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Eastern Tidings

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The Eastern Tidings

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FORGET THE SORROW OF THE WAY

I JOURNEY through a desert drear and wild,
Yet is my heart by such sweet thought beguiled
Of him on whom I lean—my Strength, my
Stay—

I can forget the sorrow of the way.

Thoughts of his love, the root of every grace
Which finds in this poor heart a dwelling place;
The sunshine of my soul than day more bright,
And my calm pillow of repose by night.

Thoughts of his sojourn in the vale of tears—
The tale of love unfolded in those years
Of sinless suffering and patient grace,
I love again, and yet again, to trace.

Thoughts of his glory,—on the cross I gaze,
And there behold its sad, yet healing rays;
Beacon of hope which, lifted up on high,
Illumes with heavenly light the tear-dimmed
eye.

Thoughts of his coming,—for that joyful day
In patient hope I watch, and wait, and pray:
The dawn draws nigh, the midnight shadows
flee.

O, what a sunrise that advent will be!
Thus while I journey on, my Lord to meet,
My thoughts and meditations are so sweet
Of him on whom I lean.—my Strength, my
Stay—

I can forget the sorrows of the way.

—Selected.

“WE are answerable not only for what we know, but for what we might know.”

Day of Prayer

At the council held in Washington, November 23rd, it was voted to set apart January 21st, 1911, as a day of prayer and fasting. From resolution 2 on page 14 of the *Review and Herald* for December 8, I quote the following:—

“That we advise the Mission Board to proceed as rapidly in the expansion of its missionary operation as the funds in its treasury will warrant; and, further, considering the great need of efficient labourers and especially able ministers of the Word to enter the cities, we suggest that the General Conference set apart a day for earnest fasting and prayer to the end that the Lord of the harvest may send forth his Spirit and qualify labourers to meet the urgent demands of the hour, and that he may also so move upon the hearts of the people that sufficient means may be quickly supplied to enable us to greatly enlarge our mission work both at home and abroad. We would suggest that Sabbath, January 21st, 1911, be set apart for prayer and fasting.”

It seems to me that in harmony with the resolution of the General Conference committee, it would be well for our people in India, both lay members and workers, to devote the day January 21st to a day of prayer and fasting for the interests of our work in its world-wide policy; and especially is it incumbent upon us to pray for the advancement of the work in India. We need more men to fill the calls which are pressing us in this field almost beyond measure. It seems

almost imperative that we have six or eight mission families sent to India this coming year. According to an action taken at the time of our general meeting, we require one family for Hindustani work, a family for south India, a family for the Karens; two ministers for English work; two canvassers; and a teacher for our European school. In addition to these, we greatly need a physician.

On this day of fasting and prayer let us definitely lay these requests before God: he is Lord of the harvest; let us pray that he send forth these labourers speedily.

At the present time there is a dearth of means in the Mission treasury. For the last year there has been a deficit of \$60,000. Let us pray that the hearts of our people may be stirred to greater liberality. In addition to our requests for men and means, let us not fail to lay before the Lord our great spiritual needs as individual workers. It is his will that we draw nearer to him, receive more of his Spirit, and do a stronger work for the people of India.

I am certain that if we as individual workers make January 21st a day of earnest prayer and fasting, and follow it up with earnest prayer and faithful effort through the year to come, we shall see the work move more rapidly in India than we have seen it go before. We cannot rest content with what has been done. We have thus far scarcely touched the Indian problems with the ends of our fingers. May God pour upon us a great spirit of intercession to claim his promises, to put away sin, and move out into his opening providences with faith and courage.

Let us lay before our Indian brethren, both European and native, the importance of this day of prayer and fasting; it will draw us closer together and be a source of

help to each. India is just as near to heaven as is America, or Europe, or any other country, and God is just as willing and able to give success to the workers in this field as in any other part of his vineyard. Caste and superstition will fall before us as we unceasingly claim the promises of God. Let each one plan definitely to make this day a special day of prayer and fasting. Should it be impossible in any place to make January 21st the day of prayer and fasting, let another Sabbath be appointed.

J. L. SHAW.

Frontier Fighting

WITH most temptations, to get to close quarters is to seek disaster. A temptation is dangerous in direct ratio to its nearness to us. And there are temptations that we do not need to let get near to us; we can see them coming, and can have them disposed of at a safe long range.

Bishop Oldham, of India and the Philippines, has given to young Christians the wise counsel, "Fight temptation on the frontier." It is when a temptation gets well within our heart, and is argued with or struggled with there, in our life citadel, that it has a terrible advantage. —*Selected.*

Field Reports

In Bengal

IN harmony with the action of the advisory board, I spent one week at Karmatar and Babulmohal counselling with the workers in these stations regarding future plans of work. On arriving at Karmatar our hearts were greatly saddened to learn of the death of Sister Little's baby. When we saw the little one at the time of the conference in Luck-

now she looked so well and strong; we could hardly believe that death had taken her away. This has been a second great shock to Sister Little. Going through the hours of anxious care for the little one has made it doubly hard for her to bear. We laid the baby to rest in the Karmatar burial ground. God is graciously strengthening our dear sister to bear up under her affliction. She came up to Lucknow with us, but is now returning again to Karmatar. As never before, Sister Little finds that her greatest source of help and comfort is in God.

We are pleased to see omens of progress in the work at Karmatar. We visited the out-school and the home of the teacher; about forty-five or fifty children are attending the school. They also have a Sabbath-school at the same place. The morning we were there about sixty were in attendance. There are many inquiries for schools about Karmatar. If we had half a dozen teachers we could find schools for them at once. One man came to the bungalow while I was in Karmatar, from a distance of six miles, offering us fifteen acres of ground if we would start a school in his village; he offered to put up a building for the school and a house for the native teacher to live in. He thinks about a hundred students might be collected together for such a school. We shall investigate further into this matter, and place a teacher there as soon as possible if it seems advisable.

Land has been offered us at one or two other places near Karmatar, providing we will start schools. The schools affords a very strong agency in village work; the people desire the school, and this gives us one of the best means of teaching the gospel to the children and opens the doors into the homes of the people.

Sister Burroway and Prova Mitter are working the surrounding villages near

the bungalow at Karmatar. They have a number of persons who are very much interested, and expect some to take their stand as Christians soon. The dispensary work is going forward in an encouraging way, but Sister Scholz feels that she should have the language before going on further with the work; as she is not able to teach the truth to the people. It was decided to allow her time from her dispensary work for language study until she passes her first year's examination.

As our workers get hold of the languages and are able to talk to the people in their own tongue and teach the gospel in connection with dispensary work, we shall see far greater results.

At Babulmohal we found the workers all ready to start a boarding school for boys. Twenty or thirty boys have already made application. We should have a strong industrial boarding school at Babulmohal. Brother and Sister Leech are spending all their time on the Santal language, and they hope to pass their first year's examination the beginning of March. After that, it will be necessary to settle on a location for them among the Santal people.

We believe that our workers at Karmatar and Babulmohal are going forward into their work with renewed courage and energy. The work of each worker has been definitely planned. A few years ought to see a number of converts from among the people surrounding these two mission stations.

We are leaving to-day for Poona, and will spend a week or ten days planning for the work on the Bombay side.

J. L. SHAW.

January 11th.

THE only cure for shams is at the cross. No counterfeit can live at Calvary.—*Atkins.*

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LUCKNOW, - - - JANUARY, 1911

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

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

—BROTHER WEAKS went last Thursday to spend a few days with Brother Poley.

—ACCOMPANYING Elder and Mrs. Shaw to Poona, were Misses Reid and Wagner, who will labour on the Bombay side in the interests of the medical work.

—BROTHER GRENVILLE has recently gotten out a neat little booklet in colours advertising the Health Food Co., and will be glad to furnish copies to all who can make good use of them.

—A RECENT telegram from Brother Raymond calling for books added a word of encouragement as to the progress of the work in South India. Brother Lake is now associated with Brother Raymond, and is doing nicely.

—AFTER a few days at Najibabad, Brother and Sister Burgess returned to Lucknow and made arrangements for the workers to come here for a time. After their arrival a few days were spent in meetings for the Hindustani brethren.

—As a result of the plague breaking in on the work at Najibabad, some changes have been made in the plans for the workers. Sister Ó'Connor is here at Lucknow resting up after her sickness, and Miss Shryock will devote some time to language study; Miss Kutz will continue working in the interests of the papers; and Shota Mitter is helping in the Watchman Press, doing English composing and reading Bengali proof.

—ELDER MILLER and family left Lucknow Thursday evening for Bombay, whence they were to sail for home yesterday. When it came down to the time of going, they found it hard to think of leaving the work and workers in India; however, Brother Miller having suffered so much from the sun, it did not seem advisable for them to remain longer. The prayers and best wishes of the workers will follow them on their long journey home.

—AMONG the articles of interest which will be found in the February *Watchman* are the following: "The Apostasy," by Sister White; introducing the series of Reformation studies, which will continue throughout the year; "In All Things. . . the Preeminence," by Brother James, the second of the series on "Christ, Our Creator and Redeemer"; "The Old Paths," by Professor Prescott; "Who Wrote the Books of Kings and Chronicles?" by S. N. Haskell, and a Bible study on "Our Lord Will Come." The usual departments will also appear, filled with articles both interesting and instructive.

TO OUR SABBATH-SCHOOLS

We are now entering upon a new year and a new series of Sabbath-school lessons. I have been made to rejoice at the progress some schools have made during the last year, and have been glad also to welcome to our ranks three new schools, one at Babulmohal, one at Poona, and one at Lonavla.

I am sure that all who have entered heartily into the study of the lessons on the life of our dear Saviour have received great spiritual blessings, and we could almost wish that the lessons would continue for a time longer; but they are now closing, and our next year's lessons will be on the "Acts of the Apostles." These lessons will be found most interesting and instructive.

In considering how we might create the greatest interest in these studies for the coming year, and specially for the younger members of the schools, I have decided to offer three prizes to the pupils writing the best essays on the chronology of the acts of the apostles giving a sketch of the life of Paul and his missionary journey. The first prize will be a Bible worth Rs. 15, to those more than twenty years of age, not including ministers or other missionaries. The second prize will be a Bible worth Rs. 10 to pupils between fifteen and twenty years of age, and the third one worth Rs. 7, to be given to pupils between ten and fifteen years of age. These papers must be written from memory at the close of the year and sent in not later than January 20, 1912. Three competent and disinterested persons will be chosen to judge the merits of the papers and award the prizes. This might be used as one means of securing new pupils to our schools.

May God bless abundantly in the year 1911.

EDITH E. BRUCE.