

EASTERN



TIDINGS

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DISHONESTY IN THE CHURCH

MRS. E. G. WHITE

“THE love of money is the root of all evil.” Some who profess the truth do not withstand temptation on this point. Among worldlings in this generation the greatest crimes are perpetrated through the love of money. If wealth cannot be secured by honest industry, men will resort to fraud, deception, and crime in order to obtain it. The cup of iniquity is nearly filled, and the retributive justice of God is about to descend upon the guilty. Widows are robbed of their scanty pittance by lawyers and professedly interested friends, the poor men are made to suffer for the necessities of life because of the dishonesty which is practised in order to gratify extravagance. The terrible record of crime in our world is enough to chill the blood and fill the soul with horror; but the fact that even among those who profess to believe the truth the same evils are creeping in, the same sins indulged to a greater or lesser degree, calls for deep humiliation of soul.

A man who sincerely fears God would rather toil day and night, suffer privation, and eat the bread of poverty, than to indulge a passion for gain which would oppress the widow and the fatherless, or turn the stranger from his right. The crimes that are committed through love of display and love of money constitute this world a den of thieves and robbers, and cause angels to weep. But Christians are professedly not dwellers upon the earth; they are in a strange country, stopping as it were, only for a night. Our home is in the mansions which Jesus has gone to prepare for

us. This life is but a vapour which passes away.

The acquisition of property becomes a mania with some. Every time the golden rule is violated, Christ is abused in the person of His saints. Every advantage that is taken of fellow mortals, be they saints or sinners, will stand as fraud in the ledger of heaven. God designed that our lives should represent the life of our great Pattern in doing good to others, and in acting a holy part in the elevation of man. About this work there hovers a true dignity, and a glory which may never be seen and realized in this life, but which will be fully appreciated in the future life. The record of kindly deeds and generous actions will reach into eternity. Just to the extent that man would advantage himself at the disadvantage of his fellow man will his soul become calloused to the influence of the Spirit of God. Gain obtained thus is a fearful loss.

There have been men in important places who have not been guardians of the interests of others. They have been wholly absorbed in their own interests, and have neglected to preserve the reputation of the church. They have been selfish and avaricious, not moving with an eye single to the glory of God. The church as a whole is in a degree responsible for the wrongs of its individual members, because it countenances the evil in not lifting up its voice against it.

The influence most to be feared by the church is not that of open opposers, infidels, and blasphemers, but of inconsistent professors of Christ. These are the ones who keep back

the blessing of the God of Israel, and bring weakness upon the church, a reproach that is not easily wiped away. . . .

Those who profess our lowly faith claim a higher standard. They should be Bible Christians; and they must be diligent in the study of the Chart of life. Carefully and prayerfully they should examine the motives which prompt them to action. Those who would put their trust in Christ should begin to study the beauties of the cross now. If they will, they can save their souls from ruin, and make a success of winning eternal life.

The custom of over-reaching in trade, which exists in the world, is no example for Christians. They should not deviate from perfect integrity, even in small matters. To sell an article for more than it is worth, taking advantage of the ignorance of purchasers, is fraud. Unlawful gains, petty tricks of trade, exaggeration, competition, underselling a brother who is seeking to pursue an honest business—these things are corrupting the purity of the church, and are ruinous to her spirituality.

The business world does not lie outside the limits of God's government. Christianity is not to be merely paraded on the Sabbath, and displayed in the sanctuary; it is for every day in the week, and for every place. Its claims must be recognized and obeyed in the workshop, at home, and in business transactions with brethren and with the world. With many, an absorbing worldliness eclipses the true sense of Christian obligation. The religion

of Christ will have such an influence upon the heart that it will control the life. Men possessing the genuine article of true religion will in all their business transactions show as clear a perception of right as when offering their supplications at the throne of grace. . . .

Satan has been the adviser of some. He tells them that if they would prosper they must hearken to his counsel: "Do not be overconscientious in regard to honour or honesty; look out sharply for your own interests, and do not be carried away with pity, softness, and generosity. You need not care for the widow and the fatherless. Do not encourage them to look to you and depend on you; leave them to look out for themselves. Do not inquire whether they have food, or if you can bless them with thoughtful, kindly attention. Take care of yourself. Get all into your hands that you can. Rob the widow and the father-

less, and turn away the stranger from his right, and you will have means to supply your various wants." Some have heeded this counsellor and despised Him who has said, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Satan offers to men the kingdoms of the world if they will yield to him the supremacy. Many do this, and sacrifice heaven. *It is better to die than to sin; better to want than to defraud; better to hunger than to lie.* Let all who are tempted, meet Satan with these words: "Blessed is everyone that feareth the Lord, that walketh in His ways. For thou shalt meet the labour of thine hands; happy shalt thou be, and it shall be well with thee." Here is a condition and a promise which will be unmistakably realized. Happiness and prosperity will be the result of serving the Lord.

and rebellion, the police have to be watchful, and it is to be expected that innocent people may sometimes be suspected. Our worker was questioned very carefully, and all his luggage was opened and examined. His books attracted the attention of a leading police officer. This gentleman was so interested that he selected a few books and requested that they be left with him for a time. He also asked our worker to come to his house when convenient to tell him and his wife more about the Bible. It seems that he had read our *Signs of the Times* before, and asked whether he could be supplied with current copies.

So there it is again. The worker thought he was getting into trouble, but evidently the Lord was leading him to souls who were longing for truth and light.

It is encouraging to know that no situation, no set of circumstances, however troublesome they may seem to be, can really retard or hinder the work of God. He will use these conditions to bring His people into contact with those who will receive the message of the hour—if His people will be alert and watchful.

NOTHING CAN HINDER GOD'S WORK

J. O. WILSON

"All things work together for good to them that love God."

WE BELIEVE also that all the happenings of nations and political parties and warring armies work together for the fulfilment of God's purpose to gather out a people for His kingdom.

When peace and plenty prevail, men forget God and refuse to listen to His messengers. When war and famine take away the things upon which the hearts of men are inclined to be set, then God has a chance to speak and to be heard. Trouble removes prejudice and pride and narrow bigotry, so that the messenger of God is received and heard by those who in normal times would not listen. It provides opportunity for helpful service which will be appreciated, and which will open doors and hearts for the message of the hour.

A few weeks ago, fire broke out late one afternoon in a section of Rangoon. A Seventh-day Adventist missionary chanced to be near the fire, and seeing people in distress and confusion, trying to flee with a few of their possessions, he put his jeep into action and hauled to safety three families, one after another. Other vehicles were performing a similar service.

A few days later a young man called at the mission headquarters. He

had noticed an American flag on the jeep that had taken him and his mother and his sisters to safety, and had called at the American Embassy in the hope of finding the name and address of this kindly jeep-ist. They had no way of knowing at the Embassy who was the owner of the jeep with the American flag. The family tried to think of some other way of finding their benefactor. The youngest member of the family, a little girl, said she remembered the registration number on the jeep. Hoping she was correct, her big brother went to the Motor Vehicles Department of the city police, and sure enough he obtained there the desired information.

He called twice at the mission, and failing both times to find the missionary who had delivered them from the fire, he left the family address and urged that the missionary call to see them.

The missionary did go to see them a few days later, and took his wife and children with him. They found a very nice Burmese home, and a most gracious and grateful family. Thus a new friendship was established and the way opened for a new family to receive the message of salvation. And it was a destructive fire that opened the way.

One of our workers while travelling recently was "detained" by the police. In these days of insurrection

CONSTITUENCY MEETING IN THE SOUTH MARATHI MISSION

C. A. W. RITCHIE

THE South Marathi Mission is conducting its annual Constituency meeting here in Hatkanagale, and it is very pleasing to see the seventy men, thirty women, and seventy-five boys and girls taking their respective places in the various meetings that have been following one another for the past three days.

The camp at headquarters is alive from six in the morning to late at night with representatives and workers from the five village companies that constitute this local mission. Order and decency mark every phase of life and activity here, and the worshipful spirit that prevails must surely invite angels to draw near.

Elder Spiess, Pastor Kandagale—the local mission superintendent, and the writer have been leading out, and each of the responsible workers have done their respective duties in a splendid way.

The ladies of the Dorcas society put up quite a good sale on Thursday evening. It was well conducted, quite well attended, and resulted in a sum of forty rupees.

The Sabbath school was attended by more than one hundred and eighty members, and was followed by a home

missionary meeting conducted by the local secretary.

The Sabbath morning service was likewise well attended, and in response to an appeal for a special offering, more than Rs. 200 was laid upon the table by representatives and well-wishers from the five village companies; an offering of no mean proportions, and one that our larger churches would not find it easy to make.

On Sabbath afternoon three men were led to the river and joined their respective churches through the rite

of Bible baptism. Following this service by the riverside, an ordination service was held in the tabernacle provided for the occasion, and Pastor Muthiah was set apart to the work of the gospel ministry.

The communion service which then followed was one which will long be remembered by these humble village folk, because so many took part in it.

The workers and members of the South Marathi Mission are keeping pace with the advancing movement, and we bespeak much of the Lord's blessings on their behalf.

for share of the undeveloped territory in the North Tamil field.

At the recent budget meetings it was voted to open four new stations in the South Telugu field; six in the North Kerala field and five in the North Tamil field giving us a total of fifteen new stations to be developed this year. Workers have been appointed to these new stations. We believe that the Lord will bless this move as we endeavour to launch into the unentered territories and to bring this last warning message to those who know it not.

It is with joy that we report the purchase of a beautiful site in Trichinopoly for our hospital. It is complete with all necessary buildings enclosed by a very attractive compound wall. We feel that the Lord opened the way for us to purchase this property and believe it will mean much to Doctor Thomas and his co-workers as they continue to develop our medical work in Trichinopoly.

NEWS FROM THE SOUTH

O. O. MATTISON

I AM sorry that we have been delayed in getting a report to the "TIDINGS" family concerning our Constituency meeting which took place on January 20-30. I trust that some of our visiting brethren will yet present a detailed account of the Constituency meeting. This is just a brief report. We had an excellent meeting with an attendance of about 350 delegates and while together they did a great deal of work in future planning for the South India Union.

Our Constituency meeting was preceded by a good Colporteurs' Institute conducted by Brethren A. J. Johanson and H. E. Preston and a Home Missionary Convention conducted by Brethren W. A. Butler, E. D. Thomas, and I. K. Moses. These two conventions blended right into the Constituency meeting and from them many recommendations came in for strengthening these phases of our work.

We were delighted to have present with us, besides our Division brethren, Pastors A. W. Cormack and W. A. Butler. The spiritual lessons and timely counsel from these brethren and from Pastor A. L. Ham did much to make our Constituency meeting a success.

The last Sabbath was really a high day for all of us. At the close of the consecration service conducted by Brother Ham, an offering of well over Rs. 4,000 was given for evangelism. This meant real sacrifice on the part of the delegates and the churches which they represented. In the afternoon there was an ordination service at which time Brother Nallathamby from the Travancore field and Brother Y. G. Thomas from the Tamil field were set apart for the gospel ministry. A unique feature of the ordination was the fact that it was all conducted by our indigenous brethren. Brother E. D. Thomas had charge of the programme

and was assisted by Brethren S. Thomas and V. D. Koilpillai. I am confident that all of the delegates went home with a determination to press forward in the work as never before.

All of you will rejoice with us over the success of the Madras effort. To date twenty-five have been baptized and many more are in the class preparing for baptism. A number of our Voice of Prophecy students in Madras have stepped out after attending the lectures conducted by Brother Brodersen and Brother Edwards and are rejoicing in the truth with us.

Recently another baptism was conducted in the Bangalore English church, bringing the total baptisms of the Bangalore effort up to forty.

At the present time a workers' meeting is being conducted in Mysore for the Kanarese workers. Brethren E. L. Sorensen and I. K. Moses are assisting Brother R. Shepard in this meeting and from reports that have been received, an excellent spirit is manifested and we are confident that the results will mean much in strengthening Brother Shepard and his workers as they develop this very interesting field.

We have recently completed the budget meetings of the various local fields and at present they are all making a strong drive on their Uplift goals.

At the time of the Constituency meeting, action was taken putting the major share of our existing work in the Telugu field into what is now known as the North Telugu field, and the South Telugu takes in most of the undeveloped territory in its great field. The South Kerala composes most of the existing work in the Malayalam field and North Kerala has the great undeveloped section of Cochin State and Malabar Coast. The territory of the North and South Tamil Missions was re-aligned so as to place the ma-

NORTHEAST NEWS ITEMS

EAST PAKISTAN MISSION

IN THE whole of the East Pakistan Mission we do not have a single overseas worker. The work is progressing well. Sixty-five new members were baptized in 1948. Twenty-five of these came from new work in a new district not formerly entered.

BIHAR MISSION

FEBRUARY 26, 1949 was a real red-letter day at Khunti, Bihar Mission—with a baptismal service in the morning. Seventeen were baptized—six girls and eleven boys. This was followed by the communion service in which sixty-eight took part. In the evening an excellent Investiture programme was presented and twenty-two young people were invested. Our boarding schools are doing a good work and we are grateful to the Lord for them.

JALIRPAR SCHOOL

MARCH 5 was a busy day at the school. At the close of the morning service five young people were baptized. Twelve were desirous of being baptized but seven were asked to wait until after the summer vacation. In the evening a very full programme of twenty-eight items was presented by the young people and it was my happy privilege to invest thirty-eight Friends and Companions. Eighteen Sunbeams and Builders will be invested a little later on. May God bless our young people.

O. A. SKAU.

EASTERN TIDINGS

THE VOICE OF PROPHECY IN BOMBAY

R. J. RITCHIE



BOMBAY has perhaps more Voice of Prophecy Bible School students than any other city in Southern Asia. The reason being that it is so near the headquarters; and too, Bombay is at the moment considered one of the largest cities in India, and unlike many other cities in India and Pakistan, it contains a very cosmopolitan population. The percentage of Mohammedans and Jews together with the Parsees is rather large in comparison with the Hindu population.

As I glance through my register, I find that we have approximately seventy students that have finished their course within the past six months or so. It has required a great deal of visiting to keep up with the programme, inasmuch as a number of these students reside in the suburbs of Bombay. Brother Killoway and I are quite busy with church and evangelistic activities, but we have given some of our time to visiting Voice of Prophecy students. Among the number of people that we have visited there are one or two outstanding experiences that I shall endeavour to relate here, apart from the fact that we have baptized within the course of the past four or five months, five Voice of Prophecy students and we are studying with fourteen more of whom we hope to baptize seven in the near future.

As I think over the visiting we have done, the name of Mr. Blank comes to my mind, and it might be of encouragement and interest to our readers to hear his story. Upon receiving this name from Poona, Brother Killoway and I set out into the interior of the city of Bombay to locate him, and when I say "interior" I mean a locality that is congested to the extent that one almost feels confused with the winding lanes and congestion that he has to contend with. However, after visiting Mr. Blank's grease paper concern we were directed to a place fifteen miles away where Mr. Blank was spending a weekend with one of his sons. We drove down to Dadar and eventually found the old gentleman. Mr. Blank is approximately sixty-five years of age, a very keen student of the Hindu religion, and an equally keen student, now, as a result of the Bible Correspondence School, of the Bible. It has been our experience here in Bombay, and I presume one that is generally the case,

that upon the first visit of a worker to a Hindu or Mohammedan Voice of Prophecy student, there is a certain reserve that is observed on the part of such a student when his true interest is being investigated. Most students will say that they took the course for a Certificate; others will state that it was taken because it was free, and yet again, others will say, that they were students of Comparative Religion and hence wanted to know how Christianity compared with their own religion. Ordinarily, no stock should be placed in any of these excuses, as it is not only embarrassing and awkward for a Hindu or a Mohammedan to come right out with the fact that he is interested in Christianity, but it is also true that from a standpoint of principle, mingled with fear, a Hindu or a Mohammedan will not reveal his true interest in Christianity.

This point is aptly illustrated by the experience in hand. While Mr. Blank was happy to greet us and invited us into his son's home, one could observe very clearly that he desired in a way to get away from the rest of the family while he talked with us, and so invited us to a small verandah where we were able to talk without being disturbed. Very tactfully Mr. Blank was asked how he enjoyed the lessons, and, he opened up on a discussion that would take us a long time to relate here, in which he endeavoured to show that a number of the Hindu rites were akin to those he had studied in the Voice of Prophecy Bible lessons.

"I believe in baptism by immersion," he said, "and so do Hindus, that is why we go down to the river to bathe. I definitely believe in a Sabbath day, that is why we keep a day in the week holy ourselves," and so on and so forth. Mr. Blank then went on to tell us a few interesting things about himself, and among other things he stated that he was a professor in a college here in Bombay, and was a very keen student of various religions. But in and through it all, one could observe that there was something behind the scenes that had to be unearthened, and so we stayed on for approximately half an hour further trying to probe into his true interest in the things he had studied through the Bible Correspondence School. Little

by little Brother Killoway and I could see light shining through. We could see from the very expression on his face, and the twinkle in the old gentleman's eye that the Lord had touched his heart as a result of that which he had learned through the Voice of Prophecy Bible Course.

Gradually, Mr. Blank acknowledged that Saturday was the true Sabbath. He acknowledged further that he had faith in the prophecies of the Bible and the second coming of Christ, but as we went on in our discussion, he told me that while he had faith in what he called the rites and ceremonies of the Christian religion, he thought that it would be better for him to be a member of our Church, without having to go through these rites.

"I can attend your meetings," he said, "I can even call myself a Christian, I can believe in the Lord Jesus Christ, but it is difficult for me to enter into your rites and ceremonies." By this the poor man meant that he was willing to be an Adventist and a member of our Church if only he could avoid acknowledging publicly by baptism that he had severed his connections with Hinduism. At this juncture I could see an expression of deep concern upon his face as I related to him an incident that occurred a few years ago in the city of Karachi. I told Mr. Blank of a friend who was as deeply interested as he was, and had studied into Christianity and Adventism as much as he had and who was confronted with a difficulty that perhaps was his problem also; for when it came to taking his stand for the truth he found that all his relations stood in the way. With tears in his eyes he told of the great struggle he was going through when he revealed to his son with whom he was staying that he desired to become a Seventh-day Adventist, and when in turn his son, who was a high Customs official, in response bent down low upon his knees and by touching his shoes pleaded with his father not to take the step. Immediately after I had related this story, Mr. Blank confidently told us that that was exactly his problem.

"Pastor Ritchie" he said, "if I go through the rite of baptism, I will be thrown out on the streets." "What do you mean by that?" I said to him. "I mean that I would be left to roam the streets without a home and I would have to beg for my food, because all my relations would disown me for having openly declared myself a Christian by accepting the Christian rites." He then related an incident or two of some of his friends who had the courage to do just that, but stated that he was now an old man and

would not be able to stand the test. We are still visiting this gentleman and feel confident that his continued interest will result in the Spirit of God working further upon his heart. Mr. Blank came to our Dorcas Sale, and he has also come to visit us.

I quote here a few lines from a postcard or two I received from him recently: "I desire to hear your sermon and I shall attend your church so that I can see the whole flock of the Seventh-day Adventist church. The only thing that I cannot do is to take the ceremonies of the Christian religion though I believe fully in the Mission. With full belief in the Saviour, I am, Yours sincerely."

This is by no means an isolated case and the problem is an acute one as we all know. But friends, I have found in the majority of cases of students who have finished the Bible Course that unless they are probed and prayed for and worked with, first impressions do not reveal the true interests of their heart. We hear so many expressions from workers to the effect

that the majority of students as I have said above, take the course only for a Certificate or because it is free. This might be the case in some instances, but there is nobody that can study the Word of God as presented by the Voice of Prophecy Bible Correspondence School without being touched by the Spirit.

We could tell further of contacts made here in Bombay, but space will not permit. We have another Voice of Prophecy student who is paying a faithful tithe to us and we hope he will take his stand very shortly. We have a professor in a public school who studies the Voice of Prophecy Bible lessons with us every Sunday morning and we hope to baptize him before long. There is also a lady, a keen student of the Bible who hopes to take her stand with us in the near future. A fine nurse and a Red Cross worker are studying with a view to baptism.

We ask an interest in your prayers as we continue to work with our students here in the city of Bombay.

A BRIEF REPORT OF THE CONSTITUENCY MEETINGS IN THE SOUTHERN ASIA DIVISION

E. D. THOMAS

I HAVE just returned to Poona after having spent about two months with the brethren out in the field, visiting the various constituency meetings of the Division.

Following the winter budget meetings we held a three-day Home Missionary convention at the Salisbury Memorial church in Poona. Most of the members of the Division committee and many of the workers of the Western India Union attended this convention. Elder W. A. Butler, an Associate Secretary of the Home Missionary Department of the General Conference gave us valuable help from his world-wide experience. Elder A. W. Cormack who also attended the meetings with us contributed quite a little on various topics under discussion. We set a goal for the Division for training 550 lay-preachers and Bible-workers in 1949. At the close of the convention a series of recommendations were passed on to the Division committee and were favourably acted upon by them. Following the convention the Western India Union constituency meeting was held in Poona, January 10-15, when Pastor F. E. Spiess, the superintendent of the Union reported 117 baptisms during the past four years.

Then we proceeded to South India where we held a three-day Home Mis-

sionary convention for all the Home Missionary leaders of that Union at 3 Spencer Road, Bangalore. Different ones led out in the discussions. Various important topics were brought to the attention of the members. Some recommendations were made to the Union committee.

The South India Union constituency meeting was held at Krishnarajapuram, Bangalore District, January 20-30. There was a large delegation present from almost all sections of the Union, including many Indian sisters and some lay-preachers. To me it was a very solemn and inspiring occasion. A large tent was pitched on the school premises, and it was occupied to its full capacity at all meetings. The delegates were supplied with a well-arranged printed programme of the meetings and a statistical report in detail showing the growth of the work in each local mission for the past ten years. This was very helpful. A special meeting was conducted for the sisters daily. They took a great delight in attending it and enjoyed the different subjects presented. Everything went off nicely. The ones who were in charge of the committees acted promptly and discharged their duties in such a way as to add to the success of the meeting. The local missions were re-organized and definite plans were laid to open

up more work in unentered territories.

We spent two Sabbaths together there. It was a beautiful sight on the Sabbath morning to see all the delegates present and on time. Our people from Bangalore also came over for the Sabbath. One Sabbath we had more than 400 people present. The first Sabbath school in South India was opened in the year 1908 at Nazareth, Tinnevely District. Four of the members who attended that first Sabbath school were present at this meeting on the Sabbath day. What a marvellous growth the Sabbath school work has made in the South India Union during the past forty-one years! The number of Sabbath schools has gone up from 1 to 180, and Sabbath school membership from 11 to 6,585, covering seven local missions in five language-areas.

Pastor O. O. Mattison, the superintendent of the Union reported 846 baptisms during the last biennial period. On the last Sabbath an appeal was made for a special offering for evangelistic work when well over Rs. 4,000 were given in cash and pledges. The same afternoon Brethren Y. G. Thomas and S. Nallathamby were ordained to the ministry.

The constituency meeting of the Ceylon Mission was held at Bethel Chapel, Colombo, February 1-6. It was indeed inspiring to see nearly all the workers and believers of Ceylon gather together and attend these meetings so regularly. Most of the church members had taken leave of their respective employers in order to attend these meetings with their families. Well do I remember the time when our work first started in this little island. Early in 1913 we opened a Sabbath school at Matara for some of the Sabbath school members of Prakasapuram who were working here as merchants. In 1915 another Tamil Sabbath school opened its doors in Jaffna. Today we have ten organized Sabbath schools and several isolated members of the Bible Correspondence School graduates studying the Sabbath school lessons, making a total membership of 994. Pastor E. A. Crane, the Superintendent of this field reported that 107 souls were baptized during the past three years. A very encouraging report was given of the Bible Correspondence School. The following information up to the end of 1948 might be of interest to the readers:

Enrolments	10,055
No. Completing Courses	1,656
No. Believing Sabbath	1,244
No. Requesting Baptism	704
No. Baptized	36
Total Contributions	Rs. 6,255

(Continued on page 7)

FOUR CHALLENGING VOLUMES SELECTED for the 1949 MINISTERIAL READING COURSE

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1949

MINISTERIAL READING COURSE ENROLMENT

1949

Kindly ENROLL me for the new denominational workers' UNITED STUDY PLAN for 1949. This includes the following REQUIRED volumes for the new year—*Spiritual Counselling*, by Bonnell; *The Witness of Science*, by Abbott; *The Bible Instructor*, by Kleuser; and Volume I of *Prophetic Faith*, by Fromm—together with certain ELECTIVES to be chosen by me in harmony with the plan outlined in the November MINISTRY.

Name

Address

Mail to Secretary, Ministerial Association
Seventh-day Adventist Mission
P. O. Box 15
Poona 1, India

Those who attended the meetings took a lively interest in all the discussions of the plans committee. The children's department of the Sabbath school was well organized and conducted. A bus was chartered to bring back and forth every day the school family at Kottawa and other delegates who were housed there. On the last day of the meeting Brethren A. R. Peiris and C. P. Jonahs were ordained to the ministry.

The meetings in the Northeast Union were held at 36 Park Street, Calcutta, February 10-20. Since the brethren were unable to rent suitable buildings for the accommodation of delegates only a few were invited with their families. Elder Butler found it impossible to attend this meeting since he was called away to Singapore from Colombo. Nevertheless a Home Missionary convention began right along with the constituency meeting. It was well attended, and a lively interest was shown in the discussions of the various subjects on the agenda.

A special meeting was arranged for the Voice of Prophecy students in Calcutta, when a beautiful sound film was shown of the Voice of Prophecy office at Glendale, U. S. A., and one on the second chapter of Daniel. This created quite an interest among the students who came there. This, of course, also gave an opportunity for Elders A. L. Ham, A. E. Rawson, and C. A. Boykin to get better acquainted with those students.

Pastor O. A. Skau, the superintendent of this Union brought us a report that 614 souls were baptized during the past five years, whereas 272 were baptized during the previous five-year period. This field has a vast-unentered territory. On the last Sabbath when an appeal was made for a special offering our people gave a little over Rs. 2,000. Brother H. T. Burr was ordained to the gospel ministry at this meeting. During these meetings definite steps were taken to open up medical work at Baragain, Ranchi. We already have several buildings and cottages on our property there. Several spoke very highly of the fertility of 400 acres of land which has been purchased for the Union training school in North Bengal. We wish the school every success.

The Northwest Union meetings were held at Roorkee, March 3-12. The meetings were held in a large tent especially erected for that purpose. Several small tents were pitched all over the campus for the delegates. The climate was pleasant throughout the meetings. Since the Northwest

India Union has been divided into two and a new Pakistan Union formed, there were no delegates to this meeting from the new Union. It was encouraging to listen to the experiences of the colporteur-evangelists in their soul-winning work and to hear of their financial success in the recent years. Truly we have entered a new era in our work in Southern Asia. Pastor R. L. Kimble, the superintendent of this Union reported 695 baptisms during the past four years and Sabbath school offerings as 43 per cent of their income. At the close of the meeting an appeal was made for a special offering, and nearly Rs. 3,000 were realized in cash and pledges.

Elders Ham and Cormack paid a flying visit to Burma between the Northeast and Northwest constituency meetings. Elder Butler rejoined their company in Rangoon. The help rendered by Elders Cormack and Butler were much appreciated by our people all over the field. I am sure we will remember their sermons, story-illustrations and quotations from the writings of Sister White for a long time. May God bless these brethren as they return home with an encouraging report of the Southern Asia Division.

In all these Union meetings the note of progress was sounded, and higher goals were set by the different departments for 1949. The departmental meetings were well represented, and many interesting talks were given by those connected with them. Those who attended the meetings definitely pledged themselves for more consecrated service and for a larger ingathering of souls.

Action has been taken in all the Unions to conduct the first Sabbath missionary service in April as the Enrolment Day, when a special programme of the Home Missionary Department will be held for the church members to enrol for active missionary work. Plans have been laid to provide the churches with Enrolment Cards in vernacular for that service.

Steps have been taken to translate the weekly Missionary Individual Report Cards and the quarterly Missionary Report Blanks into vernacular. All the Unions have requested us to send them a copy of the first Sabbath church missionary programme in advance so as to translate and print it as a supplement to their vernacular church paper, *Messenger*.

At the close of these meetings we found that the Sabbath school membership in the Southern Asia Division had come up to 18,760. Let us work diligently to reach the 20,000 mark before long.

KHUNTI SCHOOL

W. B. VOTAW

KHUNTI school will be closing on March 15, so there is not much left of the present term. It has been a good school year. The enrolment has been the highest ever, and everything has gone along very smoothly. Discipline has been maintained at a high level, and the students have enjoyed a very happy year. Classes in homecraft have been added to the curriculum, and the girls have entered heartily into these studies.

A little has been done toward the teaching of carpentry, though that has not been a part of the regular curriculum. One boy, who had learned something of the trade from his father, has made very good progress, and can now do better work than most carpenters in these parts.

Sabbath, February 26, was a big day in the school compound. Pastor Skau came out to spend the day, and to help out in the activities. After an interesting Sabbath school session, we all went down to the irrigation reservoir for a baptismal service, where seventeen young people—six girls and eleven boys—were buried with their Lord. Pastor B. Nowrangi conducted the baptismal service in a dignified way, and we were all uplifted spiritually by it.

After returning from the baptism, the company assembled again in the

(Continued on page 8)

Eastern Tidings

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

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GLEANINGS

WE ARE glad to have Pastor A. L. Ham back in Poona again. He, with Pastors W. A. Butler, A. W. Cormack, and E. D. Thomas have been attending important constituency and other meetings throughout the Division. Perhaps we shall hear something about these meetings in future issues of the TIDINGS.

* * *

We also welcome Pastor C. A. Schutt, Pastor A. E. Rawson, and Brother J. L. Shannon back to Poona. They have been attending some interesting meetings in various parts of the Division.

* * *

Pastor W. A. Butler said goodbye to India when he flew from Delhi on March 15 to Singapore. He expects to attend some special meetings in the Philippines.

* * *

On March 22, Pastor A. W. Cormack ended his visit to India, Pakistan, Burma, and Ceylon as he flew from Karachi. He expects to arrive back in the U. S. A. on the 26th.

* * *

Dr. E. J. Hiscox hopes to sail on the "RIOW" from Bombay to the U. S. A. on March 26. We trust she will have a pleasant voyage and enjoy her well-earned furlough.

* * *

Pastor and Mrs. R. P. Morris will also sail on the 26th from Bombay on the "RIOW." These workers have given India many years of faithful service and we wish them a very happy and pleasant voyage and a well-earned rest in their homeland.

* * *

Pastor A. J. Johanson, after attending an interesting colporteurs' institute in Roorkee is now on his way to Pakistan.

* * *

We are very glad to hear that Brother E. Matthews has come through a serious operation successfully. We wish him a speedy recovery to full health and strength.

* * *

Mrs. W. Lowry and family arrived in Bombay on March 23. Brother Lowry is following later.

A school party of ten left Poona on March 14 for Vincent Hill College. We hope they all had a pleasant journey and that they will have a happy and profitable school year. A cat and two dozen or so Spicer Missionary College chickens were also included in the party!

KHUNTI SCHOOL

(Continued from page 7)

school chapel to receive the newly baptized into church fellowship, and to celebrate the ordinances of the Lord's house. Pastor Skau preached a short, interesting sermon preceding the ordinances.

At 7 p. m. an Investiture service was held in the chapel with Brother Paulus Suren, the Y. P. M. V. leader presiding. An interesting programme, portraying the activities of the Progressive classes was presented by those being invested. After the programme, Pastor Skau, the Union Y. P. M. V. secretary, invested twelve, Sunbeams, ten Builders, nine Friends and four Companions, and issued fifty vocational honours. Then all those present paraded through the bungalow dining room to view an exhibit of the work done by the class in Needlecraft, and work done by classes A and B. This work revealed much talent in skilful and artistic work.

We were happy to have the Boykin twins, Billy and Virginia, with us over the week-end. Billy has done a whirlwind business in canvassing during his vacation from school, selling about enough literature for three scholarships.

Plans are being laid for the opening of the next school term on June 15. There are some difficulties to be faced, but we are of good courage, and believe they will be surmounted.

A GOOD EXPERIENCE IN KODOLI

V. P. MUTHIAH

SOME time ago before I left for the Poona meetings, Mr. Chinappa Kokari, a Jain gentleman of Pattan Kodoli, came to me for help to get his son admitted to the mission hospital in Kolhapur. His son had severe chest complaints and pains along one side of his head. This boy of about twelve years, had been brutally handled by the village teacher and due to his beatings the boy developed chest pains and suffered a great deal. As a result the father had spent Rs. 1,700 for treatments for his boy

but none had been successful and his condition was no better. This gentleman had already lost three of his four children and so was very concerned about this illness of his only child. I made arrangements with the hospital authorities for free medical treatment.

Mr. Kokari watched closely all that we did for the boy and the Christian life we endeavoured to lead in his village. He began to take more interest in our activities.

After I came back from the Poona meetings I paid a visit to Kodoli the next Sabbath. I found to my great surprise that the gentleman, Mr. Kokari, was attending our meetings. The day when I was there I was doing tithe-promotion work. He was there in the meeting.

Sabbath night we had quite a good gathering and I preached a sermon on "After Death, What?" Our Jain friend was so impressed by the thoughts presented that at the conclusion of my talk (although I did not ask anyone to give a testimony) this man got up and gave a wonderful testimony as to the Providence that led him to our mission school to find a Saviour who could save him from sin. He told us that if it had not been for the illness of his son he would never have known of the great message that we represent and preach. He thanks God for his son's sickness! This man has pledged attendance at our meetings. I am happy to report that he is attending faithfully. He has also arranged to have his son, and one more boy, a close relative, attend our school.

This is the first time in my experience in this section of our field that I have seen a Jain who is sufficiently courageous and determined to boldly attend our meetings and to give such a wonderful testimony.

AT REST

CASHMORE.—We regret to announce the sudden passing away of Brother Frederick Cashmore. Brother Cashmore was baptized in Calcutta in 1941, and was indeed a very active lay worker. He was a great temperance enthusiast, having served in previous years as Temperance Society secretary and had also given time to the Seaman's Union.

He leaves to mourn two sons, a large number of relatives and many friends. We laid him to rest in the Lower Circular Cemetery, in the blessed hope that the dead in Christ shall rise first.

C. A. BOYKIN.

CHURCH MISSIONARY SERVICES

MAY 1949

TOPIC: "SERVICE FOR OTHERS"

SERVICE FOR OTHERS

N. C. WILSON

ONE of the chief characteristics of Christianity is the burden which it gives its followers to share their blessings with others. Christianity is a religion which keeps others in the foreground rather than self. It was founded by One who saved others and Himself He would not save.

When the early disciples found the Messiah, their first thought was for their own kin and others. They reached out until finally the whole world had heard the story.

Those who see and know Christ personally are immediately inspired to tell others about this blessed experience. Of the shepherds at the birth of Christ we read: "And when they had seen it, they made known abroad the saying which was told them concerning this child." Luke 2:17.

To know Christ is to have a great burden to enable others to also know Him. From the days of the shepherds to the present day the thought uppermost in the minds of those who have seen Him is to tell others about this wonderful experience.

The apostle Paul kept his eyes and heart ever fixed on others. He was willing to do or be anything or nothing in order to save some from destruction. In 1 Cor. 9:19-22, we read:

"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. . . . And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

The apostle Paul brought every talent and faculty into play in his soul-winning work. It became the great passion of his life. He lived for nothing else.

The greatest and purest joy that can come to the human heart is to be of service to others—to lead others to

SUGGESTIVE CHURCH MISSIONARY PROGRAMME

May 7, 1949

TOPIC: "SERVICE FOR OTHERS"

Opening Song: "If Any Little Word of Mine" No. 629 in *Church Hymnal*.

Prayer.

Leader's Remarks.

Secretary's Report.

Talk: "Service for Others" N. C. Wilson.

Talk: "Your Neighbour" R. J. Ritchie.

Song: "Brightly Beams Our Father's Mercy" No. 628 in *Church Hymnal*, or Special Music.

Talk: "How Many Loaves Have Ye?" James Reid.

Talk: "A Call to Service" Dr. Andrew Murray.

Song: "Hark! 'Tis the Shepherd's Voice I Hear" No. 625 in *Church Hymnal*.

Benediction.

Christ. No greater reward than this awaits anyone. In Luke 15 the shepherd of the lost sheep is quoted as saying: "Rejoice with me; for I have found My sheep which was lost. . . . I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Luke 15:6, 7.

In verse 10 we read: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

What an unspeakable blessing—that a sublime thought—that mortal man, through partnership with God in soul-winning, may actually bring joy to the heart of God.

Of course, service for others includes all lines of missionary services. It includes visiting and helping the sick. It includes giving assistance to those in need. The Christian should have ready and willing hands to help. But all of this service keeps in view the goal of souls for Christ. "He that winneth souls is wise." Prov. 11:30. May the Advent Church throughout Southern Asia keep ever in mind their responsibility for others.

YOUR NEIGHBOUR

R. J. RITCHIE

"WHO is my neighbour?" (Luke 10: 29) asked a certain lawyer. The answer as given by the Master in the story of the good Samaritan is very comprehensive. It was most practical and included all that needed help. In Galatians 5:13 we have the following thought: "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." And in 1 Cor. 9:19 Paul says, "For though I be free from all men, yet have I made myself servant unto all, that I may gain the more." Service for one another also means service for all that need help.

As in the case of the good Samaritan, it was love that gave service, and so with us, all acts of kindness, all good deeds, all thoughtful expressions are actuated by love. It was love that caused the Lord to give His son. It was love on the part of the Son that caused Him to willingly die for us. "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20:28. If we have love in our hearts, we too, like the good Samaritan, will not only give service, bind up wounds, pour in oil and wine, but with love and self-denial, we will set our wounded neighbour on our own beast, and in addition we should remember that in this case love gave money. The good Samaritan took out two pence and gave them to the host, and in love pledged to care for whatever need might arise. "Whatsoever thou spendest more, when I come again, I will repay thee." And Jesus, the embodiment of love admonishes us, "Go and do thou likewise."

In all our service for humanity, one thing should be uppermost in our minds, and that is, we should not serve with the objective of gaining favour from man, but rather we should so serve that the approbation and approval of God may rest upon our service. "For there stood by me this night the angel of God, whose I am, and whom I serve." Acts 27:23. If we confess our Lord to our neighbours, He will also confess us before His Father in Heaven. "Whosoever therefore shall confess Me before

men, him will I confess also before My Father which is in heaven." Matt. 10:32.

It is said that in one of D. L. Moody's meetings, a little towheaded Norwegian boy gave a testimony for Christ which went straight to the heart of every person present. The lad could hardly speak one word of English, but when the call was made for testimonies he got up and came to the front. He trembled and tears trickled down his cheeks, and he said: "If I tell the world about Jesus, He will tell the Father about me." That was all, but it spoke volumes. Yes, it is the Christian's business to tell the world about Jesus and His great message of love for all mankind; and when we do our part He will make our lives fruitful and He will acknowledge us as His friends and make us, "accepted in the beloved."

Are we telling the story day by day through the contacts and opportunities that present themselves? Who is your neighbour? Remember you have a duty by him. Won't you help bind spiritual wounds? Won't you help pour in oil and wine? Won't you set a wayfarer on your beast and send him on the happier for having met you?

"HOW MANY LOAVES HAVE YE?"

JAMES REID

"WHENCE should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye?" Matt. 15:33.

We cannot help having a certain sympathy with the protest of these disciples. They were tired. He was taking them away for a rest. They were impatient to be alone with the Master. Yet here was this crowd of needy people hanging on their heels.

The disciples had yet to learn that they could never escape from the haunting pursuit of human need. One day they would rejoice in the opportunity. If a man is walking with Christ, the "still sad music of humanity" will invade his very dreams. It is part of the price of discipleship. When we have found the blessed secret of His peace, people will somehow begin to gather round us. The man who has found Christ becomes a magnet for troubled hearts. But apart from that Christ will not let us put up the shutters of selfish comfort against the storms that threaten others. We cannot shut out the burden love brings without shutting out the love that brings it.

Yet how could they possibly meet the situation? They were in a desert. They had no obvious resources. The thing was beyond them. Where could they find bread in the wilderness to fill so great a multitude?

That problem faces us all at times. It may be some sorrowful heart which

seems beyond our power to comfort. Or someone is ridden by a devil of passion which we cannot help to cast out. It may be some blindness through which we cannot break with the vision of Christ. Nothing is so hard as to make others see what we ourselves have seen in Jesus. Or perhaps we are baffled with the desperate need of the world around us, trying this way and that like some trapped creature, for a road out of its selfishness and fear. How can we bring home to that multitude the love which can deliver?

Like the disciples, we often forget two important things. One is that the work to which Christ calls us always lies in the region of the impossible. Preaching and teaching get nowhere if they accomplish only what we alone can do. It may be easy to interest people for an hour. But the real thing is not happening unless we are reaching the soul, to change it. And that is what lies beyond our power. The real success of the church has always come through facing the impossible. One thinks of a man like Livingstone alone in a moral and physical jungle. Beset by cruelty, vice, ignorance, superstition, he might well have given up. Yet without his efforts where would Africa have been today? Philip Brooks put his finger on our need when he bade us not to pray for tasks equal to our powers, but for powers equal to our tasks. Christ calls us to let our light shine in places of what seems impenetrable darkness. He calls us to tasks for which our own resources always are inadequate.

But the disciples had also forgotten something else—the presence of Jesus. They ought to have known that there is no situation with which He cannot cope. How our world changes when Christ comes into it! That is what the Gospel reveals to us.

We forget that God is greater than all our problems. He is equal to all our difficulties, and most of all to those He bids us face.

How did Christ meet the situation? He bade them bring to Him what they had. "How many loaves have ye?" And when they brought them in simple faith, which is all He asks of us, the miracle happened and the multitude was fed.

It is a lesson we all need. Christ only asks us for what we have—the strength we have, the light we have, however small it be. He will use it mightily. He will find through it a way to break into the situation. Is it a sorrowful home, a broken heart, we are called to comfort? Words fail us perhaps as we try to find a message. But if we offer what we have we can be sure that God will be in it. Somehow our simple words, or even our silence, will let through the ineffable love. Perhaps there is someone in our path whose need of God seems beyond our power to meet. Do not let us be afraid to share our experience,

however elementary. Just that touch of reality, that assurance of God at work in us may be all that is needed to make our faith vital. Are we oppressed with the dark mass of selfishness around us, the twisted ways of a world in bondage? It is wonderful how a life lived in simple love and sincerity will open up a new way. Do not let us despise the little which may be our best. A candle is much more useful in a kitchen than the most brilliant star. People are waiting for a lead, for a witness to Christ which we can make, however futile it may seem. "If ye have faith, as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove."

Are we offering to Him what we have, our very best? That is the question that faces us. Our constant temptation is to give way to the feeling of helplessness, and do nothing. The sense of spiritual inferiority is the root of many a failure. "How many loaves have ye?" No matter how few they may be Christ can feed a hungry multitude. Is our failure due to the fact that we are withholding that through which He can work?

THE CALL TO SERVICE

DR. ANDREW MURRAY

"COME ye after Me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed Him." Mark 1:17, 18.

As of old, Christ is still passing through the centres of busy, thronging life, calling men from their nets and boats, from the counting-house and the market-place or from the seclusion of the study, and saying, with His own inimitable and irresistible charm: "Follow Me, and I will make you fishers of men." It may be that He has already come to you, casting over you the mantle of service, as Elijah did over the young ploughman while he was following his team.

You may be startled at the suggestion, but probably all the mighty band of men and women who have responded to His call were similarly startled when the Divine voice rang out in the night. Gideon was startled and replied, "Behold my family is poor, and I am the least in my father's house." Jeremiah said, when the call came to him, "Ah, Lord God! behold, I cannot speak: for I am a child." Moses drew back, and said that he was unequal for the task to which God summoned him.

Christ's call comes specially to the young—to Henry Martyn amid his books, to David Livingstone at his loom, to Carey at his cobbler's bench, to Mary Slessor in the Scottish factory, and to many others. Young people have a marvellous power of acquiring languages, and mastering any difficulties of country.

race, or condition, and what other men and women are doing for fame, position, and wealth, surely we can do for Jesus. We are His blood-bought slaves, and surely He has the right to say to each of us, "Come," "Go," "Do this," "Follow Me!"

Listen to the appeal of Christ on behalf of the millions of souls for whom He died and to some of whom He wants to send you. Yield yourself to Him and

let Him infuse into you His mighty passion for their salvation. Do not look at your circumstance or count your five loaves and two small fishes, wondering if they will suffice; or at the waves, questioning if they will bear you up. Keep your eyes fixed on Him, and your ears open to His voice and when once you are sure of His leading, go forward in His name. Jordan will divide before you, and the walls of Jericho will fall flat.

in temperance reform and in humanitarian service carried on throughout the world by the Red Cross and other relief organizations. Truly Dorcas has "come to the kingdom for such a time as this."

Sabbath, May 21, 1949

CLASSES IN NUTRITION AND HEALTHFUL COOKERY

ALL around us thousands are perishing for lack of knowledge regarding healthful living. For no other work is there such demand, and in no other work can we demonstrate such practical godliness as showing those in our immediate church and neighbourhood how to take care of the body temple.

Here is a statement which sets before us the value of nutrition: "The Lord has presented before me that many, many will be rescued from physical, mental, and moral degeneracy through the practical influence of health reform. Health talks will be given, publications will be multiplied... The influences that are associated with health reform will commend it to the judgment of all who want light; and they will advance step by step to receive the special truths for this time."—*Medical Ministry*, p. 271.

Perhaps we have not regarded the talent of cooking as we should, but when we recall the value the Lord places upon this art, we begin to see new light in the emphasis placed upon healthful cookery. "This talent [cooking] should be regarded as equal in value to ten talents; for its right use has much to do with keeping the human organism in health. Because so inseparably connected with life and health it is the most valuable of all gifts."—*Ibid.*

How is it in your church? Is God's programme of saving a whole man, including his body, finding its rightful place in a well-rounded church programme? There is no question but that healthful living needs to be revived as a part of the church programme. If we do not see health reform succeeding, we may find a clue as to the cause in this inspiritual statement: "The lack of knowledge regarding healthful cookery must be remedied before health reform is a success."—*Ibid.*, p. 270.

Here are some important suggestions:

1. Have the church board plan definitely for a community nutrition course.
2. Select the best health-food cook and teacher in the church to lead in this work.
3. Use the Home Health Educational Series, a set of twelve nutrition and cookery lessons with questions, answers, and recipes. This is the set recommended for all nutrition schools in the North American Division. The price is thirty-five cents a set through your local Book and Bible House.

TEN-MINUTE SERVICES

Sabbath, May 7, 1949

A FINISHED TASK

LEMUEL E. ESTEB

"Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Timothy 2:3.

Nothing gives us more pleasure than a finished task and as we think of completing the Uplift work, we must ever keep in mind that we are having a part in the finishing of the work in all the world. It is not enough to make a start; the Lord expects us to "endure hardness" and to complete our task.

"Well done," is going to be spoken to everyone who has finished the work the Lord has given him to do.

Who wins the race and gets the cheers,

And earns the silver cup?

It is the man who perseveres

When all the rest give up!

Never, in all of our history, have we faced a greater challenge to finish the work than at the present time, for we know that the final movements will be rapid ones. Let us press on to a glorious triumph in this Uplift campaign. Each church can reach its goal if each member will do his full part.

Diamonds are only chunks of coal

That stuck to their jobs, you see;

If they'd petered out, as most of us do,

Where would the diamonds be?

It isn't the fact of making a start,

It's the sticking that counts, I'll say;

It's the fellow that knows not the meaning of fail,

But hammers and hammers away.

Whenever you think you've come to the end,

And you're beaten as bad as can be,

Remember that diamonds are chunks of coal

That stuck to their jobs, you see.

I am greatly encouraged when I think that a faithful, eighty-year-old member raises most of his Uplift in small offer-

ings. Last year he raised enough to support the work for eight minutes, and no offering was over a rupee. Hundreds of our people are persevering in the same way. Truly, in this year of great opportunity, our best is little enough as we finish up the Uplift, thus helping to finish the work of God in all the world.

Victory is ours if we press on to the end. The Lord is counting on us—we must not fail Him.

Sabbath, May 14, 1949

WHAT DORCAS IS DOING

GRACE D. MACC

THE ministry which the disciple Dorcas rendered in the early days of the Christian church was of a very common, practical nature—simply knowing who needed "comfortable clothing" and also the need which was often more urgent "who needed sympathy." But skill in ascertaining these facts was but the first step in the service which was recognized as of great value to the church. The need must be matched by adequate supply. Dorcas of Joppa had no funds at her command, but she made use of the only means available—the simple needle; and as she consecrated her all to the Lord to meet the need, the blessing of Heaven rested upon her efforts, and the results were far beyond human expectations. As long as the Christian church exists, this humble, practical service will be needed.

In the present closing days of earth's history the needy, the suffering, the discouraged are multiplied a thousandfold, and this makes the demands upon the Dorcas workers of the remnant church a thousandfold greater, both in numbers and in extent of opportunity and facility of operation. Today the thousands of Seventh-day Adventist Dorcas workers are ministering to the sick; caring for the aged and the orphan; supplying made-over garments of all kinds; giving instruction in the technique of sewing, in principles of nutrition and preparation of foods, in simple treatments for the sick; and making their influence felt

4. Invite friends and neighbours to attend. If this class can be carried on during an evangelistic effort, so much the better.

Let us overcome the lack of knowledge regarding healthful cookery. Now is the time for the church to act.

Sabbath, May 28, 1949

WHAT CHRISTIAN HELP WORK MEANS

R. G. STRICKLAND

Key thought for leaders: "Good deeds are the fruit that Christ requires us to

bear; kind words, deeds of benevolence, of tender regard for the poor, the needy, the afflicted.... Every act of justice, mercy, and benevolence, makes melody in heaven."—*Testimonies*, Vol. 2, p. 25.

It is unnecessary and would be practically impossible to enumerate everything that falls in the category of Christian help work, but a clear understanding of what is intended by this term "Christian Help Work" is needed. Our reporting system provides a place for the record of various activities which are specific. It is true that a great deal of help may be given by holding Bible studies but we do not report time spent in this manner as hours of Christian help work; instead it is listed as "Bible readings given."

Time spent in personal physical

ministry to or for others who have no family claim upon us falls into the class of Christian help work. If a poor widow is unable to mend her fence, repair her roof, or cut her wood, when you render this or similar free service you are engaged in Christian help work. When a neighbour needs to go shopping or on other necessary business, but cannot do so because she is unable to take the small children and has no one with whom to leave them, you render Christian help work if you volunteer to look after them.

In no case should work be reported twice. If it is hours of Christian help work given, report time. If missionary literature has been distributed, report literature distributed and not the time spent in giving it out.

