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Eastern Tidings

VOL. 5

LUCKNOW, JULY, 1910

No. 7

The Eastern Tidings

PUBLISHED MONTHLY BY

INTERNATIONAL TRACT SOCIETY

19 Banks Road, - - Lucknow

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"A Good Report Maketh the Bones Fat"

THE principle of reporting is heaven-born. From the marvellous developments of God's work, and the stirring experiences of his people, the Lord has for thousands of years kept his people supplied with such reports as are found in the Bible and in history, "that we through patience and comfort of the Scriptures might have hope."

For the hopeless sinner, struggling with the burden of an unclean heart, despondent of deliverance, he sends the report of the six days' transformation which, in response to his word, flooded the firmament with light, and wrapped the chaotic waste in its mantle of Eden. Was it not this report that broke in on David's remorse, and inspired the prayer, "Create in me a clean heart, O God; and renew a right spirit within me"? The imprisoned Jeremiah, in the bitterness of his sorrow, took refuge in that same report, and cried out in his distress, "Ah Lord God! Thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee." These are but two simple illustrations of the inspiration of hope which God's reports have breathed into the souls of men, found in

the sacred Word—a book that is a compilation of reports which God has given for the guidance and joy of his people.

Christ also reports his work; not merely to us, but to his father, and to the universe. In John 17: 4-8, he says, "I have finished the work which thou gavest me to do. . . . I have manifested thy name unto the men which thou gavest me. I have given them the words which thou gavest me." Indeed, the faithfulness with which our Lord discharged this duty of reporting was wondrously magnified in his dying moments, and in his resurrection. Hanging between heaven and earth, the death throes upon him, the mocking crowds hurling their wicked incentives at him, bleeding at his head, his hands, his feet, and writhing 'neath the weight of this world's sin, our Redeemer knew the intense longing of the angelic host for the end of his agony. Then, too, there were burning hearts, broken and sad, and longing for his deliverance to hasten. Scripture after scripture had been fulfilled, shame after shame had been heaped upon him by the infuriated mob,—and Christ could have yielded up his life at any time; "For," said he, "I have power to lay it down, and I have power to take it again"—but one scripture must be fulfilled before he could present a complete report. It was, "In my thirst they gave me vinegar to drink." That this might be done, he cried, "I thirst," and in response, they gave him vinegar on a sponge and hys-

sop, and then with a loud voice that was heard in heaven and earth he reported, "It is finished."

Passing over many years of history, we stand with John on the isle of Patmos viewing the scenes of the end of time. Probation has closed. We watch the workings of God's unmingled wrath,—the noisome and grievous sore, the putrid waters, the burning atmosphere, the awful darkness, and the nations blaspheming and gathering their forces to the blood-stained fields of Armageddon. Suddenly an awful silence ensues. Clouds gather blackness deeper and more deadly than human eye has ever seen. All eyes look up, and every ear is strained to hear,—the seventh angel has emptied his vial, and like mighty peals of thunder, God's voice again reports to the universe, "It is done!" Rev. 16:17.

In view of these truths, is not reporting a vital privilege, esteemed so by all that are great and glorious in the vast universe? and if so, is it not reasonable to expect from our leading men that they report to the body of God's church the progress of his work? And again, is not this in itself a call to every worker, to every church member, to promptly send in the reports when they are due to the proper officials, that they may in turn fulfil their God-given duty and report what great things the Lord hath done?—*Herbert J. Edmed.*

Blame

It is so sore a thing we feel like touching it lightly, and yet how often and unthinkingly it is thrown at one and another in the family circle. But handling never callouses it; it only keeps all its surfaces raw.

So do not blame the child if he *has* broken some precious thing. If he is to blame, that knowledge, with the shock of

the affair, is all he should be called upon to endure. Do not blame your wife. Can you not feel her cringe? Do not blame your husband. The results are most unsatisfactory. Do not blame your neighbour, and say she would never do so by her own child. Perhaps she wouldn't need to. Withholding blame which is merited will work no disaster, and a word of undeserved praise sometimes sets people thinking.

Among the different children we have had in our home, there was one who gave us a great deal of anxiety, because we seemed powerless to work the improvement necessary. She was a problem difficult to solve, and many times tried our patience past the limit, until we became quite as discouraged with ourselves as with her.

On her return home, we expected nothing but blame. We all know what parents are, and they would have heard only her account. Imagine our feelings when they afterward came to us with tears in their eyes, declaring they could never repay us for all we had done, and when the child herself, now older grown, sends us warm, appreciative letters.

It hasn't done us one bit of harm, but on the contrary has touched a spring of gratitude in our hearts, and given us a new glimpse of the divine forbearance.

Beloved, "if our heart condemn us, God is greater than our heart, and knoweth all things." He appreciates the resistance, even if it gives way at last before temptation, and says, "Neither do I condemn thee: go, and sin no more." Can we not learn the lesson?—*Selected.*

Our Mission Sabbath-schools

I AM sure the readers of the "TIDINGS" will be glad to know of the condition of our Sabbath-school work. I rejoice to say that for two quarters we have been on the Honour Roll, giving all donations to missions; and I trust we may continue to keep this record and that our donations, which are on the increase, may continue to grow and show to our homeland Sabbath-schools that India and Burma are sacrificing for their home work.

Rangoon Sabbath-school broke all previous records by giving Rs. 122-9-6 last quarter. May the good work go on. We were glad to welcome to our ranks a new Sabbath-school at Simultala, which also gave a very liberal donation. We are glad to see the Sabbath-school organized wherever new stations are opened up, and trust that we may soon have every little mission station added to our number.

We know what an important factor the Sabbath-school is in the church; and it might be interesting to note how wonderfully the Lord has blessed this work since he inspired Elder James White, in 1852, to write out the first series of Sabbath-school lessons. This he did while traveling from Rochester, New York, to Bangor, Maine, by team. Sitting by the road after eating his lunch, he turned his basket upside down for a table, and wrote out the first four lessons, which were published in the first number of the *Youth's Instructor* in August, 1852. From this little nucleus, has developed our present well organized Sabbath-school work, which now encircles the globe. The Sabbath-school donations, which might seem of small importance, have meant much to every mission field. From 1887-1901 India alone received Rs. 72,275 from the Sabbath-school collections at home. Since that time, the schools have been more and more aggressive. "A thousand dollars [Rs. 3,000] a week for missions" was the rallying cry for 1906, and the schools gave five thousand dollars more than that.

The latest reports give the number of Sabbath-schools at 3,805, with a membership of 90,418. The total donations to missions from 1887 to 1908 were \$680,802.48. These figures are indeed cheering; but the donations are not the most important consideration. Two questions have been added to our quarterly reports which should set every Sabbath-school officer and leader, and every parent, to thinking very seriously. They are these: "How many conversions have you had in your school and how many baptisms?" Are our Sabbath-schools helping to save our children and young people? While working to give the gospel to the heath-

en, are we giving due consideration to our own little ones? The people at home felt the need of a special effort being made to save the children and young people in their midst, and so they planned a consecration service, which many of the schools have carried out with excellent results. I notice that most of our schools in India and Burma report members in the intermediate, junior, and primary classes. Can not these schools plan to have a consecration service some time before the general meeting? I am sure that not only the children, but also the older members, the fathers and mothers, would be greatly blessed. May the Lord help us all to reconsecrate our lives to his service in this needy field; and may the Sabbath-school do its allotted work in the church.

EDITH E. BRUCE, *Sec'y.*

Field Reports

CALCUTTA

EASTERN TIDINGS is always a very welcome visitor. We look eagerly for news from all the dear workers, and we rejoice or sorrow with them according to the news received. We cannot all correspond with one another; but we can all occasionally write a few lines for the TIDINGS, and thus send cheer along the line.

It may be of interest to some of the workers to know that some temperance gospel work is being done by Mrs. Bruce and the writer in connection with the W. C. T. U. We are holding meetings at the Calcutta Alms and Workhouse, also at the Industrial Home. The Lord certainly has added his blessing to the work done, and we have had many precious experiences pointing sinners to the Life-giver. Thus far, I have secured twenty signatures for the temperance pledge; for which experience I sincerely thank God.

The heat has been very trying this month; still we all are keeping well, and are of good courage in the Lord.

THEKLA MACKIE.

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Printed by W. E. Perrin, at the Watchman Press, 19 Banks Road, Lucknow.

—BROTHER MEYERS went to Mussoorie about three weeks ago to help in a series of meetings which were opened July 2.

—DR. OBERHOLTZER writes that, having a patient at Maymyo, she is combining work with an outing and enjoying the change.

—BROTHER BURGESS reports encouragingly of the school work. The boys show a good degree of zeal in both mental and manual labour.

—WE understand that Sister Reagan is spending the summer at Darjeeling. As the little boy did not seem to do well up in the hills, Sister Mookerjee returned to Calcutta a short time ago.

—BROTHER AND SISTER WEAKS are now located in Lucknow and studying the language. Brother Weaks is also spending some time in the Watchman Press learning Eastern ways of doing things and getting ready to relieve us during the month of August.

—BROTHER AND SISTER CALEB are mourning the loss of one of their twins. The little one had been very poorly for some time, and so death did not come so much as a surprise. However, this does not lessen the sorrow; it is mitigated only by the "blessed hope."

—WE learn that Brother James and Sister Votaw both received word recently of the loss of their mother. One has remarked that it seems sad to learn so far away and several weeks afterward of the death of relatives; yet such events must be considered by the candidate for foreign missions, and still the loyal soldier goes wherever the Great Commander leads.

—KNOWING that some felt the work of the *Oriental Watchman* was finished, our eyes almost danced with delight a short time since when a list of subscriptions was sent in by Miss Jewett. There were seventy-one paid subscriptions and thirteen orders for V. P. P. And the best part was that a goodly share of the names were of old subscribers taking the paper again.

—DOUBTLESS most of our readers already know that Brother Cook's condition became such that it was decided for him to return home. All regret that he must leave India; but we trust they may have a pleasant trip homeward and that the dry Colorado air may do him much good. They sailed from Bombay, Sabbath, July 9, and we shall be anxious to hear from them and learn how he gets along.

—BROTHER ENOCH writes that he has completed arrangements for the lease of the bungalow he spoke of in his recent report. They are to have the use of it for two years for the nominal sum of Rs. 23 a month. He feels that this good fortune is Providential, and all will rejoice with him. They expect to leave Poona soon and begin active work among the Marathi people.

—MISS SCHOTZ returned to Karmatar recently after a pleasant vacation spent with Brother and Sister Burgess in the Garhwal District.

IN the ordinary feeling of Christians about the gospel, how little there is which answers to the passion with which Jesus spoke of the consequences of rejecting it. It shall be more tolerable for Tyre and Sidon, or Sodom and Gomorrah, in the day of judgment, than for you. Too often we think of the difference between accepting the gospel and declining it, between confessing and denying Jesus, as if it were only a difference of degree. It is better to accept than to reject it; it lifts a man to a higher level morally, or should do so; but after all, it is only a matter of more or less. But in the teaching of Jesus, it is never a matter of more or less. It is a matter of life or death.—*Prof. J. Denney, D. D.*

"LUCK is a word that ought to be banished from a Christian's vocabulary; for life is not a lottery, and this world is not governed by chance. Our heavenly Father's precious promise is: I will teach thee in the way which thou shalt go; I will guide thee with mine eye."

SABBATH SUNSETS

AUGUST 6,	- - - - -	6:39; 6:25; 6:33.
" 13,	- - - - -	6:35; 6:22; 6:30.
" 20,	- - - - -	6:29; 6:19; 6:25.
" 27,	- - - - -	6:23; 6:15; 6:20.

The times given are for Calcutta, Madras, and Bombay respectively.