

# INDIA UNION TIDINGS

VOL. 12

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No. 7

## Frequent the Family Altar

The signs of the times are fast fulfilling and probation is soon to close. The remaining years are to be trying ones for God's people. The question often arises in our minds, "Shall I be able to stand in the time of trouble? Shall I have part in God's Kingdom?" Solemn and im-

with dangers on the right hand and on the left. Everything will be placed to obstruct the way of the Lord's messengers, so that they will not be able to do that which it is possible for them to do now. We must look our work fairly in the face, and advance as fast as possible in aggres-



THE WATER CARRIERS

portant questions these! What a dreadful thing if we, through neglect and unfaithfulness, are shut out of the kingdom and lose the glories of the world to come. There is need among us to-day of great earnestness. Why?

"We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged

sive warfare. From the light given me of God I know that the powers of darkness are working with intense energy from beneath, and with stealthy tread Satan is advancing to take those who are now asleep, as a wolf taking his prey. We have warnings now which we may give, a work now which we may do; but soon it will be more difficult than we can

imagine."—*Testimonies for the Church* Vol VI, page 22.

All around us we see evidences of this time fast approaching. How are we going to fare? How are we going to relate ourselves to God?

"As dangers surround them (God's people), and despair seizes upon the soul, they must depend solely upon the merits of the atonement. We can do nothing of ourselves. In all our helpless unworthiness we must trust in the merits of the crucified and risen Saviour. None will ever perish while they do this. . . . He who listened to the cries of His servants of old, will hear the prayer of faith, and pardon our transgressions. He has promised and He will fulfill His word.

"Jacob prevailed because he was persevering and determined. His experience testifies the power of importunate prayer. *It is now that we are to learn this lesson of prevailing prayer, of unyielding faith. The greatest victories to the church of Christ or to the individual Christian are not those that are gained by talent or*

*education, by wealth, or the favour of men. They are those victories that are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power.*"—*Patriarchs and Prophets*, page 203.

Now is the time for us to gain an experience that will stand by us in the days to come. Those who neglect family worship and secret prayer are in the danger zone.

"We should be much in secret prayer. Christ is the vine, we are the branches. And if we would grow and flourish, we must continually draw sap and nourishment from the Living Vine; for separated from the Vine, we have no strength."—*Early Writings* page 73.

Let us not lose the opportunities God has given for prayer, but rather gather each day round the family altar in seeking His will toward us. It will be profitable. One writer says, "The first hour of the morning is the rudder of the day." As the rudder guides the ship, so the morning hour gives the bent to the day.

A. W. KNIGHT.

## A Few Thoughts on Literature Work and Language Study

(Concluded)

I would suggest that there are many tracts and small books published by the different literature societies which we would do well to use, and which contain nothing which we cannot accept. These are gotten out by men of many years experience and are just the thing we need. The Punjab Religious Book Society, for instance, puts out a series of beautiful bible pictures with appropriate explanation of the same in several languages. They are printed from plates made in England by the electro-phototype and are ridiculously cheap. I have been placing

them with each paper or tract sold as a help to the sale of the tract. These and many other papers and tracts, are procurable at a price which we would never touch, and for us to print that kind of literature, when we can procure it so cheaply from other sources, would seem to be as unnecessary as if we were to plan to print our own Bibles. I would of course advocate that before being offered for sale they be read and studied by the missionary in charge, who may have sufficient grasp of the vernacular to know perfectly what the literature teaches.

This perhaps brings us to a few thoughts on language study. I must crave the indulgence of the brethren and sisters in presenting this; as they are merely a few scattered ideas or experiences which have come to me.

Perhaps we all acknowledge that the only man who can successfully do vernacular work, and do successful vernacular work, is the man who has the language of the people. He who does not have the language does not understand the people and lives in an entirely different sphere to what they do. I have noticed that some come to a foreign field not knowing really how to study a language. This would seem to indicate that some previous language study is desirable. This gives the necessary discipline of mind which is absolutely necessary for successful language study. I found that the study of Hebrew formed a splendid basis for the study of Urdu. This matter appears to be sufficiently important to warrant some cooperation between India and the home mission board.

I find that the average "munshi" does not know how to teach; and he is often not very anxious about anything except that he shall not stay after his hour is finished. The student must usually remember, therefore, that he must do most of the work. Otherwise, if the student fails to get the language, the "munshi," with true Oriental instinct, will put it down as the sole fault of the "Sahib,"—and perhaps it is.

Without long hours and hard patient study you cannot hope for success. You must learn to study while others play tennis; to decline and conjugate while others view the scenery. And if perchance you do get a few minutes for a walk, be sure when you put your left foot down to say "ek" and when you put your right down say "do" and keep that up until you reach 100, then start over again.

Your wife may object, but it has to be done if you succeed.

I would not forget prayer. I don't think a day passed but what I remembered my language study in prayer.

The language student ought to have time for his study. However, I think I am qualified to say that if we have a thousand and one other duties put upon us besides this, we ought not even then to despair of getting the language.

After studying for a few hours one should go out and use it. Do not be afraid to talk all you know. You will make mistakes, hundreds of them, but that is a sign of progress.

If you can do a little teaching or preaching in a small way after your first year do not let your natural modesty hold you back, it will mean your salvation in language study.

You will after a time begin to think you know less than when you first started. Do not be discouraged; you will one day find yourself understanding everything you hear, and able to say almost everything you wish.

Do not waste your time on the Romanized. It is only a make-shift, and you cannot get the correct sounds from it.

I would suggest that all missionaries read such books as "Mizan-ul-Haqq" and "Asmar i Shirin," dealing with Christianity as compared with Mohammedanism, or corresponding books in other languages.

F. H. LOASBY,

The Spirit of Prophecy tells us: "If we would elevate the moral standard in any country where we may be called to go, we must begin by correcting the people's physical habits. Virtue of character depends upon the right action of the powers of the mind and body."—*Special Testimonies relating to missionary work.*

## "Where is Your Faith?"

"Your faith should not be in the wisdom of men, but in the power of God." 1 Cor. 11: 5, margin.

When, in the providence of God, Wm. Miller gave his message to the world, thousands accepted it and joined the ranks of those who were looking for their Saviour's return. In due time 1844 came, and with it the disappointment; and thousands lost their faith and fell away. They were like unto the man which built his house upon the sand, for their experience was built on the wrong foundation. Their acceptance of the message had been a purely mental process. The logical reasoning, the exact response of history to the word of prophecy, had compelled their attention. As thinking men and women they felt bound to accept the message. But to them the power of God that works upon the hearts of men was largely an unknown quantity. And so, when "the rain descended, and the floods came, and the winds blew," the superstructure of their faith crumbled away, and they were left without a hope.

Brethren and sisters, where is your faith? Does it stand in the wisdom of men, or is it in the power of God?

Would your faith have survived the 1844 disappointment?

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets"; and of a truth God has declared unto us the end from the beginning. We know that at present our Great High Priest stands in the heavenly sanctuary, and that soon He will appear to take home to himself the redeemed of all ages. We know too of the manner and circumstance of His return. These things are fundamental to the great plan of salvation. And year by year as the hand of time fills in the page of history, we see the marvellous details of prophecy meeting their fulfillment; but, "knowing this first, that no prophecy of the scripture is of any private interpretation," let us be ware lest our faith has no surer base than a cherished belief that certain political events will shape themselves exactly in accordance with our private interpretation of sundry unfulfilled prophecies.

"Your faith should be . . . in the power of God." Learn to know Him, for He "is able to keep you from falling."

A. H. WILLIAMS.

## 1,000 Sabbath-School Members

### For the India Union Mission

The membership of the Sabbath-schools for the last quarter in 1916 was 885. This is quite an increase over any previous quarter, and shows progress. But why not progress still more? If every Sabbath-school will retain the membership it had at that time, and add five more members, we shall soon have more than 1,000 members. There are many who are isolated, who would receive a great blessing if they would organize a family

Sabbath-school in their homes. Such family Sabbath-schools are to be reported to the Mission Superintendent, and will be included in the general report. Our aim is to gather every Seventh-day Adventist in India into the ranks of the Sabbath school; either as Home Department members, or members of larger schools. Come, and be one with us of a 1,000 membership.

MRS. I. E. BLUE.

# Sabbath-School Report

FOR FOURTH QUARTER, 1916.

*16 annas = 1 rupee*

	No. Schools	Membership	Average Attendance	Home Dept.	Regular Offerings	13th-Sabbath Offerings	Total
<b>Bengal Mission</b>							
Calcutta (English)		59	57	15	174 11 5	110 0 0	284 11 5
Calcutta (Bengali)		63	55	10	16 11 9		16 11 9
East Bengal		44	32				
Karmatar		63	58	5	27 14 6	7 1 9	35 0 3
<b>TOTAL</b>	<b>4</b>	<b>229</b>	<b>202</b>	<b>30</b>	<b>219 5 8</b>	<b>117 1 9</b>	<b>336 7 5</b>
<b>Bombay Mission</b>							
Bombay		27	22		115 6 9	80 0 0	195 6 9
Kalyan		45	37		59 15 1	17 8 2	77 7 3
<b>TOTAL</b>	<b>2</b>	<b>72</b>	<b>59</b>		<b>175 5 10</b>	<b>97 8 2</b>	<b>272 14 0</b>
<b>Burma Mission</b>							
Kammamaung		16	14		31 6 0		31 6 0
Mindalay		20	12		64 6 0	18 12 6	83 2 6
Maymyo		4	4		28 0 0	6 0 0	34 0 0
Meiktila		45	39	4	46 9 9	20 8 3	67 2 0
Rangoon (English)		56	39		118 6 0	24 2 0	142 8 0
Rangoon (Burmese)		10	6				
<b>TOTAL</b>	<b>6</b>	<b>151</b>	<b>114</b>	<b>4</b>	<b>288 11 9</b>	<b>69 6 9</b>	<b>358 2 6</b>
<b>North India Mission</b>							
Agra		9	9		20 8 0		20 8 0
Chuharkana		9	6		18 6 8		18 6 8
Garhwal		20	20		15 13 0		15 13 0
Lucknow		54	47		95 14 6	28 0 3	123 14 9
Mussooree		24	24		67 6 6		67 6 6
Najibabad		20	16		23 6 3	2 7 9	25 14 0
Rai Bareli		9	8		4 9 9		4 9 9
Simla		28	24		208 4 9	35 15 0	244 3 9
<b>TOTAL</b>	<b>8</b>	<b>173</b>	<b>154</b>		<b>454 5 5</b>	<b>66 7 0</b>	<b>520 12 5</b>
<b>South India Mission</b>							
Coimbatore		53	51		28 1 1		28 1 1
Madras		22	19		61 7 8		61 7 8
Nazareth		108	104		20 0 3		20 0 3
Nazareth Out Schools		47	45		5 15 10		5 15 10
Pondicherry		30	25		12 11 9	1 2 0	13 13 9
<b>TOTAL</b>	<b>5</b>	<b>260</b>	<b>245</b>		<b>128 4 7</b>	<b>1 2 0</b>	<b>129 6 7</b>
<b>GRAND TOTALS</b>	<b>25</b>	<b>885</b>	<b>774</b>	<b>34</b>	<b>1266 1 3</b>	<b>351 9 8</b>	<b>1617 10 11</b>

Membership of the Home Department is included in the membership of the Schools.

1617 10 11  
7877.45

## Worth Passing On

Two pastors' wives were visiting together. One said: "I don't know what we will do—my husband is so discouraged. Somehow his people do not care to hear him preach, and our salary is far behind. My husband feels so blue that he does not like to visit the people and pray with them, and so he sits around at home

nearly all the time." The other sister said: "We are getting along fine. My husband spends much of his time visiting, and the people like to have him kneel and pray with them in their homes. Our congregations are always good, and our salary is paid up promptly." While the two wives were talking they were mending trousers. One was mending them at the knees.—*Western Christian Union.*

## Balance Sheets for 1915-16

In connection with the balance sheets for two years of the biennial period just ended, I would like to present a few figures which may be of interest as marking the development of our work from a financial standpoint.

Ever increasing operations have demanded increasing appropriations, so much so that whilst during 1914 the net amount appropriated to this Union by the General Conference amounted to Rs. 1,68,525-13-6 (\$53,928.27), a sum of Rs. 2,43,263-11-6 (\$77,844.39) was paid to us during 1915; and for 1916, Rs. 2,56,437-5- (\$82,055.94) has been paid, or will be paid to us in due course.

Side by side with increased appropriations from General Conference there have been increased receipts from local sources. The receipts from tithes which, I may explain, are left in the field as an additional source of income, increased from Rs. 24,180-11-6 (\$7,737.83) in 1914 to Rs. 28,675-12-7 (\$9,176.25) in 1915; whilst for 1916, Rs. 32,272-9-9 (\$10,327.23) has been recorded.

Harvest Ingathering funds also retained by the field for local use, increased from Rs. 497-1-6 (\$159.07) in 1914, to Rs. 582-12-6 (\$186.49) in 1915; whilst the total for 1916 has reached nearly Rs. 3,000 (\$960.).

Sabbath-school and sundry missionary offerings, including Annual offerings which have not been retained by this field, but have been paid to the General Conference as our contribution to missionary enterprises, increased from Rs. 4,875-3-2 (\$1,560.06) in 1914 to Rs. 7,241-8-1 (\$2,317.28) in 1915, whilst Rs. 9,001-0-10 (\$2,880.34) has been received during 1916.

I have been asked to give some figures indicating the main headings of expenditures during 1916, and the following represent the main charges recorded:—

City evangelical work	Rs. 11,954
Local Division Missions	
Educational	23,276
Local Division Missions	
Literature	20,895
Local Division Missions	
Evangelical	15,745
Local Division Missions	
Medical	9,272
Loss on exchange	1,078
Foreign salary list	1,30,000
Union Training School	3,000
Treatment Rooms	
No Expense	
Expenditure on buildings	
etc.	42,347

Total Rs. 2,57,567

### Balance Sheet, 1916

LIABILITIES			
Present Worth	Rs. 11,118	1	7
Trust Funds			
Bengal Station	10,000	0	0
" Boat	1,466	0	0
Karen Buildings	203	14	6
Meiktila "	1,382	9	9
N. I. Girls' School	10,800	0	0
Coimbatore "	14,000	0	0
Donations	656	5	0

Annfield Fund	2,630	12	7
1916 Ingathering	1,901	0	3
Headquarters Equipment	1,205	7	9
Indian Libraries	139	11	0
Mussooree Church	3,134	10	0
Salisbury Memorial	37	8	0
San. Furnishings	331	8	0
Special Donations	5,391	1	0
Chuharkana Hospital	18,306	0	7
Due to Institutions			
Annfield School	601	3	6

Ind. Financial Assn.	942	6	0
Bills payable	4,284	13	6
Due to Asiatic Divn.	80	0	0
Due to Gen. Conference			
Miss. Offerings	1,573	6	11
S. S.                 "	3,231	3	11
Sundry a-c's carr for'd			
Biennial Meeting	295	7	6
N. I. Literature	660	8	0
Training School	163	3	0
Workers' a-c's payable	10,310	0	3
	<b>Rs. 1,04,846</b>	<b>15</b>	<b>0</b>

## ASSETS

Cash			
On hand	1,074	14	9
At Bank	31,853	11	9
Drafts	24,875	0	0
Due from Gen. Conference			
1916 Approp.	13,218	14	0
Transportation	5,318	13	6
Due from Aus. U. C.	1,188	9	0
Advances to:—			
H. Food Co	1,178	11	0
I. F. Society	3,403	4	2
Calc. Tr. Rooms	2,521	12	3
Mussooree	816	14	7
Simla	914	15	7
Dacca station	250	0	0
Karmatar "	1,080	0	0
Chuharkana "	50	0	0
Rangoon Office	6,730	8	7
N. W. I. Bldgs	42	2	9
Madras Office	1,744	1	10
A-c's Receivable			
Lucknow Church	50	3	0
Rangoon Tr. Rms	2,632	15	6
Advances on '17 a-c			
City work Bombay	150	0	0
Karmatar Land	229	3	0
S. I. Lit.	178	5	10
Office furniture	1,746	11	3
Mission "	144	13	6
Workers' a-c's Rec.	3,452	5	2
	<b>1,04,846</b>	<b>15</b>	<b>0</b>

## Balance Sheet, 1915

## LIABILITIES

Present Worth	6767	8	8
Sundry Creditors	26659	15	11
Bills Payable	269	0	0
Trust Funds			
City work, Simla	574	13	6
Karmatar Sta. Bldgs.	4216	8	0
Bengali station	6500	0	0
Kalyan Bldgs.	2234	1	0
Najibabad "	900	0	0
Coimbatore Station	4000	0	0
Burma Lit.	1000	0	0
Medical Work	3000	0	0
Educational Fund	4349	12	7
Headquarters Equip.	1328	2	9
Indian Libraries	405	1	3
San. Furnishing	299	11	0
Special Donations	7960	10	3
Muss. Church	3134	10	0
\$300,000 Fund	27800	1	10
Workers a-c's Payable	10234	10	3
	<b>1,11,634</b>	<b>11</b>	<b>1</b>

## ASSETS

Cash on hand	1257	14	6
" at Bank	46518	1	5
Drafts	27312	8	0
Bills Rec.	3849	14	6
Sundry Debtors	26282	6	1
Furniture	1505	5	9
Sundry Workers a-c's Rec.	4908	8	10
	<b>1,11,634</b>	<b>11</b>	<b>1</b>

A. H. WILLIAMS.

Pastor A. G. Daniells to a party of missionaries passing through London—"How many have brought their national flag with them?"

Several voices—"We have."

One voice—"We have: ours is in the bottom of our trunk."

Pastor Daniells—"Well, that is the best place to keep them after you get to India."

Silence for several minutes.

# India Union Tidings,

ORGAN OF THE

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EDITOR: R. D. BRISBIN

## "Copy"

All "copy" intended for publication the 1st of the month should be in the editor's hands promptly on the 20th of the preceding month. "Copy" for the issue of the 15th should be received by the editor not later than the 5th of the same month. Matter received later than these dates will be held over until the next issue. Hand-written or double-spaced type-written "copy" will be gladly received, but *single-spaced type-written manuscript we can not use.*

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## Here and There

Mrs. J. M. Comer recently passed through Lucknow on her way to the hills.

Brother and Sister C. Stafford of Madras are making their home in Mussooree for the summer.

We were sorry to hear of the illness of Brother Asprey's little daughter in Mussooree recently.

Brother A. W. Knight is conducting a colporteurs institute for the I. U. Training School boys and the North India convassers.

Those appearing at Lucknow for language examinations the first two weeks of the month were:—Brother and Sister Floyd Smith, Dr. Smith and Loreta Smith for first year Hindi; Brother R. P. Morris for first year Urdu; and Brother and Sister Blue and Brother Belgrave for portions of second year Urdu. Brother Mattison conducted the written examinations.

We were very glad to hear recently from Brother W. Lake of Cawnpore that two people had recently accepted the truth through meetings which he has been holding, and that several others are interested.

No word has been received from Burma for a long time. We are afraid that all are ill. Any reports giving us some information concerning these workers will be gratefully received.

Letters received lead us to believe that the party sailing for Shanghai on the 28th from Colombo were able to leave on that date.

Fourteen of our young men who are doing non-combatant work with the army in France, report a good Week of Prayer in spite of difficulties. *The Missionary Worker* contains the following information concerning them:—

"THE brethren who have entered the army are having many good experiences. In one place they have revived a company that had apparently died out and meetings are again being held. From another city comes a demand for a public effort to follow up their attempts to spread the truth. In a number of instances our men have come in contact with those who know our work, or have S. D. A. relations, and are pleased to get into closer touch.

"It is rarely the case that the Sabbath is granted our men before their sincerity and determination are tested, but about ninety per cent have had no lasting opposition to meet. In one quarter, however, there was a persistent refusal to grant the Sabbath although even there some received the concession. Five were recently court-martialled for refusing to do ordinary duties on Sabbath, and finally received a sentence of 14 days, which they were not asked to serve. This may mean an end of the trouble in that quarter, but while some officers are kindly disposed toward religious convictions faithfully held, others are embittered, and we ought to remember all these brethren in prayer that they may win the conflict by manifesting an unconquerable spirit of Christian love and fortitude.

"One of our young brethren from Watford was some weeks ago sentenced to a month's imprisonment in a civil prison, but has been sent to work of national importance. Four are now in prison, expecting a similar issue. One of our ministers is able to pay them a weekly visit, and finds them of good courage.

"Those who are passed on to work of national importance sometimes report themselves as surrounded by religious characters, so even there a field of missionary effort opens up. Many facts indicate that God is overruling the whole disposition of our brethren, sending the willing workers where they can carry His message and accomplish a work for Him. In this way the Sabbath is being brought forcibly to the attention of very large numbers in the aggregate, and seed is being sown that may yet rejoice as with a hundred-fold harvest."