



EASTERN FINDINGS

SOUTHERN ASIA DIVISION

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"FORGIVE US -- AS WE FORGIVE."

WE are not forgiven *because* we forgive, but *as* we forgive. The ground of all forgiveness is found in the unmerited love of God; but by our attitude toward others we show whether we have made that love our own. Wherefore Christ says, "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

But sin is not to be lightly regarded. The Lord has commanded us not to suffer wrong upon our brother. He says, "If thy brother trespass against thee, rebuke him." Sin is to be called by its right name, and is to be plainly laid out before the wrong doer.

We ourselves owe everything to God's free grace. Grace in the covenant ordained our adoption. Grace in the Saviour effected our redemption, our regeneration, and our exaltation to heirship with Christ. Let this grace be revealed to others.

Give the erring one no occasion for discouragement. Suffer not a Pharisaical hardness to come in and hurt your brother. Let no bitter sneer rise in heart or mind. Let no tinge of scorn be manifest in the voice. If you speak a word of your own, if you take an attitude of indifference, or show suspicion or distrust, it may prove the ruin of a soul. He needs a brother with the Elder Brother's heart of sympathy to touch his heart of humanity. Let him feel the strong clasp of a sympathizing hand, and hear the whisper, Let us pray. God will give a rich experience to you both. Prayer unites us with one another and with God. Prayer brings Jesus to our side, and gives to the fainting, perplexed soul new strength to overcome the world, the flesh, and the devil. Prayer turns aside the attacks of Satan.

How little do we enter into sympathy with Christ in that which should be the strongest bond of union between us and Him,—compassion for depraved, guilty, suffering souls, dead in trespasses and sins! The inhumanity of man toward man is our greatest sin.

MRS. E. G. WHITE.

ATTITUDE OF VARIOUS RELIGIOUS ORGANISATIONS AND GOVERNMENTS TOWARDS THE PROPOSAL TO REFORM THE CALENDAR

A. W. ANDERSON

AN inquiry was made by the League of Nations, by a circular letter dated November 2, 1923, as to the attitude which certain religious organisations would assume towards the proposal to adopt a new calendar. To this circular letter, the following replies were sent by the leading Jewish authorities. These replies will speak for themselves, and they will doubtless appeal to the good sense of our people, and will be found useful in educating public opinion upon this question.

Jewish Replies to the League of Nations' Questionnaire

From the Central Consistory of French Israelites, Paris :

"We have the honour to inform you that, after discussion, the Consistory has decided to draw your attention to the consequences which the yearly displacement of the Sabbath in the course of the week would involve for those Israelites who remain faithful to the observance of the Sabbath as prescribed by Holy Writ, and as hitherto maintained without interruption. In consequence of the adoption of one or two blank days, the Sabbath would become movable in relation to the rest of the week. This would cause various disturbances in the economic and social life of devout Israelites, particularly in districts in which they are numerous. The announcement of the scheme has, indeed, already caused considerable anxiety and serious misgivings. We ask you to take these misgivings into consideration and set them against the advantages—which we do not venture to call in question—of 'adopting a perpetual calendar' by maintaining 52 weeks plus one or two blank days."

(Signed) *E. De Rothschild,*
President.

From the Universal Israelite Alliance, Paris :

"From the communications which we have received from the different countries to which our action extends, it appears that the Israelitish as well as Mussulman populations would regard this reform as constituting a serious menace to their religious sentiments. The Sabbath is observed by Israelites in these countries with scrupulous care. Its immutability is regarded as sacrosanct, and its

observance on the actual day forms part of century-old tradition. In these circumstances they would regard the introduction of a Sabbath the position of which in the week would vary, as an actual threat to their faith. The Mussulmans entertain the same fears as regards the Friday.

"We have felt it our duty to inform you of the anxiety which these populations experienced when they heard of the proposed reform, and we should be very glad if your Committee would take this point of view into account."

(Signed) *Bigare,*
Secretary.

From France—Mr. Israel Levi :

Mr. Israel Levi, Chief Rabbi of France, at the second session of the Special Committee of Inquiry into the Reform of the Calendar, made the following statement :

"As interpreters of the views of pious Jews throughout the world, we take the liberty of acquainting you with the feelings aroused by the proposal for the reform of the calendar submitted to the League of Nations. The Jews have been profoundly disturbed by this proposal which, by substituting blank days, would make the Sabbath a movable day. You are aware that for the Jews the Sabbath is a divine institution and the keystone of their entire religion. Any measure which, by forcing them to choose between their material interests and their conviction, made it more difficult for them to observe the weekly day of rest, would be a profound trial of their conscience. Yet this would be the result of the proposed reform.

"It would mean that each year the Jewish merchant would have to inform his customers and the banks of the change in the closing day of his business. This notification would soon be forgotten and could not apply to occasional or new customers.

"It would also mean that every year the Jewish manufacturer or other employer of labour would be obliged to change the day of rest of his workmen or employees.

"Moreover, on account of the week-end system, the proposed reform would inflict additional sacrifices on the Jews.

"It is perhaps permissible to look forward to the time when world-production

has again become normal and when a five-day week could be introduced—a system advocated by many social reformers and one which would permit the Jews to observe their Sabbath without difficulty. The proposed reform would do away with all hope of this.

"Knowing the sentiments of the League of Nations, for which there are neither majorities nor minorities and for which religious convictions are sacred, we confidently bring these legitimate apprehensions to its attention, and request that it should decide in favour either of the maintenance of the present system or the adoption of some other plan which would leave intact the arrangement of the week, an arrangement which has existed for thousands of years."

From Britain—Dr. J. H. Hertz :

"Dr. J. H. Hertz, Chief Rabbi of the Union of Jewish Congregations in the British Empire, made the following declaration before the Committee of Inquiry :

"I wish to endorse the statement of the Jewish position on the reform of the calendar that has just been made by His Eminence the Grand Rabbi of France. And I do so not only as British Chief Rabbi, but also in the name of both the Conservative and the Liberal Jews of the United States of America, whose ecclesiastical authorities and representative religious assemblies have especially requested me to be their spokesman on this far-reaching question to-day.

"We do not in principle oppose calendar reform so long as the immemorial institution of the week and its unbroken continuity are preserved. Proposals bearing on the era, the length of the year, the number of months, the date of the beginning of the year, or the stabilisation of Easter—all these do not in any way affect the Jewish Church. But we are unalterably opposed to any measure that would bring with it an unstabilisation of the Sabbath, or a constantly moving day of rest, which would spell confusion for our religious life. It would vastly increase the difficulties of Sabbath observance for the overwhelming majority of loyal Jews and tend to undermine the Sabbath idea among the masses of our people.

"The proposed interference with the continuity of the week has everywhere filled the faithful with anxiety. So far, this proposal has been a theoretic one. Should it, however, go forth as a practical recommendation of the League of Nations and be adopted by various governments, this step would in itself defeat that uniformity of time reckoning which is put forward as a main argument for calendar reform. There is every reason to believe that a considerable minority of the populations of those countries would disregard such a revolutionary change in their religious life. And, whatever others may or may not do, the Jewish people, as the Nonconformists of history, would continue to walk in the olden paths and continue to sanctify the olden, historic Sabbath day."

From Austria—M. Furst :

M. Furst, Chief Rabbi, Vienna, said : "As the representative of the President of the Rabbinical Council of the universal league, 'Agoudas Jisroel,' I also am authorised by millions of orthodox Jews to take a stand, as previous speakers have done, against this proposed reform of the calendar by introducing blank days.

"This reform would endanger our religious heritage, for it would assail the observance of the Sabbath by which we Jews render homage to God, the Creator of the universe, and it would make us apprehensive for the very existence of our divine spiritual sanctuary on earth.

"The gravity of this consideration has, however, not prevented us from recognising the material advantages anticipated by the partisans of this reform. But would it not be possible to consider some solution which would secure these material advantages without introducing blank days?

"It is not, of course, for us to decide which of the various opinions expressed here by authorised persons will prevail.

"If, however, the Committee for the Reform of the Calendar was not in favour of maintaining the present system, we would request it to take into consideration the proposal contained in a memorandum presented by us, the adoption of which, as we have since learned, has been advocated from a scientific point of view also. This proposal is to fix the year at 364 days, or 52 weeks, and to insert an entire week every five or six years.

"We are unaware of any insurmountable economic difficulties in the way of this proposal.

"If, however, it was impossible to find

a calendar combining all the desired advantages, may I be permitted to recall the words of the Dutch savant, Dr. A. D. van der Harst, the writer of a pamphlet published in 1923, in which, for various reasons, including the observation of the Sabbath, he opposes a radical reform of the calendar with the introduction of blank days.

"He suggests a solution which, in his opinion, is in no way inferior to the other proposals which are based on the introduction of blank days. In reply to the objection that these proposals offer the great advantage of a fixed calendar, Dr. van der Harst asks the question : 'Is the price at which an advantage is bought not a relevant consideration?'

"Gentlemen, we have the firm conviction that you also will come to the conclusion that the price to pay for this reform of the calendar introducing blank days is too high when you consider that its adoption would flout the most sacred traditions of those millions of Jews who observe the Sabbath day."

From Switzerland—Dr. E. Lewenstein:

"In the name of Judaism, the Rabbinate requests you to reject the 'blank-days' proposal. The Sabbath which is sanctified by revealed law is the seventh day in the week and has unbrokenly been observed as such by the Jews for more than three thousand years. It is not in the power of the Rabbinate to choose a religious day of rest other than the Sabbath. The Rabbi is only a 'master' who teaches the religious law. It is, therefore, not any Jewish religious authority, but the whole Jewish religious community, that is the guardian of the inviolable holiness of the Sabbath.

"It will not be denied that, from a religious and historical point of view, Judaism possesses moral values which have been, are, and will continue to be to the advantage of the whole of humanity.

"It must not be forgotten that Judaism deprived of the Sabbath is no longer Judaism, and that the influence of these moral values will be destroyed if measures are taken which would make it almost impossible for this great religious heritage to be preserved.

"If the economic position of Jews observing the Sabbath was endangered by the introduction of blank days, the result would be the opposite to that aimed at by this reform, namely, the simplification of economic relations and consequently the increase of general prosperity.

"The League of Nations will, I think,

understand our motives. Its aim is the triumph of union and peace. The ideal of peaceful co-operation of all the nations of the earth was proclaimed by the prophet Isaiah, but this great seer of Israel also proclaimed that, in order to realise this ideal, the idea of the Sabbath must prevail."

GOVERNMENTS THAT HAVE EXPRESSED OPPOSITION TO THE INTRODUCTION OF A BLANK DAY INTO THE CALENDAR

The Government of Austria:

After expressing concurrence with the proposal to stabilise the date of Easter, the Austrian Government replied that it "could not support any reform of the calendar of a more general character. In its opinion, the inconvenience in public life and in economic relations which such changes would cause, would far outweigh any advantages which the Federal Government can foresee."

The Government of Denmark :

The representative of the Danish Government on the League of Nations, in objecting to the introduction of blank days into the calendar, quoted M. Stromgreen, Professor of Astronomy at the University of Copenhagen. M. Stromgreen expressed the opinion that, "The disadvantages of the present calendar are not sufficient to warrant the radical reforms proposed." He also says that the introduction of blank days "would annul one of the greatest advantages of the present calendar, namely, the absolute continuity of the weeks."

The Government of Finland :

The Council of the University of Helsingfors informed the Government of Finland concerning the question of calendar reform, that "there is not really sufficient reason for breaking the immemorial continuity of the cycle of weeks by inserting blank days."

M. Anders Donner, formerly Professor of Astronomy at the University of Helsingfors, stated that "the reform would break the division of the week, which has been followed for thousands of years, and therefore has been followed by immemorial use."

The Government of France :

M. Emile Picard permanent secretary to the Academy of Sciences, Paris, in response to queries sent to him on the question of calendar reform, reported that seven members of the Office of Longitudes, out of a total of eleven, were opposed to any break in the present calendar, and considered that the continu-

ity of the week, which has existed for so many centuries, should not be disturbed.

The Government of Great Britain :

The Government of Great Britain expressed "doubt whether any useful purpose would be served by their initiating inquiries at this stage:" and His Majesty's Government further considered "that the changes proposed cannot be adopted unless they have the support of public opinion; and before they would afford any facilities for legislation upon the questions submitted they would require evidence of: (a) the concurrence of all the Christian churches; (b) the concurrence of, at any rate, the principal civilised countries of the world; (c) the existence of a public opinion, especially in industrial quarters, favourable to reform."

The Government of Germany :

The German Government, in making reply to the Questionnaire sent out by the League of Nations, observed that, "previous experience does not indicate any urgent necessity for these changes. It would therefore advise that they should not be made if they involve considerable interference with daily life. . . ."

The German Government furthermore expressed the opinion that, "The strict correspondence of days of the week with dates of the month would, under certain circumstances, even seem to involve disadvantages from the legal and economic points of view, and also for history, since it would make it impossible to deduce the unknown year of the event from the date of the month and the day of the week on which it was known to have occurred. The German Government accordingly recommends that unnamed blank days of this kind should not be introduced."

The Government of India :

In the memorandum sent by the Indian Government in reply to the League of Nations Questionnaire, the following statement is made: "The fixation of week days and the institution of one or two blank days at the end of the year, will equally fail to appeal to the popular sentiment in India, even supposing these changes are adopted in Europe at some distant date. . . . The Governor in Council considers that, in the present stage of development, it would be impossible to make any calendar of universal application in India, and that while official and commercial India would have to conform to any changes made in Europe, the advantages gained in India would be so small as to be incommensurate with the great inconvenience that would be

caused. His Excellency in Council would not, therefore, support any of the proposals."

The Government of the Netherlands :

The Netherlands Government, after submitting the question of the reform of the calendar to a large number of officials and institutions, said: "Objections have been raised in several quarters to the adoption of a blank day each year, and to two blank days in leap year. The arguments put forth against this suggestion are mainly of a religious character. Certain Calvinist communities, and the Israelites, consider that this reform would run counter to the religious commandment in respect of the weekly day of rest."

The Government of New Zealand :

The Government of New Zealand, after carefully considering the question of the reform of the calendar, decided not to take any action with respect to it.

The Government of Poland :

The Polish Government made special inquiries from the principal religious bodies of that country. The Catholics decided not to submit any opinion on the subject, as they would be quite willing to conform to the decisions of the Holy See in this matter. The Jewish people, however, objected to anything in the way of calendar reform which would interfere with the *continuity* of the days of the week, and they were equally opposed to setting a fixed date for Easter, on the grounds that to do so "would shake the very basis of their religion."

The Government of Roumania :

The Roumanian Government replied to the effect that "the break in the continuity of the cycle of weeks would be regarded as inadmissible by the Roumanian Orthodox Church."

The Government of Portugal :

The question of calendar reform was submitted to the astronomers of the Observatory at Lisbon, and they advised the Government as follows :

"1. The general reform of the calendar does not demand an immediate solution, either from the point of view of public utility or science, and the disturbances of all kinds which would inevitably result for several years, or even for all time, from such a reform would make themselves felt more by their inconveniences than by their alleged advantages. No certain improvement of public life and economic relations would result, and the reform is by no means definitely demanded by world-wide opinion.

"2. It is very inadvisable to interrupt

by means of blank days the absolute continuity of the weeks—the only guarantee in the past, present, and future of an efficient control of chronological facts. Far from constituting a weakness in the actual calendar, the lack of regularity between the dates and the days of the weeks is not only an advantage but even a scientific necessity, as no investigation is perfect if it is not controlled by independent methods of verification."

A few of the governments addressed favoured the proposal, but by far the majority expressed definite opposition, as the foregoing replies indicate. We have published these replies in order that our people may be able to use the arguments advanced as they endeavour to educate public opinion against the plan to reform the calendar. We trust that our people will find them of great use when opportunities present themselves, as they assuredly will, to use our influence against this latest device of the enemy of truth to overthrow the true Sabbath.

THE MEASURE OF THE WEEK

INA WHITE BOTSFORD

The weeks are speeding fast away,
Each ending with a day of rest,
For that's the plan our Master formed,
Well knowing what for man was best.
And as they go, I cast about
To learn the measure of the week,
What natural phenomenon
Is made its basis, so to speak.

The earth's rotation marks the day,
Earth's circuit round the sun, the year;
The moon a month of time requires
To make a circle round our sphere.
But when I look for any sign
To fix the week in every mind,
Search where I may, on every side,
In nature nothing can I find.

I turn away and cease to view
The work of the Creator's hand,
But in His Word I find account
Of His example and command.
Creation week the pattern was,
Six days of labour, one of rest.
Ah, there's the measure of the week,
The plan which for the world was best.

Forthwith, because He yet no sign
In heaven or earth, in sea or sky,
To mark the measure of the week,
Lest we forget and pass it by,
He said, "Remember" well to count
Six days of labour, one of rest.
And only so we celebrate
The anniversary the best.

PUBLISHING DEPARTMENT

L. C. SHEPARD, SECRETARY

THE POWER OF THE PRESS
AND ITS RELATION TO THE GIVING OF THE LAST DAY MESSAGE

H. W. SHERRIG

THE art of printing and the use of the printing press came into use simultaneously with the work of the Reformation, which was to lay the foundation for the development and promotion of the last warning message. The printed page has ever had an important part in the giving of special messages. In fact, it has always played an important role in the promotion of every cause. When a political party seeks to advocate its policies, the greatest factor it has at its command

is the newspapers. By means of the printed page and the advertising columns it sends forth propaganda to all classes of people. When a manufacturing concern wants to acquaint the people with its products and to instruct mankind regarding the virtues of its articles it turns to the press. When a personage of rank or an artist of merit seeks to gain public acclaim he seeks the aid of a gifted, talented, and experienced press agent. Thus we find the press tremendously powerful and popular when it comes to familiarizing the public with policies, products, merits or talents, and even characters of individuals.

This being true, it can be said that the press must have a power that can be directed with much success to the advancement of the last warning message to this world. Indeed without the press it would be utterly impossible to send out the word of life to a world famishing for the Bread of Life. As the Bible printed by the millions in various forms and parts has been scattered into earth's remotest corners through the power of the press, so the last warning message, the everlasting gospel, will reach every nation, tongue and people.

From the Spirit of Prophecy we quote, "I have been repeatedly shown that our

REPORT OF COLPORTEUR WORK
IN THE SOUTHERN ASIA DIVISION FOR JANUARY

1930

1929

1930						1929		
	No. Colp.	Hours	Sales	Periodicals	Total	No. Colp.	Sales	Gain or Loss
BOMBAY								
Marathi	5	487	Rs. 959- 7	Rs. ...	Rs. 959- 7	3	Rs. 181- 2	Rs. 778- 5 Gain
Union Territory	2	65½	120- 0	48- 0	168- 0	2	995- 8	827- 8 Loss
Total	2	552½	1,079- 7	48- 0	1,127- 7	2	1,176-10	49- 3 Loss
BURMA								
Union Territory	4	155	478- 0	471- 8	949- 8	...	...	949- 8 Gain
Vernacular	...	...	...	...	...	1	141- 8	141- 8 Loss
Total	4	155	478- 0	471- 8	949- 8	1	141- 8	808- 0 Gain
NORTH EAST INDIA								
Calcutta	4	482½	398-11	744- 0	1,142-11	3	58- 3	1,084- 8 Gain
S. E. Bihar	4	253	1,201- 7	121- 8	1,322-15	...	...	1,322-15 Gain
Total	4	735½	1,600- 2	865- 8	2,465-10	3	58- 3	2,407- 7 Gain
NORTH WEST INDIA								
Central Agra	3	272½	652-12	...	652-12	...	...	652-12 Gain
North Agra	1	135	43- 2	...	43- 2	...	...	43- 2 Gain
Punjab	1	...	127- 0	...	127- 0	...	325- 0	198- 0 Loss
United Provinces	...	...	...	...	...	6	576- 0	576- 0 Loss
Total	1	407½	822-14	...	822-14	6	901- 0	78- 2 Loss
SOUTH INDIA								
Malayalam	3	401	278- 2	3- 0	281- 2	4	239-14	41- 4 Gain
Tamil	3	254	64- 5	3- 0	67- 5	4	422-12	355- 7 Loss
Telugu	2	213	118-12	4- 8	123- 4	2	177-12	54- 8 Loss
Union Territory	2	138½	1,551-12	4- 8	1,556- 4	3	150- 8	1,405-12 Gain
Ceylon	...	...	...	...	...	1	542- 8	542- 8 Loss
Total	2	1,056½	2,012-15	15- 0	2,027-15	3	1,533- 6	494- 9 Gain
DIVISION								
Bombay	2	552½	1,079- 7	48- 0	1,127- 7	2	1,176-10	49- 3 Loss
Burma	4	155	478- 0	471- 8	949- 8	1	141- 8	808- 0 Gain
North East India	4	735½	1,600- 2	865- 8	2,465-10	3	58- 0	2,407-10 Gain
North West India	1	407½	822-14	...	822-14	6	901- 0	78- 2 Loss
South India	2	1,056½	2,012-15	15- 0	2,027-15	3	1,533- 6	494- 9 Gain
Total	2	2,906½	5,993- 6	1,400- 0	7,393- 6	3	3,810- 0	3,582-14 Net Gain

L. C. SHEPARD.

presses should now be constantly employed in publishing light and truth." Vol. 9, p. 65.

The message began to enjoy a wider circulation with the publishing of "Present Truth" by Elder and Mrs. White, and will continue to enjoy an ever-increasing circulation in proportion to the output of our presses and the zeal of our people. The testimonials of men and women who are to-day rejoicing in the light of truth received from our publications are legion. We wish space would permit us to devote a whole column to definite results accomplished by truth-filled literature placed in the hands of people not of our faith.

In a night scene Sister White was shown the importance of our publications and we quote the following: "He spoke words of warning and instruction. He made us clearly understand that the gospel of the kingdom is the message for which the world is perishing and that this message as contained in our publications already in print and those yet to be issued be circulated among the people who are nigh and far off." Vol. 9, p. 67.

The world recognizes the tremendous wealth of literature developed and published by this denomination. The cases of ministers of other denominations using our literature in carrying on their own work are not isolated. If we at all believe the words of Eccl. 11:1, "Cast thy bread upon the waters and thou shalt find it after many days" together with the fact that we are living in the last days with a definite warning message to give to the world, should we not consider it a definite privilege as well as a responsibility to pass on the good tidings to others. We cannot all preach, but we can all carry the message in some form to our neighbours and friends through the printed page. As we read this there are probably souls within a stone's throw of our homes who do not know what we believe or what is at the end of life's road. Shall we not resolve to work more diligently with the printed page either as regular or part-time colporteurs? There is a place for everyone to fill. Are we willing to fill ours?

A REQUEST

WE are in need of back numbers of the EASTERN TIDINGS for May 15, 1929. If any of our subscribers will kindly oblige by forwarding us copies of this number we shall be grateful to receive the same at our Publishing House address.

South India Union

H. CHRISTENSEN *Superintendent*
N. B. NIELSEN *Sec'y-Treas.*

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10, CUNNINGHAM ROAD, BANGALORE

THE MADRAS CHURCH

P. H. CRAMER

AFTER a long interval it affords me much pleasure to send the EASTERN TIDINGS a few lines, and the pleasure is enhanced because it is about our first love—the Madras Church. We left there in June, 1928, and after a year's stay in Bombay are now located in Bangalore. Private business necessitated a brief visit to Madras and I arrived there on the morning of the 4th inst., and pushed on to the mission house at Vepery, where I was glad to see Brother and Sister Claessen who are now in charge of the work. I looked up some friends in the locality and in the afternoon I went on to St. Thomas' Mount, where I stayed with Sister Sterling and family. On the Sabbath morning we met with the Madras Church, and it was very encouraging to see the building fully occupied. I was glad to see Brother Hotroyd occupying the superintendent's chair at Sabbath School, to hear Sister Janet Johns read the minutes in her capacity as secretary, and her father conducting the lesson. I was surprised to see Mr. and Mrs. King of Bombay present, and was glad to know that they were likely to make a stay in Madras, as Mr. King is engaged in business.

The ordinances followed, and Brother Claessen was assisted by Pastor Koilpillay and Brother Johns, who has been ordained a deacon. Brother Claessen delivered a short but striking address and many earnest prayers were offered by the members. The singing was hearty and Miss Maud Sterling presided at the organ.

On Monday, the 7th inst., with Brother and Sister Claessen I visited some who are interested in the message in Park Town and Rajapuram, and at night we had a prayer meeting at New Town, at the residence of Mr. and Mrs. Murray, Brother Hotroyd being responsible for the arrangements. I wish to mention that Mr. and Mrs. Murray are Roman Catholics and it was very good of them to place their residence at our disposal. Brother Antonio was present and cheered our hearts with a most fervent prayer. He is operating in the

Mount Road area and has aroused an interest there.

The Tamil work is on a better footing in Madras. Pastor Koilpillay is in charge with Brother Devasagayam as Bible worker and Brother Arumanagayam as colporteur. There are many inquirers, and may God prosper the work in Madras.

N. W. India Union

A. H. WILLIAMS *Superintendent*
MISS M. H. BELCHAMBERS *Sec'y-Treas.*

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PUNJAB NEWS NOTES

FLOYD W. SMITH

THE Punjab Annual Meeting was held at Chuharkana from March 27 to 30. This has been reported fully elsewhere. Between 400 and 500 were in attendance.

Nearly three months have now passed since the return of Brother Streeter to the Punjab. He has got back into harness in the Chuharkana Boys' School with all his usual enthusiasm.

Because of a vacancy in the school staff at Chuharkana, Brother Jhande Khan, a recent graduate of the Roorkee Training School, was called in from district work to connect with the school.

Work has been started on the new wings for the boys' school main building. The east wing, now under construction, will be a new chapel, 16' x 42', while, if funds permit, a west wing will provide for three new class-rooms. The old chapel will be re-modeled for class-rooms and a bookstore.

The sandy soil on the Chuharkana estate, combined with Punjab heat and lack of water, has always made the growing of lawns almost an impossibility. Recently, however, several plots in front of the school building have been sodded, greatly improving the appearance of the place. A liberal supply of water is now available from the Persian wheel.

Our village school teachers are sometimes compelled to work with rather inadequate equipment. Each village worker who conducts reading and Bible classes regularly, or who carries on village church school work, has now been supplied with a register, a small clock, a good brass gong, a table, and a chair. Blackboards are being prepared by the boys' school workshop.

The new workers' homes at Kakkerghill and Kile are nearing completion. In both cases the Christian community furnished the bricks for the buildings.

and at Kile the land was donated by a Sikh land-owner. These bits of mission property will provide comfortable homes for the workers, a place to conduct a school and a quiet meeting place for Sabbath services. We are sure that Brethren Barkat Masih and Nawab Din will appreciate these new quarters. We only wish that enough funds were available to furnish each Punjab village worker with such a home. Our village evangelists are often compelled to live in very crowded and unsanitary surroundings.

Before leaving for Simla, Mrs. H. C. Menkel gave a day to the thorough medical inspection of the girls' school at Chichoki Mallian. Not long ago Dr. Menkel vaccinated the pupils in both the boys' and the girls' school.

The girls from the Chichoki school attended the annual meeting at Chubar-kana. Their neatness and deportment speak well for the training that they are receiving under the principalship of Mrs. O. O. Mattison. The boys and the girls in our schools present a great contrast with children of their same age whom we meet from day to day in the villages. The boarding school offers opportunities along these lines that are impossible in village schools, even when manned by competent teachers.

The usual summer institute for the village evangelists and their wives (as far as they are able to attend) will be held this year at Chichoki Mallian during the harvest season. It will be somewhat shorter this year than heretofore in order that harvest offerings may be collected and that as little break as possible may come into village school work.

While no notable sums have been secured for Uplift work this year, every European worker has done a bit. The following named persons took an active part: Pastor Nolda and some members of the Lahore church, Pastor and Mrs. Smith, Pastor Mattison, and Brother E. R. Streeter. Mrs. Menkel also secured some offerings in Lahore. Brother Ashlock of Poona accompanied Brother Nolda to Amballa and helped some in Lahore. Work was done in Rawalpindi, Jhelum, Lahore, Amballa, Ludhiana, and Amritsar. Brethren Ashlock and Nelson have been assigned to Simla.

"If our lives are filled with holy fragrance, if we honour God by having good thoughts towards others, and good deeds to bless others, it matters not whether we live in a cottage or a palace."

N. E. India Union

G. G. LOWRY *Superintendent*

C. A. HART *Sec'y-Treas.*

Office Address:

HINGO P. O., RANCHI

EAST AND SOUTH-WEST BENGAL ANNUAL MEETING

L. G. MOOKERJEE

AFTER an absence of two years and twenty-seven days, the writer and his companion in God's service had the privilege of visiting Gopalganj,— their old field of labour. On our way to Gopalganj as we sat on the steamer deck from early morn till forenoon sailing along the Atharabanki (eighteen bends, and rightly it is so called) and the Madhumati (Honey-pearl, and so they esteem it) rivers, "Did not our hearts burn within us?" There are innumerable villages on both sides of the rivers where "they have not heard" the name of Jesus. But "how shall they hear without a preacher?" One can take a three-week trip by steamer through East Bengal and Assam, and at the end of which that statement of the census authorities can be fully realized, that "approximately nine-tenths of the Indian population live in villages."

On reaching Gopalganj we were met at the steamer station by a number of familiar faces. A row-boat brought us from the station to our Mission compound where we were welcomed by Dr. and Mrs. Schilling, and some of the compound families. The familiar scenes brought afresh in our minds the struggles, sorrows and joys of Mission life. All of these pay when one can see the fruits of his labours. Even in this sin-cursed world, the followers of Jesus "shall see of the travail of his soul, and shall be satisfied" with Him.

Pastor Lowry, our Union Superintendent, is looking after the East Bengal work during the absence of Pastor Youngberg. He came ahead of us, and arranged for the meetings. The Annual Meeting began on the 1st of April, concluding on the 5th. One particular feature of the Meeting was that Pastor and Mrs. Kellar of the South-west Bengal Mission brought their delegates with them, and thus East and West Bengal met together in worship at the feet of the Master. Bible studies and other meetings were conduct-

ed by Brethren Lowry, Kellar, Schilling, Larsen, Haldar (Senior), Gayen Aswini Bairagee and the writer. Special childrens' meetings were ably conducted by Sister Kellar, while Mrs. Mookerjee did missionary work by visiting the sisters and cheering them on the way. Illustrated lantern lectures on medical subjects were delivered by Dr. Schilling, while Gospel subjects were presented by Brother Haldar (Junior) of the South-west Bengal Mission.

As usual in all parts of the world during Camp Meetings, the medical workers, Dr. and Mrs. Schilling and Brother Suren Arinda, were kept very busy treating the sick and the suffering. Sister Schilling in addition to her medical burdens entertained the European workers and every care was taken for their comfort.

On the last day of the meeting, four of the girls of the Gopalganj School, and one young man from the Ranchi Training School were buried with Christ in baptism, Pastor Haldar conducting the Baptismal service.

Then came the love-feast when a hundred or more adults took part in the celebration of the Ordinance of the Lord's House.

During the session the brethren and sisters from the village brought in about Rs. 100/- in tithes and offerings.

Now as the Medical Work and the Girls' School have been established in East Bengal, thus equipping the Mission with all the auxiliaries, greater possibilities are ahead of our work in that field.

Bombay Union

A. W. CORMACK *President.*

C. L. TORREY *Secy. Treas.*

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BOX 15, POONA

BOMBAY UNION NEWS NOTES

T. J. MICHAEL

INFORMATION has just been received from Brother Martin that he was planning to baptize about ten new members last Sabbath. These ten souls, added to the previous baptism, make a total of over thirty-five who have taken their stand with God's remnant people, and this in a territory where we had no worker twelve months ago. We feel sure that this is evidence that the Lord is making bare His arm on behalf of His work in this Division, and we can confidently hope for far mightier results in the near future than we have hitherto seen.

Eastern Tidings

Organ of the

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J. S. JAMES, Editor

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date.

The following is a quotation from a letter received from Brother Ludgate: "You will be interested to know that we have thirteen students enrolled in the school here, nine of whom are high-caste Hindus from a nearby village, where through persistent effort and the grace of Christ, a great deal of prejudice has been broken down. We praise God and press on in His name." Brother Ludgate is situated in the midst of the area which has been the scene of Mahatma Gandhi's salt-law-breaking campaign. While Mr. Gandhi was passing through Surat, Brother Ludgate took the opportunity of speaking to him. Gandhi spoke very highly of the work of this mission, and as the result of his testimony, an interest has been aroused in our literature. We join Brother Ludgate in praising the Lord for these evidences in his territory of the working of God's Spirit.

The Uplift Campaign still continues in the Bombay Union! Brother and Sister Poley are still pressing the battle on the Bombay front, while Brethren Martin, Spiess, and Cantwell are preparing to launch an attack at Mahableshwar. We have received approximately Rs. 3,700/- thus far, and we believe that we shall yet reach our goal of Rs. 5,500/-.

Brother McHenry is about to commence a Normal-Evangelistic Institute in connection with his work in the Nevasa district. There is an encouraging interest in this district, and we believe that the meetings held in conjunction with this Institute will be the means of bringing some hesitating souls over the line. This Institute, and the evangelistic effort combined with it, will mean much to the work in this field. Please join us in praying for it.

Recently an interesting and encouraging letter was received from Brother Carter. Prejudices are being broken down in the Kalyan district, and there is a confidence and interest being manifested in Brother Carter's work and the work of his associates.

The school year has closed at Lasalgaon. In spite of many difficulties and perplexities, we see evidences of the working of the Lord, and the fine band of young men who have gone out into the colporteur work from the schools are an indication of how the Lord has blessed the work of the staff of the Union Training School.

BAPTISM IN POONA

WE feel happy for the evidence that God is blessing His Church and finishing His work quickly. The Marathi Church at Salisbury Park is growing day by day spiritually as well as in membership. In November last five new members were added to the Church. Since January, Brother Chandekar has been conducting a baptismal class in Poona City, and it was with glad hearts that we witnessed the baptism of eight more dear souls on the second Sabbath in April. The Church members gathered together on the shore of the canal near Salisbury Park where the baptism took place. Pastor Cormack gave the address, following which Brother Chandekar baptized the candidates. We ask the TIDINGS family to remember these brethren and sisters at the throne of grace, that they may stand firm in the Truth.

D. C. JACOB.

DIVISION NOTES

A son was born to Brother and Sister J. C. Craven of Poona on April 25.

Pastor A. W. Cormack sailed from Bombay, April 19, on his way to the General Council in America, which will be held in San Francisco in May.

Brother C. C. Belgrave is with us at present to do the proof reading for our Hindi and Urdu "Health and Longevity." We hope to have these editions ready for publication in the near future.

"AT all times and in places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, the Comforter will be sent in answer to the prayer of faith."

VINCENT HILL SCHOOL NEWS NOTES

THE first picnic of the school year was held in the Botanical Gardens, April 22. Weather, games and lunch contributed bountifully to the occasion.

Five science tables have been added to the science laboratory.

Several students have been absent from classes because of an epidemic of digestive disorders which has been prevalent in the station.

Mr. and Mrs. Shannon's cottage is almost completed. They will move into it within a few days.

Two former V. H. S. people recently sailed for America. They were C. J. Ritchie who left from Bombay on the eleventh of April, and Basil Kleyn on the twenty-first from Colombo.

The electric storms of last week have brought warmer weather. It is hoped that the swimming bath will soon be ready for use.

The Young People's Meeting Sabbath afternoon was conducted by "all boys." Music, instrumental and vocal, talks and recitations filled the hour. An "all girls" programme is planned for next Sabbath.

Mrs. Carter and Mrs. Hnatyshyn and daughters, also Miss Sandberg, have come to Mussoorie for the season.

Mr. and Mrs. Vincent Stewart-Jacks are spending a few days here.

Because of illness Mrs. Meleen has been unable to meet her classes lately.

J. H. Hnatyshyn and R. E. Loasby have recently been in Mussoorie.

Robert Ellis is again in school after his illness.

Amy Youngbluth underwent an operation for appendicitis at the Cottage Hospital on Monday, the 21st.

Since it is necessary to provide more accommodation in the Boys' Hostel, cement blocks are now being made to floor the uncompleted part of the attic. This will be converted into a study room, and the present hall will be used as a dormitory.

THE gospel is to be presented, not as a lifeless theory, but as a living force to change the life. God would have his servants bear testimony to the fact that through His grace men may possess Christlikeness of character.—*M. of H.* page 99.