

Eastern Tidings.

VOL. 3.

CALCUTTA, APRIL 1906.

No. 6

CONSIDERATION FOR BURDEN BEARERS.

“Bear ye one another’s burden and so fulfil the law of Christ.”

Every association of life calls for the exercise of self control, forbearance and sympathy. We differ so widely in disposition, habits and education, that our ways of looking at things vary. We judge differently. Our understanding of truth, our ideas in regard to the conduct of life, are not in all respects the same. There are no two whose experience is alike in every particular. The trials of one are not the trials of another. The duties that one finds light, are to another most difficult and perplexing.

So frail, so ignorant, so liable to misconception is human nature, that each should be careful in the estimate he places upon another. We little know the bearing of our acts upon the experience of others. What we do or say may seem to us of little moment, when, could our eyes be opened, we should see that upon it depended the most important results for good or for evil.

Many have borne so few burdens, their hearts have known so little real anguish, they have felt so little perplexity and distress on behalf of others that they cannot understand the work of the true burden-bearer. No more capable are they of appreciating his burden than is the child of understanding the care and toil of his burdened father. The child may wonder at his father’s fears and perplexities. They appear needless to him. But when years of experience shall have been added to his

life, when he himself comes to bear its burdens, he will look back upon his father’s life, and understand that which was once so incomprehensible. Bitter experience has given him knowledge.

The work of many a burden-bearer is not understood, his labours are not appreciated, until death lays him low. When others take up the burdens he has laid down, and meet the difficulties he encountered, they can understand how his faith and courage were tested. Often then the mistakes they were so quick to censure are lost sight of. Experience teaches them sympathy. God permits men to be placed in positions of responsibility. When they err, he has power to correct or remove them. We should be careful not to take into our hands the work of judging that belongs to God.

The conduct of David toward Saul had a lesson. By command of God, Saul had been anointed as king over Israel. Because of his disobedience, the Lord declared that the kingdom should be taken from him ; and yet how tender and courteous and forbearing was the conduct of David toward him ! In seeking the life of David, Saul came into the wilderness, and unattended, entered the cave where David with his men of war lay hidden.

“And the men of David said unto him, Behold the day of which the Lord said unto thee. . . . I will deliver thine enemy into thine hand that thou mayest do to him as it shall seem good unto thee, . . . And he said unto his men. The Lord forbid that I should do this thing unto my master

the Lord's anointed to stretch forth my hand against him, seeing he is the anointed of the Lord. The Saviour bids us, "Judge not that ye be not judged. For with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured to you again." Remember that soon your life record will pass in review before God. Remember too, that he has said, Thou art inexcusable O man, whosoever thou art that judgest: . . . for thou that judgest doest the same things.

Mrs. E. G. White

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BANGALORE.

I am more fully persuaded as the years go by that it is profitable for us to work for the Europeans and Eurasians of this country.

Just lately a Eurasian lady has begun to keep the Sabbath. She is a woman of fervent piety, long acquainted with God. None can point their finger at her blameless life, and she is respected by all classes that know her. She has a real missionary spirit, and earnest Christians come to converse and pray with her. Sr. Meyers held readings with her in Richmond Town. She moved to St. John's Hill and Sr. Meyers asked me to visit her as she would be too far away to do so. The Tamil (a difficult language that it would take a foreigner a long time to master) is the language of her babyhood.

Last evening we were seated together under the trees in our compound when a neatly dressed, intelligent looking native Christian woman came up. She is a Bible worker in the Wesleyan mission. She had attended our Bible study once before. We had a study on "Tithe;" she paid attention and afterwards Mrs Ottman explained in Tamil the truth we were studying. She also

spoke to her to her about the Sabbath. This Bible worker came to Mrs. Ottman where we hold a meeting with our servants almost every day and prayed with them and explained to them the lesson for that day. Mrs. Ottman is blind and I can't speak Tamil, so we combine our forces. I am eyes to her, she is tongue to me. I read the Scripture in English, she explains in Tamil, and thus we teach our servants. The servants have such an attentive look as she explains to them.

The other day I met a native gentleman an Asst. Amaldar, at his house. Although he is a Brahmin, he regards her highly and her husband also and he is not so particular about his caste with them. He was so pleased that I was a vegetarian and afterwards sent the Ottmans and myself some rice and oranges.

In speaking on the use of intoxicants he referred to the use of fermented wine in the sacrament. I quoted texts showing that this custom is not in accordance with God's Word. I am so glad we have the truth which is consistent and cannot be gainsaid. I gave him a good supply of tracts and a copy of G. H. He spoke of a little daughter that he had lost and said that he had not used the beetle-nut since her death. It seems she used to bring it to him and take it with him. This is unusual to find a native, and also a heathen who does not use it.

Another very interesting case is that of a native preacher who often visits Mrs. Ottman and her husband. He was connected with the Wesleyan Mission and was getting Rs. 35 per month. On account of the drinking and smoking amongst the missionaries he raised a protest in conference. The question was put to a vote. The result was, the drinkers and smokers won the day. This man withdrew from

the mission and accepted a post at Rs. 12 a month. As he was a faithful man, one to be trusted without supervision, walking as far as twenty miles a day preaching among the natives, the mission tried to get this man to return to them. He would not, and afterwards connected with the Ceylon and India mission. In six months he learned the Telegu language and now preaches in both Telegu and Canarese. He has attended some Bible studies and has a number of tracts from which I hope he will receive present truth. It is about three miles from here to where he lives, and sometimes his wife is sick and added to his regular work the home duties become heavy.

A dear old native Christian lady comes to the meetings sometimes that I feel you would like to meet. Bro. Miller met her when he was here, and she was highly edified with the explanation he gave of the 12th chapter of Revelation; she said it was like Philip and the Eunuch. This old lady rises early in the morning to pray and sing, sometimes at three o'clock. The plague broke out in a house next to her the same roof covering both houses. Her daughter urged her to come away to her house. The old lady, knowing that she would not be free there to devote the early morning hours to God without disturbing the rest of those who were sleeping, preferred to stay where she was and enjoy her morning hours in communion with and praising God. The Lord protected his servant from the plague.

The lady I live with saw the Sabbath Truth in a few moments. I had gone in to say "good night" and as we were chatting, she asked me what we were called. I said "Seventh Day Adventists," explaining why. She said she had thought Sunday to be the 7th day. I showed her from the Bible that it was not, and then from her

dictionary, and she said: "Yes, you are right and we are wrong."

She used pork. One day I read to her what the Bible said about it. She saw it and had no controversy with God's Word. I do not think she has used it since that time.

She asked me to go over that same ground again in regard to the Sabbath. Last Friday she surprised me by telling of her preparations to keep the Sabbath. Two talks had convinced her.

We hope for many more sheaves from Bangalore.

Bro. Meyers has refreshed his memory in the Urdu language and has made arrangements to preach in the bazaar. We have a number who regularly attend our Sabbath morning meetings. Bro. Meyers conducts this meeting. He is also conducting a study of the prophecies on Monday evenings. There is an increasing attendance at this meeting. Pray for the

Yours sincerely,
W. H. ORR.

GOPALGANJ.

Surely the Lord is working mightily. He is preparing hearts and as we take this message to them, I accept readily, is what I found in my experience in Gopalganj, about a week. I have never seen so many earnest Christians, having simple hearts, accept every doctrine that can be shown to them from the word of God. I was kept busy from early morning till 2 or 3 A. M. the next morning for five days running, people sitting for hours and listening to what I had to say to them. Hindoos Mohammedans and Christians sat together and attentively listened about Christ's second coming. They make strict Sabbath keepers.

The people there are so honest, that as soon they heard about the seventh day Sabbath, they went to searching the Scriptures from the 1st line of the 1st chapter of Genesis trying to find out how to keep the Sabbath, and now they keep it from even to even, and they don't have any cooking done on that day.

Their children also have committed text after text to memory about the Sabbath and other truths, and I am surprised in such a short time they have improved themselves so much. The day before I reached Gopalganj, they prayed from evening till midnight for somebody who could help them in that field, so that they will know more about these precious truths; and when I went there, they said, "You are sent by God." They wanted somebody who could look after both their souls and bodies, and when I told them I had no special knowledge, they thanked God. Through their prayer, we have made this field a fruitful working place. It is a pleasure to work in Lord's vineyard and I am glad to have a part in this message. They are doing very well in my medicine, yet the burden became heavier on me for evangelical work, and I am bound for Gopalganj.

There are being persecuted in many ways by the church to which they formerly belonged, so much so that during these three months that this third angel's message has reached them, they have come to such a climax as to have fulfilled to the very letter Rev. 13:17. People here do not want Sabbath keepers to be buried in their burial ground.

During my stay there, I visited two other villages, where these truths have entered and are almost doing a miracle. We were called by others belonging to other villages but could not respond to their

call, but hope in future to do so. The people there are all independent, so we do not need to help them financially very much. Of course they are poor people and earn their daily bread. The trouble is, that they are all living on mission ground, which they (the other church people) object to now. We need a good deal of help to carry on the work there. We need to buy a boat, as that is the only way, we could go about from village to village; we need a place for burial ground; we need to buy a piece of land for us to build our own little bungalow on, as we cannot rent any house there; we also need a school. We are praying to God for the means and hope He will somehow help us to carry forward His work.

L. G. MOOKERJEE.

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A LETTER FROM BURMA.

Dear Brother :

I believe we have not written you a long letter since your visit here and our trip to Moulmein. As you already know, we went to that place shortly after you left here. We had been previously invited to stay at Lamb's, and we prayed much about it asking God to prevent our going there if we could not give them the Truth. When we got off the boat, Mr. Lamb was the first person to greet us and insisted on our going directly to his home. You see God had led me there with the paper when I was out in November. Well, their home was thrown open to us and we thanked God. In a few days they began to ask questions and the way was opened for Bible studies so that the women folks, three in number, got in about two studies each day and sometimes more.

He was too busy to listen. Well, dear Bro.,— we know for sure God led us to that home. The two young

ladies, neither of whom had ever made any profession, have taken a stand for God and His word and have been most beautifully converted, and truly a change of heart has taken place. We were there two full weeks and during this time Mr. Votaw *thoroughly* instructed and fully prepared certain ones for baptism. Seven Burmese souls were buried with Jesus and all agreed as to all points of our faith and message. "Spirit of Prophecy" was carefully studied and received. If you could have heard big old *Moh*,—the Buddhist who smoked all the time— when she came up out of the water, she said: "*No more cigars,*" nor has she ever touched them since nor have any of the rest of them touched them.

The day before we left Lamb's, Mr. Votaw was ill in bed; but he called them in to his bed-side and told them he wanted to prepare them a little, for what was to come, that the Baptist minister would be there to call before we had been gone a day: and so he told them what he would say; then he gave them a beautiful reading on "The Two Laws," and they saw it, too.

Sure enough the Rev. C.—— came that afternoon after we left, and as he began one of the girls spoke up and said: "Mr. C—— if you will show me one text where we are told to keep or in any way regard Sunday I'll keep it." He said: "I am afraid I can not" etc. Well they wrote us very faithfully nearly every mail and I wrote them. So did Mr. Votaw, and we spent a half hour each day in prayer around the mercy seat together. Though we were here and they in Molmein, this was a source of strength to them and they needed it, for their father suddenly began

opposing them, and said every one in Moulmein was laughing etc. Mr. C—— the preacher, then began sending them Torey's book and Canright's literature etc. So when a certain one of Canright's tracts was given, they sent it to us, asking us to write on it the replys. Mr Votaw felt impressed he ought to go down, so he went on Friday and came back Monday, having felt it was good to be there. Mr. Lamb had been touched by God, and the girl's prayers were being answered, as he had told them on Thursday they could be what they liked so long as they were good girls. Mr. Votaw had some few studies with all the dear ones there, and he hopes to baptize several more there before the rains. He is most particular about whom he baptizes.

They went to call on Rev. C——, but he wrote them a note before they went saying he had only a half hour for them and didn't want to talk on any controverted points.

Mrs. H. H. Votaw, *Burma.*

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SIMULTALA.

We are glad to report some progress in the Santhal work. A few weeks ago we had the joy of seeing six precious souls buried with Christ in baptism in a large tank, at Karmatar. Five of the six were students from the Karmatar girls' training school, and the other one was a teacher by the name of "David" who has been under instruction for the past six months at Simultala, and Babomohol. He was educated in the C. M. S. mission school, Bhaghalpore, and afterwards took up school teaching in the Wesleyan mission, outside of Mudhapur. He had never been baptized as a believer by immersion be-

fore. He has a Bible knowledge and is a good teacher and preacher among Hindoos and and Hindi-speaking people, he has helped us to prepare one or two Hindi tracts for the press, and we hope to see a good number ready for circulation soon. He believes in and pays his tithe, he keeps the Sabbath and is still learning more and * more of the Truth. He has circulated quite a number of Hindi and Bengali tracts and deals with travellers passing by the mission station. At present he is helping us in the school at Babomohol, teaching Hindi and Bengali.

The Santhali teacher who was with me last year, has gone with his wife to open a new village school at Basmata village, about fifteen miles across country and about thirty-five by cartroad. We were out visiting that part of the Santhal country some time since while the students were on a month's holiday, and we were impressed with the urgent need of a S. A. D. teacher and preacher among the hundreds of heathen Santhals. The teacher in charge of the Basmata school is "Tateh." He teaches half a day and goes out to preach half a day and circulate tracts among those who can read.

We are busy building a house here so that we can vacate our present house for the school and church work. We are also making bricks for the well which we hope to build up as soon as possible, and when the new house is ready we shall be able to have a visitor's room always prepared for our visiting brethren from Calcutta and elsewhere.

Pray for the teachers, students, and ourselves and for more native labourers to work at Simultala, now waiting for workers.

Yours in His service,
W. A. BARLOW.

S. S. SECRETARIES, ATTENTION!

DEAR FELLOW WORKERS :—

To economise time, I take this means of addressing you. I am continually pressed by the Home Secretary for full reports of every sabbath school in India. They note every step of progress with intense interest, and we owe them a faithful report of what we are doing.

Now as we are beginning a new year, shall we not all unite in a faithful effort for the upbuilding of this branch of our work? As secretaries, part of our duty consists of regular and careful reporting. And these should be sent at the close of every quarter.

The quarters closerespectively in March, June, September, and December. At your earliest possible opportunity, please send me a report containing the following items: 1st. the Membership; 2nd the Average Attendance; 3rd. the Number of Classes and their order, whether senior junior, intermediate, or primary; 4th. please do not fail to report the Donations. In reporting the donations, give the total receipts, the amount expended for the school, and the amount turned over to the Mission. I wish to say right here that our donations have not been given in full in the general reports, because some of the secretaries have failed to report to me.

In reporting the membership of your school, include all who aim to attend regularly. Count those who come only occasionally as visitors.

While I am addressing this letter to the secretaries of the organised schools, I desire the same report of all our Home Schools, though there may not be regularly appointed officers, as we have a special department for such schools in the general reports.

Any item of interest or bit of experience, is always very welcome. Write

freely at any time, and ask any questions you may wish. I shall always be happy to hear from you, and to answer all questions to the best of my ability.

Yours in the Master's work,
MRS. L. F. HANSEN, S. S. SEC.

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KARMATAR

Dear Brethren and Sisters:—

The Spirit and Bride say Come. Let him that heareth say Come. And let him that is athirst come; and whosoever will, let him take the water of life freely.

We at Karmatar have heard, therefore we believe, God will hold us responsible if we neglect giving the invitation to others.

Most of the brethren know the field we have about Karmatar for work,—at least fifteen villages within an hour's walk of our school. Then in our immediate vicinity a number of wealthy Babus live. Our boys, in company with Bro. Little have been holding up the banner of Light in some of these villages for a long time, but it is only about five months ago that that our girls, in company with a worker did their first village work: We secured a number of large Bible pictures for our work, and one of these is taken with us each time we go out.

Before leaving our home we meet together to ask Gods blessing on our work. Two or three girls are chosen to present the lesson, and these meet together to study before going before the people. We sometimes visit three villages in an afternoon. All our girls sing, for which we are thankful, as these simple people specially enjoy the singing. As the picture is presented and described the interested villagers draw so near to see that we are sometimes compelled to ask

them to sit down that all may get a view of the picture.

Men as well as women and children crowd about us, but it is usually the men who ask questions. We have noticed if there is an old man in the crowd who is interested the attention of all is assured.

Only one here and there in the small villages have heard the name of Jesus. It is usually a man who has listened to a missionary in a larger village.

Our work in the Babu homes is fully as interesting as our village work. Although custom prohibits our girls from meeting the Babus, there is a wide field among the women. In some of the homes the mother, daughters, and daughters-in-law number from six to eight. It is almost impossible for us to tear ourselves away from some of these homes. They ask us to sing one and another and another song. In some homes they tell us they consider it a great privilege to have us visit them.

We are thankful to have visiting us a sister (Mrs. De Rosario) who has just accepted the truth. She has formerly been in Zenana work under the C. M. S. As she reads and speaks both Bengali and Hindi her services are greatly appreciated where there is such a large field for work. She very often speaks to the people thus assisting and encouraging our girls.

We are hoping to make Karmatar indeed a training school for workers, and we thank God for the willingness on the part of the girls to engage in this work.

Brethren pray for us.

DELLA BURROWAY.

“ The slightest sorrow for sin is sufficient, if it produce amendment; the greatest is insufficient, if it does not.”

EASTERN TIDINGS.

INTERNATIONAL TRACT SOCIETY.

39/1, Free School Street, Calcutta.

Subscription:---One Year, Re. 1.

Bro. Jewell, a nurse and Bible worker, has just arrived and will connect with the Calcutta Sanitarium. He is heartily welcome.

The annual offerings for this year will be used to swell the transportation funds, so please send in year donations.

Miss Lucinda Marsh M. D. and two nurses were expected to leave America for Bombay about the first of March. Their intentions are to work among the Parsees.

We received word that Sister Quantock will soon return to Calcutta and take up her work in the office. We are sure all will be glad to welcome her back to India.

L. G. Mookerjee and wife have moved to Gopalganj where they will engage in the work among the Bengalis. There has been quite an interest manifested in this place and also in other villages near by.

Bro. H. B. Meyers of Bangalore writes that a Methodist minister announced through the daily paper that he would speak on the Sabbath question, and invited all Sabbatarians to attend. We hope his talk will stir up a greater interest to know the truth.

We are all glad to hear reports from others. Let us remember that *we* too have a part to perform in reporting, and in this way make *Eastern Tidings* full of interest every month.

Srs. Knight and Wilcox have taken up work in Simla for this summer. We would that many such workers were out in the different cities of India sowing seeds of truth by Bible work, visiting, distributing literature etc.

WHAT CAN YOU DO ABOUT THIS ?

Dear Brethren and Sisters :—

It is now over a year since I took charge of the mailing lists of the "*Oriental Watchman*" and "*Good Health*." When I began work in the Tract Society our list of subscribers for the *Oriental Watchman* was over 2000 and for *Good Health* over 1500. Now both lists are less than 1000 and continue to decrease. The subscribers for the last issue of the *Oriental Watchman* were only 925 and for *Good Health* 893.

We are Seventh Day Adventists and are looking for the advent of our Lord the second time; but Jesus said, "This gospel of the kingdom must be preached in all the world for a witness unto all nations, and then shall the end come." Our papers help to preach this gospel to the people in India; and will nobody come forward to help put these papers into the homes of the people?

There is not one worker out in the field canvassing for the papers, and the need for canvassers to scatter our literature is great. Our lists for the papers have been built up by canvassing in the past, and unless some workers will step out into the field and canvass, we shall have no paper at the end of this year.

MARION H. BELCHAMBERS.

"It is a necessary part of our experience in the truth of God that we shall be exactly what we profess to be. That is the example that Christ set. He had no one to expect anything that could not be had, nor did He encourage any hope that could not be met."