

EASTERN



TIDINGS

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TIDINGS DAY, MAY 17

A. F. TARR

THERE are many channels which God uses to bring blessings into the lives of church members, and we sincerely believe that the EASTERN TIDINGS is one of these. Firstly because of the opportunity it affords of keeping in touch with the progress of the advent message. The fulfilment of the gospel commission is an integral part of the belief and life and service of every Seventh-day Adventist, and it is natural that tidings of the message's progress should fill each heart with a measure of the hope and courage so essential in the stirring events of today. The EASTERN TIDINGS exists to serve this very purpose.

It is natural, too, that a comradeship should bind together those who share our great objective, and that tidings of each other's progress and welfare should be a vital factor in the hopes and joys of the service they render. The EASTERN TIDINGS, cognizant of these human relationships, endeavours to present to the working force and to the church membership such personal incidents and experiences as will keep their hearts aglow not only with the message but with a love for their fellow-messengers, as together and unitedly they press the battle to the very gates.

Nor are the devotional needs forgotten. The spiritual yearnings of the individual members and

workers in their struggle against sin, and in their strivings to live acceptably and gloriously are nurtured and fortified by spiritual food selected and prepared to meet their special needs. That this spiritual food has been appreciated—and not alone by Seventh-day Adventist members—is evident from letters which have reached the editor even from non-Christian people into whose hands stray copies of the paper have found their way. Some of these have asked if their names might also be included in the subscription list, offering to pay whatever the cost might be.

To maintain this good paper it must be evident that funds are required. We do not ask that each church member pay the full cost of his subscription, nor that he even pay anything at all in order to receive the paper. We want him to get it regardless of the cost or of his ability to pay. But once a year we take an offering to help defray the heavy expense that is involved. Those who enjoy the paper will, we feel sure, be happy to share in the offering for 1947 which is to be taken in all of our churches on Sabbath, May 17.

We appeal to every church member to give as liberally as he possibly can, suggesting Rs. 5 where it can be afforded, that our good church paper may continue to bring blessings into the lives of its readers.

GRAPES FROM THORNS

A. S. Maxwell

IN A recent issue of "The Christian Advocate," Lyndon B. Phifer, Associate Editor, Adult Publications, Methodist Board of Education, set himself the gracious task of telling his fellow Methodists "What I Like About Seventh-day Adventists."

Apparently he likes many things about them. First, the fact that "they do not drink alcoholic beverages nor use tobacco, and they have a strict membership rule against both." Secondly, the fact that they believe in tithing as "a first step in Christian stewardship." "The Seventh-day Adventist," he says, "tithes his income as a tenth that never was his; it is 'holy unto the Lord' and is therefore not a gift."

Quoting 1944 figures, Dr. Phifer calls attention to the remarkable fact that in that year the Seventh-day Adventists of North America paid a per capita tithe of Rs. 189. "Imagine that, if you can," he says, "in any other denomination."

But over and above the tithe, he points out, "Seventh-day Adventists contributed Rs. 71 per capita to foreign missions and Rs. 39 to home missions and local expenses. The Rs. 71 and the Rs. 39, mind you, were gifts after the tithe was paid."

Then after calling attention to the total tithes and offerings annually contributed by the 200,000 Seventh-day Adventists in North America (more than Rs. 7,15,00,000), he remarks: "Among denominations their per capita total of tithing and giving stands at the top of the list. I'm afraid there isn't even a close second."

"Take our nearly eight million Methodists and apply the same percentages of per capita tithing and giving, and the 1919-1923 Centenary peak would seem in comparison like small change."

Then Dr. Phifer goes on to say: "Tithing, abstinence, and foreign missions—there must be a connection. For the Seventh-day Adventists support missions in 413 countries (including island groups) and propagate their message in 810 oral and printed languages." In addition, he says, they support a Grade A medical college, while "the world is studded with their sanitariums, their hospitals, and their nursing schools."

Besides all this, the denomination has been "doubling its membership every decade since 1845. There must be a reason."

Then, in a delightful paragraph, he concludes: "Suppose 90 per cent of the people called Methodists should stop using tobacco and begin to tithe their incomes and then, after that, give for local expenses and missions! My conscience! What a supposition!"

Surely in so saying he does his people wrong. Surely they cannot have departed as far as he suggests from the teachings of the great John Wesley. But if what he says is true, might it not be

wise for Methodists to inquire why it is that a comparative handful of Seventh-day Adventists are carrying on such a gigantic work for God all around the globe?

Dr. Phifer says: "There must be a reason." Of course. He is right. A phenomenon like this does not just happen, and keep on happening, without some fundamental reason. Could it be possible that the works of Seventh-day Adventists have some connection with their beliefs?

Dr. Phifer says: "I cannot accept Adventist teachings." and again, "Deliver me from the teachings of Ellen G. White." But anyone who really knows Seventh-day Adventists realizes that if it were not for their beliefs and teachings, they would be just like other professing Christians of our day. Their standard of giving would be as low, and no doubt lower, than that of the Methodists.

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*Not in freedom from trial, but in the midst of it, is Christian character developed. Exposure to rebuffs and opposition leads the follower of Christ to greater watchfulness, and more earnest prayer to the mighty Helper. Severe trial endured by the grace of God develops patience, vigilance, fortitude, and a deep and abiding trust in God. It is the triumph of the Christian faith that it enables its follower to suffer and be strong; to submit, and thus to conquer; to be killed all the day long, and yet to live; to bear the cross and thus to win the crown of glory.—Acts of the Apostles,* pp. 467, 468.  
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Seventh-day Adventists do not give their large sums in tithes and offerings because they are rich, for on the whole they are poor. They do not give them to be spectacular, or to make a name for themselves, for such an idea never enters their heads.

They give as they do because they genuinely love God, believe His Word, keep His commandments, and look for the soon return of Jesus.

Students of prophecy, they are convinced that the signs of the times announce that the end of the world is near, and they hold it their duty to warn all mankind that "the hour of His judgment is come." Revelation 14:6, 7.

It is a very simple religion, but Seventh-day Adventists believe it and put it into practice. They even have the audacity to believe that this simple gospel of primitive Christianity, backed by Bible authority and calling for right thinking and clean living, is the religion, the "message," that the world most needs today.

As to the "teachings of Ellen G. White," from which Dr. Phifer prays for deliverance, it would be hard to divorce them from the good works which he so greatly admires. When he praises the medical work of Seventh-day Adventists, he is really praising Ellen G.

White, for she founded it and encouraged its development amid all sorts of difficulties and opposition. When he praises the Adventist position on abstinence from alcohol and tobacco, he is really praising Ellen G. White, for it was she, more than any other, who advocated these reforms as essential to true Christian living.

So, with all kindness and fraternal love, we would say to Dr. Phifer, Take one more look at the Seventh-day Adventists, and consider again if their teachings may not, after all, be responsible for their zealous activities. Did not Jesus Himself once ask: "Do men gather grapes of thorns, or figs of thistles?" Matt. 7:16.

COMMONPLACE COURAGE

SOMEONE has said that there are two kinds of courage; the heroic, which meets the unusual crisis without fear; and the prosaic, which enables one to carry out daily routine without faltering or shirking.

All do not have the opportunity to test their bravery. Few are sure that they would be heroic in an emergency which involves physical and moral danger.

What we all do have an opportunity to measure, is our daily determination. We all know what we can expect of ourselves in the ordinary events of life. That is controlled by our passive courage, the prosaic type.

It may be evident in so small a matter as jumping out of bed on time. That takes courage when one has not slept well, is languid, is tired from many days of weariness, sustained effort, or when one is just plain lazy.

It may be in so small a matter as doing efficiently the task which is marked out for the day. Few have the fortitude to compel themselves to respect good intentions. Most people are quick to postpone duty for pleasure.

This commonplace courage may be in the exercise of patience when temper is taxed to the limit. It may be the use of a kind word where there is occasion to use a brusque one. It may be in the spirit of generosity when there is opportunity for selfishness. It may be in the strength to smile when the heart is wanting to cry. It may be in the decision to do the right thing when an excuse might be found for doing the wrong thing.

This undramatic courage is what counts most. It was a wise man who observed that it is easier to be a martyr than to live every day according to one's professed principles. Similarly it is easier to concentrate courage in one heroic act than to draw on just enough of it every day to do the right thing consistently. It is this latter firmness which affects our daily lives most. With it we develop and strengthen our own character, and give encouragement to those who need it.—Cape Conference Phonogram."



Lowry Memorial High School, Tenth Standard Class of 1947.

Sitting: O. M. George, G. P. Raja Dhas, K. P. Philip, Mr. M. D. Kodan (class sponsor), K. Esther, V. S. Rao Naidu, S. R. Lilly White.

Standing: (1st Row) A. Perinbam, Ch. D. Victoria Florence, V. Jessie Jemimal, T. L. Susila Margaret, D. Annal, J. Ruth, P. Rajamma, Sampooranam Vethamuthu, Letitia De'costa. (2nd Row): J. M. Lucas, C. J. Judson V. Raj, Y. V. Jacob, K. M. John, G. Appalose, N. K. Samuel, S. S. Benny.

(3rd Row): S. S. Sundara Raj, Russel V. Isaac, David J. Selvanayagam.

LOWRY MEMORIAL HIGH SCHOOL

W. F. Storz, Principal

THE school compound has been very quiet since school closed for the summer months on March 23. There was a fine large class of tenth standard students who took part in the class exercises of the last week-end of school. Today they are scattered all over Southern India, most of them looking forward to entering school again at Spicer Missionary College, Giffard Mission Hospital, or elsewhere.

Investiture services were conducted by Pastor E. T. Austin on March 15. Many students had worked faithfully and hard to complete some phase of the Progressive Class work. On that evening there were invested sixteen Friends, thirteen Comranions, and fifteen Comrades. There were also issued twenty-five Senior Bible Year Certificates, fourteen Junior Bible Year Certificates, and thirty-one Junior Reading Course Certificates. Along the line of Vocational Honours there were issued fourteen for Star Study, four for Tree Study, six for Electricity, twelve for Chemistry, two for Colportage, three for Agriculture, one for Sewing, and three for Home Crafts.

There was also a group studying to finish their Master Comrade work, but time was a little too short. Next year it is hoped that there will be a sizable group of Master Comrades also.

There will be nearly twenty students working here this summer to keep the press, farm, and kitchen running. In this way a number of these will have most of their fees paid before school begins. Aside from the student labour, the big activity of the summer is the erection of a new girls' hostel building. It is hoped that this building will be completed by the time the girls arrive here in June. We are looking forward to a record enrolment of both boys and girls.

A CHAIN OF SABBATH SCHOOLS

K. Gopala Rao

PEOPLE who come to our hospital for medical care take back with them good reports of the work that is being done here—a combined work of health and salvation. This is how a group of truth-loving people out at Hanumanthulagudem, about four miles north of Nuzvid, came to a knowledge of the advent message and in course of time we had some won to the truth from among this group. A girl from this group who was baptized here was given in marriage to a heathen boy of Marsapudy, a village six miles south of Nuzvid. Her going there with this so called "strange faith" created an interest among the villagers. Soon we were informed of this and were asked by the South Telugu Mission to follow

up the interest. Thus Brother B. Solomon and the writer became acquainted with the people and began building up the existing Sabbath school. This was in July, 1945.

The people of this village are mostly non-Christian and illiterate, but the sweet story of Jesus and His wondrous way of salvation from sin soon became of paramount interest to them. We followed this interest closely, and as a result the husband and father-in-law of this girl were baptized at the end of 1946.

Attendance at our meetings ranges from thirty to fifty and the interest they show is ever increasing. The people are rather unfamiliar with any kind of singing but they enjoy listening to our songs. After about two years of tutoring, they are able to sing some songs with us in our meetings.

They earnestly appeal to us to put up a building there where they can meet to worship the Lord. The father-in-law of this girl, has promised to give us a piece of land on which to put up a temporary building until permanent plans can be laid. We hope to conduct a full-fledged village effort in this place this summer.

The prospect here is bright. We are confident, and trust that many more will come under the banner of Prince Immanuel in the near future.

A man who attends our Sabbath school at Marsapady, married a girl from Jangangudem, a fair-sized village about six miles northeast of Nuzvid. The message he had heard at our meetings was so impressive to him, that he asked us to carry it to his father-in-law, and others at Jangangudem.

We were very cordially welcomed by these simple village people. Almost everyone living in this community attends our meetings. After the second or third week we took our Sabbath school record cards with us and asked those who wanted to attend our Sabbath school regularly to make manifest by their uplifted hands. Quite a few hands went up. Others followed later and soon we had many names on our cards. The attendance here ranges from fifty to seventy. Our night meetings are better attended than the day meetings. One night we showed them stereopticon pictures on the life of Christ. All the people living there— young and old, men, women and children—were present.

The thing that impresses us most here is a large group of young boys and girls who are very much interested in the truth, learning our songs and learning to read the Bible. They are so interested in learning to read and write that many of them come all the way to Nuzvid for help in reading. We have a very promising group here and hope a school can be established soon. We have plans for an effort here as well this summer.

I pray with us that many souls may be won to Christ as a result of these Sabbath schools.

KNOW YOUR DIVISION FIELD

REPORT OF THE EAST PUNJAB MISSION

Faqir Chand, Superintendent

East Punjab Mission

THE name of the Punjab, one of the biggest provinces of India, is derived from two Persian words, Punj and Ab, meaning five rivers, the rivers in question being the Sutlej, Beas, Chenab, Ravi, and Jhelum. It has an area of 136,000 sq. miles of which 100,000 sq. miles are in the British area, and the remaining 36,000 sq. miles belong to native states. The Province is divided into five divisions, which are again split into twenty-nine districts. The five divisions are Ambala, Jullunder, Lahore, Rawalpindi, and Multan. It has a population of 28,400,000, in other words, the ratio of the population is 500 persons to each square mile in the East Punjab Mission. Of this population 56 per cent are Muslims, 29 per cent Hindus, 13 per cent Sikhs, and 2 per cent Christians, and others.

It is a vast country, dotted with areas of fertility. Agriculture is the main industry and the principal crops are wheat and barley. The city of Lahore, where the provincial headquarters are located, is the capital. At present Lahore is the third city in India with a population of nearly a million. This city is the home of the East Punjab Mission headquarters.

The East Punjab, our field of labour, contains thirteen districts and two half districts, fourteen in all. The other halves of the two districts come under the management of the West Punjab. The line of division which separates the East Punjab from the West Punjab is the upper Chenab canal.

Evangelistic work is carried on in about nine districts, but we have not gone to all the villages in them. God has blessed our activities and we have 446 baptized members in the East Punjab. The number of Sabbath schools is 23, attended by 1002 members. The whole, at present, is organized into three churches; two more to be organized. The sad part is that we have only

two church buildings, no hospital, no boarding school, no industrial school—these are our crying needs. Often our Sabbath schools are conducted under trees, open to any inclemency of the weather. Many times our members have to meet for Sabbath school in an open place where sanctity of worship cannot be maintained. How long, dear brethren, shall we continue to work under such conditions?

In reviewing the financial progress of the East Punjab Mission, we can truly say that the work has increased. Our members have carefully traded with the "talents" entrusted to them, and as a result we can bring to the Lord our tithes and offerings for the saving of souls. Our baptisms have increased. Sabbath school membership has grown, and more students are attending our schools. Our people are not rich, yet the spirit of giving is fostered. In 1944, our lay members gave Rs 666 as tithe, in 1945 nearly Rs 800 and in 1946 almost Rs 1,000. The Uplift collections have increased from Rs 841-12 in 1944 to Rs 1,007-11 in 1946. This amount was raised by Indians alone. We believe, however, that if all our people had been more faithful in the payment of tithes and offerings there would have been more blessings for us. It is not returning to the Lord His own that makes man poor, but withholding that leads to poverty. He who receives but never gives, soon ceases to receive.

We have a large territory to cover. The call of the hour is for more spirit-filled believers and for more funds to enter the unentered districts as the Providence of God opens the way. Our aim is "Nothing short of the highest," but with only fifteen workers on the staff for fourteen big districts, we often feel our insufficiency. This is indeed not enough. We should have this number multiplied by ten at least. We need teachers and preachers who will be true to their duty.

The East Punjab Mission is putting on rapid growth in establishing companies and churches. Our need for church buildings is very pressing. We especially appeal for a church building

at Phulriwala. The members of the church have promised to give half the actual cost of the edifice. We need teachers' and preachers' homes, for all of us live in rented quarters; even our headquarters are in a rented building. We thank the Sabbath School Department for making it possible from its overflow, to build a worker's house in Tappiala.

We have five village schools, with 175 students and the need for many more schools is greatly felt. Our people in the villages appreciate the value of true education, and we trust that our student enrolment will continue to increase. Last year we sent twelve students to the Chuharkana School.

Last year we conducted eleven minor efforts. Two of our workers, brethren C. Samuel, and Hakim Din helped the writer to make them a success. God came very near to us and blessed our efforts with sixty-eight souls. We have set our goal for souls at 100 this year.

It has been a privilege to present this report in the presence of our visiting General Conference brethren, Elders Ochs and Stevens. We want them to take the greetings of the workers of the East Punjab Mission back to headquarters, and we want them to thank the General Conference in our behalf for the generous support which has been accorded to us in the past. We trust they realise the needs of our work in this mission and will remember us in their prayers.—Abridged.

Newspaper reporters were amazed at the militant speech of Pope Pius XII to his new College of Cardinals, February 20, 1946. Herbert L. Matthews, of the New York "Times," styled it the "Mobilization of world Catholicism," and a call to "open war." He agreed with other correspondents in Rome that at last the Roman Catholic Church has openly and officially declared its aim for a world-wide political power.

Over and over again the pope insisted upon the recognition of the "supra-national" character of the Roman Catholic Church, and made it plain, as the conservative New York "Herald-Tribune" of February 23 put it editorially, "that it is the deliberate intention of the Catholic Church to move more actively into mundane affairs." The pope himself passionately declared: "The church must reject, more emphatically than ever, that false and narrow concept of her spirituality, which would confine her, blind and mute, in the retirement of the sanctuary."

How much politics and how little spirituality the pope desires may be seen from the fact that he mentioned the word "church" no less than fifty-three times, and "Christ" only three times.—"Converted Catholic Magazine," April, 1946.

Comparative Report 1944-1946 for the East Punjab Mission

OFFERINGS	1944	1945	1946
Week of Prayer	Rs. 26- 9	Rs. 52- 9	Rs. 28- 4
Birthday	38- 9	26- 4	62-12
Investment	—	4- 2	10- 1
Big Week	254- 0	63- 6	93-12
Sabbath School	606-11	827- 5	953-11
13th. Sabbath	97- 6	106- 1	148- 4
Uplift	841-12	823-10	1,007-11
Week of Sacrifice	62- 1	206- 5	255-12
Bible Society	—	17- 0	17-13
Rehabilitation	—	16- 8	72- 0
Total Offerings	Rs. 1,928- 2	2,162- 2	2,650- 0

EXPERIENCES FROM THE JUNGLES OF BIHAR AND ORISSA—PART V

O. A. Skau

THE Bagri church is located on a hill in the midst of hills in the jungles of the Munda section of Bihar. The question that rose in my mind, as I went in and out on the jungle trail, was, How did we find this location in the first place? When we reached Bagri, I expected to find a village, but instead I saw a large stone building set high on a hill. The ground itself had been built even higher for I found the church sitting on a plateau about ten feet above that particular hill. There were yet higher hills about and that may be the reason why this church had been built up another ten feet so as to make the church stand out as a beacon on a hill-top. The church building is a substantial structure 22' x 45' with 2' walls about 15' high. This building can be seen for several miles even there among the hills. When we left we saw it every now and then from various angles as we climbed one hill after another. The location is beautiful and so very peaceful. Here man certainly can be alone with God and nature.

The people live all around this church. We have baptized believers in various villages within a radius of about six miles. At present we have about thirty-six members on the church books and no worker. Sabbath schools are being conducted in four places—Bagri, Lupunda, Parasu, and Jilingkela which is about six or seven miles away from the church. I believe there is a rich harvest awaiting us out there in the hills if we only could have a worker to visit the villages and hold meetings with the people. At the time of our visit January 3-5, 1947, eight asked for baptism. These we hope to baptize later when we can have a worker there to instruct and test them.

In answer to my question as to how we came to locate a church away out in these hills, I received the following story: Many years ago a man—native of that section—had a dream in which he was told that a new mission had come and for him to go to Ranchi, about sixty miles or more away. He immediately gathered two or three men and together they set out on foot for Ranchi. At Ranchi they asked for the new mission and were directed to our office. Here the leader received studies from time to time as he made frequent trips to Ranchi. Eventually he accepted the truth of the new mission and became a very active worker. He not only created an interest among his own people at Bagri in the hills south of Ranchi, but also among the people at Ronhe and Ronia to the south-east

of Ranchi. Today these places are centres around which we have many villages in which there are baptized believers. The old gentleman is still living at Bagri at the foot of the large stone church he built with the help of the mission.

The church today is not only void of a worker but also of furniture, except for a large stone pulpit. This large stone has a slanting surface of 16" x 32" and stands four feet high. It tapers down to about 18 inches at the bottom where it goes down into the mud floor. I do not know how far it goes down in the ground, but this I know, it was the steadiest and most substantial pulpit I have ever seen or preached from. No white ant is going to chew that one up in a hurry.

Down on the open space about ten feet below the church to the west, I found many nice flat stones arranged in a circle around the edge of the flat place. This opening in the jungle certainly served as an excellent outdoor, open air, council chamber. The whole setting is beautiful, but to me the prettiest picture of all was the congregation of earnest advent believers. The Bible says that the cattle upon the thousand hills are His, but what about the thousands of people living among these hills? They, too, are His and we should do our bit to gather them into the fold.

There are about 800,000 tribes people in Bihar. About 300,000 of these are Santals, 250,000 Oraons, and 250,000 Mundas. The Bagri church is in the midst of the Munda hill tribes. Paul said, "We are troubled on every side, yet not distressed, we are perplexed, but not in despair, or not altogether without help or means" (2 Cor. 4:8 with margin), and so are we.

As a people we have renounced the world and now we walk "commend[ing] ourselves to every man's conscience in the sight of God," remembering that many with whom we come in contact will read no other Bible but what they see and read in our words and actions. We, with Paul, say, "We preach not ourselves, but Christ Jesus the Lord . . . who commanded the light to shine out of darkness, He who hath shined in our hearts, to give the light of knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4:5, 6, margin.) With Christ's commission ringing in our ears, we must answer the great challenge and send more workers into these and other hills to gather in the faithful from the hills and jungles of Bihar and Orissa.

Dear reader, Jesus is calling—tenderly calling today. Will you answer that call by either giving yourself for service or your money? These simple, but very nice tribes of the hills and the jungles together with millions of others constitute the greatest call that has ever faced God's people. The time is short and our forces must be organized. Will you help us to get a force of workers to organize?

THE END

GREETINGS FROM PASTOR AND MRS. MOOKERJEE

WE TAKE this opportunity to tender our greetings to the workers and believers throughout the Division. After an absence of about a year we are now back in India to render further service to the Cause. We thank God for preserving our lives from dangers seen and unseen from the time we left India up to the time of our return. As we have returned to join with the band of workers in the Southern Asia Division, we pray that God may bless us in the new work arranged for us.

As we went visiting from place to place, a number of people sent greetings to individuals in Southern Asia. A list is given below alphabetically:

To	From
Arinda, G. C.	C. C. Kellar
Abraham, C. N.	J. C. Craven
Barory, Jitendra N.	C. C. Kellar
Binder, Miss E.	Catherine Lorenz
	Miss L. Scholz
Belchambers, Miss M. H.	Mrs. M. E. and Miss Ruth Little
"	L. A. Jackson and Mrs. S. C. Sell
Buxton, Dr. N.	Roy, and other Students of Newbold Missionary College
Collins (Chowla), Stanley	E. B. Rudge
Coyne, Dr. A. E.	J. S. Kooney, M. D.
	Dr. Charlotte Van Gundy-Holmes
Gaven, P. C.	C. C. Kellar
Haldar, U. N.	C. C. Kellar
Ham, A. L.	A. W. Cormack
	George L. Annis
Harris, D.	Mr. and Mrs. Ipea
Hart, C. A.	C. C. Kellar
" and Mrs. Hart	A. G. Emmer
Hiscox, Dr. E.	Father and mother Mrs. Shreve
"	Mrs. Delena Hill
Hurd, Miss G.	Miss Ruth Toms
Johannes, Dr. J.	Dr. C. E. Eddy
" and Mrs. Johannes	Mr. and Mrs. Prutzman
Johnson, D.	Miss Sadie Johnson
Killoway family	A. G. Emmer
Mackett, W. C.	George L. Annis
Manley, M. O.	K. Sherman
Meelen, E. M.	Dr. Ringan
Maister, Miss R.	Mrs. C. H. Castle
"	Louise and August Meyer
"	Mrs. R. Borchardt
"	Sophia Herman Meyer
Meyers, Mrs. E.	E. B. Rudge
Mookerjee, N. G.	G. T. Dickinson
	J. C. Dean
Mookerjee girls (Calcutta)	Miss F. Haegart
Morris, R. P.	C. C. Kellar
Nahapiet, Miss P.	Mrs. T. J. Michael
Nahapiet, Z.	Mrs. T. J. Michael
Peak, H. M.	C. C. Kellar

REMEMBER TIDINGS DAY—MAY 17

Poddar, S. K.
Lowry, R. S.
Sandberg, Miss T.

J. C. Craven
C. C. Kellar
Mother E. Semmens
Mrs. Grace D. Mace
A. G. Emmer
A. G. Emmer

Schutt, C. A.
Shannon, J. L.
Shorter, Mr. and
Mrs. Roland
Tarr, A. F.
Terry, H. T.
Torkelson, T. R.
Watson, A. G. and
Mrs.

Mr. and Mrs. Ipes
George L. Annis
Mr. and Mrs. Ipes
George L. Annis
Mrs. M. Little

GENERAL GREETINGS

Dr. Floyd Smith: "Salaams to Indian workers at Karmatar and Chubarkana."

Mrs. Bertha G. Enoch: Regards to all the workers who know her.

Mrs. E. J. Henning: "Salaams to all the workers and friends."

A. Edwin Nelson: "Remember me to friends in India."

C. C. Kellar: "Give our namaskars to all East and West Bengal workers and families who know us and tell them to remain faithful, so that we can go where Mrs. Kellar will not be sick."

Dr. Robert Kellar: "Namaskars to West Bengal workers."

G. McReady Price: Anyone who asks about him.

Mrs. H. M. Peak: Christian regards to workers.

Mrs. M. E. Little: "Regards to all the old and new Bengal workers."

Yucaina (Calif.) Church: Greetings to believers in India.

Mrs. W. S. Mead: "Give India our love and tell them we are thinking of them all the time."

Mr. and Mrs. H. Colin Campbell: "To all the Indian brethren and sisters on the Poona Estate."

C. H. Mackett: "Remember us to the India workers, specially the Poona folks."

Elder and Mrs. A. W. Cormack: "All the workers who know us."

Elder and Mrs. N. C. Wilson: "The workers in Southern Asia."

Mr. and Mrs. J. H. Reagan: "Kind regards to the old folks."

Mrs. T. J. Michael: "All who know us."

Mrs. J. C. Dean: "Please remember me to any of the folks who remember me. If I were well, I would be one of the first going back to India."

Leon B. Losey: "Tell the friends in India 'hello' for us."

George L. Annis: "The V. H. School and College students."

J. C. Craven: "Please remember me to all the workers in the Publishing House and on the Estate at Poona."

Dr. A. H. Williams: "When you in due time return to India, please convey to my friends there our kindest regards and best wishes."

THE BANGALORE CANTONMENT CHURCH

GOD has done great things for us, the members of the Bangalore Cantonment Church. The Sabbath school has been greatly aided by the assistance of Mrs. E. D. Willmott. We did not reach the offering goal during the last quarter of 1946 but during the first quarter of 1947 we went far ahead of the goal set. Altogether we received Rs 67-10 for the entire quarter of which Rs 20-8 was Thirteenth Sabbath offering. Our Sabbath school membership has almost doubled, and some of the church members who had become slack in every way are now attending regularly.

To crown it all two men, residents of Bangalore, who have been studying the truth for a year made their stand and were baptized on the 29th of March, 1947. One of them was formerly an agnostic because of disappointment in nominal Christianity. The families of these two brethren are very earnestly studying the truth and are asking for baptism.

SOME NEW BOOKS WHICH HAVE RECENTLY BEEN RECEIVED

SPECIMEN copies of some new books have come to us recently. Several of them are worthy of special mention.

"Leader of Men." Biography can be interesting or dry on two counts. It may be interesting or uninteresting because of the style in which it is written, or because of the nature of the life described. "Leader of Men" by May Cole Kuhn is both interesting and informative. It is a narrative of the life of Elder A. G. Daniels, one-time President of the General Conference and a great Seventh-day Adventist. 130 pages, illustrated.

"Keith Argraves, Paratrooper," by George W. Chambers, is one of the most interesting volumes I have read in a long time. It is a record of the experiences of a Seventh-day Adventist paratrooper during the North African Campaign and in German prison camps. It is exciting enough for any boy at the "wild west story-reading" stage. After I began I did not lay the book down until I had read the last page. 157 pages, illustrated.

"The Adventist Message in Inter-America," by Wesley Amundsen, is outstandingly interesting. It is a well documented account of the leadings of God in the establishment of the Seventh-day Adventist church in Inter-America. This field is made up of the West Indian Islands and lands which border the Caribbean Sea. In the first chapters incidents in the history of this country are related that are not generally available to the ordinary reader. 256 pages, abundantly illustrated.

"Fac-similes of the Two Earliest Seventh-day Adventist Periodicals." This book is merely a photostatic reproduction of the original issues of "Present Truth" of 1849-50, and the issues of the "Advent Review" with a foreword by Elder LeRoy Edwin Froom of the Ministerial Association. This reference work should be in the hands of every Adventist minister. There are many rumours going around about what the pioneers taught at this stage of our movement. This book of documents proves what they taught.

"My Favourite Text" is a small volume, containing the favourite Bible texts of forty-six prominent Seventh-day Adventists and their brief commentaries on these texts. It should provide ideas for prayer meetings or Missionary Volunteer sermons. 174 pages.

We have not received prices on any of these volumes. If orders are sent to us through the book depots, we will forward them to the overseas publishing house and bill you in due time.

L. C. Shepard.

We plan to hold a Tamil effort in a month's time and by God's grace we hope to baptize many more before the end of 1947. We solicit your prayers for the blessing of God on this growing Cantonment church.

C. John, Church Pastor.

UPLIFT EXPERIENCES IN CALCUTTA

A. G. Watson

THERE are in Calcutta a number of donors whom we have been contacting for several years, professedly Christian, Hindu, Muslim and Jewish business men, who are among the very best donors in my little experience in this great and needy city. A number of them are receiving our literature and one, a Hindu, told me that he reads it and then passes it on to his adult son. A number of English business men have told me that they are reading our literature with their families. One of them is a partner in one of the largest European firms in the city. Another man, head of an English firm, took the literature and told me he would read and pass it on to others. These same words have been mentioned to me by others of his position. This gentleman inquired of me how I had been getting on since I saw him a year ago. When I told him of an accident that had befallen me, I could see a look of interest in his face. He asked me to hand him the donor's list, and on my doing so, he quickly wrote down double the amount that he had given me a year ago. Other heads of firms have done the same thing. God has given me these encouraging experiences, so that I may continue to labour despite present infirmities.

Another executive of a prominent English firm, who was accustomed to donate Rs. 50 yearly gave me this amount in January of last year. I visited this gentleman once more in the middle of the year, when he was kind enough to donate another Rs. 50. On contacting him again in January of this year, he instructed his accountant to hand me Rs. 100 and enter the firm's name on my donor's list. After receiving the amount and handing copies of literature to the accountant, I entered the room of the senior to bid him good-bye, and gave him also two copies of the "Signs," which he gladly received and said he would take the papers home and ask his wife also to read them.

My one object in life is to live so that I may be used by our Lord to bring many souls to Him, that they may experience the same rejoicing that He gives to me: "Glory to God in the highest and on earth peace, good will toward men."

THE BARAGAIN SABBATH SCHOOL

OUR little Sabbath school here at Baragain certainly has had its up-and-down experience. It is hard for any Sabbath school to have as its members, workers who are frequently on tour. That is our experience here, and yet in spite of this the Sabbath school has shown progress.

Our goal for the first quarter of 1947 was set at Rs. 175. We had to keep in mind that many old members were not here and that in all probability others would also be leaving before the quarter finished.

In the middle of March we lost the Fernandos and Brother P. K. Gayen. Then Brother John and the writer also were much of the time attending annual and committee meetings. And one Sabbath the entire Sabbath school attended the Bihar Constituency meeting and we gave our offering there. When all this is taken into account in reckoning up our total offering turned in to the office here, we certainly have reason to rejoice.

Below are the figures read to us at the close of our Sabbath school, March 29th, 1947.

12 Sabbaths Offering (not including the one given at Bihar meeting)	Rs. 144-13-9
Birthday Offering	25-0-0
Investment	18-0-0
13th Sabbath Offering	32-2-6

Total Rs. 220-0-3

That brought us over the goal set to the extent of Rs. 45-0-3. We think this is a good report.

Aside from the above, our Sabbath school members have also conducted a branch Sabbath school and the total offering for our Ranchi Branch is as follows:

12 Sabbaths Offerings	Rs. 11-11-0
13th Sabbath Offering	1-4-0
Total	12-15-0
Grand Total of	Rs. 232-15-3

(Continued on page 8)

DIVISION DIRECTORY

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EASTERN TIDINGS

MRS. A. F. TARR, Editor

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BURMA NEWS

A copy of the Burma Union Herald reached our office very recently. We welcome this little sheet and the good news it contains.

We quote from a letter of greeting by Pastor J. O. Wilson:

"Greetings to All Our Believers:

"It is a great pleasure to be in Burma again. Mrs. Wilson and I have come alone this time. When we arrived in Burma the first time, we had one baby a year old with us. Three more were born here in Burma, and now all four are grown young men and the eldest is married. Three of them are in college in America, and one is still in military service."

* * *

Plans have been laid for establishing a hospital in Rangoon, and search is being made for a suitable location for the Union Training School. The Rangoon Hospital will be the largest medical work our mission has ever undertaken in Burma. Surely we have cause for rejoicing that the Lord has made it possible for such a large work to be undertaken at this time.

* * *

Two companies of believers in the Tenasserim Mission are to have new church buildings—Naungkaraing, and Laypota. Also three in the Delta Mission—Taungbawzu, Shwekanyinbin, and Shaukchaung. It is very encouraging to see the work growing in this way. The members of these five churches have sacrificed to raise as much as they could to pay for these new buildings. The balance needed was given by our Sabbath schools throughout the world in the Thirteenth Sabbath overflow which they gave to Burma not long ago.

* * *

In all Burma nearly 200 were baptized into the Sabbath Church in 1946. The Union Committee and other workers who met with them set for our 1947 goal 250 to be baptized. We must all work and pray earnestly to reach this goal.

* * *

Another new missionary family arrived in Rangoon February 25th, Mr. and Mrs. Francis Scott and their two little girls. Mr. and Mrs. Scott have studied Burmese a little in Pastor Wilson's class in America. They will live in Maymyo for a few months and continue to study language. We all welcome these new workers.

* * *

On Friday, March 7, the second day of the constituency meeting at Naungkaraing, it was a great pleasure to meet together at the side of the Salween river, and witness the baptismal service which was performed by Pastor Chit Maung and Pastor Tha Myaing. Twenty-two persons were baptized. Again on Sabbath, March 15, the last day of the Laypota constituency meeting, twenty-five candidates were examined and baptized by these brethren. Every church

member present, felt happy to extend the right hand of fellowship to those who were baptized and added to the Church at these two meetings.

* * *

Our teachers are now attending the summer school at Shwenyaungbin, Toun-goo. We wish them every success in their study and hope that when they return to their respective schools, they will be of better service in the Lord's work.

* * *

Pastor Chit Maung and Saw Tun Maung recently made a trip to the village of Kyauktalone. The people are very eager to have a school in their own village. They will build a school, and a cottage for the teacher. Besides that they will also feed the teacher and family, and give 300 baskets of paddy as school fees.

THURBER.—Robert Bruce Thurber, born January 9, 1882, at Auburn, N.Y.; died on January 15, 1947, at Oshawa, Ont., Canada. Brother Thurber was the son of Frank Torrence and Jennie McPherson Thurber. He grew up in the State of Ohio and graduated at Mount Vernon Academy in the year 1902. On February 23, 1903, he was married to Ella Mae Davis, a schoolmate at Mount Vernon, and to this union were born four children. On October 28, 1916, the home was saddened by the death of the mother. The following year he was married to Letha Mercedes LeFevre. Again death entered the family and the wife was taken. On September 22, 1930, he was united in marriage with Cora Maybelle Felker, who survives him.

He was ordained to the gospel ministry in 1909 and went as a missionary to Burma in the same year. In 1915 Elder Thurber returned to his homeland because of ill-health in his family. In 1919 he joined the editorial staff of the "Watchman Magazine," published by the Southern Publishing Association. This was the beginning of his editorial work, which he continued until the day before his death, a period of more than twenty-seven years.

In 1935 Elder Thurber accepted the editorship of the ORIENTAL WATCHMAN, published in Poona, India. After six years of service in India, Elder and Mrs. Thurber returned to the homeland, and then in 1943 accepted the call to Canada, where our brother served as editor of the Canadian "Signs of the Times."

He is survived by his wife, his sister, three sons, one daughter, one grandson, and a host of friends and fellow workers in different parts of the world.

Following a brief funeral service at Oshawa, Elder Thurber's body was taken to Takoma Park, Md., where it was laid to rest on January 20, 1947.

GLEANINGS

THE following word from Pastor W. B. Ochs was recently received in a letter to Pastor A. F. Tarr. We quote:

"You will be happy to know that our plane landed safely in Washington Sunday evening at 8:40 p. m. We were held up in Cairo ten and a half hours. We had a lovely trip, although it was a little rougher coming back than going over. It took us nine hours to cross the Atlantic. It almost seems impossible that I was with you less than a week ago.

"Let me say, Brother Tarr, that I greatly appreciated my association with you brethren in the Southern Asia Division. I was very happy for the privilege of being with you in your committee work. It has given me a new vision of the unfinished task, and also the possibilities that lie within our reach."

* * *

Writing from the Northwest, Elder R. L. Kimble says:

"Brother Shannon and I have just returned from the Punjab. We met with the East and West Punjab Committees. Evangelistic efforts are being planned and our workers are enthusiastic in what they are doing. We believe this will be a good year even though we are hard hit for workers."

* * *

We also have word that Sister Ellen Meyers has left Rajpur for Calcutta where she will embark on a boat proceeding to Australia. Sister Meyers is returning to Australia to make her home with her son, Elder H. J. Meyers in Sydney. We wish Sister Meyers a safe and pleasant voyage and the Lord's continued blessing.

* * *

Pastor and Mrs. C. H. Hamel arrived in Bombay on April 13 by the s. s. "Marine Adder." We are happy indeed to welcome them back to the work in Southern Asia. They will be proceeding to Rawalpindi where Brother Hamel will be in charge of the Northwest Frontier work.

* * *

When the s. s. "Marine Adder" sailed for San Francisco on April 17 she took from our shores Pastor and Mrs. E. D. Willmott, Mary and Jonathan; Pastor and Mrs. R. J. Ritchie, and Brother C. N. Abraham. It was a stormy day but we trust that all went well with them. We wish them God-speed as they proceed on their journey and a safe arrival in America.

(Continued from page 7)

Our expectations for 1947 are high. We are happy to have with us Brother Chad B. Israel and family. They will add much to our Sabbath school.

O. A. Skau.

Several members of our Salisbury Park family are now away from the station. Pastor A. F. Tarr, Pastor E. D. Thomas and Brother M. S. Prasada Rao are in South India and Pastor E. M. Mieren has just left for the same union. Sister A. F. Tarr is spending her hill leave in Kodaikanal. Eric, who is now in Bangalore, will be joining her later in Kodaikanal.

C. A. Hart

SPECIAL ANNOUNCEMENT

The long-awaited-for VOICE OF PROPHECY BIBLE CORRESPONDENCE COURSE is now ready.

The lessons are specially prepared for India and are suited for both Christians and non-Christians.

There are thirty-six easy, yet comprehensive lessons in the course. Those who read the manuscripts speak very highly of the course. The lesson style is gripping and the subject matter is fascinating.

We believe that our church members should avail themselves of this wonderful opportunity of getting better acquainted with the fundamental teachings of God's Word.

We trust our church members will be so inspired with these lessons that they will want to recommend them to others.

Why delay! Enrol today!

A. E. Rawson.

Do you Know?

THAT in mission lands the heathen population is still increasing far faster than the Christian population?

That "of China's original 188 provinces, one quarter of the total area is still unclaimed as the field of any mission, while many parts of the remaining three fourths are yet unworked"?

That if 1,000 missionaries were today to land in India, each one could have a parish all his own of 550 villages?

What apart from a few tiny points of light, an area of 4,000,000 square miles in the heart of Asia, with a population of 34,000,000 still lives in unrelieved spiritual darkness?

That Arabia, with a population of 7,000,000 has less than fifty openly confessed Christians?—"Religious Digest."

* * *

It is with deep regret that we announce the tragic death of Sister Eileen Higgins (nee Hare) in a car accident on April 23. This sad news has come to us in a cable sent by her father, Elder Eric Hare, in which he says: "Eileen Higgins killed car accident Texas en route Washington D. C. April 23 Stop Ivan and children safe."

Only a few short weeks ago we bade farewell to Brother and Sister Higgins and their two children who were leaving India temporarily to enjoy a well-earned furlough with loved ones in the homeland. It was evidently while they were on their way to Sister Higgins' parents' home in Washington that the awful tragedy occurred. The hearts of our people throughout Southern Asia go out in loving sympathy to those who are left to mourn the loss of this beautiful life which has been taken so suddenly. We are grateful at the same time for the reassuring news that Brother Higgins and the little ones are safe. May the gracious Father be very near to Brother Higgins and the children and to her dear parents and other loved ones to comfort and sustain them in this time of sorrow.

A further report will be published as soon as details are received.

C. A. Hart.

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P. O. Box 17, Poona 1, India.

CHURCH MISSIONARY SERVICES

FIRST SABBATH SUGGESTIVE MISSIONARY PROGRAMME

June 7, 1947

Topic: Medical Missionary Day

Opening Song: "Rescue the Perishing," No. 622 in "Church Hymnal."
Scripture Reading: Psalm 103:1-14.
Prayer.
Appropriate Special Music.
Reading or Talk: "The 'Right Arm' at Work in the Church" by Edna F. Patterson, M. D.
Reading or Talk: "Who is My Neighbour?" by T. R. Flaiz, M. D.
Announcements.
Closing Song: "The Great Physician Now Is Near," No. 530 in "Church Hymnal."
Benediction.

Notes to Leaders

PERHAPS you have felt that because you have no medically trained members in your church an active medical missionary programme could not be carried out. This, however, is not the case. In the following outline of activities you will surely find one in which your church can participate. The articles written for this Sabbath have been written with this definitely in mind, for "we have come to a time when every member of the church should take hold of medical missionary work."—"Testimonies," Vol. 7, p. 62.

1. If you have a graduate nurse in your church, start a home-nursing class. The newer, shorter courses can now be given.

2. A church cooking school has proved very successful in many localities.

3. Should your church have no doctors or nurses, then a health programme can still be conducted. Form a study group to meet just prior to prayer meeting, and begin a chapter-by-chapter study of "Ministry of Healing." Obtain a copy of "Outline Studies of Ministry of Healing" through your Book Depot.

Follow the book "Ministry of Healing," with "Counsels on Health," "Counsels on Diet and Foods," and "Medical Ministry."

The main thing is to start something even though it be small, and then keep ever after it. The reason why many churches fail to have any active medical missionary programme is that the leaders have not thought through carefully enough what their church can do. Remember all can do something. Organize your church for action.

"Combine medical missionary work with the proclamation of the third angel's message. Make regular, organized efforts to lift the church members out of the dead level in which they have been for years. . . . See if the breath of life will not then come into our churches."—"Testimonies," Vol. 6, p. 267.

THE "RIGHT ARM" AT WORK IN THE CHURCH

Edna F. Patterson, M. D.

THE present century is perhaps the most remarkable in this world's history. Scientific achievements have put us in a new era. The progress in medicine takes a place second to none in these outstanding discoveries.

With such miracle working instruments in our hands as penicillin and streptomycin, we feel triumphant over many death-dealing diseases. Yet science must still stand in humility before a divine law which says that nature must heal herself. Even penicillin does not kill the germ; it only cripples it so the white blood cells can attack and devour it. This means that men and women, you and I, may have a part in removing the causes of disease and in the healing of the sick.

Adventists were to be specialists in disease prevention and health preservation. "The world is a lazar house filled with victims of both physical and mental diseases. Everywhere people are perishing for lack of a knowledge of the truths committed to us. Let us remember we bear a message of healing to a world filled with sin-sick souls."—"Loma Linda Messages," p. 611. "In order to impress upon man his obligations to obey the law of God, Christ began His work of redemption by reforming the physical habits of man."—"Testimonies," Vol. 3, p. 486.

Purpose of the "Right Arm"

1. Revive the spiritual life of church members.

(a) Nothing stimulates a warm Christian experience so much as the effort to work for someone else.

"Combine the medical missionary work with the proclamation of the third angel's message. Make regular, organized effort to lift the churches out of the dead level into which they have fallen, and have remained for years. . . .

(b) "Encourage all to take a part in work for their fellow men, and see if the breath of life will not quickly return to these churches."—"Testimonies to Ministers," p. 416.

2. To perfect the health status of its members.

Soon we are to be ushered into the presence of the Eternal.

"To make plain natural law, and urge obedience of it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord."—"Testimonies," Vol. 3, p. 161.

3. To open doors.

"In every place the sick may be found and those who go forth as workers for Christ should be true health reformers prepared to give those who are sick simple treatments that will relieve them, and then pray with them. Thus they will open the door for the entrance of the truth."—MS. 19, 1911.

The verity of this statement we have witnessed times without number. Recently a very prominent woman in Columbus, after having medical care, was given "Ministry of Healing," so that she might read the chapter on "Mind Cure." She read this chapter; also the one on flesh foods. She remarked after reading it, "Now I can see why Adventists do not eat meat. It sounds very reasonable."

4. To prepare the field.

The medical work softens hearts and opens the way for the reception of spiritual truths. Evangelistic efforts would reap a greater harvest of souls if the field had been correctly prepared.

No farmer goes out in the spring and scatters his grain and seed promiscuously on an unprepared field. Cultivation of the ground is the first step toward a bountiful harvest.

House-to-House Work:

Today there are several thousands of persons in our land who never go inside a church. If they are ever reached the gospel must be carried into their homes. "Often the relief of their physical needs is the only avenue by which they can be approached."—"Medical Ministry," p. 246. After healing the physical body, prayer can be offered, and then they will give heed to the reading of God's Word.

Organize Home Nursing Classes:

Every member of the church should know how to apply simple fomentations and home remedies. These are of utmost value in keeping the family well and helping our neighbours.

Cooking Schools:

In every church there is always some outstanding sister who is gifted in cooking. Perhaps she is not a public speaker and would hesitate to lead out in organizing cooking schools. But let another sister who can speak be her mouthpiece. Thus by the pooling of talents in the local church very interesting and educational classes in nutrition may be carried on. Study the material given by science and the Spirit of prophecy before attempting the organization of a cooking school.

Distribute Our Health Literature:

Recently we saw the marvellous results of what a silent magazine will do in life. A patient who was given to alcoholism had demanded morphine injections to relieve her distress. After a few visits I told her my conscience would not allow me to contribute to this habit. I talked to her about a "better way." I did not see or hear from her for some time.

Upon writing to her and others to whom "Our Times" had been sent, I received a reply from her saying, "I had wondered who was sending me this wonderful paper. I have

never read anything like it. Since you were here I have touched neither alcohol nor morphine." This woman was one of the higher society that waits to be gathered in.

The harvest truly is ripe, but the labourers are few. As Columbus said to the men in one of his boats, who were perishing for a drink of water, "Dip down where you are." They did not know they were out of the briny ocean and had entered an area of fresh water.

Begin where you are. Clean up your own body temple, then call on the nearest neighbour.

WHO IS MY NEIGHBOUR?

Theodore R. Flaiz, M. D.

Secretary, General Conference Medical Department

THE concept of love, as a basic fundamental principle of life is strictly of Christian origin. It was Christ who first gave utterance to the noble principle, "Love your enemies, do good to them which hate you." This new outlook on life was enunciated at a time when captive slaves were thrown to hungry beasts in the arena, or were pitted against one another for the entertainment of delicately attired ladies of state; at a time when the Jews themselves, the chosen people, felt no responsibility for the sufferings of even their own people, leaving it to a despised Samaritan to show that spirit which Christ tried by every means to teach to His own people. However, the teachings of Christ have in some way imprinted themselves upon the Christian world in such a way as to produce positive action in love and charity toward our suffering neighbours. Let a grim famine spread itself across a hapless land, or a devastating earthquake or flood leave thousands homeless and without food or shelter, and it is the Red Cross, a Christian organization, sponsored and supported by Christians, which hastens to the scene of suffering.

Love in Action

"By this shall all men know that ye are My disciples, if ye have love one to another." This was true of the primitive church; it is true today. It is true of the church as a whole; it is true of the individuals in the church. The influence of the church is the cumulative sum of the influence of its individual members. Perhaps no other single factor is so effective in opening the heart to the receipt of this truth as timely love manifested in unselfish service to others. Such love is itself one manifestation of the gospel. God is love. How better can we bring this knowledge of God to others than by this very happy exhibition of one of the outstanding characteristics of the God we seek to bring to others.

A year ago a very cultured Hindu gentleman, a lawyer by profession, stopped me as I was about to go on to the Friday evening vesper service in one of our mission hospitals in India. His eighty-three-year-old mother was in the hospital and was expected to pass away at any moment. She had been brought to the hospital a month previously with a huge ulcer from which no one expected her to recover. To the surprise of all, the Lord had used good nursing and medical care to bring her out of danger and well on the way to recovery within about ten days' time. As a family religious ceremony of some sort was due in their home however, this elderly patient was removed from the hospital against the advice of the doctors. As expected she had now returned with a renewal of the condition but in a worse form, and it was apparent that she had but hours to live.

This gentleman, a son of the patient, led me to the mother's room to talk for a moment with the other relatives, then turned to me and said, "I have learned the meaning of a certain expression since coming here. I had always supposed before that the terms CHRISTIAN SPIRIT, CHRISTIAN LOVE, CHRISTIAN CHARITY, were merely literary expressions." He went on, "Now I know differently. Not even the members of my own family have shown anything like the kindness and tenderness and patience in the care of my mother which your Christian nurses have shown. The term CHRISTIAN SPIRIT takes on new meaning to me henceforth." And with the new idea of Christian spirit came naturally a new idea of the Christ who gave birth to that spirit. We as Christians are the custodians of that spirit. The world about us has a right to look to us in time of need for a practical demonstration of what it means. People do look to us for just that.

June 21, 1947

THE VOICE OF PROPHECY

Key Thought: "Our people have been regarded as too insignificant to be worthy of notice; but a change will come. The Christian world is now making movements which will necessarily bring commandment-keeping people into prominence."—"Testimonies," Vol. 5, p. 546.

Twenty-five years ago it would have been impossible to believe that the comparatively few and insignificant people holding up the banner of God's truth for this day would suddenly become widely and favourably known throughout the world through the Voice of Prophecy. But such is the marvellous fulfilment of God's plan before our eyes, pointing the way to the finishing of the work of God and cutting it short in righteousness. It is true that at this time "the Christian world is making movements" which will bring the people of God into prominence, not in a popular sense, but to bear testimony before the kings, rulers, and officials as to the reason for standing aloof from the federation of churches, and possibly to endure persecution for the truth's sake.

For a number of years the message of truth has been clearly proclaimed over the popular broadcasting system extending into many parts of the world, whereby thousands have heard the message of truth. Just how long this privilege will continue, none can tell. Now is the time to support this far-reaching method of heralding the truth by our prayers, our means and our personal influence.

June 28, 1947

MISSIONARY EXPERIENCES

W. H. Bergherm, Army chaplain in World War II, tells of an experience which illustrates what may result from the simple act of handing a package of literature to a traveller. A young man called to serve his country overseas was in New York waiting for the sailing of his ship. To pass the time, he loitered in the public parks of the city or wandered about the wharf. One day a young man stepped up to him and handed him an envelope containing some printed sheets, simply stating that perhaps the contents of the package would be of interest in his spare moments. The envelope contained a set of the 20th Century Bible Lessons, which did not appeal to the young soldier at the time. But he put the package in his pocket, hardly knowing what else to do with it. It was only a few days until he was out at sea, and having nothing to occupy his time, sought for something to read. He then remembered the package which had been given him, and, on examining it more closely, became much interested in the questions asked and the method of finding the answers. It seemed something like a crossword puzzle, and soon he had filled in all the blank spaces with answers to the questions. But at the same time he learned that the Bible says the seventh day is the Sabbath. Being a conscientious and honest man, he determined that he would be true to his convictions, and began to plan how he could arrange with his commanding officers for observing the seventh day as the Sabbath. This was problem enough, but an even greater problem was how to explain the matter to his wife back home. He hesitated to write her about it, but finally decided to do so.

The letter was mailed, but before there had been time for it to reach his wife he received a letter from her, in which she told her husband that since he had left home she had spent much time in studying her Bible and in prayer. She said that she had received some Bible lessons, which made the Bible very plain, and she had found out that the true Sabbath was not Sunday, the first day of the week, but Saturday, the seventh day, and she felt it was her duty to observe the true Sabbath, adding that she hoped he would not be offended with her for doing so.

Both letters, written with fear and trembling, crossed on the high seas, and brought to husband and wife the knowledge of how the Spirit of God works through humble channels in bringing the light of truth to honest hearts. When the war ended, the young soldier returned home, and he and his wife were reunited together and united with the church. The printed page of Bible truth, sent on by human hands, found its way to honest hearts and fruitful lips. Truly it says to "let literature be distributed judiciously on the trains, in the street, on the great ships that ply the sea, and through the mails."—"Christian Service" p. 150.

—"Church Officers' Gazette"

The story is told of a new family which moved into a frontier community in Alberta, Canada. They found themselves in need of medical care, and sent to the nearest neighbour to inquire where a doctor could be found. The reply came back, "There is no doctor in all these parts, but there is an Adventist woman down here, and she does 'pretty good' in such things."

I have since learned more about that Adventist family and the mother who "does pretty good." This particular home was a centre for all forms of Christian help and relief work. What a quiet but powerful witness to the truth such a home can be! How is it in your church? How is it in your home? Is it truly a centre for such activities? Can the poor, the sick, the under-privileged, look to it as a haven? "By this shall all men know that ye are My disciples, if ye have love one to another."

What our members can do

As it is more especially the medical side of this question that we are studying, let us notice specifically what can be done by our church people to fulfil the Biblical commands on the matter. "For I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in; naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me." And again, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep . . . unspotted from the world." This is indeed a high standard, but we have no assurance that anything less than this will allow us to claim the joys of heaven.

First, there are at the present time still thousands of people in and out of the displaced persons' camps of Europe who are suffering for the lack of clothing. During this past winter we are told that thousands, including many children, suffered through the cold winter months without even shoes. Our people have done nobly in the clothing relief campaign, also in the plans for sending food overseas. Are there not, however, many closets where hang unneeded garments, garments which may be worn again a time or two, but which could more profitably be warming some worthy destitute person in another land? Such will be mute testimony against us in that day when it is said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Second, visiting the sick, whether to render physical aid or merely to bring comfort and cheer, is one of the first of Christian duties. Every church should be alert, first, to the needs of the sick among their own number, and second, to the needs of those around them. In most cases this responsibility is left to a few who seem to be more alert to the possibilities. In each church there should be a special band giving attention to this work, in addition to individual members who are doing what they can wherever opportunity offers. Hospitals, old peoples' homes, and other institutions where sick are confined offer openings for this work. Flowers and fruit brought to those confined to their beds will bring cheer and an improved sense of well-being, just from having been remembered in this way.

One elderly woman, a patient, occasionally reminded me if the young people failed to call on her Sabbath afternoons. She claimed it was the outstanding high light of her entire weekly routine. Such people are among those commended to us by Christ when He said, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

Third, giving first aid and simple treatments. During the war our people were outstanding in this very commendable activity. This is a line in which not only doctors but nurses and those who had the special course sponsored by the Red Cross can carry on a very useful work. This may well be engaged in by those who could also link such instruction with—

Our fourth subject, health education. Possibly as never before, instruction in rational diet is needed now. With a world suffering from malnutrition, our understanding of dietetic principles puts us under obligation to those about us. If not by public instruction, certainly by use of the wealth of health literature available to us we can do much to bring a better knowledge of proper diet to those less favoured. Practising these principles in our homes will of itself be beneficial not only to our families but to those about us. Where possible, the Spirit of prophecy instruction in regard to the conducting of formal instruction in diet and cooking may well be followed.

Fifth, we are told that we as a people should be well out in front in the fight against liquor and intemperance. We are hardly measuring up to this specification at the

present time. When speaking to me a few years ago, the head of one of the large State temperance organizations said: "You Adventists are in a very advantageous position to help us, but we are disappointed in the amount of work being done. Your doctors can speak scientifically and with clear records, but very few are helping us. Your ministers have nothing to fear from their church members, but how few are lecturing for us. We wish you Adventist people—preachers, doctors, laymen—were all working for us up to your possibilities."

Was his indictment justifiable? I do not know, but I fear it was too near the truth. We must bear in mind that if we altogether hold our "peace at this time, then shall there enlargement and deliverance arise." But the blessing will not be ours. Adventists should arise and make their influence felt powerfully in the interests of temperance.

Brother, sister, if you have felt that there is little you can do for those about you, remember: "Thy brother, sick in spirit, needs thee, as thou thyself hast needed a brother's love. He needs the experience of one who has been as weak as he, one who can sympathize with him and help him. The knowledge of our own weakness should help us to help another in his bitter need. Never should we pass by one suffering soul without seeking to impart to him the comfort wherewith we are comforted of God. . . ."

"As you engage in this work you have companions unseen by human eyes. Angels of heaven were beside the Samaritan who cared for the wounded stranger. Angels from the heavenly courts stand by all who do God's service in ministering to their fellow-men. And you have the co-operation of Christ Himself. He is the Restorer, and as you work under His supervision, you will see great results.

"Upon your faithfulness in this work, not only the well-being of others, but your own eternal destiny depends."—"Christ's Object Lessons" pp. 387, 388.

TEN-MINUTE SERVICES

June 7, 1947

WHO IS MY NEIGHBOUR?

This question is ever before us. Each individual must determine who his neighbour is. To whom do I owe help? The story of the good Samaritan was given to answer that very question, and it is very clearly answered. Anyone in need, anyone who requires my help, is my neighbour. "I owe a duty," Paul said. Rom. 1:14, Moffatt. To whom are we in debt? To every soul around us who is in physical need, or who needs spiritual assistance, comfort, or help. It should be our God given purpose in life to attempt to pass on to others all those things we possess which they need.

Henry F. Brown.

June 14, 1947

LITERATURE EVANGELISM

Seventh-day Adventists are recognized as among the foremost leaders in the production and circulation of gospel literature. We are a literature people. "Our publishing work was established by the direction of God and under His special supervision"; and "in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—"Testimonies," Vol. 7, pp. 138, 140.

Reference to our literature work appears in print from time to time, and it is gratifying and stimulating to note the comments made. A group of missionaries attending a meeting in Cairo, Egypt, were discussing methods of bringing the gospel to the Mohammedans. One of the speakers said, "Our Seventh-day Adventist friends have set us a good example, for they do all their work through literature. In my trip around the world I saw at nearly every place the work of Seventh-day Adventists. I thought to myself, 'We must imitate the Seventh-day Adventists if we are going to succeed in our work.'"

From "Educator" comes the statement by a missionary of a leading mission board, as follows: "Seventh-day Adventists have an influence far beyond anything which their members or institutions would warrant. This is wholly due to their propaganda in the circulation of their literature."

"If there is one work more important than another, it is that of getting our publications