

EASTERN TIDINGS

SOUTHERN ASIA DIVISION

VOLUME 39

POONA, INDIA, MAY 1, 1944

NUMBER 9

Eastern Tidings' Day

A MESSAGE FROM THE EDITOR

MAY 20,—AND IT IS SPECIAL TIDINGS' DAY,—a day on which the editor is perhaps privileged to roll aside the curtain of formality, as it were, and send greetings to the many readers and, may we say, friends, scattered throughout the Southern Asia Division as well as in distant lands where this little paper finds its way. Although our minds may be fully absorbed by the great task with which we grapple from day to day (and what a challenge the centennial year of this great movement offers!) yet, in the heat of the battle, it gives us pleasure to pause a while and send out a SALAAM and a word of courage.

"Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord." Psalm 31:24.

This is also a day when members all over the Division may demonstrate, by their offerings and their prayers, their appreciation of the little visitor that calls so regularly at their homes.

We have endeavoured during the past months to make the TIDINGS the "tie that binds our hearts in Christian love." As we have considered its mission, we have tried to put into it that which would be of help and inspiration to you; you, whose occupations are so varied, yet whose aim is one; our evangelists, Bible workers, and colporteurs, those of you who stand in the front ranks and receive the full force of the battle; you, our colleges and schools, our training corps in the home camp; you, our lay members and workers in the churches, many of whom are isolated yet faithful to the message, our home defence; you, our doctors and nurses and medical workers, our Red Cross department; and you, our workers at headquarters, Union, and Local Missions, our field command.

We have greatly appreciated the articles and reports you have sent us. The picture you have painted of the work in this great field has been one of absorbing interest. We would appeal to those who have not yet contributed, to help us make the picture even more real

and vibrant. We believe many varied and beautiful colours have been lost because you have failed to paint your section of the canvas. We need your reports and so do your fellow workers in other parts of the field.

Our readers, by personal observation, appear to be divided into three classes: Those who read the paper through carefully and intelligently from cover to cover and enjoy it; those who read the headings and an occasional outstanding article; and those who possibly just turn to the back page and read a few of the personalities. There is an old saying that "all is not gold that glitters." We would like to paraphrase this and say, "There is much gold that does not glitter." To find the real gold in the paper it takes more than a fleeting glance at some "glittering" headline. It is true the article may be just a report from some remote field, yet within it is a message of courage and inspiration, gains over previous years, souls baptized, new methods of working, an earnest appeal for prayer, or an expression of thanksgiving and praise for victory. If you would have your heart warmed by sympathy for your fellow workers, if you would gain courage by the successes of your brethren, then you cannot afford to miss any article that appears in the paper.

Speaking of the appeals for prayer, there is a little phrase which occurs very often in the TIDINGS, but which never should fail to touch our hearts, and that is the request: "Will the TIDINGS' readers please pray for us?" Where else can we go in time of crisis and need? Have these words found a responsive chord in your heart? Do you respond when your brother or your sister calls for your aid? Let us not fail our believers as the S. O. S. rings out: "Pray for me!" Rather let us find ourselves in earnest petition with our heavenly Father on behalf of our brothers and sisters in this large and difficult field, making indeed the family of TIDINGS' readers a real, live, powerful, spiritual entity.

We who print this paper wish to express our

GIVE LIBERALLY on May 20

gratitude to God that, in spite of war conditions and shortage of paper, the EASTERN TIDINGS can still be published. God has indeed been good to us, for while many papers have had to go out of print, and others have been cut down considerably, we are still able to send out the TIDINGS every fortnight. With the unprecedented rise in printing costs, we hope that, as the offering is taken on MAY 20 to help defray the expenses connected with this little paper, all will

respond most liberally on behalf of the EASTERN TIDINGS.

Our prayer is that through the columns of this paper there may ever be fostered a spirit of friendship and goodwill throughout the field, and that at all times its voice may sound a note of courage and "Victory to our God" as we unitedly press forward in the great task of giving the third angel's message to the millions of India.

PIONEER DAYS OF THE ADVENT MOVEMENT

THE COMING OF THE SABBATH TRUTH IN 1844

Of the three special features that were to distinguish the advent movement, as foretold—the Sabbath, the sanctuary truth, and the Spirit of prophecy—it was the Sabbath light that first shone in among the 1844 Adventists. And what a blessing it has been! The Sabbath is the sign of creative power; and as it is laid hold of by faith, it brings into the life the very power that created all things. And it brought creative power into this movement from the first.

Some of us—children of the pioneers—are old enough to remember the times when the First-day Adventists used to say, "Your second-advent prophetic teaching is all right, but you will never get along with the Sabbath attached to it." Then, too, some of our old Seventh Day Baptist friends of sixty years ago used to say, "Your Sabbath teaching is good, but you will never make progress with these prophetic ideas attached to it."

But the sure Word of prophecy had represented the blending together of the Sabbath and the advent truths. And the results show how truly they belong together. As foretold, in every land it reaches, this advent movement is bringing out the people who keep the commandments; and everywhere the truths of Christ's coming move people to obedience to God in the matter of Sabbath observance. The movement bears the fruitage foretold, and by its fruits we are to know it.

Our Pioneers of Sabbath Reform

Of the first coming of the Sabbath truth among the 1844 Adventists, one who was in New England in those days, J. N. Andrews, wrote in his "History of the Sabbath":

"The Sabbath was first introduced to the attention of the advent people at Washington, New Hampshire. A faithful Seventh Day Baptist sister, Mrs. Rachel D. Preston, from the State of New York, having removed to this place, brought with her the Sabbath of the Lord. Here she became interested in the doctrine of the glorious advent of the Saviour at hand. Being instructed in this subject by the advent people, she in turn instructed them in the commandments of God; and as early as 1844, nearly the entire church in that place, consisting of about forty

W. A. Spicer

persons, became observers of the Sabbath of the Lord. The oldest body of Sabbath-keepers among the Seventh-day Adventists is therefore at Washington, New Hampshire."—"History of the Sabbath," 1873, p. 500.

Delight Oaks, Mrs. Preston's daughter by a former marriage, married Cyrus K. Farnsworth, who seems, from the early record and from the memory of those who were there later, to have been the leader of their services in the absence of a minister. But in all our early upbringing—as we heard old believers talk of the first things among us—we grew up understanding well that William Farnsworth was the member of the Adventist group who stood up first and declared that, as for him, he would keep the Sabbath of God's commandments.

And what a remarkable token of the power with which this movement has sped onward do we have in the fact that five of William Farnsworth's children are still with us, all earnest in the message! In the lifetime of one family, the movement has spread from the mountain village in New Hampshire to the uttermost parts of the earth. There is power in this advent message that God launched in 1844.

Frederick Wheeler, who was called the first Seventh-day Adventist minister, left on record the facts concerning his acceptance of the Sabbath. They were written down for me at the time of a camp-meeting in New York, in 1906. Elder Wheeler, who lived not far away, sent a message of greeting to the conference, dictated to F. W. Bartle, of Oxford, New York, who stopped at Elder Wheeler's home to invite him to come along to the camp-meeting. Our aged brother felt that he was not able to do this, but offhand, without time for preparation, he dictated to the believers a message of faith and courage which I doubt could have been excelled by any of us who were younger by nearly half a century. It was printed in the "Review" of October 4, 1906.

James White, Mrs. White, J. N. Andrews, and others found it a joy to visit this first group after they themselves had found the Sabbath. After a visit in 1867, James White wrote of the

spreading forth of the Sabbath truth from that Washington centre: "The truth on this subject reached other points in New Hampshire, and about that time Elder T. M. Preble embraced and began to teach the Sabbath."

Such a thing as an Adventist group turning to keep the seventh day was sure to be noised abroad in New Hampshire and Vermont and in regions of New England round about. Evidently Elder Preble, rather a prominent Adventist of New Hampshire, must have been drawn to Washington to investigate the subject very soon after the observance began there.

Evidently there was a real arousal on the Sabbath question in the summer of 1844. So, in the midst of the stirring "midnight cry" period of the summer and autumn of 1844, ending October 22, when they looked for their Saviour to come, the discussion of the Sabbath question held a place in the thoughts of those Adventists.

Not much of this quick fruitage seems to have remained after the second disappointment of October 22, 1844. But the first group, whose example had kindled the light, had received the truth from the study of the Bible. It was a living message to their hearts. They held fast to the "commandments of God, and the faith of Jesus," so far as light had come to them.

They held their faith unshaken after the first disappointment of the spring of 1844, and through the second. They had a new light on their path, the light of the Sabbath truth. As a group they held fast, and walked step by step in the way of the advancing light of the gospel message.

Still the old chapel, which became our first meeting-house, stands among the trees on the New Hampshire mountain-side. There is still a remnant of the first church remaining. They generally meet in the old building in the summer, I understand, and in a more convenient place in winter. Now and then, when visiting groups come to look at the place from which this movement started on its way in 1844, special services are held. Children of our first church have preached the advent message from coast to coast in this country, and in Canada, the West Indies, Great Britain, Australia, New Zealand, and South Africa.

THE WAY GOD HAS LED

IN THE SABBATH SCHOOLS OF SOUTH INDIA

E. D. Thomas

In the year 1908, Elder and Mrs. J. S. James began work at Prakasapuram, Nazareth. The first Sabbath school was organized with a membership of about 12 in the year 1909. Only two of those who attended the first Sabbath school in the Tamil field are still alive. One is P. C. Koilpillai, a blind brother, and the other is the writer. The writer was the superintendent and secretary of the first Sabbath school.

In the year 1916, the first Sabbath school in Manipay, north Ceylon, was organized with a membership of 5. I remember having visited this Sabbath school in the early days and spending a little time with those believers. Some of them are still faithful to the message. In the same year it was the writer's privilege to organize the first Sabbath school in Adventpuram, then known as Pulikottukonam, in the Malayalam field, with a membership of about 20. In the following year, our first Telugu Sabbath school was organized in Rajamundry, with a membership of 8. In 1923, the first Sabbath school in the Kanarese field was organized, with a membership of 25.

During the first five years, 5 baptisms were held and 68 were baptized. In 1910, the tithes and the offerings of the whole South India Union amounted to Rs.400. In 1918, after ten years of hard labour, we had a church membership of 115. In 1922, four years later, the membership increased to 376, of whom 190 were Tamils, 104 Malayalees, 52 Telugus, and 30 Europeans.

The Present Membership

| | S. S. | Church |
|------------|------------|------------|
| | Membership | Membership |
| Tamils | 1,653 | 1,078 |
| Singhalese | 273 | 213 |
| Malayalees | 1,823 | 1,141 |
| Telugus | 1,626 | 1,059 |
| Kanarese | 414 | 288 |
| Total | 5,789 | 3,779 |

Seeing the growth of the work all over the Union, as one who was a member of the first Sabbath school at Nazareth, I cannot but say with the prophet Zechariah, "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things?" Zech. 4:9, 10. From the very beginning of our work, I have seen our people sacrifice and give of their means for missions through the Sabbath school. I have heard prayers offered in many sections of the field that the Lord might show them the time when they should place all they have on the altar of sacrifice for the finishing of the work, instead of seeing them burned in the fire of the last days. The Lord who

has blessed this humble beginning and brought the work to what it is today, can still do wonders with the present force of workers and lay members we have, and help us finish the work before Jesus comes. The outlook is bright. The course of God's people is onward, ever onward. The message of truth is spreading fast. Soon it will go with a loud voice and the earth will be lightened with its glory.

GROWTH OF SABBATH SCHOOL WORK IN SOUTH INDIA UNION

| Year | No. Sabbath Schools | Membership |
|------|---------------------|------------|
| 1909 | 1 | 12 |
| 1910 | 1 | 75 |
| 1911 | 1 | 120 |
| 1912 | 2 | 131 |
| 1914 | 3 | 142 |
| 1915 | 5 | 181 |
| 1916 | 6 | 194 |
| 1917 | 10 | 432 |
| 1918 | 13 | 409 |
| 1919 | 17 | 528 |
| 1920 | 24 | 569 |
| 1921 | 26 | 658 |
| 1923 | 42 | 795 |
| 1924 | 62 | 1,339 |
| 1925 | 66 | 1,592 |
| 1926 | 78 | 1,989 |
| 1927 | 77 | 2,098 |
| 1928 | 80 | 2,209 |
| 1929 | 80 | 2,916 |
| 1930 | 92 | 2,902 |
| 1931 | 90 | 3,142 |
| 1932 | 89 | 3,087 |
| 1933 | 92 | 3,612 |
| 1934 | 100 | 3,285 |
| 1935 | 101 | 3,847 |
| 1936 | 120 | 4,640 |
| 1937 | 125 | 4,826 |
| 1938 | 115 | 5,048 |
| 1939 | 132 | 5,207 |
| 1940 | 143 | 5,270 |
| 1941 | 165 | 5,334 |
| 1942 | 206 | 5,485 |
| 1943 | 207 | 5,789 |

CHURCH CALENDAR

| | |
|---|--------------|
| "Tidings" Day | May 20 |
| Spirit of Prophecy Day | June 3 |
| 13th Sabbath Offering | June 24 |
| M. V. Week of Prayer | July 1-8 |
| Educational Day (Spicer Missionary College) | July 8 |
| The Melting Pot for Houses of Worship | August 12-19 |
| Colporteurs' Rally Day | August 26 |
| Sabbath School Rally Day | Sept. 2 |
| 13th Sabbath Offering | Sept. 30 |
| Big Week | Nov. 4-11 |
| Week of Prayer | Nov. 18-25 |
| Week of Sacrifice and Annual Offering | Nov. 25 |
| 13th Sabbath Offering | Dec. 30 |
| Home Missionary Day (First Sabbath in each month) | |

V. H. S. RE-OPENS ITS DOORS TO 1944

C. A. Schutte

The days have been such busy ones since the opening of school that it has been difficult to find time to send in a report.

Perhaps the most unusual happening since the opening of school has been the weather. As Mark Twain said, "Everyone seems to be talking about the weather, but no one seems to do anything about it." We talked about the weather for the first three weeks of school, but could do little about it. We had regular monsoon weather, with bitterly cold days and nights, which ended in a snowstorm the night of April 3. From that time on it has been beautiful.

We were happy to welcome a large group of students on the opening day, March 15. Many old students, many new students, and some new staff members as well, arrived on the opening day. We have accepted a total of 140 students now, and others will come later.

Our new staff members are as follows: Mrs. Ottley from Bangalore, who will act as Hospital Matron; Pastor E. R. Streeter from Roorkee, who has charge of the Bible department; Mrs. Tomlinson, Small Girls' Matron; Mr. C. S. Thomas, Bakery Manager; Miss Barbara Warden, teacher for Standards 3 and 4; Mr. Neville Mathews, Science and Mathematics; Mr. Gerald Christo has taken charge of our Bakery products sales depot in Mussoorie. We are very happy to welcome these new staff members to our school, and they are all working very hard to make this school year successful in every way.

Our Bakery work is booming these days. Work starts at six o'clock in the morning and lasts until well after midnight, every night; except for Friday night and Saturday night it continues practically the whole night through. We will soon reach the Rs.2,000 mark for weekly bakery sales. Mr. Thomas works early and late, but in spite of the hard work he keeps very fit and says that he enjoys his work and is happy. Mrs. Mattison has been taking time from her busy programme to help out with the pies, doughnuts, and other good things that are made and sent out from the Bakery.

The students on returning saw many changes in the physical aspect of things around the school. The girls are rejoicing in a completely renovated shower and wash-up room. Last year they had an 1890 model, but this year it is at least of 1944 vintage. The boys are now envious and are asking when their shower rooms will be brought up to date. Pastor Streeter spent much of the month previous to the opening of school supervising this project.

Mr. Mackett, in addition to supervising the general repair work about the school in a very efficient manner,

has found time to supervise the renovation of the library rooms. The shelving in the stack room has been rebuilt and rearranged, so that it not only is modern in appearance, but it gives more shelving space and also provides room for a work table for rebinding books, etc. The main library reading room has a nice new modern piece of furniture in the reference book shelving, and magazine and newspaper display shelves.

The large room in the main building, used by the Bakery for the past several years, has been refinished and divided into two fine classrooms, one to be used for English and History classes, and the other for the Domestic Science classes.

A tightened up scholastic programme is beginning to produce results already. Three hours supervised study a day for high school and college students, and provision for an extra hour for those that need it, is having a very wholesome effect upon the study programme. In addition to this, we are issuing a progress report each two weeks for the students. This will not be sent out to the parents, but it does have a splendid effect upon the students as they see exactly where they stand each two weeks.

The spiritual development of the young people during this school year will receive every possible care, and we, as a staff, very earnestly solicit your prayers that in every possible way this school year will be a splendid success.

WESTERN INDIA

WOMEN'S MEETINGS AT KOLHAPUR

About fifteen of the workers' wives attended the Western India Union workers' and annual meetings held at Hatkanagle from March 20-27. Plans had been made to have two meetings for them each day except Friday afternoon and Sabbath. The meetings were well attended, and contrary to what might be expected, the mothers thoughtfully planned so the babies and children did not disturb the meetings nor hinder their attendance, except in a very few instances.

In these meetings, and at many other times and places, Sister Spiess gave much help by her kind words, helpful ways, and pleasant smile. Sister Pandit, a graduate from S. M. College, gave efficient help as interpreter for most of the women's meetings where studies were given on practical Christian living in the home, church, and neighbourhood. We tried to help them to a deeper Christian experience, and to emphasize the work they can do in living the message their husbands teach and preach.

In connection with her Sabbath school work, Mrs. Spiess stressed proper Sabbath observance, and the importance place family worship should have in our homes. Those of us who could not understand her words could understand the hearty response to her questions, and the good attention they gave to all she said.

A very lively interest was shown in the children's meetings held by Mrs. Lowry, Jr. It did one good to listen and watch as the children put their whole souls into the singing of the gospel songs, and to see their interest

in the stories and devices she had made for them. On Friday and Sabbath, quite a number of village children attended her meetings, one of the sisters having gone to tell them about the meetings and bring them in. "We know not," said Jesus, "which seed shall prosper." It may be that some seed sown in the heart of a little village child will spring up and bear fruit unto everlasting life. May God grant that this may be so, and as a result of all these meetings, may there be a rich harvest of souls.

Mrs. A. L. Ham.

STATISTICAL REPORT OF THE SOUTHERN ASIA DIVISION OF S

TOKA ANNUAL MEETINGS

Home again! - And now I know what camp-meeting is like in India! I have spent ten thrilling days at Toka.

We left home Friday morning by bus, and arrived on the grounds at Toka in the early afternoon. Brother K. E. Bunsode and family and Brother Dayanand P. Borge were already there, and there was ample evidence that they were earnestly getting ready for the crowd that was to come later on.

While Agnes Mark and I set about cleaning the Dak bungalow, the men

worked on the tabernacle and the quarters to be occupied by the church members. And so the rest of Friday slipped away all too quickly.

On Sabbath, the Bunsodes and we were the only ones on the grounds. We enjoyed our little Sabbath school out in the open, and enjoyed roaming around in the afternoon, with thoughts of God and nature.

On Monday the workers arrived, and Pastor Tarr took the first devotional meeting that evening. Other services followed in quick succession. They

were attended by all, and enjoyed by all.

The women had the privilege of having Mrs. Tarr as their guest speaker. The thoughts presented were timely, and I imagined I could see evidences of her suggestions being put into practice as the countenances of our workers' wives began to wear a cheery smile almost all of the time.

We were not the only ones gathered at this place to seek God's blessings. We soon became accustomed to the pilgrims' shouts as they neared the "holy" river, the Godavari. One afternoon we all walked down to the river and saw a group of pilgrims ready to return home with their "holy" water. They were quite tired and footsore from their long journey of over forty miles, and now with but little rest they must return.

My heart aches for these poor souls—souls who are dying in ignorance of Gods' love. And then I wondered what would happen if our believers would be as zealous in their endeavours to worship the true God as these poor people were in worshipping theirs. What if we should start out on a campaign that would be heard far and near! A campaign with shouts of victory to our God! Would not the results be more stirring than those of the pilgrims who shout in unison to the rhythm of a drum, "Gunputi ji"?

It is heartening to know that our members are giving of their means to support the work. At the Sabbath services a little over Rs21 was received. Some of this was Sabbath school offerings, some for special offerings, and some was tithe. Although there were fewer present this year than last, yet the offerings were more.

I want to mention the case of one baby, because I really never expected to see her alive again. In July, when we held the ordinances in Nevasa, this child was nothing but a skeleton, a really pitiful sight. We gave her some medicine and that was all we could do, and prayed for the best. At these meetings the child, now just two years old, was walking around as plump and healthy as any little Indian baby there. Her parents gave a rupee as a thank offering to God for His help in time of need.

This year we had Brother and Sister Tarr, Brother and Sister Spiess, Brother John from Lasalgaon, and Brother I. K. Moses as our visiting workers. We appreciated their timely messages and the help given by them all. We invite them to be with us again next year to share in the rich blessings God has for those who forsake not the assembling of themselves together.

Mrs. Aimee McHenry

| TH-DAY ADVENTISTS, QUARTER ENDING DECEMBER 31, 1943 | | | | | | | | | | | | | | |
|---|----------|---------------|----------|----------|-----------|-----------|-----------|---------------------------|-----|--------------------------|-----------|-------------------------------------|---------------------------|----------------------------------|
| Other Workers | | Total Workers | | | | Tithe | | Foreign Mission Offerings | | Sabbath School Offerings | | Contributions for Home Mission Work | | |
| Non-For. | Non-For. | Non-For. | Non-For. | Foreign | Non-For. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | No. of Sabbath Schools | Sabbath School Membership | Retail Book and Periodical Sales |
| * | * | * | * | * | * | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | No. of Sabbath Schools | Sabbath School Membership | Retail Book and Periodical Sales |
| * | * | * | * | * | * | 20- 0 | — | (As previously reported) | 46 | 1,441 | — | — | — | — |
| — | 14 | — | 20 | — | 680- 2 | 160- 6 | 159- 7 | — | 20 | 385 | — | — | — | |
| — | 8 | 4 | 12 | 270- 3 | 5,529-11 | 763-12 | 804-10 | — | 12 | 258 | — | — | — | |
| — | 26 | 9 | 34 | 603-14 | 1,222- 8 | 1,696-12 | 1,080-11 | — | 20 | 669 | — | — | — | |
| — | 6 | 4 | 8 | 329- 3 | 791-12 | 739-14 | 275-12 | — | 6 | 140 | — | — | — | |
| — | — | — | — | — | — | — | — | — | 2 | 22 | — | — | — | |
| — | 54 | 17 | 74 | 1,203- 4 | 8,223- 1 | 3,360-12 | 2,320- 8 | — | 60 | 1,474 | 10,226- 9 | — | — | |
| — | 4 | — | 16 | — | 411-11 | 203-12 | 167- 8 | — | 27 | 781 | — | — | — | |
| — | 6 | 4 | 26 | — | 772- 0 | 305- 8 | 441- 7 | 1- 0 | 31 | 1,040 | — | — | — | |
| — | 4 | 4 | 4 | 864- 2 | 1,336-15 | 541-12 | 431-10 | — | 3 | 248 | — | — | — | |
| — | 11 | 4 | 29 | — | 1,152- 5 | 384- 9 | 831- 7 | — | 43 | 883 | — | — | — | |
| — | 7 | 15 | 21 | 1,824- 2 | 3,894- 5 | 1,823-11 | 1,743- 3 | — | 12 | 585 | — | — | — | |
| — | 1 | — | 4 | — | 662- 3 | 459- 9 | 286- 8 | — | 1 | 34 | — | — | — | |
| — | 29 | 27 | 100 | 2,688- 4 | 8,229- 7 | 3,718-13 | 3,901-11 | 1- 0 | 117 | 3,571 | 8,733-10 | — | — | |
| — | 16 | 1 | 23 | 158- 2 | 3,749- 6 | 3,476-10 | 688-10 | — | 10 | 273 | — | — | — | |
| — | 12 | 4 | 19 | 1,035- 0 | 2,485-10 | 1,226-14 | 746-11 | — | 13 | 414 | — | — | — | |
| — | 9 | 2 | 22 | 152- 0 | 576-14 | 798-11 | 171- 9 | — | 15 | 390 | — | — | — | |
| — | 4 | — | 24 | — | 558- 2 | 773-15 | 194- 9 | — | 29 | 1,433 | — | — | — | |
| — | 7 | — | 23 | 182- 5 | 1,673- 2 | 2,062-11 | 601- 5 | — | 29 | 663 | — | — | — | |
| — | 7 | — | 23 | 159- 0 | 1,339- 6 | 615-11 | 284-14 | — | 37 | 990 | — | — | — | |
| — | 18 | — | 31 | — | 798- 2 | 845-10 | 428-10 | — | 36 | 820 | — | — | — | |
| — | 3 | — | 22 | — | 1,115- 0 | 264-13 | 434- 2 | — | 38 | 806 | — | — | — | |
| — | 6 | 4 | 6 | — | — | — | — | — | — | — | — | — | — | |
| — | 82 | 11 | 193 | 1,706- 7 | 12,295-10 | 10,064-15 | 3,550- 6 | — | 207 | 5,789 | 15,619- 4 | — | — | |
| — | 3 | 2 | — | — | 2,378- 0 | 286- 7 | 662-13 | — | — | — | — | — | — | |
| — | 10 | 4 | 17 | — | 376-11 | 189-14 | 208- 7 | — | — | — | — | — | — | |
| — | 7 | — | 10 | — | 179- 3 | 19- 3 | 40- 5 | — | — | — | — | — | — | |
| — | — | 2 | — | — | 60-12 | 8- 0 | 11- 8 | — | — | — | — | — | — | |
| — | 1 | 1 | 3 | 335- 7 | 425- 6 | 3,508- 3 | 466- 1 | — | — | — | — | — | — | |
| — | 1 | 6 | 5 | 3,210- 2 | 2,091- 6 | 2,307- 0 | 1,005- 6 | — | — | — | — | — | — | |
| — | — | — | — | 157-10 | — | 62- 8 | — | — | — | — | — | — | — | |
| — | 18 | 14 | 39 | 3,545- 9 | 5,668-10 | 6,318-11 | 2,457- 0 | — | 43 | 1,314 | 9,696-14 | — | — | |
| <u>LATION</u> | | | | | | | | | | | | | | |
| — | 54 | 17 | 74 | 1,203- 4 | 8,223- 1 | 3,360-12 | 2,320- 8 | — | 46 | 1,441 | — | — | — | |
| — | 29 | 27 | 100 | 2,688- 4 | 8,229- 7 | 3,718-13 | 3,901-11 | 1- 0 | 60 | 1,474 | 10,226- 9 | — | — | |
| — | 82 | 11 | 193 | 1,706- 7 | 12,295-10 | 10,064-15 | 3,550- 6 | — | 117 | 3,571 | 8,733-10 | — | — | |
| — | 18 | 14 | 39 | 3,545- 9 | 5,668-10 | 6,318-11 | 2,457- 0 | — | 207 | 5,789 | 15,619- 4 | — | — | |
| — | 183 | 69 | 406 | 9,143- 8 | 34,436-12 | 23,463- 3 | 12,229- 9 | 1- 0 | 473 | 13,589 | 44,276- 5 | — | — | |

SOUTH INDIA

NEWS FROM THE MADRAS CHURCH

C. A. W. Ritchie

During the past quarter the Madras Sabbath school maintained a membership of over forty, and turned in the sum of Rs.313-14-0. The Thirteenth Sabbath programme was quite successful and resulted in an overflow of about Rs.75. A large number of bookmarks have been earned, and the prospects for this quarter seem to be just as bright as ever. We desire to congratulate the superintendent and her associates on their steadfast endeavours.

During this same first quarter, the young people's organization has steadily developed, and has maintained a really high degree of efficiency, especially in the matter of literature distribution and singing-band work. Thousands of papers have been placed in the hands of the sick and the suffering, especially military personnel of the United Nations.

Through the instrumentality of the singing bands, several have renewed their relationship with the church, and we are very much encouraged at seeing them take their accustomed places in the pews of the church, and by their faithfulness in regard to the payment of their tithes and offerings. In fact, they are now helping us to find new members.

The Dorcas society which has been revived, is now meeting every alternate Wednesday, and is working away at a most encouraging rate. It will not be long before the members announce their readiness to place their wares before the purchasers. Sister Dean's patch-work plan seems to have met with much enthusiastic acceptance.

The Investment garden plan is being tried out, for in the place where Sister Skau had her potato vines, there is now growing up a field of tomatoes, peas, beans, spinach, and other vegetables. Not long ago we shared in the pleasure of eating some of the very fine bananas which sold for a rupee a dozen.

One of our church members did about a month's work on behalf of the South India Union and raised about Rs.1,775 in Uplift. Well done, brother. You have set the spark to our Uplift torch, and soon we shall be engaged in working Madras with it.

Cottage meetings are being conducted in several sections of this city, and the interest is slowly, but steadily, growing, and it is good to see some of these new faces in church from time to time.

An Anglo-Vernacular effort has been planned for the near future, and we are expecting to be able, as usual, to harvest a few more believers through its instrumentality.

It has afforded us much pleasure to

entertain our Adventist men who are serving in the Medical Corps of both the American and British forces. We were pleased to welcome them at the church services, and then at our home. We will be glad to see more of them, because all whom we have met thus far seem to be good and faithful.

The work is onward, and we desire to keep pace with the advancing and opening providences of God.

"WHAT HATH GOD WROUGHT!"

Theodora Wangerin

The success accompanying the nationwide coverage of the Voice of Prophecy broadcast is far beyond our expectation. In January, 1942, the broadcast was heard over eighty-three stations throughout the United States. With the opening of 1943 the message was released over 220 radio stations. And now in 1944, the Voice of Prophecy broadcast is heard, in the English language, on more than 295 stations in North America and over one hundred additional stations in the Spanish and Portuguese languages in South and Central America. The programmes are heard away up in the Arctic circle and also down in the southernmost tip of South America.

More than 300,000 have enrolled in the Bible Correspondence School. The courses are now offered in English for both adults and juniors, and in the Spanish, Portuguese, and German languages. More than a thousand definite conversions have resulted during the year.

Every advanced step was taken by faith and under the guidance of the Holy Spirit. The work is sustained by freewill offerings. An average of three thousands rupees is received daily.

We have sent to our contributors a total of 156,000 books-for-the-month during 1943. More than 4,000,000 radio logs and 303,500 copies of the sermons have been sent on request.

Sixty clerks and stenographers are kept busy handling the mail and preparing the materials. An average of 1,000 letters were received daily and thousands of letters left our office. A grand total of 20,000,000 pages of gospel literature was sent to interested listeners. Each letter and each page of literature was handled by earnest Christian workers and accompanied by a prayer.

In response to urgent invitations the Voice of Prophecy broadcasting group has made a number of tours and has appeared in person to large audiences in many parts of the country. The radio congregations have turned out in large numbers to meet those who endeavour to make known "Christ and Him crucified," and who call upon men everywhere to return to God.

NORTHEAST
INDIATHE ANNUAL CONSTITUENCY
MEETING OF THE EAST BENGAL
MISSION

L. G. Mookerjee

The Twenty-fourth Annual and the First Constituency Meeting of the East Bengal Mission was held in Gopalganj, Faridpur District, Bengal, from March 1-4. The writer and his wife left Ranchi a week earlier in order to make all preparations for the session. Brother R. S. Fernando, our Union treasurer, was present from the beginning. Pastor E. D. Thomas arrived on the second day of the meeting. Brother and Sister G. B. Hoag spent the weekend with us. Pastor H. G. Woodward, our Union superintendent who had just arrived in Ranchi from Bangalore, was not able to be present at the meeting, but spent three days during the workers' meeting which followed. We were glad to have with us our vernacular workers from the West Bengal Mission, who attended both the annual and the workers' meetings. We were privileged to have our colporteurs, whose homes are in East Bengal, with us.

On the first day at the first business session, the writer, as the superintendent and the secretary of the East Bengal Mission, and Brother Fernando, the treasurer, opened the session. The first business was the seating of the delegates, which was attended to by the Committee on the Seating of Delegates. The writer then welcomed the delegates and visitors to the First Constituency Meeting of the East Bengal Mission. The next item was the appointing of the secretaries to take down the proceedings of the session. Then copies of the Bengali translation of the East Bengal Local Mission operating policy were distributed among the delegates and was read by one of the secretaries and adopted. After this the following committees were appointed: 1. Nomination, 2. Plans and Distribution of Labour, and 3. Licences and Credentials.

This is the first time in the history of our work in East Bengal that five lay-members were elected as committee members to discuss matters pertaining to the prosecution of our work in this field. Red ribbons, with "Delegates-1944" printed on them, were pinned on to the labels of the coats of the delegates, and each day the ribbon-holders sat on the seats set aside for them, and they helped to discuss the various items which came up for consideration.

The delegates were composed of the Division and Union representatives, the superintendent and the secretary, the Local Executive Committee members, ordained ministers and licentiates, delegates, one from each of the organized churches, and one additional for each

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. Southern Asia Division, Poona.
1050-1098-44.

twenty church members, and selected
delegates—thirty in all.

During the business session reports
were rendered, the various committees
also reported their recommendations,
and the delegates took keen interest in
freely discussing the recommendations.
The interest manifested by the dele-
gates cheered our hearts. A new day
has dawned upon the East Bengal
Mission.

Six meetings were conducted every
day for the adults during the four days
of the session, besides two meetings
daily, one in the morning and another
in the afternoon for the children.
About three hundred people attended
the meetings. Instructive talks were
given by Pastor E. D. Thomas, Brethren
G. B. Hoag and R. S. Fernando,
and the writer.

During the meeting the following col-
lections and offerings were received:

| | |
|--|---------------|
| Sabbath School | Rs. 15-11- 6 |
| Birthday | 9- 6- 0 |
| Investment | 1- 8- 9 |
| Sabbath Church Collection | 4- 0- 0 |
| Thank Offering | 40-10- 0 |
| Tithe | 144- 7- 0 |
| Pledges by workers to be deducted monthly from their wages | 243- 0- 0 |
| Total | Rs. 458-10- 6 |

The last item of Rs. 243 was given to
balance our East Bengal budget for
1944, or to pay the wage of a worker
who is now attending Spicer Missionary
College to be taken on the pay roll
after he graduates this year.

On Sabbath forenoon of the 4th of
March a revival service was conducted
by the writer, and many touching testi-
monies were borne and wrongs righted.
In the afternoon, after an appropriate
talk given by Pastor P. C. Gayen, nine
candidates were baptized by Pastor
T. C. Bairagi. There were sixteen more
to be baptized, but they were unable
to attend the annual meeting. How-
ever, six of this number were baptized
by Pastor T. C. Bairagi a few days after
the close of the session, and the writer
is planning to baptize ten candidates
when he visits the field within a few

weeks. On Saturday night the Jalirpar
school girls, acted the Parable of the
Five Wise and Five Foolish Virgins un-
der the leadership of Brother P. K.
Sarkar. This soul-stirring scene, with
the solemn cry made by Brother Sarat
K. Samaddar, "Behold, the bridegroom
cometh, go ye out to meet him," left an
indelible impression upon our minds.

An excellent Christian spirit pervaded
throughout the session; there was no
note of discord, and many remarked
that it was the best annual meeting
they had ever attended.

EVANGELISTIC WORK IN JALPAIGURI

K. S. Ekka, Evangelist

Near the tea estate of Mathura, in
the district of Jalpaiguri, is the vil-
lage of Chokoakheti. To the north is a
large forest reserve inhabited by wild
animals. The roaring of tigers can
often be heard, and periodically these
tigers visit the village and carry off
dogs and kids. There are about three
thousand people in this village and
another two thousand in the tea estate.
Our work began here four years ago.
Seven families are now Adventists. We
have a church membership of twenty-
nine and eighty Sabbath school mem-
bers. Twenty-three people have been
baptized in this village and some more
are preparing for baptism. Because of
the present financial depression some
of the members have gone to work in
different places. Some of the mem-
bers are very faithful in giving their
tithes and offerings.

The Mission has bought two acres of
land, and a schoolhouse is under con-
struction on the plot. At present the
school and church services are being
conducted in a small room in one of our
church member's houses, but this space
is entirely inadequate for our needs.
There are about forty-five students in
the school, and most of them are
S. D. A. children. They are taught up
to standard three.

There are a number of Hindu boys at-
tending our school, among whom was
Charwa Oraon, a little boy of about ten
years of age. He learned something of
Christianity and how, one day, Jesus
would resurrect His people and give
them eternal life. His stepmother and

SPICER MISSIONARY COLLEGE COLPORTEUR SCHOLARSHIP FOR 1944-1945

| | |
|--|------------|
| Fees, 9 months, at Rs. 24 | Rs. 216- 0 |
| Entrance and Book Fee | 12- 0 |
| Total | 228- 0 |
| Less Minimum Labour, 9 months, at Rs. 3-8-0 | 31- 8 |
| | 196- 8 |
| Less 20% Scholarship Bonus | 39- 5 |
| Net Cash Required for Scholarship | Rs. 157- 3 |
| MINIMUM SALES, Rs. 157-3-0 x 2 | Rs. 314- 6 |

brother were not good to him. One
day he became very sick. He called his
stepmother, brother, and others to him
and told them about Jesus. On his death-
bed he prayed the Lord's prayer and
passed away. His father now comes
sometimes to Sabbath school. I believe
the Lord will resurrect this little boy
with His faithful ones when He comes.

On this side there are several inter-
ested people. At Silbari, which is near
the Cooch Bihar native state, a relative
of the Maharaja of Cooch Bihar
wants to study the Bible with us. He
has told me several times to call our
missionary officer that he may come
and preach to his people and to his
tenants. Brother Samaddar and I vis-
ited him several times. We ought to
have an evangelistic effort there.

At Salkumar several Metch people
are interested. We have a home Sab-
bath school there of nine members.

At Deogaon there are some land-
lords who seem to be interested in our
truth. There are sixteen people in one
family and there are several others in
the village.

Barobisa is a small village near the
boundary of Cooch Bihar native state
in the south, and Assam province in the
east. Three families have been keep-
ing the Sabbath there since last year.
Among them are nine adults and nine
children, of whom eight are ready for
baptism. One of our new believers is
willing to donate three bighas of land
to the mission for building a church
house. Brother Samaddar and I go
there to conduct the baptismal class.
Brother Seth Kujur and Pastor U. N.
Haldar sowed this seed. May God bless
these people and strengthen them in the
truth. Please remember these people
in your prayers.

While we were doing Uplift work in
the paddy fields, one man told us that
if we would establish a dispensary there
he would be willing to donate a hundred
rupees. Another man said that he
could raise five hundred rupees for the
dispensary.

Near to our mission compound in the
forest reserve there lives a tribe of peo-
ple called the Garos. They have many
cows, buffaloes, and goats, but they do
not drink milk. They believe that if
they drink milk, a tiger will devour them.
They wear very few clothes, and these
they make with their own hands.
They say that if they put on good
clothes, like we do, the evil spirit will
oppress them. They do not come to
school, for should they be beaten by the
teacher or any other person they would
lose their caste. We are endeavouring
to get some of these children interested
in our school.

We need many things in this section
of the field, but the Spirit of God is
needed most. Dear brethren and sis-
ters, please remember these people in
your prayers that the Spirit of God
may work among them also, and many
souls be saved in the kingdom of
heaven.



The Division office has looked a very important building during the past week as each morning at 8:45 the workers and committee members have gathered there for worship, and the solving of the many items that appeared on their agenda. Apparently a good spirit prevailed throughout, for many were the hearty laughs that emanated from the president's office as the day progressed.

Those attending the Division Committee from distant parts were Pastor Meleen from South India, Pastors Woodward and Mookerjee from the Northeast, Pastor Mattison from the Northwest, Pastor Schutt from V. H. S., Pastor Pohlman, who attended as Educational and M. V. Secretary, as well as a representative from S. M. C. in the absence of Pastor Manley, who is still slowly progressing after his recent very serious illness, and Pastor Spiess from Western India. Those on the Estate who attended were Pastor Ham, president, Pastor Tarr, secretary-treasurer, Pastor E. D. Thomas, home missionary and Sabbath school secretary, Pastor Shepard, publishing department secretary, Brother C. A. Hart, and Pastor Loasby, editor of the ORIENTAL WATCHMAN.

While any large-scale activities are unlikely, owing to the depleted ranks of the workers in India, yet much was planned for the strengthening of the work.

At the close of the Division Committee, Pastors Meleen and Pohlman left for a Principals' Institute which commenced at Kottarakara, Travancore, on Sabbath, April 22. Brother R. Lowry also attended this meeting, together with other leaders from the South India field.

Brother and Sister Roscoe Lowry and family have left for Kodikanal, where they are spending their hill leave prior to moving over from Lasalgaon to S. M. C., where they will be in charge of the high school classes for the Marathi field. These classes were previously held at Lasalgaon. With this new addition to the college, S. M. C. will become a much busier educational centre than it has been hitherto.

During the recent severe explosion and fire in Bombay, Pastor Hamilton tells us that the windows, including the beautiful rose window in the Bombay church, were shattered.

We are happy to announce the arrival of a little grand-daughter to Pastor and Sister F. H. Loasby on April 19, 1944. Sister Smythe and the little girl are both doing well.

Pastor and Mrs. W. Hume McHenry and Carolyn are spending their hill leave at Mahableshwar. Their son, Brother William McHenry, and his family will be joining them soon. While there, the latter plan to take further language study.

Dr. Oliver, one of our S. D. A. doctors who is now stationed with the American Army in Bombay, paid a flying visit to Poona in company with Dr. Johannes from Surat. They visited S. M. C. as well during their short stay here. They sat with the Division Committee for a few hours on Monday afternoon and Tuesday morning.

Pastor and Sister E. D. Thomas left for Kodikanal on April 25. They plan to spend a few months there on sick leave. We hope that this change will bring the needed rest to Pastor Thomas who is forced to spend so very much of his time travelling around under very trying conditions at times.

Greetings come in our overseas mail this week from Pastor Earl R. Reynolds to his friends in India. He tells how much he appreciates getting the EASTERN TIDINGS. He is now living at 646 Eureka Street, Redlands, California, U. S. A.

A letter from Sister Votaw of Khunti Mission gives us an insight into the busy life many of our missionary wives lead. As the mission school of which Sister Votaw is principal, is not in session just now, she takes a little time to tell us of their lovely garden and many industries. She writes: "We have been very fortunate this year. Our garden has been exceptionally good, and the late rains kept it fresh and green a long time after it is usually dried up. We still have lima beans and a few Cape gooseberries. We have not had to buy anything for months except sugar and flour. We still have several maunds of lovely potatoes, but will have to sell most of them as they will not keep. We have been living on golden bantam sweet corn for some weeks. That is now finished. Our oranges were finished last week, too. We never had so many oranges in our lives as we have had this year. When our meeting was on here in February, my husband picked over 150 oranges from one small tree, and that was after we had used some from it. We have several varieties, and they ripen at different times, so we have had oranges from the last of October until now. We will not have anything more from the garden and orchard until the peaches ripen. We will not have many mangoes this year. So you see we do not have to worry much about vegetables and fruit. Now our lean season is beginning, but I have a lot of tomato juice put up, also whole tomatoes, plenty of jelly and jam, Cape gooseberries, and some corn

and string beans. We were able to put up 3,088 bottles of tomato juice for the school this year. Most of that was already ordered before we even finished putting it up. The American Army is taking all we have. They come out in trucks and take it from us. They also bring back most of their bottles so that saves us from having to haul out any new bottles from Ranchi for our next year's bottling. They also keep us busy on the peanut butter. They take it as fast as we can put it up for them, so we never run out of work here. All the women on the place are working in the peanut butter industry at the present time. Our school is not in session now. It will open again the first of June. We hope to have more girls here this year, but cannot tell how many parents will decide to send their girls. There are a good many who should come, but, as you know, many of the parents do not want to spend any money to educate them as they will be married off when they are sixteen years old or so, and then they feel they have wasted their money. Perhaps some day we will be able to make them understand just how much an education does mean to a girl. What a difference there is in the homes of our believers when the girls have been to one of our schools." We certainly envy Sister Votaw her lovely garden, especially when vegetables are so hard to procure in the bazaars and prices are so high. This is a Victory Garden in the fullest sense, and our best wishes go with you, Sister Votaw, as you once more take up your heavy burdens at the opening of school.

Pastor Eric Hare, the secretary of the India Missionary Committee which publishes the paper, "The India Missionary" overseas, writes: "The other day, while conducting a Week of Prayer for the academy students at Pacific Union College, I was invited to join the India Association in a curry and rice dinner. Ivor Woodward and Ruth Allen were the cooks, Bob Osmundson, Milton McHenry, Bob Reynolds, Leonard Hare, and a number of 'converts' formed the group. It was more than a pleasure to sit on the floor and eat Indian style the good food they had prepared, and a still greater pleasure to realize that the eyes of all these young people were turned on India. In the middle of December, while the frost lay on the ground all day, and ice filled the gutters, and the thermometer hovered between 20 and 40 degrees day and night, it was my pleasure to be the guest of Elder and Mrs. H. A. Hansen in Salt Lake City. They are still doing a grand job of mothering and fathering the service men from the near camps. We talked of India every available minute, and I helped prepare the bahut bara table, where over thirty boys at a time can sit down and eat real home food. I heartily recommend this 'home away from home' to all India missionaries passing through Salt Lake City."

CHURCH MISSIONARY SERVICES

NOTES TO LEADERS

FIRST SABBATH SUGGESTIVE MISSIONARY PROGRAMME

As we view the work of the Spirit of prophecy in the remnant church, we see what a wonderful blessing it has brought to the cause. To the people of God, this gift has been a guiding star and a priceless counsellor in the development of the great advent movement. The Spirit of prophecy writings have a definite place in the work of God. They deal with the things the people of the remnant church should know at this time. Next to the Bible they should be given primary place in our study and meditation. No one can read them prayerfully without being drawn closer to God.

To Ellen G. White, as to the prophets of Bible times, God revealed Himself in visions and dreams. She was told to communicate to His people the light and truth thus unfolded to her. For nearly seventy years Heaven-sent messages for the people of the remnant church kept flowing in a steady stream from her divinely inspired pen. We believe that the writings of the Spirit of prophecy constitute God's blueprints for the conduct of every branch of His work. We also believe that we ought to acquaint ourselves with the messages of God to this people, so that we shall know what we ought to do in these times of trouble and crisis.

"We must follow the directions given through the Spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His Word. He has spoken to us through the testimonies to the church, and through the books that have helped to make plain our present duty and the position that we should now occupy."—"Testimonies," Vol. VIII, p. 298.

In the church calendar you will find that June 3 has been set aside as Spirit of Prophecy Day. The programme given in this issue of the Supplement can be used during the Home Missionary service, or someone can preach a good, stirring sermon, exhorting our people to spend more time in studying the Spirit of prophecy and pressing the battle forward. In the next issue of the TIDINGS there will be a message from our president, Pastor A. L. Ham, regarding this day, which can be advantageously used during the service.

This is the time of opportunity. This is the time when we should go forward. You will remember that when the children of Israel made their exodus from Egypt, Egypt was at war. The armies were after them, with rattling chariots, galloping horses, and soldiers with armour, but all this did not stop the children of Israel. After the din had died down, God's word was heard

June 3, 1944

Topic: THE SPIRIT OF PROPHECY

Opening Hymn: "The Lord Is My Light," No. 577 in "Church Hymnal." Scripture Reading: II Thess. 5:14-23.

Prayer.

Report by the church missionary secretary.

Talk: "Spiritual Gifts in the Church."

Reading: "A More Sure Word of Prophecy."

Song: "Guide Me, O Thou Great Jehovah," No. 409.

Talk: "Presenting the Spirit of Prophecy to Our Youth."

Remarks by the Leader, appealing to the members to spend more time in studying the Spirit of prophecy.

Closing Song: "O God, Beneath Thy Guiding Hand," No. 507.

Benediction.

above it all, "Go forward." I believe this is the day for us to go forward and not be apprehensive of what is happening in the world.

HOME MISSIONARY DEPARTMENT.

SPIRITUAL GIFTS IN THE CHURCH

Frederick Lee

God found means by which He kept contact with His people in ancient times. He continued to do so in connection with the establishment of the Christian church, and He has promised to do so until the end of time. God did not give the church His word and then leave it to its own understanding of His revelation and its duty to that revelation. However, that which God would do for His people in the matter of guidance, in addition to His revealed will as found in the Scriptures, would have to be judged in the light of that revelation. Thus no people can rise up and say, "God has given us additional truth. We cannot be guided by Scripture."

Many Gifts in the Church

Paul refers to the means by which God purposed to lead the Christian church. In order that there be no schism in the church, some saying and doing one thing while others are saying and doing something different, God placed certain gifts of leadership in the church to keep the unity of the body of Christ. Thus we read:

"Now there are diversities of gifts, but the same Spirit. . . . To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation

of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will."

"God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:4-11, 28.

The Holy Spirit, who spoke to holy men of old, continues to guide the church through these spiritual gifts. In another epistle the apostle writes:

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4:11-14.

God was much concerned that His people properly understand what He had revealed to them. Some would arise and claim that God had said one thing, another would say that He had said something else. Thus the church would be tossed about in its religious beliefs and experience, and driven as a rudderless ship before the wind. These gifts were to help the church to understand and do the will of God. They were to remain in the church until the very end of time, when at last the people of God should be perfected in Christ Jesus.

While a body of fundamental counsel was assembled for the church in ancient and apostolic times, yet it was God's plan to continue His contact with the church through the agency of the Holy Spirit and the gifts of the Spirit that would be manifested in the church until the culmination of earthly history.

The Gift of Prophecy

Paul was concerned that the church "come behind in no gift" as it was "waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:7. He told the church to "covet earnestly the best gifts." 1 Cor. 12:31. And then he suggests that the gift most to be desired in the church is the gift of prophecy. (1 Cor. 14:1.) To the Thessalonians he wrote, "Despise not prophesyings." 1 Thess. 5:20.

"The Spirit of prophecy," as this gift is designated in Revelation 19:10, had been present in ancient times and was to exist in the Christian dispensation as the chief gift of guidance for God's people. Thus we read:

"I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets." Hosea 12:10.

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

"If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream." Num. 12:6.

These words do not merely apply to the ancient church of Israel, but to the church in these times as well. The prophet Joel declared:

"It shall come to pass afterward, that I will pour out My Spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." Joel 2: 28.

This prophecy of Joel was partially fulfilled at Pentecost, as Peter himself stated (Acts 2:16, 17); but the baptism of the Holy Spirit continued in the early church and was manifest through the gifts of the Spirit. Not only were the gifts of healing, of tongues, of teaching, and of governing manifest in those days, but the gift of prophecy as well. We read of prophets in the apostolic church. (See Acts 11:27, 28; 21:10; 13:1; 15:23; 21:9.) We then have the definite statements of the apostle Paul which have been quoted above, that this gift of prophecy would be manifest with other gifts in the church until the second coming of Christ. There can be no doubt that God intended that this precious gift of guidance should be available to God's people in every period of time.

The Duties of a Prophet

"The Spirit of prophecy" is not given exclusively to foretell future events. It is the supreme gift for the edification and upbuilding of the church, and to keep it from running into error.

The word "prophet" in the Old Testament comes from two Hebrew words, one meaning "to see," the other meaning "to speak forth." A prophet was at one time called a "seer." 1 Sam. 9:9. He was a person to whom God gave revelations in varied ways. In visions and dreams he saw what God wished to reveal either to the church

as a whole or to some individual. That which he saw may have portrayed future events, but very often it was something that had to do with timely counsel or rebuke. Again, it may have been additional light on what had already been revealed.

After "seeing," it was the duty of the prophet to speak forth that which he had seen and heard. We have no reason to believe that the duties of a prophet in the Israelite church were any different from those of a prophet in the Christian church. They were to warn of future events, to rebuke sin, to build up the faith of God's people, to counsel concerning important matters, and to keep the church united in faith and activity.

To the people of God of old the word came: "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." II Chron. 20:20. This word applies likewise to the people of God today. The purity of the faith and the prosperity of the church are dependent upon the continuing operation of the Spirit of prophecy in its midst.

Greatly Needed Today

Surely if there was ever a time when the church needed special guidance, such guidance is needed in these last days, of which Christ said, "There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. In speaking of the church in the last days Paul also declared: "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." II Tim. 3:13. We can be sure that God, in these perilous times, has not left His people to their own devices or understanding.

A MORE SURE WORD OF PROPHECY

I. J. Woodman

Heavy with sleep, three men on a mountain are suddenly awakened by a glorious light shining around them. They hear a voice from heaven saying, "This is My beloved Son, in whom I am well pleased."

One of these men was the apostle Peter, who, in his later writing, compares the voice from heaven heard on the Mount of Transfiguration with the voice of God through prophecy. In his conclusion, he declares, "And this voice which came from heaven we heard, when we were with Him in the holy mount... We have also a more sure word of prophecy." II Peter 1:18, 19. Certainly we agree with this in our preaching on the divinity of Christ, for we build our sermons not on the weight of evidence of this divine voice from heaven, but on the multitude of prophetic utterances God made through His holy prophets. We trace their ful-

filment in the events which make up the history of our world. Thus, we unfold undeniable evidence and testimony that Jesus was the Christ sent from God.

The inestimable value of the "more sure word of prophecy," the special gift of God to His remnant church, will be more fully realized by God's people near the end of time in identifying the power of the true God in contrast to "the working of Satan with all power and signs and lying wonders." II Thess. 2:9. "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Rev. 13:13, 14.

God's gift of the Spirit of prophecy to the remnant church warns of this masterful deception in these words, "As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. (Rev. 1:13-15.) ... This is the strong, almost overmastering delusion... But the people of God will not be misled. The teachings of this false church are not in accordance with the Scripture... Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise... Satan will, if possible, prevent them from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life, and the day of trial may come upon them as a thief."— "Great Controversy," pp. 624, 625.

Today we witness events of this world which are rapidly setting the stage for Satan's final masterpiece of deception. How thankful we should be for God's prophetic gift to the church, which sheds lights upon our way through the gross darkness that envelopes the earth and its peoples!

It is not sufficient to know that the church has this gift. Peter did not stop with the statement, "We have... a more sure word of prophecy." No, he continues, "Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." II Peter 1:19.

Surely no Seventh-day Adventist home should be without this light which God has sent to His people through the gift of the writings of the

Spirit of prophecy. None should fail to heed its message to prepare to withstand Satan's "strong, almost overmastering delusion."

As pastors and leaders of the churches, ought we not to seek to revive in the hearts of all our church members, both old and new, a much greater interest in the writings of the Spirit of prophecy, and the message they contain for our help and protection in these last days? If you are a worker, ask yourself, "How many sermons have I delivered to my congregation on this most vital church doctrine, the Spirit of prophecy, this year?" If you are a lay member, try to recall how many sermons on this subject you have listened to during the same length of time. Such a review may serve to awaken us all to give more earnest heed to that which we have, and cause each member to prepare himself fully to stand in "the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3:10.

PRESENTING THE SPIRIT OF PROPHECY TO OUR YOUTH

Norval F. Pease

The following quotation is taken from Moses' farewell address to Israel: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons." Deut. 4:9. Moses reminded the people, first, of the danger of forgetting their marvellous experiences; and, second, of the need of instructing their youth, or the future generations, regarding those experiences.

In order to make very specific which memories Israel should never forget and should always teach their children, Moses continued: "Specially the day that thou stoodest before the Lord thy God in Horeb.... And ye came near and stood under the mountain.... And the Lord spake unto you out of the midst of the fire." Verses 10-12.

The event that the youth of Israel especially needed to remember was the day when the Lord spoke unto their fathers. Thus also it is in the advent movement today. We believe that the Lord has spoken to us through Mrs. E. G. White. We believe that a message from God came through her life, her ministry, and especially through her writings. This marvellous fact must be kept alive in the minds of our "sons, and... sons' sons."

Unfortunately, many of our present-day youth have been prejudiced against the Spirit of prophecy. About all some of our youth know concerning Mrs. White is that she wrote some books called the "Testimonies" that their elders refer to in condemnation of certain youthful follies. Often they have heard their parents say, "The Testimonies say

we shouldn't do this;" or "Sister White says we shouldn't do that." The writings of Mrs. White thus become associated with prohibitions and repressions. And the extracts on standards that are read to them with such an air of finality carry little weight with them, because they have not been led to accept the writings of Mrs. White as a norm of Christian conduct. As a result, some of our youth grow up with a bias against Mrs. White and her writings, and consequently they lose much that might stabilize them in their experience as Seventh-day Adventists.

Having stated the problem, we shall proceed to make some suggestions that we hope will be helpful to parents, pastors, and teachers, in rightly shaping the attitude of our children and youth toward the gift of prophecy, as it has been revealed in our midst.

1. Stories for Children. Begin the process of education in very early years. Tell the children how God talked to the men and women of Bible times. Tell them of the early life of Ellen Harmon, taking care not to place undue stress on the tragic and melancholy features of her early experience. Explain how much Ellen loved her Lord, and how when she was still a very young woman, He talked to her in dreams. Select from her life, experiences comprehensible to the child, and tell them in story form. Ruth Wheeler, in her book "His Messenger," has made a valuable contribution in this field. When the child is told such stories early in life, these facts become as familiar to him as the world around him. An appreciation of the facts can thus be developed that will serve as a foundation for, and an introduction to, further instruction.

2. Selected Reading for Adolescents. As the child develops into adolescence, do everything possible to strengthen this appreciation. Let him read such literature as the very fascinating biographical sketch of Ellen G. White in Everett Dick's "Founders of the Message." Help him to choose portions of Mrs. White's writings within the scope of his understanding. Beware of the serious error of requiring him to read that which he cannot understand. In our Bible teaching we do not require adolescent youth to wade through Daniel II, or the complicated doctrinal dissertations of St. Paul. Neither should we expect them to appreciate much that is abstract and profound in the writings of the Spirit of prophecy.

There is much in Mrs. White's writings that can be enjoyed and assimilated by youth. I recall with pleasure the thrill I received as a boy in reading from the closing chapters of "The Great Controversy." Those graphic descriptions of the coming of Jesus and of the new earth gripped my imagination. Such reading contributed to my spiritual development. But if I had been compelled at that time to read from the same book about "The Protest

of the Princes" or "The Bible and the French Revolution," my reaction would undoubtedly have been adverse.

Such books as "Christ's Object Lessons," "Patriarchs and Prophets," and "The Desire of Ages" contain much that a young person can enjoy, provided such reading is not administered in too large doses. Never should children be subjected to the indignity of sitting for long periods of time while passages they cannot understand are read to them. Never should the reading of these books be used as punishment. And, as has been suggested before, we must be careful how we quote Mrs. White in condemnation of practices that may appeal to inexperienced youth.

3. Consideration in High School Curriculum. Sometimes during adolescence the average youth becomes concerned over questions of right and wrong. Standards that he has previously taken for granted he now questions. Sometimes he takes issue with his elders regarding their interpretations of duty. During this stormy period it is essential that there be some fixed stars in his sky to direct his voyage. Confidence in and love for his parents are essential. Sincere respect for the Bible is necessary. A warm spirit of fellowship with the church is a great advantage. Fortunate are the youth who have learned to appreciate and respect the Spirit of prophecy. Such youth can be reached by such excellent counsel as is contained in "Messages to Young People." This book is of inestimable value. The selections are well arranged, and the material is readable. But this wealth of counsel and guidance will probably be lost to the young person who has not learned to appreciate the gift from which the counsel emanates. Confidence must first be established.

It is my humble opinion that "Messages to Young People" should be placed in the hands of every Seventh-day Adventist youth. Every high school graduate should have read and studied it somewhere in his curriculum. Several years of experience in presenting this book in the classroom to ninth-standard students has convinced me that it fills an important place in their lives. The majority enjoy the book—particularly the latter chapters—and students often appraise it as one of the most interesting subjects in the curriculum.

What more fruitful effort could a pastor put forth for his youth than to acquaint them with this book and its standards? What better work could be done for youthful converts than to introduce them to Mrs. White's writings through this book? What better gift could be given to a young man entering his country's service than a copy of this book?

As the young person develops, his knowledge of Mrs. White and her work should be enriched. We have already referred to Doctor Dick's biographical sketch of Ellen G. White in "Founders of the Message." This can be followed

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EVANGELISM BEGINS AT THE FAMILY ALTAR

by such books as "The Spirit of Prophecy in the Advent Movement," by W. A. Spicer. This book and others like it not only present biographical data of interest, but also reveal the place of Mrs. White's work in the advent cause. Several excellent brochures have been issued by the White Publications that can be used with success in enlarging the youth's background regarding her life and writings. Occasionally, a young person of exceptionally mature mind can be introduced with profit to such books as "The Abiding Gift," by A. G. Daniells.

4. Further Guidance in College. Our colleges have the privilege of putting the capsheaf on that which has been done by parents, pastors, and elementary and secondary teachers. College students, in their reading and research in various fields, have the opportunity of viewing the sublime grandeur of that which the Lord has given us. College instructors can lead their students through the green pastures of spiritual truth and beside the still waters of inspiration, as they present the marvellous light that has been given through the Spirit of prophecy. Students so trained can enter their chosen professions with an understanding of the prophetic gift that will enable them to guide the footsteps of other youth.

5. Strive for Balance and Beauty. Balance demands consistency. We must not ride hobbies. We must not seek all the information on one side of an issue and ignore the other side. We must not endeavour to place the Spirit of prophecy in place of the Bible. We must not take quotations out of their setting to make them prove our contentions. Neither should we use these truths as a club. Such very common errors are quickly detected by thinking youth, and this develops lack of confidence. We are told to "handle rightly the Word of truth." This applies to the Spirit of prophecy as well as to the Bible.

The beauty of truth has been grossly neglected. "The sin of being uninteresting" is probably the greatest "sin" we commit in our efforts to teach truth to our youth. The experiences and contributions of God's messenger must stir the imaginations of youth. Currents of vital, life-giving power must flow from these Spirit-indited books into the lives of youth. Much of the truth contained in these books came through visions. These same truths should inspire a vision in those who read them. It is our privilege so to present these great truths to the youth that those who "come to scoff will remain to pray."

We read this pertinent statement in "Life Sketches": "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—P. 196. May we who are leaders make sure that our "sons and . . . sons' sons" know how the divine hand has led the advent movement.

adequate supply. Dorcas of Joppa had no funds at her command, but she made use of the only means available—the simple needle; and as she consecrated her all to the Lord to meet the need, the blessing of Heaven rested upon her efforts and the results were far beyond human expectations. As long as the Christian church exists, this humble, practical service will be needed.

Grace D. Mace.

June 17, 1944

MISSIONARY EXPERIENCES

Over in the Pacific Mission in Mexico, there is a brother who works for the railroad company. His work keeps him busy until late at night; nevertheless this brother has set aside two hours of every day for missionary work. He said that he prayed to God to give him at least four souls every year. Already eight have been baptized and he has four more who are preparing to be baptized.

In the days and weeks that have passed, you, too, have had opportunities for doing personal work for others. In your home, among your neighbours, and as you have gone about your business duties, there have doubtless been opportunities for missionary work. Today opportunity is given to relate the experiences which you have had in Christ's service. The recital of missionary experiences should bring encouragement to all and inspire each one present to do a greater work for the Master.

June 24, 1944

AN EXPERIENCE FROM FRENCH INDO-CHINA

In French Indo-China an Annamese man who was employed as a flagman at a railroad crossing, obtained some of our literature which explained the Sabbath truth. Through his reading he was led to become a Sabbath-keeper, and not being content merely to do missionary work for his own family, he began to talk the truth to others. The stationmaster soon became interested in the truth. A little later he set aside one room in the railway station in which those who were interested in the truth might attend a newly organized Sabbath school. Before many months this layman had brought eleven people into a knowledge of this truth, and the little Sabbath school flourished. Since then this man has resigned his position and has entered our training school, where he is fitting himself for a larger work in the cause. While attending school he has also done some canvassing for our books, which has helped him materially in paying his way through school. As soon as he completes his training he plans to enter a new section of the field with the message.

June 10, 1944

THE CONSECRATED NEEDLE

The ministry which the disciple Dorcas rendered in the early days of the Christian church was of a very common, practical nature—simply knowing who needed "comfortable clothing" and also the need which was often more urgent, "who needed sympathy." But skill in ascertaining these facts was but the first step in the service which was recognized as of great value to the church. The need must be matched by