

# EASTERN TIDINGS

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NO. 15

## The Christ of India, or of the Bible?

A BOOK appeared two years ago that has deeply impressed many true Christian people. It has gone through twenty-one editions. Ministers and laymen are gripped by it; a well-known Bible Institute has highly commended it; some religious papers, and *The Literary Digest*, have exploited it. But not only conservative Christians, but also Liberals and Modernists, are welcoming the book. It is issued by a denominational publishing house that is committed to the positions of Modernism. What does it all mean? Has our Lord's word any bearing here: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets?" (Luke 6: 26.)

The book is "The Christ of the Indian Road," by E. Stanley Jones. A careful study of its message discloses why it is commended by those who reject the old faith and the full inspiration of the Bible, and why, on the other hand, it makes such a strong appeal to true, conservative Christians. For it contains many statements on both sides of the life-and-death issue that is facing Christianity to-day. The Modernist sees that the author is committed to the view of mankind and Christ and the Bible. But many a conservative Christian, impressed by true and beautiful and Scriptural statements in the book, fails to see the subtle rejection of the Gospel and the Word that is the heart of its message.

The great strength of the book is its loyalty and devotion to Christ. Christ is central throughout the volume: of this there can be no question. For example, to the objection to foreign missions often expressed in the question concerning non-Christian peoples, "Aren't they getting along pretty well without Christ?" Dr. Jones' answer is a fine one: "I know of no one, East or West, who is getting along pretty well without Christ." Again, when missions are called "international meddling," the author says:

"We announce that we believe that we have discovered the centre of this moral and spiritual universe—the person of Jesus. That causes confusion and upset. But when men once find that centre they find that an orderly spiritual universe comes out of chaos. But we do not impose it upon men, we share it with them."

What can be wrong, many are asking, with a book

that rings so true on mankind's need of Christ? The book itself is the answer. It will be seen, as one reads through, that the Christ of Stanley Jones, the Christ of the Indian Road, is not the Christ of God or the Scriptures. India's Christ, he says, "must not be a Christ bound with the grave clothes of longburied doctrinal controversy." He does not seem to realize that as he tries to cast away what he mistakenly thinks of as grave clothes, he is casting away Christ and the Gospel; nor does he realize that the Christ set forth in this appealing book can save no one, either in India or in America.

The book is a typically Modernist message. Modernism has many shades of form and expression; but its substance is always the same. It is always a subtle rejection of vital doctrines or truths of the Scriptures while claiming agreement

with the Scriptures. It is always, as in this book, a plea for "restatement," "reinterpretation," "readjustment,"—an alleged new putting of old truth in order to meet new conditions or racial needs. But when carefully examined, Modernism always is found to be a substitution of a counterfeit for the real truth of God, even when the Modernist may be sincerely unaware of this.

It may be said, in passing, that the book is but another of the countless voices throughout the world to-day that are talking about a Christ, not the Christ. Never before in the history of the world has Christ been so prominent in the thoughts and conversations

### The Quest for Happiness

*"She passed; I saw her smiling face  
While sewing in my cottage door;  
That I might give her footsteps chase,  
I dropped my work upon the floor.  
I hurried up the busy street—  
Almost I touched her shining dress  
But swifter still sped on the feet  
Of that fair phantom, Happiness.*

*"Long did I seek her, far and wide,  
By mount and stream, by land and sea,  
In halls of fame, in courts of pride;  
Yet still she hid herself from me.  
Footsore and sad, I homeward turned  
And passed again my cottage door;  
The humble work that once I spurned,  
I gathered up from off the floor.*

*"Each stitch I set with patient care,  
And smiled to see the long, straight line;  
And then, before I was aware,  
My heart had ceased to fret and pine,  
Swift flew the needle to and fro—  
'Twas but a common little dress—  
There came a gentle tap, and lo!  
Upon my doorstep, Happiness!"*

and writings of men. And never before has there been so little of the Blood Gospel, the only Gospel God knows or offers, in men's talk about Christ. It is popular to-day to bring Christ to the front,—but not God's Christ. The cross, also, is more talked about to-day than ever before; but it is not God's Cross; it is not Calvary.

The vital errors in Dr. Jones' book are his misrepresentation of the natural man, man's need of salvation, the character of God, the person of Christ, the cross, and the Gospel. Every Christian knows that these are vital themes indeed, and that error in presenting them may have eternal consequences.

The purpose of the book is, the author says, "To describe how Christ is becoming naturalized upon the Indian Road. . . . Christian missions are but in their beginnings in India. With *adjusted attitude and spirit* they will be needed in the East for decades and generations to come." Some of the chapter titles indicate the book's message and content: "The Growing Moral and Spiritual Supremacy of Jesus;" "Jesus Comes Through Irregular Channels—Mahatma Gandhi's Part;" "Through the Regular Channels—Some Evangelistic Series;" "What or Whom?" "Christ and the Other Faiths;" "The Indian Interpretation of Jesus."

#### *Rejecting Christ's Missionary Motive*

The book is a study of a great non-Christian people, and of the motive and message that should take Christian missionaries to them. Discussing the missionary motive—"why we are undertaking Christian missions and . . . what we are really trying to do."—the author tells us that *we have gotten beyond the mistaken ideas held by the pioneers of the foreign missionary movement*. "Some of the motives that were valid in the past are not holding good to-day. In the days when I volunteered to be a missionary the prevailing thought was that here is a cataract of human souls pouring over into perdition and that we were to rescue as many as possible. Rightly or wrongly, *this idea is no longer prevailing as a motive for foreign missions.*"

Dr. Jones may seem to be open-minded in the expression "rightly or wrongly." But at once he makes it plain, in the same chapter and throughout his book, that he has not stated that old motive in order to defend it or to show that it is his own present position, but in order to reject it as one "of the motives that were valid in the past . . . not holding good to-day" in his own life. He classes it with such mistaken missionary motives as that democracy is the "panacea for the world's ills," or that the East should be Westernized. He does not seem to realize that the Lord said, "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat," and that the passion to rescue as many of these as possible is still the prevailing motive of thousands of missionaries. Every one of the independent and so-called "faith missions," like the China Inland Mission, Africa Inland Mission, Japan Evangelistic Band, Belgian Gospel Mission, Inland South America Missionary Union, North East India General Mission, Christian and Missionary Alliance, South Africa General Mission, Central American Mission, Pioneer Mission Agency, and many others, together with a great number of missionaries working under the denominational boards, all recognize that what Dr. Jones repudiates as "not holding good to-day"

is the Scriptural statement of the reason why we should carry the Gospel to the whole world. His statement that "this idea is no longer prevailing in the motive for foreign missions" is not accurate. Many will thank God that it is not true.

Dr. Jones says that Christian missions are needed because "Christlike character is the highest that we know," and because only in Christ can men have "a free, full life." But nowhere in his book does he say that men without Christ are lost; still less does he mention the teachings of Christ and the Bible concerning the second death, or hell. "Whosoever was not found written in the book of life was cast into the lake of fire." That was the risen and glorified Lord's revelation to John, and in His earthly lifetime the Lord uttered the same solemn verdict. The Christ of the Indian Road has no message on this.

#### *"Another Gospel"*

A dominant note throughout the book is its reiterated statement that "Jesus is the gospel—He Himself is the good news." This may sound true at first glance, but it is not what the Scriptures say. Stanley Jones says, "I saw that the gospel lies in the person of Jesus." God says that the Gospel is, not what Christ is, but what Christ has done. Paul by inspiration wrote: "I declare unto you the gospel which I preached unto you. . . . by which also ye are saved, if ye keep in memory what I preached unto you. . . . For I delivered unto you first of all that which I also received, how that *Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures*" (1 Cor. 15: 1-4). If Christ had simply always been what He is, and had not died, no soul would ever have been saved. Christ is "the same yesterday, and to-day, and forever;" but the Gospel had to be brought to pass at a certain time in history, and at a certain geographical spot on the earth. As Dr. Griffith Thomas used to say, "Christ did not come to earth in order to preach the Gospel, but in order that a Gospel might be preached."

"What have we in Christianity that is not found in any of the other systems?" asks Dr. Jones. He continues: "I was asked by an Arya Samajist that very question. 'What have you in your religion that we haven't in ours?' . . . I answered, 'Shall I tell you in a word? *You have no Christ.*' [The italics are the author's.] Just here is the great lack of the non-Christian faiths. . . . They have no Christ. And lacking Him, life lacks its supreme necessity." This is true. But it will be noted that Dr. Jones here says nothing of the cross, of the Gospel, of the fact that Christ Who is the glory and centre of Christianity saves sinners by having become their Substitute, having died in their stead, and having been raised again from the dead. It is true, again, that he says a great deal about the cross throughout his book, but it is the cross of the natural man of which he writes, not the cross of Christ. This point will be discussed more fully later in this editorial.

It is a vital, crucial point, the importance of which cannot be overestimated, that *it is not what Christ is, but what Christ has done, that saves men*. If the eternal Son of God had been born of a virgin, and in His incarnation had lived a human lifetime on earth, sinless, altogether lovely, chiefest among ten thousand, showing forth in human flesh and blood what God would have men to be, and then had returned to Heaven without dying to pay the penalty of man's

sin, every human being since Adam's fall would have been forever lost. Christ Himself, we may say it reverently for God says it in His Word, could not save a soul by merely being the glorious Christ that He is. He had to *do something* about it. Thank God, the Father and the Son were willing to do it! God made Christ, Who knew no sin, to be sin for us, that we might be made the righteousness of God in Him (2 Cor. 5:21). *That is what we have that the religions of India, and of all the rest of the world, do not have. But it is not found in "The Christ of the Indian Road,"*

Some may think that these vital truths are taught in this book because the author speaks of "Christ and Him crucified," and the atonement, and the resurrection, and insists on their necessity. But his account of his own methods and principles of evangelistic work, and his full and clear unfolding of his central position and teachings, show that he does not mean what the Bible means by these terms, and that, as "The Christian" of London says, quoting the Rev. R. Wright Hay, formerly a missionary among educated Indians, now Secretary of the Bible League: "Judged by what it does not contain of saving truth it is not a book to be received or commended by Christian people."

#### *His Objections to Doctrines*

The only true missionary message that Paul knew was that which set forth, unsparingly, the blackness and hopelessness of man's sin and what Christ had done about it. Think or say what one may about doctrines, the only message of the Spirit-filled and Spirit-used apostles on and after the day of Pentecost was a doctrinal one. Dr. Jones is frankly opposed to this.

In his chapter on "What or Whom?" he says: "It is Christ who unites us; *it is doctrines that divide.*" But that is just what the Lord Himself said would happen as a result of His work. "I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division; for from henceforth there shall be five in one house divided, three against two, and two against three" (Luke 12:50-52).

#### *Does Christ Fulfil Hinduism?*

And Dr. Jones is trying to bring together things that God has eternally divided. He quotes approvingly the words of a Hindu lawyer of Madras: "*The reinvigoration of Hinduism is only possible through the Christ spirit.*" Paul, to whom the Gospel in its fullness was revealed supernaturally by Christ, did not try to reinvigorate the worship of Diana of the Ephesians. Dr. Jones' chapter on "Christ and the Other Faiths" is a protest against the idea that the Gospel must totally condemn all other religions. He asks, "Is the slate to be wiped clean and the past absolutely blotted out?" His answer is that, as Christ said of the Old Testament law, "I came not to destroy but to fulfil, so Christ may turn to India and say the same of her religions." Can spiritual blindness go much farther than that—to liken Judaism and Hinduism?

#### *Dishonouring the Old Testament*

Dr. Jones does not give to the Old Testament the authority that he gives to the New. In this he differs from Christ, Whose teachings referred men continually and insistently to the Old Testament as the infallible Word of God. Dr. Jones says in his introduction, on "Clearing the Issues:" "When I first

went to India I was trying to hold a very long line—a line that stretched clear from Genesis to Revelation, on to Western Civilization and to the Western Christian Church. I found myself hobbing up and down that line fighting behind Moses and David and Jesus and Paul and Western Civilization and the Christian Church. I was worried. There was no well-defined issue. I found the battle almost invariably being pitched at one of these three places: the Old Testament, or Western Civilization, or the Christian Church."

Here is a sadly confused and confusing statement for a Christian missionary. The worst of the confusion is not merely in the former position of the author, but equally in the position to which he came later and which he presents throughout his book. It consists of two serious errors.

First, he does not see that Genesis is as supremely and infallibly God's Word as every syllable that came from the earthly lips of the Lord during His incarnation. He does not see that God spoke as infallibly through Moses and David and Paul as through His Son. The Gospel of the Lord Jesus Christ is found in the Pentateuch, but Dr. Jones does not believe this. Any Christian missionary who gets out from "the line that stretches clear from Genesis to Revelation" is turning away from the Word of God and getting on to the enemy's ground. He will be helplessly confused as he attempts to answer such questions as Dr. Jones faced in his Round Table meetings with Indians.

And second, the author speaks of Moses, and David, and Paul and Western Civilization, and the existing Christian Church with all its errors and apostasy, as though they were similarly untrustworthy guides or teachers. He is right in insisting that India ought never to take Christ or Christianity if these must be identified with our Western Civilization, or with the failures and sins and apostasy of the professing and visible Christian Church. He is not right when he lets India think that Moses and David and Paul are to be set aside as if their teachings had something in common with the mistakes and failures of Western Civilization and the professing Christian Church.

—Sunday School Times.

SOME six hundred years before His incarnation, speaking through one of the minor prophets, our Lord Jesus Christ said, "The just shall live by his faith." Heb. 2: 4. Approximately thirty years after the crucifixion, the Holy Spirit, speaking through Paul, repeated these words of our Lord. Rom. 1: 17. During His ministry on earth, Jesus lived and enacted this saying. He taught it by both example and precept.

It is the office of the Holy Spirit to bring Christ's words to our remembrance. John 14:26. It is plain that God would impress these words on our hearts, for they are indeed the embodiment of the Christian life. And the Christian life, the living in Christ, preparing a character worthy of the mansions He has gone to prepare for us (John 14: 2), is a serious undertaking. The Christian daily meets with stern and oftentimes unpleasant experiences. Our lives should not be governed by our emotions, our feelings, or our passions. We should not trust to our wishes or to our longings. Our only safe guide is the word of God, a "Thus saith the Lord."

N. D. ANDERSON.

## *Ministerial Reading Course* *1927 & 1928*

WE have not yet been advised concerning the books that will be used in the Reading Course for 1928, but we hope to pass this and other information to the Reading Course family very soon.

However, it is none too early to begin making definite plans for the 1928 course. Many of the readers for this year were late in getting their books and other material in the course because registration was made late and consequently supplies from America arrived late. We are hoping to avoid a repetition of this experience for 1928 by having all registration in early, and the Reading Course sets ordered in time.

Send in your registration now for the 1928 Reading Course, whether you have finished the books for 1927 or not. This will enable us to place an early order with the Publishers at home for the Reading Course sets required and insure an early delivery.

The Ministerial Association desires to furnish each member of the Reading Course with supplementary material gotten out in circular form and supplied monthly, but to know the exact quantity needed each month we must know as far as possible in advance the number of readers in the Course.

We are anxious to hear from all the readers in this year's course, the progress made in reading the books chosen. Let us know if you have finished all or part of the books chosen. Cards of credit will be issued from the Division Office for the work completed.

It is very gratifying to see the splendid interest taken by the workers in the Southern Asia Division in the Ministerial Reading Course. We have received many letters of appreciation from the readers this year as to the personal help received from the books read and from the supplementary matter sent out. The list of readers for 1927 exceeded that of the previous year, and we feel confident 1928 will see a still larger enrollment. We thought it would be interesting to the whole field to see the names of the Reading Course members for 1927. They are as follows:

R. A. Andrews	T. J. Michael
T. W. Asprey	O. O. Mattison
W. A. Barlow	W. H. McHenry
R. A. Beckner	N. B. Nielsen
L. D. Benjamin	Mr. M. Oss
R. J. Borrowdale	Mrs. M. Oss
A. E. Clark	O. J. Olson
Mrs. F. L. Carter	J. Phillips
J. C. H. Collett	G. W. Pettit
I. V. Counsell	P. C. Poley
D. C. Claessen	W. E. Perrin
H. R. Cleverly	S. A. Paul
A. E. Coyne	C. J. Ritchie
H. W. Carter	C. A. Ritchie
A. W. Cormack	H. G. Scarfe
H. C. Campbell	Miss Sandberg
J. C. Dean	C. F. Schilling
A. G. Emmer	C. A. Schutt
G. A. Hamilton	O. A. Skau
H. A. Hansen	W. A. Scott
R. A. Hubley	W. H. Stevens
F. T. Hartin	J. E. Saunders
C. Jensen	E. R. Streeter
J. S. James	R. A. Smithwick
A. F. Jessen	C. W. Tinworth
T. Killoway	C. L. Torrey
V. D. Koilpillai	Mrs. C. L. Torrey
Miss G. Lyons	Mrs. Ollie Tornblad
T. K. Ludgate	E. D. Thomas
G. G. Lowry	F. A. Wyman
O. A. Larsen	J. O. Wilson
L. G. Mookerjee	A. H. Williams
E. M. Meleen	H. G. Woodward
C. H. Mackett	E. D. Willmott
S. O. Martin	A. G. Youngberg

### *Salesmanship and its Relationship to the Printed Page*

IN this article I would like to deal with the salesman and his relationship to the one whom he is addressing. Oftentimes we place ourselves in an unfavourable position by the attitude we adopt towards our prospect. We find ourselves, instead of winning favour and confidence, setting up a barrier; we are surprised to find the prospect stiffening and the atmosphere being charged with anything but the right impression. Let us remember that first impressions are as a rule lasting. It is right and proper to have confidence in our ability to meet any situation and a salesman ought to develop strongly along this line, for it is a great asset to have, but care ought to be given to let your superiority in such respect show in the results of your efforts to make your prospect think as you do. Never indicate that you think your experience, information or attainments are superior to the one in whose presence you are. There is a danger of being over-confident. In the business of selling goods there are seldom two cases alike; the temperament of the buyer and the peculiar conditions of each case creates a new problem for the salesman. For this reason, in addition to all the instruction that he can get on salesmanship, it is necessary for him to be able to adapt himself. He has to be prolific in resources if he succeeds in the fine art of salesmanship. Adaptability is perhaps the most essential point, next to a knowledge of his line in a salesman's equipment. I remember well the experience that came to me while working in

England with our literature. The town which was allotted to me for work was a racing centre, and I wondered what such a community would do with anything pertaining to religious reading, so, while thinking along the line of approach, it came to my mind to present the book for sale in the setting of a racing book. So in my appeal to this class of people I presented the publication in the light of a race for life, and much to my astonishment I found by adapting the book to the conditions in which I found myself, that it took exceedingly well. Then on another occasion I was asked to work a centre honey-combed with "sweet" factories. At this place I adapted my book to these conditions and told the people I had a book which contained the sweetest message that has ever been given to mortals, and once again, I found that by thus adapting myself to local conditions, I was able to get a more favourable hearing.

There is one outstanding feature about our work that appeals to me strongly. It can be so adapted as to make a favourable impression on different minds under almost every circumstance or condition in life. Then, too, inasmuch as we are in fellowship with the One Who knows the thoughts and intents of the heart, how much greater are our advantages in salesmanship over those who rely entirely on their own ability. J. C. DEAN.

### "And Prove Me Now"

"ONE February evening, when all, excepting the pastor and the sexton had left a certain church, a young man who had been in the vestibule addressed the pastor as follows:

"I have listened to you as you have presented the matter of Christian stewardship, and I am frank to say I do not believe it. But you have set me to thinking and I would like your advice.

"I have earned during the past year only fifty pounds. The factories, as you know, have been for a large part of the time closed, and, though I have looked for work, I have secured only a little. Out of my earnings I have paid into the church three pounds. If the tithe is right then I still owe two pounds. I am in debt at the grocery store, and my family is not provided for, even with the necessities of life. I have some times left the table without sufficient food, because I desired my children to be provided with enough to keep them well. My home is heavily mortgaged, and in a few weeks the interest will be due. Would you advise me to take the money I have on hand and pay God in full?"

"The pastor was deeply stirred. If their places were interchanged, what would he do? But he replied, 'I am not going to tell you what to do, but if, after prayer, you decide to pay the balance due to God, and when our heavenly Father fails you, I promise you I will never preach another sermon on tithing.'

"A few weeks following, the pastor met the apportioning committee of the church for the purpose of dividing the benevolent funds among the various boards. The chairman of the finance committee, who was also a member of the above committee, entered the room, and before taking his seat said that a young man had come to him that morning and with moistened eyes had offered him two pounds for the church. On talking with him, he had gradually found out that the young man was without work and his family in need.

"The pastor, upon inquiry, discovered that it was the same young man with whom he had talked a few weeks before, and, relating the circumstances, he exclaimed, 'He has stepped out on God's promises!'

"Need anyone question that it was God who led the chairman of the finance committee to say that this was the kind of a man who ought to be helped to make good? He said at once, 'We must give him a chance. I have a job of painting I will give him to do.' Another member of the committee said, 'He can paint my house.'

"And so God, working through man, commenced to help. The young man, who was without work on Saturday night, entered employment on Monday morning. At the appointed day, he was able to pay his interest obligation. With improved industrial conditions, he returned to his former employment and was given an increase of twenty-five per cent in wages. What could he do but give thanks to God for opening the windows of heaven?"—*Selected.*

### N. E. INDIA UNION MISSION

G. G. LOWRY . . . . . Superintendent

T. J. MICHAEL . . . . . Sec'y-Treas.

36 PARK STREET, CALCUTTA

### Northeast India Scholarships

IT may seem a little late to pass on to the field the information appertaining to what was accomplished by our Vincent Hill School Colporteurs during the 1926-27 school vacation, but circumstances have delayed us in being able to collect the full data so we trust you will overlook the tardiness and interest yourselves in what the figures mean to the young men who are now back in school; because they had the courage to sally forth with the printed page.

I should like to say it has been a pleasure to associate with these earnest young men and endeavour to help them in surmounting the difficulties which naturally associate themselves with such undertakings as earning a scholarship in the brief period of a school vacation. We are glad that the number of scholarships are in the ascendancy being more than double those of the previous year. It is good to know that a beginning has been made, for there are wonderful possibilities in this line of work for our students.

We are glad to report that this year the first Indian students gained scholarships for our Northeast Training School. We trust that their influence in the school will inspire more students to try this plan next vacation, and we bespeak for Brother Johnson an interesting time as he shall take this band of bright young men forth to earn scholarships.

We should like to draw attention to the fact that for the time actually worked by the five Vincent Hill students, including canvassing and delivering, and counting only the cash received and reported, the handsome sum of Rs. 30/5/5½ was earned for each hour. Should any of these men find money scarce this year I would submit the following slogan for their earnest consideration, "MORE TIME, MORE RUPEES."

As we leave India it is with a prayer that God Who has begun the good work will carry it forward to a glorious triumph, and that He will mightily use the literature in winning souls for His kingdom.

W. H. STEVENS.

## *Tidings Family, Farewell!*

STRANGE though it seems nevertheless it is true that we are leaving old India, and it is with mingled feelings we write these few lines. Feelings of profound regret that our departure has become a necessity and hopes that it shall not be long after our arrival in Australia before we shall be able to report a complete recovery from the skin trouble which after two years' struggle had forced this undue and undesired retreat.

We have experimented a great deal and aside from all the free treatments have spent well nigh Rs. 2,000 seeking a remedy in India. Many times have we pleaded with God that if it could glorify His name, to remove the trouble and permit us to remain, but at last the decision has been made, and the brethren kindly granted our request to be permitted to return home.

How different to our departure in 1922 when we were leaving for furlough after seven years' work fully expecting to return. Now we leave with sad hearts hardly daring to hope that we shall ever see India's shores again before the Lord's return. We do not understand why it has had to be thus, but we know that God is too wise to make a mistake and too kind to permit affliction unnecessarily, and inasmuch as He has not answered our prayers in the form of a restoration in India we go confidently believing that He is leading elsewhere.

Although we are sad, yes, exceedingly sad, Brethren and Sisters, to leave India, the land of our adoption and the people whom we have learned to love, we are perplexed but not dismayed; for has God not said, "All things work together for good to them that love God, to them who are called according to His purpose." While we cannot fathom the workings of the Infinite we earnestly look to the return of Jesus when the crooked things shall be straightened and the dark things shall be made plain. We are told that, "All the perplexities of life's experience will then be made plain. Where to us have appeared only confusion and disappointment, broken purposes and thwarted plans, will be seen a grand overruling, a victorious purpose, a divine harmony."

It has been impossible for us to answer all the kind letters which we have received, personally. So may we ask our friends to accept this as a reply. We shall ever remember India in our prayers. May the Master quickly send others to fill the gap and use us in some small way wherever our lot may be cast.

Just after the last prayer-meeting we attended in Calcutta the members met, and Brother Lowry on behalf of the workers and members presented us with some very valuable gifts, expressions of brotherly love, which we prize not only for their sterling value, but for the bond of Christian-fellowship which they express. To all who participated in these tokens of remembrance we extend our love and gratitude. God be with you, guiding, sustaining, giving wisdom, courage and at last a triumphant entry into His kingdom together with many redeemed sons and daughters of India, is our closing prayer. In time of service Mrs. Stevens is the oldest worker in India.

Yours with Christian love,

Will and Della Stevens.

7. A. Rundle St., Adelaide., S. Aust.

## SOUTH INDIA UNION

### *Work in Kunnammkulam*

IT is with much pleasure I am able to report that at the end of the second quarter I was able to organize a small Sabbath school at Kunnammkulam with a membership of twelve, including two senior baptized members and the rest young men and children. Our junior members are taking much interest along with the seniors in studying their daily Sabbath school lessons, and those who cannot read and write are attending our night school with a desire to read their Bible and Sabbath school lessons for themselves.

We have set our Sabbath school goal at Rs. 3/8 with a full intention of reaching it. All of our members are poor yet they are willing to give offerings when they heard how some of our other members are giving theirs in a regular manner even though they are poor as themselves.

A young people's Missionary Society has been organized for the Juniors under the leadership of Mrs. J. Joshua. These members are taking much interest in these meetings.

J. JOSHUA.

### *From Down South*

IT is gratifying and encouraging to me to know that the few lines I send the TIDINGS are appreciated. A youngster, writing to his people here from his school, says, "We look out for the notes from the south." I must thank you, too, Brother Editor, for keeping me up to the mark.

There was a time some years ago when missionaries passing through Madras invariably spoke to us at a meeting, but now those passing through find it difficult to undertake the task. They are running "to and fro" and we feel it much, but just at a critical moment some one comes along and helps us to sense our individual responsibility in the great work in which we are all workers. We had the pleasure of hearing Pastor Hansen of Colombo, on Sabbath afternoon, July 23. He took for his text Rev. 12: 17, and was listened to with great attention. He had attended the Committee meeting at Bangalore and was passing through. He left the same night for Colombo.

Pastor Lowry arrived here on July 18 from Calcutta and with Dr. Clark and Dr. Coyne went up to Bangalore for the Committee meeting, which was also attended by Brethren Flaiz and Carter, the last named being in charge of the Tamil work in Trincomopoly. We missed seeing Pastor Lowry's smile, we trust it will grow larger as he reads this! It is strange that your Bangalore correspondent failed to make any mention of his departure from the South to the North. Even if the transfer is a temporary one, he can rest assured that the South will not forget him.

On the afternoon of July 19, Brother and Sister Michael and their son, and Brother and Sister W. H. Stevens arrived by steamer from Calcutta and were met, to their great joy, by a few friends who showed them around. The former left the same night for Ootacamund for a much needed rest and the latter couple continued the voyage to Colombo the next day. They catch a boat there for Australia.

I am sorry to know that Brother Stevens is not in very good health, but trust the sea air and holiday will set him up and that he will soon be back to help out in the book work.

P. H. CRAMER.

## VINCENT HILL SCHOOL AND COLLEGE

### NEWS NOTES

PASTOR E. M. Meleen conducted a very good prayer meeting on the evening of July 6, when he spoke on "Building on the Rock," and presented a timely message on Friday evening, July 8.

Brother O. A. Skau set forth a helpful lesson from the life of Peter the next morning. He also spoke at the chapel hour on the next Monday and Tuesday mornings. His own experience in the "University of hard knocks" related on Monday was especially enjoyed. Brother Skau will not be soon forgotten by the school family.

Brother J. B. Conley's meeting on Friday evening, July 15, was well appreciated.

The members of the school family were very glad to welcome Pastor F. H. Loasby on Sabbath

morning, July 16, as the practical themes, such as he presented at that time, are always well received. He used Ps. 53:1 as his text.

A student musical recital was given that evening. Mrs. D. W. McKinlay assisted in the programme by giving several recitations, which were thoroughly enjoyed.

### The Chart and the Course

A WELL-KNOWN minister retells an illustration which he heard from the lips of Henry Ward Beecher. Beecher was crossing the Atlantic, and had an interesting talk with the mate of the vessel who showed him the charts, and explained what each detail signified. Presently, near the Newfoundland banks, they ran into dense fog, and it was feared that they had drifted out of their course. It was impossible to rest, and Beecher again sought the mate in the chartroom. He was looking now with the eyes of a man who had but one chance, and when he had a word for Beecher, it was an intensely expressive word, "We've got the course!" It is all very well to examine the Bible in a detached, critical, and interested spirit when all is going smoothly but when one of the crises of life is upon us then we search it eagerly, intensely, as the mate searched the chart.

— Selected.

## Summary of Colporteurs' Work in Southern Asia Division June, 1927.

Name of Mission	No. Colp.	Hrs.	Orders No.	Value	Cash Sales No.	Value	Subscriptions No.	Value	Total Value	Delivery No.	Value
<b>BURMA</b>											
Vernacular	5	280	39	Rs. a. 235- 8	14	Rs. a. 9- 10	...	Rs. a. ...	Rs. a. 245- 2	...	...
English	1	...	...	...	...	...	35	...	Rs. a. 174- 8	...	...
Total for Burma	6	280	39	235- 8	14	9- 10	35	174- 8	419-10	...	...
<b>SOUTH INDIA</b>											
North Tamil	1	53	53	344- 8	55	33- 8	1	2- 0	380- 0	...	...
South Tamil	5	505	3	19- 8	116	737- 6	...	...	756-14	...	...
Telugu	10	690	57	397- 8	41	29- 6	...	...	426- 14	...	...
Ceylon	1	23	2	17- 8	13	15- 0	...	...	30- 8	...	...
Malayalam	...	...	...	...	...	336-7	...	6- 0	342-7	...	...
Union Territory	...	...	...	...	...	...	...	...	...	...	...
Total for South India	17	1271	115	779- 0	235	1149- 11	1	8- 0	1936-11	...	...
<b>NORTHEAST INDIA</b>											
West Bengal	5	545	6	39- 0	1052	181- 9	5	17- 8	238- 1	...	...
Bihar	No Report	...	...	...	...	...	...	...	...	...	...
East Bengal	1	144	...	...	60	10- 6	...	...	10- 6	...	...
Total for N. E. India	6	689	6	39- 0	1112	191- 15	5	17- 8	248- 7	...	...
<b>NORTHWEST INDIA</b>											
Bombay	5	552	...	...	935	189-10	...	...	189-10	...	...
United Provinces	3	27	...	...	...	...	80	292-12	292-12	...	...
Punjab	No Report	...	...	...	...	...	...	...	...	...	...
English	1	91	...	...	...	...	102	957- 8	957- 8	...	...
Total for N. W. India	9	670	...	...	835	189-10	182	1250- 4	1439-14	...	...
Grand Total Division	38	2910	160	1053- 8	2156	1540- 14	223	1450- 4	4044- 10	...	...

# Eastern Tidings

Organ of the  
Southern Asia Division of the General  
Conference of Seventh-day Adventists

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## DIVISION NEWS NOTES

PASTORS Cormack and Meleen went to Bangalore, July 17, accompanied by Prof. Skau who was returning from Mussoorie where he had gone to attend an Educational Council. Pastor Cormack returned to Poona after a few days' stay in Bangalore where he held a committee meeting for South India.

We were glad to have Pastor Shrewsbury and wife with us for a few days' rest from the heat of Bombay. Brother Shrewsbury spoke to us on the Sabbath. They returned home feeling much better for the change.

After a week with the Indian canvassers in Bombay, Brother Shepard returned to Poona on July 24.

To complete our files for 1926, we need the following numbers of the Review: Jan. 7, Feb. 18, and March 11. If any one has these numbers and is not keeping a file themselves, we shall be glad if they will send them to us.

All workers and believers who require Home Missionary Calendars either for personal use, or for the purpose of selling to others, should register their orders immediately with their respective Union Book Depots.

## The Spirit of Forgiveness

ARE we not to forgive others as we expect to be forgiven? How does God forgive? When you walked on the sands of the seashore, you noticed that the next rolling billow washed away all the prints of your footsteps. Is it not so that the blood of Jesus washes away all the stains of sin? Though your sins be as scarlet, they shall be as white as snow; though red like crimson, they shall be as wool. Scarlet and crimson are considered ineradicable colours. Blood is the bleacher that makes then white. Christ's sacrifice is the antitoxin for the poison of sin. He is the Lord, your Healer, that you may be made blameless, without spot or wrinkle.

God forgives forever. He sinks our sins, like a millstone, in the bottom of the sea. The ocean

of His love flows over them in eternal oblivion. He will never make mention of them again, for they are separated as far as the East is from the West—an infinite distance. They are hidden in the land of annihilation.

Can we forgive men their trespasses as God forgives us? Can we be like Him? Christ is made sin for us; by His stripes we are healed; therefore, God, the Father, can tear the black page from the Book of Life, blotting out our sins as a thick cloud. He turns His back upon our past, taking the forgiven soul into His arms of tenderness as a mother would a child.

Forgiveness, it is said, is the odour which flowers yield when trampled upon. The poet truly says,

The sandal tree perfumes, when riven,  
The axe that laid it low;  
Let man, who hopes to be forgiven,  
Forgive and bless his foe!

Should we not, like our Lord, pray for those who spitefully use us, loving our enemies and blessing them that curse us, as Christ did on Calvary? Behold, your Saviour, beaten with rods, crowned with thorns, mangled with nails, what is His cry? "Father, forgive them!" His blood flowed for pardon, He rises from the tomb to forgive, He ascends to heaven, to be a pleading Intercessor for guilty souls.

What kind of a world would earth become without forgiveness? Adam fell; Abraham lied; David sinned; Peter denied; Paul murdered; all the disciples forsook Jesus and fled. What if there were no mercy enduring forever, no hope, big with immortality, no peace, like a gentle river? Could God be just and continue the creation of man through all the centuries, with no possibility of restoration and pardon? Such a condition is unthinkable. The Cross is the golden glory of the world's hope; the Christ is the infinite Forgiver and Saviour; through Him, man is redeemed and enters a more glorious Eden, the very Paradise of God.

## Church Calendar

September 3	Bible Society Offering
October 8	Vincent Hill School Student Aid Fund
October 8	Educational Day
October 9-15	Big Week
November 5	Sabbath School Rally Day
December 3-10	Week of Prayer
December 10	Annual Offering
December 16-24	Educational Convention
December 25-31	Division Committee
January 14, 1928	Vincent Hill School Student Aid Fund
January 14, 1928	Educational Day

"THAT man is richest in soul who has given most to enrich other souls; that man is a beggar in his spirit who has never done kindly ministrations to his fellow men."