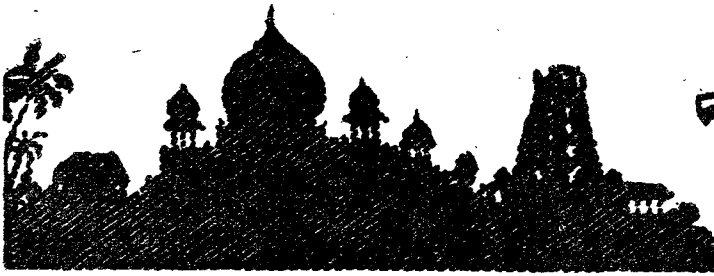


EASTERN



TIDINGS

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FOLLOWING



ONE of the blots on Peter's life was made when he "followed Him afar off." His experience on that fatal night teaches us many valuable lessons. We find the steps that caused him to become separated from Christ, with the tragic results that always follow separation from God. Since there is real danger that some of us may lose our step and fall behind, it is well to look at the reasons that caused Peter to fall behind in his experience and miserably fail when brought face to face with a crisis.

One cause of Peter's failure was that he neglected prayer. Jesus said, "Watch and pray that ye enter not into temptation." Jesus knew that there was a testing time just ahead for Peter. He knew, too, that if Peter approached this ordeal in a prayerless way he would be powerless in his life. To buttress him for this great trial, He asked him to pray. But instead of praying, he with other disciples, went to sleep. Because he neglected to pray, he was not ready when the test came. Because he was not ready, he followed afar off. No doubt, neglect of prayer is one of the main reasons why Christian believers today drop behind in their religious experience and are soon following the Master "afar off."

Another thing that caused Peter to become separated from his Master was his self-sufficiency. When Christ said, "All ye shall be offended of me this night," Peter responded with some indignation. "Though all men should be offended because of Thee, yet will I never be offended." Peter felt sure of himself. He felt as if he were ready for any ordeal or trial that might come. Little did he realize how weak he was. As is often the case, men do not realize their weakness until too late. "Let him that thinketh he standeth, take heed, lest he fall." 1 Corinthians 10:12.

Since Peter did not feel his need of Christ's presence, it is easy to understand why he might be found following afar off. Had he felt his need of Christ, the help that would come to him by abiding continually in Christ's presence, he would not have become separated from his Lord. God can help only those who feel their need of help. Self-sufficiency shuts out God. If we feel ourselves able to conquer in our own strength, we will not feel our need of Christ. This very feeling on our part separates us from the Source of all strength.

Another reason for Peter's failure was lack of courage. The man, following afar off, who a few hours before was willing to die for his Lord, had so entirely lost this courage that a damsel frightened him completely and he denied even knowing Christ. It is just as true today as it was in Peter's time that the one who follows Christ afar off will lose his moral courage to stand for the things that he knows are right.

From Peter's experience we learn that a neglect of prayer, a spirit of self-sufficiency, and a lack of courage caused him to become separated from his Master. These still separate men from God. One tragic result of following Christ afar off is that it always lands us with the wrong group of people. We soon cease to be found with God's people. We become sur-

"Measure thy life by loss and not by gain;

Not by the wine drunk but the wine poured forth,

For love's strength standeth in love's sacrifice;

And he who suffers most, has most to give."

rounded by those who have no love for the truth. This was the experience of Peter.

When one begins to follow afar off he soon finds himself being evasive, and hiding his light. He hesitates to defend the principles which he believes. This was true with Peter. When a servant girl asked him if he was not one of Christ's disciples, instead of answering in the affirmative, he was evasive. At first he pretended that he did not understand her, then, when questioned further, he emphatically denied that he even knew Christ. When the damsel pressed her question the third time, he not only denied knowing Christ but did it with swearing.

Peter had completely lost his courage; he had become a moral coward. This is true of all who became separated from Christ. Peter's course demonstrates for all time that not victory, but utter defeat, awaits the man or woman who becomes separated from Christ and follows afar off.

We are glad Peter's life does not close with this unfortunate experience. How he sobbed his way back to God is one of the most beautiful experiences in all the Bible. Instead of giving up because he had failed, Peter found his way back to the heart of God. He went back to the very place where he had become separated from the Master. There in prayer and penitence he regained his experience.

The life of Peter seems to represent everyone who has started to walk with God. We have all tried and failed. Too often we have followed afar off. We know the tragic results, and the bitter tears that have followed. But like Peter who so wondrously redeemed his experience, there is victory for everyone who has failed if he will return to God.

M. L. Rice.

AFAR OFF



STANDARDS OF CHRISTIAN LIVING

Recommendations Passed at the General Conference

(Continued)

RECREATION AND AMUSEMENT

RECREATION is a purposeful refreshing of the powers of body and mind. A vigorous, wholesome mind will not require worldly amusement, but will find a renewal of strength in good recreation.

"Many of the amusements popular in the world today, even with those who claim to be Christians, tend to the same end as did those of the heathen. There are indeed few among them that Satan does not turn to account in destroying souls. Through the drama he has worked for ages to excite passion and glorify vice. The opera, with its fascinating display and bewildering music, the masquerade, the dance, the card table, Satan employs to break down the barriers of principle, and open the door to sensual indulgence. In every gathering for pleasure where pride is fostered or appetite indulged, where one is led to forget God and lose sight of eternal interests, there Satan is binding his chains about the soul."—"Patriarchs and Prophets," pp. 459, 460.

We earnestly warn against the subtle and sinister influence of the moving picture theatre which is no place for the Christian. Dramatized films which graphically present by portrayal and by suggestions the sins and crimes of humanity—murder, adultery, robbery, and kindred evils, are in no small degree responsible for the present breakdown of morality. We appeal to parents, children, and youth, to shun those places of amusement and those theatrical films which glorify professional acting and actors. If we will find delight in God's great world of nature, and in the romance of human agencies and divine workings, we will not be attracted by the puerile portrayals of the theatre.

Another form of amusement which has an evil influence is social dancing. "The amusement of dancing, as conducted at the present day, is a school of depravity, a fearful curse to society."—"Messages to Young People," p. 399.

Let us not patronize commercialized amusements, joining with the worldly, careless, pleasure-loving multitudes who are "lovers of pleasure more than lovers of God."

Recreation is essential. We should endeavour to make the friendships and recreations of our people church-centred. We recommend that in every home where there are children, materials be provided which will afford an outlet for the creative energies of youth. Wholesome association and recreation may be provided through music organizations, progressive class projects, and missionary service bands.

SIMPLICITY

SIMPLICITY has been a fundamental feature of the Seventh-day Adventist Church from the beginning. We must continue to be a plain people. "The kingdom of God cometh not with outward show." Luke 17:20, margin. Increase of pomp in religion always parallels a decline in spiritual power. As "the life of Jesus presented a marked contrast" to the display and ostentation of His time ("Education," p. 77), so the simplicity and power of the advent message must be in marked contrast to the worldly display of our day. The Lord condemns "needless, extravagant expenditure of money to gratify pride and love of display."—"Testimonies to Ministers," p. 179. In harmony with these principles, simplicity and economy should characterize our graduating exercises, the weddings in our churches, and all other church services.

READING

THE mind is the measure of the man. Food for the mind is therefore of the utmost importance in developing character and in carrying out our life's purpose. For this reason our mental habits should be carefully checked. There is no better index to character than what we choose to read and hear. Books and other literature are among the most valuable means of education and culture, but these must be well chosen and rightly used. There is a wealth of good literature, both books and periodicals; but equally there is a flood of evil literature, often in most attractive guise, but damaging to mind and morals, the tales of wild adventure and of moral laxness, whether fact or fiction, which are presented in many magazines and over the radio, are unfit for the youth or adult.

"Those who indulge the habit of racing through an exciting story are simply crippling their mental strength, and disqualifying their minds for vigorous thought and research."—"Counsels to Teachers," p. 135.

Along with other evil results from the habit of reading fiction, we are told that it "unfits the soul to contemplate the great problems of duty and destiny," and "creates a distaste for life's practical duties."—*Ibid.*, p. 383.

RADIO

THE radio has changed the whole atmosphere of our modern world, and has brought us within easy contact with life, thought, and activities of the entire globe. The radio is a great educational agency. By this means we can greatly enlarge our knowledge of world events, listen to important discussions, and the best in music.

Unfortunately, however, the radio also brings to its listeners almost continuous theatrical performances and many influences which are neither wholesome nor uplifting. If we are not dis-

criminating and decisive, the radio will turn our homes into theatres and minstrel shows of a cheap and sordid kind.

The safety of ourselves and our children is found in a determination, by God's help, to follow the admonition of the apostle Paul: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

GO OUT OR DIE OUT

William M. Moses

SOME time ago I read in a religious magazine of a decaying church. It was stated that in the graveyard of a small Worcestershire village there were the tombstones of all the members, men and women, who had once composed an assembly of Christians in that place. Apparently one by one they had died and been buried, until all were gone and their church stood desolate and disused. Death claimed them all, and there were no younger people, no others to step into the breach and carry the lamp of truth into another generation. The narrator of this tragic story asked why this had been permitted. What was the reason, he asked, for God's allowing this light to be extinguished and this testimony to become extinct? How could it be that this church had never increased its membership, had apparently never known the joy of welcoming its young people, new friends, into the fold?

We do not know all the circumstances. Maybe they were a very select and exclusive company who preferred their own little circle. Maybe they thought that the truth was for themselves alone, or perhaps they were just at ease in Zion and never spared a thought for less fortunate brethren out in the world. We do not know. What is more, we shall never know.

But we can hazard an opinion and recall what one well known servant of Christ used to say, "If you do not go out you will surely die out." If the Bible teaches anything, it teaches the lesson of spiritual death, where the outside frame is apparently vigorous and beautiful, but where the interior is cancerous and rotten. However beautiful may be the flowers which cover the coffin lid, within the casket of wood there lies a corrupting mass.

The characteristics of the Church of Laodicea as seen by John, still seem to be with us. Though it was rich and increased in goods and apparently had need of nothing, though it basked in the sunshine of common approval, though it was decorated and ornamented to the admiration of the beholder, yet in God's sight it was wretched, miserable, poor, blind, and

POSTPONEMENT OF DIVISION COUNCIL

IT BECOMES my rather unpleasant task to announce to our workers in the Southern Asia Division another postponement of the holding of our Division Council. Most of you know that at the Mussoorie meeting our Division Committee took action to hold the Division Council at Salisbury Park Estate in January, 1947.

While I was in the United States of America I discussed the holding of this council and ministerial institute with the officers of the General Conference, and it was agreed then that we go forward and plan for these meetings, and the General Conference would endeavour to secure capable leaders to come and assist in making these meetings real spiritual uplift and a great blessing to our ministerial and evangelistic programme in this field. Also it has been a long while—some have said even ten years—since such a general meeting was held in this field. However, for certain reasons the General Conference officers again have discussed the holding of this meeting and sent us a cablegram recommending that we postpone it a year. It is very difficult now to obtain adequate transportation for our General Conference workers who are visiting different sections of the world field, and it is not like it was in former years before the war, when quick

transit arrangements could be made from one country to another, enabling general representatives to cover a large territory in a few weeks' or months' time. This is making it difficult for the General Conference to send workers to the various divisions of the world to give counsel and help where it is so much needed. We suppose that in view of these and other reasons it has seemed wise to our leaders of the General Conference to advise us to postpone the meeting, which we had so anticipated and for which our plans were going forward in an encouraging manner.

In all of these disappointments, for I know it will be a great disappointment to you all, we can be sure that there will be an overruling Providence that will ensure in the end doubtless a greater blessing for having postponed this gathering. One thing is certain, many of our leaders who are now overseas on furlough should be back by that time, and a large number of new recruits who are now awaiting transportation certainly will then be in the field, and perhaps the council a year later will bring a blessing to a larger number of our workers in this Division.

However, the Division committee meeting will be held this winter as usual, sometime the latter part of

January or early February, and we expect at least two representatives of the General Conference to be present at that time. We are hoping they will have time to visit our union committee meetings which are planned to follow the Division committee. Certainly we all feel the need of counsel from our General Conference leaders as it has been so many years now since they were last able to visit this field. We will look forward to their visit and know that it will bring inspiration and help in planning for the various phases of our work in the future.

I trust that our workers everywhere will accept this disappointment with characteristic courage and again look forward to such a meeting that will be held probably a year later.

Shall we all unitedly pray that God will greatly bless in efforts that are being put forth in all parts of the Division for the winning of souls. Perhaps in many cases this time which we planned to use in holding our evangelistic institute and winter council can be employed very acceptably in holding efforts and in other ways in building up the interests of the cause.

May the Lord bless each and every worker is my prayer.

A. L. Ham.

naked. Evidently one of the contributing reasons for this was a lack of missionary activity. It was a church which had not "gone out" to the world; it was lukewarm, neither hot nor cold. Spiritually it had decayed. Jesus only promised that His Father would give to those who themselves gave.

By God's grace this story of the church in the Worcestershire village should never be told of the Adventist Church. We should determine to prosecute to the utmost the missionary effort and endeavour with which we are faced. Before us there is ever the command of the Master to take His gospel to every creature, and the very precious revelation from His throne that we must belt the world with the threefold message given us from above. The preaching of this threefold gospel has resulted in the establishing of the Adventist Church in all five continents of the world.

It should not be thought that the Adventist Church Missionary Movement is yet another society seeking to add a contribution to the already vast missionary enterprise undertaken by the Christian church. Neither should its merits be judged by income or expenditure. Such would only tend to underestimate its value and importance and would certainly misconstrue its mission.

Those acquainted with the vision of the Adventist Church and its mission throughout the world will recognize the fact that its missionary work is not re-

garded as a sideline. It is more than that. It is a vital life-line. For the very nature of the church vision permits no local or national interpretation to the evangel committed to her. Certainly no less its doctrines concerning the church of Christ.

Ever we are reminded of the Lord's prophecy that the end shall not come until every tribe and nation, every town and village, and possibly every living soul has heard of Christ and His love. This is the great overmounting factor which gives us to believe that missionary endeavour should not wane. This sun should not go down. It should never sink below the horizon, but ascend and ascend in an ever-increasing blaze of glory until finally it emerges into the crown of victory which He shall wear, and until there is heard the chant of innumerable hosts from out of every tribe and nation singing "Alleluia, for the Lord God omnipotent reigneth!"

Until that day it is our business here below to cry, "Behold the Lamb." We are ambassadors, each one of us at our respective stations. We must never forget that we represent a great king, the Lord God who reigneth for ever and ever.

The whole world is before us. The devil paraded it before the Master in an ill-favoured attempt to deceive Him into thinking that it could be conquered by other means than the cross. But not so. We all know full well that the

overcoming of the world means "blood, toil, sweat, tears." How true have been those words of Mr. Winston Churchill! But they were more than a true picture of what a nation's experience would be, they are an epitaph to the finished work of Christ. Blood, toil, sweat, tears, they were all His portion, and as a legacy they are left to every one following in His footsteps.

But if the world is before us as a cross, it is there as a challenge. "Christ wants not nibblers of the possible," said a great man, "but grabbers of the impossible, by faith in the omnipotence, fidelity, and wisdom of the Almighty Saviour who gave the command." It is Christ, our mighty Captain, who leads against the foe, and the challenge of the world's unredeemed hosts must galvanise the church of God into action. We must see the appalling need and know that only an equally sufficient devotion can meet it.

This age is fast drawing to a close. Repeatedly we are being told that the eleventh hour has already struck. God has wound up the clock and it is fast running down. Much has yet to be done in our land and a stream of last-age evangelists must yet take the gospel to every unevangelized part of this land of opportunity. Every effort must be made by sacrifice and devotion to accomplish the end aimed at.

It is vitally necessary that the best shall go into direct evangelism. Paul and Barnabas were singled out from the

church at Antioch in those early and thrilling days of apostolic experience, and from all we can gather they were the leaders, the very mainstays of the assembly. If the perfect will of God is needed anywhere, it is required for the mission field.

It is said that, "the vision kingly becomes the vision continental." How true that is! Isaiah on one fateful day saw the Lord, and when his cleansing and equipping were accomplished he cried, "Lord here am I: send me!"

Once we have the vision of the King we shall find the vision of the continent rising before us. May God help us all to do whatever lies at hand in this great task of evangelizing India. If as a movement and a church we do not go out, we shall surely and inevitably die out. But by the grace of God we must endeavour to fan out and spread out until every corner of the earth and, in particular, our great land of India, has seen the light of the knowledge of the glory of God.

in the combinations represented in the academies, but with broad foundations to compass groups of subjects like mathematics and science, English and a modern language, religion and history.

The religion major would not be planned for ministers only. Office workers, conference executives, departmental secretaries, and local church leaders in training need a thorough knowledge of their Bibles, coupled with efficiency in English, speech, and accounting, or a trade skill, as the individual case may require. The persons so prepared are enabled to do routine duties during the week and to minister effectively on the Sabbath day.

Lastly come the groups capable of the highest degree of specialization, the college teachers of tomorrow, the future theologians and evangelists, and the specialists in science. Of these a higher quality of scholarship should be exacted, a deeper insight into all branches of knowledge required. These are capable of profiting by almost all fields of study, and merit the utmost consideration of every instructional and guidance facility.

It now seems reasonable to state that in the pursuit of education the value of any course, and of the student's performance in any course, should be judged in the light of what it contributes either to the development of his total personality or to his ultimate social usefulness. In other words each course offering in each curriculum should be justified by reasonable answers for these two questions:

1. What will the student do with it if he takes it?
2. What will it do with and for him if he does?

The ability to make a living is the first necessity for an education. But no man is remembered in history for his qualification alone. There is an everlasting difference between making a living and making a life. Character, intellectual ability and training, supported by willingness to serve, and impelled by the commission of the Master Teacher, are the essentials. At its best, college is only an opportunity. It is not what the student gets into him in college so much as what comes out of him after leaving college that will fix his place in this world and also in the next.

India, the Largest Mission Field

CHRISTIANITY'S largest mission field is India, Bishop Shot K. Mondol, of Hyderabad, declared at the Methodist Bishop's Conference With Returned Veterans. Bishop Mondol depicted the Christian church as a "bridge builder and reconciler" between the warring 265,000,000 Hindus and the 96,000,000 Moslems. "While there are but eight to ten million Christians in India," said the Indian church leader, "Christianity is no mere bird of passage." In no other country has the gospel spread so rapidly. "What India needs is not religions, but religion; not gods, but God."

PLACING THE EMPHASIS IN HIGHER EDUCATION

Walter I. Smith

Dean, Emmanuel Missionary College

AN ELDERLY couple motored comfortably along a highway. From a place of concealment there suddenly dashed out an eccentric dog, barking vigorously as he bounded forward, endeavouring to come alongside the car. Said the disturbed lady to her husband, "I wonder if he'll catch it?" Replied the husband to his wife, "What'll he do with it if he does?"

This commonplace incident fittingly illustrates the futility of much student effort that is put forth within college halls. Eager and zestful youth ardently pursue courses that are neither patterned to their possibilities nor fitted to their future needs. The result for all too many is frustration and defeat. Consequently there has been a trend away from rigid curricula and fixed requirements.

Along with this trend has come improvement in methodology, from teaching subjects to teaching students, from learning exclusively from books to learning by doing, and from little or no participation to a recognition of the values to be gained by engaging in extracurricular activities, even to the extent of sharing in the responsibility for government and policy.

Historically, the liberal arts college emphasis has been unnecessarily out of touch with life's problems. Why should not liberal education function in action? A young man enters upon the study of medicine, intending to learn how to diagnose and treat diseases of the human organism. Piano tuning is taught so that students will learn how to repair and tune pianos. So with other practical courses, while they differ in content, they have this in common: they prepare students to meet and resolve practical problems. Similarly, liberal education should prepare men and women to meet and resolve practical life situations. And truly, there is no more art involved in the transition from theory to practice in liberal education than in the transition from the theoretical study of medicine to a successful surgical operation.

It has been a tendency of the liberal arts college to assume the classical attitude that usefulness and dignity are in

conflict. Since its objectives are to give men and women knowledge and understanding, skills and abilities, wisdom and judgment, discrimination and powers of evaluation with respect to personal and social problems which arise in the practical business of living in a complicated civilization, it must recognize the unity and equal dignity of all necessary human concerns.

Above everything else the time and energy of students in college should be directed toward learning to do well the things they will have to do in after-life. This principle will demand primarily in its outworkings a well-directed purpose toward the denominational programme. However, with education popularized, and with money available with which to buy it, hosts of young people are clamouring to enter the college portals; and their number perforce must require that unofficial condemnation shall not rest upon those who select programmes of study that do not prepare directly for the work. "The natural aptitudes indicate the direction of the lifework, and, when legitimate, should be cultivated."—"Education" p. 233.

As a second line of defence against life's vicissitudes, every youth should cultivate skill, either in a trade or line of private endeavour, by which, if necessary, he can earn a respectable living. In achieving this objective, the classroom instruction is greatly augmented by the vigorous and wholehearted participation of the student in cognate industrial and domestic activities operated by the training institution. Also, a willing co-operation in manual labour activities by all students fosters a democratic spirit in the school and dissipates the natural tendency toward social aristocracy.

In the democratization of higher education large numbers of students should seek terminal curriculums at the junior college level. Their programmes of study should be very practical, and the instruction should be administered with the highest degree of efficiency. The more verbal-minded students should pursue four-year curriculums with special emphasis upon majors and minors

BURMA UNION

FUTURE PROSPECTS OF THE TENASSERIM MISSION

Thra Chit Maung

ONCE again I want to take the opportunity to report on the progress of our work in the Tenasserim Local Mission field. Although it has not been as encouraging and as progressive as in the other fields of Burma, I dare say that it is a most successful one compared with the success which has been achieved in the past in the same length of time.

During my second visit to the Laypota section of this field in the second quarter of 1946, I had the privilege of baptizing two persons. Again, on the 28th of September, which was the thirteenth Sabbath of the third quarter, 1946, another happy occasion was celebrated at Naungkaring village, which is five miles south of Paan, our new mission headquarters. With the zeal, earnestness and loyal co-operation of Thra Kalee Paw, Thra Tu Sein, Thra Myat Kyaw and Thra Shwe Hlaing and also the help of some of our lay workers, we added to our church membership ten persons by baptism. Almost all of our church members of the Don Yin area had assembled to witness the occasion along with more than a hundred heathen people watching the baptismal ceremony which took place at the side of a beautiful cliff near Naungkaring village.

The readers of the EASTERN TIDINGS will be interested to see the following report of the different sections of our Tenasserim Local Mission. It is as follows:

Section	No. Baptized in 2nd & 3rd Qrs., 1946	No. of Candidates Preparing for Baptism in Next 2 Qrs.
Laypota	2	16
Telaneh	—	7
Minzee	—	11
Nitcha	—	5
Natkyun	1	6
Shwedaw	2	—
Naungkaring	7	24
Toungoo	4	—
Totals	16	69

I fully believe that more baptismal candidates will be added to the respective sections of this field before we come to the time of our local meetings and efforts. Let us pray to God that He may stabilize the hearts of our new candidates as they are studying and learning from the Word of God, and that they prove themselves to be real followers of Christ Jesus.

A few days ago, I made a visit to our few isolated church members in Moulmein. Moulmein is the third city in Burma. I feel very uneasy when I think of the great need of the gospel

ministry in this big place. At present there are quite a few persons who are interested in the gospel message and doctrines that we, the Adventists, have preached. A devoted missionary or a Bible worker is greatly needed to serve the purpose, and I trust that, by the help of God, our Union Committee may find their way clear to supply us with what we need for this city of Moulmein. May God help us to finish His work in this corner of the mission field.

SOUTH INDIA UNION

VELLORE EFFORT

P. I. Manuel, Evangelist

ONE of the efforts which was planned for 1946, is now being conducted at the little village of Vellore, which is located six miles east of the town of Kottayam. On the top of a little hill called "Malamhatta" we have erected a beautiful shed with the use of bamboos and coconut leaves. This is a unique situation for our meeting-place and it presents a beautiful picture, being surrounded by open hills and green valleys of waving coconut palms.

Be not afraid of aught but self and sin.
Be frank and fearless, where thy foot hath been

Leave footprints firm and deep to lead the way

For other feet along time's treacherous way.

Turn on thyself the search-light ere thou sleep

That no sweet-featured sin unbidden creep

Within thy soul's arena and abide
For one short night. Whatever may betide,

Keep clean the white page of thy inner life,

However keen the sword blades and the strife

Of days, when sin lies wounded and apart—

Go on to victory, wavering human heart,
The goal is worthy of the race to run.—
There is a goal beyond time's changing sun,

To conquer and to win be this thy quest.
Fear nought but self and sin within thy breast.

G. Klinge.

Our effort commenced on the 6th of August and has been well attended. A select crowd of people attend regularly, night after night, and the Lord is blessing in a wonderful way, for those who come are deeply impressed with the message they hear and go back to their homes and tell others about it. This encourages still more of them to attend our lectures. This effort is being held in response to an appeal which came to us from the people in this village who are desirous of hearing and studying the precious truths found in the Word of God.

Brother T. I. Chacko, who is an assistant teacher in our Vadavathoor school, was instrumental in arousing

interest in this little village, and now he is putting forth every effort for the success of our meetings. We hope a real spiritual awakening will be witnessed as a result of these lectures. The North Malayalam field is truly a field of opportunity and we pray that this effort will be the means of enlightening souls with the wonderful message of salvation. We earnestly solicit the prayers of our readers for the success of our effort.

SOUL-WINNING IN THE VILLAGES

Gabriel Mathew, Evangelist

PEOPLE in most villages are found to be very worldly minded. Remaining in this worldly atmosphere they devote their whole time to the gratification of their own flesh. They do not seem to give any thought to their lives after death. Our question in this connection is how to bring these souls in to a spiritual atmosphere, to create in them a desire for eternal life. The answer is very direct. We should apply the same method of our Lord Jesus Christ and of His apostles in this last century as was done in the first century of the Christian era. He made use of His talents to draw the people to Him by helping the needy, healing the sick, cleansing the lepers, raising the dead, and casting out devils, after which He sowed everlasting truths in the minds and hearts of the individuals and the witnessing throng. This is indeed a pattern for us.

On entering a new village of labour, every worker can investigate the temporal needs of the villagers which can possibly be met by him, and thus the seeds of truth can be sown in their minds and hearts. Medical help, first aid, a day-school, or a night-school are some of the needs of such villages.

With this pattern of Christ in view, the writer of this article entered Vakkavangwadu village. On careful investigation it was found that a night-school for adults was greatly needed by this village. There had previously been a night-school, but it had been closed for a long time. It was now re-opened by the writer and conducted with the object of helping them. Both Christians and non-Christians were enrolled. Most of them were married men. Daily the night-school would begin with a regular Bible study. The studies began with the creation of all the worlds and the fall of Satan, to the destruction of Satan and the inheritance of the new earth. Thus the secrets of heaven and earth were revealed to them link by link in a perfect chain. When Sabbath school attendance was introduced to them, they made it a practice to attend. Automatically Sabbath-keeping became their regular routine of the week. Hence having repented of their old ways, they desired baptism. Pastor V. D. Koilpillai, North Tamil Mission superintendent called here, tested their conduct, faith and knowledge, and baptized four persons on the 23rd of July and two persons on the 20th of

August, 1946. These were added to the Kariananthal church membership on the same day.

Of these converts one had not previously been interested in our truth, although he was a good young man from his childhood. Another was a Hindu, worshipping Hindu gods. A third one was a young man who had remained a Hindu among his Adventist brethren who had been in the faith for many years. The fourth who accepted our truth was from a typical Hindu family, which was a hindrance to him at the outset in accepting the truth. The fifth was a man who used to hang the picture of Rama, a Hindu god, in a room, and meditate upon him day and night. The sixth was a spirit dancer of a Hindu goddess who deceived him and his associates for a long time.

May God help these new believers to grow in faith and spirit, and be ready to meet the Lord when He comes in the clouds of heaven.

WORK OF THE HOLY SPIRIT

S. Vethanayagam, Evangelist

SOME years back one of the church members of Alagianallur left for Sunrarajapuram and has been living with his relatives, about forty-two miles away from his native village. This village is situated southwest of Rajapalayam and consists of about 400 houses. This village is made up chiefly of Hindus with a few Christians.

While he was there he slowly began to spread the third angel's message to his relatives and some other people who were interested to learn about Jesus Christ. Coming to know of this I paid a visit there. I found that some people were really interested to learn more about Christianity. After a few weeks I let Pastor V. D. Koilpillai know of the interest in that place and suggested that we hold an effort there. He complied with my request.

With the assistance of Brethren Sagayam and Subhiah Joseph, I began the effort on June 7, 1946. Lay-preacher Joseph presented the topic of the differences between Christianity and Hinduism. Since then the lecturers working in rotation have been gratified to see crowds ranging from 300 to 400 in attendance each night. After the service one night a few Hindu old men came and opposed us and told us not to hold any more meetings in this village, but we have never stopped our lectures. The following day some Hindu young men threw stones at the instigation of the old Hindu men, while the audience was keenly listening to our lectures. We earnestly prayed in order to get rid of the devil spirit, after which the Holy Spirit suddenly touched their hearts and consciences and made them understand that Christianity was not a dream, but a wonderful reality. However, due to the blessing of God and the endeavours of our brethren some are attending our meetings.

Truly the Lord is here to richly bless our meetings. We ask an interest in your prayers that we may complete this

effort successfully, bringing some new souls into His fold.

OUTCOME OF GIVING A BIBLE STUDY

THE responsibility of spreading the gospel message to this world is laid upon each and every member of the church. Christ placed this charge upon the leaders and laymen alike. He endowed each member with spiritual gifts proportionate to his ability and opportunity. Christ took a keen interest in lay-evangelism.

It will be of interest to the readers of the TIDINGS to learn of how Brother P. C. Idichandy, one of the lay members of Pathanamthitta church, attracted a family to our truth.

Four long years ago a man from a neighbouring village visited Brother Idichandy's bungalow. He took much interest in the study of the Bible and so made frequent visits. The Holy Ghost began to work in the heart of the taught as well as the teacher. He raised question after question. The answers which he received satisfied his troubled mind. As weeks passed on he understood more truths from the Bible. He realized that a Christian should observe the Sabbath. This brother, with his wife, stepped out publicly to observe all the commandments of God. On October 5, 1946, he and his wife attended the Sabbath school at Pathanamthitta and received the blessings of God on that day. Now they are attending regularly. This young brother and sister have made up their minds to be baptized very soon so that they may see their names in the "Book of Life" and thus meet their soon coming Saviour. They request your earnest prayers.

P. I. Varghese,
Teacher, Pathanamthitta.

FACTS AND FIGURES FROM BEZWADA

B. S. Moses, Evangelist

IT IS my happy privilege to inform the members of the TIDINGS' family of the advancement of our work at Bezwada. It is doubtless the most promising city in the Telugu country. Most of the people here appreciate the good work we are doing and the gospel truth we preach to them. A splendid spirit of co-operation has been shown by our school teachers at Lambadipet, Bezwada, and the part-time worker at Woodpet, Bezwada. With the help of these, the writer has been able to enlist about twenty earnest truth-seekers in the baptismal classes in the month of June, right after the close of the efforts. We conducted four baptismal classes in four different places and the candidates were very regular in attendance. We have been mindful of God's leading throughout the year in all our efforts.

November 2, 1946, was a Sabbath of rejoicing for we saw the entry of six men and three women into the church by baptism. Of course we felt sorry

that seven of the prepared candidates for baptism were not present at this particular event because of some inconveniences and mishaps. We are praying that they will soon be free from all their worldly encumbrances; and that we will be able to arrange baptism for them before the close of the year. Brethren T. Prakasam, the acting superintendent of our South Telugu Mission, E. Sundarashanam, the field missionary secretary, were also present on the occasion when Pastor John baptized the above said members in the Kistna River.

It is quite encouraging to see that the spirit of giving is increasing. There should have been a larger increase had we not been faced with the loss of Rs. 20 a month due to unavoidable circumstances. Yet the difference in the statement shown below of the total income received in 1945 and 1946 will surely give the readers some idea of the enthusiasm our brethren and sisters have shown in giving generous donations for the worthy cause of our heavenly Father:

	1945	1946
January	Rs. 92- 3	Rs. 93- 6
February	136- 0	57-14
March	369- 0	257- 7
April	73-15	161-15
May	53- 0	31- 0
June	95- 1	163- 1
July	78- 5	109- 3
August	64- 4	83- 5
September	92-14	135- 6
October	40- 0	55- 5

Totals, Rs. 1,094-10 Rs. 1,144- 7

Besides the regular offerings given to the mission, our members are being encouraged to raise a Poor Fund which is to be held in the church to meet the various local demands and needs of the church. We have so far collected Rs. 103-4-0 and disbursed Rs. 55-15-0 to help the poor and needy. In conclusion, a word about our Big Week campaign should be made. Within four working days Rs. 160 worth of Big Week literature was sold by Brother J. C. David and the writer at Bezwada.

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EASTERN TIDINGS

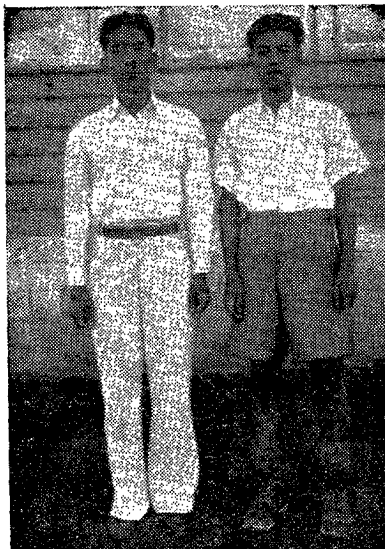
Mrs. A. F. TARR, Editor

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He First Findeth His Own Brother

M. S. Prasada Rao

IN OUR Jowai Training School, we have students from most of the surrounding hills. For a long time we have not had any from the famous Naga Hills, which figured so prominently in "the battle for India" when the Japs actually infiltrated into these hills on their attempted invasion of India. Providentially, which is a story in itself, Pastor Lange was able to obtain one boy, Jiren, from this tribe. He comes from a very influential family in the Naga Hills. Although this young man had been a Christian for many years, and had studied in Christian schools, he found, on study, that the truth we believe is the real truth, and that we are the people that truly follow the Bible. At first he did not like to stay and study in our school,



Jiren and Juba

but after a few weeks' stay, he was convinced that although the routine of our school is quite different from what he had been used to, our school is the one that trains students to be useful citizens, and for eternity. He therefore, took a deeper interest in the study of the Word of God, and was soon rejoicing in the new found faith. The truth took hold of him in such a strong way that he could not content himself with the possession of it. He wanted to give it to others, and specially to his own people. He took leave from the school for a few days and went to Shillong, and it was feared that he might not come back. But when his leave expired, he promptly came back to school, not alone, but he had another Naga young man with him, Juba, who also desired to attend our school to learn about the truth that his friend was trying to teach him. These two young men are in our Jowai school, training to go out to give this message

(Continued on page 8)

Centre of All

A CANADIAN visitor was enjoying Niagara Falls. He was being shown through the power-houses by a friend and the guide. He was told how the water was harnessed, directed, and utilized to furnish light and power for homes and factories.

At last they took him into a large room where there were several strange looking machines. There wasn't a person to be seen at work and there was scarcely a sound to be heard.

"This is the Still Room," explained the guide as they walked along.

"Nothing much doing here," said the visitor rather scornfully.

The guide smiled at his ignorance, and answered, "Why, this is the centre of the whole thing. The whole process hinges on what is done here. It is the most important place in this entire building."

The visitor went away musing. The Still Room—the centre of all—everything hinges on what is done here!

Is it not so in our lives, too? If we are going to have power in our lives, as God meant we should have, we must have a Still Room—a time and place to be alone and quiet. —"War Cry."

CHARAN—Masih Charan, an old worker, born at Moana, Meerut District, U. P., in the year 1871, fell asleep in Jesus at his residence at Hapur, U. P., on October 22, 1946.

He was laid to rest to await the call of the Life-giver at His glorious coming. The funeral service was conducted by the writer, assisted by Pastor T. R. Torkelson and Brother Masih Dayal, in the presence of a host of friends and relatives. During the course of the service a brief talk was given, based on various passages from the Holy Writ, "Blessed are the dead which die in the Lord from henceforth," were the words spoken by the writer. Pastor Torkelson also spoke words of comfort to the aged wife. Though he was so old in years, the church in the U. P. has lost a very faithful brother, for Brother Charan has done much in spreading the light of the third angel's message in this section of the field.

When this truth came to Brother Masih Charan, he was working in a mission at Pilkhowa, U. P. He forsook all and followed the Master. After a while he was called to work at Galauthi, and after working there for about eleven years he moved to Ghaziabad, Syana, and again back to Galauthi. Finally he was the boarding master at Hapur Mission school where he retired from active service, remaining at his home until the last.

His co-workers were Brethren Sher Singh, who passed away many months ago, and Masih Dayal. He leaves to mourn, his aged wife, a son, one daughter, grandsons and a host of friends. Kindly remember these dear ones in your daily devotion. A. M. Akbar.

NORTHEAST UNION

A Description of Assam Training School

Written by a Sixth Standard Student

THE Assam Training School is located in a beautiful place where the scenery is excellent. The school owns 320 acres of land and is surrounded by groves of pine trees. The road from Shillong to Jowai passes in front. At the back a large stream flows which contains some beautiful waterfalls.

The main building is well kept. The walls made of wood have recently been varnished. Classes one to ten are taught here in two sessions. Electricity is used instead of oil lamps. It is generated by a motor run by petrol. The 83 boys live in the new girls' hostel. A boys' hostel exactly like the girls' one is being built. The Principal's house looks pretty, sitting up on a hill. There are gardens on both sides of the house, a garage at the back to house the jeeps. In front are some pretty flower-beds. The Principal owns three jeeps. This makes him known all over the surrounding country.

A gang of boys is kept busy on the roads. Some are appointed to the task of carrying water to the hostels, teachers' cottages, kitchen and the main building. A couple of boys or so have to see that the boys' hostel and main building are swept. A dozen boys or more have to work in the barn morning and evening. The rest of the boys work in the gardens. Some of the girls do the cooking, some work in the teachers' cottages, while some, well! I do not know much about them so please excuse me. The barn is a large building with a thatched roof with a hay loft. It accommodates 30 cows and bulls, 9 horses, one donkey, and 4 mules to help with the farming. They do such work as dragging the plow, hay wagons, logs for fencing and sometimes people when they are real mad. Some of the horses are used to pull carts or used for riding from place to place. They are very gentle creatures and will not harm any one unless frightened badly or angry. They are nearly all of American breed. I do not know why the donkey is allowed to stay. It does not do any work, wakes every one early in the morning. Sometimes it ruins the gardens or goes into somebody's house and does mischief.

I know you will enjoy seeing this school if you can get a chance to come this way.

Emile Fernando.

* * *

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits.

GLEANINGS

Elders A. L. Ham, C. A. Schutt and Dr. T. R. Flaiz have just returned from a very interesting visit in the Burma field.

* * *

Word has been received that Pastor E. M. Meleen and Sister Meleen will be sailing from America on November 25.

* * *

We are glad to report that Elders A. F. Tarr and S. Thomas are now on the high seas en route to India. The boat on which they are sailing, the S. S. "Skagway Victory," left Philadelphia on November 3, and Brother Tarr writes that the voyage will probably take about twenty-three days.

* * *

Pastor E. D. Thomas is now at Roorkee conducting the Week of Prayer at the Roorkee High School.

* * *

Sunday, November 17, is a great day in Western India. Two important efforts are being scheduled to begin on that day. In Bombay Brother Harris opens his services with the subject: "The Atomic Bomb and the End of the World." A large well appointed meeting hall, capable of seating an audience of 800 has been engaged in a prominent location in the city. Meetings are planned for three evenings a week.

In Poona Pastor W. H. McHenry's meeting opens with his lecture on "One World or None." Six meetings a week have been arranged, three of which will be in English and three in Marathi. These meetings are especially for the caste Hindus of Poona.

Let us remember these efforts in our prayers that God's protection may be over our workers in these troublous times, and that a rich harvest of souls may be garnered in.

* * *

The foundation of the new church school at Poona is now being dug. It is hoped that the building will be ready for use by the end of the year.

* * *

Our brethren and sisters in America are interested in our food situation here and have sent over a supply of condensed milk, sultanas, and currants to assist in famine relief work. Relief Committees have been set up in each union and Division institution to assist those who are in need. We feel deeply grateful to the General Conference and to our brethren and sisters overseas for the help they have sent.

* * *

Evangelist S. L. Khandagle, with the help of Brother B. M. Kalo, is conducting an evangelistic effort in the South Marathi Mission at Chokak, ten miles from Kolhapur.

He reports that the attendance is excellent and the place is not large enough to accommodate all who wish to listen to the third angel's message. He is happy to mention that ten candidates are studying and getting ready for baptism. Brother Khandagle solicits your prayers on behalf of the effort at Chokak.

* * *

Further word received in regard to Pastor H. M. Kent's health condition indicates that he will not be able to return to India as early as expected. Owing to this development Elder Kent will be taking up work in the Victorian Conference in Australia as supervising secretary of the publishing department. We wish Brother Kent every blessing of God as he takes up his new appointment, and we look forward to the time when his health condition will permit him to return to this country.

Owing to the strict rationing of paper, we regret very much that it has become necessary to postpone the Northeast Special which was set up and ready for the press and should have appeared at this time. We sincerely hope that the situation will soon improve, and that by January 1, 1947, we will once more be back to normal.

Writing on October 30, Pastor A. F. Jessen says:

"The work is going nicely here in Travancore in spite of the constant work of the evil one. Last week we baptized fifteen at the close of Brother Manuel's effort at Vellore, near Kottayam. Two efforts are still in progress and promise good fruitage. The field is certainly wide open and ready for the harvest, but our labourers are so pitifully few. Last night I was out with Pastor Bhaggian at Parumkulam, and we had about 200 out to the meeting. I think there is nothing more inspiring than to see large groups of people listening attentively to the presentation of our message."

* * *

Sister V. Chilton who has been spending some time in Almora is now back in Lucknow.

* * *

Writing from Calcutta Brother H. T. Burr says: "We assure you that we are happy to be in India and to be a part of the working force of Southern Asia."

Brother W. F. Storz from Bangalore says: "At every stop we have found old friends and new ones that have certainly made us feel at home. We now desire to enter the work here with one objective in mind and that to do our part in a rapid finishing of the work in this country."

Similar words have come to us from other new workers. We wish these workers every blessing as they take up their work in this needy field.

* * *

Pastor and Mrs. W. Hume McHenry have moved over to Salisbury Park for the Week of Prayer.

Pastor D. S. Johnson and family are now in Cochin awaiting the arrival of their boat S. S. "Hoegh Silverstar," which will take them home for furlough. We wish them a happy voyage and safe arrival in the homeland. Brother H. C. Alexander is booked to sail from Bombay November 19 on the S. S. "Morning Light" for U. S. A. We wish Brother Alexander bon voyage as he leaves us to join his family.

* * *

We hear that in Lucknow Pastor R. J. Ritchie has begun a series of meetings in the Abbott Road church. Let us remember this and other efforts that are taking place throughout the field as we pray for the work in Southern Asia.

* * *

We were happy to receive a letter from Brother Ng Chee Koa of the S. D. A. Mission, Penang. We thank him for forwarding the photograph sent us by Pastor Moses, which shows Pastors Moses and Phang standing well out in a large expanse of water baptizing two candidates. Brother Ng Chee Koa writes: "It is indeed a pleasure to write you a few lines to tell you that we are well as a whole over in this part of the world all these years of war. The mission work is again in full swing and we did carry on the work even during the war years."

* * *

A Bible for Stalin

WHEN Dr. Louis D. Newton, president of the Southern Baptist Convention, makes his scheduled visit to Russia this month, he will present Premier Stalin with a specially printed Bible. It will be inscribed, "From one Georgian to another"—Stalin having been born in the section of the Soviet Union known as Georgia. The Bible, which was printed by the American Bible Society, is in Russian, and its cover is engraved with Stalin's name. Dr. Newton has announced that he will underline with red ink certain highly significant Bible passages. The Baptist leader, who is also pastor of Atlanta's Druid Hills Baptist church, will be one of a group of seven representatives who will visit Russia to inspect the results of the programme conducted by the American Society for Russian Relief.—Selected.

(Concluded from page 7)

to their own people. Every spare minute he has, Jiren spends in translating our tracts into his language, or writing letters to relatives and friends about the truth. He has a burden for his people and a vision of the spread of the gospel in his own hills. During the school vacation he is planning on going back to the Naga Hills and telling his people about this truth. May we not support our dear brother with our prayers that the Lord will prosper him in his mission, and as a result there may be many from the Naga Hills to answer the roll call in that day?