard, or at least worked hard, completing her thesis for her work at the University of Nebraska. Last Friday, August 6, she received her diploma granting her an M. A. degree. Her major was English. The teaching of Urdu here in the College has been a great source of interest. It really was a live language that took hold."



# CHURCH MISSIONARY SERVICES

## NOTES TO LEADERS

As we enter upon the early months of this momentous year of 1944 it is essential that we face the task before us and see that our lamps are trimmed and burning, in order that we may advance as fast as possible, individually and en masse, into the darkened territory, beginning first in our own neighbourhood and then on and on as Providence opens the way. Into our hands has been committed the torch of truth to lighten the darkness that covers the earth with gloom. What a responsibility! No Seventh-day Adventist is excused from being a light bearer. Each person is admonished: "Let your light so shine before men, that they may see, . . . and glorify your Father which is in heaven."

Special consideration may well be given to searching out those in the church who could engage in lay evangelism at this time. A few of our church members have been carrying on this work during recent years with good results, but there is need of many more. Truly, "that which is needed now for the upbuilding of our churches is the nice work of wise labourers to discern and develop talent in the church—talent that can be educated for the Master's use." To pastors and missionary leaders in our churches we appeal for help in meeting this great need.

"The secret of our success in the work of God will be found in the harmonious working of our people. There must be concentrated action. Every member of the body of Christ must act his part in the cause of God, according to the ability that God has given him. We must press together against obstructions and difficulties, shoulder to shoulder, heart to heart."—*Christian Service*, p. 75.

## HOME MISSIONARY DEPARTMENT.

### A MESSAGE FOR TODAY

G. Calkins

We are living in serious times. The end is near. The judgment is closing in heaven. Great events on earth proclaim the nearness of the coming of Jesus; yet many are making no preparation for that solemn hour. Let us remember the parable of the ten virgins. Five of them were unready when the final hour of opportunity came. This parable, given by the Master Himself, is a solemn warning to those who are in danger of neglecting their soul's salvation. Probation's closing hour will doubtless find many unprepared. May none of the believers in the third angel's message be found among the careless, the worldly, the

## FIRST SABBATH SUGGESTIVE MISSIONARY PROGRAM

April 1, 1944

### Topic: ADVANCING WITH THE TORCH OF TRUTH

Opening Hymn: "Let Every Lamp Be Burning," No. 183 in "Church Hymnal." Prayer.

Scripture Lesson: Matthew 5:13-17.

Reading: "A Message for Today," by G. Calkins.

Hymn: "Saviour! Thy Dying Love," No. 283.

Missionary Report for the Month (By church missionary secretary).

Offering for Local Missionary Work.

Reading: "Torchbearers of Truth," by W. A. Butler.

Prayer of Consecration.

Hymn: "Brightly Beams Our Father's Mercy," No. 628.

Benediction.

N. B. We have printed some articles in this issue, of which nothing is said in the program. You may use them as you think best.

unprepared, when the Bridegroom appears in the clouds of heaven.

Through the Spirit of prophecy there comes to the remnant church a special message of warning for these very times. In stirring words the messenger of the Lord brings caution, counsel, and comfort to each church—to each individual. She says:

"The Lord has shown me the danger of letting our minds be filled with worldly thoughts and cares. I saw that some minds are led away from present truth and a love of the Holy Bible, by reading other exciting books; others are filled with perplexity and care for what they shall eat, drink, and wear.

"Some are looking too far off for the coming of the Lord. Time has continued a few years longer than they expected, therefore they think it may continue a few years more, and in this way their minds are being led from present truth, out after the world. In these things I saw great danger; for if the mind is filled with other things, present truth is shut out, and there is no place in our foreheads for the seal of the living God. I saw that the time for Jesus to be in the most holy place was nearly finished, and that time can last but a very little longer. What leisure time we have should be spent in searching the Bible, which is to judge us in the last day."—*Early Writings*, p. 58.

Many church members fail to realize that the solemn judgment hour is now in session, and that their names must come up in that searching, startling investigation of every church member. "I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary, through the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully."—*Id.*, p. 71.

Is it not strange that when eternal

life is at stake, we are so careless, so unconcerned about our souls' welfare? "Strive [or agonize] to enter in at the strait [or narrow] gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24.

"Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these, and went to the aid of the earnest, praying ones. I saw angels of God hasten to the assistance of all who were struggling with all their power to resist the evil angels, and trying to help themselves by calling upon God with perseverance. But His angels left those who made no effort to help themselves, and I lost sight of them."—*Id.*, p. 270.

We are told that the number of the company journeying to the better land lessened, because some were shaken out and left by the way. The careless, worldly, indifferent ones who do not agonize to enter in at the narrow gate during this crisis hour will be shaken out. The end of all things is at hand. Let us therefore be sober, and watch unto prayer. It is the shaking time, and delay and worldliness are dangerous.

In closing these few lines of injunction, I will quote just a few lines more from that wonderful little book, "Early Writings," which is a sure and safe guide to the children of God:

"My dear brethren and sisters, let the commandments of God and the testimony of Jesus Christ be in your minds continually, and let them crowd out worldly thoughts and cares. When you lie down and when you rise up, let them be your meditation. Live and act wholly in reference to the coming of the Son of man. The sealing time is very short, and will soon be over. Now is the time, while the four angels are holding the four winds, to make our calling and election sure."—Page 58.

## TORCHBEARERS OF TRUTH

W. A. Butler

The truth of God for the present hour is not to be kept in a dark corner. It is not to be whispered furtively in a few byways or left to languish in the wilderness. It never was the plan of God that His cause should remain feeble. The entire Bible story brings us the thought of progress and victory. The work may be small at first, as the mustard seed; it may be inconspicuous, like the leaven; it may be weak, as the tender blade of growing corn; but under the blessing of Heaven it is to flourish.

The time has come when great things are to be done for the Lord's cause. The gospel message, the good news of salvation, is to spread rapidly to all the world. In olden times messages of urgent importance were flashed from hill to hill by beacon fires or borne by swift couriers who ran in relays by day and by night until the alarm had been carried to every section. During the dark hours these messengers carried torches to light them through the forest and across the plain from village to village. The weary runner, coming to the end of his part of the journey, would pass the flaming brand to another, who with fresh energy would press on to carry the tidings farther.

To the church of God has been committed the torch of truth. Faithful men and women have served as messengers through the years, bearing the light to those in darkness. Of John the Baptist it was said, "He was a burning and a shining light." Jesus said of Himself, "I am the light of the world." To His disciples He declared, "Ye are the light of the world." How significant are these words in this hour of crisis. In a world in darkness—a world plunging headlong toward eternal ruin—with what zeal and courage should the Christian messenger run the race of gospel service, holding aloft the torch of truth for these last days.

This torch must be burning and shining in the personal life if results are to be realized. David Livingstone carried the torch to Africa. When pioneering and exploring the jungles of Africa for God, he told his friends, "The end of exploration is the beginning of missionary work." Livingstone felt that since God had permitted tribes to be distributed in various parts of Africa and His watchful eye was over them, it was his duty to find where they were and to reach them with Heaven's good tidings. He could scarcely have done more to challenge the church to take Africa for God. He was far more than a missionary explorer. The gospel light shone on every mile of his trail through the jungle darkness. This man whom Heaven gave to Africa has proved to be an immortal fire that has caused the lighting of thousands of Christian altars throughout the Dark Continent.

Under the same directing spirit and zeal for advance, Seventh-day Adventists

have found their way to every continent and country in the whole world. The torch of truth now burns brightly in 412 different countries and island groups, and the advance of this last message has revealed the mighty working power of God in a thousand different ways. Men, women, and youth have been won from darkness, superstition, and wickedness by the light from the torch of truth.

One day while carrying on his literature ministry, a colporteur in Southern Europe, who was also a lay preacher, was arrested. His books were taken from him, and the police ordered him to leave town. He felt, however, that his work was not finished there; so the next day he returned to the police officials and requested them to give his books to him. The officers were greatly surprised to see him. Not only did they refuse to give him his literature, but they threatened to arrest him again if he did not leave the place at once. Somehow our brother still felt impressed that his work was not finished, and instead of leaving town, he went back to the officers the next day. This time he was placed in jail. There he had plenty of time to meditate, and as he thought over his experience, he wondered whether he had followed the wise course by remaining, or whether he should have obeyed orders and moved on to a place where he could continue his work. He was greatly perplexed and wondered how things were going to turn out for him now that he was confined in a prison cell without access to anyone.

That evening the door of his cell opened and seven men were thrust inside. All these men had been condemned to death and were to be executed the next morning. Suddenly the colporteur sensed his responsibility to hold up the torch of truth before these doomed men. All night he pleaded with them to give their hearts to God. Some were hardened and indifferent to such appeals. They felt that it was too late, that it was no use to trust in God now, for in the morning they would be executed. But our brother would not give up. Finally three of the men yielded and asked for prayer in their behalf, promising that if God would save them from death, they would serve Him the rest of their lives.

The hour of execution arrived. The door of the cell was opened and the names of the men to be executed were called. But only four men were summoned—the men who had refused to heed the appeal. The three who had surrendered to the Lord were released. It was then that the lay preacher recognized that God had led him to that prison cell in order that he might witness to the saving power of truth.

Zeal such as this is needed in the cause of God today. The torch of truth is to be carried bravely and untiringly to every dark corner. The command of God through Isaiah comes ringing down to our time with an

irresistible force: "Arise, shine; for thy light is come."

The famous Statue of Liberty, with its torch of light and beams of welcome extending far out from America's shores, offers to all who come to that country the blessings of freedom and the pursuit of happiness. So the messengers of God are bidden to go to all lands with the torch of gospel truth, and bring the light of freedom and peace to every distressed heart. Our commission reads thus: "Our work has been marked out for us by our heavenly Father. We are to take our Bibles, and go forth to warn the world. We are to be God's helping hands in saving souls,—channels through which His love is day by day to flow to the perishing."—"Testimonies," Vol. IX, p. 150. What a wonderful presentation of God's plan is this! We read also that "papers and books are the Lord's means of keeping the message for this time continually before the people."—Id., Vol. VI, p. 315. With literature containing the last gospel message now printed in two hundred and two languages, the way is prepared for letting the light shine quickly among people of every tongue and nation.

How earnest we should be in holding aloft the torch of truth. How faithful we should be in sowing the gospel seed, confident that if we faithfully do our part and yield our lives to be directed by the Lord's Spirit, God will care for the harvest of souls.

"Are you Christ's light bearer? of His joy a sharer?"

Is this dark world fairer for your cheering ray?

Is your beacon lighted, guiding souls benighted

To the land of perfect day?

"O brother! is your lamp trimmed and burning?"

Is the world made brighter by its cheering ray?

Are you waiting, yearning, for your Lord's returning?

Are you watching day by day?"

## LIGHTS TO THE WORLD

C. B. Haynes

Here is the Christian's true aim in all social life. He is not to seek to glorify self, but to glorify God. Every social contact is an opportunity to let the light of truth shine. Study should be given to means of making all associations and connections and social duties accomplish this end. We have a duty to the world which is not performed by withdrawing from it.

The attitude of every Christian is summed up in the words of Paul, "I am debtor." God has entrusted something to us for all men. We owe men, all men, something. We should pay that obligation. We have truth, light, knowledge. These have been given to

us by God. They have been given us in order that we may pass them on to others. All our social ambitions, purposes, and contacts should be made to minister to the single object of giving the truth to men.

This is the true principle which is to govern and guide in all our social contacts.

"Christ's followers are to be more than a light in the midst of men. They are the light of the world. Jesus says to all who have named His name, You have given yourselves to Me, and I have given you to the world as My representatives. As the Father had sent Him into the world, so, He declares, have I also sent them into the world.' As Christ is the channel for the revelation of the Father, so we are to be the channel for the revelation of Christ. While our Saviour is the great source of illumination, forget not, O Christian, that He is revealed through humanity. God's blessings are bestowed through human instrumentality. Christ Himself came to the world as the Son of man. Humanity, united to the divine nature, must touch humanity. The church of Christ, every individual disciple of the Master, is Heaven's appointed channel for the revelation of God to men. Angels of glory wait to communicate through you heaven's light and power to souls that are ready to perish. Shall the human agent fail of accomplishing his appointed work? Oh, then to that degree is the world robbed of the promised influence of the Holy Spirit!"—"Mount of Blessing," p. 67.

## "YE ARE THE LIGHT OF THE WORLD"

W. Henry George

"As the sun goes forth on its errand of love, dispelling the shades of night, and awakening the world to life, so the followers of Christ are to go forth on their mission, diffusing the light of heaven upon those who are in the darkness of error and sin."—"Mount of Blessing," p. 63.

The Saviour's words, "Ye are the light of the world," point to the fact that He has committed to His followers a world-wide mission. His Word obliterates all territorial lines, and makes no difference between strangers and neighbours, between friends and enemies.

In His Word He teaches us to look upon every soul as our neighbour, and the world as our field. As the sun's rays penetrate the remotest corners of the globe, so God has designed that the light of the gospel shall extend to every soul upon the earth, and to us who know His truth has been committed this task. To my mind we have but a little space of time to do this work.

The overthrow of the antediluvian world did not take place without earth's inhabitants being duly and faithfully warned. One man and his family, consisting of eight souls, were

all that were found righteous among that antediluvian race. Noah was a preacher of righteousness, and like every other true preacher he practised what he preached. While he warned the world of impending doom, he was busily occupied in building an ark for the saving of himself and his family. The record says, "The earth was filled with violence." That is the condition today. The people turned a deaf ear to the message from heaven, and in many places the people are doing the same thing now.

I find many people wholly absorbed and engrossed in the temporal affairs of this life, making no preparation for the greatest of all events, the coming of Jesus. This was the condition before the flood, for they made no preparation for the deluge. Jesus says they "knew not until the flood came, and took them all away."

But they were without excuse, for although they "knew not," they might have known. It was not the same as if they had never known. They did not believe or prepare. They forgot, and the event came upon them as a thief in the night. It is recorded of them that they were planting and building, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. Each of these actions was right in itself when not carried to excess or when done to the glory of God; but the wrong of the antediluvians evidently consisted in being overcharged with these things to the utter disregard of the message from God, a message upon which their eternal destiny hung.

Noah did his work faithfully, and we are to give the warning just as faithfully. It is not enough to be trees in the garden of God. We are to meet His expectation by bearing fruit. He holds us accountable for failure to accomplish all the good which we might have done. Instead of congregating together and shunning responsibility and cross-bearing, let us scatter out, and let the light from Christ shine in every land where the darkness is so dense, and work for the salvation of souls, so that "this gospel of the kingdom" may speedily be carried to all the world.

## A TWOFOLD BLESSING

We are, under God, responsible for the salvation of our neighbours. We cannot crawl into the ark alone. We must take someone else with us. The Lord blesses us that we may be a blessing. We keep only that which we give away, and that which we endeavour to keep and retain for ourselves we lose. The joy of heaven will consist largely in seeing some there whom we have been instrumental in leading to Christ. Most of the unnumbered redeemed from this earth will be there because somebody has led them to Christ. Think how sad and lonely you would be if through all the eternal ages you were unable to find a single

soul in the new earth whom you had led to Christ.

In this work we also bring a blessing to our neighbours and friends. What greater blessing do you think you could bring than to place before those who are living in the hour of the judgment some of the stirring truths of the third angel's message, telling them that the Saviour is soon to return and gather home His people; and bidding them prepare for this great and glorious event? This message is moving forward. Nothing under heaven can stay its progress. In the most simple and consistent manner, we can place before our neighbours literature prepared for the express purpose of giving the very information that we feel assured they need in order to prepare them for the events that are soon to come upon the earth.

Another year has rolled quickly by—a year filled with the greatest and most momentous events of any year, perhaps, in the history of this cause. A storm-cloud of war, the darkest and most terrible that ever appeared above the horizon, has darkened the earth. Millions of the best and most enlightened people of the earth are being mowed down by the war god. Homes are being wrecked, widows and orphans are being multiplied by the tens of thousands, the most heartless and distressing scenes that the world has ever seen are being enacted. It looks like the suicide of civilization. We do not know when the end will be. It is an ominous warning that the probation of earth's millions is drawing to an end. We shall not have the opportunity much longer to warn our neighbours.

It may be a cross to you now to work for your neighbours, but would you be satisfied if you never had another opportunity? If the curtain should fall and your days of missionary work were suddenly terminated, would you be glad? Should you be free from the blood of the souls of your neighbours, friends, and relatives, or should you long for one more opportunity in which to go to them with God's truth and place it in their hands? We believe there is a great amount of guilt that rests upon the church and upon us as individuals because we have failed to do the work that we ought to have done. It seems that what we have failed to do in times of peace will now have to be done in times of great distress.—Adapted.

(Continued from page 4)

message of hope and cheer to discouraged men and women if we but do our part in supplying it. We cannot think of any work which would be more helpful to those who are discouraged than the little volume, "Steps to Christ." Mention should also be made of the good work that could be done in supplying the "Youth's Instructor" to the boys and girls confined in the industrial and other State correctional schools of our country.

# Ten-Minute Services

April 1, 1944

## OTHERS SUCCEED WITH THE HOME WORKERS' BOOKS—WHY NOT YOU?

Hundreds of our church members, even though not experienced in the art of salesmanship, could call the attention of the public to the large assortment of books such as "Uncle Arthur's Bedtime Stories" and other books of special interest to children. These beautiful, inexpensive books will be welcome in every home where there are children.

Not only will the home worker introduce our literature to many homes, thus paving the way for the sale of our message-filled books, but since a liberal discount is allowed, the financial returns will be well worth while. In these days of great prosperity, many hundreds of rupees' worth of these books could easily be sold by our church members.

One of our sisters who rather hesitated about taking up the home workers' plan displayed the set to a neighbour and encouraged her to purchase a copy of "Steps to Christ" to send as a gift to her sister in Denmark. After a few months she received word that her sister had joined the Seventh-day Adventist church as a result of reading her holiday gift from America. This brought great joy to the heart of our sister who was selling the home workers' set.

April 8, 1944

## MAGAZINES IN PUBLIC LIBRARIES AND ARMY CAMPS

We live in a magazine-reading age. In every bookstore we see a display of colourful, inexpensive magazines. Scores and thousands of people are too busy or too nervous to sit down for hours and concentrate on a large book, but they are glad to pick up an attractive-looking magazine and read articles which interest them.

Those in charge of our public libraries would welcome such magazines as "Signs of the Times," "Watchman," and our health magazines.

In one of our larger cities a Seventh-day Adventist brother presented the librarian with some of our literature, which was graciously received with the statement that she had often been called upon for authentic material on Seventh-day Adventist teaching.

Several years ago a man visited a Western city library where he found the "Signs." He later wrote as follows to the publishers: "I visited the library today and consider myself lucky and blessed to come across one of your 'Signs of the Times.' I found it very interesting and read with much enthusiasm its pages of truth. I am so enthusiastic over the practicability

of the strict doctrinal content of your magazine that I would consider it a great favour if you could supply me with back numbers and inform me of the price."

Elder Carlyle B. Haynes, general secretary of the Seventh-day Adventist War Service Commission, has supplied the following information in regard to literature in Army camps:

"Efforts have been completed by General, union, and local conferences to place literature in the reading rooms of Army and Navy camps, installations, units, and ships. This is being done in the form of an outright donation of a set of ten of our books for approximately two thousand such reading rooms. At the same time provision has been made to send two thousand subscriptions of magazines and periodicals, including 'Liberty,' 'Youth's Instructor,' 'Signs of the Times,' and the 'Watchman,' as well as the Canadian 'Signs of the Times,' to Canadian camps, and the 'Message Magazine' to reading rooms for coloured soldiers.

"It is our hope, however, that this effort to bring this message-filled literature to the attention of men in military service will not stop with these publications. There is an excellent opportunity to use copies of our missionary papers, particularly in all centres where there are great concentrations of servicemen. . . . They can, however, be distributed to soldiers on the streets and at the entrances of camps. They not only may be distributed, but will be eagerly received and read by most soldiers and sailors. This is an excellent field of missionary endeavour, and we urge our people everywhere to take full advantage of it."

April 15, 1944

## READING RACKS FOR LITERATURE DISTRIBUTION

Wherever possible, a neat, attractive reading rack should be placed where the public congregate. Railroad and bus stations, ladies' lounges in department stores, offices of professional persons—are in fact, waiting rooms of all kinds—are excellent places for these racks, for many are glad to find something to read while waiting.

A reading rack should be visited often, and the reading matter in it be kept clean and neatly arranged. Clean copies should be put in the place of any that have become soiled.

At one time one of our brethren placed a reading rack in a barbershop. Since the only space allowed him was behind the door, he was afraid it would not be seen. Finding that the literature was scattered about somewhat, he became discouraged and withdrew the rack. Later he found a man who, through reading some literature, was greatly interested in the truth as taught by Seventh-day Adventists. It was discovered that from this almost hidden reading rack he had received

the literature which first called his attention to our message.

April 22, 1944

## MISSIONARY EXPERIENCES (LITERATURE WORK)

Gospel literature, freely distributed by consecrated believers, has resulted through the years in leading souls to Christ. The following experiences tell the story simply.

During a series of lectures a young woman who was a nurse showed considerable interest in the meetings. After a few weeks the minister who had been holding the meetings called where this young woman was nursing, and she told him that five years before she had picked up a "Marked Bible" from the wastepaper basket while working in an institution for the blind. The reading of the book impressed her with the Sabbath truth, and when she heard the subject presented at the tent meeting she accepted it immediately.

When about halfway through with the effort mentioned above, the minister visited a family in the country who had been attending the meetings quite regularly. They told him they were convinced of the Sabbath truth and had already begun to observe the Sabbath. In the course of the conversation, the gentleman, a man of eighty-two years, brought out an old leather-bound "Daniel and Revelation," which he said he had bought thirty years previously. After hearing a presentation of the "United States in Prophecy," he looked to see what the book had to say on the subject and found that the explanation given agreed perfectly with the author. This family of four was baptized.

Many here today have had a share in this soul-winning literature ministry. Let us know how you have discovered hungry hearts and led souls to Christ in your literature work.

April 29, 1944

## LITERATURE FOR PRISONS

Behind the walls of the Federal institutions, State prisons, reformatories, and jails of our land there lies a vast field for missionary endeavour. In sowing beside all waters, we should not overlook our obligations to those who are all but forgotten. Behind the stone walls of jails and penitentiaries are thousands who are disheartened, nearly destitute of help or hope, those who have broken with friends, parents, wives, children.

The great wealth of Seventh-day Adventist literature cannot perform its appointed work without being placed in the hands of thousands who need its message. Our literature is so varied that all classes can be interested in it. The "Signs of the Times," "Watchman," our health magazines, and our other truth-filled literature will bring a

(Continued on page 3)