

# EASTERN TIDINGS

VOL. 22

POONA, INDIA, SEPTEMBER 1, 1927

No. 17

## *With Our Workers in Burma*

A. W. CORMACK

A VERY helpful and important Council Meeting was held by the Burma Union Committee on August 17 and 18, all the members being present. It was an important meeting because of the nature of some of the particular problems confronting the Committee, and helpful because of the earnest and concerted attitude of the brethren to discover the way of the Lord in seeking a solution to their problems. As is invariably the case this attitude of prayerful waiting upon God was rewarded by a manifestation of His comforting and enlightening presence.

The Committee was called upon at this time to reluctantly say good-bye to their Superintendent who has since sailed for the homeland on a nearly furlough, made necessary on account of the health of Sister Phillips and their little boy. Pastor Phillips had put forward the suggestion that he send the family home, while he himself remained on till the end of the year, but the counsel of the brethren, was not, under the circumstances, favourable to the proposal.

The hearts of these workers are knit to Burma where they have laboured for nearly seven years. Their acquaintance with the field and their understanding of its need, as they have been able to view it, together with their knowledge of the language will all emphasize the call to them to return as they desire to do. It is the earnest wish of their fellow-labourers that the furlough period spent in the home country will be blessed of God to speedy and full recovery of the family's health, that they may return in due course to service in Burma. In this wish workers throughout the Division wholeheartedly join.

A very hearty welcome was extended by the Brethren to Brother T. J. Michael who was recommended by action of the Division Committee for Acting Superintendent of the Union during Brother Phillips' absence. The work is one, and an emergency call in one place calls for the exercise of a spirit of self-sacrifice on the part of other members of the "Body." The giving of Brother Michael by the Northeast Union to meet this emergency need was truly appreciated by the sister Union. This was the case where the "sufferings" of one member of the Body were shared by other members.

The work is onward in Burma. Each member of the little band of workers has a full load, but their hearts are of good courage and the prospects for the future are bright with promise. The educational work has been greatly strengthened during the last two years. Undoubtedly the holding of the two Summer Schools during that time, has been of particular help to the teachers and other workers. Strong plans are now in hand for the further strengthening of the Evangelistic work in the field.

The expression, "in the field," is used because much has been done to promote this phase of the work in the schools.

To build strongly we must have Evangelists who have been trained in our own schools, and this takes time. It is also desirable that as young trainees from our schools go out into the districts and villages to preach the Word, they shall be instructed and assisted in their work of evangelism by men of experience, who are themselves evangelists, and who are also equipped with a knowledge of the vernacular. It is encouraging to know that brethren like Pastors R. A. Beckner and F. A. Wyman are planning to give much of their time in the near future to this special line of service.

A fine property has recently been purchased in the Delta for a Girls' School at a place called Myaungmya. This is a good central location, healthful, and one that has not yet been entered by any other society. We think it providential that the brethren have been able to secure this property and believe that it will make an excellent station from which to work that rich section of the country. A Burmese brother who was instrumental in enabling the Committee to secure the property at a figure considerably less than its real market value, himself made a donation to the enterprise of Rs. 1,200/-.

For years the English effort in Rangoon has been sorely handicapped for want of a representative place in which to conduct services; yet the church has enjoyed a good degree of prosperity. We are glad that the time has now come when the brethren can "arise and build." Land has been secured from the Government in a suitable location for considerably less than it would cost to purchase; the papers have been signed and it is hoped that in the near future the work of construction will be begun. In addition to the Church Building the plan provides for the erection of Offices and Workers' Quarters. When these are completed and can be occupied a substantial saving will be effected in respect to rent subsidies which at present constitute a heavy drain on the Union budget.

The outlook for English work in Rangoon is very encouraging. Pastor and Sister G. W. Pettit are enjoying their work, and look upon the city as a fruitful one. We look with confident expectation to see in the near future some such developments as have gladdened our hearts regarding the work in the sister city, Calcutta. May the Rangoon members soon have their new building.

*"The Word of God is  
Powerful." Heb. 4: 12*

DOWN in the Irrawaddy Delta, Burma, we have a Burmese brother with whom I had the privilege of visiting the other day in company with Brother F. A. Wyman. Our's was a kind of pastoral visit but I am sure we derived much benefit ourselves.

U. San Thoo is over seventy-five years of age but he is young in heart and better still, he loves the Message. He is a successful business man and owns a large river mill at Myaungmya where we have just purchased property for a mission station. Some five years ago he learned of the Truth by reading a copy of the *Oriental Watchman* (yes, the "Printed Page" again!) and later came in touch with the living messenger. Far up and down the river he is known as the mill-owner whose mill is closed on Saturday. In this way he is witnessing for the Sabbath truth week by week, but he also has a ready pen and writes much in defence of the Message for these days. His desk has the appearance of that of an Adventist preacher, strewn as it is with papers, pamphlets and books related to the movement; and with a large well-used Burmese Bible conspicuously in evidence, as well as an English version. There is, too, about his reasoning in defence of commandment keeping and Sabbath observance a good old-time Adventist ring. He read us portions of an article he had just completed for a church paper which had attacked the Sabbath.

Not long ago the mill was busy with a large consignment of *paddy* (unhusked rice). It was Friday and the owner of the rice who was present watching operations was anxious to finish and get back to his district. Towards evening it was evident that the work would not be done before nightfall, and the owner came to our brother and asked that the mill might work through Friday night and Sabbath. He was told that that could not be done, but he returned again and yet again and urged his request, offering to pay more for the work if he could but finish without being detained over Sabbath. Finally Brother U. San Thoo told him that not only would he not permit the mill to be worked over night, but that it was the case that he "could not" do it. This the poor paddy owner could not understand, until our brother produced his Bible and read the fourth commandment, "But the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work." This seemed to satisfy him. At least it settled the question. Not only so but he asked Brother U. San Thoo to get him a copy of the Book from which he had read—the Bible. He also gave him a large contract for work for the following week.

This man was evidently impressed, and yet he is a Buddhist. Man's word is weak and powerless but "The word of God is powerful." This is the second request for a copy of the word of God that our brother has received from Buddhist clients, after he has read to them the Sabbath Commandment.

There are surely others like U. San Thoo scattered throughout that great delta country. Men who are younger perhaps in years but who will give the cause of God the same earnest willing service, as the Message takes possession of their hearts. May the Lord help the brethren as they go about as Fishers of Men, to find many such.

A. W. CORMACK.

*A New Interpretation of the  
Old Gospel*

COMING out on the boat from England, a year and a half ago, the writer read E. Stanley Jones' book, "The Christ of the Indian Road," and was strangely impressed with the nature of its teachings. It was discussed in conversations with other missionaries on board, some of whom warmly defended its teaching, while others viewed it with misgivings, and even alarm. The author's brilliant handling of his subject, his literary charm, the perfect ease and persuasiveness of his logic as he passes from one chapter to another, together with the use of many pious platitudes and idealisms, gives his book a strong appeal to the average reader.

But underneath this attractive exterior is to be found hidden the subtle and poisonous teachings of Modernism, which is only a more attractive term to define infidelity and atheism, now world-wide in Christian teaching, and sweeping thousands before it. These elements are not seen at once by the casual reader, and many careful readers need to critically re-read portions of it before their identity is fully known. But they are there with all their destructiveness, and the reverent believer and teacher of God's word will recognize them.

Let no one be deceived by the cunning sophistry of the teachings of "The Christ of the Indian Road." The Bible, with its message from God has not grown obsolete. Like its Author, it remains the same "yesterday, to-day, and forever." It contains the only revelation of the gospel which "is the power of God unto salvation." This saving message has been clearly defined and given its proper setting in the divine Scriptures of the Old and New Testaments, by the power of the Holy Spirit, Who indited it in the hearts of men, and directed their hands as they penned it. It calls for no "new interpretation," and requires no "re-statement" to make it understandable to every human soul. All attempts to reconstruct and adjust the science of salvation to meet the peculiar "psychology of the Indian mind" is to create a false science, and to introduce an emasculated, Christless gospel, devoid of all power to regenerate or save. As a weapon of warfare in the hands of a

Christian missionary, it is a snare and a delusion.

There is an age-old sentiment in the Hindu religious thought of India asserting itself with new stirrings at the present time, to recognize certain good things taught in Christianity, and to incorporate them as a part of Hindu teaching. On the other hand there is a disposition on the part of some Christian teachers to "nationalize" Christianity in order to make it more attractive to India. To accomplish this, they have taken the Christ of God out of His Biblical, Palestinian, Israelitish setting, and given him human Indian parentage, clothed the language of His teachings with an Indian nomenclature, and identified all His graces and virtues with an Indian psychology. The natural and logical outgrowth of this metamorphosis is a subtle spiritual philosophy that completely distorts or destroys the beauty and truth of the gospel of Christ.

It was along this line that the teachings of Hinduism succeeded in checking and overpowering the influences of Buddhism which was the predominant religion of India and a bitter foe of the Hindu philosophy at one time. What is the result? To-day Buddhism has all but vanished from India. Where has it gone? It has gone just where Hindu philosophy designs that Christian teaching shall go, and where it is headed in the book, "The Christ of the Indian Road,"—absorbed and incorporated as a part of her own religious system.

Buddhism endeavoured to give her teaching "a new definition" in a "new setting." In order to meet the "psychology of the Hindu mind" her distinguishing tenets needed "some readjustments." Proceeding after this manner Buddhism started to travel the Indian road, which eventually led her to the pantheon of Hindu gods, where she was received, worshipped, and enshrined as one of the deities of Hinduism.

This old, subtle device is being repeated in India to-day. Modernism and Hinduism have strong affinities. While not wearing the same badge, they belong to the same league. They would reconstruct the whole plan of salvation to suit their viewpoint.

In this issue of the "TIDINGS" we are printing the second editorial from the *Sunday School Times*, dealing with some of the vital issues at stake in Dr. Jones' book as

they affect missionary work in India. The first appeared in the issue of August 1. They are a little longer than we usually print in the "TIDINGS" but we felt that both articles presented matter of a paramount importance to all our workers in India, as they unquestionably clear the issue that has been raised by the teaching of "The Christ of the Indian Road."

J. S. JAMES.

### *Six Typical Errors in Popular Religion*

"THE Christ of the Indian Road" presents a different picture of the natural man from that found in the Bible. It assumes that unsaved men can show forth the spirit of Christ,—but Dr. Jones does not spell spirit with a capital S. Speaking of such unbelieving Indians as the nationalist leader Gandhi, he says: "Those who have the spirit of Jesus are His, no matter what outward symbols they may lack." He says that Christ taught that, "scarcely knowing what is happening, the spirit and outlook of men would be silently leavened by the spirit of Jesus—they would be Christianized from within." This is a strange doctrine, not to be found in the New Testament. Asked by Hindus publicly what he thinks of Gandhi, who is an unconverted Hindu, Dr. Jones says: "I usually reply that I cordially differ with him in a good many things, nevertheless do think in some things he is a very Christlike man indeed."

The author nowhere teaches the deep-seated enmity between the natural man and God. That "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8: 7), is foreign to this book and to the Christ it offers to India. Speaking of Paul's word in 2 Corinthians 4: 5, the author says: "He let Jesus commend himself to every man's conscience, for he knew that Jesus appeals to the soul as light appeals to the eye, as truth fits the conscience, as beauty speaks to the æsthetic nature." Such teaching appeals to the natural man in India and America, but it is not found in the Scriptures.

*From these fundamental errors the mistaken teaching concerning the cross of Christ is inevitable.*

Mahatma Gandhi is, to Stanley Jones, the great symbol and expression of the cross of Christ and the meaning of Calvary for India to-day. This is brought out in the chapter "Jesus Comes Through Irregular Channels—Mahatma Gandhi's Part." The nationalist Indian leader believes, not in the sword and the bomb, but "with all his soul in something else, in another type of power—soul force or the power of suffering—and another type of victory—a victory over oneself, this inward victory being the precursor of the outward national victory." And so Gandhi's non-resistance, voluntary fasting, patient acceptance of imprisonment, demonstrate "what we all vaguely feel, that the final power of the world resides in soul." Gandhi "put the cross into politics.

The political movement he represented failed, but, says Dr. Jones, "I talked on Gandhi and his movement. . . because I belonged to that other and greater Failure of human history—to the Man Who

began a kingdom with initial success and then it all ended in a cross, a bitter and shameful Failure." Dr. Jones is careful to say that he does not suggest that these events are parallel or "are comparable in their effect upon human history," but he clearly teaches that Gandhi and Christ have the same spirit, and that the self-sacrifice of the Indian leader throws light on the self-sacrifice of Christ. He quotes approvingly a brilliant Hindu thinker who says: "What the missionaries have not been able to do in fifty years, Gandhi by his life and trial and incarceration has done, namely, he has turned the eyes of India toward the cross." Because of this, says the author, "To-day in India you can step up from this nationalist thinking straight to the heart of the cross."

Dr. Jones speaks of the cross as an "ideal of life." The cross, he says, "starts with defeat and accepts that as a way of life. But in that very attitude it finds its victory. . . . So, I concluded, any people that would put the cross at the centre of its thought and life would never know when it is defeated. It would have a quenchless hope that Easter morning lies just behind every Calvary." The Christian knows that there never has been and can be but one Calvary. The Lord asks every Christian to live a life of self-sacrifice *after* he is saved by having accepted for himself the transaction in which God dealt with his sins in the person of Christ on Calvary. But the Christian's self-sacrifice is a result of his salvation, not a step toward it.

The idea of the cross, in "The Christ of the Indian Road," is that it appeals to the best in men. Christ's cross never did that, for the Scriptures show us that there is no best in the natural man to appeal to. The cross of Christ condemns the whole man. Calvary is not an influence; it is a transaction. The cross of Christ is not a matter of "appeal" at all. The Scriptures tell us that it was a transaction in which God dealt in unsparring condemnation with the sin and sins of all men. As his only and sinless Son bore those sins, and was actually made sin for all of us, God visited upon His person, as our Substitute, the death penalty which we deserve. This was not done in order to make a certain appeal to us, it was done because God knew only two alternatives: to let the whole human race be forever lost, because "the wages of sin is death," or to let His Son die in the place of the sinner.

According to Dr. Jones' teaching, Gandhi and men like him who sacrifice themselves for the purpose of influencing their fellows to do right are under the blessing of God. But Christ on the cross was under the curse of God. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3: 13). Gandhi in his sincere, well-meaning sacrifice knows nothing of this. It is a sad fact that Dr. Jones' book knows nothing of it.

This is the reason why his message meets with such a welcome from unbelievers everywhere. He leaves out "the offense of the cross." The Christ of the Indian Road appeals to the pride and self-confidence of the natural man. The Christ of God makes it impossible for man to have any pride or self-confidence. Paul had a great deal of this as a sincere, zealous, religious man; but when he came to know the Christ of God he counted it all "but refuse." *Dr. Jones is careful never to say anything in India*

*that would suggest that her BEST is hopeless refuse in the sight of God.*

It follows, logically, that Hindus and Mohammedans are given a place of leadership in his evangelistic meetings. It is Dr. Jones' policy to "get the leading non-Christians of the city where the meetings are held to become chairmen of our meetings." "We have had as chairmen of our meetings. . . . leading Hindus and Mohammedans of every type," and such meetings are held in almost any sort of meeting place except in Christian churches. "There is a real prejudice against them [the churches]," says the author, "so we seldom or never have meetings for Hindus and Mohammedans in them." Unconsciously showing how unbelievers are deceived by this policy into thinking that they can have spiritual fellowship with Christians, Dr. Jones describes an incident without realizing its lamentable significance: "The gentle courtesy of the East is a beautiful thing. For instance, after speaking for a number of nights in a Theosophical Society hall it was a fine courtesy for the secretary of the Society to garland me publicly, though everything I had said cut straight across the ideas of theosophy." Would Paul have accepted this public honour from an official of a false religion at the close of a missionary address?

When, at one place, a non-Christian literary society asked Dr. Jones if they might have the meetings under their auspices and charge, and said they would secure a native prince as chairman of the meeting the first night, they explained that he was a hard drinker, "but they thought they could keep him sufficiently sober to be chairman that night!" Dr. Jones says, in comment on his acceptance of their offer, "We cannot be squeamish about those things." It is to be feared that Paul would have been squeamish under those circumstances.

The message of the book unconsciously *assumes to pass upon or evaluate the character of God*. The natural man has always liked to do that; it appeals to India and the whole world. The following passage, for example, may seem at first sight to be proper, but its true meaning appears as we study it:

"I know nothing higher for God or man than to be Christlike. *I know nothing higher for God*. If God in character is like Jesus, he is a good God and trustworthy. The present-day doubt is not concerning Christ, but concerning God. Men wonder if there can be a good God back of things when they see earthquakes wipe out the innocent and the guilty alike and innocent little children suffer from nameless diseases they did not bring on themselves. But the distracted and doubting mind turns toward Jesus with relief and says, 'If God is like that, He is all right.' As Christians we affirm that He is—That He is Christlike in character, and we say it without qualification and without the slightest stammering of the tongue. We believe that 'God is Jesus everywhere' and Jesus is God here—the human life of God. . . .

"If the finest spirits of the human race should sit down and think out the kind of a God they would like to see in the universe, his moral and spiritual likeness would gradually form like unto the Son of Man. The greatest news that has ever been broken to the human race is the news that God is like Christ. And the greatest news that we can break to that non-Christian world is just that—that the God whom you have dimly realized, but about whose character you are uncertain, is like Christ. I have watched the look of incredulity come into the

faces of men in India as that announcement is made. But incredulity gives way to the thought that God *ought* to be like that, and that in turn to the thought that *he is*."

Do we realize the shocking presumption of these statements? They mean that *man is deciding what God ought to be like*. Also that the best men of the race could think out for themselves the character of Christ. We bring God to the bar of our own judgment, and we approve of Him because He is like the man Jesus! There is no real faith in this. The true Christian, who accepts the whole Word of God, may find that from his limited human standpoint and ignorance he cannot understand God, cannot intelligently even "approve" of certain things that God may do; but he trusts God absolutely.

The best parts of this book are where the author gives his personal experience of the power of Christ in his own life. There is an unforgettable account of a new and revolutionizing touch upon his life after his first eight years of missionary service, told in the first chapter. In a later chapter, "Jesus Through Experience," there are similar beautiful and impressive narrations of personal testimony. There are radiant flashes of true Christian teaching here. And this throws into sad relief the fact, often demonstrated in Christian history, that a true child of God can be led far astray in matters of truth and teaching, as the brilliant and gifted and sincere author of this book has been.

To summarize: there are six essentially harmful teachings in the book as a whole:

1. It exalts the natural man, and teaches that the unbeliever can have and show forth in his life "the spirit of Christ."
2. It presumes to decide, from man's standpoint, what constitutes a good God, and to approve of God because He is "like Christ."
3. It denies the Scriptural motive for Christian missions that men are totally depraved, lost, and doomed to the second death unless they receive Christ as Saviour; and it substitutes other motives that minimize the character of sin and its wages.
4. While seeming to make Christ central and vital, the theme of the book is not the Christ of God, but an imaginary Christ of India.
5. It is silent on the substitutionary death of Christ, and its teaching of the cross is contrary to that of the Scriptures.
6. It denies the full inspiration of the Old Testament and its unity with the New.

We are told that one who objects to Dr. Stanley Jones' book "does not understand the Indian mind." Christian teachers who have visited China or Japan, and who have protested against Modernist missionary teachings there, have been told the same thing—that they did not understand the Chinese, the Japanese mind. But the holy Spirit has understood the Indian mind from the time when he first inspired Moses to write Genesis. Every book and every teaching of the Scriptures was written "not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." The teachings of "The Christ of the Indian Road" are not the teachings of the God-breathed writings. The Author of God's Word knew the mind of India, and only His revealed truth can save the East of to-day. All that God asks is what God has always asked, of all men: that they accept and believe, "every word that proceedeth out of the mouth of God."

## VINCENT HILL SCHOOL AND COLLEGE

### NEWS NOTES

ON August 7, the older girls and lady members of the staff entertained the older boys and gentlemen teachers in the girls' parlour. Dutch scenes were much in evidence during the evening, which was pleasantly spent.

Brother W. E. Perrin led a very good Friday evening meeting on August 12. He made a definite call for a breaking with the ways of the world not in harmony with the ways of the Lord.

It was with a great deal of regret that the members of the school family recently said, "Good-bye" to Mrs. R. H. Field, who found it necessary to go to her home in Lahore, as the good work she has done in caring for the hospital this year has truly been appreciated. She is one who loved her work.

Miss W. West left Vincent Hill on Sunday, August 14, to take up her work at the girls' school in Lucknow. Miss West always makes herself welcome at the school.

## SOUTH INDIA UNION

### South Tamil Mission

WE have recently opened three primary schools in the Neyyoor circle. The workers in charge teach school from 8.30 in the morning to 3.00 in the afternoon, with a little break at the noon hour, the rest of the day being spent in evangelistic work among the adults.

I spent the first Sabbath in August in Kalloorany where we have been working for the last five years. Kalloorany is an orthodox Hindu village. For some months past we have been conducting a night school in that village. On Friday evening there were fifty bright youngsters in the night school when the Sabbath school lesson for the day was taught them by Brother and Sister K. G. Samuel and a lay brother with the aid of Sabbath School Picture Rolls. The students paid strict attention to what was taught them. And they repeated some Scripture verses from memory. After the school was over I spoke a few words to them and encouraged them to be very regular at the night school and be true to the things taught them there.

Next morning we had a Sabbath school for the adults who had come from the adjoining villages. It was my privilege then to organize a church there with a membership of eleven and ordain Brother K. G. Samuel the local elder. All these brethren were brought into the truth through the strenuous efforts of Brother and Sister Samuel. We hope that these brethren will put forth their united efforts in the future and bring many to a knowledge of the truth.

E. D. THOMAS.

### South India Training School.

O. A. SKAU

ONCE more it is high time that our EASTERN TIDINGS family be informed as to what the South India Training School has accomplished during the summer vacation in the matter of colporteur work.

At the close of the school year in March there were thirty-two students who went out in the hope of coming back with a scholarship but alas, not all succeeded in reaching their goal.

Now in order that all may receive due recognition for the work that each did, I shall not mention who received their scholarship, but shall give the amount sold by each of the colporteurs who came back to school. Out of the thirty-two who went out, eighteen are now in school with two more to come who are still hard at it in the field; and eight were called into the work in various places. This leaves only four who failed up entirely both in the colporteur work and in coming back to school. These were replaced by others who went out from our secondary schools. It is gratifying indeed to see such a record, especially when we know that just a few years ago this important branch of the Lord's work was looked upon with a feeling of contempt.

The following are the particulars for those now in school:—

1. Arokiaswamy—Tamil. Rs. 689- 8

The above sales were made during four short trips. Arokiaswamy's family being sick, he had to be home over the week end.

2. P. G. Thomson—Malayalam. Rs. 520- 0
3. Jerry G. Fernando—Singhalese. 388- 8
4. M. J. Laban—Malayalam. 330- 0
5. T. I. Arunasalam—Jaffna—Tamil. 321- 0
6. C. Abraham—Malayalam. 320- 8
7. Paul Gowry—from Fiji. 306- 4
8. E. A. Thomas—Malayalam. 274- 6
9. A. S. Anandam—Telugu, from Burma. 260- 0
10. M. Arputham—Tamil. 247- 4
11. L. C. Charles—Malayalam. 213-14

12. Daniel Ignace—from Mauritius. 184- 0
13. M. B. Israel—Telugu. 148- 8
14. G. Devanandam—Telugu. 124- 8
15. V. David—Malayalam. 113- 0
16. C. H. Collett. 106- 8

Brother Collett went out to help with the work for just a little while, hence the comparatively low figure which represents what he sold aside from assistance rendered the students.

17. V. Jacob—Malayalam. 71- 0
18. V. G. Manikam—Tamil. 64- 0
19. Ch. John—Telugu. 37- 4

Tabulating and summarizing the above accounts, we have the following table for our consideration:—

This means that each boy sold on an average nearly thirty-three "Health and Longevity," with a cash average of Rs. 243/6 which in turn brings us to the surprising figure of Rs. 22/9 per week, counting an average of eleven weeks for the students.

Supposing then that we assume that they received fifty percent profit on their total sales, each student would thus have an average income of Rs. 11/4 per week, or Rs. 45/ per month. Then, when this salary is taken in the light of what we do know about salaries in India, I think that our student-colporteurs are quite heavy wage earners, and that the colporteur work, if it is nothing else, is a paying concern to all who engage in it. But we do know that the financial gain of the colporteur is the smallest gain after all, for the value of souls saved through this medium cannot be estimated.

As I view this record of work done by the students, I can see 1279 homes where a silent messenger is speaking to the members of so many families; but this is not all that I can see; for I can see other thousands of homes where the foot prints of our student colporteurs have been left, even though no books or papers found acceptance in them. Thus we can readily see what an evangelizing agent the colporteur work is, and I think that we would do well to chip in and do our bit, even though it might not be just the work that has been assigned to us.

HL	OD	Mis.	Rs. 1½	Rs. 1	Rs. ¾	Rs. ½	LH	OW	PT	Total
93				48		54			5	689- 8
60		4		75		28		6		520- 0
56	1					20		1		388- 8
45			2	5	2	35		3		330- 0
40	3							8		321- 0
36				27		80		5	1	320- 8
45				5				2½		306- 4
35		2		24		39				274- 6
37				5	2	26				260- 0
32		3		2			2	4		247- 4
31		1				10		2		213-14
24		1		12		1		1		184- 0
22						11				148- 8
19						2				124- 8
14				15	2	11				113- 0
7				12				14		106- 8
9				10	2	2				71- 0
7				2		11			3	64- 0
5		5								37- 4
617	4	16	2	242	8	330	2	46½	9	4720- 0

### South India Training School

BROTHER and Sister Skau's baby, Paul Frederick was dedicated at the morning service on Sabbath, August 20. Pastor P. C. Poley performed the ceremony.

Pastor Poley is also conducting a baptismal class at which some of the students are in attendance. We hope soon to have the happiness of seeing these young men give public evidence of their determination to be and continue new creatures in Christ, by engaging in the beautiful and significant ordinance of baptism.

The products of our latest industrial department—the tailoring department—are already showing up in various parts of India, in as far as we supplied Brother Meleen during his recent visit to the school with some pajama suits, and Brother Meleen is pretty much of a traveller these days. Some S. I. T. School shirts were also carried by Brother Skau to Vincent Hill when he went there not so very long ago, and no doubt Brother Skau advertised them, if not ostentatiously, at least by wearing them on his person. Daniel Ignace, who has come to us all the way from Mauritius, is really an expert cutter when it comes to gentlemen's suits, and we invite any of the brethren who have thoughts just now of going in for some new wearing apparel, to get into correspondence with us about the matter.

By the way, Brother Meleen is with us again, at the time of writing, on educational business; and Brother Shepard has just been with us again, too. Brother Meleen spoke on the morning of Sabbath, August 20; and Brother Shepard conducted a social meeting the evening before at which several renewed their consecration to the Lord and His work.

We suppose that the notion of a scramble for physical labour would be a strange one, but this is what actually seems to be taking place in the S. I. T. S. One student who found his chances for manual labour somewhat thinned off by reason of competition in other lines, went to the pump-house man, who, by the way, is also one of our students, and, we have no doubt, used all his powers of persuasion to convince the former that the business of pumping ought not to be looked at from the monopolist's point of view. He was successful in his endeavours, and is now doing considerably over and above the "daily dozen" on the pump. Another student, who when he came to school this year, made a request to be given light work upon the plea of delicate health, is now rejoicing in the performance of one of the hardest jobs we have to offer—the hauling of the watercart in the afternoons over our extensive grounds—and it's quite clear that, in this student's case at least, he has become so firmly wedded to hard physical work, that the law courts of Satan will find it a hard, or shall we say an impossible task, to bring about a divorce.

By the way for the third time, we make it our duty to rub in this question of manual labour pretty strongly in the Physiology class. But not by words only, but by deeds as well. And here is such an instance, which is also an instance of the spirit of co-operation which exists in the school. Two members of the staff have undertaken to keep the boarding department supplied with chopped fire wood during the school year. Of course this has a deeper significance than that of example and co-operation only. It means that as a body of teachers, we are alive to the fact that the faithful carrying out of the Lord's command, "In the sweat of thy face shalt

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

Name of Mission	No. Colp.	Hrs.	Orders No.	Orders Value	Cash Sales No.	Cash Sales Value	Subscriptions No.	Subscriptions Value	Total Value	Delivery No.	Delivery Value
<b>BERMA</b>											
Vernacular ... ..	3	81	55	520-8	8	1-6	...	...	521-14	...	...
English ... ..	1	53	...	...	...	...	45	293-8	293-8	...	...
Total for Burma ... ..	4	134	55	520-8	8	1-6	45	293-8	815-6	...	...
<b>SOUTH INDIA</b>											
North Tamil ... ..	...	...	...	...	...	...	...	...	...	...	...
South Tamil ... ..	4	296	7	45-8	118	147-1	20	42-0	234-9	...	...
Telugu ... ..	2	63	8	52-8	3	3-0	...	...	55-8	...	...
Ceylon ... ..	2	453	41	263-9	125	151-0	1	3-8	418-1	...	...
Malayalam ... ..	...	...	...	...	...	...	...	...	...	...	...
Union Territory ... ..	...	...	...	...	...	246-11	...	17-15	264-10	...	...
Total for South India ... ..	8	802	56	361-9	246	547-13	21	63-7	972-12	...	...
<b>NORTHEAST INDIA</b>											
West Bengal ... ..	5	1001	10	65-0	1024	190-1	...	...	255-1	...	...
Bihar ... ..	...	No Report	...	...	...	...	...	...	...	...	...
East Bengal ... ..	...	...	...	...	...	...	...	...	...	...	...
Total for N. E. India ... ..	5	1001	10	65-0	1024	190-1	...	...	255-1	...	...
<b>NORTHWEST INDIA</b>											
Bombay ... ..	4	517	6	39-0	723	205-3	...	...	244-3	...	...
United Provinces ... ..	1	22	...	...	...	...	24	181-8	181-8	...	...
Punjab ... ..	...	No Report	...	...	...	...	...	...	...	...	...
English ... ..	1	97	...	...	200	50-0	63	623-7	682-7	...	...
Total for N. W. India ... ..	6	636	6	39-0	923	255-3	87	804-15	1108-2	...	...
Grand Total Division ... ..	23	2573	127	986-1	2201	994-6	153	1161-14	3151-5	...	...

# Eastern Tidings

Organ of the

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

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Office Address: P. O. Box No. 35, Poona

Printed by J. S. James, at the Oriental Watchman  
Publishing Assn., Salisbury Park, Poona. 206-27

Subscription Price: - - - - Rs. 2-0-0 a year

All manuscript for EASTERN TIDINGS should be sent to  
the Editor, Post Box 35, Poona, Deccan, five days before  
publication date.

thou eat bread," contains its own reward, as which of the Lord's commands does not when faithfully performed, we should like to know. Right here, by quoting it, we should like to remind our teachers throughout the Division of the instruction contained in "Counsels to Teachers," Page 211, paragraph 1. Further, we would urge them to lose no time in carrying out that instruction, if they are not doing so already. Here is the quotation: "Our teachers should not think that their work ends with giving instruction from books. *Several hours each day* should be devoted to working with the students in some line of manual training. *In no case* should this be neglected." Underlining ours.

And now the writer is off to practise a little of what he has been advocating immediately above. Till the next issue of the EASTERN TIDINGS appears—Good-bye.

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Leather	7
Half-leather	41
Cloth	195
Plain	144
Ladies' Hand Book, Plain	33
Our Day, Cloth	120
Patriarchs and Prophets	102
Practical Guide	
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## 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