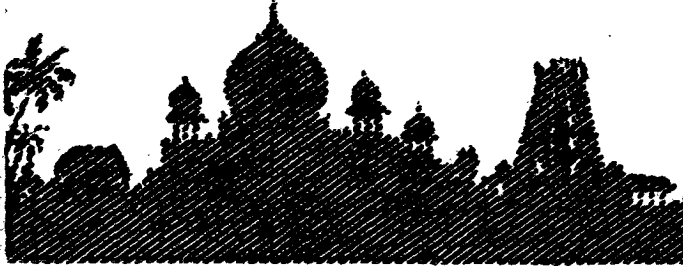


EASTERN



TIDINGS

VOLUME 41

POONA, INDIA, MAY 1, 1946

NUMBER 9

GOD AT THE CENTRE

L. K. DICKSON

A CHRISTIAN is successful in his religious life, not in proportion to his activity or cleverness, but in proportion to his humility. The steadying, quieting sense of God's humble presence is the supreme need of our lives as representatives of heaven.

Reverence and spirituality will be the natural result of the steadying influence of Christ in the life. Such a sense of His presence, alone, can meet successfully the demands upon the Christian in this strange day.

The possession of personal power comes when by faith we lay hold of His matchless promises to be with us and in us. "Behold I stand at the door, and knock: if any man hear My voice, and open the door, I WILL COME IN to him, and will sup with him and he with Me." Rev. 3:20.

We cannot hope to build a life acceptable to God and powerful for Him without full assurance of His divine presence. We may know and sense His presence if we will. To attempt to build the structure of our religious life without the certainty of His abiding presence is to put mortar between its stones which driving rains and early frosts will crack and crumble. There must be no uncertainty at this important point.

The moment we cease to rest heavily upon God, we turn back the hands of our clock of progress in the Christian life, to the danger point. Practically all the difficulties of those to whom the Christian life is a problem spring from one simple fact: the loss of the sense of God's presence in the heart.

We may be haunted by disappointment, torn by anxiety, burdened by uncertainty, yet we may know that we are keeping step with God's eternal purposes if we are certain of His presence in our lives. We will right ourselves if God is with us guiding us through. The only adequate experience for you and me in this confused hour, is not to seek to fight our way out of the darkness and mire, but to put God back at the centre of our living, and submit fully to Him.

GROW MORE FOOD

A. L. Ham



"GROW MORE FOOD" is the appeal of His Excellency, the Viceroy, and members of the Government, as well as leaders of all political parties, so that the threat of an unprecedented famine in India may be averted. The situation in the world in regard to food shortages is the chief concern of many national leaders today. Great plans and great organizations are giving this problem priority. It ought to concern also every Christian church organization and reach the heart of every professed follower of the Master. Was it not the Master who saw the multitudes who were hungry and had compassion on them and fed them? He would not send them away faint and hungry lest they die along the road. He does not now desire His servants to send such away hungry and dying when or where it is possible to give relief and supply the needs.

Christians, and especially Seventh-day Adventist Christians, should be foremost in promoting the "GROW MORE FOOD" campaign, and in doing so each person should do his or her best in saving food, in growing vegetable gardens, in planting quick growing fruit trees, and all other means of quickly producing food for the hungry. We may not live where we see the pinched faces of the starving, and when we see so many well dressed and sufficiently fed we are inclined to discredit the warnings which come telling of impending famine and resultant suffering.

It is the poor, who do not have and cannot have reserves of food and money, who depend on the produce of the land for daily sustenance, that suffer and die at such times as these. It is they who grow the grain, the rice, and the other crops when the seasons are propitious; that go into the markets to supply the needs for others. Now their own towns and villages and farming sections are distressed for they cannot even produce enough for themselves and their families because rain has been withheld and a drought has resulted. These people are in great need, though we perhaps have not personally seen them to discover for ourselves this need.

Now, if they are to live, who have toiled early and late to keep the markets full and supply our needs, we must immediately come to their aid. It is reasonable that we should. This obligation we cannot take lightly or shift to others. It is a Christian duty. It is also a Christian privilege. It was

Cain, an apostate, who shed the blood of righteous Abel and then asked, "Am I my brother's keeper?" Responsibility cannot be evaded in such a manner, nor justified by asking such a question. We are our brother's keeper and upon us rests the responsibility to do our utmost to preserve the life and health of our brothers and sisters in the stricken parts of India.

We would suggest that our people faithfully and cheerfully co-operate with all Government plans to meet this emergency. Also that our workers take

Living Sermons

*There isn't a word that a preacher can say,
No matter how lovely or true,
Nor is there a prayer that his eager lips
pray*

*That can preach such a sermon as you.
You vowed to serve Christ, and men
know that you did,*

*They are watching the things that you
do;*

*There isn't an action of yours that is hid.
Men are watching and studying you.
You say you're "no preacher"; yes, but
you preach*

*A wonderful sermon each day.
The acts of your life are the things that
you teach.*

*It isn't the things that you say.
If Christians were Christians, as they
do profess,*

*Men would notice their glorified mien;
And say, "What wondrous thing they
possess*

*Who follow the meek Nazarene!"
O Christians, remember you bear His
dear name,*

*Your lives are for others to view.
You are living examples, men praise you,
or blame,*

And measure all Christians by you.

Florence Belle Anderson.

* * *

the lead in urging our church members to secure necessary seeds and plant gardens wherever even small pieces of land can be used. Let gardens for food take the place of gardens for flowers where vegetables can be grown. Even small flower beds can many times be converted into attractive vegetable gardens.

Then, while we strive to alleviate suffering and save life by supplying the physical bread and physical drink, let us also point hungry and thirsty souls to the Source of the bread of life and the spiritual water of life. Remember the Master said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

"ACT IT, LOOK IT"

Y. H. Chu

[This is an outline of a talk given in Shanghai by a leader on the China Division staff. It was prepared and sent in by R. H. Hartwell, who very recently returned to China.]

AS MEMBERS of the Seventh-day Adventist family we have much for which to be thankful. Some time ago, in visiting certain American servicemen's quarters, I was impressed with a poster which I saw on the wall. It read, "You are the best-paid, you are the best-fed, you are the best-informed, you are the best-equipped soldiers in the world. Act it. Look it."

In thinking this over I believe that it is very appropriate and fitting for this to be said to American soldiers. I also believe that this statement might aptly be applied to Christians, and especially Seventh-day Adventist believers. "You are the best-paid, the best-fed, the best-informed, and the best-equipped people in the world. Act it. Look it."

First notice how we are paid. With eternal life. (1 John 2:25.) With eternal salvation. (Isa. 45:17.) With eternal things. (2 Cor. 4:17, 18.) With a new home. (Revelation 21.)

Second, note how we are fed. With the bread of life so that we shall never hunger or thirst. (John 6:32-35, 48-51.)

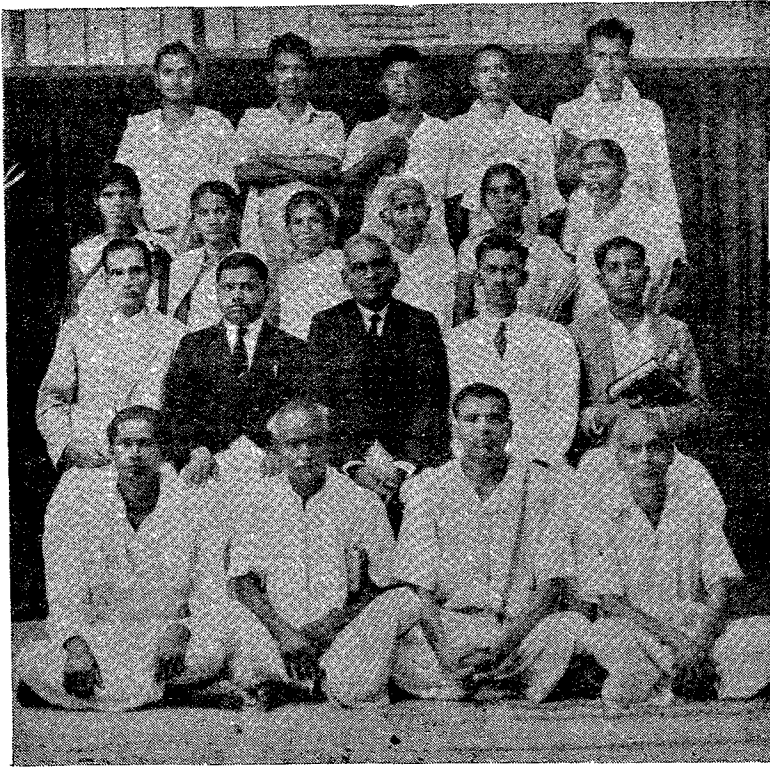
Third, see how we are informed. The fear of the Lord is the beginning of wisdom. We know God and His loving character. (Jer. 9:23, 24; Hosea 6:3.) Mrs. E. G. White, as God's messenger has informed us that eternity will not exhaust the information which God has for us.

Fourth, let us think of our equipment. All power is ours in the giving of the gospel. (Matt. 28:18-20.) The Christian armour is very complete. (Eph. 6:10-17.)

Now are we the sons of God, and soon we shall be like Him. With the help of the Holy Spirit let us act it, and look it.—"Review and Herald."

WORRY is the antithesis of prayer. Prayer is an acknowledgment of faith; worry is a denial of faith. In prayer, I place my needs in God's care; by worry I cut myself off from help which He would give me. Prayer is putting my hand in God's, trusting to His loving guidance. Worry is withdrawing my hand and denying His power to lead me. Prayer leads through the door of faith into the presence of God. Worry leads through the door of anxiety into the darkness of loneliness and discouragement. If prayer does not cancel worry, worry will cancel prayer.—

Ethel P. S. Hoyt.



Lay-preachers at Tuticorin

Lay-preachers' Institute at Tuticorin

E. D. Thomas

THE South Tamil Mission lay-preachers' institute was held at Bethel Chapel in Tuticorin, March 8-13, 1946. Ten brethren and some sisters attended the meetings regularly. Some of these men have been engaged in this line of work for the past ten to fifteen years. They have had very little schooling. Since becoming Adventists they have improved their talents by reading the Scriptures and studying them regularly. These brethren have raised up several Sabbath schools and churches. They go out into the villages for weeks at a time, looking for the needy to whom they can deliver the good news of salvation. They have a zeal in their hearts that sends them out from their homes to preach and help in the Sabbath schools.

It is rather interesting to note how much these lay-preachers are able to do in winning souls to the Saviour. Mostly they walk from place to place with a Bible, a Sabbath school Picture Roll and a lantern in their hands. On

entering a village they visit every house there, and soon find interested people with whom they may stay for some days. They worship God with that family morning and evening, studying the Sabbath school lessons with them, and giving them the necessary explanations to the lessons in the light of the present truth. They go with them to the fields, sowing, weeding, transplanting, reaping and threshing. Sometimes they help in watering gardens, digging wells, brick-making, building houses, thatching roofs, etc. They sit and eat with them their simple food, sleep on the mat, at times watch the field at night, bathe in the well or tank with them, and thus, casting their lot entirely with the interested parties, watch for every opportunity to speak a word of truth and get their interest in the message. We are in need of a large number of such lay-preachers to help finish the work in the villages of India.

Instructions were given by the writer, assisted by Brethren E. D. Willmott, C. Moses, Y. G. Thomas and J. P. Masilamoni. Our church members at Tuticorin attended as many meetings as

possible. On the last day of the meeting we had our little church full. We trust that these lay-preachers will be able to continue their ministry and bring us good reports before the year closes. They need our prayers.

CHURCH DEDICATION AT LUKAPURAM, SAWYER- PURAM P. O.

AFTER the lay-preachers' institute at Tuticorin, on March 14 on my way to Nazareth it was my privilege to dedicate the new church building put up at Lukapuram, very close to Sawyerpuram, where we have been working for several years. The brethren there have not had a proper place to worship God. They have suffered a good deal at the hands of their neighbours because of their peculiar faith. But the little company have always proved faithful to the truth. We have had several workers come out of this village, holding responsible positions in the field today.

The dedication service was conducted by the writer, assisted by Pastors E. D. Willmott and C. Moses. A large number of people were present, and paid close attention to all that was said at the service.

This little church building was built from funds received from Pastor S. A. Wellman of the Sabbath School Department of the General Conference. I understand money has been sent to Chuharkana in the Northwest Union to put up a small church building there also. These two monuments will always stand out as a remembrance of the long years of service Pastor Wellman's father gave to this cause in mission lands. He spent twenty-three years abroad. Pastor Wellman spent twenty-six years abroad, and his brother eleven years. So it is, for the family as a whole, an aggregate of sixty years of foreign service. What a wonderful contribution to our foreign mission programme for the cause of Christ! The believers at Sawyerpuram are grateful for the little church that is built as a memorial of the third angel's message. It is our earnest prayer that many more souls be brought to the knowledge of truth from that part of the field.

E. D. Thomas.

"EASTERN TIDINGS" DAY

MAY 18th.

GIVE A LIBERAL OFFERING



IT DOES not require a very exhaustive reading of the Bible to ascertain that its writers understood the very close relationship that exists between the state of mind and moral character. They asserted that a complete transformation of life may be effected by a change of mind, and that among the forces that achieve change of mind are the owner's choice and exercise of his will. Said the apostle Paul to some of his friends who were living unsatisfactory lives, contending with friction, burdened with conscience distress, and suffering physical infirmities: "Be ye transformed by the renewing of your minds." Rom. 12:2. The implication is that there is power available for all that is required to live a happy, satisfying, and successful life.

No Christian experience is independent of the mind, for as is the mind so is the Christian. Christ made it clear that the keeping of the law of God, that is the law of the ten commandments, is a matter of spirit which depends on the state of the heart. But this "spirit" consists of the attitudes, the sentiments, the feelings, and the emotions of love and loyalty experienced, and such experiences are states of mind. But the law itself involves the mind as well as the heart, for the tenth commandment concerns a state of mind only and not an overt act. It has to do with mental activity and bears a relationship to every conceivable act of the entire life. It is a commandment to control "thinking." Unless the mind be right it will not be possible to keep the law of God, regardless of what the overt acts may appear to be.

Some professed Christians appear to control their acts and their words, thereby setting a worthy example and meriting the approbation of their fellows. But what about their thoughts? Who can know what they are before they have been transmuted into visible conduct which is so often the cause of heart-breaking disappointment? The Christian is exhorted to bring every thought into captivity through the power of the gospel, thus experiencing transformation of life by the renewal of the mind. Since overt acts are the fruit of secret thoughts, the tenth commandment adjudges one guilty of sin even though the sin be only in the mind. In fact, this particular sin, forbidden by the tenth commandment can be only in the mind.

SEED TIME AND HARVEST

A TRANSFORMED LIFE

E .M. Meleen

The Bible enjoins nothing that is unreasonable or fantastic, and Paul's admonition is sufficient proof that the entire life can be changed by changing mental activity. Paul's life was an outstanding example of this fact. He had an experience that changed his emotions, his sentiments, his entire manner of "thinking," resulting in a life that bore meagre resemblance to what it had been before. The transformation is not to be only a slight improvement nor a minor modification of an unsatisfactory life experience. It is to be a complete transformation and renewal that has to do with physical and mental habits, with thoughts, emotions, sentiments, and even facial features. It involves bodily health, efficiency, and one's way of doing things, and is designed to lead to improved personal relationships wherever these are unsatisfactory. "Let this mind be in you which was also in Christ Jesus." Phil. 2:5. It is the design of God that all shall experience here on earth the more abundant life. Here and now is the place and time to begin living a life that is worth living forever. Finding the direction depends on the state of mind that one possesses, and never on the mind of others.

Youth is the best time to seek this transformation, if something about life seems unsatisfactory. One then has before him his lifetime in which to profit by and to enjoy the fruits of the renewal of mind, but there is no period of life at which such renewal may not be experienced. Among these benefits

will be better personal relationships, improved efficiency in the performance of duty, enhanced power of will, the exercise of faith, confidence, and loyalty, and greater peace of heart and mind. Such an experience is every Christian's privilege. Repeatedly it has been demonstrated that it may be an actual, definite experience and not merely an unapproachable ideal. And what a blessing is a lifetime of freedom from all that mental misery that inevitably results in physical and moral misery.

The renewal of mind and transformation of life is not a miracle dependent on the operation of supernatural power, though divine aid is promised to all who are in earnest. It merely requires that each one turn his attention to himself, and by the use of the mental powers he already possesses, seek the cause of his disabilities whatever they may be, and make whatever adjustments such study may suggest.

Probably the greatest pursuit of life is that of happiness, which men generally seek in the possession of goods or some personal or temporal advantage. Progress in these matters is supposed to be real achievement. But what is the good of striving to increase luxury, beauty, carnal comforts and conveniences, and all the complications of so-called civilization if our various weaknesses, in spite of all these, only go on increasing and prevent us from guiding life aright? Instead of enhancing happiness, all of these things may be and too often are the cause of enhanced unhappiness. The question may well be raised whether it is worth while to go on elaborating a way of living that discourages the development of the noblest elements of truly great character. Would it not be a more worthwhile occupation to pay more attention to ourselves in order to discover how to relate ourselves to one another so as to get along without the friction and unpleasantness, and all those disintegrating and energy-destroying experiences that harass so many of us?

The accumulation of goods, acquisition of social and educational advantages, mechanical, chemical, and physical sciences are impotent to give us intelligence, health, moral and spiritual discipline, nervous equilibrium, and peace. He who suffers for want of these can find them only by renewal of mind that results in transformation of life which it is every Christian's privilege to achieve.

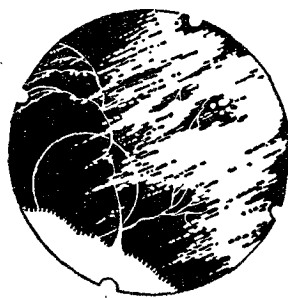
Man has no right to pray for miraculous deliverance from his ills before he has exhausted the energies and resources with which his Creator has already endowed him. "Work out your own salvation." Phil. 2:2. Our physical, mental, and moral progress depends on our own activity and effort. Others may aid us with their counsels and suggestions and in shaping some circumstances, but they cannot deliver us from our own minds. We are exceedingly adaptable beings who very soon become adjusted to the use or misuse of our organic and mental systems either by improving or by degenerating. If one is to attain to his optimum state, it is essential that he actualize all his potentialities. As individuals, it is incumbent on each one to make his best effort to deliver himself from the state of mental, moral, and physiological weakness brought about by unsatisfactory ways of living. A truly Christian life can never be an unhappy life. This is a matter about which we in Southern Asia need to think much.

Success in transformation demands a resolute turning of the mind from selfishness to the things that really matter. Forgetting himself is the best thing that can ever happen to him who is unhappy and disabled. Almost all of the troubles that arise between church members and workers is due to selfishness and to the fact that every little circumstance is viewed in the light of its relationship to self. The great question is, How does it affect me? What am I to profit or lose by it? We give too much thought to comparing ourselves with others and entering into some form of competition openly or secretly. Who can measure the jealousies, the envies, the heartaches of many because of the good fortune, the success, or the honour of others? Not until one has learned to rejoice with others in their good fortune is he a real Christian. Contention and strife seem to be natural activities of the carnal mind, and the passion for conquest assumes many and diverse aspects according to individuals and circumstances. But this is not characteristic of the Christian mind.

In worldly and temporal matters such mental states may sometimes have been impelling motives that led to notable achievements that blessed mankind, but far more often they led to evil-doing and crime. But even though the passion for success in rivalry and conquest may now and then lead to really worthwhile achievement, it never leads to lasting happiness. One with such a mind must be "transformed by the renewing of your mind."

It may not be possible to achieve this transformation all of a sudden. It may not even be essential. It is a matter of growth to which there is no limit. To acquire a disadvantageous habit or way of living may be very easy. It generally is easy. It is the result of thoughtless, effortless drifting, characteristic of almost the entire world.

But even this requires time, and is not the work of a moment. But to exchange an undesirable way of living for a better one is a notable achievement, and to learn to get along without friction with circumstances and those human beings with whom we must be associated is an enormous triumph that gives one a spiritual edge over those friction-irritated creatures who are forever combating personal troubles and grumbling about their misfortunes and the evils of mankind. It is not the most able who are necessarily the most happy and useful, and it is not necessary that we have as much ability as they in order to get along well. It is only necessary that we use our ability well, and that we learn to avoid thinking and doing that which can but lead to unsatisfactory experiences and troubles.



Daily examination, thought, and effort are essential, but, if exercised with patience and determination, they produce rich rewards. An established habit may be very difficult to eradicate, but when abilities and resources exercised in the right direction have been exhausted, limitless stores of divine power are available for all who are in earnest. The thoughts can be controlled. All defects may not be mastered immediately, but it is possible to attack one at a time and concentrate effort on its conquest, after which may begin the development of desirable virtues and thought habits.

If one senses his need, let him reconstruct himself a little at a time, as much as he is able, but let it be a progressive process endured with patience. Ruthlessly discard some of yourself which is the source of your trouble. On the whole you probably are not nearly so bad as you appear to others, but these few faulty thought habits and some other matters stand against you greatly to your detriment. Do not expect people to accept you as you are with a sort of "take-it-or-leave-it" attitude. That may gratify some lower propensity within you but it is an enormous price to pay for that cheap gratification. Your associates will exercise their choice and they will leave you, and you will fail to achieve your desires. Knock yourself down and make a new start along new and different lines. Try ways that you have never tried before. In disgust cast away the silly, petty grievances, the childish animosities, the habit of in-

criminating and blaming others for your troubles. Adopt new and better ways and make habits of them.

How amazingly stupid, petty, and trifling, how silly and utterly worthless are some of those matters about which we make a fuss, and over which we are so ill-natured and disagreeable. Who can estimate the energy wasted, the nerves frayed, the health destroyed, the satisfaction forfeited because of granting momentary gratification to some selfish tendency? Such a price is too high to pay for victory in silly arguments and for contending for what one may foolishly consider to be his rights. The face may not be the most attractive, the stature and figure may leave something to be desired. Possibly the personality is not the most brilliant. But these are comparatively unimportant externals. It is every one's privilege to let others know that underneath them are spirit and character that are really worth while. Do not attach too much importance to the physical aspects of the person, for true worth cannot be measured in terms of these. That which is specific of man cannot be measured and judged by such things, and the significance of one's presence in this world does not depend on them, whether they be ugly or beautiful, great or small. Pettiness and greatness are to be measured only by the manner in which one relates himself to life's experiences.

Pretence is sometimes an aid in changing one's feelings. Perhaps at the moment you do not feel good and happy. An opposing mood is visiting you, and you feel like pouting, scolding, and smashing things generally. If you submit to this feeling it will increase until it may make a fool of you. It can be gratified only to your personal loss. But it has been shown that simulating the physical aspects that ordinarily accompany a feeling or emotion often results in the realization of that feeling or emotion. Actors have often testified to this fact. So if it must be, pretend that you feel happy, contented, and good, and act as though it were actually so, and before long you will probably feel that way. People sometimes make such pretences on special occasions such as Christmas, at a wedding or birthday celebration, and with good results for a few hours or days. Why not then take advantage of this knowledge and make the experience permanent? But every one must recognize the need of avoiding the wrong and of selecting the right, and must submit himself to such need by an effort of the will.

As individuals we need to learn to know God's way of life for us. He can guide and control every individual heart and mind that will submit to such guidance and control. But He leaves it to each one to choose the way that he shall go and also to reap the consequences of his choice, "For whatsoever a man soweth, that shall he also reap."

The end

NAME OF UNION OR MISSION	Organised Churches	Last Membership Reported	Members Added			Members Dropped			Church Membership at Close of Quarter	Ordained Ministers			Licensed Ministers			Licensed Missionaries			Colporteurs	Other Workers			Total Workers	Tithe	Foreign Mission Offerings	Sabbath School Offerings	Contributions for Home Mission Work	Contributions for Local Church Work	No. of Sabbath Schools	Sabbath School Membership	
			By Baptism	By Profession of Faith	By Letter	By Death	By Apostasy	By Letter		Non. For.	Non. For.	Non. For.	Non. For.	Non. For.	Non. For.	Non. For.	Non. For.	Non. For.		Non. For.	Non. For.	Non. For.									
			Rs.	Rs.	Rs.	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.									
BURMA UNION	..	898	(As reported previously)			898	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Rs. 721-12	Rs. —	Rs. —	Rs. —	(As reported previously)		46	1,441		
NORTHEAST INDIA																															
Assam Mission	..	3	88	16	—	—	—	—	104	2	—	—	2	3	1	—	—	—	—	8	5	11	—	1,307-2	1,579-9	694-6	—	—	10	206	
Bihar Mission	..	12	501	20	—	4	6	—	13	506	4	5	—	6	5	6	—	—	—	16	9	40	—	2,118-11	5,812-11	696-6	—	46-12	22	758	
East Bengal Mission	..	11	290	10	—	8	—	—	300	—	—	—	3	—	—	—	—	—	—	14	—	27	—	1,097-9	926-15	377-5	—	—	21	566	
West Bengal Mission	..	2	199	13	—	—	—	—	211	2	1	—	3	1	1	—	—	—	—	4	3	19	—	6,294-9	2,842-6	1,528-0	3,759-6	47-2	13	228	
Union Mission	..	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	41	
Totals	..	28	1,078	59	—	12	6	—	22	1,121	8	9	—	19	9	13	—	14	—	42	17	97	4,057-2	10,817-15	11,161-9	3,286-1	3,759-6	93-14	67	1,799	
NORTHWEST INDIA																															
East Punjab Mission	..	3	373	5	—	—	—	—	378	1	1	—	2	1	4	—	—	—	8	2	15	—	763-3	273-4	267-14	—	—	—	28	901	
West Punjab Mission	..	4	201	10	—	—	—	12	199	1	2	—	8	1	7	—	—	—	5	2	23	—	1,173-8	457-7	513-17	—	—	—	35	1,446	
Punjab English Churches	..	2	64	1	—	1	1	3	58	1	1	—	1	1	3	—	—	—	—	—	2	6	—	6,742-0	549-14	555-14	—	256-11	3	82	
U. P. Mission	..	7	622	10	4	78	1	—	61	652	2	2	1	11	4	9	—	—	2	8	7	32	—	1,458-8	347-14	864-9	4-6	—	47	1,231	
U. P. English Churches	..	4	249	17	—	6	—	—	10	262	1	—	—	1	1	5	—	—	—	1	2	7	—	6,246-15	6,139-5	1,666-8	—	417-0	8	343	
Karachi	..	1	60	—	—	—	—	—	60	—	1	—	—	—	—	—	—	—	—	1	—	4	—	1,810-15	1,000-0	380-1	—	—	2	61	
Totals	..	21	1,569	43	4	85	2	3	87	1,609	6	7	1	24	8	28	—	5	—	23	15	87	4,676-8	18,195-1	8,767-12	4,248-9	4-6	673-11	123	4,064	
SOUTH INDIA																															
Ceylon Mission	..	5	218	—	—	—	—	—	218	1	1	—	2	1	2	—	—	—	—	12	2	20	—	4,080-0	4,714-1	1,270-12	—	—	—	—	
Kanarese Mission	..	9	278	14	—	22	1	—	313	5	3	—	1	4	—	—	—	—	—	13	9	22	—	3,324-6	2,136-4	922-12	—	—	—	—	
South Malayalam Mission	..	21	794	23	—	5	6	17	4	795	—	—	—	2	—	13	—	—	—	10	—	32	—	1,053-12	2,479-0	255-1	—	—	45-4	—	
North Malayalam Mission	..	10	293	13	—	8	—	80	—	234	1	1	—	3	1	5	—	—	—	23	2	32	—	450-10	973-2	264-9	—	—	—	—	
South Tamil Mission	..	20	655	17	—	13	4	8	11	662	1	2	—	5	1	—	—	—	—	8	2	15	—	1,457-8	2,140-12	526-7	—	—	—	—	
North Tamil Mission	..	12	506	38	—	4	1	1	4	542	—	7	—	1	—	5	—	—	8	3	—	24	—	2,461-4	5,250-1	600-11	—	—	—	—	
North Telugu Mission	..	11	524	33	—	—	—	—	556	1	3	—	4	4	15	—	—	—	—	8	5	32	—	2,586-14	978-13	1,402-13	—	—	—	—	
South Telugu Mission	..	19	528	56	—	79	21	33	56	553	—	3	—	3	—	8	—	—	—	—	—	16	—	1,149-6	514-2	679-12	—	—	—	—	
Union Mission	..	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Totals	..	107	3,796	194	—	131	33	140	75	3,873	9	27	—	21	11	53	—	15	—	77	20	193	3,163-1	16,563-12	19,186-3	5,940-13	—	—	228-1	224	6,093
WESTERN INDIA																															
Gujarati Mission	..	1	32	—	—	—	—	—	52	—	—	—	—	—	2	—	—	—	—	1	—	3	—	672-8	4,581-0	365-2	—	—	—	3	
Central Marathi	..	6	323	13	—	8	2	—	339	3	—	—	1	2	5	—	—	—	—	2	9	12	—	6,035-0	10,815-15	2,042-1	5-0	327-7	8	473	
South Marathi	..	5	137	—	—	—	—	—	137	—	—	—	1	1	1	—	—	—	—	—	—	9	—	300-0	1,494-11	68-10	—	34-6	12	396	
Central Provinces	..	1	3	—	—	—	—	—	17	—	—	—	—	—	—	—	—	—	—	—	—	2	—	1,087-3	422-4	211-0	—	112-0	2	43	
Union Mission	..	1	17	—	—	—	—	—	2	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
North Marathi	..	3	119	—	—	—	1	8	4	106	1	—	—	3	1	6	—	—	—	4	2	13	—	601-2	262-14	254-5	—	—	—	15	318
Totals	..	17	631	13	—	8	3	8	9	632	4	—	2	6	7	23	—	3	—	7	13	39	5,861-5	8,695-13	17,576-12	2,941-2	5-0	473-13	40	1,290	
RECAPITULATION																															
Burma Union	..	—	898	—	—	—	—	—	898	—	—	—	—	—	—	—	—	—	—	—	—	—	Rs. 721-12	—	—	—	—	—	46	1,441	
Northeast India Union	..	28	1,078	59	—	12	6	—	22	1,121	8	9	—	19	9	13	—	14	—	42	17	97	4,057-2	10,817-15	11,161-9	3,286-1	3,759-6	93-14	67	1,799	
Northwest India Union	..	21	1,569	43	4	85	2	3	87	1,609	6	7	1	24	8	28	—	5	—	23	15	87	4,676-8	18,195-1	8,767-12	4,248-9	4-6	673-11	123	4,064	
South India Union	..	107	3,796	194	—	131	33	140	75	3,873	9	27	—	21	11	53	—	15	—	77	20	193	3,163-1	16,563-12	19,186-3	5,940-13	—	—	228-1	224	6,093
Western India Union	..	17	631	13	—	8	3	8	9	632	4	—	2	6	7	23	—	3	—	7	13	39	5,861-5	8,695-13	17,576-12	2,941-2	5-0	473-13	40	1,290	
Division: Surat Hospital, Pub. House, S. M. C., V. H. C., Fur. Workers, & New Appointees	..	—	—	—	—	—	—	—	—	—	28	1	11	—	61	21	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Division Totals	..	173	7,972	309	4	236	44	151	193	8,133	55	44	14	70	96	138	—	37	—	219	165	508	18,479-12	54,272-9	56,692-4	16,416-9	3,768-12	1,469-7	500	14,687	

DIVISION DIRECTORY

A. L. HAM *President*
 A. F. TARR *Secretary-Treasurer*
 C. A. HART *Asst. Secretary-Treasurer*

Departmental Secretaries

T. R. FLAIZ, M.D. *Medical*
 R. M. MILNE *Publishing*
 E. W. POHLMAN *Educational, Missionary
 Volunteer and Home Commission*
 E. D. THOMAS *Field; Home Missionary
 and Sabbath School*
 A. L. HAM *Ministerial Association*
 A. F. TARR *Religious Liberty*

* * *

EASTERN TIDINGS

Mrs. A. F. TARR, *Editor*

Published twice monthly as the Official Organ of the Southern Asia Division of Seventh-day Adventists, Box 35, Poona, India.

Printed by R. M. Milne, at the Oriental Watchman Publishing House, Salisbury Park, Poona.
 1,350—2320—46.

SERVICEMEN IN ASSAM

* * *

G. B. Hoag

IT WAS ten o'clock, Sabbath morning, March 23, in the beautiful army chapel at Panitolla near Ledo, Assam, that Marvin Smith, the superintendent of the servicemen's Sabbath school announced "Love Lifted Me" as the opening Sabbath school song. With Vernon Jester as song leader and Harris Mullen at the organ the nineteen Seventh-day Adventist servicemen and three visitors made music that must have reached heaven. Harvey Murphy the secretary read the report of the previous Sabbath's meeting. For the mission story, the writer was asked to tell some stories about the work in India. Brother Smith made a simple appeal and took up an offering of Rs. 131—a truly splendid example of material support of God's work. Jules Hansel gave the review and Walter Heiser taught the lesson which was on "The Baptism and Temptation of Jesus." As there are not enough quarterlies for all the men and visitors, they have resorted to duplicating the lessons each week on the mimeograph machine. I was impressed by the systematic organization that marked all their religious activities. It was invigorating to see their enthusiasm and loyalty to the message.

Our servicemen have induced the Army Chaplain to lead them week by week through the Voice of Prophecy course in Bible study, and as a result the Chaplain has apparently taken his stand for practically every truth that Adventists stand for. Pastor Westbrook, a visiting Lutheran missionary told of his many pleasant contacts with

Seventh-day Adventists in India, China, and Ethiopia.

After the meeting, Jack Ward, Kenneth Parrett, Burney Dyck, and Robert Wiedemann, whom I had met before, introduced me to George Neumann, Charles Zolabak, Edward Wolverton, Ernest Hamstra, James Dye, Julian Vargas, William Gay, Robert Whited and Byrdine Saylor. On Friday I had met Dick Hall who was ready to board the plane for Calcutta on his happy homeward journey and could not be with us on Sabbath.

In the afternoon, the writer was urged to again meet with the same group and tell more stories of present mission work in India. Many questions were asked and a lively interest was indicated and some have a desire to return to India to help finish the work in this needy land. Some have taken the responsibility of sending Indian children to our boarding schools and paying all necessary expenses; some from their specialized experience have given profitable suggestions and advice; all have given heavily of their means for the support of the work that many have seen at first hand; some have arranged for other material help which is very greatly appreciated, and all by their presence and interest have encouraged the work and workers in this part of India.

If all the Adventist servicemen overseas are as faithful and loyal and missionary-minded as these—then we, together with their loved ones from whom they have so long been separated, should have no fears for their Christian experience—but rather be proud of every one of them.

IN THE LUSHAI HILLS

"L. Zuala Sailo, our student assistant in the Lushai Hills, has just returned to Jowai, Assam, bringing back with him a number of students. His Lushai student-colporteurs have done a splendid piece of work,—second to none, I believe, in the world. Eternity alone will reveal the full results of the work of that enthusiastic army of young men (and one girl)—some of whom in the past three months have walked over 1,100 miles through those rugged mountain trails in that country where Adventist missionaries are not allowed to go. They have sold 1,500 copies of the new Lushai religious book of Bible Readings. These young people have been Waldensian missionaries—1946 models! Remember to pray for the seeds of truth that have been scattered in those hills. May we someday meet a harvest of souls as a result. Some already are keeping the Sabbath and the whole country is stirred about our message."—"Colporteur Promoter."

A SOLEMN OCCASION

* * *

I. K. Moses.



The members of the Poona English and Marathi churches witnessed a very solemn and impressive service on Sabbath April 20, when Brother Roscoe S. Lowry was ordained to the sacred ministry of the gospel of our Lord and Saviour Jesus Christ.

After the usual preliminaries, Pastor C. A. Schutt spoke on the importance of the high calling of the minister of God, and his exclusive place in the Lord's vineyard.

The ordination service was led out by Pastor E. D. Thomas who offered the ordination prayer. After the laying on of hands, Pastor R. M. Milne delivered the "charge" followed by a welcome to the role of ordained ministers by Pastor F. H. Loasby.

Mrs. Bertha Lowry and Mrs. R. S. Lowry and children were present at the service.

As Pastor R. S. Lowry separates himself for this sacred calling, we wish him God's guiding hand and Divine strength in all his undertakings, and pray that God may use him mightily in the preaching of the Word and the saving of many precious souls for the kingdom made new.

STATISTICAL SUMMARIES

The General Conference Statistical Report for 1944 contains information which we feel sure will be of interest to our readers.

Our world membership is 557,768, which showed a gain of 13,058 for 1944. The number of evangelistic labourers is 14,648, and our work is conducted in 810 languages and dialects. Of the total number of evangelistic workers 3,440 are colporteurs.

The institutions of all kinds employ 29,665 men and women. During 1944 the number of missionaries sent out was 111, excluding children and workers returning from furlough.

At the end of last year there were 69 union and 135 local conference organizations, with 192 mission fields and 557 institutions. The total institutional investment was £21,535,413.

Our world membership contributed £4,466,320 tithe (£8 per capita) and £1,874,542 mission offerings (£3. 4s. per capita). In addition £830,445 was given for work at home.

Sabbath school membership was 669,863 and there were 14,602 Sabbath schools. There were 7,442 M. V. Societies with a membership of 186,087. The number of church buildings was 4,833, with seating capacity of 714,748.

Sixty-one publishing houses employing 1,106 workers, turned out 280 periodicals regularly, and book and paper sales amounted to £2,127,316.



GLEANINGS

Pastor C. A. Schutt officiated at the Sabbath morning service at Poona on April 20, 1946, at which time R. S. Lowry was ordained to the gospel ministry. We wish Pastor R. S. Lowry much of God's richest blessing as he accepts these further responsibilities in the Master's service.

* * *

Mrs. A. F. Tarr, editor of the **TIDINGS** left Poona on April 23 for Kodaikanal where she hopes to take a much needed rest for a few weeks. Kindly send in promptly that article or report which you have been putting off for so long. It will greatly facilitate matters in the office.

* * *

From the "Southern African Division Outlook" we learn that the Southern Rhodesia Mission Field reports 1,032 baptisms during the year 1945, with a good increase in mission offerings and tithe.

* * *

We were happy to receive a report of the first constituency meeting of the South Marathi Mission from the superintendent, Pastor R. S. Lowry and the secretary, Brother I. K. Moses. This mission was organized in 1945 and although only one year old, the mission has begun to show signs of progress. The South Marathi Mission has 351 Sabbath school members with four village schools with an attendance of 148. The church membership stands at 137. The Sabbath school offering amounted to Rs. 220-11-0 which is a 100 per cent increase over the previous year, and the Uplift Fund amounted to Rs. 2,316-14-0. This young field is praying for a rich harvest of souls in 1946.

They have received funds enough to build a number of schools and workers' quarters, and to support a new worker to join their evangelistic forces. They have also begun the establishment of an evangelistic group to travel from village to village to strengthen the existing companies and raise new churches. The courage of the members and workers is good and the prospects are bright, and it is the hope of all that the South Marathi Field "will be able to shine as a light in Western India."

* * *

Dr. N. Buxton arrived in Bombay on April 15 and has been spending a few days at S. M. C. with Pastor and Mrs. Schutt. He paid a short visit to headquarters and planned to leave for Nuzvid April 22. We extend a very hearty welcome to Dr. Buxton as he returns to India to join with us in speeding on the third angels' message. We wish him much of God's blessing in his work.

NOTICE

A supply of the Sabbath school **WORKERS' READING COURSE** book for 1946 "Those Juniors" by Eric B. Hare has just arrived. This is an unusual book. It should not be read only by every junior worker but also by every Sabbath school officer and teacher. It presents pedagogical principles in a pleasing and practical manner. It is the science and art of teaching, simplified and vitalized. It costs only Rs. 5, cloth. Send in your order immediately through your Book Depot.

"TIDINGS" Day is with us again and on May 18 a special collection will be taken in all of our churches in the Southern Asia Division to help defray the expenses of sending out the 1,297 copies of the EASTERN TIDINGS twice each month. If you enjoy receiving this visitor to your home, then we know you will want to take this opportunity of showing your appreciation by giving a very liberal offering.

We desire to thank those who have from time to time written to us expressing their appreciation of the paper. We are indeed glad to know that it is filling a need in the field.

We also wish to thank those of you who have so kindly contributed to the success of the paper by sending us your reports and articles. We only wish it were possible to write to each one of you individually. What a thrill has been ours as we have received your interesting reports from all corners of the field! Let us all work together again during the coming year to make our paper as great a success as we can, and from every union and mission field may there ring out

**"Words of battle cheer!
Tidings from the war!
Glorious news of victory!
Words of cheer."**

The Editor.



We rejoice with our colporteur, G. C. Haldar of the Northeast Union, who has delivered books to the value of over Rs. 1,000 already this year. We quote from the "Colporteur Promoter": "Brother Ganesh has set a wonderful example. He works hard, God is abundantly blessing his earnest, faithful efforts."

MORE ADVENTIST LITERATURE AT NO. 10 DOWNING STREET

A copy of the publication "Bible Readings" was deposited in the house of Mr. Neville Chamberlain, "The Bible Speaks" in the house of the wartime Prime Minister, and recently we were able to leave a copy of the same book in the same house over which the Labour Prime Minister presides.

The special business of those engaged in the literature ministry in this year of 1946 is to make a decided and definite effort to reach the multitudes. Cabinet ministers go to make up the multitudes and must be reached somehow. It is not always possible to make personal contacts with these busy statesmen so we do the next best thing and get the volume into the family.

So as we climbed and (after receiving our order) descended the same stairs that William Ewart Gladstone trod, we wondered what he would have said about our book "The Bible Speaks."

We know that he loved the Bible, for it is recorded of him that he said the holy Scriptures were the "Impregnable Rock."

And so you see God fulfils His promise to the colporteur-evangelist, for does He not say, "I will cause thee to ride upon the high places of the earth"?—F. J. Kinnman in the "British Advent Messenger."

* * *

The record of sailings for the past year shows that in spite of troubled conditions in the world and greatly disturbed transportation facilities, 186 new appointees have gone and 99 missionaries have returned to their fields from furlough. This makes a grand total of 285—a really remarkable achievement when viewed against the background of prevailing unfavourable conditions.

In reporting missionary sailings, as above, we list new appointees and those returning from furlough separately. It will be surprising to many to note that this number of new appointees sent out in 1945 has been exceeded in three previous years only. In 1920, the all-time high, we sent out 310; in 1921, 212; and in 1926, 216. Surely this is reason for gratitude. Probably this is more than many would dare to hope—the year in which the war closed, to send out our fourth largest number of new appointees! Yes, we "shall return."—"Review and Herald."

* * *

In this number appears the last of the series of articles by Pastor E. M. Meleen on "Seed Time and Harvest." We feel sure that these articles have been of great spiritual help to the church in India.

* * *

"Sermons are not intended to be enjoyed," asserts Robert E. Woods, preacher of St. Patrick's Cathedral in Manhattan, but "to instruct, to inspire, ... to make you uneasy about yourself. Any sermon that doesn't do that has misfired."

CHURCH MISSIONARY SERVICES

FIRST SABBATH SUGGESTIVE MISSIONARY PROGRAMME

June 1, 1946

MEDICAL MISSIONARY MINISTRY

Opening Song: "Onward Christian Soldiers," No. 360 in "Church Hymnal."
 Scripture Reading: Isaiah 58.
 Prayer.
 Church Missionary Secretary's Report.
 Offering for Church Missionary Work.
 Song: "Sowing in the Morning," No. 621 in "Church Hymnal."
 Reading: "Doing Christian Help Work."
 Reading: "Stars in Your Crown."
 Song: "Working, O Christ, With Thee," No. 345 in "Church Hymnal."
 Benediction.

DOING CHRISTIAN HELP WORK

L. A. Hansen

IT IS said of Dorcas that "this woman was full of good works and almsdeeds which she did." It is the "doing" of things that really counts. True religion is not confined to quiet meditation or spiritual self-culture; it is not a mere negative experience,—simply not doing anything wrong. True religion is positive; it does something. The man who possesses the kind of religion that is acceptable before God, not only keeps himself unspotted from the world, but he visits the fatherless and widows in their affliction. Of all people who sympathize and render practical help and comfort to the bereaved and helpless, the true Christian is first to be depended on. Even as Christ "went about doing good" so will the one who follows in His steps be active in doing what he can to help others. He has no difficulty in finding opportunity to help. "Doors of service are open everywhere. All around us are those who need our help. The widow, the orphan, the sick and the dying, the heartsick, the discouraged, the ignorant, and the outcast are on every hand."—"Ministry of Healing," p. 152. God does not now send manna from heaven, or commission the ravens to carry food to the needy. He does this work through His representatives to whom He entrusts the necessary means and supplies. Our pantries, and store-houses may be used to serve His purpose, instead of the miraculous means He sometimes uses; but it may become necessary for God to work miracles in opening our hearts to share our bounties with others.

For the Sick

Christian help work covers a wide range of service, but one of the principal methods is that of relieving pain and removing disease. The healing work of Jesus is especially mentioned in the statement, "He went about doing good"; and the parable of the good Samaritan clearly teaches that it is the Christian's duty to go to his stricken neighbour and bind up his wounds.

Not all may be qualified to render professional service in caring for the sick, but there is much that can be done by any person whose heart is touched by divine love. As a people, we have unusual facilities for instruction in health work. Is it not significant that the Sabbath reform people spoken of in Isaiah 58 are developed in connection with the works of mercy which the Lord especially requires? In this connection we may consider the remarkable development of health interests and medical missionary work in our movement, and what our responsibility is in making the most of it. We are instructed that "all gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease. . . . Every gospel worker should feel that the giving of instruction in the principles of healthful living, is a part of his appointed work. Of this work there is great need, and the world is open for it."—"Ministry of Healing," pp. 146, 147.

For the Sorrowing

Sorrow is the common lot of humanity. All about us are people with aching hearts and heavy burdens. Their grief may make them appear cold and reserved, but genuine kindness will find a way to reach the need and inspire hope; and in so doing, the giver as well as the receiver will be blessed, for it is good to have the cords of sympathy touched and made to vibrate. Suffering humanity affords a common

meeting ground. It is here that we come in closest contact, it is here that help is most needed, and that we can do the most good. The development of character comes through our contact with others. The forming of Christian graces is accomplished by exercising them. We will not learn to love man by going off by ourselves. And if we do not know what it is to love man, how can we love God?

"In all our associations it should be remembered that in the experience of others there are chapters sealed from mortal sight. On the pages of memory are sad histories that are sacredly guarded from curious eyes. There stand registered long, hard battles with trying circumstances, perhaps troubles in the home life, that day by day weaken courage, confidence and faith. Those who are fighting the battle of life at great odds may be strengthened and encouraged by little attentions that cost only a loving effort. To such the strong, helpful grasp of the hand by a true friend is worth more than gold or silver. Words of kindness are as welcome as the smile of angels."—Id., p. 158.

For the Discouraged

The greatest need of those suffering and sorrowing is to know the sympathizing Jesus, who is touched with the feeling of their infirmity. They need His help, but know not how to find it. It is for those who do know Him to help the others find Him. "Many have no faith in God and have lost confidence in man. But they appreciate acts of sympathy and helpfulness. As they see one with no inducement of earthly praise or compensation come into their homes ministering to the sick, feeding the hungry, clothing the naked, comforting the sad, and tenderly pointing all to Him of whose love and pity the human worker is but the messenger—as they see this, their hearts are touched. Gratitude springs up. Faith is kindled. They see that God cares for them, and they are prepared to listen as His Word is opened."—Id., p. 145.

For the Rich

There are also the neglected rich, alone with their riches; their loneliness may be of the deepest kind. Riches do not fill the need of the soul. Money is poor food to the heart. Worldly position and honour cannot satisfy always. Wealth carries with it self-indulgence. The want of self-denial and restraint leads to intemperance and a train of evils. Some of these people might be led to become interested in the needs of the poor. It is practical for suitable persons to visit them, and lay before them cases of special need, seeking to get them interested to visit personally the homes of the needy or to offer to take such things as they will donate. To get the wealthy thus interested in others is, of course, an excellent means of bringing a blessing to them. The way may open for talks on their own health needs, and their spiritual needs as well.

"It is God's purpose that the rich and the poor shall be closely bound together by the ties of sympathy and helpfulness. Those who have means, talents, and capabilities are to use these gifts in blessing their fellow men."—Id., p. 193.

Practical Help

There are things we can do for others that may not in themselves have to do with religious exercise, but which are really the exercise of practical religion and by which we can render much help.

"In ministry to the poor there is a wide field of service for women as well as for men. The efficient cook, the housekeeper, the seamstress, the nurse—the help of all is needed. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to nurse the sick, how to care properly for the home. Let boys and girls be thoroughly taught some useful trade or occupation."—Id., p. 194.

"Christian farmers can do real missionary work in helping the poor to find homes on the land, and in teaching them how to till the soil and make it productive. Teach them how to use the implements of agriculture, and care for orchards."—Id., p. 193.

"Our own homes and surroundings should be object lessons, teaching ways of improvement, so that industry, cleanliness, taste, and refinement may take the place of idleness, uncleanness, coarseness, and disorder. By our lives and example we can help others to discern that which is repulsive in their character or their surroundings, and with Christian courtesy we may encourage improvement. As we

manifest an interest in them, we shall find opportunity to teach them how to put their energies to the best use."—Id., p. 196.

For the Unfortunate

The fact that blessing has attended us, and God has enabled us to make wise use of our abilities and means, is no reason for our turning away from those who have not made a success of life. "By instruction in practical lines, we can often help the poor most effectively. As a rule, those who have not been trained to work, do not have habits of industry, perseverance, economy, and self-denial. They do not know how to manage. Often through lack of carefulness and right judgment, there is wasted that which would maintain their families in decency and comfort if it were carefully and economically used. Much food is in the tillage of the poor; but there is that is destroyed for want of judgment."—Id., pp. 194, 195.

"Real charity helps men to help themselves. If one comes to our door and asks for food, we should not turn him away hungry; his poverty may be the result of misfortune. But true beneficence means more than mere gifts. It means a genuine interest in the welfare of others. We should seek to understand the needs of the poor and distressed, and to give them help that will benefit them most. To give thought and time and personal effort costs far more than merely to give money. But it is the truest charity."—Id., p. 195.

For the Wayward

It is not only those who are feeling the want of material things that need Christian help work. What better help can a Christian render than to so deal with the erring and sinning as to lead them back to paths of righteousness. Relieving physical pain and suffering or saving human life is certainly a great thing, but relieving spiritual distress and saving a soul eternally is even greater.

"Of all people in the world, reformers should be the most unselfish, the most kind, the most courteous. In their lives should be seen the true goodness of unselfish deeds. The worker who manifests a lack of courtesy, who shows impatience at the ignorance or waywardness of others, who speaks hastily or acts thoughtlessly, may close the door to hearts so that he can never reach them."

"Words of cheer and encouragement spoken when the soul is sick and the pulse of courage is low,—these are regarded by the Saviour as if spoken to Himself. As hearts are cheered, the heavenly angels look on in pleased recognition."

"How little do we enter into sympathy with Christ on that which should be the strongest bond of union between us and Him,—compassion for depraved, guilty, suffering souls, dead in trespasses and sins! The inhumanity of man toward man is our greatest sin. Many think that they are representing the justice of God, while they wholly fail of representing His tenderness and His great love. Often the ones whom they meet with sternness and severity are under the stress of temptation. Satan is wrestling with these souls, and harsh unsympathetic words discourage them, and cause them to fall a prey to the tempter's power."—Id., pp. 157, 159, 163.

In Little Things

The greatest record of one's life is not the performance of some great deed to which he may point. The many little deeds will total more than a few great and noble ones. We may not even find the occasion for doing the great things; but we can find place for the daily ministry in small ways. We are shocked at the news of a great bereavement, and our hearts go out in sympathy for the sorrowing ones for the time being. But there is probably in every community an aggregate of trouble and sorrow the sum total of which is greater than the sudden heavy stroke. There many smaller sorrows might be helped and their number greatly reduced by timely Christian ministry. The world needs kindness.

True love for our fellow men does not look for exceptional occasions for expression. It is in constant manifestation, in helpful words, cheery manner, glad greeting, courteous conduct, thoughtful consideration, kindly ministry, faithful service, and numberless things that need not be given in any manual of instructions.

True love works all the time. It does not confine itself to Sabbath days, but is busy every day, all the week. It is not forced to do what it does, but works spontaneously, unconsciously, and simply, doing nothing for the

purpose of display or effect. "Let none pass by the little opportunities to look for larger work. You might do successfully the small work, but fail utterly in attempting the larger work, and fall into discouragement. It is by doing with your might what you find to do that you will develop aptitude for larger work. It is by slighting the daily opportunities, by neglecting the little things right at hand, that so many become fruitless and withered." "To reach the people, wherever they are, and whatever their position or condition, and to help them in every way possible,—this is true ministry. By such effort you may win hearts, and open a door of access to perishing souls."—*Id.*, pp. 133, 156.

For Jesus

True Christian service is accepted by Jesus as done for Him, though we may not be aware of His acceptance. To us, service rendered may not seem worthy of notice, but to Him every act of self-denial and sacrifice is worthy according to its motive. Even the giving of a cup of cold water in His name has recognition. The power of good deeds is far-reaching. It grows and spreads. A little deed may start a wave of helpful influence that widens far beyond our reach and control, the results of which are credited to those who began it. The stopping place of such is on the shores of eternity.

STARS IN YOUR CROWN

J. A. Stevens

Malachi tells of jewels that will be treasured by the Lord; and John, James, Paul, and others speak of the crown that will adorn the brow of the triumphant ones. But Daniel tells of those who will shine as the stars, and the Spirit of prophecy speaks of both stars and crowns. In "Early Writings," there is a wonderful description of the glorious time when the ransomed of the Lord are ushered into His presence to receive the crown of victory: "We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns."—"Early Writings," p. 16. Again on page sixty-one there is a further description of the reward of the faithful messengers: "They will also have a rich reward. In their crowns of rejoicing those who are rescued by them and finally saved, will shine as the stars forever and ever."

And so it is that Daniel connects soul-winning with shining as the stars. He wrote: "They that be teachers [margin] shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Dan. 12:3.

"E. E. Hewett, the author of 'Will There Be Any Stars in My Crown?' says that she was led to write the song by a remarkable dream which she dreamed one night. She fancied that she had died and gone to heaven. When she arrived upon the golden streets, she was handed a golden crown. Full of joy she placed it upon her head and walked out into the city. As she walked, she met many people, and they all wore crowns like hers. But some of the crowns were decorated with one, or two, or several stars; while others, like her own, had none. Miss Hewett dreamed that finally, at the sight of one crown ablaze with many stars, she turned back and sought the angel who had given her crown to her.

"Why is my crown so plain when so many others have stars? And why do some crowns have few and some many stars?" asked the author of the song.

"The angel replied, 'Those stars represent souls won to Christ through the work of those who wear them. You wear a crown because you accepted Christ yourself, but you never brought any one else to Him, and so you wear no star in eternity.'

"Miss Hewett says that she awoke from the dream with a new realization of the importance of soul-winning, and that she wrote the song immediately."

We should be concerned about stars in our crown. Miss Hewett wrote, "Will There Be Any Stars in My Crown?" But every Seventh-day Adventist should sing, "Will There Be Many Stars in My Crown?" Let us work and pray to the end that at last our crown will shine with the glorious brightness of the many souls God has helped us to win to His truth.

TEN-MINUTE SERVICES

June 1, 1946

THE LIGHTS GO ON AGAIN

War has ended. The black of dugout, air raid, and prison camp is suddenly flooded by the white light of peace. The night of misery and suffering is brightened. Hearts that were dark and dead with fear tremble and live again. It is the dawn again: the dawn of a new era. An era brought into being by a powerful weapon of destruction—power from the light of the sun.

Bleeding and tired, worn with weeping, weak from waiting, the world lifts its heavy head and turns it hopefully toward the light.

This is the day for which the church was born. This is the hour when the selfishness which has hidden the light of the church must be laid aside. This is the day when the light must shine—if ever it shone.

As from the depths of hearts quiet with emotion we thank God for victory and peace, our lives must be rededicated to Him for service. Our means must be consecrated to Him for His work: that the "rich current of His love may flow through us," individually, in clear and incandescent light; that the institutions of His appointing in the dark countries of earth may again shine forth as lights; that the light of the glorious message of eternal peace may speed to the ends of the earth; that those who are sincere may look for the land where "they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever."

The lights go on again.

"Atlantic Union Gleaner."

June 8, 1946

THE BOOK SPEAKS

In Venezuela, some seventeen years ago, a woman found one of the Crisis books in a pile of old rubbish. She read it again and again, hungering for more light, but since the cover of the book with the name of the publisher was missing, she knew not where to find more such literature. Not long ago she had a dream in which she was shown a woman calling at her door with a book just like the one she had found years before. The very next morning an Adventist sister living in the same city called with a Crisis book. The woman exclaimed, "This is the book I have been waiting for these many years." She has joyfully embraced the message, and others of her family and friends are interested. It is in these simple ways that the messenger of God finds His honest-hearted children.

In one of the Central American republics a very ardent Catholic woman had an image of the Virgin Mary to which she prayed each day. One day when praying she raised her eyes to the image but no image was seen. In its place there was an open black book, the Bible, on the open page of which was one text brightly illuminated: "Thou shalt call His name Jesus; for He shall save His people from their sins." She was so impressed that soon after, when a colporteur came to her door, she gladly bought a Bible, and also subscribed to the paper *El Centinela*. Today she is a loyal, happy, devoted Seventh-day Adventist.

Glean A. Calkins.

June 15, 1946

"YOUR PASSPORT, SIR"

The famous artist, Gustave Dore, was once rambling in the regions of the Alps. He was there to view scenes for his next canvas production. But as he stood viewing the scene of indescribable beauty, the sentry on the border line of the country arrested him, and demanded his passport.

"Passport?" retorted the famous artist, as he began to search all his pockets. "I am sorry, but I do not have it with me."

"Who are you?" inquired the guard.

"I am Gustave Dore," was the ready reply.

When the guard heard the name, he immediately thought of the famous artist who bore that name, and said, "Well, if you are the famous artist, prove it."

The artist took out his pencil and a piece of paper, and quickly, with skillful hand, began to sketch the scene before him. He was not yet half through when the guard said: "Sir, it is enough. I believe that you are the famous artist. You may go."

Fellow pilgrims bound for the heavenly Canaan, let us be like the famous artist, Gustave Dore. At any moment let us be ready to show to the "cloud of witnesses" around us that we are what we believe. When the world says to us, "Prove that you are what you profess to be—a Christian," then, at such a time as that, it is no longer words that count, but life and deeds.—Selected.

June 22, 1946

"HE WILL GUIDE YOU INTO ALL TRUTH"

A young woman hurried off to the local butcher, almost half a century ago, to bring home the week-end supply of meat. When the parcel was unwrapped she noticed the ragged end of a religious tract emphatically stating, "The seventh day is the Sabbath." The brief statement burned its way into this young heart, sowing a seed that would one day germinate and blossom forth in its beauty. The scene changes. The year 1944 with its rush and bustle overtakes us. Pastor J. B. Conley and his staff come to the great metropolis of Sydney, bearing the last message of warning to a sinful generation.

The Sydney Town Hall preaching attracted crowds at first; but later, as God's truth was unrolled, many went out to follow no more. However, requests for literature, indicating interest, were handed in by the hundred, soon passing the thousand mark. The staff miraculously spread itself to the task of visiting those interested.

While visiting in one suburb I called at a neat little home, and in response to my knock a woman of middle age appeared. When she learned my business she said, "I am a Jehovah's Witness."

Said I, "Mrs. —, I wish there were more true witnesses for Jehovah in the world."

It struck a note of sympathy. We discussed the trend of the times, the lowered morality, etc. As a solution I suggested that the Lord must soon come back to change things. Mrs. — quickly replied, "But He is here; He came in 1914. This is His final struggle with sin."

She seemed very much in earnest, but I quietly replied, "Did you see Him come, Mrs. —?"

She said, "No, it was a spiritual coming."

The Bible truth was then unfolded while we read, at the door, the certainty of the literal, personal, visible return of Christ in glory, when "every eye shall see Him."

I continued, "Mrs. —, are you not living to see your personal Saviour face to face, as the Bible declares?"

She responded in the affirmative.

Further appointments were made, and the mighty truths of God's message for these days were studied and accepted one by one. The rite of baptism was administered, and another soul was accepted into the remnant church to make up the number of Christ's redeemed.

The young woman who had read the torn tract from around the meat had grown grey with the sorrow and experience of years. She had reared a family, buried her husband, faced hardships and sorrows. She followed Spiritualism in an effort to satisfy the soul's longing; then when God condemned this from the Scriptures, she accepted the teachings of Jehovah's Witnesses. But God, in His own time and loving mercy, led this soul to see the full meaning of the torn tract's message—"The seventh day is the Sabbath."

Today Mrs. — rejoices with you in the knowledge of the three angels' messages and the work of Jesus in the sanctuary above, and she is longing and living for the Master's soon return.

Claude D. Judd.

June 29, 1946

LAY MEMBERS TO WORK

"If the lay members of the church will arouse to do the work that they can do, going on a warfare at their own charges, each seeing how much he can accomplish in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand under the banner of Christ. If our people will act upon the light that is given in these few words of instruction, we shall surely see of the salvation of God. Wonderful revivals will follow. Sinners will be converted, and many souls will be added to the church. When we bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that fell on the disciples on the day of Pentecost will fall on us."—"Testimonies," Vol. 3, p. 246.

How we long for a revival among us and for an outpouring of the Holy Spirit! The secret of receiving that power is to become an active witness in our homes, our churches, and communities. Much more can be done by the lay members. We are not to wait for the minister to do the work that we ourselves can do. Many are now engaged in giving Bible studies and distributing literature—this good work should be continued until restrictions forbid us to work. Many are waiting to hear the message that God's Word contains for us today. Enter into the plan God has for you without delay.—Adapted.