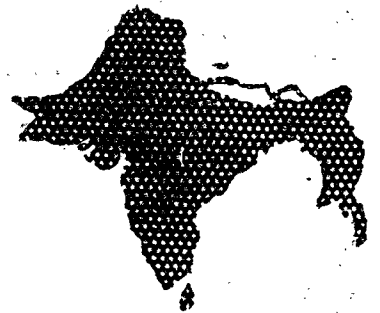


EASTERN



TIDINGS

VOLUME 42

POONA, INDIA, DECEMBER 15, 1947

NUMBER 24

Living the Spiritual Life

Supreme Need of the Church Today

L. K. DICKSON

THE most pressing demand in the church and in Christian circles everywhere is spirituality of the intelligent, healthy, vigorous sort. Great confusion seems to be abroad as to what real spirituality is. Too often a re-
poseful, "holier than thou" religious state is called spirituality—a state manifesting itself in a sort of hand-
folding, anæmic-looking personality which constantly looks for the weaknesses and shortcomings of others; one which bemoans loudly but encourages never.

Such so-called spirituality is repulsive. It is not what the church or the world needs at this time. It is little more than baptized selfishness.

Such manifestation should not be confused with a healthy, sound, vigorous spiritual life. There is a soundness about true spirituality as there is about a true faith, which is unmistakable and most attractive. Real spirituality is accompanied by courage, Christian boldness, and aggressiveness. There is an inward warmth which leads to true and helpful fellowship.

Those who are spiritual hold personal communion with God, and their faces and lives reveal that inward experience which marks the life of a growing Christian. Inwardly and outwardly they walk with God and thus define in human experience the transformation which is salvation in its essence. This life of intimacy with God produces a willingness to serve others that shrinks from no task which has promise of good in it. Self-denial and self-sacrifice are both involved in a healthy and robust spirituality.

Too often men and women claiming to live spiritual lives shun every test of consecration and real devotion which might shake them out of their easy seats and comfortable homes. Such



THREE PRAYERS

I—Bedtime

*Ere thou sleepest, gently lay
Every troubled thought away;
Put off worry and distress
As thou puttest off thy dress;
Drop thy burden and thy care
In the quiet arms of prayer.*

Lord, Thou knowest how I live,

*All I've done amiss forgive;
All of good I've tried to do,
Strengthen, bless, and carry through;
All I love in safety keep,
While in Thee I fall asleep.*

II—Night Watch

*If slumber should forsake
Thy pillow in the dark,
Fret not thyself to mark
How long thou liest awake.
There is a better way:
Let go the strife and strain;
Thine eyes will close again,
If thou wilt only pray.*

*Lord, Thy peaceful gift restore,
Give my body sleep once more;
While I wait my soul will rest
Like a child upon Thy breast.*

III—New Day

*Ere thou risest from thy bed
Speak to God whose wings were spread
O'er thee in the helpless night:
Lo, He wakes thee now with light!
Lift thy burden and thy care
In the mighty arms of prayer.*

*Lord, the newness of this day
Calls me to go an untried way.
Let me gladly take the road,
Give me strength to bear my load;
Thou my guide and helper be—
I will travel through with Thee.*

—Henry Van Dyke.



individuals have impressive lessons to learn at the feet of the One who turned aside from no effort to supply those in need.

When one has remained under the transforming, energizing presence of the Master to such an extent that every part of his being has been renewed; when head, hand, and heart alike have been changed, he will possess the genuine spirituality which is called for in this needy hour.

Such a life will be sympathetic, but bold in the Lord. It will be tender, but forceful. It will be understanding, but willing to do all things needful. It will be born of God and through faith in Him will overcome the world in all its forms.

There is, then, something more to do about Christ and His truth than to argue about them. We need, through communion and the mighty prayer of faith, to capture His spiritual power and manifest His attributes. Christianity, of the type acceptable to God, is a living force, not mere loyalty to a line of reasoning frozen into a creed.

To reduce the Christian religion to a dull cataloguing of things right and things wrong, while failing to keep fresh in the life the spiritual brilliance of a revelation of Christ, is to rob the gospel of its very heart.

The most essential thing for the Christian is not to be able to explain Christ, but to become so personally acquainted with Him that his life is filled with a Christlike radiance which will create in others the dominating desire to be like Him.

The hour has come for a resurgence of spiritual living. The church never can reach its full power and influence designed by God until its true spirituality is restored.

SEEKING GOD

W. E. Read

IT WAS the plan of God for His people in ancient days, that they meet together regularly for seasons of worship. The children of Israel were exhorted to be faithful in this religious exercise. They were to have "holy convocations." Lev. 23:4. Many times we read that certain days were to be days of holy convocations. A convocation is a gathering together, an assembly of the people. God's people were to meet for the worship of God, and to enjoy fellowship with one another.

This was true also in apostolic days. We find the apostle Paul at Troas holding a meeting at the close of the Sabbath. This might have been in a private house, for the scripture refers to "the upper chamber" and "the third loft." Again, in Acts, chapter 12, we read of a prayer meeting held in the home of one of the church members. The believers had evidently gathered for a special purpose, and that was to pray for the deliverance of Peter from prison. We read, "He came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together praying." This was certainly a cottage meeting, and the occasion was one of earnest seeking of God. Even then, when their prayers were answered and Peter was released, "they were astonished." God wrought wonderfully for His people, even though their faith was weak. These believers continued "instant in prayer." For we read that "prayer was made without ceasing of the church unto God for him." Acts 12:5.

In these days of division in nations and communities, we, in the church of God, need to be careful that we keep together. There must be no drawing apart, but we must press together in our onward march to the kingdom of heaven. When differences arise, there is danger that we absent ourselves from the assemblies of the people of God. The Lord gives us counsel in His word concerning this: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:25.

The seasons of worship in our churches should be times of real blessing. We may come seeking help from the Lord, and there should be a confidence in His divine providence. We should ever seek to be restful and joyful in Him, and while pouring out our hearts in earnest supplication, ever be ready to praise and adore His name. The Lord's counsel to us is:

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Col. 3:16. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5:19.

Our prayers at the regular seasons of the church are to be of a general character. The petitions of Daniel the prophet are recorded in the ninth chapter of his prophecy. The content of these petitions should be such that all present can heartily join. Read the prayer of Solomon at the dedication of the temple in 1 Kings 8. The earnest petition was of such a character that the people could join in and make the request their own. The Spirit of prophecy contains much valuable instruction on the conduct of the weekly prayer meetings of the people of God. We might especially notice the following:

We Should Speak Distinctly in Prayer.

"Let those who pray and those who speak pronounce their words properly and speak in clear, distinct, even tones. Prayer, if properly offered, is a power for good. It is one of the means used by the Lord to communicate to the people the precious treasures of truth. But prayer is not what it should be, because of the defective voices of those who utter it. Satan rejoices when the prayers offered to God are almost inaudible."—"Gospel Workers," p. 88.

We Should Kneel in Prayer.

"Both in public and in private worship, it is our privilege to bow on our knees before God when we offer our petitions to Him. Jesus, our example, kneeled down, and prayed... Paul declared, 'I bow my knees unto the Father of our Lord Jesus Christ.' In confessing before God the sins of Israel, Ezra knelt. Daniel kneeled upon his knees three times a day, and prayed, and gave thanks before His God."—"Prophets and Kings," p. 48.

We Should Be Brief in Prayer.

"Christ impressed upon His disciples the idea that their prayers should be short, expressing just what they wanted, and no more. He gives the length and substance of their prayers, expressing their desires for temporal and spiritual blessings, and their gratitude for the same. How comprehensive this sample prayer! It covers the actual need of all. One or two minutes is long enough for any ordinary prayer."—"Testimonies," Vol. II, p. 581.

"When you pray, be brief, come right to the point. Do not preach the Lord a sermon in your long prayers. Ask for the bread of life as a hungry child asks bread of his earthly father. God will bestow upon us every needed blessing, if we ask Him in simplicity and faith."—Id., Vol. 5, p. 201.

"The prayers offered in public should be short and to the point. God does not require us to make the season of worship tedious by lengthy petitions."—"Gospel Workers," p. 175.

"A few minutes is long enough for any ordinary public petition."—Id.

We should not mention matters of a private nature in the petitions we offer at the regular prayer season of the church.

"There are some, I fear, who do not take their troubles to God in private prayer, but reserve them for the prayer meeting, and there do up their praying for several days. Such may be named conference and prayer-meeting killers. They emit no light; they edify no one. Their cold, frozen prayers and long, backslidden testimonies cast a shadow. All are glad when they get through, and it is almost impossible to throw off the chill and darkness which their prayers and exhortations bring into the meeting."

"All should feel it a Christian duty to pray short. Tell the Lord just what you want, without going all over the world. In private prayer, all have the privilege of praying as long as they desire, and of being as explicit as they please. They can pray for all their relatives and friends. The closet is the place to tell all their private difficulties, and trials, and temptations. A common meeting to worship God is not the place to open the privacies of the heart."—Id., Vol II, p. 578.

Matters of a domestic nature, the details and needs of our families should not be brought into the regular prayer meeting.

"We should not come to the house of God to pray for our families, unless deep feeling shall lead us, while the Spirit of God is convicting them. Generally, the proper place to pray for our families is at the family altar. When in the house of God, we should pray for a present blessing, and should expect God to hear and answer our prayers. Such meetings will be lively and interesting."—Id., Vol. I, pp. 145, 146.

The Prayer Meeting Is Not the Place For Long Prayers.

"Secret prayer is neglected, and this is why many offer such long, tedious, backslidden prayers when they assemble to worship God. They go over in their prayers a week of neglected duties, and pray round and round, hoping to make up for their neglect, and pacify their condemned consciences, which are scourging them. They hope to pray themselves into the favour of God. But frequently these prayers result in bringing other minds down to their own low level in spiritual darkness. If Christians would take home the teachings of Christ in regard to watching and praying, they would become more intelligent in their worship of God."—Id., Vol. II, p. 582.

It is a wonderful privilege to gather together with God's children, and earnestly seek Him for His rich

THE MESSAGE TELEVISED



R. J. Ritchie



blessings upon His people. As we come to Him with consecrated hearts and pray in faith, He hears our cries. We are assured: "Where two or three are gathered together in My name, there am I in the midst of them." Matt. 18:20.

THE RUT DWELLERS

SOMEONE has said, "A rut is a grave that is open on both ends." We concur with the thought that a rut is a grave—a place for the dead. There is this difference, however, between being in a grave and in a rut. We can get out of the latter, whereas the former does not release its victim until the resurrection morning.

Isn't it true that in our Christian experience we slip into a rut occasionally? It is so easy to slide in. It's hard to get out again—especially if the rut has been worn deep by fellow travellers.

What are some of these ruts which cross our pathway? There are many we can think of; however, we will mention only a few. First of all there is the rut of indifference. The people who habitually stay home from Sabbath school and church services to make up for lost sleep belong to this class. They are indifferent to their own needs and also the needs of the church.

Have you ever seen a brother or sister slip into the rut of criticism? It is one of the dirtiest and slipperiest ruts to get out of. Once in it, we slide back and forth in our experience, but never accomplish anything except bumping our heads against the walls of the rut.

Then there is the rut which is reserved for the Pharisees—the "better than thou" people. These people get into a rut because they see only their own very much exaggerated goodness. They know not the meaning of sympathy because they neither get nor give any.

Sometimes we meet with people who talk only of the past. They belong to the "has been" rut dweller. Not doing any missionary work today, they can talk only about an experience forty, thirty, twenty, ten, five or two years ago. Such should remember H. K. Curtiss' motto, "Yesterday ended last night," and should live today a new and active life in Christ Jesus. Three hundred thousand small business firms cease operating each year because the men in charge refuse to advance. They don't keep up. They say, "We've always done it this way and it's good enough for us." They get into the rut of "has been's."

Paul's recipe for staying out of a rut is as follows: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

R. R. Bietz.

FOR the first time, perhaps, in the history of our work, was the advent message presented through the means of television when in Detroit it was my happy privilege to have a part on such a programme.

It was on Friday morning, November 1, that I was walking around Cadillac Square in Detroit when I noticed a large gathering of people around the centre of the Square. Always desiring to get the most out of such experiences, I pressed my way to the centre of this inquisitive mass of people of whom I soon found I was one, and very much so now having reached the rope. Machines, cameras and a mobile transmitting unit with operators focussing them upon the director and a microphone formed part of a very interesting sight.

"What is going on here?" I asked of an assistant operator. "You see I am from India and I have not seen anything like this before."

"You from India? Well, come right in, Sir, you are just the man." And before I had time to think I was ushered in through the ropes to take my place before the microphone to be interviewed by the director of Television Station WWJ. TV of the "Detroit News."

"Keep your eye on the machines as much as you can, Mr. Ritchie, as you speak to the director," said an operator as I walked up.

The interview begins. "Your name, please?" "Pastor Ritchie of the Seventh-day Adventist Denomination in India." "You have come all the way from India, Mr. Ritchie?" "That's right." "What brings you here to Detroit?" "I have come here to Detroit for the express purpose of attending a series of evangelistic meetings conducted by Elder Shuler in the Cathedral and the Masonic Temple."

"What sort of meetings are these?"

"These meetings are being held here as in hundreds of other cities in the U. S. A., giving a very definite message to thousands who attend. Our message is taken from the Bible, and with the help of the Holy Spirit has been the means of drawing many in America and foreign lands to the foot of the cross."

"Can you tell me, Mr. Ritchie, what is meant by 'Seventh-day Adventist'?"

"Well, it simply is a name given to a very ardent sect of Christians, who, while preaching the entire Word of God to the world, desire, by having adopted this name, to draw the attention of both the Christian and heathen world to two important phases of Christian doctrine that man in general seems to have lost sight of—one, the seventh-day Sabbath of the Ten Commandments, and the other the im-

minent return of our Lord Jesus Christ, and so we are known as Seventh-day Adventists."

"That is fine, Mr. Ritchie, now tell me how many are attending these meetings here in Detroit."

"Thousands have attended and are attending these vital lectures. I only wish that this entire city could hear these wonderful messages being presented by Elder Shuler."

"Now, could you tell me from where you have just come?"

"I have just arrived from Willmar, Minnesota, where I was associated in a very definite way with a similar series of meetings held by Elder Eckenroth of our headquarters office in Washington."

"So you have this message being preached all over the U. S. A.?"

"This message is being preached all over; our motto is: 'The gospel message to all the world in this generation.'"

"I know of Seventh-day Adventist people, Mr. Ritchie, and think that they are a fine lot of Christians."

Our interview then went on to take in several questions related to India such as the economic, political and religious situation in the country. This occupied the last five minutes of the interview.

"I thank you, Mr. Ritchie," said the director, "and may the Lord bless you and your good work," and reaching down into his pocket the director handed me a book of gift coupons, which I reluctantly accepted.

A few minutes later I was in a store and the manager came up to me and said, "You are Mr. Ritchie." I said, "That's right," "Well, I saw and heard you over the air a few minutes ago. Welcome to our store. Your interview was wonderful. You Seventh-day Adventist people are a wonderful people."

And friend and reader, this is the story all over America. I am happy I belong to this "wonderful" family.

As a result of this contact with the WWJ. TV, I have been invited to interview the "Detroit News" for a newspaper write-up, and what do you think I will tell of in that interview? This "wonderful" truth, of course.

We are shortly to return to India to help finish the work there, and I must say that this has been a great privilege which has been afforded us in coming to this marvellous country. We determined before coming here that we would tell of nothing but of Him crucified, and so in the seventy-six times that I have had the privilege of speaking so far in the last five months, and in six radio broadcasts and newspaper write-ups, we have sought humbly to tell India's story and the story of this "wonderful" message in this "wonderful" country of America.



Testimonials From Students Who Have Completed the Voice of Prophecy Bible Course

"I AM glad to note today that I have come to the end of the course. Though I have completed my course, yet my learning is not adequate in this new religion. I have more than once expressed my appreciation for the wonderful system devised by the propagators of this sober faith for the spread and acquaintance of this wide treasure of good wishes. I have no words to express my deep gratitude unto you for this kindness except by saying that I am deeply moved and highly benefited by this novel method and would have been more benefited had I known it long ago. I am equally thankful to you for your quick and immediate response to my requests and have proved the worth of a mission. I thank you for all the literature you have sent me. Success to you all."—B. Com., F.R.A.C., Brahmin.

"I am one of those fortunate people who have practically finished the lessons of your school. I must thank you and I am ever grateful to you. In these days of suffering and mutual distrust, what you are doing is something unique and unequivocal. In this respect I am exceptionally fortunate, because as a new convert from Brahminism, which is quite revolutionary in these parts of India, I was able to study the lessons with much advantage to develop my spiritual character. I have written to you also previously and even though I am at the end of finishing the lessons I should like very much to keep in touch with you always as far as possible. Last year this time I was a Hindu and it is barely ten months since I have been converted and made a full member of the church. I passed my B. A. with Hons. in April last and as soon as I was graduated I was employed for some time as a lecturer in a Catholic College. Kindly help me to gain faith and light on Christianity."—B.A., Converted Hindu.

"Joining your course for the exclusive purpose of obtaining a diploma, I did not even dream of the mighty revolution that these lessons were to bring in my life. I write this eulogium, not because I am in any way interested in you, not because I am indebted to you, but because these lessons weeded out from me, smoking, and other body and soul defiling practices in which I got entangled by accident. These lessons require very little of time and are so pleasantly designed that even a single day's delay in delivery makes a student impatient, anxious and rather angry. The lessons and the literature which

are provided absolutely free, is in no way an ingenious method to make one a Christian, but it stands for heralding the teachings of the Lord Jesus Christ and as such does not interfere with a student's cast, creed or religion. I am at a loss to decide how to express my gratification to you for the service rendered. However I will do my bit by recommending to my friends and enrolling them in your course of study. I am always indebted to you."—Hindu.

"Thanks be to God on high for the great privilege He hath given me to undergo the Course of Bible study through correspondence. Having completed the Course, I am anxiously waiting for the promised certificate. The study with Bible quotations is really marvellous, thereby I have learnt more truth than ever before. The pamphlets 'What is the Truth' and 'The Signs of the Times' were wonderful to read. I shall be glad if you kindly continue to send me these periodicals as heretofore as these are awakening my soul to learn more. May God bless the work that the truth may spread far and wide and the gospel reach every ear of mankind."—Christian.

"I find your lessons very interesting and useful for every occasion. It is greatly needed during these revolutionary years. I don't know how many times I should thank you for your magnanimity and kindness. Your course has made a turning point in my life. I am taking great interest in spiritual and godly matters since your lessons. Please pray for my increasing interest. May God bless us all."—Hindu.

"I am glad that I have completed all the lessons of your Course successfully. I am expressing my gratitude for the lessons you have sent me. How glad I am to inform you that my ethical life has greatly improved, and I hope that by the grace of our Lord Jesus I will be able to lead a holy and truthful life and be helpful to humanity. By love I have already begun to save many of my kinsmen from sin."—Catholic.

"I am very much thankful to beg to say that I am a great believer in Jesus Christ. I have completely renounced the world and its ties, according to His commands. I have nothing to do but to pray for His mercy to help me live a better life. To me He is above everything. I have read the Great Word time and time again but never saw such beautiful truths till I studied your lessons."—Mohammedan.

"I am indeed thankful to God for His glorious revelation of the Bible, the bulwark of the Christian faith. Through the valuable course of the Voice of Prophecy my faith has been strengthened in the Bible. It gave me light on the blessed Sabbath Day and boldly advised me to obey the laws of God. It taught me that Jesus will surely come in our time. It also made me to understand about the investigative judgment, the state of the dead, resurrection and the final state of all things. I thank God from the depth of my heart for giving me the opportunity

of studying this course, and I am sincerely convinced on all points that this course has taught me."—Converted Hindu.

"I am thankful to you and your staff for their special seasons of prayer for me. My expectations have been more than realized through the study of your excellent course. My purpose in taking this course was to study and to understand the Bible in letter and spirit and I am glad to say that my purpose has been served to the fullest extent. Before taking this course once I tried to read the Bible but I could not make head or tail of it. But through your lessons now I am able to understand the Bible. In this sense these lessons are really a guide to the study of the Holy Bible."—Brahmin.

"I am writing to you on completion of your Course and I cannot describe the amount of scriptural knowledge I have gained as a result of my studies. The questions were brief and to the point, and I thoroughly enjoyed every part of it. I will surely recommend it to any one who wishes to gain a more intimate knowledge of the Bible."—Syrian Christian.

"The bright, courageous lead which you have undertaken for the betterment of the kingdom of God is a landmark in this country with its hundreds of castes and creeds. Would you kindly let me know if there be any more courses available at your school and let me avail the chance to take up the course and become near and dear to Him and His kingdom. Be encouraging me by your spiritual advice now and then, with prayers."—Christian.

MINISTERIAL

"Art Thou That Prophet?"

(John 1:21)

THIS was a question which was asked by a Jewish deputation to John the Baptist, the fore-runner of the first advent of Jesus Christ, as is clear from the above reference to the Injil (Gospel).

"Art thou that prophet?"—rather, "the prophet" in the original Greek rendering—announced in Deuteronomy 18:15 about Whom they seem not to have been agreed, whether he were that promised Messiah or no.

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." Deuteronomy 18:15. Moses here predicts the coming of the Great Prophet, who like himself, should be the accepted Mediator between Jehovah and His people acting as their Legislator, Governor, and Teacher. In what particular respects, then, may we say that Jesus Christ (Huzrat Isa Islam) was especially like unto Moses?

AROUND THE UNIONS

First, He was a Mediator between God and the people;

Second, He is a Deliverer from bondage, as well as a Revealer of God's will;

Third, He was signally meek and supremely faithful.

Note how often in the New Testament this prediction, as found in Deuteronomy 18:15, 18, is applied to Jesus Christ.

1. Philip refers to it when he says to Nathanael, "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." John 1:45.

2. Jesus Christ Himself doubtless had it in mind when He said, "For had ye believed Moses, ye would have believed Me: for he wrote of Me." John 5:46.

3. The apostle Peter quoted it when preaching to the crowd who had gathered when the lame man was healed. Acts 3:22.

4. After Jesus Christ performed the miracle of feeding about five thousand people with five loaves and two small fishes, the record says, "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world." John 6:14.

5. Stephen, in his defence, cited Deuteronomy 18:15 also. Acts 7:37.

We have proofs abundant that the Quran, no less than the Bible, raises Jesus Christ high above all other prophets, and applies to Him titles such as can be claimed for no other.

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* * *

"Character is made by many acts; it may be lost by a single one."

* * *

"In the heat of the conflict, unseen agencies will be by our side, commanded of heaven to aid us in our wrestlings; and in the crisis, strength and firmness and energy will be imparted to us and we shall have more than mortal power."

—Mrs. E. C. White.

SEVEN HUNDRED ASSEMBLE IN VILLAGE FOR RELIGIOUS MEETING

Ray L. Kimble

PASTOR FAQIR CHAND and his workers met with believers and interested friends in a three-day meeting held in the village of Rajpura, near Lahore, November 27-29. This was the first opportunity all the East Punjab workers have had of meeting together since trouble began in the Punjab. It was a privilege I enjoyed to be with them at this time and meet these workers and believers in Pakistan. Our people in the Punjab have passed through some extremely difficult times during 1947 but the Lord has been with them and worked out deliverance for which they are truly grateful.

The people came to the meeting from different directions marching along over the open country-side singing Christian songs. They seemed to be a happy company of worshippers as they gathered under the large "shamiana." They brought with them their food and thus provided for their needs in this way without any extra cost to the mission.

The programme for this week-end gathering was well arranged, with time each day for Bible study and devotional meetings. Spiritual things were stressed throughout with importance placed on Christian living in these closing days. It was a good meeting and we all felt the presence of God with us as we met together. Some surrendered their ornaments and charms and with the Lord's help determined to live better lives. There was a desire to have sins forgiven and be ready for the soon coming Saviour. These people came from villages round about Rajpura and on the second day of the meeting between seven and eight hundred were present.

On Sabbath morning at Sabbath school nearly six hundred were seated in the "shamiana." It was inspiring to look upon that company of village people, seated together for the lesson study. They were attentive, and some were quick to answer the questions. The Sabbath school offering received that morning amounted to Rs. 27-12-0 in cash, besides gifts of grain.

In the service following Sabbath school, an appeal was made for re-consecration and almost everyone stood. First they gave themselves to the Lord and then came their gifts. An offering was received at this time, it was a Thank Offering for protection and care that God provided during the months of rioting and bloodshed. The offering amounted to over seven hundred rupees. The total amount received at the meeting including Sabbath school and evening offerings was Rs. 803-8-9.

Sabbath afternoon the people gathered on the banks of a small stream where twenty-one were baptized. These are fruits of the labours of some of our workers in this part of the East Punjab Mission. It was indeed a happy gathering, God blessed His people, and I believe they returned to their humble homes determined from now on to be more completely on the Lord's side. When we bade them farewell we could not help but feel that the Lord was gathering together a people from the Northwest for His soon coming.

EFFORT AND BAPTISM AT ATHIKINER

A. Manuel, Evangelist.

ATHIKINER is a village near Tuticorin, in the South Tamil Mission, and is composed of Hindus and Catholics. The first foreign missionary to enter this village was Pastor R. H. Pierson, in the year 1940. At that time some of our lay preachers held meetings. Although the seed was sown in faith, no result was seen at that time. But another village which is near Athikiner accepted the message and today we have a well-established church at Kumarikulam.

In the meanwhile interest has sprung up again at Athikiner, and Brother S. Sundaram fostered the interest for a while. It was felt that once again the truth should be presented to them as they showed real interest this time.

The writer, with the help of our near-by worker, Brother S. Sundaram, and two other lay preachers, Brethren G. Monickam and K. James Velliah, began the second series of meetings in this village. The first meeting was held on June 22, 1947, and was continued for three full months. The attendance was good all through the effort period and the interest was most promising. The attentive hearers never got tired of hearing the mighty truth for this time. At the close of the effort seventeen were listed as having accepted the truth. Immediately a baptismal class was organized and the truth was again given to them in detail by both the worker and the lay preacher.

The first of October, 1947, was a day of joy and gladness both in heaven and on earth. The union superintendent, Pastor O. O. Mattison, and the local mission superintendent, Pastor C. Moses, were present on that day. Pastor Mattison spoke first to the baptismal candidates and then Pastor Moses examined them. It was found that twelve were ready for the rite of baptism. We all went to a near-by well and there Pastor C. Moses baptized one woman and eleven men. We thank God for this harvest of souls and earnestly request your prayers for them.

LOWRY MEMORIAL HIGH SCHOOL

ON THE first of November the girls of Lowry Memorial High School conducted their first club meeting under the direction of their matron, Miss Mercy Christo. The club is named the L. E. O. News Club. The letters L. E. O. mean Love Each Other. The word Leo means strength and where there is strength there is unity. This programme was very interesting. Several of the teachers gave talks, there were several short skits and songs. Each Wednesday the girls meet and discuss the news of their own country and the world.

On November 5, the students went out for Uplift ino different parts of Bangalore City and the Cantonment. The students who were willing to go were divided into groups of seven, each group supervised by a teacher. It was a pleasant day and everyone worked faithfully. We reached our goal of Rs. 500 and Rs. 54 overflow.

Mr. Herbert Walls, the educational secretary for our union, who has just arrived from America, visited our school on Sabbath, November 22. He gave an interesting sermon and we hope he will visit us soon again. On that Sabbath evening at 8:00 o'clock, the students and teachers took part in out-door games. Everyone took much interest in them.

The new hostel for the girls is nearly finished. We hope the girls will be able to move there by the end of December. Mr. and Mrs. W. F. Storz, the principal of the school and his wife, gave a nice feast on November 23 for all the teachers and their families in the dining-room of the new girls' hostel. It was enjoyed by all.

P. J. Muthammal,
Tenth Standard.

THE UPLIFT TRIO

James Prakasam

ATTEMPT great things for God and expect great things from Him. This is what we did in our Uplift work. Mr. M. Dason, Mr. C. K. John and I worked in Colombo during the mid-summer holidays. Due to the Free Education Scheme and the Flood Relief Fund collection to help the victims of the flood that devastated Ceylon at that time, we did not cherish much hope of success, but we set out with faith in God.

We met with opposition and discouragement. At the outset one man said, "We have a greater cause to foster—the Flood Relief Fund. I prophesy that you will meet with no success." Many people of Ceylon do not believe in helping the projects of Christian societies.

As we went from shop to shop, many would say, "The proprietor is away, and we cannot give without his consent." Then the thought came to us, If men are so careful about filthy

lucre which will perish, how much more careful we should be with our souls which are so valuable in God's sight. Shouldn't we consult Christ in all that we do?

Though many were skeptical about our work, there were those who were willing to give just for the asking and others who gave after some coaxing. As we worked we learned something of the psychology and art in giving. Each person had his peculiar belief about it. The more we knew his idea, the better success we had. Some look at the amount given by previous donors, some seek for evidence of their community's interest in our work, and others go according to their fellow craftsmen. As one man was about to turn us out, making us believe his inability to give, Mr. John spoke a timely word in Malayalam and added one more donor in the five rupee list.

I KNOW SOMETHING GOOD ABOUT YOU

*Wouldn't this old world be better,
If the folks we met would say:
"I know something good about you,"
And then treat us just that way!*

*Wouldn't it be fine and dandy,
If each hand-clasp warm and true,
Carried with it this assurance:
I know something good about you!*

*Wouldn't things here be more pleasant
If the good that's in us all,
Were the only thing about us,
That folks bothered to recall!*

*Wouldn't life be lots more happy
If we'd praise the good we see!
For there's such a lot of goodness
In the worst of you and me.*

*Wouldn't it be nice to practise
This fine way of thinking, too:
"You know something good about me,
I know something good about you!"*

—Author Unknown.

This knowledge helped us to make a better collection than last year when our watchword seemed to be, "Every visit a rupee." We made up a better list of Rs. 10 and Rs. 5. Thus while our collection was about Rs. 300 last year, this year it went over Rs. 900.

Success depended also on our faith in the donors. There were certain shops that we had altogether given up as useless to try to get anything from them. But when one of us was impressed about one of them, he would go in with hope, while the others followed hesitatingly, and he would be crowned with success. This happened many times. Therefore we stopped judging by outward appearances.

Our work started with faith and must needs end with faith. Last year our school goal was Rs. 400, but this year it was raised to a thousand rupees and already Rs. 1,500 has come in. So let us all pray as we work, "Lord, increase our faith."

NEWS ITEMS

I AM very happy to be able to report on the activity of our working force here at Union headquarters. At the present time we are in the midst of the annual Week of Prayer and we greatly enjoy the readings that have been prepared. Our hearts are touched by the appeals that come from day to day and we have all consecrated ourselves and our all to the finishing of the task. As a group of workers we are doing all we can. We are now looking after two branch Sabbath schools in Ranchi about six miles from our office. We are also during this week conducting Week of Prayer meetings in Baragain, two places in Ranchi, and in two other places in the Bihar Mission—Kurgi and Moro. The service thus rendered is proving helpful to all and a real blessing to the different companies.

At Kurgi we have fifteen Sabbath school members and six baptized members, but no worker! At Moro we have a company, a mission chapel and workers' quarters, but no worker. We have a worker about thirty or forty miles away who has several companies to look after, but how can he give very much spiritual help to these many places when he cannot meet with them oftener than one Sabbath in six or seven weeks?

Pray, with us, for more workers.

O. A. Skau.

DECISION DAY IN THE POONA SABBATH SCHOOL

SABBATH, December 6, will be remembered long here in Poona. At that time twenty-eight children and young people gave their hearts to God. This was the climax of the preceding Week of Prayer.

Decision Day had been planned early in the year, and as time went on the Sabbath school officers and teachers in their council meetings felt that the last Sabbath of the Week of Prayer would be the most suitable in deciding for Christ. Of the more than one hundred children who attend our Sabbath school, about ninety had attended the daily prayer meetings and prayer bands, the others being too young. Those who were in ages even four and five, took part in prayer in the prayer bands, and surely God wrote a book of remembrance. Twenty-eight of the children in ages from ten to fourteen dedicated themselves to the Master Teacher.

After the usual opening exercises, Elder E. D. Thomas, Sabbath school secretary for the Division, gave a short talk which was well illustrated and adapted to the needs of the children. He asked at the close for all those who wanted to decide for Christ, to stand. All the older children responded.

Tears were in the eyes of the parents as they saw their children standing for Jesus. Everyone gave a short

testimony: "I love Jesus, I want to serve Him." "Jesus is coming soon, I want to be ready to meet Him." "I give myself to Jesus, He gave Himself for me." "I love Jesus, I want to be His child." "I want to walk with Jesus and work for Him until He comes." "Jesus is my best friend." These were some of the many testimonies. Elder Rawson offered an earnest prayer that these children might ever be faithful to their decision, praying that God would guide parents, teachers, and leaders of the church so that they would truly sense their responsibility in guiding and feeding the lambs of the flock.

By eliminating the missions talk, the review and special music there were twenty-five minutes for the lesson study. The offering that day was better than usual even though the Annual Offering followed. The attendance was excellent, every available seat being filled and even the hall and some of the window sills.

God's blessing has attended the Poona Sabbath school and as we close the year we feel grateful to Him for His many mercies.

Mrs. E. M. Meleen, Superintendent,
Mr. C. A. Matthew, Secretary.

Blessed Are the Dead

M. H. Jenson

AS I have stood beside the casket of the dead, my heart has gone out to the loved ones as they paused to say the last good-bye. I could not but sympathize as the tears flowed and their bodies shook with uncontrollable grief. How could we but sympathize? We endeavour to speak words of comfort. We bestow flowers as a token of our mutual grief. We offer our services in whatever way possible. Our hearts go out to them in this their great loss; and well they should.

Yet God calls these dead blessed, if they have died in the Lord. In God's great plan their eyes are closed as but for a moment. They see not the terrible calamities that are now beginning to fall on the last of a wicked and rebellious race. Never have men seen such destruction, such sorrow and human suffering as is about to take place. To this the eyes of the blessed dead are closed. They peacefully sleep in Jesus while destruction rains upon the earth. They awake to a life of eternal glory. Yes, God calls them blessed.

This thought gives meaning to the admonition of the apostle that we sorrow not, even as they which have no hope.

"Blessed are the dead," was spoken of the physical death, not the spiritual. It is for the spiritual dead that we might well sorrow as those who have no hope. Many of our churches are writing these spiritual dead off their books. I have seen churches weep with

uncontrollable grief at the death of a dear old saint, but would sit and write off the names of their young people by the dozen, with eyes as dry as the sands of the desert. If there is to be any uncontrollable weeping for the dead, let it be at the altar, not the casket; in the church business meeting, not the funeral chapel.

The dear saint who has died in Jesus we shall soon meet again. There is no occasion for undue weeping at her death. Our bitter tears should fall for those who are dead in trespasses and sin, those who have known the way, the truth, and the life. What God will do with the poor darkened heathen, only the judgment will reveal. We cannot know if that man is lost or saved. But when we see one who has seen the light, known the truth, and is now in darkness, out in the world, there is a lost soul and that we do know.

As we go over our church records let us shed a few tears for those in our midst who are dead, dead in trespasses and sin; those who were once with us, but are now gone. With our tears let us mingle prayers and works. Let us not be too careless or hasty in burying those in whom there may still be some life and hope. Once we have screwed down the casket and heaped up the dirt all human hope is gone. Let us ever remember that the more weeping we do at the altar the less we will have to do at the casket. Let us do our weeping when and where weeping may avail.

PLANS FOR THE COLLEGE OF MEDICAL EVANGELISTS

THE Board of Trustees of the College of Medical Evangelists, the Seventh-day Adventists' medical college, is composed of medical men and laymen with educational and administrative experience. On the Board are officers and leaders in the General and Union Conferences of Seventh-day Adventists, directors of other Adventist medical institutions, as well as the administrators of the College of Medical Evangelists. The spiritual leadership of these men has never been questioned, and their foresight and progressive spirit is illustrated by recent actions.

The Board has voted to expand the facilities at Los Angeles with a new hospital, a clinic, and an educational plant on a campus large enough to accommodate all necessary facilities.

A School of Tropical and Preventive Medicine is being planned. This will be of special benefit to graduates going to mission fields. Other lay missionaries will be invited to take certain courses as preparation for missionary service.

Plans have been approved for the Newton Evans Foundation, an independent corporation supported by certain Alumni and approved by General Conference leaders. This Foundation

will establish a private patient clinic which will assist in training graduate physicians in special fields and will contribute thousands of dollars to the support of the College of Medical Evangelists.

Yes, the College of Medical Evangelists has strong leadership!

Jerry L. Pettis,
General Manager, Alumni Association.

Greetings

(Concluded from page 8)

camp-meeting held late in July, he was quite well and of the best of courage in the Lord. Three weeks ago we had word of his sudden death after a stroke. He was laid to rest in the beautiful city of Salem, Oregon, to wait the return of our dear Lord.

Elder G. E. Lindquist and family live in Portland and he heads up the colporteur work in the Oregon conference. The Book and Bible House receipts approximate fifty thousand dollars per year in this conference.

Elder G. T. Dickenson and family also live in Portland and he is now pastor of one of our large city churches. The Lord has greatly blessed his work as pastor and evangelist.

Greetings to our dear workers and believers in India. May God bless and prosper His precious cause in Southern Asia.

G. W. Pettit,
Rout 1 Box 168 B.,
Vancouver, Washington.

October 12th, 1947.

Eastern Tidings

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

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All copy for the paper should be sent to The Editor, "Tidings," Post Box 35, Poona 1.

Published and printed fortnightly by L. C. Shepard, at the Oriental Watchman Publishing House, Salisbury Park, Poona 1. 1,500-3238-47.

GLEANINGS

Pastor A. F. Tarr left for Delhi on December 8 to attend a Northwest committee meeting. He plans to return to Poona on December 15.

Pastor and Mrs. J. A. Johanson and Lawrence, Ruth, and Bruce returned to India on December 8 and have taken up their abode in Bungalow No. 8, Salisbury Park. Pastor Johanson will take up the responsibilities of the Division Publishing Secretary. We welcome this family back again and hope that they will be greatly blessed as they give a further term of service to India.

Miss Ina White who has been called from the Stanborough Press in England to be proof-reader at the O. W. Publishing House arrived in India on December 8 after a voyage of almost six weeks. The boat developed engine trouble and was held up in the Red Sea for many days. We are very happy that Miss White has at last arrived safely and we hope that she will greatly enjoy her work in this sunny land of India. On Sunday morning, December 14, during the chapel hour, the publishing house workers officially welcomed Miss White to their midst with flowers, song, and words.

Many were at the Poona railway station to greet Sister Bertha Lowry who arrived on November 27 by train from Cochin where she had disembarked. We were happy to see Sister Lowry in such good health and eagerly looking forward to adding more years to the long term of service which she has already given to India. Welcome home, Sister Lowry.

Other arrivals in India are Brother and Sister R. J. Borrowdale and Brother and Sister Weldon Mattison who arrived recently in Calcutta. Brother Borrowdale will be joining forces once again with the Northeast and Brother Weldon Mattison locates with the Northwest. A hearty welcome to both these families.

GIFFARD MISSION HOSPITAL NEWS ITEMS

K. Gopala Rao

IT WAS in the early part of November that we had the happy privilege of welcoming Miss E. Bradley of Surat Mission Hospital into our family here. An interesting reception programme was presented in the front yard of the nurses' hospital. Miss Bradley had already acquainted herself with Indian culture, life, and problems while at Surat and is not altogether new to the problems that might come up from time

to time. Besides her work in the wards, she is carrying a teaching load as well, and when the time for language study comes she seems to be keenly engrossed in it. We are very glad that she is with us and plays her part in the cause of God. We hope that she will thoroughly enjoy her work here.

Miss Binder and Miss York were away for a little over a week attending a Nurses' Council at Lucknow. Because of the prevalent communal disturbances in the North they were a little hesitant about going, but they report having had a very pleasant and profitable trip, and feel very thankful to God for His kind protection over them. We missed them very much during the time they were away.

The effort at Jangamgudem is making good progress. We are holding three meetings a week in the spacious shed constructed in the village for this purpose. On the days that we hold meetings there, we start out at about 7 p.m. with the necessary equipment, (gramophone, petromax lights, prophetic charts, etc.) and reach the place by 8 p.m. in most cases. The newly purchased station wagon of the hospital is of great help to us in carrying us and our equipment. This being harvest season—there is water in canals and brooks on the way—we are not able to take the car right into the village. We park the car about one and a half miles away from the village and a good, brisk walk of about twenty minutes takes us to the village. We distributed the topics to different ones here and each gives his talk on the appointed date. Our first meeting was attended by 115 people. All our meetings thus far have had an average attendance of one hundred. That our meetings are really inspirational and enjoyable is not far from the truth for the attendance is very encouraging and the audience listens to us very intently and closely. We trust that the Lord will continue to bless these meetings. A complete report of this effort will be furnished the readers at a later date.

Dr. Bazliel's two sons who have been studying at V. H. C. arrived here a week ago and are spending their vacation with their parents. Mr. K. Israel who has just finished his junior college work at S. M. C. is temporarily employed by the hospital. His services as translator to the doctors in the Men's Clinic are greatly appreciated.

We have just completed a very successful Week of Prayer. The articles have all been of special blessing to us and we have renewed our covenant to serve God faithfully and loyally. We feel that we have gained a good spiritual experience this week and with renewed and refreshed strength and courage we have resolved to serve the Master as never before. We have much to be thankful for to the Lord. There have

been several serious illnesses in the hospital family, but the Lord has seen fit to spare them. He has led us safely from the Week of Prayer last year, to this Week of Prayer. He has blessed all our efforts here and with the assurance that He will continue to bless us and with the strength we received during this Week, we press forward in His work.

GREETINGS

I AM always happy to get the EASTERN TIDINGS, which contains many very interesting things to one who spent as many years as I did in Southern Asia. Happy to learn of the blessings of God which attend the giving of the message in dear old India. To those of us who often have the opportunity of discussing India, we are made happy to see so many new openings in different sections of the field and for the splendid response to the Voice of Prophecy. In our home we daily remember the work, our believers, and our workers, in all parts of Southern Asia.

I retired a year ago from active service as a pastor or district leader. We spent the winter last year in Southern California where both of our boys are taking medicine at our medical college. The oldest will graduate as a physician next spring. We returned to our home in April where we plan on staying and making it our home. Whilst I have retired from the heavy burdens of the ministry, I am called often to take services in different churches, which we enjoy. God has blessed me with the best of health and Mrs. Pettit and the boys are all well and happy. Both boys have their eyes set on the mission fields on graduation from our medical college. It is a pleasure to be back on our own home place where we can raise fine gardens and have an abundance of various kinds of fruits and nuts. It gives me a splendid opportunity to study nature and the guiding hand of God in things about us and in the rapidly spreading message in all the corners of earth.

The Oregon Conference now has about twelve thousand baptized believers in a territory 300 miles long and about 200 miles wide, with a population of one million souls. Last year's receipts in tithes and offerings passed the \$500,000.00 mark from this small territory. Our dear people are loyal in the support of the message and in every way that will serve to extend the good news of this message.

Workers From India Now in Oregon Conference

Brother W. E. Perrin, wife and daughter (now Mrs. Radke and two children) live near us and we see them nearly every week.

Elder J. Mark Comer and wife have lived in this conference since returning from Southern Asia. At our annual

(Continued on page 7)

CHURCH MISSIONARY SERVICES

FIRST SABBATH SUGGESTIVE
MISSIONARY PROGRAMMEJanuary 3, 1948
"WIN ONE"

Opening Hymn.
Scripture Reading: Acts 8:4-17.
Prayer.
Announcements.
Hymn.
Bible Study: "The Divine Programme."
Reading: "Won by One."
Recitation: "The Torchbearer."
Hymn.
Benediction.

NOTES TO LEADERS

Dear Friends:

As we step across the threshold of another new year in service, let us, as leaders, pause to consider the solemnity of this hour. The political changes that have taken place during the past few months in our Division, have made the outlook a little dark and bewildering; but the uplook is ever bright. The Spirit of the Lord is working in the hearts of the people more strongly than ever before. From the letters received from the Voice of Prophecy students we understand that there are many earnest souls in India, who have not bowed the knee to Baal. The following statement was made by Mrs. White many years ago:

"Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law."—"Prophecy and Kings," p. 188.

As we have very few workers to cope with the great task that has been committed to us, I believe that the time has come for us to train our laity for an aggressive missionary campaign. I am in receipt of letters from different unions to the effect that many churches are conducting lay preacher's institutes. I am glad that our workers are taking a lively interest in training the laity. At Spicer Missionary College there are about eighty-five students attending the class studying "Training Light Bearers" each Friday evening. I wish in the year 1948 we could see many more such classes conducted by our pastors and church elders.

January 3, 1948, the first Sabbath of the year, is our "Win One" day. Let each member definitely plan to win at least one soul in the new year. The writer has had several successful experiences along this line. At the beginning of 1947, I decided to bring a certain individual to the truth and I adopted the plan suggested by the department and I find I will soon be getting two souls as a result of the "win one" effort. So, I believe every one can achieve the same results if we persistently apply ourselves to the goal we set and claim the promises of God to bless our efforts.

I have just received a summary of the report of the Home Missionary work for the year 1946 from the General Conference for the world field. I find that 16,193 souls were added to the church as a result of lay work of whom 124 were added by the Southern Asia Division. I think we should do more than that; South Africa brought 3,162, and Inter-America, 4,084, in 1946.

It is my desire that you will arrange an interesting programme for the first Sabbath of the year praying earnestly for the co-operation of the church, and set a definite goal for souls for your church for the year 1948 and work together unitedly to reach that goal before the year closes.

E. D. Thomas.

The Divine Programme in Soul Saving

A Bible Study

Romans 12:1. What is it that the Lord requests us to present to Him?

Note.—There is much we can offer the Lord which can contribute to the work of saving souls, but the first requisite which can be more effective than all else is the body and all its faculties. There can be no substitute for this.

Romans 12:2. What prevents us making this presentation?

Ans.—Conformity to the world.

Romans 12:2. What controls the making of the presentation?

Ans.—A renewed mind.

Philippians 1:21. How does one become a "living sacrifice"?

Note.—"To me to live is Christ." The real evidence of victorious living is not in an experience of joy, no matter how wonderful, but in what the indwelling life of Christ does in and through us.

Luke 19:10. What was the sole purpose of Christ's earthly mission?

Note.—"To seek and to save that which was lost." This same passion will become the normal attitude of our lives if we are truly following Christ. It becomes the test and evidence of our consecration. In order that others may live, there must be the continuous "living sacrifice" within.

The Torchbearer

As the days go by,
Hold your torch up high—
The torch of Spotless Name.
The torch of Hope,
That those who grope
In the darkness may see its flame!
The torch of Love—
Hold it high above—
The crowd as you march along,
So all may know
The way to go

And avoid the paths of wrong.
Let the glowing light
Of the flame of right
Guide the footsteps of those in doubt.
Let your light so shine
With the Light Divine,
That nothing can put it out.

James Edward Hungerford.

Can one send another in his place to save souls?

(a) Matthew 28:19. The command is, "Go ye . . ."

(b) Isaiah 6:8. The answer is, "Here am I, send me."

Is there any suggestion in the Bible that souls may be won by awaiting their coming?

Ans.—None. Consider:

(a) Matt. 13:3. "Behold, a sower went forth to sow."

(b) Luke 5:4. "Launch out into the deep."

(c) Matt. 9:38. "Pray ye . . . that He will send forth labourers."

(d) Psalm 126:6. "He that goeth forth."

Isaiah 52:7. Is the bearer of gospel news a thing of beauty to God?

By whom was the greater part of "witnessing" made in the early church?

Ans.—The laymen. All "except the apostles."

What message does the servant of the Lord give to the remnant church?

Ans.—"God calls upon every church-member to enter His service. . . . Every one must learn to work, and to stand in his place as a burden-bearer."—"Testimonies," Vol. 8, p. 47.

"Were every one of you a living missionary, the message for this time would speedily be proclaimed in all countries, to every people and nation and tongue. This is the work that must be done before Christ shall come in power and great glory."—"Testimonies," Vol. 6, p. 438.

How can one know what service he can best do for the Lord?

Ans.—"Every one must now search the Bible for himself upon his knees before God,

with the humble, teachable heart of a child, if he would know what the Lord requires of him."—"Testimonies," Vol. 5, p. 214.

Revelation 7:1. How actively are the heavenly agencies co-operating in this final proclamation?

Note.—"God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let His soldiers move forward to victory. Let there be perfect unity in their ranks. Let them press the battle to the gates. As a mighty Conqueror, the Lord will work for them."

"Let the gospel message ring through our churches, summoning them to universal action."—"Testimonies," Vol. 7, p. 14.

W. W. Armstrong.

"WON BY ONE"

Winning Men for Christ—Our Task
Today

THE gospel commission as recorded by Matthew embraces all believers in Christ. The commission's command is "Go ye." This excludes none. It is a personal command to every Christian to go into his personal world and by witnessing in the power of the Holy Spirit to seek to win lost men for Christ.

"The Lord now calls upon Seventh-day Adventists in every locality to consecrate themselves to Him, and, to do their very best according to their circumstances, to assist in His work."—"Testimonies," Vol. 9, p. 132.

"The church must be a working church if it would be a living church, it should not be content merely to hold its own ground against the opposing forces of sin and error, not be content to advance with dilatory step, but it should bear the yoke of Christ, and keep step with the Leader, gaining new recruits along the way."—E. G. White in "Review and Herald," August 4, 1891.

God's Use of Laymen

The seal of God's approval of lay evangelism is plainly evident from the earliest days of the Christian church. Following upon the appearance of Christ to Saul on the road to Damascus, Saul proceeded as Christ instructed him to Damascus. There he awaited the coming of God's appointed messenger. A layman, Ananias by name, was chosen to restore Paul's sight and introduced him to the church at Damascus where Paul immediately began to witness for Christ. (Acts 9:1-22.)

A layman was used by God to save Saul for the ministry of the young and growing Christian church in Jerusalem at a time when "they were afraid of him, and believed not that he was a disciple." In that moment of crisis God used a layman. "Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem." Acts 9:27, 28.

Again in another critical hour when the newly-won disciples at Jerusalem were facing persecution, when many were homeless and in material need, this same layman, Barnabas, came to the help of the Lord. "And Jesus, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet." Acts 4:36, 37. This "son of consolation" was again the chosen instrument to meet the crisis at the Antioch church, following the work of lay preachers when many Gentiles were won for the Christian faith. "for he was a good man, and full of the Holy Ghost and of faith." "Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." Acts 11:24, 25.

The next task of Barnabas was to search for

Paul and bring him to Antioch. Here, together they preached for a year and "taught much people. And the disciples were called Christians first in Antioch." Acts 11:26, 27. This city was the scene of the ordination of Barnabas and Paul, for in this place where they had won so many, the Holy Ghost instructed: "Separate Me Barnabas and Saul for the work whereunto I have called them."

Laymen—The First Missionaries

"At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." "Therefore they that were scattered abroad went everywhere preaching the word." Acts 8:1, 4.

Dr. Harnac, the historian, says: "The most numerous and successful missionaries of the Christian religion were not the regular preachers, but Christians themselves. . . . We cannot hesitate to believe that the very great mission of Christianity was not in reality accomplished by means of informal missionaries."

The place of lay evangelism was recognized by Wycliff, Luther, and John Wesley in the great work they were used to do for God. Each placed special value on the work of lay preachers. Through such helpers a mighty work was done.

Laymen and the Finishing of God's Work in This Generation

IN A similar way God's final message of warning is to be sounded to this fast perishing world. Here is an inspired pen picture of what God expects of His people in these latter days. "Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth."—"Testimonies," Vol. 9, p. 126.

"There are men who never gave a discourse in their lives, who ought to be labouring to save souls. Neither great talent nor high position is required. But there is urgent need of men and women who are acquainted with Jesus, and familiar with the story of His life and death."—"Life Sketches," p. 274. Who, then among us is willing to come up to the help of the Lord? This is the day of His preparation. Soon, all too soon for many, will come the day of visitation in judgment.

Winning Men "One by One"

One outstanding successful method of winning men has been through personal work. All are not called to preach, but all Christians are called to witness.

Here is a simple method which all can follow in the effort to win men "one by one":

1. Select a definite person to win for Christ.
2. Make this selection and each subsequent step a matter of earnest prayer. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.
3. Select a person who is accessible and approachable.
4. Preferably the one selected should be of similar age and sex.
5. Having done this, then proceed by prayer and personal effort as God may guide, to influence the chosen one for Christ and the message.
6. Use wisely, carefully selected literature, invitations to suitable meetings, services, and social gatherings, and also personal correspondence.
7. Utilize the Voice of Prophecy folders to enlist students in the Bible Courses. Such a course, prayerfully followed, will be blessed of God in the effort to win one.

"If to Christ our only King
Men redeemed we strive to bring,
Just one way may this be done,
We must win them one by one.
Side by side we stand each day,
Saved are we, but lost are they;
They will come if we but dare
Speak a word backed up by prayer."

Divine Counsel

"The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest." Luke 10:2.

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—"Gospel Workers," p. 352.

"Go out into the highways and hedges, and compel them to come in, that my house may be filled." Luke 14:23.

E. B. Rudge.

TEN-MINUTE SERVICES

January 3, 1948

One by One

It was in July, 1945, that we conducted our very first evangelistic effort in the western province of Uganda. Among the people who visited our meetings was the local preacher of a certain church. He seemed quite pleased with what he heard, and attended our services faithfully. On Sunday morning he was heard telling his congregation that all that we spoke in our meetings was lies. He warned his flock not to visit us.

Sunday afternoon, however, old Balunaba was in his seat as usual listening to our message. He faithfully attended all our weekly meetings, but on the following Sunday he again opposed us strongly. For one month Balunaba visited us daily. At the end of the effort about twelve persons took their stand for the truth. Balunaba was not among them.

We departed, leaving one of our native evangelists behind to look after the new-born company. One week after we had left came the cheering news: "Balunaba, too, is an Adventist!" I spoke to him the other day, and this is what he said. He had purposely attended our meetings in order to find fault with the "new religion." Sometimes he believed that he had found faults, but studying his Bible convinced him gradually that what he heard was the truth. In spite of his own efforts to resist, he was, as he put it, "overcome by the Holy Spirit," and simply had to join us to get peace for his soul.

Selected.

January 10, 1948

Burns Spiritist Books

AN interesting experience is that of Brother Angerelle Arrondel, who accepted the message at Fort de France, Martinique, a few years ago. Being employed at a petrol station where he worked on the Sabbath, he asked to have the Sabbath free, but was refused. He left his job that he might be true to his new-found faith, and returned to his former community in a country district near Saint Esprit. His first burden was to work for his own relatives, after which he extended his interests to his neighbours and friends. In December of 1945 it was my happy privilege, together with Brother Linzau, the worker in charge of all our churches on Martinique, to visit this new group. Along a little river in this country section a crowd of 250 people gathered to witness the baptism. Among the converts baptized was a woman who had practised Spiritism. She publicly confessed her mistakes and before this group of people burned her Spiritist books and materials. This group is already branching out to establish a second group, and it is believed that before long they will reach even into Saint Esprit itself to establish a beginning there.

Selected.

January 17, 1948

"None in Hell"

"Tracts everywhere!" exclaimed a youth with a sneer as a Christian woman handed him a leaflet one Sabbath afternoon.

"No," said the sister quietly; "there will be none in hell," and passed on.

God fastened that single sentence as a nail

in a sure place, and the youth could not get rid of it. "None in hell," seemed to echo in his ears every time he saw a tract. Ultimately he gave his heart to Christ.

The following experience will inspire each member to engage in literature work for souls: "I visited the city of 25 de Mayo for the first time, and there I found two men faithfully keeping the Sabbath and doing missionary work. Tithe had been sent from that place already. In studying with these new brethren I found that they were ready to be baptized, and anxiously awaiting this act. It was the first time a pastor had visited them. They had obtained their knowledge through our literature left there by a consecrated colporteur.

"In the presence of about thirty people gathered on the banks of the river, and after an explanation of the meaning of true baptism, these new believers were led into the water to receive this rite.

"When these brethren came out of the water, two noted merchants stepped forward and shook hands with them, saying, 'May God help you to live a new life with Christ. These words stirred our hearts, and we could feel the Spirit of God among us.'

"It is the first baptism I have performed where no other Seventh-day Adventist was present, nor anybody who could sing one of our songs. Neither could these new converts sing any of our songs, as they had not learned them as yet. So I sang several songs alone.

"In these days when God is cutting His work short in righteousness we shall no doubt find other instances where God works through His angels by means of a book."

Selected.

January 24, 1948

Won Through a Tract

Our workers in Shillong—O. Gathpoh, Jerlie Tariang, and Miss Ivorie Rynjah—are busy conducting the Shillong school, but they also visit a village seven miles away each week and conduct a Sabbath school. The Shillong station is like a lighthouse, for many away out in the villages stop by for light as they come to Shillong on market days.

A few weeks ago a man from a village far out over the hills came to the house of our workers in Shillong. Some years ago he had accepted a little tract or booklet from R. E. Rajee, who was distributing them in the big market in Shillong. He has been greatly impressed and has begun to keep the Sabbath; he says a number of his village friends have joined him. They beg to have a teacher sent to them.

Selected.

January 31, 1948

A Call to All

We are all familiar with the story of Dorcas. It is very short, and therefore is easily understood. But in spite of its shortness, the majority overlook the most important part, that "she was full of good works."

To be able to sew and thus be of service to others is a fine thing. But there are so many other things we as workers for the Master can and should do. It would be well if we could all sew; many cannot. This does not excuse them from other good works. There are the sick to be visited and cared for; there are those in prison whom we should visit and try to uplift. There are the aged who often are unable to go out; these we should care for; there are little children, dirty, ragged, and untrained whom we could clean up and gather into our Sabbath schools and train for Christ. There are many homes we could visit and bring cheer to the hearts of mothers who have become discouraged.

Many members are so busy earning a livelihood that they feel they have no time to work for God. This is a great mistake, for what you do for yourself will be over when you are laid to rest, but what you do for God will live on through eternity. Let every member of the church get a vision of the work. Lay aside the desire to store up earthly treasures. Give God His share of our time and money. Time is too short to set our hearts on anything else but the kingdom.

Selected.