

BI-ENNIAL CONFERENCE NUMBER

EASTERN TIDINGS

Vol. 8

India Union Mission

1913-01



Workers in Attendance, Bi-ennial Union Meeting, Calcutta, November, 1912

India's Population 315 Million
What are 76 Workers Among So Many?
One Worker to 4 Million People

Items that Appeal

FAR from being stingy, the people of India are said to be among the most generous people in the world. But their charity is blind. Indiscriminate giving is the curse of India. Besides the very poor and needy, India feeds and cares for five million religious mendicants, the majority of whom are lazy, ignorant, and immoral.

THERE are 5,400,000 youth each year attending some sort of school in India. Of those of school-going age only about 15 per cent are actually at school, and of these the very large per cent, probably about four millions, are in primary schools in the three lowest grades. From this we get some idea of the great need of education in India.

INDIA is the land of many faiths. Indians are intensely religious, and said to be God-intoxicated. They are so largely endowed with the religious faculty that the annals of their progress have been conspicuously religious. Out of the 315 millions of people in India, according to the census of 1911, only seventeen persons were found to be atheists and fifty agnostics. One-third of the population of the world worship at the shrines of faiths begotten in Hindoostan, Burma, Siam, while millions in China and Japan worship as supreme a son of India, the Buddha.

SPEAKING of the changes in India, The Year Book of Missions for 1912 says, "under the influence of Christianity and of Christian civilization a new consciousness of social obligation, of patriotic impulse and philanthropic opportunity has dawned upon the country. Men are beginning to ask, 'What can I do, not for my own glorification and that of my family, my caste and temple, but what can I do for my fellow-men for all my country.'—In other words the idea of social service is beginning to take hold of the people of this country. This verily, is a new thing for India."

ISLAM is awakening and Islam is using the opportunities which Russian aggressiveness in Persia and the attacks of Italy and the allies in the Balkans are offering. The difficulties of the Ottoman Empire are cementing more closely together Moslem hearts in different lands. The faithful are called upon to come to the rescue of Islam because the infidels are about, "to wipe out the Moslem religion from

East to West." In answer to that appeal, gold is flowing in to the Sultan from Turkey, India, Egypt, and other lands. Mohammedan students go without food and send their money to Turkey.

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The Eastern Tidings

VOL. 8

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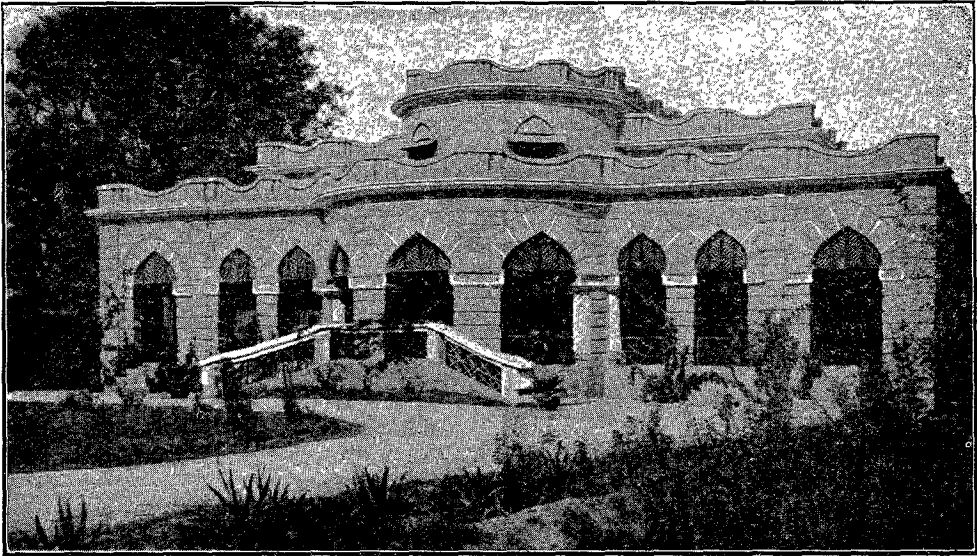
No. 1

India Union Mission

Superintendent's Bi-ennial Report

TIME flies swiftly. Another two years have slipped away, and we are together again in a union meeting to review with thankful hearts the measure of prosperity resulting from the biennial period that is past, and with courage to pray and plan for a more aggressive warfare in the period that lies before us.

to God that some measure of progress has attended each part and department of it. Our little band of foreign workers has been increasing until now, counting wives of missionaries, there are seventy in the field. A few have returned home, nine in all, while twenty have come to field. During a period of eigh-



Union Head Quarters and Publishing House.

Notwithstanding the many obstacles peculiar to the country, the climate, the people, their languages, and religions confronting us, we are not dismayed, the message of present truth beats no retreat; the work is onward, and, notwithstanding the forces arrayed against us, in reviewing our work in India and Burma we are profoundly thankful

teen months, not a worker was compelled either by sickness or otherwise to return home. So wonderfully has God sustained the lives of our missionaries, that we had hoped to bring in a report of the loss of none; but our hearts have been made sad by the death of Elder G. K. Owen, our oldest missionary in India, who spent eleven and one-half years here with-

out a change to the homeland. But death is no respecter of persons, and in the fullness of old age he was cut down as a sheaf fully ripened for the harvest. We only have remaining the memory of his quiet, humble, yet victorious and courageous life as a worthy example of Christian piety and missionary endeavour.

In the nine different tongues in which our work is going forward, the workers are becoming more familiar with the language. This is bringing them into closer relation to the people, and better plans and methods of approach are being formed as a result. To understand the Indian mind and to reach him with the gospel of Christ, is a large undertaking; yet in this we see progress. Souls are accepting the truth, and workers in each of these languages have united with us, until the force of Indian workers numbers seventy-six.

Some advancement has been made in evangelical work, both in English and in the vernacular; yet in this we have been peculiarly handicapped for several years. Ministers and Bible workers have been mostly engaged in language study, so that but comparatively little has been done in preaching the Word in English.

An effort has therefore been made to get out workers from home especially for English evangelistic work. To this call the Mission Board has not been deaf. Pastors Pettit and Comer and their wives, and Miss Rachel Jones are with us, and already have laboured several months, with some visible fruits, for which we are thankful.

We feel very certain that if active and persistent effort is maintained in English, souls will accept the truth, people will be found who will help support the cause in India, and not unlikely there will be found those who will make earnest and successful workers in English and vernaculars.

As regards evangelistic work in the vernacular, we have thus far been mostly dependent upon our Indian workers. We believe, however, that the time is upon us when our American force will be able to do much more in evangelistic work in the tongues of India.

The preaching of the word in the different languages of India is our great business. In whatever line of work we are engaged, be it purely evangelistic, educational, or medical, every other work or thing is secondary to it. Upon zeal and earnestness in presenting the Word of truth in the power of the Spirit, depends the measure of success which shall accompany our labours. The Word of God is as mighty now as in the apostles' day, and the commission of Christ as he was leaving his disciples may well be the key-note of this meeting. He said unto them, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." If as a company of workers, undaunted by the obstacles confronting us, we make compliance with Christ's commission our chief aim, and with united hearts as one man we throw ourselves into the teaching of the Word of God, claiming the gift of the Spirit promised in the commission, a great work will follow our efforts in India and Burma. That Word is like a hammer that breaks the rock in pieces; and neither Hinduism, with its bulwark of castes, nor Mohammedanism, with its cry of the false prophet, can stand before it.

Our educational work, while yet in its infancy, is growing. There are at the present time fourteen village schools, with an enrollment of 615, and four boarding schools having an enrollment of 248, making in all 858 pupils under our religious training. At the bi-ennial meeting in 1910, it was decided to open up a school for the children of mis-

sionaries and English believers. Mussoorie was chosen as a suitable location for such a school, and Annfield House, formerly used as a rest-home, is now occupied by the English school, which has been in successful operation the last two years. In the conduct of this school, the aim has not been so much to gain a large patronage as to conduct a school where each student attending would receive careful attention and thorough training. The present building arranged as a dwelling house is not large enough to accommodate the school. It has been necessary to crowd both teachers and students too closely, and

the funds for the construction of the same have been raised locally, only Rs. 5,000 being granted from the \$300,000-fund. The day school at Tinnevely has added a commendable structure combining both the needs of the church and the school. This is proving a great blessing, as formerly both school and church were conducted on the veranda of the mission bungalow. Karmatar mission station has been increasing her village schools, now having four and one higher school where English is taught. These village schools are appreciated and provide a grand opportunity for teaching the Word of God to the villagers about.

Calls have come for other schools which it has not been possible to answer, not having teachers for them. Babulmohal has opened up a school for girls in addition to its boys' school and two village schools. In West India a girls' school is in successful operation, also two other schools.

Indian people of nearly all classes and castes desire schools, and this makes a common ground for meeting the people and teaching the rising generation the Word of God. Perhaps no other single agency or mission work appeals more strongly to the Indian mind than the mission school. It furnishes one of the happiest combinations of influences for doing good to soul and mind that can be devised by the missionary. The very character of heathenism makes Christian schools a necessity. The philosophy and ethics of Hinduism have a strong hold upon the people. Its castes and superstitions are wrought into the very framework of society. The intellect and heart of every man, woman, and child have been thoroughly steeped in principles and practices which are



A Part of the Printing Office at Headquarters

with the encouraging prospect of growth a building suitable to the needs of the school seems absolutely necessary.

The boarding school in Garhwal enjoys a good attendance. Hindu boys from the surrounding villages bring their food and live in dormitories built for the purpose. This means of conducting mission work among the Garhwal people is very favourably regarded by them, and more students apply as boarders than our building can accommodate.

The boarding school at Meiktila is having a growing influence and patronage. A school building, house for missionary's family, and building for industrial work are now completed. Most of

utterly opposed to the gospel of Christ.

For these reasons, more can be accomplished in Christian lands in a single sermon than by several months of effort in a Hindu congregation. Heathen errors must be corrected and right thinking encouraged. For this reason, mission schools offer the means of accomplishing this end. They form a regular congregation and give the missionary the surest means of overthrowing heathen sophistries, cultivating right principles, and erecting Bible standards. It has been through the medium of schools that the Roman Catholic church, which has more adherents than any other church, has largely made her converts.

It is therefore decidedly important that we at this juncture consider carefully the relation which we should assume toward mission schools, both village and boarding. To what extent should we encourage this line of effort? Where should such schools be located? How should they be conducted? What outlines of study should be followed? How can the Bible be most successfully taught in such schools? How shall we obtain teachers for mission schools, and how and where shall they be trained? These are some of the questions which confront us in this branch of the work, the careful study of which we feel certain will lead to better plans and methods more sure of success.

Up to the present, the larger share of our Indian workers have come from other schools and missions. When converts of our own mission, trained in our own schools more largely, enter the work there are reasons to believe that our force of Indian workers will be better prepared, more fully imbued with our principles and beliefs, more steadfast in the faith, and more successful in teaching the truth to their fellow countrymen.

Our medical work, while meeting with hindrances, has made some advancement. For two years we have had no sanitarium. We had hoped that a sanitarium might be opened this year, but we now find that funds are not immediately available and that such an undertaking must be delayed. The treatment rooms in Calcutta and Mussoorie have enjoyed a growing patronage and above all expenses, including rent and cost of operation, have cleared \$1,500 the past year. We have now had sufficient experience in carrying on treatment room work to feel reasonably assured that institutions of this sort, if provided with suitable appliances, located in a good section, and supplied with sufficient help, can be successfully operated in several of the large cities of India and Burma. This line of work is an excellent means of breaking down prejudice both among Europeans and Indians. It gives prestige to our work, and provides a means of coming in touch with people who would not attend our meeting halls and could not be induced to enter a sanitarium.

The *Herald of Health* continues to meet a want in the field. During the last year the size of the magazine has been increased and during the last biennial term the circulation has arisen from 1,500 to 3,500, and we see no reason why its circulation should not again be doubled in the next two years. Perhaps as great, if not the greatest, work before us in medical lines is for the poor away from hospitals provided by the Government in European centres. Medical missionaries who have had probably the largest measure of success in India have found a wide area where the need of medical help is great and where the prestige of their work has told for the advancement of the kingdom of Christ. Our dispensaries have given us entrance into the homes of

the people; of this we are positively assured. The poor have been healed and lives have been saved. Our dispensary workers are doing more than ever before in teaching the gospel to those who come for treatment; this it seems to us is the most important and solemn responsibility which rests upon the missionary nurse. No number of treatments, however many, will win a soul to Christ except these are accompanied by the winning word of the gospel of truth. There are two problems that concern us in our dispensary work. The first is that of adapting the principles of right living and treating the sick to the people of India; the other is the training of Indian workers who shall be imbued with the principles of healthful living sufficiently to teach the poor to live in conformity to health principles and to treat those who are sick. We should be the greatest medical missionaries in this country. Our health principles are surely needed in this lazar house of need, and by the blessing of God they may be a growing and effective means in turning souls to Christ.

Our publishing work has reached an important and interesting point in its development. We have learned some lessons through past experiences which will be helpful to us in future plans. A new home of our own has now been provided. Our English journals have been enlarged and improved. The two canvassers for the circulation of the journals that were called for so long are with us in the field and are meeting with success. We are glad to welcome Brethren Mattison and Rick to this work. The circulation of the *Oriental Watchman* two years ago was 900; it now numbers 2,300. The *Watchman* once had a list of subscribers exceeding four thousand, and we hope to see this number reached and passed the coming year. The *Burma Watchman*, of which three numbers have

been issued, has met with a very encouraging sale. It now has a circulation of 5,000 quarterly. The Tamil quarterly, *Present Truth*, the youngest child of our magazine family, of which 3,000 were published of its second number, is evidently embarking on a successful career. *Yuga Lakshan*, our Bengali quarterly, has considerably increased its sales the last year, as many as 5,000 of a single issue being disposed of. The combined output of all our magazines numbered in the last issue about 20,000. We feel very thankful that in the four languages in which journals are being published the sales are so encouraging. A few years ago when free distribution seemed the only way of getting the truth before the people in this field, we would have thought the present sales of our magazines an impossibility. In time, we hope to see quarterly publications issued in Hindi, Urdu, Marathi, and other languages.

Our largest effort in the way of book publication is a compilation of a book of Bible readings which have been prepared in the field and adapted as far as possible to the requirements of the people of the country. It is now being translated into Bengali, Burmese, Tamil, Hindustani, and Marathi, and if present plans carry it will be published in these languages and afford a text book for Bible study on points of truth both for believers and those interested in the message in these tongues.

There has been a small increase in the tithe during the last two years. The tithe from October, 1909, to 1910, was Rs. 15,529-6-11; from October, 1911, to 1912, Rs. 20,033-4-9, making an increase of Rs. 4,503-13-1. The Sabbath-school donations have arisen from Rs. 1,600-14-6 to Rs. 2,343-10, making an increase of Rs. 742-11-6. The Sabbath-school work

(Concluded on Page 31)

Main Building, Industrial School, Meiktila

Teachers and Students



— OUR
WORK



IN
BURMA

Class in Shoe-making

TWO MORE YEARS OF BLESSING

IN a number of respects the last two years have been prophetic, we believe, of the good work which is to be accomplished in Burmah soon. In every way this period has been a time of blessing. Our trials have been blessings. The "rod" of the Lord and his staff have comforted us.

While not so many have been baptized as we could have desired, we believe this is accounted for by the fact that our workers have been engaged in wider forms of seed sowing. Already some results of this are seen, and we confidently predict that the next two years will show the wisdom of our plans by a very material growth of our members.

For the following evidences of God's blessing we give thanks:—

Four workers have passed vernacular examinations,—three in Burmese, one in Karen.

English literature to the value of about Rs. 10,000 has been sold.

Our branch Tract Society has cleared about Rs. 1,300.

About 1,200 copies of a 32-page, large sized, illustrated, Burmese tract dealing with the second advent have been sold.

Nearly 2,000 copies of different gospels have been distributed. Most of them were sold.

A Burmese quarterly journal has been started, and 5,000 copies of each issue have been circulated. Nearly 3,000 annual subscriptions were secured in seven months. More than 1,200 were secured by one agent. This paper is arousing a great interest among Buddhists.

The attendance at the Meiktila Industrial school has increased from 25 to 125.

Two permanent buildings have been completed. One, 32x72, is for the school; the other 32x32 is for our worker's home.

Representations of Burmese, Karen,

Chinese, Punjabi, Madrasi, and European communities are in attendance.

Three trades are being taught. Three boys have been baptized, and a number of others show strong inclination toward Christianity.

We have secured from those not of our faith almost Rs. 7,500 for our work.

Our first Karen converts—two men of the Pwo Karen tribe—have been baptized.

The first Telegu convert to this faith in all the empire of India, was baptized recently.

A self-supporting mission station has been opened in the Southern Shan States. Brother and Sister Tornblad are supporting and operating this station.

Twelve have been baptized. A class of five candidates is almost ready for baptism. A few more give promise of soon joining our ranks. H. H. VOTAW.

MEIKTILA INDUSTRIAL SCHOOL.

THIS school was started in March, 1910, at the request of some Burmese people who are progressive and desire industrial education for their children, a training almost unknown in Burma. By diligent effort on the part of our workers in collecting funds in Burma, and with some help from the \$300,000-fund, twenty-five acres of land have been purchased, and a school building, workers' home, and Burmese teachers' house have been erected. A workshop and a dormitory are now being built.

The school employs a principal, a business manager, two Burmese teachers, and three teachers of trades. The trades which are taught are leather, cane, and wood-working. They are in a flourishing condition. We are specializing in American shoes, mission, and cane furniture. From some fifteen boys at the start, the attendance has risen to 125. For lack of room and facilities, the school is not able to

give work to more than one-third of the boys. A few are earning enough to pay all their expenses. Eight are being helped by some of our brethren and sisters in the United States.

Most of the students are Burmese, but there are also Karens, Chinese, and natives of India. Three boys have been baptised, and many are leaning toward the truth. It has been said that Burmese boys will not work, and cannot be taught. But this does not hold good here in the school. A spirit of earnestness and energy pervades the institution, and it bids fair to be a training centre from which many workers will be sent into the Eastern part of God's vineyard.

R. B. THURBER.

Notes

We have but one as yet who can go out and labour for the Karens. This people have traditions, handed down from father to son, from the elders of the tribe to the younger men, that make them especially responsive to the gospel. Though the Karens are only about one-fifth as numerous as the Burmans, they have furnished at least ten times as many converts to Christianity as the latter. The Burman is satisfied with his Buddhism, but the Karen is sick and tired of sacrificing to devils. The fear that inspires him to the worship of "nats" preys upon him and he longs for that "perfect love" which casts out fear.

We ought to have two consecrated men and their wives for the Karens. Their reward would be abundant in the harvest of souls. In the kingdom of our Father, many stars would be in their crowns.

The Chins and Kachins are also interesting tribes. They are devil worshippers. Some of the Kachins use a cross, hanging their sacrifice upon it. A missionary has told of the feeling that came over him when first he saw this done. Many have wondered whether these benighted souls may not have heard of the Cross of Calvary, whether this is all that they remember of the gospel story that they once knew? Whether they have known or not, they must now hear.

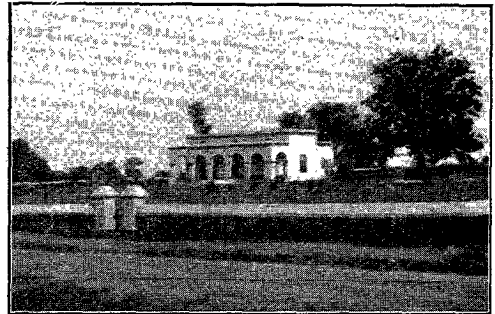


Among the Bengalis

THE Bengali mission consists of four language areas containing a population of 78,000,000. Mission work is being done in two of these, Bengali and Santali. Three mission stations are operating in the Bengali language and one in the Santali. Two years ago, when this mission was organized, only one mission station was operating in property belonging to the mission; but, thanks to the launching of the \$300,000-fund, three of them are now located in properties of their own, and under conditions more encouraging.

In East Bengal the property belonging to Brother Mookerjee was purchased and placed in charge of Brother Watson. The literature work is the principal work carried on in this section, and during the last two years Brother Watson has had associated with him eight colporteurs engaged in this line of work. By the blessing of God, thousands of pages of our Bengali literature have been sold in East Bengal. The addition of a motor boat and some small boats to our resources has greatly facilitated work in scattering literature. Medical work has been carried on at Gopalganj, our head station, and God has greatly blessed in the work, some remarkable cures having been effected. One poor woman had been afflicted for years with a disease which bent

her double and forced her to crawl wherever she went. One day she crawled to the dispensary, where, after a few days' treatment, she was able to stand, and finally went away walking, having fully regained her health. Sister Watson, with the aid of a native helper, has operated this dispensary for the last year. One out-station has been in operation during this same time, in which a



The Bungalow, Karmatar

school of about one hundred Hindu boys has been conducted. Believing the education work to be one of the best, if not the best, method of doing evangelical work, we have rejoiced at having a school among heathen where one hundred boys are daily instructed by Christian teachers in the knowledge of the Word of God and are taught to sing gospel songs. Surely, some day in this school we shall reap a harvest of souls.

In Karmatar, at present, one middle English school is conducted, with an attendance of fifty boys, and five village schools, with a regular daily attendance of about one hundred and fifty boys and girls. In each village where there is a school a Sabbath-school is also conducted every Sabbath. Miss Burroway is in charge of the work at this station, and her busiest day, the Sabbath, is spent in making the rounds of these schools. Medical work is also an evangelical factor in the work at Karmatar. The village people, though very poor, gave this year towards the dispensary work, about Rs. 150. This was a great encouragement to those who have laboured to build up the medical work at this station; for these gifts showed every clearly that the work was being appreciated. The school work in this station is only in its infancy, all of our present schools having been started during the last two years.

At Babulmohal, our only Santali station, a boarding school has been conducted for about eighteen months with an average attendance of twenty-three boys. The mission pays for the boarding and clothes of these boys at the rate of twelve dollars a year, and it receives in return for the same two hour's work daily. A papaya orchard has been put out and is yielding some returns to the mission. One night school for shepherd boys has been opened and is quite well attended by boys who watch their flocks by day and study at night, a good example to the boys and girls who are more favoured with educational advantages.

In Calcutta, the second city in size of the British Empire, five workers have been giving their time to evangelical work with literature. Bro. L. G. Mookerjee, who has been editing our Bengali *Signs of the Times* is pastor of the Calcutta Bengali

church, which has about thirty members, and during the last two years he has conducted regular Sunday night services for the general public. These services have been attended quite well, and some fruit has been the result. Calcutta is a fine field for the sale of literature, and our colporteurs have done well with our magazines and tracts. A sixteen-page monthly is published in Bengali, together with Sabbath-school quarterlies and a few of our leading tracts.

In Bengal, we have four churches with a membership of about one hundred. Thirteen European workers, including



The Middle English School, Karmatar

wives of missionaries, and thirty native workers have been regularly engaged in work since our last conference. Nineteen souls have followed their Lord in baptism and received membership in our companies. Considering the magnitude of the work and the slender resources at our command, we cry to God to send workers into his vineyard. The blessing of God in preserving the lives of our workers and the measure of prosperity that has attended the efforts put forth, call for sincere gratitude on our part, and we return to God our heartfelt thanks and breathe a prayer for his guidance and blessing for the years to come.

W. R. FRENCH.

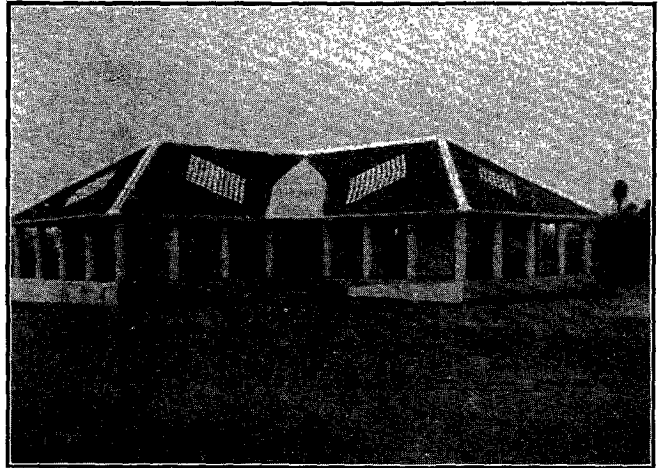
: Among Tamil Villages :

At the close of our general meeting in 1910, we were favoured with a visit from Professor Prescott to our station near Nazareth. It was then decided to purchase a small piece of land adjoining the mission property, on which to erect a much-needed school building. This was realized in May, 1911. We now have a structure consisting of two wings measuring 37x13 feet, built at right angles to each other, the whole being surrounded by a verandah six feet wide. The building is equipped for carrying forward a first-class school, and serves the purpose of both school and church. A thatched shed has been erected since near the main building to accommodate the overflow of children.

In February, 1911, we closed another evangelical effort, at which time sixteen persons were baptized. In December of the same year, nine more persons decided to follow their Lord. In June of 1911, an out-station eight miles east of Nazareth was opened under the charge of two of our tried Indian workers. A Sabbath-school was organized, and we were about to begin a small line of medical work, when our plans were suddenly checked in the death, by cholera, of our esteemed Brother Samuel, upon whom the greater burden of the work rested. With great reluctance we withdrew from this new opening, not having an experienced man to fill the vacancy. Still, from the influence of so short a sowing, some have

taken their stand for the truth, which may enable us to continue our work in that place in the future.

In the same month of June, Elder Lowry and wife settled in Trichinopoly, a city of one hundred fifty thousand inhabitants, located two hundred miles north of Nazareth. This city is one of the chief centres of Hindu and Roman Catholic activities in Southern India. An interest had sprung up here as a result of work done by a Tamil brother who



School Building, Nazareth, Tinnevely, So. India

first heard the truth in Singapore. A Sabbath-school was organized and work carried forward until October, when Elder Lowry was called to look after the work at Nazareth in my enforced absence on account of illness. But the interest remained and the work was resumed the following year.

During February, 1912, aggravated symptoms, which had previously appeared, indicated that Mrs. Lowry's health was failing. No human encouragement

was offered by attending physicians, and we turned to the Lord in a special season of prayer, following out the instructions of James 5:14. Feeling that the bracing climate of the hills would be helpful to Mrs. Lowry, we spent the months of April and May in an altitude of seven thousand feet. The first of June, Mrs. James and I returned to the heat of the plains, locating at Trichinopoly to strengthen the work there, and begin the publication of our Tamil paper, leaving Brother and Sister Lowry in the hills.

The 9th of July, 1912, we began a colporteur's institute in Trichinopoly, attended by workers from Tinnevely, Madras, Pondicherry, and locally. At the same time our Tamil paper was being printed by a Hindu printer to supply our men when they were ready to start for their fields. Three thousand copies were printed for the July and October issues. The July number was all sold, and the October number will be exhausted before the next issue can be made ready. Our sales have been very encouraging. Our men having limited qualifications, and the work being new and strange, time is required to educate for ideal service. We hope in time to make this line of work one of the most fruitful means of reaching the millions of our field with the truth. What we have already seen forces upon us a strong conviction that we should give this work much of our time and attention. On the closing Sabbath of the institute, five persons were baptized. Part of this number represented the work of Brother and Sister Lowry during the short time they were located here.

On Sept. 12, 1912, we bid a sorrowful farewell to our only European helpers,

as they started on their homeward journey in quest of better climate and surroundings that would benefit Sister Lowry's condition. In the departure of these dear people, the work in South India lost two valued and consecrated workers. They joined our little force in December, 1909, and began the study of the language, in which Brother Lowry passed two examinations with honours. Mrs. Lowry would have doubtless shared like honours with him had not the advance of disease prevented her studying. They made



Tamil Workers, Nazareth, Tinnevely

a heroic effort to remain in the field and continue the work so well begun, but at last were compelled to yield.

Advancement has been seen in all lines of our work the last two years. All our paid labourers save two have been baptized. Three baptisms have been held during the bi-ennial period, making the total number of baptized persons in our field number fifty. Our workers all pay a faithful tithe. The tithe of our adherents,

(Concluded on Page 31)

: In the Marathi Country :

THAT division of our field which we know as West India, comprises the two language areas Marathi and Gujerati, the former with approximately twenty million judgment-bound souls, and the latter with ten million. Then we have in this territory one of the greatest cities of India, and one of the great cities of the world, the city of Bombay, with just a trifle under one million population.

Our work so far has been chiefly language study. In the meantime, we have opened two mission stations, Panvel and Kalyan, both in the Marathi language area, near to the great city of Bombay, and have also conducted an English effort.

The first of January, 1911, the writer went to Panvel, a town of about ten thousand population, at the mouth of a fruitful little valley which, with contiguous valleys opening into it, has more than two hundred villages, with a population of about one hundred and fifty thousand. In the town of Panvel we have three communities; the Hindu forming the great majority, the Mohammedan forming about one-third of the population, and a small community of Jews belonging to that branch commonly known as Bene-Israel. These Jews, because of our Sabbath-keeping,

gladly welcomed us, and requested as to start a girls' school among them. As this would give us a foothold, we decided to begin work. This girls' school has now been in operation about one year and a half, and we have enrolled 53 girls, Jews, Hindus, Mohammedans, and Christians. In addition to this, a boys' school has just been opened with an enrollment of about 20, which is destined to increase as



Jewish Girl's School, S. D. A., Panvel, West India

soon as the people see that it is to be permanent. All these school children, about 70 in number, gather regularly each Sabbath in Sabbath-school to study the Bible and to learn the sweet songs of Zion. It would do you good to hear them repeat from memory Psalm after Psalm and verse after verse of Scripture. "My word shall not return unto me void." During all this time, evangelistic work has been persistently carried on in the town

and the surrounding villages, hundreds of Scripture portions have been sold, and there is now a general friendly feeling towards the work and workers. A few are beginning to enquire concerning their soul's salvation. May we not have your prayers, that some souls may be soundly converted during the coming year. In July last there came a call to open up school work in Kalyan, a splendid centre some 20 miles from Panvel, on the railway. It lies at the mouth of another valley, with hundreds of villages and more than three hundred thousand population, and is also an important railway junction. For three months we have operated two schools very successfully here, one for caste children and one for low caste children, the former with an enrollment of 40 and the latter with an enrollment of 20. Kalyan has now been chosen as a centre for our work; land is to be purchased and a bungalow built as soon as matters can be arranged.

During the year we have issued in Marathi the little book "Steps to Christ." It has been published in separate chapters to be sold for one pice each, and only a few copies of the complete book will be bound under one cover. In addition to this, a book of sixty Bible readings has been translated, and is now ready for the printer.

In April last we began an English effort in Lanovla, assisted by Eld. S. A. Wellman, and now have a little Sabbath-school of about 20 members, who give from seventy-five to one hundred rupees donations each quarter.

Brother Kelesy has now passed his first examination in Marathi, and is ready to bear responsibility in one of the stations; Elder and Mrs. Wood, who have had many years' experience in India, and who know the Marathi language well, have joined our little force of workers and will be located at Kalyan; Miss Reid

will soon be past her first examination; Eld. and Mrs. Pettit have come to join in a great effort for the city of Bombay, so that we believe with the blessing of the Holy Spirit there is a bright future for the work in West India.

GEO. F. ENOCH.

ELDER PETTIT writes most encouragingly of his recent visit to Panvel, near Bombay, where Elder Enoch has been conducting Marathi work this last two years. He says:—

"We have a good prestige in the town and among a fine class of people. Our Indian workers there, all of whom are loyal Sabbath-keepers, and all afire with the truth, are doing a good work. Our girls' school is well organized and makes an excellent showing with its enrollment of sixty girls. The two boys' schools are also doing quite well. The big municipal school with one hundred and twenty pupils offers to close up if we will take it over. This shows at least how they regard our work.

"For miles around, Jews, Mohammedans, and Hindus are studying. A well-to-do Mohammedan is becoming deeply interested. Elder Wood says he never saw such a deep interest toward Christianity as in Panvel.

"Bro. Enoch has a good foundation laid in West India. I think he has a good standing among all classes of the country, and with careful supervision, I believe days of harvest are before the West India Mission."

ONE SEVENTH of the human race look to Mecca as the most important place in the world to visit. So great is the number of visitors to Mecca that it must be ranked first in this particular. This city is the oldest place of resort in existence, yet out of all the millions who have visited it, not a score of Christians are known to have come out alive. Of the 225,000,000 looking toward Mecca, only 15,000,000 live under the Turkish flag, while 66,623,000 dwell in India.

: On the Gangetic Plains :

THE work on the plains of North India in the valleys of the Ganges and Jumna has been in operation only about six years. Thus far, but two permanent centres for work have been started, one at Najibabad, in the northern part of the united Provinces, the other at Lucknow, where are also the headquarters of the Union Mission and the Publishing House.

In Najibabad, Sisters Kurtz and Shryock have been labouring. Sister Kurtz already had a working knowledge of the language when the work in Najibabad started, and was at once able to minister both to the physical and spiritual needs of the dispensary and in the homes. Sister Shryock, after taking a year off for language study, is also able to conduct Bible studies among the women of the city.

In the dispensary, an average of twenty patients a day have been treated, some days as many as ninety-six. A number of Bible studies and gospel talks have also been added to the day's labours. About Rs. 6 a month is received from patients for outside treatments.

The location of this station in its relation to our other work, the climate, and the attitude of the people are such that this year it was decided to buy land and

erect a mission bungalow. This is being done and will make for a stronger and more fruitful work in coming years. A dispensary building in which the women, the oppressed, down-trodden sisters of India, may receive loving care in an effort to win their souls to Christ, is also a crying need of this city and district with its thousands of Mohammedans and Hindus.



Dispensary, Nurses, and Patients, Najibabad, United Provinces

In Lucknow our work has been almost entirely for Indian women, and one lone sister who has been spending her days in arduous toil in their behalf has but little to cheer her in her task more than a sense of duty faithfully done. Sister Chilton spends from early morning till early afternoon in the Zanas, teaching in an average of six homes daily to about fifty women and girls. As the Bible is read to them they soon see that it con-

tains light for their darkened minds and an interest is awakened. Ofttimes when at home the men form an interested part of the audience and a desire to know more is awakened in their minds. In this Mohammedan centre a man is needed who can follow up such interests. Sister Chilton's work reaches all classes, the families of Nawabs and Muslim men of influence being included.

A large amount of literature has been sold in Lucknow and elsewhere in the province, and its influence is felt among the people. With the increased effort which will be made in this line in the coming year with the Urdu and Hindi quarterly papers, the calls will become more imperative and our responsibilities greater in regard to these people.

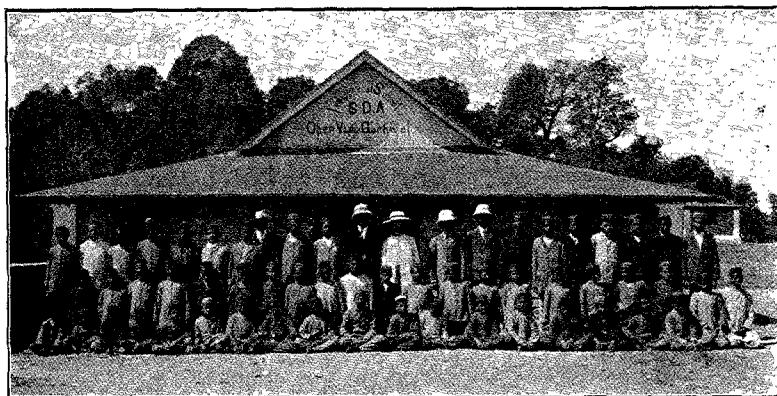
In the Shadow of the Himalayas

THE GARHWAL SCHOOL

DURING the last two years a beginning has been made in Garhwal District. Much time has been spent in building, and thus far we have seven small buildings about completed, including a small bungalow, school house, two boarding houses, teachers' quarters, cook house, and stable. The total amount spent on buildings thus far is about Rs. 6,000, all of which has been supplied from voluntary contributions raised by Elder S. N. Haskell, who from the start has had a special interest in the Garhwal work and has been the means of interesting others.

The average attendance during the present year has been about sixty, although at one time the enrollment reached one hundred. These boys all come from Hindu homes, where the name of Christ has never before been heard. They live in villages from two to forty miles

distant and are obliged to return home once a month to bring a supply of food. We have been glad to note an increasing interest in the Bible lessons, and a desire to learn more about the plan of salvation. Although none have yet taken an open stand, we believe that the leaven of truth is working, and



Teachers and Students, Garhwal Industrial School, in the Himalayas

that results will some day be seen.

From the time that the work was opened in Garhwal many sick people have come to us for help, which with our meagre knowledge and facilities we are poorly prepared to give. We have, however, attempted some treatments of

simple diseases, which the Lord has blessed. We have felt the need of a dispensary with proper facilities for caring for the sick, and as a first step in this direction have applied to the government for an acre of land just opposite what we already have, which if secured will make a beautiful site for a small treatment room and quarters for the accommodation of patients. Although the land has not been finally granted, we have reason to hope that it will soon be ours.

ANNFIELD SCHOOL, MUSSOORIE

At the bi-ennial meeting of the India Union Mission held in Lucknow, in 1910, action was taken looking toward the establishment of a school for our workers' and European believers' children somewhere in the hills. Owing to circumstances, it was decided to use the Annfield Rest Home for this purpose, and the school was opened in March, 1911, with an attendance of eleven,—a small beginning, but giving promise of a more successful future.

The first year saw the school conducted without facilities, many of which are still lacking. Desks, blackboards, even the necessary funds, were either lacking or scarce. But through the donations of friends, some of these needs have since been supplied. Yet, in spite of these needs, the children enjoyed good health and made excellent progress.

In March, 1912, the second school year opened with an attendance which was doubled, some of the children coming from Burma, more than one thousand, six hundred miles, to the school.

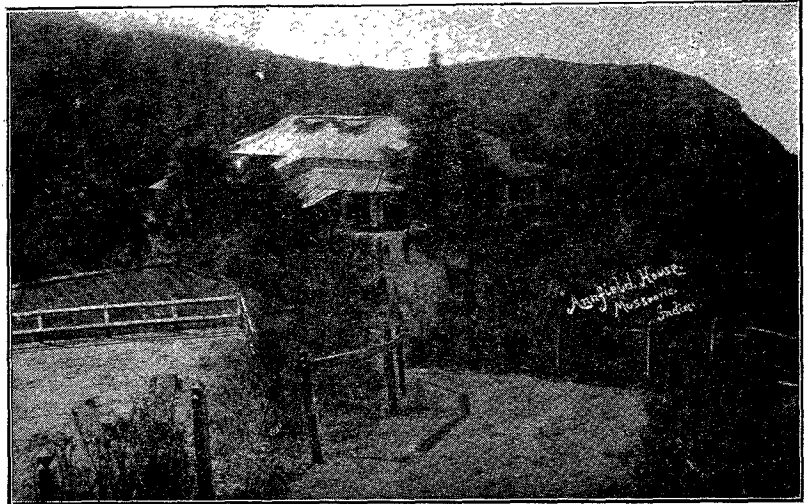
In this land, where work is considered a disgrace for Europeans, and where the Government standards are such as de-

mand cramming to meet the requirements, it took much faith and perseverance to follow the standard laid down by the Lord as to the education of our children. But this we have tried to do. The dignity of labour has been taught with practical lessons, and though at first hard, the work is now cheerfully done by all. Where servants are expected to do all the menial toil, the boys and girls have been learning by doing and benefited by the, to them, new conditions.

Classes in cooking, sewing, and practical nursing have been conducted. Seven standards are maintained; and music, piano, violin, and vocal, has been taught. This year the school was made a centre for the Trinity College Examination in Music, and the singing class and a number of the piano and violin students received honours in their examinations.

Our Needs

We need imperatively: Greater accom-



Present Buildings, Annfield School, Mussoorie, U. P.

modation, most of our classes being taught on the verandahs. In the heavy rains this is very unpleasant, besides being trying to the eyes in the glare of the sun. More equipment and furnishings are needed to put the school in a position to do good work. And we need a good library, books that will be a real help to the students in their work.

Mrs. E. E. BRUCE.

: English Evangelical Work :

ENGLISH as the language of the rulers of India, is coming more and more to be the language of the educated among the Indian people, is spoken already by several millions of India, and is therefore one of the important channels of communicating the last message to the inhabitants of this great peninsula.

Our work first started in the Indian Empire in Calcutta, the line of least resistance being followed, and the English

lore, Louavla, and Lucknow, in all of which, except one, small companies of believers hold up the light of present truth. Also as the result of these efforts and those of our faithful English canvassers, there are scattered abroad in the country stations of this land those who have accepted, and are rejoicing in the truth.

But a monumental work remains to be accomplished. India's cities, with a



The Treatment Rooms, Calcutta

tongue used as the vehicle of communication. For a number of years no vernacular work to any extent was attempted, but men were found through the English efforts from the Indian community who have since become efficient labourers in our message for their own people.

In Calcutta our first church was established, and since the start of the work there, English efforts have been held in Rangoon, where a strong, growing church exists, in Mussoorie, Banga-

lore, Louavla, and Lucknow, in all of which, except one, small companies of believers hold up the light of present truth. Also as the result of these efforts and those of our faithful English canvassers, there are scattered abroad in the country stations of this land those who have accepted, and are rejoicing in the truth. But a monumental work remains to be accomplished. India's cities, with a large English-speaking population, are numbered by the score. With the exception of canvassing effort, most are as yet untouched. Bombay is just being entered, Simla is to be entered this coming season; but Madras, Cawnpore, Agra, Allahabad, Karachi, Delhi, Lahore, and dozens more which we cannot mention, are still before us. The responsibility of God's people is great toward these unwarned cities of this heathen land. In them are honest souls waiting to know

more of their Saviour and must tell them of his love and his soon appearing.

Two brethren are devoting their entire time to this work in Calcutta and Bombay, cities with a million inhabitants each. There is room in these two cities alone for faithful effort for a number of years, but must the other large cities wait. Half a million in Madras

call loudly, and interested ones can be found in nearly all the large centres.

The time has come when we must do a larger work for these places, and do speedily what has been the work of years. Let us have your prayers to follow the labours of the brethren who toil in India's great centres and also pray the Lord of the harvest for more labourers.

Evangelical Work Among Indians

"AND JESUS came and touched them, and said, arise and be not afraid. And when they had lifted up their eyes they saw no man save Jesus only." Matt. 17:8.

Two words of this text give us the secret of the wonderful power which accompanied the lives and witness of the Apostles and the early church, and these two words are "Jesus only." If our work, educational, medical evangelical, is to be what it should be, we with our workers must catch the same vision. If this blessed experience is to be ours in India we must pass over the same ground and have similar experiences to the early Christians. See Mark 16: 15-20; Acts 1:4-8; Luke 24:45-49.

As we analyze these simple statements, the first thought that impresses our mind is the fulness of the Holy Spirit as it came upon that little band of helpless disciples, transforming them into men of power, enabling them to go into the very strongholds of Satan and wrest from him his captives, and build up strong, self-supporting, self-propagating churches. The vessels were vessels of clay, but they were empty and clean, and their sufficiency was of God.

A second thought is that it was just

the simple witness of these disciples to the central facts of salvation, not as theory but as actual experiences of the daily life, that brought the power. Christ suffered and died and rose the third day, and through these facts repentance and remission of sins were preached to all nations. "Ye shall be my witnesses," said Jesus. It was not by learning or eloquence only that the message of Christ won its way through the enemy's land, but a band of simple men and women went forth who had a definite living experience in the things of God, and by means of this simple witness of cleansed hearts, the mighty power of God was able to convict and convert thousands. "Jesus sat on the right hand of God." Without this wonderful truth, their testimony would have been powerless. But the mediatorial work of Jesus was very real to them.

It was this vision of the living Christ that first blinded the eyes of Saul the persecutor, and afterwards loosed his tongue, transforming him into Paul the great Apostle to the Gentiles. With the clear vision of this living Saviour as his Helper, he pressed forward with faith into vile Corinth, and idolatrous Ephesus, and even in Imperial Rome planted

permanently the banner of the cross.

Necessity of Personal effort

But for us to do effectual evangelical work, making every stroke count, it is vitally necessary that we be in sympathetic touch with those for whom we labour. To succeed in India one must be an intensely personal worker with an unquenchable love for souls, and infinite adaptibility. It has been well said that in other religions men are seeking after God, but in the Christian religion God is seeking after the individual soul. It is much easier to bring a sermon before a crowd on dress parade, than to sit down by the side of a lost soul and help it get to God. We need the knowledge and consecration that will enable us to get this personal touch with the individual soul.

Therefore, before the Spirit of God can make our witness effective, it is necessary for us to know our message, then we must know well and be able to use fluently and idiomatically the language of the people, and also know something of their history, their religion, and their daily religious life with its varied emotions and concepts. If we try to work without this knowledge we shall only mark time, and will make little or no progress towards the goal.

We shall find as we turn to our field four great divisions religiously, Animistic, Mohammedan, Hindu, and Buddhist. Each worker must make the people and the religion of his particular field a matter of special study and prayer, learning its points of contact with Christianity, its hindrances, and its leading doctrines.

In conclusion: Any worker who can not or who will not go out and mingle with the people and bring personally the message of Jesus Christ as a personal Saviour home to the individual soul, is but a cumberer of the ground and will

bring forth nothing but leaves. The worker must know his Bible, must have a personal experience in the things of God, a real, burning love for souls which sees in every soul he meets the purchase of the precious blood of Jesus whose salvation depends on his personal effort and testimony, and for which he must give account in the day of judgment, and believing this, he must give his testimony in the power of the Holy Ghost sent down from heaven. Anything in life or doctrine that hinders this blessed experience must be put away.

May God make us all persistent personal workers, who are pouring out our lives for those who are not our inferiors but fellow travellers with us to the Judgment bar of God.

GEO. F. ENOCH.

AN ENTIRE VILLAGE OBEYS

THE following excerpt from a letter of Sister Della Burroway to Elder Shaw tells the story of a recent development of the work near Karmatar in the Santhal Pergannas. She says:—

Just after returning from the conference, Rochell, a new convert, brought three Santhal men to me telling me they wanted to know our reasons for keeping the seventh-day Sabbath. At that time I studied three subjects with them: The Sabbath, the first-day, and the two Laws. They went home saying they would be back in two weeks. At the appointed time they came, telling us they had carried the news back to their relatives and as a result they had kept two Sabbaths and worked on Sunday. They begged of me to go down and teach them. They said, "We are not dependent on the Mission, we are farmers." I advised them to come back often and study for the time being. They have done so. They are six miles from Mihijam on the E. I. Ry.

Twenty-two miles in another direction a large village of muchis (shoe-makers) are sending representatives to study every two weeks. Some of these men are farmers, some coal miners, and a few work in the mission. They are pleading for a worker to be sent to teach them. Many of this village are also keeping the Sabbath.

They live six miles from the mission, so it seems to me we must go, or send some one to teach them. How much we need faithful Indian workers to fill just such calls.

: The Industrial Feature :

HERE in the East industry suggests work, work a coolie, and a coolie disgrace. Our great problem is how to show the people that industry and work are not synonymous with toil and drudgery, to show that the hand connected with the brain will do greater wonders than will either working alone, that labour is a great uplift toward a better life.

Two boys are removing some earth. One of them, after being compelled to throw aside his basket which he fills with his hands and carries pressed against his chest, takes pick, shovel, and wheelbarrow. He allows mud to accumulate on his shovel, and pushes and strains with both hands. He gives a blow with the pick from the height of a foot above the ground. He puts his load near the handles of the barrow, and trundles it away to the tune of a whining wheel. That is toil. He is a coolie, a servant to his work. The other boy keeps his tools sharp so that he will not have to "put to more strength." His wheel is oiled, and he makes it carry the load. He swings the pick from over his head with the aid of his body, and gets a knee-push on the shovel handle. It need not be added that he moves twice as much material as his companion, with the same effort. That is work. He is a master-workman, master of his work. Our object is to teach that it is no disgrace to start as a coolie, but that it is decidedly a disgrace to remain one.

Vocational training in connection with schools for the development of the mind is now conceded by all leading educators to be a great good. The industrial phase of education has passed the experimental stage. Also, the training of the hand has been added to the curriculum of many mission schools, and has been taught for

a number of years with varying degrees of success. Seventh-day Adventist missions, especially in Africa, have achieved remarkable results in this mode of education. In Burma we have started a school unique in many ways, chief among which is the fact that it depends very largely on a non-Adventist constituency for its support, and is plunging into wood, cane, and leather working trades. It is an experiment yet, and a new thing; and therefore is in danger of being a wrong thing. However, so far our experience has proven no likelihood of its being wrong.

We have the boys now, but n-u-m-b-e-r-s does not spell success; we have gotten more donations from outsiders than is usual here in the East, but m-o-n-e-y does not come any nearer spelling success. Our achievements must be in soul-saving, and the trades are really successful only to the degree that they are conducive to that end. While material additions to our facilities for work are greatly needed, we realize after all that our problems will be solved best by adding hard work, patience, and love together; subtracting worry from business; multiplying prayer by faith; and dividing responsibility by individual effort.

We have found it difficult to procure suitable manual teachers, and not being able to get even Christian mechanics, have been only fairly successful in getting good morals, skilled workmanship, and teaching ability. We find also that our men are not very willing to teach their trades to Burmans, by whose ignorance they now profit. We must battle against indifference in both teacher and pupil.

As yet, the trades do not pay as business propositions. Each department

just about pays for cost of materials and wages of the teacher and boys. However, we have every reason to believe that with more room, facilities, and help, we can make the trades fully support themselves and add a little to the running expenses of the school. It is obvious that with our expenses and standard of work we cannot successfully compete with the cheap labour which is done all around us. Our only chance to rival others in business is to pay boys less wage than men doing the same work, and to make something

to accept it. It uses strength that would otherwise be lost as a result of bad habits. It disciplines the boy, and saves the teacher that odious task. It teaches habits of order, and "order is heaven's first law."

But experience speaks most emphatically, and ours has been that. Other conditions being equal, the boy who works with his hands and head both is the most orderly, obedient, clear headed, healthy, and susceptible to religious influences. The One who said, "In the sweat of thy face shalt thou eat bread," and whose



The Daily Task

different. So we are specializing on mission furniture, shoes made on American lasts, and cane furniture after the Chinese patterns.

But what has industrial work to do with the salvation of souls? Much, in many ways. It enables us to get boys under our influence who would not otherwise come to a mission school. It occupies the time and interest of the boy who is inclined to go wrong. It gives boys better health, so that their minds are clear to comprehend truth and their hearts open

own Son was apprenticed to a carpenter, has not at this late day subtracted ought from the abundant blessings of the manual arts.

R. B. THURBER.

A Mohammedan man, a native of India, who had come to Rangoon for business purposes, came to our meeting hall. When talking about being seen in a Christian place of worship, he said, "I began to read your Bible to improve my English. I was determined not to believe it. But I can't get away from the man Christ. He is the most remarkable person that the world has ever seen."

Our Literature

WHAT our literature has meant to the onward progress of the third angel's message in all the world it has meant in no small degree to the success of the work in India. The first messengers of present truth to enter this dark land were two canvassers who came about the year 1894, and since that time this department of our work has occupied an important place in sounding forth the message to both Europeans and Indians. Some who are now occupying important places in connection with this work were first sought out by the gospel canvasser. In reviewing the work of this department for the last two years, we have much for which to praise God.

ORIENTAL WATCHMAN

THIS journal needs no introduction to those who have kept at all in touch with the growth of the work in this field. Only two of our present force of labourers entered the field before this effective minister began its work sixteen years ago, and many can trace their first knowledge of this truth to the monthly visits of this paper. Two years ago, because of the lack of workers, the circulation had fallen until we had fewer than 400 regular subscribers, and it was felt by some that the paper had fulfilled its mission and should be discontinued; but recent experiences have demonstrated that the paper was never more appreciated. Workers have entered the field and now we have 2,200 regular subscribers, with editions of 3,000 coming from the press monthly. May this champion of truth continue to sound forth the message in no uncertain tones.

HERALD OF HEALTH

WITH the large population of educated Indians, both Hindus and Mohammedans,

who are antagonistic to Christianity but who are in sympathy with our health principles, our health work must always occupy a very unique place. Though we began to publish the *Herald of Health* but three years ago we now have 2,800 regular subscribers, with monthly issues of 3,500. From correspondence with readers and by our canvassers we are greatly encouraged to believe that many will be directed to the special message for this time through the message of health which this journal contains.

ENGLISH BOOKS

DURING the last two years our canvassers have had excellent success with our English books. They have gone to the remote corners of India, Burma, and Ceylon, and even into Baluchistan, leaving behind them hundreds of these message-filled volumes. A few days ago one of our canvassers sold a "Heralds of the Morning" to the son of a priest who carries the book with him into Persia next month. Who knows but that this book will prepare the soil in some part of that land for the living preacher who will follow later.

VERNACULAR LITERATURE

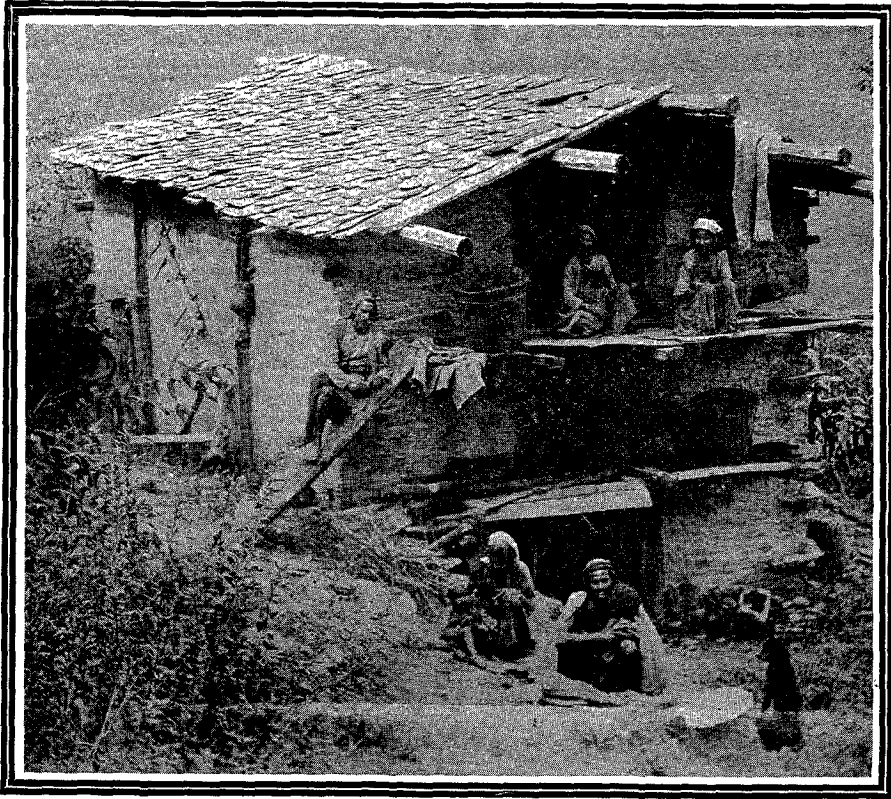
WHILE the question of giving our English publications a wide circulation is an important one, the great problem before us is the placing of the message in printed form before the more than 300,000,000 who are strangers to the English language. This work is still in its infancy, but the Lord has richly blessed our beginnings. Four years ago we launched our first vernacular journal, *Yuga Lakshan*, "Signs of the Times," in the Bengali language. During the last year two more have been added to our magazine family, *Burma Watchman* in

Burmese and *Present Truth* in Tamil.

Two years ago the combined circulation of all our journals was little more than 3,500; now it is nearly 20,000. In the past the circulation of our religious literature has been confined largely to Christians, but we are finding that the Lord is pouring out his spirit upon *all* flesh and that the heathen are crying out "what do these things mean?" And many

Mission Board to send us two men for this work at an early date. May the Lord put upon some strong young men, burdened for souls and ready to endure hardships, a desire to respond to this call. May many from among India's sons respond to the call and go forth to scatter the pages of truth like the leaves of autumn to their own people.

C. E. WEAKS.



A Himalayan Homestead

of these are glad to purchase our literature that contains the solution to the great world problems.

OUR NEEDS

THE needs of this department are many; the labourers few. Our present force of English canvassers is greatly inadequate to the task of carrying our books and papers to the educated classes of this land. We have petitioned the

AN ENCOURAGING WORK

CONCERNING work among the Tamil people of South India, Bro. C. E. Weeks, who is visiting that part of the field, writes as follows:—

"Our institute opened here this morning. All the men but one are in from the field, and I am sure that we shall have a pleasant and profitable time together. It does one good to hear those

that have been out tell their experiences. The whole work here is going nicely, and it is good to see these Indian people shouldering heavy responsibilities. Yesterday was one of the most pleasant Sabbath days that I have spent in India. It did seem good to see a hundred file in to Sabbath-school, and to see the order with which everything passed off. Nine classes were conducted, and several of the students that have been receiving instruction in the school are doing excellent work as teachers. Mrs. Weeks

said that she had not seen such a well-organized school since she left the states, and I do not believe that I have either. It would be refreshing to you to see them. Some promising young men are connected with the work. One encouraging feature is to see those that are coming in touch with the work that our colporteurs are doing, and then coming here to receive further light. I see more and more that the literature work is going to be the great pioneer agency in this field."

- Our Indian Believers -

Substance of talk given by Brother E. D. Thomas

"I am very thankful to the Lord this morning for his tender care over us the last two years. He has greatly blessed us in all departments of the work. The truth prospers in the midst of much opposition from those around us. I will point out two or three things that show the power of the Message in these dark lands, and the sacrifices made by some for its advancement.

"A few months ago we needed a teacher for our school. We prayed continually to the Lord to send us the right man. After some time the Lord answered our prayers by sending a young man of good habits. He was a member of the Church of England. His mother told me that she wanted her son to work for us for one year only, and then take a medical training in a Government school. She requested that I take a special interest in him and get him interested in the study of the Bible. I promised her that I would be pleased to do this.

"I began to talk with him about the importance of studying the Word of God. He soon became interested and asked me many different questions about the doctrines we hold. I began to see that the Lord was opening his heart to enquire about the truth. Then we fixed a certain daily programme for Bible study. The Word of the Lord is quick and powerful, and in a very short time he came to the deciding point. One Friday evening he said, 'Brother, I have

decided to obey the truth from this day forward and keep the Lord's sabbath.' When his parents found out that he had begun to keep the Sabbath, they began to persecute him very hotly, and came to me and asked why I had taught him our doctrines. I replied that I had only followed the mother's request. They tried in every way to stop the boy from keeping the Sabbath, and even hired Magicians to poison him, but their attempts were in vain. He said to his parents, 'Greater is he that is in me than he that is in them.' Now he is rejoicing in the truth.

Recently another man who was an evangelist of the Church of England read one of our tracts and was convicted of the Sabbath truth. He resigned his work and came to me to study the truth more fully. This is the result of work done by Brother Samuel, who died of cholera a year ago. We thereby see in him the fulfillment of Eccl. 11: 1. He has now become a teacher in our school.

"The children in our orphanage came to me one day and said they had determined to go without some of their meals, and asked if I would give the cost of it to them so they might put in the Sabbath-school offerings. I was very much surprised to know of the sacrifice they were willing to make for the advancement of the truth in this heathen land. From that day forward they went without some of their meals. If the truth gets hold of persons in the right way, though they may be little ones, it causes them to realize the value of it.

Behind the Purdah

INDIA'S WOMEN.

"The condition of its women is the truest test of a people's civilization. Her status is her country's barometer."

Judged by this test, India occupies a very low position, indeed. Many are the woes of India's womanhood. We shall here mention a few:—

Ignorance

While one male in every ten can read and write, not even one female in a hundred has a similar privilege. Only seven in 1,000 are literate. This average differs in different provinces. According to Sir J. A. Bourdillon, "out of a female population of a school-going age, amounting to seventeen millions and three quarters, less than 600,000 are receiving instruction at school. That is to say, out of every 1,000 girls of a school-going age, only thirty-three are at school at all, and of these all but three are receiving the most elementary teaching."

The Zenana

The word *zenana* means "women's apartments." It is said that there are 40,000,000 women shut up in *zenanas*. The lot of these millions confined in the *zenanas* or behind the *purdah* (the veil or curtain) is miserable. A Hindu lady said: "The life of women in *zenanas* is like that of a frog in a well—everywhere there is beauty, but we cannot see it—it is hid from us." Sentenced by an inhuman custom to life-long imprisonment within their homes, these millions of our sisters are shut off from the world, from nature and nature's God. And yet the sufferers themselves often consider their lot a token of their aristocratic superiority!

Child Marriage

"One of the terrible blights upon the home is the practice among the Hindus of child marriage." At the time of the last census there were 2,273,245 "wives" under the age of ten, and 243,503 under five. There were actually 10,507 baby-wives under one year! Of this last class 3,166 were Hindu babies from Bengal. These marriage contracts lead to the early withdrawal of girls from school, and are a prolific source of many evils, such as enfeebled physique, impaired mind, and premature death.

Enforced Widowhood

Of the 144,000,000 women, nearly 26,000,000 are widows. The widows of India are equal to

half the population of the German Empire. One woman out of every six in India is a widow.

In 1901 there were 391,147 widows under the age of fifteen; 115,285 under ten; and 19,487 under five years of age. Baby-widows under twelve months number 1,064. Bengal has 9,567 widows under five, and 528 under one year! The cruel misery hidden under these figures need not be detailed here.

Moral Degradation

"The social and religious customs of the Hindus demand a large number of girls, who very often in infancy are dedicated to the service of the temples." The *nautch* girls are taught in early childhood, to read, to sing, to dance, and to excel in every art of seduction. In nearly every case these professional girls are leading a life of prostitution. And yet these women are called "*deva-dasis*—the servants of God"!

"How can I endure to see the evil that shall come unto my people?" "If I perish, I perish." "Let my people be given me at my request."—So said Esther of old when she realized the awful destruction that was coming upon her people (Esther 8: 6; 4: 16; 7: 3). Am I ready in these very words to consecrate myself for the salvation of India's daughters?

V. S. AZARIAH.

NAJIBABAD DISPENSARY.

"The first day after our return ten women came. The second day we had a call from a Raja living about two miles distant. He, with some European friends was hunting, and they had camped about eight miles from his home. One of the women of the party had jumped from the elephant while it was kneeling and was injured internally. We found that it would be necessary for her to remain in bed two or three weeks, and have vigorous treatment and careful nursing. The Raja asked us if we could not take her home with us and take care of her, but we had to tell him that we had no place to keep her, as we had no hospital. So the next day we took her to Bareilly, where she could be cared for.

"Another day just as we were leaving the dispensary a patient suffering from a badly infected arm came in. After we had lanced and

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- - The Call of India - -

It seemed best at the biennial conference to take action asking the Mission Board only for such help for the work in hand as seemed the most necessary. Each division of the field presented its urgent calls for help, and though the conference listened eagerly to these needs and opened doors for work, but the barest and most pressing calls were considered.

Two consecrated couples of some experience, intelligent and well trained, were asked for the work in Bengal. The Bengal division of the India Mission field is one of the largest and contains 78,000,000 of people. Our work in that section has reached the place where it needs for its development a training school for Christian workers. One of the couples asked for is for that line of work.

THE station at Gopalganj is without a man to take charge of it. We have but one lone foreign worker, Sister Carolyn Brunson, in all Eastern Bengal, and it now seems as though our work in those parts must stop unless at the very least a strong, wisehearted, well trained missionary and wife come out from the homeland in the near future. Of the two couples for Bengal, we are therefore asking for one for Gopalganj; and we fully believe this request will be recognized by the Mission Board. The workers in Bengal, and, in fact, all our missionaries in India, are praying that these meager yet imperative calls from Bengal may be answered in the near future. The Bengali people are among the most intelligent people of this country. There are among them men of remarkable intellect and learning. Just now our work among them is in the throes of a crisis; but the Lord of the harvest has heard our prayers, and in our extremities we send out this cry for help.

THE medical work in India was given careful consideration. Dr. Mann was recommended to begin medical work at Dehra Dun, which is a beautiful semi-hill station at the foot of the great Himalayas. But he is compelled to make a start without a single man or woman nurse to assist him. It is impossible for him to do any very efficient or skillful work, either in training native workers or doing medical work, without such help. It was therefore voted to call for a man and wife, both nurses, to connect

with Dr. Mann at Dehra Dun in the building up of a medical training centre at that place, and that the Mission Board be asked to send those who would readily adapt themselves to the English, as well as the Indian people.

It was also voted that we request the General Conference to obtain and send out a suitable man and wife to open up treatment rooms in the city of Rangoon. Treatment rooms are now in successful operation in Calcutta and Mussoorie, and are paying all their expenses and a little more. There is very little doubt that treatment rooms in Rangoon in connection with other work in that city could do an excellent work and be an effective means of introducing the truth into the homes of influential Burmese and English-speaking people.

The following important recommendation was passed:—

Whereas, our present canvassing force is unequal to the task of giving our English journals and books the circulation that their importance demands; and,

Whereas, some who are now engaged in this work will soon be called to other needy departments, making the need of this class of workers more urgent, and,

Whereas this department of our work is largely self-supporting, therefore,

We recommend, That the Mission Board be requested to send us two men for this line of work within the next year.

As the conference closed it was decided to place Elder G. W. Pettit in Bombay to begin evangelistic work in English in that great city. Brother Pettit was connected with a large effort in Portland, Oregon, and was released with great difficulty for English work in India. He is accustomed to having a good corps of workers associated with him, but the Advisory Board was reluctantly compelled to drop him down into that city of a million people with no one for the present to help. Elder Enoch, superintendent of the work in Western India, hopes in a few months to give him assistance; but he needs Bible workers and canvassers also. The very least we could do was to ask the Mission Board to send him a strong, capable Bible worker able to do pioneer work.

THE conference courageously worked out the line of advance in mission work in India in the following resolution which was passed unanimously.—

Whereas there are in the South India Mission field five large language areas containing more than fifty-five million people with numerous dialects; and,

Whereas, only one of these, the Tamil, has thus far been entered with the light of present truth; and,

Whereas, the Telugu people numbering more than twenty millions have shown a readiness to respond to Christian effort more than that of most other nations of India; and,

Whereas there are seventeen millions of Punjabis without a representative of the third angel's message, and among whom statistics show that during the last decade the percentage of the Christian population was greater than in any other language area in India; therefore,

We recommend, That work be opened up in these two language areas and that we petition the Mission Board to send us two families each for this work.

Concerning mission work among the Telugu people, an influential missionary working among them says:—

"This is one of the greatest mass movements toward Christianity now existing in the world, surpassing even the record of Korea. The Telugus are a fine race, with Aryan intelligence and a Dravidian strain of Turanian blood, like that of the Tibetans and Chinese, resolute and determined. They are strong, industrious, well-featured, graceful, sweet-voiced, with universal and extraordinary oratorical ability; a born people of speakers and debaters, natural preachers. They are prudent, withal, of few words, businesslike, with the reserve power of the oppressed; wise in counsel and self-government; great material for the future. You can read a history in this nation's eyes. The Gospel flame was kindled among them five years ago, after years of fruitless toil, by a young missionary who gathered a few lads in a hovel and shared his rice with them. They became the apostles of their people. Last Christmas there were 8,000 members of the church; to-day, 12,256, a number rapidly increasing. It is a number nearly equal to the entire membership of the great Methodist Episcopal Church in vast Africa; twice its roll in South America, in all Mexico, or Italy. Thousands more are pleading for instruction and baptism. The cruel oppression of age

had crushed the hearts of the field labourers in a region as large as Iowa, with four times its population and a single railway. Their wages of three and a half annas a day kept them on the verge of an existence shortened by famine, plague, and cholera. Their worship was an effort to deprecate the wrath of jealous and angry gods; of Siva the Creator and Destroyer, type of merciless survival of the fittest; of Kali and Posanna, dire demons of small pox and cholera. Poor men's prayers could not reach the inner courts of heaven. Life beyond the grave was a dreary migration in beast forms from bad to worse. When the teachings of a Father and Brother in heaven penetrated the crusted despair of their hearts, their awe and joy were unbounded, and the number of baptisms steadily increased, limited only by the possibility of shepherding those who took refuge with the Cross."

From the report of one church, we read,

"MULTITUDES are pressing into the church. The number of adults baptized in 1911 was 2,373 and the net increase in membership, 3,005. The contributions have increased by 14%." "The supreme difficulty is to provide pastoral supervision and teaching for the numerous small village congregations, which are multiplying all around us." "Missionaries and Indian workers are of one mind that the place where effort should be concentrated upon is the establishment and improvement of village schools. In them is the hope of the church of to-morrow."

The mass movements toward Christianity in the Punjab during the last decade have brought into the Christian fold something over 126,000 individuals, an increase of over 176 per cent, and the movement is still on." This tendency on the part of a large section of the Indian community with its attendant opportunity in receiving of men and women into the truth and of educating them for future work in the propagation of the gospel, is a call to Seventh-day Adventists not to delay but to step in while there is an opening, and do our part in making ready a people for Christ's kingdom. Shall the Punjab wait longer or shall we answer with the men and means, now?

A Karen man, asking that someone be sent to his village to teach the message that we hold dear, said, "I have heard a little, but what will happen to me, if I die without knowing all?" The question is to all the people in the home land. The workers here are doing all that they can. We need a family to take up work among the Karens.

: : Our Resolutions : :

PLANS AND RESOLUTIONS.

In addition to the calls found in another column the meeting of the India Union Mission passed the following recommendations which we have stated as briefly as possible in the space assigned.

Whereas, in the providence of a loving Father the past two years have witnessed an abundance of His blessing, manifest in every portion of the Union Field in the advancement of His cause and in His watchcare over His servants and people, delivering from danger and sparing from diseases and death.

We hereby express our gratitude to the Almighty and acknowledging our mistakes and failures, and confessing our sins, pledge ourselves to greater faithfulness and deeper consecration in the exalted calling given to us in winning India's sons and daughters for the Kingdom of Christ.

Recommended that a suitable building for a school and dormitory purposes be erected at Annfield, Mussoorie to meet the growing need of the school, and that an earnest effort be made by our workers throughout the Union to solicit funds from our own people and friends for the enterprise.

Recommended that the study course adopted by the General Conference for the workers in America be pursued by all our workers, and that an additional study outline on Indian customs, and religions be prepared and added to the above. Also that a special course be prepared for Indian Workers.

That training schools for the training of Indian village workers be established in each division of the field as rapidly as the advancing work justifies and makes them necessary.

That those who come to India to take up work in the various vernaculars unhindered by other duties be allowed one year to pass the first year's examination, and two years to pass the second, in case of failure the work of each candidate to be referred to the Advisory Board.

That in the language areas where Examining Boards have arranged a course of study for the examination of missionaries, our workers take their examinations before these Boards in case such arrangements can be made.

That land be purchased at Najibabad, United

Provinces and Kalyan, Bombay Presidency on which to erect mission buildings to provide centres for work in those sections.

That a training centre for Indian Medical Workers be opened in the United Provinces for the preparation of workers to man our dispensaries throughout the Union.

OUR SABBATH SCHOOL WORK.

Four years ago there were ten Sabbath Schools in the India Union Mission. Two in Calcutta, two in Karmatar, and one each in Meiktila, Rangoon, Moulmein, Lucknow, Gopalganj, and Mussoorie. In these ten schools were 194 members and the donations for the quarter were Rs. 219-13-9. Since then Sabbath-schools have been started in Panvel, Kalyan, and Lonavla on the West coast; Mandalay, Upper Burma; Babulmohal and Cingalia in West Bengal; Karmatar has added three more villages schools; Nazerath and Trichnopoly have been added in South India; and in North India Najibabad, U. P., and Dwarikhal, Garhwal. The Sabbath-school in Moulmein has been discontinued, leaving on the list at present 23 Sabbath-schools in the entire field. The last quarter's reports showed a membership of 778 and the donations were Rs. 743-1-4. Thus the membership has more than trebled in the four years. The donations, however, have not increased as much as would have been the case had not a large percentage of the gain in attendance been in vernacular schools, with poor village children as members. In our English schools the donations have largely increased and all have gone to Missions. Some of the schools have taken hold of the 13th Sabbath offerings and one school gave Rs. 50, about \$16, to Africa.

From the Spirit of prophecy we read "The Sabbath-school, if rightly conducted, is one of God's great instrumentalities to bring souls to the knowledge of truth. . . . Time and attention should be given to this branch of the work; for its importance in its influence upon our youth cannot be estimated." In the years upon which we are now entering we trust still greater improvements will be seen, that through this department many precious souls in India may learn of the true and living God, and the message for this time and be ready for the soon coming Saviour. MRS. E. E. BRUCE.

SUPERINTENDENT'S BIENNIAL REPORT
(Concluded from Page 7)

has made an encouraging growth the last two years. New schools have sprung up, and several Mission Sabbath-schools have been started.

The field has been very materially benefitted by the donations which have come in from the \$300,000 fund. About Rs. 90,000 in all has been sent. With this a building for the India Union Mission and Watchmen Press at Lucknow has been furnished, a church and school building at Nazareth, Tinnevely, and a mission bungalow at Meiktila. Debt on land at Rangoon has been liquidated, a mission property at Gopalganj purchased, and a mission house, school, and dispensary building erected at Karmatar. There still remains money for mission, bungalows at Najibabad and in West India.

These buildings have entailed no small amount of labour upon the workers. Often in connection with other responsibilities they have worked early and late in the heat and sun and rain, yet God has added his strength and in years to come we shall reap the blessings of these homes for missionaries and added facilities for the work.

I would conclude this report with gratitude to God for his goodness and an expression of appreciation to the Mission Board in America and our people in general for their sympathy, interest, and support which has been continuous and untiring. We are thankful for the earnest men and women who have been sent to strengthen our hands and enlarge the work. In the years before us we hope to see a larger measure of advance. As for the past, we are conscious of many mistakes, time—much time—has been lost that might have been more wisely improved, golden opportunities have been allowed to pass away unimproved; yet, conscious of our shortcomings, with a larger measure of faith in God and more

love for one another and for souls outside of Christ, shall we not press forward with renewed courage, battling with increased power for the Master?

AMONG TAMIL VILLAGES

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including workers, was Rs. 633-13; church offerings, Rs. 516 8; while the Sabbath-schools have contributed Rs. 149 11. As far as their extreme poverty will permit, our people respond with gifts and offerings. The Harvest Ingathering service last year realized more than Rs. 79-; while this year, under more unfavourable conditions, the same service realized Rs. 149. Some went so far as to do without their food that they might have something to give.

Our day school has now grown from an attendance of six scholars, taught by a poor widow in her private house, to a well-organized, well-disciplined attendance of 68 boys and 32 girls, forming six standards under the instruction of five teachers and a headmaster. All the teachers but one have been baptized and are having a good Christian experience. The Bible and the third angel's message is the first object of the work done. A young people's society has been formed among the older scholars which stimulates the interest of many in personal missionary work. Many are interested in our literature work, some having already had success in selling our Tamil paper.

New editions of all our tracts have been printed and additional ones are now ready for the translator. "Steps to Christ" is now meeting with a ready sale by our colporteurs. The subscription list for our paper numbers 755. One man is kept busy most of his time in translating. Our dispensary work has gone forward, but without the attention it should have. We are still in very cramped and unhandy quarters. Sixteen thousand, eight hundred and eighty-two cases of all kinds have been treated during the last two years.

We thank God for his many blessings and keeping power, and desire a closer walk with him in the months to come. We all press forward with renewed courage and hope, and as we labour we ask your united prayers that our efforts may not be fruitless. J. S. JAMES.

The Eastern Tidings

LUCKNOW, - - - JANUARY, 1913

EASTERN TIDINGS is published the 15th of each month, and all copy should be received not later than the 10th.

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BROTHER AND SISTER C. C. BELGRAVE reached Calcutta after more than five weeks on the sea from England. They will locate in Garhwal, and connect with the school for the coming year.

SEVEN acres of land have been purchased at Najibabad for a mission station. Bro. W. S. Mead is taking over this mission station, and will soon have a mission bungalow under construction.

THE Calcutta Treatment Rooms, under the management of Bro. and Sister J. H. Reagan, have a steady and growing patronage. For the month ending December 31, the receipts, above expenses, were Rs. 500.

PROF. H. R. SALISBURY, writing from Singapore, tells of his visit in Burma and the encouraging outlook for the work in that field. Our workers and believers in India and Burma were very much encouraged and helped by his visit at different mission stations, and all feel certain that he returns to the homeland with a new vision of the great need of these peoples.

WRITING from Tinnevely, South India, Bro. C. E. Weeks says: "Yesterday we had a good meeting and baptismal service. Eighteen went forward in this ordinance. We were glad for this ending to our stay here. Our canvassers' institute closed Friday with a good experience meeting, and it did sound good to hear the workers express their feelings and determinations."

EVERY one at the International Tract Society is unusually busy. The amount of literature published and sent out last month was more than in any other single month in the history of the work in India. Two new quarterly journals are making their first appearance and will soon be off the press. One in Hindi starts with an edition of 3,5000 copies, and the other in Urdu with 3,000 copies.

Two thousand Chinamen in Calcutta have cut off their cues and adopted European dress. They did not celebrate Chinese New Year as usual this year, but closed their shops on our New Year's day. They recently sent a representative to Pastor Comer, who is working in Calcutta, asking him to teach them, as they wanted to become Christians, and wished some one as they express it "from the New York country" to teach them. Pastor Comer is getting Chinese literature and teaching them through an interpreter.

SUNSET GHAT is the name of the site chosen for the Kalyan mission station. Nine acres of land have been purchased, and Brother Wood has forwarded plans for the mission bungalow. Writing from there he says: "Praise God, I am glad to be back in India with a definite message and definite work."

PASTOR H. H. VOTAW baptised five young people recently in the Rangoon Lakes. Others are studying the truth.

NAJIBABAD DISPENSARY

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dressed it, he was greatly relieved and felt so grateful that he fell at our feet and began to bless us. We have been caring for him for several days, and he often remarks that we have saved his life.

"To-day a little boy was brought to the dispensary on a bed. He was badly burned, had needed attention during the day, but as we had no suitable place we were compelled to put him on the dispensary verandah.

"Another house was that of a young woman who also had been treated at the dispensary. She, too, asked us to sing, and we had only sung one verse when a number of women from nearby homes came in. This young woman asked us if we would wait until she could make us some bread, but we told her, No. She said: 'I haven't any thing in the house to give you to eat'; so she insisted that we take some money to buy some fruit from the bazar.

"Our medical work has so broken down prejudice in the station that as we walk along the street, the women and children call to us to come in and sing and read to them. Yesterday we gained entrance to six new homes in this way, where they want us to teach the Bible. In one of these homes there were fifteen women collected. The openings are more than we can fill."