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# The IMPORTANCE of the SABBATH SCHOOL to an EVANGELISTIC EFFORT

FRANCIS R. SCOTT, *Pastor, Colombo Churches, Ceylon*

**A**N EVANGELISTIC effort, aside from its minor aims, has one supreme purpose, the winning of souls. All of us would agree with that definition.

Without disparaging the evangelistic effort as we usually understand the term, it is well to remind ourselves that the public effort must play second fiddle when compared to the Sabbath school as an evangelizing agency. Perhaps we evangelists would not like to admit it, but it's true. Inspiration says so. "The Sabbath school should be one of the greatest instrumentalities, and *the most effectual*, in bringing souls to Christ."—*Counsels on Sabbath School Work*, p. 10. (Italics supplied.) There you are, preachers; if the Sabbath school is *the most effectual* instrumentality in bringing souls to Christ, then it takes second place to no other agency.

Of course, a poorly run or inadequately planned Sabbath school could not measure up to this high ideal. This need not be the case, and a down-at-the-heels Sabbath school is as much a reflection on the minister as on the superintendent.

The evangelist who supports the Sabbath school with a well-planned public effort is enabling the Sabbath school to blaze forth full blast in its soul-winning programme. Notice that the Sabbath school is not a supplement to the public effort. That is putting the cart before the horse. The Sabbath school is an effort, the public effort contributes to it. We would not argue the point that the Sabbath school does help the public effort. Of course it does. But the real emphasis should be the other way around: the public effort helps the Sabbath school.

We must remember that the public effort is at most an active organization for but a few months. But the Sabbath school has been a going concern since 1853. No evangelist alive has conducted such a sustained effort. Souls that are won without tying

them to the Sabbath school are likely to last but little longer than the public effort itself. The Sabbath school will still be there, long after the tent or tabernacle has been taken down, and the evangelist moved on to other pastures. New members with the Sabbath school habit will still be there to greet the evangelist on a chance visit years later.

Statistics in 1955 showed that in Southern Asia we had 2.7 Sabbath school members per 50,000 population. Only one other division has a lower percentage. This compares with 276.7 members per 50,000 population in Australasia. Certainly we are not using this great evangelizing agency as we should! Let us remind ourselves that it is "the most effectual" means of winning souls.

New converts are usually somewhat unstable in their new faith. They

SABBATH SCHOOL RALLY DAY

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haven't settled their foundations yet. They have heard the truths once or twice, and have been convicted and won, but now they need *grounding* in the truth. This is where the Sabbath school plays such an important part. The new convert is continuously exposed to the power of the truth as he studies his lesson from week to week. An effort without a Sabbath school is likely to produce plants that spring up quickly, but wither when the sun shines its hottest.

It is in the Sabbath school, the more informal of our Sabbath morning services, that the orientation developing a "sense of belonging" can best take place. Here the new convert moves freely in the class lesson study, friendships develop, and the bonds that bind him to the Church begin to strengthen.

The children should not be forgotten as the evangelist ties the public effort and the Sabbath school together. In my last effort we held nineteen meetings for the children. At their conclusion, we invited the children to our Sabbath school. Thirty of them came; many of them are still coming, nearly seven months after the public effort was brought to a close. The public effort lasted for two months; the Sabbath school effort has continued for six months, and the end is not in sight. Is this a sound approach to evangelism? Note this statement: "Parents who can be approached in no other way are frequently reached through their children. Sabbath school teachers can instruct the children in the truth, and they will, in turn, take it to the home circle." —*Testimonies*, Vol. 4, p. 70.

I was a little lad of three when my parents accepted this message through the public evangelism of Pastor Allen Walker, recently deceased. I have no recollection whatever of the public meetings. I was too young to retain any impressions. But the Sabbath school which he founded brings back fond memories. For over thirty-five years I have continued in the Sabbath school habit. The short public effort he conducted was but the beginning. How thankful I am that one pastor recognized the value of slanting the short effort toward that effort that continues on and on until the glad day when Jesus shall come again!

**CO-OPERATION BETWEEN PASTOR  
and  
SABBATH SCHOOL SUPERINTENDENT  
for  
GREATER SOUL WINNING**

JOHN G. CORBAN  
*Pastor, Bombay Church*

**T**HE Sabbath school should be organized with the supreme aim of seeking to save the lost and hold the saved. Many are the ways in which the alert pastor may co-operate with the Sabbath school superintendent and his department as a whole, to work towards this end.

First, it is necessary for the pastor to be acquainted with all the parts and personnel of his Sabbath school organization. The best way to do this is to make frequent visits to the departments, from Cradle Roll on up. On mornings I make these little tours, I love to slip in quietly while the children are singing, and take some smaller chair towards the back where

I can observe all that is being done. After ten minutes or so here, I go to the next department, until possibly I have arrived back to the Senior Division in time for the class study to begin.

Then I like to visit the individual senior classes. If I see improvements that I think could be made, I jot down these ideas inconspicuously. When all the jottings are together from my visits to all the classes and divisions, I ask the Sabbath school superintendent to call together all Sabbath school officers and teachers. In this meeting the suggestions for improvement can be made in a general way.

Among some of the suggestions might be the following: (1) Regarding class organization, Sabbath school classes sometimes may be too large. Eight to twelve in a class is large enough. When larger than this, the individual member loses his identity. (2) Classes are often unbalanced as to similarity of ages and types. More than any other one thing in holding a class and building for lasting unity and interest is giving attention to this matter. (3) Discussion regarding teachers' general improvement might follow. Some teachers may not be speaking loudly or distinctly enough. Others may have the tendency to do all the talking, rather than provoke group discussion by asking questions freely. Some may need to do better when it comes to recognizing contributions made by members of the class or visitors. Especially when contributions arise that lead off onto a tangent, should teachers be encouraged to be tactful in summarizing the thought, and in leading back to the main path of the lesson. It may be pointed out that "side-lines" are often more helpful to some disturbed mem-

**LOVE TOILS FOR ETERNITY**

In Sabbath school  
With kindly deeds  
And charming ways,  
Love sows her seeds,  
Gives gentle touch,  
And tenderest care,  
A vine trains here,  
A branch climes there,  
With skilled technique,  
In truth's design,  
Rich patterns shape.  
There love divine  
Each one assists  
To build his own  
True character,  
Till day is done—  
The only wealth  
For life to be,  
That all may keep  
Eternally!

—A. N. ANDERSON.

ber that day than the printed lesson which they are already supposed to have studied seven times. All teachers should be urged to recognize and take a special interest in visitors to his class.

Realizing that many pastors like to teach the visitor's class, I personally prefer to be free from this for the purposes suggested above. Another thing I like to do is be free to circulate about in the vestibule, where I may be on hand to meet and welcome visitors as they come in. Many visitors and strangers come late. Possibly they have had difficulty in finding the church. How nice it is for the pastor to be there to meet them as they come in. I like to think of the Sabbath school superintendent as being the "host" at this particular gospel feast, while the pastor is the "head waiter," who welcomes the guests as they come and leads them to the table. So often the persons who are newly beginning to keep the Sabbath, from the evangelistic effort or Bible work, arrive at the church door for Sabbath school, perhaps just a little uncertain and timid. How good it is for the pastor to be there with the re-assuring word and smile! He introduces these new people to the superintendent and other chosen individuals later, and meanwhile makes them feel at home.

Another way in which the pastor and superintendent may work together for the saving of souls is to mobilize every class for soul-saving effort. "Missing member evangelism" is a wide-open field. A list should be made of church members who have been growing cold, or for some reason have not been attending Sabbath school regularly. Also to the list should be added names of backslidden Adventists. Each class should take a portion of this list, for purpose of visitation, under the guidance of the teacher. Five minutes devoted to this work, and to the telling of experiences gained, before the class study is begun, will in most cases, set a fire burning in the midst of even the most lethargic of classes. In this way the Sabbath school may be fulfilling its true purpose.

Finally, the pastor and superintendent may combine their effort very effectively by planning "Rally Days" from time to time. Special programmes may be planned, in ad-

dition to thirteenth Sabbath programmes, and special invitations or announcements be sent out to the people on the lists mentioned above. On another Sabbath, the entire church service time may be devoted to a special promotion programme for the Sabbath school. One of these periods proved most successful back in Canada recently, when the superintendent was taken on to the rostrum

and interviewed as to his plans, hopes, and desires for his Sabbath school.

By working and praying together in these and in other ways, Sabbath school may be strengthened, and the work and interests of the pastor implemented. Ideal is the opportunity here, for layman and minister of the gospel to work shoulder to shoulder, heart to heart, and hand in hand, in the finishing of the task that is set before us.

## THE SABBATH SCHOOL AND THE CHURCH PASTOR

R. G. CHRISTIANSEN

*Pastor, Bangalore Church*

**T**HE work of the Sabbath school is three-fold: spiritual development of the members, promotion of the world mission programme, and local evangelism.

Certainly the Sabbath school plays an important part in the pastor's programme. The Sabbath school class, and the daily study of the Bible lesson, is very important in teaching members how to become more like Christ.

Baptism is similar in some ways to graduation from school. For years the student has studied toward the day of graduation. But graduation, rather than being the consummation of learning, is the commencement of learning and living. So baptism, rather than marking the completion of Christian learning, is the commencement of Christian study and growth into God-likeness. This is the pastor's concern. Every pastor should realize the vital role of the Sabbath school in feeding his flock.

When I was a boy, my parents taught me the habit of studying my Sabbath school lesson every day, and of attending Sabbath school and church service regularly every Sabbath. These two habits, I consider, were two of the most important factors in moulding my life for God's service.

The second aspect of the Sabbath school work, that of promoting the work of world missions, is an important factor in unifying the church. Interest is broadened beyond the local field encompassing the whole world.

It unites the believers for the accomplishment of the task which Jesus assigned, carrying the gospel to all the world.

The third aspect, local evangelism, although as important as the first, and more important than the second, is the most neglected phase of our Sabbath school programme. Every discerning pastor will recognize the valuable aid that the Sabbath school can render in bringing souls into church fellowship.

One avenue of local evangelism is the branch Sabbath school. In each branch Sabbath school is the seed of a new church. When I came to Bangalore five months ago, two branch Sabbath schools were in operation. Since then two others have opened. These have done much to tell others of the gospel plan. I know that there is talent and room for more branch Sabbath schools not only in Bangalore but wherever there is a

### WE KNOW

**The proposed hospital in Delhi will be a great influence for good in our capital city. There, where influential men from all parts of India gather together, we can have a humanitarian institution. We know that all our Sabbath school members in Southern Asia will do their best to spread the gospel."**

—R. H. Brodersen.

Sabbath school. Recently I attended one of our branch Sabbath schools. I was thrilled to see many, who had never heard of the Saviour before, eagerly learning to love Christ.

It is the responsibility of the Sabbath School Council to promote and guide the work of the branch Sabbath schools. The next time your Sabbath School Council meets, why not discuss the establishing of more branch Sabbath schools?

Another avenue of Sabbath school evangelism is simple—bring non-members to Sabbath school. Why are we so reluctant to invite our friends to our services when such a small act bears such great results?

While crossing the ocean last January, the chief engineer of the freighter told me that his lawyer in New Orleans was an Adventist. "I have known him for twenty years,"

he said, "but he has never invited me to attend his church. Can other people attend your services?" His statement struck me with great force. It is true, we are all too cautious in inviting our friends to our services.

Suggest that the children bring their playmates to Sabbath school. Invite your working companions, your relatives, and your neighbours to Sabbath school. Not every one will accept your invitation, but some will. They will be blessed by attending.

The pastor and the Sabbath school are to work together. The Spirit of Prophecy counsels us, "There is much to be done in the Sabbath school work in bringing the people to realize their obligation and to act their part. God calls them to work for Him, and the ministers should guide their efforts."—*Testimonies*, Vol. 5, p. 256.

**PLAN FOR A LARGE  
OFFERING ON  
THIRTEENTH SABBATH**

who come within its circle of influence.

A most precious opportunity is that of one who stands regularly before a class of pupils as a teacher of divine things.

It is a dishonour to the divine Author to attempt to conduct an unprepared, unstudied lesson upon His word. Story and psalm, parable and miracle, doctrine and precept, prophecy and history, require diligent study by those who would teach them. Thorough consecration and thorough preparation will enable the teacher to produce marvellous results from apparently limited opportunities.

It was the man who had but a single talent who hid it in the earth, not the one who had five. What reason has any one to think he would be more faithful, more zealous, more willing to serve, more willing to give, if his ability were greater? He who is not serving with all his power, would serve no more faithfully if larger ability were miraculously given him.

**THE WORK**

Since the most important feature of the Sabbath school is its teaching, this should receive first emphasis. By teaching we do not mean merely the imparting of truth. We cannot limit the teaching process to a statement of facts. By "teaching" we mean to include all that a mature Christian can do in aiding the spiritual development of the immature. The teacher "teaches" by inspiring, stimulating, and guiding those who are less experienced. It is not sufficient for a teacher to inform his pupils of the method, the process, by which one becomes a Christian, but the teacher must train pupils in Christian habits and to think and act as Christians. In doing this he is a success or a failure, not wholly because of the words he speaks, but because his own spirit, his own ideals, his own life, revealed to the pupil, adds to the power of his

## THE SOUL-WINNING SABBATH SCHOOL TEACHER

**THE CALLING**

**A** CALL to teach a class in Sabbath school opens up a choice place for work in the Master's vineyard. With renewed consecration of heart, the Christian should accept the call, and regard the members of his class as a portion of the flock entrusted to his special care. With the instincts of the true shepherd, he should minister to each member. He should carry them upon his heart, never faltering in his efforts to feed them with bread from heaven, and to lead them to drink from the fountain of life. Such ministry is acceptable to the Lord, and there is none greater.

We may not be wise or great; we may be even unlearned, and of small esteem in the eyes of men, yet wherever and whatever we are, God has appointed us our work. We cannot place our responsibility upon another, and so excuse ourselves. It is God who gives "to every man his work," and it is God who will "reward every man according to his works."

Recognizing a need, and having opportunity to supply it, constitutes a direct call to duty. Many are withholding active help from the Sabbath school, when the opportunity is constantly offered to them to enter upon distinctly spiritual activities.

Greater than any other factor in the Sabbath school is the teacher.

The ideals of the teacher measure the height of success which a school attains. The heart-throbs of the teacher set the pace for the success of the school in soul-winning endeavour. The supreme problem in the Sabbath school work today is not administrative, though that is important, but it is to secure an efficient company of men and women to serve as teachers of the Word of God to the groups that make up classes. The Sabbath school offers an exceptionally great opportunity for consecrated Christians to give a service of love in winning souls for the Master. This form of service is second to none in results, for it not only wins but holds those

spoken words, and continues to speak when he is silent.

An efficient teaching staff is usually made up of busy men and women who have taken time from other duties to study, pray, counsel and work for the interests of a Sabbath school class. They have considered this work as spiritual endeavour worth their while, and have given themselves freely to it. In the joy of their service, they have not numbered their sacrifices, and their reward will be without measure.

A teacher should have fresh knowledge of the subject matter of the lesson. He should never depend upon recalling half-forgotten ideas—the result of past study. Before attempting to teach even a familiar Bible story, the teacher should renew his knowledge by careful study that the subject may stand out in his own mind in bold relief, with every essential fact clear and distinct. A young teacher once asked Garfield, then of Hiram College, the secret of arousing and holding the attention of a class. His wise answer was: "See to it that you do not feed your pupils with cold victuals. Take the lesson into your own mind anew, re-think it, then serve it hot and steaming, and your pupils will have an appetite for your instruction."

In preparing to teach God's Word, we should remember that we must teach it as His Word to each one of us. It is the simple, direct truth of the gospel, stripped of all mystery, easily comprehended, that reaches the heart. Every incident recorded happened to others, but was written for us. No one, however gifted naturally, can neglect the special preparation required by each lesson.

#### THE INFLUENCE

"None of us liveth to himself." Rom. 14:7. As the blossom cannot tell what becomes of its perfume, so we are unconscious of the extent of the power which we exert over others by our unstudied words and actions. Whether we wish it so or not, the silent influence of our life goes on unceasingly. Every word that falls thoughtfully or thoughtlessly from our lips is filling up the measure of blessing or cursing in this world. Every

# JUST OUT

## SEVENTH-DAY ADVENTISTS ANSWER QUESTIONS ON DOCTRINES

A little over two years ago a group of Christian scholars visited the General Conference officers to get first hand information in order to describe the beliefs of the Seventh-day Adventists in a book that they were preparing. They presented our brethren with twenty questions. As a result of the answers given to these questions, Dr. Walter Martin published in a series of articles in *Eternity* magazine a wonderful defence of Seventh-day Adventists as Christians worthy of Christian fellowship.

As a result of this inquiry a competent editorial committee was set up at the General Conference, which organized a study of the history, development, and present position of our doctrinal teachings so that they might be published in the form of a book. This book is now prepared and answers 49 questions arranged in ten sections.

1. Preliminary questions—Doctrines that we share with others.
2. Questions about Christ.
3. Questions on the Relationship of Ellen G. White's Writings to the Bible.
4. Questions on the Law and Legalism.
5. Questions on the Sabbath, Sunday and the Mark of the Beast.
6. Questions on Prophecy—Daniel 8 and 9 and the 2,300 Days.
7. Questions on Christ and His Ministry in the Heavenly Sanctuary.
8. Questions on the Second Advent and the Millennium.
9. Questions on Immortality.
10. Miscellaneous Questions—The Everlasting Gospel, Unclean Food, Our Relationship to the World Mission Programme.

This new volume contains 720 pages, fully indexed. Price is \$5.00. Every worker will desire to have a copy of this book for his reference, and all our schools will desire to have copies in their library.

Please place your order with the Oriental Watchman Publishing House, P. O. Box 35, Poona 1.

act is fraught with weal or woe to others, as well as to ourselves. We shall as certainly reap the harvest of the seed sown by our unconscious influence, or by our influence carelessly exerted, as we shall harvest the seed planted with a careful hand. We must meet again the influence of that which we do. Longfellow most beautifully expresses this truth:

"I shot an arrow into the air,  
It fell to earth, I know not where;  
For, so swiftly it flew, the sight  
Could not follow it in its flight.

"I breathed a song into the air,  
It fell to earth, I knew not where;  
For who has sight so keen and strong  
That it can follow the flight of song?"

(Continued on p. 15.)

**SOUTH INDIA UNION**

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**THE CHILDREN'S  
SABBATH SCHOOL**

MRS. R. G. CHRISTIANSEN

**T**HE most important part of a child's education is from birth to six years. This is especially so of the child's religious education. Let us help them obtain a good foundation.

Religion is **CAUGHT** more than it is **TAUGHT**. Do we as leaders and teachers always set the best example to be caught by the children? One moment of Sabbath school time can never be recovered; so let us have every moment well planned to give the little lambs of the flock the spiritual food for which they come to Sabbath school. This well-planned programme should be written down on paper for the leader and a copy given to the pianist if you are fortunate to have one in the department.

Our Sabbath school rooms for the children should be clean and attractive and have at least one picture of Christ. Do not hang too many pictures on the walls. If you have a number of pictures suitable for Sabbath school it is nice to change one each quarter.

Make Jesus the centre of every finger play, every story and every song. Songs without the mention of Jesus' life, His love for us, or His works have no place in the Sabbath school.

Many times the leaders of the children's divisions or the Sabbath school committee wonder who to choose for teachers. A safe guide to follow is to accept no one who is not living up to the standards of the church including dress; and accept no teacher who will not attend teacher's meeting. We all need to know how to tell stories and give the lesson in the most interesting way; this we learn at teacher's meetings.

Each division should have a memory verse device. Cradle Roll children are too young to know the reference, the Kindergarten children

are not required to know the reference but many will. Primary and Junior age should know the reference for the memory verse. Insist on perfection and they will strive harder to attain their award.

Encourage mission offerings. Learning to give to the Lord's work while young forms a good habit in giving as one grows older.

Let the children participate in songs, memory verse drill and in class study. When they can give the correct answer to a question on the day's lesson it encourages them to study the lesson at home. If the teacher does all the talking and doesn't ask questions the child feels, "What is the use in studying my lesson. I am never asked any question?"

Begin your Sabbath school each week with familiar songs. Teach only one new song a month. We have in our denomination some wonderful song books for each of the children's divisions. There are enough songs to last for a number of years. In all my

**MY GARDEN**

RUTH E. BROWN

*I have planted the seeds of the Word  
In the heart of kinsman and friend;  
But I cannot tell from my sowing  
What the harvest will be in the end.*

*The work that I do is so humble,  
The seeds that I plant, so small,  
The ground seems dry and barren;  
Will my work be in vain after all?*

*I'll water my garden with teardrops,  
And fence it about with a prayer,  
I'll trust in God for the increase,  
And leave it in His tender care.*

*I'll not know till the harvest,  
If my garden grew as it should,  
Then may the Gardener tell me,  
"Well done, servant faithful and good."*



years of Sabbath school attendance I have not yet learned all the Sabbath school songs.

Vary the programme from time to time. This will add interest. Use illustrations to hold their interest. The greatest Teacher picked the lilies and put them in the children's hand. Start planning the Sabbath school programme early in the week. Ask the one who is to tell the story or mission story in plenty of time to be able to tell the story and not to read it.

Last but not the least in importance, let us teach the children that during the Sabbath school we are in God's house—not ours—and we are guests of His to learn of Him so we can live with Him in heaven.

A well-planned programme will make any child love Sabbath school. The nicest compliment I received while teaching in one Sabbath school was when little Ralph asked his mother on Monday if it was Sabbath. When she told him it wasn't, he said, "Oh, I wish it was Sabbath. I can't wait until it is time for Sabbath school."

**NUZVID VACATION  
BIBLE SCHOOL**

ELLA MAY STONEBURNER

**"O**H! MUMMY," cried Jaya as she came running into the house. "We had the best time this morning. We are having a Vacation Bible School and all the children were there. They all came today. It's so much fun."

"What do you do at Vacation Bible School, Jaya? Tell me all about it," said Daddy as he took his little girl on his knee.

"This was the first day, Daddy. First we all met at the Coyne Hall and our teachers lined us up according to age and divided us into three sections—Kindergarten, Primary, and Junior. Then we all marched over to the auditorium.

"The opening exercises began with the theme song, 'Give Me the Bible,' and the topic for this week is, 'Tell Me About the Bible.' After we sang the song Brother Solomon gave a talk on 'Love' and we had prayer. Then the Kindergarten group of about 35 children went to the old church building, the Primary group of 27 children went to the church

school verandah, and the Junior group of about 20, of which I am a member, stayed in the new auditorium. This was story hour time and each group listened to a storyteller. At 9:30 the bell rang and we all went out to play. How nice it was to have a supervisor for our play period! We learned some new games. Daddy, it was nice that each group played separately so we didn't have to watch out for the little ones.

"At ten o'clock the bell rang again and this time it was the lesson period. Our lesson today was, 'The Bible, God's Letter to Us.' At 10:30 we had crafts period and, see Daddy, here is the little book I made today, and also all the other children in my group. And, do you know, they said that every day we would make something that we could bring home to show you. I just love Vacation Bible School, and I wish it would last longer than just this week. After crafts period we had our music period. Today we learned a new song and tomorrow we are going to have our rhythm band. At ten minutes to twelve the last bell rang and we had a short story about what the Bible did to a heathen lad's heart. Then as we left we were each given a plantain.

"I didn't know a morning could go so fast, Daddy. There was something planned for every minute.

"Daddy, wouldn't you like to come to the Bible School?"

"Yes, I would," said Daddy, "but more than that I am so glad that my little girl can be in a place where a week's study of the Bible is planned for her."

This is just an example of what went on in the homes at Nuzvid from April 28 through May 2. We are all busy here with our hospital work, but realizing the need of planning something worth while for the children we conducted this Vacation Bible School. I wish we had more time at our disposal to have a Vacation Bible School of ten days.

During the crafts period the juniors learned to do things with their hands, and during the music period they learned the song, "Only a Boy Like David," and so they made a sling. Another day they made a little book, and on another day a greeting card, and so forth. The Primary group coloured a picture book, a picture wheel, and a prize was given for the

best book. The Kindergarten children made simple, easy things.

A Vacation Bible School takes a lot of planning and organization, but when it is actually done the children love it. It is something they will remember all their lives. Not only is this good for the children, but in a place such as we have here in Nuzvid, it is also a good training for the young people and it teaches them to become leaders for the children.

Mr. I. D. Devadas, our church school teacher, was the principal of the school. Misses Janoby Murray, Byrnece Joseph, Edna York, Marion Miller and the writer helped in the planning and organizing. Also many

of the nursing students as well as staff members gave unstintingly of their time and talents. Since our Vacation Bible School was conducted in the vernacular it added a considerable burden to the leaders.

I hope that many of you will be able to carry on a Vacation Bible School in your church next year. It is a good thing for every church. There are some books available from the Southern Publishing Association, Box 59, Nashville, Tennessee, United States of America, for each age group. The Division Sabbath School Department will be able to give you more information about these books and their price.

### NORTHWESTERN INDIA UNION

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*Office Address:* 27 Barakhamba Road, New Delhi

### BE SPIRITUAL CAPITALISTS!

S. JAMES

**I**T WAS a mid-morning office hour of a hot day. All was quiet in the Delhi office, everyone working at his desk. "Ring-g-g: Ring-g-g"—two short and sharp rings of the office door bell broke the silence.

"Ye—s," responded my colleague rather belatedly. The door opened and two Hindu young men, Parbhakar and Shukla, two college students, entered the office. Timidly but quickly they told us that the purpose of their call was to learn the teachings of the Bible.

I usually get very curious about people who show any interest in Christianity. So I took them to a quiet corner and questioned them on their unusual request. "What is your real desire? When and how was this desire created in your heart? How were you led to this office?" and so on. Their answers told the following story:

Early that morning these young people took a trip to the site of the famous Qutab Minar. While returning home they went into the Bible House on Parliament Street. There they saw an open Bible in a glass case. What little they read from the incased Bible they could not recollect, but it greatly intensified their long but feebly cherished desire to learn the

contents of the Bible. They asked the man at the Bible Society as to how they might learn the teachings of the Bible. The Bible Society man directed these young men to 27 Barakhamba Road, our union office. Of course, Parbhakar and Shukla were quickly enrolled in the Hindi Bible course. It was hard to doubt, despite all temptation to do so, the sincerity of these Hindu young men to learn the teachings of the Bible. One could not but conclude that the Spirit of God was working in their hearts.

It was my privilege to conduct the recent MV Week of Prayer at Agra. At the Friday night service, I noticed two young people who had not been in the meetings during the week. From the most earnest manner in which they listened to the message, and the way they nodded their agreement with all that had been said, and their standing up to dedicate themselves to God, all made me to take them for long standing, loyal Seventh-day Adventists. As I was greeting the people at the close of the service, I learned to my surprise that they were Hindu young people, students of the Voice of Prophecy and most interested in Christianity. One of the young men held out a beautifully framed Voice of Prophecy Youth's Course Certificate. At our suggestion he immediately enrolled for the senior course. In the enrolment card he gave

his religion as Christian. His friend asked him whether he was making a mistake in giving his religion as Christian, to which he replied, "No, I have decided to become a Christian!" He is a member of a community living near our mission station in Agra who are quite eager to espouse Christianity. Brother Milton, our worker in Agra, was approached many times by their representatives, and he is now holding two meetings a week with them.

In the Kanpur church I met two bright Hindu young people, students of the Voice of Prophecy. Brother Chacko, the church pastor, told me that these young men were taking Bible studies from him and were attending Sabbath school and church services regularly. They were earnest young people and greatly desired to follow the footsteps of the Master. One could not fail to notice that the gospel story was burning its way into their hearts.

The cases I have cited are only a few but quite typical of our numerous experiences. Every church group in the Northwestern India Union has a sprinkling of non-Christian friends joining in the worship and study of God's Word. One bright and heartening feature of the work here is the increasing number of baptisms from non-Christian religions. Prospects for baptisms are half as many among non-Christians as they are among Christians, which is certainly a striking situation and which is clearly recognized by all leaders here.

We are not blind to the unspiritual things that could motivate a non-Christian young man to call himself a Christian, or to the problems that confront him, or to his inadequate appreciation of all that is involved, or to the transient nature of his good intentions; nor can we be blind to see the hand of God in the sudden desire on the part of so many non-Christians to learn the truths of Christianity. We recognize also that there is a great gulf between a non-Christian's desire to become a Christian and his actually becoming one—which gulf in most cases is never bridged—but we know that God helps all that genuinely seek Him. Ours is not to evaluate interests; ours is to capitalize them. May God help us to be successful capitalists!



## CHRIST OUR RIGHTEOUSNESS

(PART 4)

Abridged by

DR. N. A. BUXTON

**T**HE message of Righteousness by Faith came clearly and fully into the open at the General Conference held at Minneapolis, Minnesota, in November, 1888. It was made the one great subject of study in the devotional part of the Conference.

The message was not received alike by all who attended the Conference; in fact, there were serious differences of opinion concerning it among the leaders. This division of opinion may be classified as follows:

Class 1. It was to these a message of life. It gave them a new appreciation of Christ, a new vision of His great sacrifice on the cross. . . . These individuals returned to their churches with a new unction to preach the gospel of salvation from sin and to help their brethren to accept by faith the righteousness of Christ as revealed in the gospel. Sister White herself took a very active, earnest part in this work, and reported through the "Review" some of her experiences. For example:

### THINK ON THESE

Virtue is the first title of nobility.—*Moliere.*

\* \* \*

Pity is best taught by fellowship in woe.—*Coleridge.*

\* \* \*

If it is the truth what does it matter who says it?—*Anon.*

\* \* \*

As if you could kill time without injuring eternity!—*Thoreau.*

\* \* \*

The creation of a thousand forests is in one acorn.—*Emerson.*

\* \* \*

"The tidings that Christ is our Righteousness has brought relief to many, many souls. . . . In every meeting since the General Conference, souls have eagerly accepted the precious message of the Righteousness of Christ."—*Review and Herald*, July 23, 1889.

"I have travelled from place to place, attending meetings where the message of the righteousness of Christ was preached. I considered it a privilege to stand by the side of my brethren and give my testimony with the message for the time; and I saw that the power of God attended the message wherever it was spoken."—*Review and Herald*, March 18, 1890.

Of a meeting in South Lancaster she stated:

"I have never seen a revival work go forward with such thoroughness and yet remain so free from all undue excitement. There was no urging or inviting. The people were not called forward. . . . many . . . testified that . . . they had been trusting in their own righteousness." "We seemed to breathe in the very atmosphere of heaven. Angels were indeed hovering around. Friday evening, the social service began at five, and it was not closed until nine."—*Review and Herald*, March 5, 1889.

What a mighty revival might have come to the people of God if all our ministers had gone forth from that Conference as did this loyal, obedient servant of the Lord! She also wrote:

"God has raised up men to meet the necessity of this time who will 'cry aloud and spare not,' who will lift up their 'voice like a trumpet'. . . . Their work is not only to proclaim the law, but to preach the



truth for this time—the Lord our righteousness.”—*Review and Herald*, August 13, 1889.

“The message of God will come to the people, and if there were not a voice among men to give it, the very stones would cry out.”—*Review and Herald*, July 26, 1892.

Class 2. The division and conflict which arose among the leaders because of the opposition to the message of righteousness in Christ, produced a very unfavourable reaction. The rank and file of the people were confused, and did not know what to do. Concerning this reaction, we read:

“If our brethren were all labourers together with God, they would not doubt but that the message He has sent us during these last two years is from heaven. . . . *Instead of pressing your weight against the chariot of truth that is being pulled up an inclined road, you should work with all the energy you can summon to push it on.*”—*Review and Herald*, March 18, 1890. (Italics supplied.)

“For nearly two years, we have been urging the people to come up and accept the light and the truth concerning the righteousness of Christ, and they do not know whether to come and take hold of this precious truth or not.”—*Review and Herald*, March 11, 1890.

Class 3. There were others who were decidedly opposed to the presentation of the message. They claimed that the truth of righteousness by faith had been recognized by our people from the very first, and this was true theoretically. For this reason they saw no occasion for placing such great stress and emphasis upon the subject as was being done by its advocates. Furthermore, they feared that the emphasis placed upon this theme of righteousness by faith would cast a shadow upon the doctrines that had been given such prominence from the beginning of our denominational history; and since they looked upon the preaching of those distinctive doctrines as the secret of the power and growth of our movement, they were fearful that if these doctrines were overshadowed by any teaching or message whatsoever, our cause would lose its distinctive character and force. Because of these fears, they felt in

## CEYLON UNION

President: L. F. Hardin

Secretary-Treasurer: M. M. McHenry

Office Address: 15/2 Alfred House Gardens, Colpetty, Colombo

## LAKPAHANA SHINES FOR CHRIST

Mrs. A. W. ROBINSON

**T**HE young people of the Mailapitiya church have been very busy doing Home Missionary work every Sabbath.

At 8:30 each Sabbath morning a branch Sabbath School is conducted by Mr. H. H. Marambe in Sinhalese for those in the area who do not understand the English language. A large number are attending regularly and there is a good interest.

The school family has been divided into four bands and each Sabbath afternoon finds them busy with the work assigned them by Mr. A. Jayakodi, the enthusiastic Home Missionary leader. One group is a singing band under Mr. Kulasekere's direction. They have made a number of visits to the sick in a nearby hospital to cheer them up. They have also gone out with the literature group to help stir up interest.

Then there is the literature distribution band. They take long walks into the surrounding areas giving out literature and enrolling others in the Voice of Prophecy course. A large number of people have been contacted in this way.

duty bound to safeguard both cause and people by decided opposition.

The seriousness of exerting this opposition is indicated through the reproofs that were given. These words of reproof and admonition should receive most thoughtful consideration at this time:

“God has sent to His people testimonies of truth and righteousness and they are called to lift up Jesus, and to exalt His righteousness. . . . God calls men who will speak, who will cry aloud and spare not. God has raised up His messengers to do His work for this time. Some have turned from the message of the righteousness of Christ to criticize the men.”—*Review and Herald*, December 27, 1890.

The third band visits interests brought about through the branch Sabbath school. All of these bands have made many good contacts. They visited one remote village where almost ninety per cent of the people are illiterate. Plans are being made to continue the contact here and to help these people.

The last band—the mailing band—wraps and addresses *Signs of the Times* magazines every Sabbath afternoon. The list of names has been revised and brought up to date. The students and other members of the community were asked to bring in the names and addresses of those who would be interested in receiving this good paper. A good response followed this request. Already several letters have been received expressing appreciation for the magazine and asking for more of them. One gentleman wrote in saying that he was sharing his copy with others in the office and thus several people are reading the good articles thus available.

The young people are all entering into the programme in an enthusiastic manner. It is heart warming to see them share their faith with others who have it not and thus they receive an even greater blessing for themselves.

The reason for this opposition is given in this plain warning:

“The enemy of man and God is not willing that this truth [justification by faith] should be clearly presented; for he knows that if the people receive it fully, his power will be broken.”—*Review and Herald*, September 3, 1889.

So, it is Satan who is unwilling that the truth of righteousness by faith shall be presented.

What a challenge to prayer is here presented! How we should seek God in humility. . . . Only by the full acceptance and appropriation of this glorious provision of righteousness through Christ can a people be prepared to stand before a holy God at His coming.

(To be Continued.)

## A LETTER OF THANKS

D. A. DELAFIELD

**A** COUPLE of months ago down in Locust Grove, Georgia, a young couple named Elbert and Betty Seabolt and their three-month-old son, Joseph, were miraculously saved from a fiery death. The circumstances were most unusual.

It was night, and the young couple and their son were sleeping in the bedroom of their four-room house. Betty's father, W. C. Arendale, was asleep in another room. Unknown to them a fire had broken out and the flames were belching forth from the building. An unidentified aviator, seeing the fire from the air, flew his plane down at near-chimney height and revved his motors.

The Seabolts heard the plane roar overhead, and Mr. Seabolt got up to see if anything was wrong. Then the plane roared over again. Looking out of a window, he saw the glow of a fire and realized that the roof of his house must be ablaze. Quickly he awakened his wife, then seizing little Joseph in his arms and calling Betty's father, he managed to get out of the building. He even saved a few of their possessions. But the house burned to the ground.

Mr. and Mrs. Seabolt tried to find and identify the pilot of the plane, but without success. However, they wrote a letter of thanks and made it public. The letter was carried in many newspapers throughout the United States. This is what the Seabolts wrote:

"Dear Aviator: We want to tell you that your thoughtfulness and daring saved the lives of our whole family on Friday night. Little Joe, if he could talk, would add his thanks, even though he doesn't realize what happened. Our loss was tragedy enough for a young couple just getting started, but we never would have even had a chance if you hadn't flown low and waked us up. Thank the Lord there are people like you."

Well, that aviator was a thoughtful

and daring man. He deserved thanks. He might have sped away heedless of the interest of others, but he buzzed the sleeping family and gave them the signal of warning that saved them from a fiery death.

How many people there are in the world today who are sleeping in sin, unaware of the fires of the judgment that will soon destroy the wicked! As Adventists we can warn them about the troubles that are coming and

## "LET ME NO WRONG OR IDLE WORD UNTHINKING SAY"

H. M. TIPPETT

**A** FEW months ago the brakes of a great trailer truck failed on a Maryland mountainside. The loaded vehicle began a frightening journey down the steeply graded highway. Despite the efforts of the frantic driver to keep the careening truck from hitting passenger cars, it was a complete runaway and resulted in horrible fatalities.

Recently a United States Senator forgot the dignity of his office and made newspaper headlines with his runaway words. He publicly heaped abusive insults on a colleague, who responded with similar vituperation. One wonders if within the later privacy of their offices they did not feel smaller in stature, a little ashamed of their demonstration of anger and hurt vanity.

No one can measure the evil or sorrow of a single blast of runaway words. Sometimes such words masquerade under the banner of truth, and in a show of mock virtue we try to excuse their violence. Yet however we excuse them, we can never justify them. Popular psychology champions

"buzz" them in the still night hours.

Sometimes when we give away the "Signs" and *These Times* and *Message Magazine* and visit people in their homes they don't seem to appreciate what we have to say about the coming of Jesus. But one of these days when we get to heaven I am sure there will be some who will come up to us and thank us that we gave the warning. They will say something like this:

"Dear Friend: We want to tell you that your thoughtfulness and daring saved not only us but our fathers and mothers too. If you hadn't warned us, we would not have been alerted to prepare for the coming of Jesus. We would never have had a chance to escape the judgments of God if you hadn't awakened us from the sleep of sin. Thank God that there were people like you in the dark old world."—*Review and Herald*.

the expression of strong emotions to relieve our personal repressions, but what a cost in heartache, broken friendships, and shame such a course often entails.

The Christian answer to the psychologist is that the serene mind and the heart at peace with God will not have violent emotions. Not only does he refrain from cutting remarks, he does not find them forming in his thought. Admittedly, it is a high ideal, but Jesus achieved it. "In the heart of Christ, where reigned perfect harmony with God, there was perfect peace. He was never elated by applause, nor dejected by censure or disappointment."—*The Desire of Ages*, p. 330. Even in stern rebuke the words of Jesus were always on a leash and were uttered with tears in His voice (*Steps to Christ*, Pocket ed., p. 12). Certainly in our own experience our runaway words destroy something fine and noble and good within us. Let us daily pray the prayer of David, "Set a watch, O Lord, before my mouth; keep the door of my lips." Ps. 141:3.—*Review and Herald*.

# Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Lesson 10, September 7, 1957

## DILIGENCE AND INDUSTRY

**T**HE difference between genius and mediocrity, other things being equal, is often found in diligence. Success and failure are many times so close that only industry or perseverance divides them. "Seest thou a man diligent in his business? he shall stand before kings." Prov. 22:29.

This law of our natural life is one that holds good in the spiritual realm also. It thus becomes a universal law. The life of Jesus was filled with unremitting diligence. Perhaps no day in His life more clearly demonstrates this than the one at Capernaum, of which we have a fairly full account in Luke 4:33-42. Read what *The Desire of Ages*, chapter 26, has to say in comment on this.

Of that memorable day, when, in addition to teaching, He encountered and healed a madman in the synagogue, rebuked the fever in Peter's mother-in-law, healed all the sick and devil possessed who crowded upon Him, we read: "Not until the last sufferer had been relieved did Jesus cease His work. . . . The long, exciting day was past, and Jesus sought rest. But while the city was still wrapped in slumber, the Saviour, 'rising up a great while before day, . . . went out, and departed into a solitary place, and there prayed.'"—*The Desire of Ages* (1940), p. 259.

That was not an isolated day. "Thus were spent the days in the earthly life of Jesus. He often dismissed His disciples to visit their homes and rest; but He gently resisted their efforts to draw Him away from His labours."—*Ibid.*

We could write across the whole life of Jesus His own seven words: "My Father worketh hitherto, and I

work." Everywhere and always we hear Him saying in His devoted diligence: "I must work the works of Him that sent Me." John 9:4. "In His industrious life there were no idle moments to invite temptation. No aimless hours opened the way for corrupting association."—*Ibid.*, p. 72.

There is something urgent about diligence in the New Testament. The apostle exhorted believers not to walk like the Gentiles, who gave themselves over "to work all uncleanness with greediness." Eph. 4:19. Both good and evil call for continuous diligence, and when we see the persistence of evildoers, we may wonder why some professing Christians do not show the same diligence in righteousness.

In Luke 1:39 we read that "Mary arose in those days, and went into the hill country with haste." But the word for "haste" is rendered "diligence" in Romans 12:8: "He that ruleth with diligence." There are many people with an extensive knowledge of what is right, but they do not obey it in the life. They need the haste and diligence that sends them on the King's business without delay (1 Sam. 21:8).

### EXHORTATION TO DILIGENCE

It is rewarding to observe some of the ways in which we are exhorted to be diligent, remembering that this list could be extended by the addition of scriptures using such words as "earnest," "endure," "zeal," "consider," "teach," in all of which diligence is a basic idea.

1. Proverbs 4:23. We are to keep the heart diligently, because as the seat of physical, mental, and moral activity it governs the issues of life.

The human heart is naturally hard, but may be softened by the Holy Spirit, and many become like a harp in the hands of Christ. See *Testimonies*, Vol. 9, p. 107; *Testimonies to Ministers*, p. 519.

2. Romans 12:8. We are to exercise our functions in home, church, or business with diligence, which here includes dispatch. The context is a beautiful picture of good works—"a wise and perfectly safe investment."—*Testimonies*, Vol. 1, p. 693.

3. 2 Corinthians 8:7. Christians should "abound in every thing, in faith, and utterance, and knowledge, and in all diligence ["earnestness," R.S.V.]." In verse 22, Titus is cited as a model by a double use of the word "diligent"—"our brother whom we have often tested and found earnest in many matters, but who is now more earnest than ever." R.S.V.

4. 2 Peter 1:5. The Christian graces of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity, come to us in in-



## AT THE END—THE HARVEST

Worker of God do you feel despondent today?

The time you spent does it fruitless lay?

Weary miles you've walked and earnest studies given

Where are the fruits for which you have so striven?

To the sower Jesus likened the worker of today,

With no overnight harvest was he to be repaid,

Nature would work and in due time the harvest great,

With rejoicing to the barns the sheaves He would take.

Every sown seed given time will gently grow,

In the garden of some hearts the plants will show.

Tired worker, spread God's word like autumn leaves

Soon you'll come rejoicing, bringing in the sheaves.

—B. PINGHE.



creasing measure by "giving all diligence" to their acquirement.

5. 2 Peter 1:10; 3:14. We are to examine diligently ("be the more zealous," R.S.V.) our calling and election, that we may be "found of Him in peace" at His appearing.

6. Psalm 119:4. We are commanded to keep God's precepts diligently, which means loving God and cleaving to Him with all the heart and soul. Compare Joshua 22:5; *Patriarchs and Prophets*, page 523.

Diligence and industry are not stressed in the New Testament as the basis of earning salvation, but as the result of salvation by faith in the sacrifice of Jesus. Every twice-born person can say, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20. God's life in the soul is dynamic and enduring, for which reason Alexander Cambell wrote: "Good men can never retire from their works of benevolence: their fortune is never

made. I never heard of an apostle, prophet, or public benefactor retiring from their respective fields of labour."

We always stress the curse of incessant toil that descended on man at the fall. (Gen. 3:19.) We should not forget that God's far-seeing beneficence injected a blessing in this sad situation, provided men would humbly accept His conditions: "Blessed is every one who fears the Lord, who walks in His ways! You shall eat the fruit of the labour of your hands; you shall be happy, and it shall be well with you." Ps. 128:1, 2, R.S.V.

We do not have to become unbalanced, toilworn slaves in order to be diligent Christians. Under the pressure of incessant preaching, teaching, and interviewing, Jesus invited His disciples to "come . . . apart into a desert place, and rest a while." Mark 6:31. There need be no loss of Christian diligence in a well-balanced programme of work and leisure, toil and recuperation.—*Review and Herald*.

rowful, every act to relieve the oppressed, and every gift to the needy, if prompted by a right motive, will result in blessings to the giver."—*Patriarchs and Prophets*, p. 218.

The shame that sometimes comes upon the unworthy recipients of kindness is seen in the incident, in the wilderness of En-gedi. Saul, with three thousand men, was hunting David, and came to rest in the cave where his quarry was. To David's men it was a chance to slay or capture an enemy. To David it was an opportunity to show magnanimity. So he merely revealed his presence by cutting off a piece of the sleeping king's robe. To Saul the incident brought shame and condemnation: "And he said to David, Thou art more righteous than I." 1 Sam. 24:17.

The ultimate remorse of a sinful world can be understood only on the background of the long-suffering kindness of a loving God and Saviour. The Saviour who manifested unflinching compassion toward little children (Matt. 19:14) and the needy multitudes (Matt. 14:14-16), and toward His bitterest enemies (Luke 22:50, 51), the world's most venomous cry: "Crucify Him!" Yet those who crucified Him shall yet see Him coming in the clouds of glory, and "shall wail because of Him." Rev. 1:7. "Louder than the shout, 'Crucify Him! crucify Him!' which rang through the streets of Jerusalem, swells the awful, despairing wail, 'He is the son of God! He is the true Messiah!'"—*The Great Controversy*, pp. 643, 644.

#### LOVE'S TRIUMPH OVER HATRED

There is something about divine love and kindness that triumphs finally, and often in this life, over hatred and unkindness. In our pre-Christian state we are described as "sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Titus 3:3. But we were changed "after that the kindness and love of God our Saviour toward man appeared." Verse 4.

The last argument of hatred is force, Jesus on earth, with twelve legions of angels to use in display of power (Matt. 26:53), rejected the argument of force, and showed

## Sabbath School Lesson Help

For Lesson 11, September 14, 1957

### KINDNESS AND SYMPATHY

**A**LMOST invariably we show kindness and sympathy to our friends and loved ones. We also use kind language to those closest to us. Yet both of these commendable habits fall far below ideal Christian conceptions of kindness and sympathy.

In Luke 6:31 (our memory verse) Jesus taught that, regardless of friend or foe, we should accord to all men the kind of treatment that we would desire to receive from them. That presumably applies not only in the first instance, but consistently and repeatedly, no matter what treatment is returned.

All doubt on this is removed in Luke 6:35, where Jesus said: "Love ye your enemies . . . ; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil."

This same word translated "kind" is used in Ephesians 4:32, where the quality of gracious kindness is enjoined upon believers: "Be ye kind

one toward another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." That was the distinguishing spirit of the early church, but time has wrought such changes that only a Pentecost could restore it. Nevertheless, God's ideal for the individual still stands.

"Let Christ, the divine Life, dwell in you, and through you reveal the heaven-born love that will inspire hope in the hopeless, and bring heaven's peace to the sin-stricken heart."—*Thoughts From the Mount of Blessing* (1956), pp. 114, 115. "Be kindly affectioned one to another with brotherly love; in honour preferring one another." Rom. 12:10.

Christian kindness, which is a reflection of the life of God in the heart, brings its own blessing to those who practise it, and it brings varying results to the receiver. "Every ray of light that we shed upon others is reflected upon ourselves. Every kind and sympathizing word spoken to the sor-

## KNOW YOUR SABBATH SCHOOL

IN order to conduct the Sabbath school more efficiently provision is made for various age groups. The Sabbath school is organized for the edification of the entire body of believers—the adults, the youth, the children and even for those who may be isolated or otherwise unable to attend the main Sabbath school.

### DIVISIONS OF THE SABBATH SCHOOL

#### Senior Division:

The senior division is for the adults. The senior lesson quarterly is prepared for their use. Special lesson helps appear in the SOUTHERN ASIA TIDINGS. The S. D. A. Bible Commentary and the Spirit of Prophecy books are excellent source material.

The senior division should meet in the main auditorium of the church and its exercises may be properly conducted from the rostrum.

The membership of the senior division should be divided into classes of not more than 10-12 individuals. (The conducting of only one large class regularly for the senior division is not approved except on rare special occasions.)

The teachers chosen for the senior classes should be those who have an aptitude for teaching, and who are diligent in preparation, regular in attendance, and circumspect in character.

The suggested programme for the conducting of Sabbath school is:

9:30	Silent prayer, opening song	5	minutes
9:35	Morning prayer	2-3	"
9:37	Secretary's report	3	"
9:40	Song or special music	3	"
9:43	Superintendent's remarks	2	"
9:45	Missions exercise	10	"
9:55	Lesson review	8	"
10:03	Record and offerings	3	"
10:06	Lesson study period	30	"
10:36	Closing remarks	4	"
	Total	70	"

that even at the cost of temporary suffering, the greatest of all arguments is the moral compulsion of the persistent loving-kindness of God.

If we are tempted to think in terms of how few people are persuaded and saved by this loving-kindness (and too many Christians take false comfort this way), we should recall the final harvest, described as "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, [standing] before the throne." Rev. 7:9. It must be that, in the prescience of God, the outflowing of divine love, manifested in its fullness in Jesus Christ, and channelled through twice-born men

to the unsaved, will result in greater victory over evil than any other plan could possibly bring.

Throughout the Old Testament, kindness and mercy, or some similar virtues, are repeatedly revealed either in God or in godly men. A good God made a world that was "very good." Gen. 1:31. He described Himself as "merciful and gracious, longsuffering, and abundant in goodness and truth." Ex. 34:6. The prophets revealed Him as "gracious and merciful, slow to anger, and of great kindness." Joel 2:13; compare Jonah 4:2.

Men by their devious ways have added to the harshness of life, and yet in their inmost souls they crave

human sympathy and kindness. When Joseph interpreted the dream of the crestfallen officers of Pharaoh in prison, his righteous soul added this plaintive request: "Think on me when it shall be well with thee, and shew kindness, . . . and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away." Gen. 40:14, 15.

We are all stolen away from our Father's house, exiled in a hard world. We need human kindness if we are to understand divine love better. Let us not be like those of whom Sydney Smith wrote: "You find people ready enough to do the Samaritan, without the oil and twopence." Oil and money, toil and service, good deeds and kindly words, are the business of the church that knows God's truth, otherwise truth becomes but a pretence. Truth shows both duty to God and duty to our fellows.

"Duty, stern duty, has a twin sister, which is kindness. If duty and kindness are blended, decided advantage will be gained; but if duty is separated from kindness, if tender love is not mingled with duty, there will be a failure, and much harm will be the result. Men and women will not be driven, but many can be won by kindness and love."—*Testimonies*, Vol. 3, p. 108.—*Review and Herald*.

### RESTORED CONSCIENCE

ONE morning a very intelligent looking Hindu young man, a Voice of Prophecy student, called at the union office in New Delhi wanting to see Pastor Torkelson. This is what he said to Pastor Torkelson: "Sir, you perhaps do not recognize me or remember the transaction; but three years ago I bought a Bible from you at a public meeting conducted by Pastor Vitrano. I underpaid you by one rupee. All these three years I had no peace of heart and today I want to bring peace to my heart by returning to you the one rupee. Sir, I know the amount is very small to you; but the peace I get by returning the rupee to you is no small thing to me." His face beamed with joyful satisfaction as he handed a new one-rupee note to Pastor Torkelson.—S. James, *V. O. P. secretary, N. W. Union*.

## Miscellany

● A BAPTISMAL service was held in the Bombay church on August 3, 1957. Thirteen souls took their stand for the Master. Ten from the Bombay English church and three from the Marathi church. The service was conducted by Pastors A. R. Appel, P. R. Phasge, and J. G. Corban.

● R. H. WOOLSEY, assisted by Freddie Ba Tin and Kyaw Sein Pe, is conducting an evangelistic effort in the Railway Institute Hall in Maymyo. An excellent attendance of approximately 600 on the opening night indicates a real interest on the part of many who have had contact with the message in past years or who have been arrested by the advertising of the campaign.

● D. S. JOHNSON conducted the Week of Prayer at the Raymond Memorial Training School in Fatakata from August 11 to 17. There is an excellent spirit in the school and Brother Streeter and the staff have a well organized spiritual, scholastic, and industrial programme. There are 18 language groups in the school, of which Oraon is represented by the largest number of students. It is of interest that the Nepali and Boro language groups each number ten students.

● O. W. LANGE is spending from September 1 to September 7 in the Narsapur area helping with the annual Uplift campaign.

● PASTOR and Mrs. O. O. Mattison have just returned from an extensive tour of the South India Union. During this time they visited Bangalore and a number of the churches in the local sections of the Kanarese and Kerala fields.

● THE workers' meeting and evangelistic institute in the Western India Union is being held at Lonavla between Poona and Bombay from August 28 to September 7. Pastor A. E. Rawson will be in attendance at these meetings from August 28 to September 2 and D. S. Johnson will be helping with the meetings from September 2 to 7.

● E. R. REYNOLDS and family and E. R. Hutchinson and family are now

located at the Chuharkana School. An extension of Spicer Memorial College is being conducted at Chuharkana this year and additional classes above the High School Curriculum are offered on the college level in the fields of Education and Religion.

● THE 13th Sabbath offering will be taken on September 28. Pastor O. W. Lange reports that the largest 13th Sabbath offering from the Southern Asia Division amounted to Rs. 6,353 and this was received at the end of the fourth quarter, 1956. The 13th Sabbath overflow offering from the world field comes to the Delhi

Hospital project and the Kellogg-Mookerjee High School in East Pakistan. It is hoped that the coming 13th Sabbath offering will be the largest ever in the history of Southern Asia.

● DR. F. H. Yost, Associate Secretary of the Religious Liberty Department of the General Conference, will be spending two weeks in the Southern Asia Division from October 13 to 26. Dr. Yost will be remembered for his part in the extension school conducted by the Theological Seminary at Spicer Memorial College in the spring of 1955.

(Continued on p. 16.)

## Special Notice

## PRICE CHANGES

Under date of August 1, 1957, the Review and Herald Publishing Association writes: A number of price adjustments in order to bring Book Department receipts into proper relation to prevailing book production costs were made on January 1, 1956. However, our records clearly show that continuing inflationary pressures have further increased our cost to the point that all gains effected by the price changes made a few months earlier have been completely wiped out. In the light of these facts it is necessary to again raise prices, and these increases will become effective immediately.

*Bedtime Stories*, cloth edition are up by 25 cents to \$4.75.

*Children's Hour* are up by 75 cents to \$5.75 per volume.

*Christian Home Library Series* are up by 50 cents to \$3.00 per volume, cloth binding.

*The Church Hymnal* is up by 25 cents to \$2.75.

*The Conflict of the Ages Series* which is made up of *Desire of Ages*, *Acts of the Apostles*, *Patriarchs and Prophets*, *Prophets and Kings*, and *Great Controversy* are up by 50 cents per volume to \$5.00 in trade cloth binding.

*Testimonies for the Church*, four volume sets, are up to \$6.00 per volume or \$24.00 for the set, cloth binding.

We have stocks of many of the books listed above and others. As long as our stock lasts you may have them at the old price. Please get your orders in early, and take advantage of the fact that our stock is already paid for at the old rate.

Order from your Book Depot or directly from the Oriental Watchman Publishing House, Post Box 35, Poona 1.

## THE SOUL-WINNING SABBATH SCHOOL TEACHER

(Continued from p. 5.)

"Long, long afterward, in an oak  
I found the arrow, still unbroke;  
And the song, from beginning to end,  
I found again in the heart of a  
friend."

By our lives we say to all who know  
us, Do as I do; my example is a safe  
one to follow. It is our example,  
backed up by careless, thoughtless  
words—the words for which we some-  
times offer an apology—that makes  
upon others the "marks" which some  
day we shall wish to obliterate.

It is a solemn thing to think of the  
great army of Sabbath school workers  
going about, each one breathing out  
an influence that either greatly helps  
or woefully hinders the cause of God.  
None are doing this intentionally, yet  
it is far stronger in effect than the  
studied effort to help or hinder. It  
is the unconscious influence, like a  
magnet, that exerts a power upon  
every other person that is met, the  
effect being for good or for evil ac-  
cording to that which is hidden in  
the heart.

Those who exert the greatest in-  
fluence and are most copied as ex-  
amples are leaders and instructors.

### SOUTHERN ASIA DIVISION

## Calendar of Special Days and Offerings 1957

Sept. 7	Home Missionary Offering
Sept. 14	Colporteur Rally Day
Sept. 28	Sabbath School Rally Day
Oct. 5	H. M. Offering
Oct. 12	V. O. P. Evangelism Day and Offering
Oct. 26	Temperance Day and Offering
Nov. 2	Witnessing Laymen Day and H. M. Offering
Nov. 2-23	"Review and Herald" Campaign
Nov. 9	"Southern Asia Tidings" Offering
Nov. 16-23	Week of Prayer and Sacrifice
Nov. 23	Week of Sacrifice Offering
Dec. 7	Home Missionary Day and Offering

THIRTEENTH SABBATH OFFERING	
Sept. 28	Southern Asia Division
Dec. 28	Northern European Division

## MEET OUR WORKERS



Pastor Faqir Chand was baptized into  
the Seventh-day Adventist Church by  
Pastor O. O. Mattison in 1927. His long  
service in the mission has included  
village teaching and colporteur work. For  
some years he taught in our Chuharkana  
school but in 1938 he answered a call  
to enter direct evangelism and in 1942  
he was ordained to the gospel ministry.

Brother Chand directed the work of the  
East Punjab mission for a number of  
years and also was principal of the Chu-  
harkana school for one year during that  
time. In 1954 he was asked to pioneer  
the work in Kashmir but towards the  
end of the year he was called to Delhi  
for evangelistic work.

God has blessed Pastor Chand through  
the years and given him many souls for  
his labours. He has also had a part in  
the setting up of at least two church  
buildings. We trust the Lord will con-  
tinue to bless the efforts of our brother  
as he labours for Him.

Few Sabbath school teachers realize  
to what extent their example is a  
controlling factor in the lives of those  
whom they teach. Not many reach the  
age where the power of example is  
entirely lost upon them, but the youth  
and children are affected more than  
any one else.

The fact that every act and word  
of our lives is leaving an indelible  
imprint somewhere, is sobering. There  
is no trace of a ship through the ocean

## INVEST IN SOULS THIS THIRTEENTH SABBATH

nor a bird through the air, but the  
trail of every man who lives is  
marked from the cradle to the grave  
by the eye of the all-seeing God.  
Every act is like the pre-historic foot-  
print in the stone. It is written, said,  
done—forever.

A little girl was asked how she  
came to be a Christian. She said she  
loved the teacher first, next the  
teacher's Bible, and then the teacher's  
Saviour. Those are three natural, easy  
steps which a child rightly taught  
might be led to take.

—Selected from the book, *The  
Soul-Winning Teacher* by L.  
FLORA PLUMMER

## GRATITUDE

We gratefully acknowledge and  
sincerely thank all our friends who  
very kindly sent us condolences and  
messages of sympathy in our recent  
bereavement and regret our inability  
to reply individually.

—MRS. V. D. KOILPILLAI AND  
FAMILY.

## Southern Asia Tidings

Official Organ of the  
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ASSOCIATE EDITORS O. O. MATTISON  
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## "20,000 THERE'LL BE BEFORE G. C."

J. F. Ashlock,

Ministerial Secretary, S. A. Division

**A**T THE recent mid-year Division committee meetings, the representatives of all seven unions and institutions throughout Southern Asia, sensing the seriousness of the time in which we live and the extreme urgency of the task given to us, were constrained to set for themselves and their fellow workers and believers a soul-winning goal which, if attained, will bring the church membership in this Division to 20,000 before the quadrennial General Conference session convenes in June, 1958.

"TIDINGS" readers will immediately recognize that the above purpose to share the good news of salvation with the multitudes about us envisages the most ambitious and far-reaching programme of total evangelism ever launched by God's Remnant Church in India, Pakistan, Burma, and Ceylon. One or two reactions will doubtless be experienced by our members as this plan of loving service to the spiritually needy is presented. Some at first will think that it is impossible of accomplishment and will feel tempted to question the wisdom of such a goal. Others will welcome the evidences of vision and determination on the part of God's chosen leadership in this great section of the world vineyard and will unite with true-hearted devotion with his fellows in what may mean the beginning of the greatest effort of blessing and benefit that the peoples of Southern Asia have ever enjoyed.

To every faithful worker and believer the slogan of "Twenty Thousand There'll Be Before G. C." is a challenge—first, to a re-consecration of heart and second, to a re-dedication of service.

To meet the need of this hour this renewal of surrender of heart must be the most

unreserved and the most complete ever. It must be the same consecration which was seen in Christ when during His earthly life He set about to do the grandest work ever accomplished in the six thousand years of this world's existence.

To warn and to win to Christ, and to His way of joy and life everlasting, such a large number in such a short period, this re-dedication to His service must be the most sincere and devoted that has characterized the messengers of peace since apostolic days.

This consecration and service on our part will enable the Lord of the Harvest to fulfil the promises, so familiar to us all, of a speedy finishing of His work. It will make possible the outpouring of the Holy Spirit in latter-rain abundance to refresh His people and prepare our neighbours and friends for the repetition of Pentecostal results. Surely we should plan for, pray for, and expect the Lord to perform this miracle of grace. This is the time. This is the people. This is the place. This is the programme.

As we think of the goal let us remember the precious promise that if we consecrate body, soul, and spirit to God we shall be constantly receiving a new endowment of physical, mental, and spiritual power. The Holy Spirit will work in our hearts and minds and prosper the work of our hands and thus enable us to do the deeds of Omnipotence. (See "Gospel Workers," pp. 112, 113.) May God grant to us purity of soul, strength of body, and courage of heart as we pray and work for a membership of 20,000 before the time of the General Conference session.

### MISCELLANY

(Continued from p. 14.)

● E. R. STREETER has just returned from a trip to East Pakistan having spent several days at the Kellogg-

Mookerjee High School at Jalirpar from August 10 to 14.

● OPEN house was held at the new bungalow contributed by the General Conference of Seventh-day Adventists to the Christian Medical College, Vellore, for our staff members serving

there, at which time Dr. and Mrs. Patt were hosts to a large number of friends. Among the guests attending were Dr. Ida S. Scudder, Pastor and Mrs. E. L. Sorensen, Pastors J. Ivan Crawford, M. E. Kemmerer and D. S. Johnson. —D. S. JOHNSON.