

# EASTERN TIDINGS

VOL. 16

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No. 16

## *The Colporteur and His God*

F. O. RAYMOND

It is Sabbath, July 23, 1921, and the colporteur, after a week of toil is recounting the mercies of his God, and wondering how he may pass on a word of cheer to his brethren, the nearest of whom are one hundred and fifty miles away.

Sitting now in his little hut on the cool, green, tree-covered hillside of Coonoor, nearly 6,000 feet above the burning plains which he left only recently, his mind goes back to the three months just passed in hot, dusty Madras where day by day he wondered whether his strength would be equal to the task. But his God was good to him, providing at low cost a humble yet comfortable boarding and lodging place, and going with him from house to house even with the tropical sun giving forth 111 degrees of heat in the shade. The colporteur remembers those scorching days but feels well repaid because, though his sales of literature were only about R. 100 a week, he found some souls who were waiting for his message, and are now being ministered to by fellow workers. And so in his prayers the colporteur never forgets Madras, where in the midst of deepest poverty and abounding wealth a faithful few are upholding the down trodden law of God, and preaching the Saviour's soon return.

Salern next comes to mind where, arriving early on Friday morning, and taking all his luggage to the travellers' rest house four miles away, he found the place fully occupied and had to return to the railway station and go into one of the upstairs retiring rooms. That evening as the Sabbath drew on, after a rather discouraging day, the colporteur came hungry to his room; but as his "Primus" oil stove absolutely refused to work, his evening meal consisted of dry bread, a bit

of "Marmite," raw eggs and plantains. But he had his Bible and his church paper, the good *Review and Herald*, and with these to read his mind was carried far away from present surroundings. The dry bread tasted sweet and he retired to rest not minding the shrieking locomotives outside.

High up on the hills, twenty miles from Salern is the little town of Yercaud, in the midst of coffee plantations. Nine years ago when touring this same Province the colporteur went up there carried by coolies in a dandy (chair). This time, however, circumstances seemed forbidding, and he thought it not worth while to make the effort, but at last decided to go. So one morning, with a bag of books and papers, a light blanket, a towel, an extra collar, a pair of white trousers, together with a few toilet articles, he started on his bicycle for the ghaut six miles away, expecting there to find coolies to carry him up the hill. But what was his dismay to find no coolies available. He must either climb 4,000 feet by the steep seven mile road, go up the fourteen mile motor road, or give up the undertaking. Lifting a silent prayer to his God he chose the motor road, and three hours later found him at the summit nearly exhausted and with his clothing wringing wet with perspiration. It was then 4:30 in the afternoon, but resolving to make a few calls he effected all possible change of garments, went out and took two subscriptions, secured a valuable list of names, and incidentally kept warm, thus preventing the contraction of a cold which might have been serious in its consequences. That evening in the scantily furnished travellers' rest house, by the light of a candle which he had brought with him, the colporteur thanked his God for an

evening meal of dry bread, old cheese, plantains, hot water, and the cheering foreign mission reports in the *Review*. He then wrapped himself in his blanket, slept well, and awoke in the morning refreshed and free from lameness. The second day was a good one, and for the evening meal there were fresh eggs and potatoes which the native servant was induced to boil.

When on the third day at fifteen minutes past one the colporteur mounted his bicycle to coast down the mountain, his heart was full of thankfulness to his God Who had not permitted him to pass by this place and thus miss one of his best experiences and several specially interested people. He also thanked his God for bringing him to the railway station just in time to escape a long, drenching rain. That night he took train for Coonoor, located in the beautiful Nilgiri Hills of South India.

Arriving in Coonoor he knew not where to go. There were hotels and boarding houses in plenty, but with prices beyond the limits of his purse. He started out in search of a place and soon found a little house, 10 x 20 feet, with two rooms, which he secured for only R. 5-0-0 per week. The house is very pleasantly situated in a clean, quiet, convenient spot, and the colporteur in the simplicity of his heart really believes that his God actually directed him to the place and thanks Him for it, though the floor, of mother earth, is but partially covered with mats.

The colporteur says that Coonoor is a rather unresponsive place, and that though he worked hard last week he seemed unable to accomplish much among the European residents and visitors, many of whom are missionaries representing various societies. It seems, however, that yesterday afternoon just before closing his work for the week he found several purchasers of his books and papers, so that his total cash sales for the week amount to R. 114-0-0. So he is now enjoying a blessed Sabbath day, thanking his God for every good and perfect gift.

The foregoing story may seem to be a fiction, but let me assure you, dear reader, that I well know this particular colporteur, and can vouch for the actual truthfulness of every word; and I am constrained to urge others into the same line of work so that they too may share in the wonderful blessings of the colporteur's God.

## The Schools in Burma

D. C. LUDINGTON

THE school work in Burma is very encouraging. The quarter ending June 30th is the first time a complete report has been obtained, and it has encouraged me so much that I thought the readers of the *Tidings* would also like to know of the work being done here.

This year there are seven schools in operation with an enrollment of 340 pupils, employing four European and twenty Indian teachers. Fourteen of these teachers are Seventh-day Adventists. This is a move in the right way, but we will not be satisfied until we see every teacher a church member; then only can we expect to have the best results.

During the quarter two boys left the training school at Meiktila, one joining the teaching staff at Taikgyi, the other to help in evangelistic work in the Irrawaddy Delta Mission.

A school was opened during the last of May in the Chin Village of Banbwegoon, with Saya Aung Zone in charge. This is a large village of 400 houses situated eight miles from the railway. There are about fifteen villages within a radius of two miles, and this is the only school. Already the enrollment has passed fifty.

Not long ago another school manager, Says Seik, was baptized and has brought his school with him and is now teaching his boys and girls about the soon coming of Jesus. This school is also in a large Chin village in the Henzada District.

Miss Elsie Donaldson is conducting a very successful girl's school at Tounggyi in the Southern Shan States. The school opened on the 4th of January with only five pupils, but has steadily grown until now there are thirty-eight and more are coming.

I ask that you will join with us in praying that these schools may be lights in this land, and that many may not only be led to Christ but be trained to go out and tell others the good news of salvation.

PASTOR G. F. ENOCH spent several days in Simla last week in the interests of the Vincent Hill School Fund. He is at present in Lucknow engaged in literature work, but within a few days expects to leave for Poona to follow up certain prospects relative to the School Fund.

# *A Few Thoughts on Educational Problems in India—No. 2*

F. W. SMITH

IN some subjects we could do no better than to follow the system laid down by the Indian boards of education; and the same is true of text-books. We are to train our youth for practical duties and they must meet with well-educated non-Christians. It is well then, as far as is consistent with principle, that we follow the system of education in vogue in the country in which we work.

### *Faults of Government Curricula*

On the other hand there are grave faults in the Government system as far as mission schools are concerned. The curriculum is often overloaded with subjects so that the student is unable to concentrate his efforts. Difficult subjects such as algebra, geometry, science, Sanskrit, etc., are introduced so early that the student, neglecting more fundamental subjects, learns by rote a smattering only of something which will be of little practical use to him.

Many educators are Mohammedan or Hindu and the texts prepared or recommended by them either tend to their religious ideas or taboo all mention of God and religion. Even books prepared by Europeans show this same fault in deference to Great Britain's policy of non-interference in religion. Such books can never meet our ideals.

Another point which is, however, being largely overcome, was the tendency to impart knowledge through the medium of English where the vernacular should be used. This was due, I suppose, to lack of suitable text-books in the vernacular. I believe that most instruction should be given in the student's native tongue and this is especially true of Bible even in the training school.

### *Instruction by Means of Vernacular*

In our previous article the value of instruction in the vernacular has already been alluded to. The following quoted remarks concerning the study of Bible in the vernacular are to the point: "I hold very strong opinions as to the absolute necessity of

studying the Bible in the vernacular. I have seen most deplorable results from putting into the hands of students the English Bible alone. When such have been preaching I have not infrequently been ashamed to hear how vaguely Scripture passages have been quoted by them. It has seemed as if the preacher was struggling to translate into his own tongue some imperfectly remembered verse, and the result has been a most miserable hash. Nobody could possibly know what was meant, save those who were fortunate enough to know what it was that the preacher wanted to say."

For these reasons the writer would urge that even should it be necessary to use English text-books (as for example in schools where students come from several language areas) the lesson scriptures should always be studied by the students in the vernacular which he usually speaks. In our training schools, students should be required to study every text in his own native tongue.

### *Shall We Teach English, and Why?*

Now the question comes, "Is it necessary to teach English at all?" The answers differ in different sections. In the South I understand that English is even more freely used than in the North of India. In favour of English it is argued that (1) It expands the mind. (2) In these days when English is so widely known a knowledge of English increases the respect of the people. (3) It lays open the vast stores of English literature, history, and science, which are not otherwise available. On the other hand it may be urged that (1) The mind would be equally benefitted by other studies in the vernacular. (2) English education is expensive and takes time. (3) The English speaking worker demands a larger salary and is under temptation to leave mission service for more profitable positions.

It would appear that a middle course may best be followed. In our village schools nothing is needed but the vernacular and

in some of the more advanced schools English is not required. But it might be well to have at least one Anglo-vernacular school in each language area in connection with the training school where the size of the work, would demand it. In these Anglo-vernacular schools, the ordinary lessons should be given through the medium of the vernacular, but English may be taught as a second language. This will give a working knowledge of English, while at the same time, the student is trained to think and talk in his own tongue, a thing very necessary for those who are to work for, and preach to their countrymen in the vernacular. In most of the Government schools the study of English is begun in the class which corresponds, roughly speaking, to the fifth grade at home. This is certainly early enough to begin, for the student should be well started in his native tongue before he begins.

#### *English Test-books*

Care should be used in the selection of readers for the teaching of English. Many of the readers recommended by the Government-educational departments are unsuitable, for in them we find the same tendency as in the vernacular text-books to omit all mention of God and insert many fairy tales and allusions to heathen ideas.

On the other hand the use of texts prepared for our American boys and girls, even our own ideal "Christian Education Reader" series cannot be advised. There are several reasons for this. Text-books prepared in America or England are not intellectually adapted to India. Allusions and lessons upon northern fruits, trees, birds, and customs unknown to India, lose their force and usefulness when taught to Indian children, especially with beginners. Home readers are not fitted to counteract the social and moral evils under which India groans, such as debt, litigation, neglect of female education, early marriage, idolatry, etc. They are usually not adapted from a religious view point, either for native Christians or for non-Christians. To obtain an ideal text along these lines, of course, would mean to compile one of our own, but the best that I have seen so far are those prepared by the C. L. S. of Madras. In these one must watch a few such points as the immortality of the soul, but on the whole they are the best I have yet seen in India.

*(To be concluded.)*

## *A Good Report from Burma*

JOSEPH PHILLIPS

THE members of our Rangoon church were made glad on Sabbath, July 30, when six new believers expressed faith in their Lord by receiving the ordinance of baptism. Two of this number were Burmese and the other four Telugus. Saya Hpo Hla's son, Harry, was one of those baptized. For considerable time there has been a good class of candidates studying the truth and keeping the Sabbath at the Telugu hall which the writer recently visited. Four of this number came forward to receive this sacred rite, and Brother Andrew Stephens reports that more will be ready soon. We are truly thankful to the Lord of the harvest for bringing His salvation near to these believers. We feel that God has especially blessed the faithful efforts of Saya Hpo Hla and Brother Stephens in their work for the Burmese and Telugus, and we trust that as the fruit of years begins to appear all may gather fresh courage for the battle.

While describing the additions to the Rangoon church it may not be amiss to drop a few words with reference to the recent improvements to the church building. Through the kindness of Brother Dan Stephens our meeting hall has taken on a new and altogether pleasing appearance. A new coat of paint adorns the walls, a fine Scripture text hung high on the front wall, as well as a motto on the desk impart a certain reverential air, and water taps have been installed thus adding to our convenience. Other members lent valuable aid in repairing the organ and in giving the church a thorough cleaning. Pastor Counsell, the pastor, greatly appreciates the noble support given him.

From different parts of Burma there are evidences multiplying to show that our labourers in the past have faithfully sown the gospel seed. The writer was visited a short time ago by three Karens who brought a copy of our magazine, *The Kin Saung*, which they had used until the covers were almost ready to drop off. They urgently requested the Mission to send help to their village. As their homes are located in the Irawaddy Delta section, Brother and Sister A. J. Denoyer have taken over this interest. They, together with Brethren Hare, Richards, Saya Hpo Hla, and the writer, have taken turns in teaching and preaching at the

village which is near Rangoon. The remarkable thing is that many in this place are keeping the seventh day of the week as the Sabbath, and are also looking forward to the soon coming of Christ. Though they have had no direct work done for them, they are holding to the two fundamentals of our faith. Over one hundred people were present the last Sabbath Brother and Sister Denoyer and myself visited them.

We are of strong faith in God's guidance in the work in Burma. What we see, in coming in contact with new believers, leads us to say with the prophet Hanani, "For the eyes of the Lord run to and fro throughout the whole earth to show himself strong in behalf of those whose heart is perfect toward Him."

### *Religious Awakening in Madras*

A. ASIRVATHAM

At the request of the Tamil brethren of the London Mission church of Madras, a series of meetings were held from the 1st to the 3rd of August at the Methodist Episcopal Tamil church, Vepery, Madras. The speakers were Messrs. "Tamil David" and A. V. Dawson, evangelists, their subjects being "Is Christ God?", "Is Saturday the Christian Sabbath?", and "What About the Soul After Death?". The writer was also invited to attend these meetings, and was given equal time to speak on the subjects mentioned above. As these meetings were advertised before hand in some of the leading daily newspapers, and notices circulated as well, a gathering of not less than four hundred people, made up of all the local Christian denominations, was present every evening.

On the last day of these meetings a leaflet on "The Sabbath", published by the South India United Church, Madras, was distributed in the church itself. In reply to this leaflet the writer circulated a tract entitled "The Sabbath and the First Day of the Week" among the Christian community.

As the result of these meetings the Christians of Madras are stirred up to a great extent and are searching the Word of God for the purpose of finding out the true Sabbath. May the Lord lead the honest in heart to the knowledge of the truth even as He led the Ethiopian through the instrumentality of Phillip, is my humble prayer.

### *North-west India Sabbath School Notes*

THE past quarter has been one of marked progress in all of our Sabbath schools. Two schools have been organized in different muhallas in the city of Hapur, one with an attendance of twenty-five in charge of Brother Umrao Singh, and the other with an attendance of twenty-nine in charge of Brother Francis Wray.

The village Sabbath schools in the Punjab increased their offerings by thirty rupees last quarter.

The Bombay Sabbath school is doing nobly in its gifts to missions.

Recently Brother L. A. Semmens, superintendent of the Mussoorie Sabbath school was heard to remark that last quarter's offerings were the largest yet given by the Mussoorie Sabbath school.

Brother Nolda, secretary of the Simla Sabbath school, writes encouragingly of the progress made by the school at that station.

Sister R. L. Kimble, writing from Garhwal, says that one of the boys gave an onion in a recent Sabbath school offering. The onion was planted and as a result several annas were collected.

In a letter from Poona Sister R. A. Thrift says that one member gave thirteen eggs for the thirteenth Sabbath offering.

Why mention so small a thing as an onion or an egg given as a Sabbath school offering? For the reason that when a person gives from his heart and gives his all, it is truly acceptable in the sight of the Lord.

Sister Pearse of the Bombay Sabbath school received a book mark for perfect and prompt attendance and daily study of the lesson for four consecutive quarters.

For the corresponding quarter of last year the membership of the North-west India Union Sabbath schools was 40, and the offerings were R. 1565-3-6.

MRS. I. F. BLUE,

*S. S. Sec'y for North-west India.*

### *North-east India Sabbath School Notes*

EVEN though our offerings as a whole do not show an increase, we are glad to be able to add Nadia Sabbath school to our list, and though it is small now, we look for it to increase in membership steadily.

Four of the Indian Sabbath schools have reached their goal of offerings for the past quarter. We are looking forward to the time when we shall be able to say this of all the Sabbath schools in the North-east Union.

MRS. H. E. WILLOUGHBY,

*S. S. Sec'y for North-east India.*

*South India Union Sabbath Schools*

THIS quarter we have added four Sabbath schools to our list. We hope that they may grow to be very strong. It is indeed a great joy to welcome Rajahmundry back among our Sabbath schools. This school had to be dropped for lack of workers after Brother Solomon's death, but now we have another Telugu worker there and we hope the school may not have such a sad experience again. It is encouraging to see our offerings still increasing. Let the schools continually keep in mind their goals. You remember we have five goals. How many members can give these five goals? Ask your members and see how many can give them. If we keep these goals in mind it will help our Sabbath schools to grow in every way. May God's blessing be with our schools this quarter and help us to advance still more.

MRS. G. G. LOWRY, S. S. Sec'y

*Report of the Burma Union Sabbath Schools for Quarter Ending June 30, 1921*

School	13 Sabbaths
Henzada Dist.....	R. 13-11-0
Kamamaung.....	73- 3- 6
Meiktila.....	153- 6- 3
Rangoon (English).....	250- 0- 0
Rangoon (Telegu).....	25- 0- 0
Rangoon (Burmese).....	19- 8- 0
Taikgyi.....	85- 8- 9
Thonze.....	20- 5- 9
Taunggyi.....	10- 2- 9
<b>TOTAL.....</b>	<b>R. 650-14- 0</b>

MRS. L. W. MELENDY, S. S. Sec'y

*Report of South India Union Mission Sabbath Schools for Quarter Ending June 30, 1921*

Name of School	Membership	Average Attendance	13th Sabbath Offering	Total Offerings
Tamil Meeting.....	.....	.....	R. ....	R. 16- 4- 8
<b>NORTH TELUGU MISSION—</b>				
Waltair.....	2	2	.....	14- 4- 5
Rajahmundry.....	15	11	4- 10-9	21- 0- 0
Shreerungapatam.....	6	4	2- 0- 0	13- 0- 0
Valloore.....	6	...	0- 8- 0	2- 0- 0
<b>SOUTH TELUGU MISSION—</b>				
Allurepadu.....	40	50	0- 8- 0	5- 8- 4
Agirthapalem.....	.....	(No Report)	.....	.....
Antervedipalem.....	.....	.....	.....	.....
Lakawaram.....	48	53	2- 0- 0	11- 1- 0
Narsapur.....	19	19	1- 4- 0	24- 3- 8
<b>NORTH TAMIL MISSION—</b>				
Bangalore (English).....	19	14	23-13- 0	198- 2- 6
Bangalore (Tamil).....	23	28	4-12- 9	25-15- 8
Bangalore (Telegu).....	27	17	0-14- 1	7-12- 8
Madras (English).....	5	6	19- 4- 7	38- 0- 1
Madras (Vernacular).....	18	16	2- 1- 10	19- 9- 7
Pondicherry.....	13	9	0-13- 9	11- 0- 3
Trichinopoly.....	4	4	.....	2- 6- 0
Colombo.....	11	14	7- 2- 6	140-13-11
Mutual.....	.....	.....	.....	.....
Kariananthal.....	15	15	1- 5- 7	11- 0- 7
Kulasagrapatnam.....	1	1	0- 1- 0	0-15- 0
Mattara.....	18	18	8-10- 0	30- 6- 8½
Manipay.....	5	5	1- 8- 0	7- 8- 0
Neyoor.....	4	4	0-14-10	5-10-10
Nazareth.....	90	80	6- 1- 7	42-15- 2
Nellore.....	1	1	.....	1- 8- 0
<b>MALAYALAM MISSION—</b>				
Kuathamel.....	62	25	0-14- 9	7-11- 9
Koonathakal.....	52	57	1- 2- 0	8- 6- 0
Pullikootakornam.....	48	48	0-10- 3	7- 9- 3
and out-school.....	12	14	0- 5- 8	2- 2- 8
Vadakottah.....	35	37	1- 0- 0	3- 2- 8
and out-school.....	12	15	.....	.....
<b>TOTALS.....</b>	<b>611</b>	<b>565</b>	<b>R. 86- 6-11</b>	<b>R. 680- 4-8½</b>

*Report of North-east India Union Sabbath Schools for the Quarter Ending  
June 30, 1921*

Name of School	Membership	Average Attendance	13th Sabbath Offering	Total Offerings
Calcutta (English).....	34	31	R. 86-11-9	R. 361-0-6
"    (Bengali).....	12	10	5-15-0	48-8-3
East Bengal.....	126	121	7-3-9	53-6-9
Karnatar.....	46	29	5-14-0	67-0-0
Ranchi.....	...	...	9-0-0	45-12-0
Nadia.....	15	15	2-3-0	7-11-3
<b>TOTALS.....</b>	<b>293</b>	<b>206</b>	<b>R. 116-15-6</b>	<b>R. 583-6-9</b>

*Report of North-west India Union Sabbath Schools for the Quarter Ending  
June 30, 1921*

Name of School	Membership	Average Attendance	13th Sabbath Offering	Total Offerings
<b>BOMBAY MISSION—</b>				
Aurangabad.....	52	45	R. 3-4-0	R. 35-0-6
Bombay (English).....	18	22	395-9-0	1230-11-0
Bombay (Marathi).....	4	7	3-14-6	30-0-0
Kalyan.....	7	15	2-5-3	38-3-3
Lasalgaon.....	16	12	.....	23-11-9
Poona.....	6	5	9-7-3	31-11-6
<b>TOTALS.....</b>	<b>103</b>	<b>106</b>	<b>414-8-0</b>	<b>1389-6-0</b>

<b>PUNJAB MISSION—</b>				
Bandoki.....	28	28	.....	6-3-0
Bhindor.....	35	35	.....	5-6-9
Budah-Garoya.....	7	7	.....	1-8-0
Chuharkana.....	14	16	6-12-6	33-13-3
Dhundanwala.....	27	27	.....	10-0-0
Gharmula.....	15	15	.....	8-4-6
Junyawala.....	25	25	.....	6-0-0
Kalwan.....	26	26	.....	9-4-3
Madar.....	18	18	.....	3-15-3
Meloparan.....	11	11	.....	2-8-0
Naukhar.....	27	27	.....	7-0-0
Nowshera.....	9	9	.....	2-4-0
Phamen.....	10	10	.....	3-8-0
Ranjidakot.....	14	14	.....	3-7-0
Samsa.....	15	15	.....	5-10-0
Simla.....	20	17	86-0-0	275-14-3
Taragi Walli.....	8	8	.....	2-0-0
Waran.....	20	20	.....	3-8-0
<b>TOTALS.....</b>	<b>329</b>	<b>328</b>	<b>92-12-6</b>	<b>390-2-3</b>

<b>UNITED PROVINCES MISSION—</b>				
Cawnpore.....	10	10	5-0-0	23-8-0
Garhwal.....	55	45	10-1-0	34-14-0
Hapur.....	50	45	18-13-6	70-10-0
Hapur City.....	54	54	.....	4-3-0
Lucknow (English).....	22	17	30-1-0	158-2-6
Lucknow (Urdu).....	18	17	1-8-0	14-15-9
Mussoorie.....	72	70	84-4-9	330-0-0
Najibabad.....	17	18	1-7-0	29-1-0
<b>TOTALS.....</b>	<b>298</b>	<b>276</b>	<b>151-3-3</b>	<b>715-6-3</b>
<b>GRAND TOTALS.....</b>	<b>730</b>	<b>710</b>	<b>R. 658-7-9</b>	<b>R. 2494-14-6</b>

# EASTERN TIDINGS

*Organ of the*

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*E. B. JONES, Editor.*

PASTOR FLETCHER is now in Rangoon where he is in council with the members of the Burma Union Committee. He plans to return to India about the 25th of the month.

PASTOR A. H. WILLIAMS AND FAMILY were due to reach Rangoon on the 13th instant. We understand that Pastor Williams' family will remain in Burma for some time before returning to India. It is expected that Pastor Williams himself will accompany Pastor Fletcher upon the latter's return to India near the end of August.

BROTHER A. E. NELSON, field agent for North-west India, informs us that he has just received permission from the General Traffic Manager of the North-Western Railway to place our colporteurs on station platforms of that system. This privilege is greatly appreciated as the territory covered by the North-Western Railway is considered very promising from the standpoint of the sale of our literature.

SPECIAL efforts are being made by the Publishing House to complete the English, Urdu and Marathi editions of "Enemies of Health" in time for circulation by our colporteurs at Bombay during the visit to that city of "Pussyfoot" Johnson, the famous American temperance advocate. It is hoped that the Bengali and Hindi editions will be ready for distribution by the latter part of September. A large sale of this splendid temperance booklet is anticipated by all those who have had an opportunity to examine the work while in preparation. The retail price will be eight annas, while a discount of 50% will be given to our people.

A POST-CARD recently received from Brother R. L. Kimble at Garhwal, reads as follows: "We are having much cholera up here in the mountains. None at our place yet, but it is quite near. We may have to close down the school. A few days ago a man was mauled to death by a bear in a village a short distance from our house." Our workers stationed out in such remote places as Garhwal are constantly surrounded by dangers and hardships of various descriptions, and are thus called upon to rely on the promises of God in a very definite way. May they ever find courage and refuge and assurance in the blessed Word; and, may we ask, do all remember our faithful workers in prayer daily?

## South India New Notes

G. G. LOWRY

BORN, to Mr. and Mrs. E. M. Meleen, a daughter.

Brother and Sister H. L. Peden have returned to Narsapur from the hills. Brother Peden has recovered from his illness.

Brother T. R. Flaiz reports that one of the bungalows at Narsapur is almost completed. They hope to move into it very soon.

Brother and Sister Chapman who are located at Calicut for language study, report that they have both been quite sick. They called for help, and Brother J. Grammond went down and remained with them several days. He has returned and reports that they are much better than they were.

The people in Madras are still stirred up about our meetings held in that place. As soon as Brother Asirvatham closed his meetings they began opposition meetings and did all they could to muddle the minds of the people. Brother Asirvatham then answered them. They are now holding a second series of meetings against us.

## Foreign Published Periodicals

WILL our readers kindly take note that the Publishing House does not undertake to keep records of subscription-registered for our people to periodicals published abroad. For instance, if one requests us to register a subscription for one year to the *Review and Herald* we are glad to attend to the matter and will pass on a bill when the invoice reaches us from Washington; but our responsibility ends there. We cannot be expected to notify subscribers of the approaching expiration of their subscriptions, for to do this to the satisfaction of all concerned would involve considerable additional detail work in our office, and the small returns do not warrant such an undertaking. If each subscriber will simply note the expiration date appearing on the label attached to the wrapper of his paper, and will request us to make renewal for him at least two months in advance of the expiration date, thus ensuring a continuation of the subscription without lapse, we shall be pleased to attend to it. It should also be understood that we cannot accept V. P. P. subscriptions to foreign published periodicals, and those of our people who do not have accounts on the Publishing House books will please make cash remittances with their orders.

E. B. JONES, *Manager.*

READERS of the *Tidings* are advised that Pastor J. E. Fulton's permanent address in America is 130 Franklin Court, Glendale, Los Angeles County, California.

BROTHER AND SISTER R. E. LOASBY spent a few hours in Lucknow recently, breaking their journey from Mussoorie to Lalgaon. Brother Loasby's health is improved, but he is still unwell. We trust that he will soon make a complete recovery so as to be able to successfully carry on his heavy responsibilities in the Bombay Presidency Mission.