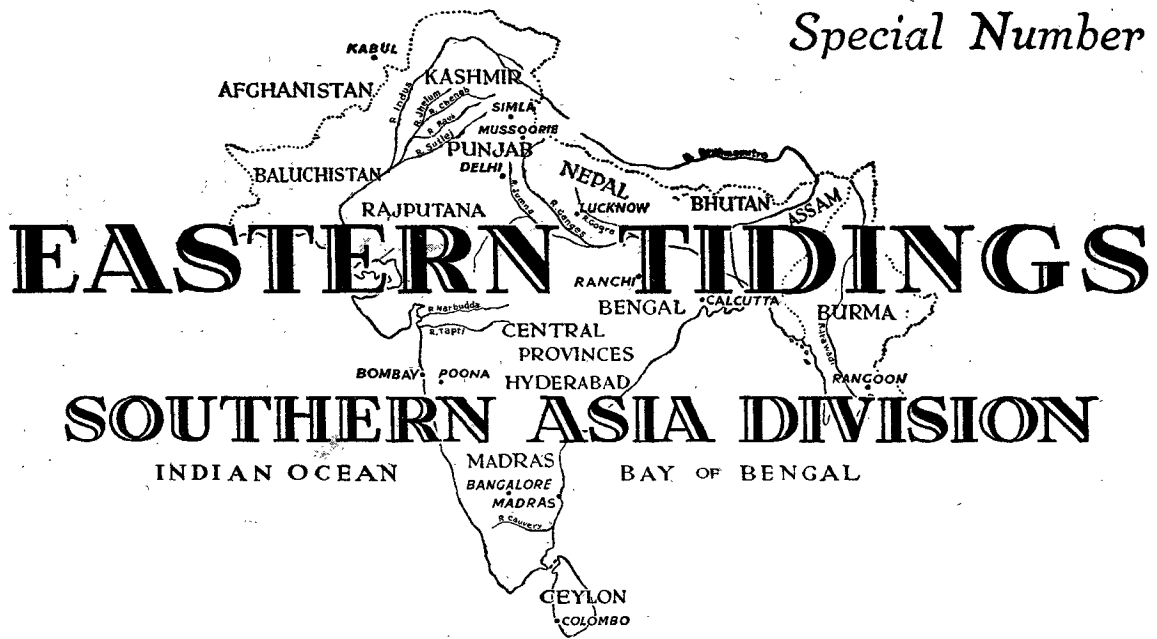


Special Number



Report of

Southern Asia Division Biennial Council

Poona, India

December 17, 1930—January 3, 1931

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



Southern Asia Division Biennial Council, Poona, India. December 17, 1930—January 3, 1931

REPORT OF THE SOUTHERN ASIA DIVISION COUNCIL

December 17, 1930—January 3, 1931

THE Southern-Asia Division Council which was held at Poona and which lasted from December 17 to January 3, inclusive, was the occasion of an unusual gathering together of workers and their families. Long before the place of meeting was definitely decided upon, this important conference was cheerfully looked forward to by large numbers who hoped to be present. Expectations that the Lord would greatly bless the convention, and set the seal of His approval, were very abundantly realised. Workers have testified to real personal victories gained. Many, we believe, have gone back to their stations and churches with an inspiration which will be communicated to others. Let us each pray earnestly to the gracious Giver of all good gifts that this meeting may be the beginning of a new experience for our work throughout our territory, and that at every mission station there may be outpourings of the Holy Spirit. For this is the time of the "latter rain" and we may press our petitions to the throne of grace with confidence—if only we allow the Lord to possess our hearts fully and mould us for His service.

There was a great deal of business to be done, especially by the standing and auxiliary committees, and the Division Committee decided in the course of the council, to extend the time so that the closing day should fall on the date mentioned above rather than on December 29 as originally planned and advertised.

There were about four hundred delegates and visitors, including children, in attendance. Some of these were accommodated in the homes of workers residing at Salisbury Park, but by far the greater number were under canvas, family tents having been pitched neatly in rows within easy reach of the large shamiana where the religious meetings and council session were held. It was a camp meeting of a type familiar to those who know the history of the movement with which Seventh-day Adventists are identified. The broad, open country stretching out beyond the Park, with distant elevations adding charm to the scenery, created that agreeable impression upon the minds of worshippers which aids devotion. For had we not on every hand evidences of our Heavenly Father's wisdom and goodness in His act of creation?

We had with us Pastor O. Montgomery, Vice-president of General Conference for the world field, who was also present at the previous council held early in 1929. It was a pleasure which we are not likely to forget to listen to his talks on the Covenants of the Bible and the Sanctuary Question. These expositions were delivered before large and appreciative audiences.

Another oversea delegate was Pastor E. Kotz who used to work in German East Africa as a missionary but who is now a secretary of General Conference, which he represented at the meeting. As a people we like to see the Word of God scattered in many tongues, and many of the delegates enjoyed hearing Pastor Kotz relate the interesting fact that after he had reduced to writing a language spoken by a tribe in that part of Africa, the British and Foreign Bible Society published portions of his translation of the Bible. He spoke of the joy which was shown by African tribesmen on receiving for the first time the Word of God in their own tongue.

The Lord has been wonderfully good to our field in sending to us so many strong young men and women from America and other home bases to labour for India's sons and daughters. Some whom we met at the council were very recent arrivals, and they had a unique chance of becoming acquainted with older workers of India, Ceylon and Burma, and receiving light on problems confronting missionary recruits who come to these parts.

We were glad to see Indian and other indigenous workers there in strong force. Many of these were students in our training schools not very long ago, and it was noticeable how strongly some of them are developing as evangelists, and we cannot but be filled with the hope that they will bear a far larger share of the burden of carrying the third angel's message to their own countrymen. Surely the Lord of the harvest will richly endue them with His Holy Spirit and use them in His quick finishing of the work which He designs to do before probation closes.

In this connection it is worth while noting that when the chairman of the Division Executive Committee read his report at the council, he showed that we have in Southern Asia a corps of 702 labourers, of whom 230 were domiciled and foreign, while 472 were Indians, Burmese and Singalese workers. Pastor Cormack's report appears in this issue, and it deserves careful consideration by our readers.

On the afternoon of Sabbath, January 3, an ordination service was conducted in the shamiana, and a number of our brethren were set apart for the sacred work of the gospel ministry. These were S. Thomas, C. Jensen, V. Koilpillai, D. David, C. A. Larsen, T. K. Ludgate, J. Besra, P. J. Kelly, J. Joshua, A. E. Rawson, E. R. Streeter, V. Isaac, S. T. Chandikar, and J. F. Ashlock. Our prayers should follow these dear brethren who will all, most likely, be busily engaged in their respective territories by the time this issue of the EASTERN TIDINGS reaches its readers.

Let us hope that they have caught the note that was struck very clearly on several occasions at this council—a strong evangelism for the Southern-Asia field. May they realize their need of seeking the closest union with the condescending One and gracious Helper, who Himself laboured for sin-burdened humanity, and to whom all power is given in heaven and in earth, to be given to His ministers that they may be fruit bearers in His service.

This number of the EASTERN TIDINGS is larger than usual. But there was no issue on January 1. We have in hand much more material than we can publish in this issue, and for some while to come our readers may expect to find in our pages much valuable information relating to the conference. We are much indebted to Sister W. B. Votaw for taking down a number of addresses in shorthand, and to other ladies who have rendered stenographic help on various occasions. This valuable assistance will enable us to pass on many good things to the TIDINGS family.

We very cordially invite our workers who came to the conference to send us some short articles giving their impressions of some phase of the meeting, the reading of which would be helpful to others who attended and to our church members everywhere. If a generous response is given to this invitation it is likely that a great variety of material may be gathered in which will be worth conserving. Then, too, there may be some who had things that they would have been glad to say at devotional meetings and during discussions, but had lacked opportunity. Such contributions should be pointed. They need not be lengthy.

SHORT STORY OF THE MEETING

A CONSIDERABLE amount of hard work was done by members of the Divisional staff at Poona in preparing for the recent council. Salisbury Park began to assume an unwonted aspect even before the delegates began to arrive, for the pitching of tents commenced several days before the opening day of the convention. The army tents accommodating the many campers very suitably served their temporary purpose.

A neatly printed folder had been prepared, containing the daily and Sabbath programmes and other particulars. It encouraged regularity of attendance at the council meetings. The response throughout the session was gratifying, and though the numbers present in the large pavilion varied from time to time, it was very evident that these very interesting meetings attracted very willing

hearers. Some of course were carrying responsibilities of a nature that made a perfect attendance impossible, but the fact remains that very fine attendances were secured at all the meetings.

The folder referred to announced the following:—

DAILY PROGRAMME (Except Sabbaths)

Devotional Meeting	7-00 a.m. to 8-00 a.m.
Y. P. Devotional Meeting ...	7-00 a.m. to 8-00 a.m.
BREAKFAST ...	8-15 a.m. to 9-30 a.m.
Song Service...	9-45 a.m.
Bible Study ...	10-00 a.m. to 11-00 a.m.
Children's Meeting	10-00 a.m. to 11-00 a.m.
Business Session	11-15 a.m. to 12-45 p.m.
DINNER ...	1-00 p.m. to 2-30 p.m.
Committee Work ...	3-00 p.m. to 4-00 p.m.
Business Session	4-00 p.m. to 5-30 p.m.
Children's Meeting	4-30 p.m. to 5-30 p.m.
Young People's Meeting ...	5-00 p.m. to 6-00 p.m.
SUPPER ...	6-15 p.m. to 7-15 p.m.
Song Service	7-25 p.m.
Evening Service	7-45 p.m.

SABBATH PROGRAMME

Sabbath School ...	9-30 a.m. to 10-45 a.m.
Morning Service ...	11-00 a.m. to 12-30 a.m.
Young People's Service ...	7-30 p.m. to 8-15 p.m.

With occasional and temporary readjustments, this programme was carried out.

The first meeting was held on Wednesday evening, December 17, with Pastor A. W. Cormack in the chair, who introduced Pastors O. Montgomery and E. Kotz, (who were with us as delegates from the General Conference), and spoke words of welcome to the delegates present. Brethren Montgomery and Kotz and others also spoke.

The next day business began in earnest. In the morning Elder Montgomery, as Vice-president of General Conference, made his report. He showed that our church is fundamentalist to the core in its doctrinal positions, and that this fact made our members firm believers in foreign missions. He said that mission boards of other denominations had been cutting their budgets from 40 to 60 per cent. This falling back he showed had been the tale of several years past, so the terrible losses to those missions in recent years had nothing whatever to do with the present chaotic condition of world trade. Those setbacks before 1930 must therefore have been due to a cause or causes altogether distinct from the present business depression. He believed that the root cause of straitened finances in other missionary organisations was the spread of Modernism in the churches supporting those missionary societies. Modernism, or infidelity in its various forms, had not made its devastating inroads into our own denomination, and so the stream of missionary offerings to support our world-wide work had not been weakened by any such cause. It was only in 1930 that the Seventh day Adventist Mission Board had felt the need

of retrenchment in making their budget, and the fault must be laid entirely at the door of world-wide financial depression. In our case Modernism was not the cause of retrenchment, for we continued to stand firmly upon the doctrines of Holy Writ. We had not lost faith in the missionary programme.

This in substance is what Brother Montgomery said in his memorable talk, and we passed the information on to the Poona reporter of *The Times of India* newspaper, and so the news appeared in that widely read journal soon after, and many in the Bombay Presidency had an opportunity of learning that the Seventh-day Adventists had, at their Poona Conference, placed on record the fact that they have no sympathy with present-day Modernist tendencies. Many readers, we trust, will be glad to see that we, as a missionary people, believe that the glorious gospel of our Lord Jesus Christ answers to the world's need. The evidence that we are Fundamentalists should enlist the sympathy of many earnest lovers of God's Word towards the various lines of work which we are carrying forward in India.

The next day the president, A. W. Cormack, presented his report; and this was followed by Brother T. J. Michael's report for the Division Treasury Department. Time was given during the council session for the hearing of statements from other departments, from the Publishing House, and from Union organisations. Some of the facts and statistics read out to us by the various brethren were wonderfully stimulating to our courage as members of a movement which is fulfilling Divine prophecy.

Professor I. F. Blue had some good things to bring to our notice about

Vincent Hill School and College. Discarding his written report, he gave us an instructive talk on the work of that institution. The unread statement is however included in this council number. Dr. H. C. Menkel gave a verbal report for the Medical Department; and in the case of the Bombay Union Mission the president and various workers of the union made short speeches.

The talks given at the early morning devotional meetings tended to deepen spiritual life, and they proved to be very profitable occasions indeed.

Faithful work was done by the officers of the council Sabbath school, and Sister Sandberg's reports will be at the service of our readers.

After sundown, on January 3, we were called together for a final meeting at which a number gave heartfelt testimonies; and thus was brought to a close one of the best conferences we have ever held in Southern Asia.

Much that is of interest, such as accounts of round-table discussions, children's meetings and song services, must be reserved for future publication. The same must be said of some of the very seasonable talks of Pastors Montgomery and Kotz, who bore a very heavy share of the burden of the public speaking. These workers have endeared themselves to the hearts of many of us, and a warm welcome will be in store for them if, in the Lord's providences, they visit these shores again, to mingle with us in future conference gatherings—though perhaps the Lord's coming is nearer to us than some of us think and we may not have opportunity to hold many more such gatherings. But in our Father's house of many mansions our meetings will be better still.

The President's Report

By A. W. CORMACK

THERE are many matters to be brought before this council and as usual new business will grow out of reports to be presented. I must not anticipate facts and figures that belong rather to the reports of the treasurer and union superintendents and our departmental secretaries.

Frequently reference is made to India as the "Gibraltar of heathenism." The countries comprising our Division constitute some of the principal strongholds of heathenism and idolatry. Here, for hundreds of Christians there are thousands upon thousands of heathen.

We meet in a time of crisis. Not a country here and there, but the world as a whole is in great perplexity. This emergency situation affects the church in all the world. There is no crisis with God, but He permits crises to come upon His cause to test and prove His people. Of "the time of the end," spoken of in the Book of Daniel, it is said concerning God's people, "Many shall be purified, and made white, and tried."

In countries like these, and at a time such as this, there is a danger of workers yielding to feelings of discouragement and apprehension, but, brethren and sisters, we have nothing to fear. God has told us to expect these very things at this very time. Jesus invites us in the face of these things to look up and lift up our heads knowing that our redemption draweth nigh. To all of our workers who have come in to this great meeting, and to those who could not come, I would say in the words of Scripture, "Rejoice in the Lord." We thank God for your presence in the field; for your faith in God; and for your labour of love. Be of good courage. In times of great difficulty and perplexity God stands ready to honour the faith of those who put their trust in Him. "He doeth according to His will" not only "in the army of heaven," but "among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?"

Call to mind also the precious assurance given us through the Spirit of prophecy

which says, "In the great closing work we shall meet with perplexities that we know not how to deal with; but let us not forget that the three great powers of heaven are working, that a Divine hand is on the wheel, and that God will bring His promises to pass. He will gather from the world a people who will serve Him in righteousness."—*Vol. 8, p. 254.*

Sometimes the tremendous proportions of our task, and the many difficulties confronting us, cause our hearts to tremble, but the Lord has told us that "we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*"Life Sketches," p. 196.*

Let us then call to mind something of the Lord's blessings upon the work in the past, by looking for a moment at some statistics. We have definite figures up to the end of the third quarter of this year but we have not final figures for this current quarter. We estimate that the Division membership at the close of the year 1930 will be 3,286 as against 2,775 two years ago, or a gain of 511 members. This gain seems all too small and not one of us could feel satisfied to contemplate future gains at so low a rate, yet in these figures that relate to a growth in our membership there is much that is encouraging as we analyse them. During the last eleven years, including the year 1920, our membership has practically been trebled.

Baptisms in 1929 were 333, and in 1930 they were 365, making a total for the two years of 698. This present year is the best year for baptisms in our whole history except one. In the year 1926 we baptized 20 more than we did this year. We have 84 churches now as against 74 two years ago. Reports from the field will tell of multiplying evidences of a breaking away that is taking place here and there throughout the field that confirms to us richly the promises of God's Word and the Spirit of prophecy.

With sadness we make reference to apostasies, but here also there is an improvement, for our statistics show that there were 60 less apostasies during the last two years than for the previous biennial period. We must pray more earnestly and learn to work more effectively that, as precious souls are won to the truth, others already with us may not make shipwreck of faith and be lost to the cause. Yet a solemn responsibility rests upon the church to preserve the fair name that Christ has given it. In every revival, we are told, while the Lord brings souls into the truth who are sincere in heart and purpose, it is the enemy's plan to bring in some who are not truly converted to Christ and give them a place in our church membership. In a number of places during the last four years, efforts have been made to adjust church records so that they might state more correctly the true strength of the church membership.

So, brethren, while we must as workers together confess that all too little has been accomplished by our feeble efforts for Christ in these benighted lands, we take courage as we think of

what has been done and give God the glory. Let us not "forget the way the Lord has led us and His teachings in our past history."

As pointed out in my report to the last General Conference session, nearly 28 years elapsed after our work began in India ere 1,200 members were baptized out here, but this number of believers were garnered in during the last quadrennial term.

And now in the council that will follow the presentation of this report we shall face a situation that might well be calculated to bring discouragement to our hearts were we to permit ourselves to forget the Source of our strength and efficiency. The brethren from the General Conference will tell us of the perplexities that confronted our brethren in the recent Autumn Council, but they will also tell us of God's gracious leading of the brethren in meeting the situation. A time of financial leanness has come upon the world, but financial dearth may mean to the church of God a time of spiritual wealth and prosperity.

Why are conditions as they are the world around? Why do we face a time of financial stringency and perplexity? World financiers and economists will have their answers. But why is it that the Lord has permitted these perplexities of worldly finance to reflect themselves in the affairs of His own great movement? It is because He would teach us, with our brethren and sisters in other parts of the world, that "the greatest victories gained for the cause of God are not the result of laboured argument, ample facilities, wide influence, or abundance of means, they are gained in the audience chamber with God, when, with earnest, agonizing faith men lay hold upon the mighty arm of power."—*"Gospel Workers," p. 270.*

We seem to be in need of so many added facilities, but the call comes to us at this time to bind about our needs and do with less than we thought before was the very minimum. Are we willing to learn the lessons that God would teach us out of the experiences that relate to present world conditions as they affect our work? If some great catastrophe were to come and sweep away our machinery and upset our cherished plans, and the Lord, through circumstances, were to say to us very sympathetically and yet very positively, "If any man will come after Me let him deny himself and take up his cross daily and follow Me;" if while we are here earnestly and anxiously hoping for a few more facilities and a little more equipment (and we are sincere in wanting these things, not selfishly, but for Jesus' sake); if at the meeting before us Jesus were to strip us of even the facilities that we already have; if He were to say to us as we want Him to, "Here is the patience of the saints," and He were to treat us as He did Job, who has been set before us as a pattern of patience, and take from us all that we have, but also, as He did with Job, He should command that our lives be spared that we might serve Him yet even without facilities, I think we might

still win souls *even without facilities*, just so that the Word of God still remained with us and was in our hearts. We might even win more souls than heretofore. Surely, brethren, this is no empty theory, for God has said to us, concerning this work of His which He has entrusted to us, "Not by might, nor by power, [margin an army] but by My Spirit, saith the Lord of Hosts."

I believe, brethren, that as we hear the call of the Lord that comes to us, amplified by the adverse conditions that we face, and spend time in this meeting in the audience chamber with God, that graciously He will give to us, in prospect, greater victories than we have ever won for Him in the past, we may by faith lay hold of these, "as seeing the invisible."

This call to sacrifice and prayer really constitutes also a call to real old-time evangelism. We must find more time to preach the gospel in public meeting and in private conversation. Many of us are burdened down with other things than the real thing that called us to the mission field. I do not mean that the only way to preach the gospel is to sermonize, for I do not think that sermonizing itself is really preaching. I believe that the message is cherished in the hearts of all our workers and that, whatever line of work they are in, they are ambassadors for Christ. But I feel that our machinery, our organic line-up, has to some extent fallen out of balance and got in our way. I cannot think of any one who is doing a useless work. All are actively and earnestly engaged. But I think of Martha who was "cumbered about much serving" and who was so busy working for Jesus Himself in her own way, that she unconsciously, yet very definitely, missed the Master's way. How shall we, dear brethren and sisters, so adjust our programme as to find time or make time to actually preach the message to souls in darkness. Burdens press heavily. Considering the extent of our work throughout the Division, it is thinly manned. All are very busy, but we should seek in this meeting in some way to free men from arduous responsibilities relating to the supervision of the work of others in order that they themselves might spend more time actually going among the people.

We are in the time of the end, have been for many years. And now we face the actual end of time. The great day of the Lord is near and hasteth greatly. A great work is to be done in a short time. God has said that He will do a short work in the earth. The glorious gospel of a soon coming Saviour is to go with power throughout this land as well as others. It is the time of the "latter rain," and yet the great majority of our foreign workers are giving their time loyally and sincerely indirectly to the work of winning souls. I hope that not one will misunderstand what I mean. The work in our schools and institutions is of true evangelistic value; this must be sustained and strengthened; but I think sometimes that we are in danger of being so busy preparing others to give the last

message of warning, that the Lord may come and ask us why, when we knew time was so short, we did not ourselves preach His gospel, instead of simply instructing others how they must do it some time in the future. More and more as the coming of the Lord draws near the burden of the work must descend upon our Indian and other indigenous workers, and I believe that many of our Indian brethren would be greatly helped and would grow more quickly into strong soul-winners if they could be daily associated with foreign missionaries who could give their time continuously to the preaching of the Word. The call of the hour is to a more direct and fuller evangelism, and it is being heard by other missionaries than our own. Other missions have not the message that God has graciously entrusted to us. They realize not as we do that the coming of the Lord is near, even at the door, yet some of them are feeling that there is something wrong with any missionary arrangement that engages the time and effort of the majority of its workers in other lines of service than the preaching of the gospel.

I read recently in a missionary magazine a very interesting article concerning Christian missions in Malaya. In this article reference is made to the genuine value of mission schools as real evangelising agencies. The writer says, "Our hearts are made glad by the numbers of young people [in these schools] who accept Jesus as their Saviour. Many more of these young people do not take this step while they are at school, but they leave school with a strong interest in the Christian religion and good will for those who have tried to lead them into a better way of living." The writer adds:—"From an *evangelistic* point of view the results of such work can scarcely be overestimated."

I quote this for the encouragement of missionaries who labour on from year to year—many times amid disappointments and discouragements—in the interests of non-Christian young people in our schools.

I want, however, to draw attention to what is said in this connection concerning a forward move made by one missionary society in the work of evangelism in Malaya. The editor of the journal referred to (*World Dominion*) adds the following footnote to the writer's article:—

"A recent observer reports that the Methodist Episcopal Mission is the largest in Malaya, but that most of its energies are absorbed in its eighty-one schools with their sixty-seven missionaries in charge. The mission, realising the need for evangelism, has freed the five district superintendents from school work so that they can devote more time to the work of evangelism.

"There are 15,600 pupils in the schools, of whom 3,881 are Christians, but there are only 5,000 full members of the church. Three hundred and sixty-four adult baptisms from forty-nine churches in a great field like Malaya show that little is yet being done to meet the need, and he is glad that the mission is feeling

concerned about the situation. The institutions make it impossible for any, save those mentioned, to be able to give more than their spare time to evangelism and church-planting. Until evangelism is the full-time concern of the majority of the staff it cannot be said that justice is being done to the situation."

If our study of the present perplexing financial situation should lead us somehow to the discovery of ways and means whereby evangelism may become the full-time concern of more of us,—the full-time concern, perhaps, as the writer suggests, of the majority of us,—then surely this time of crisis will prove to be a means of great blessing to our work.

During the two-year period 18 new foreign families were added to our working force as against 17 during the previous term. We have now a corps of 702 labourers in the field, 472 Indian, Burmese and Singalese, and 230 domiciled and foreign. For the warfare enjoined upon us this army is small, but the issue of the conflict depends not upon the size of the army. A great host is encamped against us but "they that be with us are more than they that be with them."

As we take up our work in this council we must have confidence that God can and will lead us successfully through all our perplexities. He knows what is best for His work and for us, His workers.

Comfortingly He reminds us in a message from the Spirit of prophecy: "We must keep close to our great Leader, or we shall become bewildered, and lose sight of the Providence which presides over the church and the world, and over each individual. There will be profound mysteries in the Divine dealings. We may lose the footsteps of God, and follow our own bewilderment and say, 'Thy judgments are not known;' but if the heart is loyal to God, everything will be made plain."

We will need in this meeting the peace and power of Jesus—His peace to keep our hearts and minds when under strain and stress, and His power for service.

I talked with a Hindu gentleman recently who boasted his Hinduism against Christianity. Then I spoke to him of Christ as a personal Saviour and his whole attitude changed. He told me that in his boyhood he had been for a while in a Christian school. I asked him what he thought of Christ. He replied, "I'll tell you what I think of Him. For years I have had in a drawer in my desk a picture of Jesus. I am kept very busy in my work and often I feel the strain. I become nervous and troubled. Then I go in alone to my desk and I take from the drawer the picture of Jesus, and I look at it and I think of Him, and I pray that He will give me His peace and His power; and it helps me and I go on with my work."

Brethren, the Lord Jesus who can find His way by His Spirit to the heart of a Hindu man who gropingly feels out after Him, can shine into our hearts in the days that are just before us and give to us His peace and His power, and His guidance. That He may do so for His name's sake is my prayer.

STANDING COMMITTEES APPOINTED AT COUNCIL

COMMITTEE ON NOMINATIONS:

O. Montgomery,.....Chairman
A. W. Cormack, Dr. H. C. Menkel,
E. D. Thomas, L. C. Shepard.

COMMITTEE ON PLANS:

E. Kotz,.....Chairman
E. M. Meleen, L. C. Shepard, J. F. Ashlock, H. C. Menkel, J. Phillips, H. Christensen, G. G. Lowry, A. H. Williams, A. W. Cormack, L. G. Mookerjee, I. F. Blue, J. C. Craven, T. J. Michael, Saya Paul, O. O. Mattison, Ali Baksh, R. J. Borrowdale, N. B. Nielsen, E. D. Thomas, W. H. McHenry, S. T. Chandekar, R. A. Beckner, G. W. Pettit.

COMMITTEE ON CREDENTIALS AND LICENSES:

G. G. Lowry,.....Chairman
A. H. Williams, I. F. Blue, H. Christensen, G. F. Enoch.

COMMITTEE ON CONSTITUTION AND WORKING POLICY:

O. Montgomery,.....Chairman
T. J. Michael, A. W. Cormack, A. H. Williams, G. G. Lowry, J. Phillips, H. Christensen.

PLATFORM COMMITTEE:

G. W. Pettit,.....Chairman
J. B. Conley, G. A. Hamilton.

REPORTING COMMITTEE:

P. C. Poley,.....Chairman
G. F. Enoch, R. A. Beckner.

AUXILIARY COMMITTEES APPOINTED AT COUNCIL

HOME MISSIONARY:

J. F. Ashlock,.....Chairman
H. Christensen, J. Phillips, G. G. Lowry, R. E. Loasby, T. Killoway, E. D. Thomas, G. W. Pettit, O. O. Mattison, Deacon David, A. J. Sargent, T. R. Flaiz, H. W. Carter, S. N. David, W. B. Votaw.

MISSIONARY VOLUNTEER:

J. F. Ashlock,.....Chairman
Miss Sandberg, Mrs. G. G. Lowry, J. Phillips, M. Oss, L. B. Losey, Thra Chit Maung, Miss R. Fraser, H. M. Peak, W. Christensen, Bro. Howard, Bro. Yesudian, C. C. Cantwell, P. D. Kujur, Saya Freddie.

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MEDICAL :

Dr. H. C. Menkel.....Chairman
 Dr. Clark, Dr. Schilling, Dr. Hebbard,
 Dr. Brownsberger, Dr. Tornblad, Dr.
 Nelson, Dr. Lindholm, Dr. Hughes, Miss
 Scholz, H. Baird, A. J. Sargent, Mrs.
 R. E. Loasby, C. C. Kellar.

EDUCATIONAL :

E. M. Meleen.....Chairman
 L. B. Losey, C. A. Schutt, R. E.
 Loasby, M. Oss, L. G. Mookerjee, I. F.

Blue, J. Steeves, G. G. Lowry, D. W.
 McKinlay, R. A. Garner, E. Gardner,
 C. A. Larsen, Jonas Singh, Mela Ram,
 Saya Paul, C. A. Randolph, W. Christen-
 sen, J. C. Collett.

SABBATH SCHOOL :

E. M. Meleen.....Chairman
 Miss Sandberg, Mrs. G. G. Lowry, T.
 Killoway, Mrs. H. G. Woodward, Mrs.
 J. Phillips, Miss F. Tuckey, Mrs. T. R.
 Flaiz.

and 1930 will be considerably more than the total for the two preceding years. Our workers and members are to be commended for this, and we trust that this means of entering into a covenant with God by sacrifice will be practised by an increasing number of both workers and church members in the future.

We are unable to give complete figures in regard to the Big Week Campaign. It is highly gratifying to know, however, that the Big Week Offering for 1929 alone was Rs.1,200 more than the offering for the two years of 1927 and 1928. And the indications are that the 1930 Big Week Offering will be better than that of 1929.

In regard to the Uplift Fund, we have also cause for rejoicing. There is shown an increase of over Rs.18,000 in the 1930 Uplift receipts when compared with those of 1929, and the combined receipts for 1929 and 1930 exceed those of the two preceding years by over Rs.16,000. The Uplift Plan is one which, if rightly developed, will contribute very substantially towards reaching our goal of self-support. We have scarcely begun to tap the resources the Lord has for us in India, and we must carefully study ways and means by which we can avail ourselves of these many thousands of rupees which God will use the Uplift Plan to secure for His work in this Division.

While it is true, as has been mentioned before, that we are faced with a shortage of funds for 1931, we believe, nevertheless, that the Lord will indicate to us, during this conference, ways by which a strong advance can be made. We cannot think of retreating in this glorious closing work, or even of merely holding on to what has been done. We believe that in this crisis God is calling upon us to sacrifice and economise as well as to cultivate the sources of income within our field. However, our trust is not in the numbers composing our working forces, nor in means and facilities. Our confidence is in God, for it is by the power of His Spirit, working through His servants, that the work is to be finished speedily.

Our greatest problem is a spiritual one rather than a financial one. Our most important work is not to raise money. Our supreme work is to win souls. "It is in winning souls that our financial problems will very largely be solved," says Brother Shaw. Our need in Southern Asia, above everything else, is more men and women filled with the Holy Spirit, soul-winners whose hearts are filled with the enthusiasm of evangelism. "Go, preach the gospel," is our commission, and it is our sincere prayer that during this council God will discover to our hearts the way in which we can become more effective in preaching the gospel of His soon coming kingdom to the people of India, Burma and Ceylon.

"LIVE with the light of God's love shining into your common day. Take old gifts and joys continued as though they were fresh gifts. So we can sing a new song unto the Lord every day!"

Division Treasury Department Report

By T. J. MICHAEL, *Acting Treasurer*

I AM sure that Brother Torrey would have been happy to be at this council, and I wish very much that he was here to present the Treasury Department report.

The period under consideration is that from January 1, 1929, to December 31, 1930; so for the last two months of 1930 it has been necessary to estimate with respect to local receipts, such as tithes and offerings.

In some respects the two years give cause for encouragement. Our total appropriations received from the General Conference during 1929 and 1930 are more than the appropriations for 1927 and 1928 by Rs.255,000. There has been a steady increase in our appropriations each year since 1924. It is interesting to notice in passing that our increase in appropriations is actually greater in amount (not merely in proportion) than that of any other Division field, with the possible exception of the combined European Divisions. This fact is illuminating and should serve to convince us that it is not always the dog which barks the loudest that receives the most bones. These splendid increases in our appropriations have been much appreciated throughout the field, and they have made possible a steady advance in our work of preaching the everlasting gospel to the people of India.

Our local receipts are quite encouraging. The tithe receipts for the two years ending December 31, 1930, are conservatively estimated to be Rs.239,217. This compares very favourably with the Rs.227,966 for the two years ending December 31, 1928—there being a gain for the two years of Rs.11,251. We shall show a gain of approximately Rs.3,000 for the present two-year period in our Sabbath school offerings, our receipts for the present period being conservatively estimated to be Rs.64,107 as compared with Rs.61,276 for the previous two-year period.

It is noteworthy, however, that our tithe and Sabbath school offerings have shown no gain in 1930 as compared with 1929. This fact is distressing, for we should be continually progressing. Earnest study must be given to the matter of encouraging our people to greater faithfulness in bringing in their tithes and

offerings. It may seem almost absurd to talk of our work in this Division becoming self-supporting, but surely this should be our goal, and our leaders and workers should continually strive to keep this ideal before our people. We read from Elder Shaw's report presented at the General Conference: "I feel more and more convinced that we shall have to change some of our financial policies in the fields. We must urge self-support more strongly than we have before. I believe that our mission fields can bring in a much larger sum in gifts and tithes than we have seen in the past. The growth of our work will have to be measured largely by the local increase of income. . . . We can never tell in these last days what contingencies may arise to make the importation of foreign men and means into some countries impossible. When that experience does come, how fortunate is the field that has strongly developed self-support and has men and means to meet the need."

These remarks by the General Conference treasurer are particularly appropriate to the situation in this Division, especially when we face, as we do in 1931, a fall in our appropriations from the General Conference. We have received nothing for buildings and equipment for 1931, and our Class 1 Base has been reduced by approximately Rs.67,000. So as not to seriously embarrass us, the General Conference has drawn on its reserve funds and has very generously given us a special appropriation for Class 1 of approximately Rs.48,000, leaving a net cut for 1931 of approximately Rs.19,000. However, unless conditions in the homelands improve considerably, we shall face a shortage in 1932 of Rs.67,000, because the Base promised for that year is that amount below our authorised expenditures for 1930. Earnest consideration will be given to the matter of meeting this shortage. The strictest economy must be practised in the expenditure of mission funds, and in addition to this the ideal of self-support must be worked towards with greater vigour than ever before.

In other offerings there have been good increases. The Week of Sacrifice Offering, though we do not as yet have complete returns for 1930, promises to be more in 1930 than in 1929, and the total for 1929

Bombay Union Mission Report

By A. W. CORMACK, Superintendent

WE have great pleasure in reporting for the new Bombay Union for the first two-year period of its existence. The hand of the Lord has been over His work and there are very distinct evidences of His Spirit working to build up the work.

When the union was formed at the beginning of 1929, we had a membership of 256. At the close of the third quarter in 1930 our membership was 359, showing an increase of 103, or approximately 40 per cent. We thank the Lord for these souls that have been added to the church, and we pray that the period upon which we now enter will be productive of even more substantial fruitage.

There were 77 baptisms during the year 1929, and up to the close of the third quarter in 1930 there were 41 baptisms making a total, for 21 months, of 118. During the two-year period there were 6 apostasies, and inasmuch as there are 9

that territory. In less than a year a church of more than 50 members has been built up, and there are scores more in the baptismal classes in the various village centres where our Indian workers are located. The Training School has had a fairly successful period, and we can join with Brother Oss in rejoicing at the fact that there is now a very efficient and consecrated staff at the Training School. We look with confidence to the school producing a higher standard of workers for the field in the future than has been the case in the past. In other parts of the union the results have not been striking where numbers added to the church are concerned, but even in the midst of perplexities and apparent adversities we see evidences of the Lord working by His Spirit to prepare the ground for a strong work in the future. In the Kalyan District, Brother Carter

couraging developments in connection with his work. The wife of a prominent business man had been canvassed for the *Oriental Watchman* by Miss F. Cormack, and this led to Bible studies being given to this lady. Brother Poley reports that she has shown an encouraging interest and he is reasonably hopeful that she will in time take her stand for the truth. Brother Poley also mentioned that in representing our work during the Uplift work he had been very favourably received by the people of Bombay. We look for a strong and prosperous church to be built up in this great city, in the near future. The last section of our field to be reported for is the Gujarat. In the last two years there has been only one foreign family in the Gujarat, Brother and Sister Smithwick having been unable to return from their furlough. The Gujarat has been the very heart, as it were, of the political disturbances which have so greatly affected India during the period under review, and consequently the work has been conducted under many and peculiar difficulties. One bright spot at least in this two-year period was the baptism of a prominent and influential Parsee doctor. This brother is at present conducting a private practice in England, and is located near Stanborough Park at Watford. We understand that there is a possibility of his return to India before very long, and we are confident that his return will mean much to the development of the work in the Gujarat in the future. Two of the Indian workers and the only Gujarathi colporteur have, we regret to say, dropped out of the work recently, leaving only one Indian worker. We believe, however, that this process has been one of house-cleaning, as it were, and that the Lord will, with the few that remain, build up His work on a good foundation.

The chairman in bringing the report to a close expressed the pleasure of the field at having been able to welcome into the union, Brethren Cantwell, Speiss and Lange with their respective families. We all join with these new workers in consecrating ourselves to more devoted service for our Lord in the Bombay Union, trusting that He will use our endeavours in the completion of His great work in this Division.

	1929	1930	Loss	Gain
	Rs.	Rs.	Rs.	Rs.
Tithe ...	11,804-11	12,003-12		199- 1
Sabbath School Offering' ...	4,223- 8	3,538-11	684-13	
Annual Offerings ...	253-14	149-15	103-15	
Big Week Offerings ...	903- 4	697- 9*		
Miscellaneous Offerings ...	36- 8	104-13		68- 5
Uplift Offerings ...	3,023- 4	5,408- 6		2,386- 2
Week of Sacrifice ...	967-13	1,352- 8		384-11
TOTALS	21,211-14	23,252-10		2 040-12

*The Big Week figures for 1930 are incomplete inasmuch as all the returns were not in at the time the report is prepared

churches in the union, this represents less than an average of one in each church. We are happy over this feature of the report, and we trust that the careful preparation of candidates for baptism will do much towards eliminating apostasies altogether.

Our financial report is quite an encouraging one. It is necessary for us to estimate for the last two months of 1930, but we have done this conservatively, and so the figures shown in the column below for 1930 can be relied upon to show approximately the comparison with the figures for the previous year.

In the presentation of the union report the various stations in the union were represented on the platform. Brother McHenry, in the course of his report for the Central Marathi Mission, spoke of the encouraging outlook in his field, particularly in regard to the new work in Ahmednagar. Brother Speiss has been located there for less than a year and the outlook is most hopeful. Two brethren have already been baptized and they are men of a good substantial type, so that we can hope for them to provide real strength to the work in this place. Brother Martin, in reporting for the Kolhapur District mentioned the wonderfully providential manner in which the Lord led him to Kolhapur, and the way in which the Lord has built up the work in

reports that the prospects for the future are bright. Whereas until quite recently it was almost impossible for our workers to enter the villages to preach or to teach, or even to heal, at the present time Brother Carter and his workers are gladly welcomed and the people are happy to listen to the story of the gospel. During the last year or two, souls have been won into the kingdom of Jesus Christ from this veritable Gibraltar of heathenism. Pastor Poley, in reporting for the Bombay English Church, referred to some en-

We Wait for the King

By MAX HILL

WE labour and wait for the Saviour's appearing,
And signs all reveal that the day is fast nearing
When He on the clouds in bright glory descending
Shall come for His own, all the angels attending.

Come, Lord, and come quickly, no longer delaying,
Thy saints who await Thee are sighing and praying;
We wait for the morn when the glad shout will ring,
And saints with hosannas will be with their King.

The Burma Union Mission Report

By J. PHILLIPS, *Superintendent*

BURMA witnessed in 1930 a succession of catastrophic events which have turned many minds to religion with a new interest. Beginning with the most terrible earthquake that has rocked the country in recent times and which destroyed the entire town of Pegu, killing 1,000 people, one event has followed the other in rapid order,—a race riot, a cyclone, partial famine, and further earthquakes, each taking a heavy toll of lives or bringing great suffering. Small wonder that a Burmese Buddhist recently exclaimed, "There is surely something gone wrong with the world." To the naturally indifferent Burmese who for centuries have banished God from their consciousness and believe in nothing higher than what man is able to make of himself, God is revealing in a special way that He is Master of our world. We have found this particular situation to be more favourable to the preaching of the third angel's message. God's Word is too plain to be doubted and signs fulfilled in Burma mean more to the Burmans than those fulfilled in Europe or America. We welcome this change from the dead level of stolid indifference, and we pray that God will, during this meeting, prepare us spiritually for the great opportunity before us.

MEMBERSHIP

The membership of the church in Burma now numbers 800 lacking 4, or 296, compared with 169 in 1920. There has been a nett increase of 75 per cent in these ten years, and 1930 has been our banner year with 35 already baptized and 15 others awaiting only the annual meetings which immediately follow this meeting. Our Burma workers set their goal this year for 50 additions to our membership, and did not our annual meetings have to be postponed this goal ere this would have been reached. We thank God for the dawn of what we believe is the dawn of a new day in soul-winning work. Surely in the outpouring of the Holy Spirit on the world field to ripen the grain for the final harvest Burma is not being passed by.

Just one incident to show the new attitude of Burmese Buddhists. About three weeks ago an old man of 70 years learned that some special preaching services were to be held at the Myaungmya Station. Confessing that he was feeling a bit embarrassed in attending a Christian service he presented himself at the station and said he wanted to listen for a few days. He added that while he knew Buddhism thoroughly and was able to tell us anything we wanted to know about the Burmese or Pali languages he did not know much about Christianity. Each day for five days the old gentleman walked ten miles to receive a Bible study or listen to a sermon. In four days he read fifteen chapters of Luke's Gospel, which was given him. Finally, with his eyes beaming with a new lustre he said

that he himself was surprised at his strength. Since he had come to know about the mercy, grace, and loving kindness of Jesus Christ, he had found new health, and could easily walk the 10 miles, and said voluntarily, "I have come to believe in God." A few days later when he had learned how to pray, he joyfully reported that God had delivered him from opposition in answer to prayer. The simple truth is, dear friends, that there are hungry souls whom God has touched, and they are even coming to us.

FINANCES

We take much interest in showing our financial developments for the past two years. Please let it be borne in mind that we have a no larger force of missionaries in the field now than we had two or four years ago. There has been a replacement in the persons of Brother and Sister Christensen, which we are profoundly glad to report, but there is no addition to our missionary force. Hence any improvement in finances can be accounted for either because of harder work on the part of the Burma workers or because of an increased membership. Both reasons have undoubtedly been responsible for these returns, and we return our thanks gratefully to God, the giver of all our gifts. I believe that our loyal group of workers is deserving of commendation.

The tithe is as follows for the biennial periods ending with 1928 and 1930, Rs.33,836-8 for the previous period and Rs.30,107-5 for this period. This discloses a loss of Rs.3,728 in this period over the previous biennial period. We do know that certain windfalls, as we call them, came in 1927 and 1928 but the windfalls have not been as large this term. Then, too, the Burma rice market has been very poor, and there has been a general depression in trade, which cannot but affect tithe-payers. But we do not wish to evade the fact of this heavy drop in tithes, and every one of our workers should take it upon his heart first to set a good example himself in tithe paying and then to encourage our lay members to pay a full tithe also.

The total Sabbath school offerings for the previous period are Rs.8,817-11, while for this period they are Rs.9,957-10. Thus the Sabbath school offerings have gone Rs.1,139-15 over the previous period, and we would like you to notice that the Sabbath school offerings are 33 per cent of the tithe or 8 per cent over our Division goal.

The Week of Sacrifice offerings are 92 per cent higher than in the previous term, the total being Rs.2,154 for the present biennial period as compared with Rs.1,119-8 in the previous period.

The Uplift receipts for the present term are Rs.8,892-9, which is Rs.663-3 more than for the previous term or an increase of 8 per cent.

Again in Big Week we are glad to report a substantial gain. The totals for the periods 1927-1928 and 1929-1930 are Rs.607-4 and Rs.1,282-4 respectively, which reveals an increase of Rs.675 or 111 per cent over the previous period.

The British and Foreign Bible Society offerings are Rs.138-5 and Rs.147-5 respectively, an increase of Rs.9 over the previous two years. There is decrease of annual offerings amounting to Rs.320. The total for the previous term and this one are Rs.1,005-7 and Rs.684-5 respectively.

Please notice the chart. This has somewhat the appearance of a beautiful rainbow. The drop comes at the ends. You know good Sabbath-keepers have to watch well the ends of the Sabbath, and good business men have also to watch well their ends. Let us straighten out the rainbow and have only a variegated spectrum of light.

STATIONS

For the general information of those who have not yet visited Burma may I state the number of stations we have, their names, and the missionaries in charge of these centres. This may help you to understand us a bit better. Rangoon is the oldest station, where we now have three churches—the English, Burmese and Telugu. Pastor and Mrs. Pettit and Mrs. Tarleton are doing their work faithfully among the English speaking community. In Rangoon also we have Brother and Sister Dean representing the *Oriental Watchman*. Sister Baird teaching the English Church School, and Brother and Sister Christensen studying the Burmese language. The union offices are located here with Brother Asprey and wife keeping us to time along business and financial lines, and your humble servant a resident in the city a part of the time only.

Meiktila, in the northern part of the country, is next to the oldest station where we now have our Training School with Professor and Sister Christian and Sister Denoyer in charge supported by a band of loyal teachers. Brother Denoyer, it should be noted, is our field missionary secretary and belongs to other sections of Burma as well as to Meiktila.

Kamamaung, located on the beautiful Salween, comes third in order of establishment and is the headquarters of our Karen Mission in Burma. Pastor and Sister Hare and Pastor and Sister Baird have had an unbroken connection with this station for fourteen and nine years respectively. This has brought about solid development. We also have a good band of Karen workers in this area.

Maymyo is the summer capital of the Government of Burma, and the work is carried on there by Doctor Tornblad who has given five years of faithful service to this centre. Let me say, friends, lest any should misunderstand, that Doctor has given 20 years of service to other parts of Burma.

Myaungmya (meaning the land of many ditches) in the fertile Irrawaddy Delta, has become in the past four years a fully grown station. Pastor and Sister

Wyman and Brother and Sister Sargent have in turn spent three years and one year on the station, and are supported by aggressive evangelists and teachers.

The youngest member in the family of stations is Htugyi, not yet one year old, where Pastor and Sister Beckner and two Chin families are pioneers. This station is in the north of the great Irrawaddy Delta. In all there are six main stations in Burma.

Perhaps I should mention while speaking of workers in Burma that during this term we have sustained some heavy losses; viz., Saya David Hpo Hla, our first ordained Burmese pastor, through death; and Brother and Sister Hartin, through sickness, they having been compelled to leave the country. They were all very valuable labourers, and it was with much regret that we had to say farewell, committing them to the care and keeping of our Heavenly Father, who is too wise to err.

HOME MISSIONARY AND Y. P. M. V. DEPARTMENTS

These departments are reported together on the same form, and their work is rather similar. Hence I am putting the two together. I shall not burden you with a long list of statistics (though they can be produced if you desire them), but I would like to call attention to the tremendous volume of business which has been done in the past year and nine months largely by those other than salaried workers:—

Missionary visits 5,381; Bible readings or cottage meetings held, 2,053; periodicals and magazines mailed, lent or given away, 41,645; tracts distributed, 35,627; missionary letters, 879; temptations overcome 5,662.

Our lay members have contributed much both in money and genuine missionary activity. Very frequently we get glad surprises. To illustrate: A sister working in isolation for over a year as an ayah, or nurse, carefully saved up her tithe and one day surprised her church-treasurer by paying down Rs.60 in a lump sum. A lay brother, whose heart is on fire with the message, insisted on travelling back to the home of his relatives. Brother Baird reports: "I have received a letter from one of our church members at Awbawa. He is at present visiting some of his friends and relatives. He writes that he is having success in his efforts to preach the truth, and that eleven at one place have decided to obey and be baptized and two at another place are preparing, and they request a white thara (missionary) to visit them. Mark you, this is done voluntarily by a lay member. Instances could be greatly multiplied to show the faithfulness of many lay members.

Let me add that in the last two years one quarter to one half of our Uplift funds was raised by lay members. Furthermore, the past year has seen a much larger proportion of vernacular workers and lay members participating in the Uplift and Big Week Campaigns, and we hope that more and more as time goes by all our lay members will come to equally share the

burdens of evangelism. Pastor Pettit has secured the co-operation of the Rangoon English Church in the Big Week to a splendid degree, and the sales of this church during the period have amounted to more than Rs.1,000 worth.

We believe that so far as money is concerned the Big Week and Uplift campaigns have proven a success, but, brethren and sisters, it is our firm conviction that if there was no money involved whatever, the gains in souls, the increase of missionary incentive, the improvement in our prayer and missionary meetings would more than pay us for what trouble we take in carrying forward the campaigns. Surely these Home Missionary campaigns have come to us in the providence of God freighted with blessings to ourselves and those living around us. Let us encourage our lay members to a larger participation in these campaigns than ever before as well as in all other forms of missionary service.

EDUCATIONAL

Our growth in schools seems to be in two ways: viz., the boarding schools, intended to train our young people, have decreased to the point where we now have but two in the place of four in the previous term, whilst the village schools designed to afford points of contact in evangelism have gradually increased. Burma now has 13 schools with an enrolment of 462 pupils as opposed to 9 schools and 274 at the beginning of the last term, the increase in student enrolment being equivalent to 28 per cent. At the same time the decrease in number of teachers is two.

The past two years have witnessed the first groups of students, ten in all, leaving the training school as graduates of the tenth standard and all entering the work as teachers, preachers or office men, a goal the attainment of which we have ardently longed for during many years. Our Meiktila school does function strongly as a trainer of youth for service in the cause of God. We would in this connection gratefully acknowledge the rich blessings that have come to us as we have tried to adhere, at times through much sacrifice, to the principles so clearly enunciated in the Spirit of prophecy.

The accomplishments of our 13 schools are well worthy of notice. There have been in 1929 and 1930 thirty-three baptisms, which represent students and those reached through the direct influence of students and teachers in our schools. The Union Training School at Meiktila reports Rs.611 worth of Big Week literature sales in this period and Rs.473-8-6 of Week of Sacrifice offerings during the same time; a good record. There has been added to Meiktila a large school building, which makes us all feel very happy; for the Rangoon Church School there are now quarters that are all any teacher's heart could wish; and a new girls' dormitory and water system make all the students and teachers at Kamaunga sing for joy.

LITERATURE

Burma's literature sales have fallen slightly below the previous biennial

period. The total sales for the years 1927-28 were Rs.16,952-1 while for 1929, 1930 they were Rs.9,857-6.

Pastor Wilson, our field missionary secretary, has been on furlough, and Brother Denoyer has striven valiantly against great odds in fostering this important branch of the work. The one large subscription book, "Health and Longevity," has been sold in every town and large village of the Province. The smaller vernacular literature is not of such a saleable character as will keep a colporteur in the field very long. There is an urgent need of more good literature, which will enable our colporteurs to make a living. Had we up-to-date literature on the signs fulfilled in Burma now, it would be a tremendous boon. We hope suitable literature will soon be produced in Burmese and Karen.

Two Chinese girls from the Singapore Training School came to Rangoon in the month of October and in about eleven weeks sold Rs.2,200 worth of books. They did their own washing and cooking; they rode third class on trains, and trams; and they actually saved Rs.875 in cash to carry back with them to school. Now the conclusion. We have learned a lesson. If Chinese girls can thus succeed in the sale of religious literature, why cannot Burmese women, who already do most of the selling in the bazaars, equally succeed in the sale of truth-filled literature provided they are trained and cared for? In the last two years our girls at the Training School have made an enviable record as Big-Week saleswomen. Another sister who is in our congregation this morning sold Rs.180 worth of small books in Rangoon during the Big Week. Perhaps the sisters of Burma (I am not speaking of India) can do this work better than we men can.

I cannot refer to our literature without telling you that we are in desperate need of colporteurs in Burma. We scarcely have a vernacular colporteur in the field. This need is perhaps the greatest need we have next to a good stock of saleable literature. I believe we should earnestly pray that God will send forth more consecrated labourers into this most important branch of ministry. In what field does the work make the progress it should where there are not colporteurs daily sowing the gospel seed?

SABBATH SCHOOLS

Our Sabbath schools in Burma are one of the greatest assets we have. They have made a substantial growth. There are now 19 Sabbath schools with an average membership of 672 compared with 17 schools and an average membership of 558 at the end of 1926, which is a 20 per cent increase in membership. As shown before, the offerings have been much in excess of any previous term. People who are not Adventists somehow like to attend our Sabbath schools, and they pass on quite naturally in the course of development to church membership.

Much interest has come to our schools through Investment cocoanut trees, Investment Sabbath eggs, Investment papi-

yas, Investment tin cans, etc., and at a recent Investment Programme in the Rangoon English Church, Investment funds to the amount of Rs. 60/- were turned in. We like the Investment idea.

We are very happy to report that we have up-to-date lesson pamphlets in the Burmese and Karen languages. There appears to be a good interest in the study of the lesson as well as in donations.

MEDICAL

Our medical secretary reports the following for the year 1929 and 1930:—

Patients treated 2,675; medicine sales 2,731; treatments 9,577; surgical 615; prescriptions 5,521; out-calls 115; receipts Rs. 6,114-11; expenses Rs. 6,308-11-6.

This means a gain of 70 patients and 41 surgical cases over the previous biennial period, but a shortage of Rs. 194 in cash.

We are glad to report to you that we either have a nurse, dentist, or doctor on each of the six stations in Burma, and what is better they all have a good patronage. Our nurses are quite expert in their profession if I may be permitted to say so. In a land where Buddhism has reigned so long and has persistently sought to resist every advancement of the gospel it does seem that we should use those means which break down prejudice and win the sympathies of the people to our cause. In hundreds of cases we have found people friendly and willing to listen to our preaching when we have reduced some fever, or saved a life, or even shown a bit of kindness. Burmans cannot always understand why we have invaded their country, but when they see some practical demonstration of

patience and kindness in the treatment of disease, they at once seem possessed of the gift of interpretation. They know we are here to do them good and they will walk past magnificently equipped hospitals in order to come to us and receive some of the milk of human kindness. The medical work, therefore, is one of the best points of contact in evangelism.

The medical regulations are getting strict in Burma, and our nurses have no Adventist doctor upon whom they can depend for support. We do not have one registered doctor in the whole Province. Is it too much to ask for one doctor for a whole union? Other unions have more by far and we think they should have more rather than less, but if we had just one, only one, we believe he could fill a most crying need. What will you do for us, brethren and sisters?

SUMMARY OF NEEDS

In closing I summarise some of the needs of our field. Firstly, more suitable and saleable vernacular literature. Secondly, your prayers and assistance to the end that a number of consecrated colporteurs may be raised up. Thirdly, more diligence in going to men and women and preaching the message of God for these last days. Fourthly, an Adventist doctor. Lastly, and greatest of all, the outpouring of the Holy Spirit to touch the tongues of workers with a living fire, to fill the hearts of all disciples with an undying love for the millions who still wait in heathen darkness without hope and without God in this world, and to bring men to a consciousness of their supreme need of the blessed Christ of Calvary.

Northeast India Union Mission Report

By G. G. LOWRY, Superintendent

THE two years that have come and gone since our last biennial meeting held in Calcutta have been years filled with blessings from the Lord for the work and workers in the Northeast Union Mission. On every hand we have seen evidence of the Lord's leadings, and have had abundant reason for feeling that He has been fulfilling to us the promise that He has made to us, His children, that He will be with us all the way even unto the end of the world. It is therefore with joy in our hearts, and praise on our lips, that we gather together once again to recount the blessings of the Lord to us, and to seek His benediction and guidance for the future.

It does us good to stop once in a while and enumerate the blessings that the Lord has given to us. It was while doing this at one time that Joshua exclaimed to the Israelites, "Not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Joshua 23:14. It was the fact that

the children of Israel forgot how wonderfully God had led them, and the wonderful things that He did for them when they were in trouble and distressed by their enemies, that caused them to become discouraged and murmur by the way. The same danger confronts us today. If we can ever keep in mind that God is still with us, and that He leads and guides, whether we can see the way or not, it will help us to remain true to Him and His work.

One special thing for which we have to be thankful for in the Northeast Union is, that while there has been some sickness amongst the workers, no one has been seriously ill, and there have been no deaths amongst us. Considering the fact that Bengal is looked upon as an unhealthy place to live in we are especially thankful for the blessings of health that we have enjoyed during the past two years.

OUR FIELD

The Northeast Union Mission comprises the Bengal Presidency, Behar and

Orissa, with affiliated Feudatory States and Assam. The task that lies before the people of God in this great field is tremendous. Bengal has a population of over forty-six million, Behar and Orissa have nearly thirty-eight million, and Assam has over seven million; making a total of approximately ninety million human souls to be reached with the message of the soon coming of the Lord. There are more than twice as many people to be reached with the message in this union mission as there are in the whole of the South American Division field, or in the British Isles.

Though it was in Bengal that the first missionary to India, William Carey, began his work one hundred and thirty-seven years ago, and though missionary endeavour has been kept steadily up from this time to the present, yet visible results, in the way of a Christian constituency, have not been as encouraging as they have been in other parts of India. The Christian population at the present time is a little over one-half million, which means that about one-half per cent of the people in this field profess Christianity. The largest per cent of the Christian community, is found in Behar and Orissa.

The chief religions found in this section are Hinduism and Mohammedanism; the Mohammedans predominating especially in Bengal. Located within our territory is the great city of Calcutta, the second city in the British Empire, which is in itself a mission field sufficiently large to employ our entire mission staff if we could afford to concentrate on that one place.

Aside from Hindi and Bengali, which are the chief languages spoken in this union, we have also Kashi, Oriya, Oran, Mundari, Santali and a few other minor tongues. At the present time we are working among the Bengalis, the Santals, the Mundars, the Orans, and a beginning has recently been made among the Oriyas of Orissa. We also have some interests recently reported from the people up in Assam. Aside from Hindi and Bengali we have no literature for the people of this section. We do not have even the Sabbath school lessons for our Santali, Oran and Mundar people. They study the Hindi Sabbath school lessons, which is a foreign tongue to them.

HISTORY OF OUR WORK.

The history of our work in Bengal is interesting. It was in Calcutta that Sister L. J. Burgess, our very first missionary to this country, began her work thirty-six years ago. It was here also that Brethren Spicer, Robinson, Brown, Dr. Place and others worked in the early days. It was in this field that we had our first experiences in printing the message, and in medical work. Not long ago I was privileged to see the house where our first office, our food factory, treatment rooms and meeting hall were located. The seeds of truth sown in those days of sacrifice and hard work are now bearing fruit. From Calcutta the work spread and soon stations were opened up at Karmatar and Babunahal, on the E. I. R., and out in East and West Bengal. In all these places we have well

developed work at the present time. Some of those who accepted the message in those days are still faithful witnesses for the truth.

PRESENT STATE OF OUR WORK

Ten years ago, at the time of our last "all-India" meeting, this territory was re-organized into a union of four local missions and the Calcutta territory.

East Bengal mission, of which Brother L. G. Mookerjee is the superintendent, is the strongest numerically, and gives promise of future development. In this field we have several good-sized towns and many centres of influence which present a splendid field for work. The medical work which has recently been opened up at Jalirpar should greatly strengthen and help to further develop it. We have two main stations and ten substations, four village schools, and one boarding school in this mission.

West Bengal, under the superintendency of Brother C. C. Kellar, has had its ups and downs, but at the present time is in the best position that it has ever been for growth and development, because of the fact that we have at last been able to provide the worker in that field with a home in the midst of the people for whom he is to labour. We have one main station, three churches and three village schools in this field.

Amongst the Santal people in the Southeast Behar Mission, we have a good work developing. This is one of the oldest fields and for this reason the work there is somewhat further developed than in some others. Brother R. J. Borrowdale, the superintendent, reports they have two main stations, six substations, four village schools and two boarding schools in that field. The medical work opened at Karnatar by Dr. Hebbard should add greatly to the strength of our work in that section.

The youngest organised mission we have is that of Chota Nagpur which is the territory around Ranchi. This mission under the superintendency of Brother W. B. Votaw, has two main stations four substations and three village schools within its territory. In addition to these, the union training school, Miss Scholz' medical work, and the union office are located within this mission. The people found in the hills and valleys of this part of the country are very simple in their habits, and are not bound so much by caste rules, and other hindrances that come through Hinduism, as they are not classed as Hindus. They have shown themselves very susceptible to the teaching of Christianity. The Catholics and other Protestants have had remarkable success in the past in working for these people. What work we have done for them has resulted in fruit, and we have hopes of seeing many of them gathered out for the kingdom of God.

In Orissa, our work has also been begun recently. So far, a mission has not been organized in that field. Brother E. R. Osmunson and Brother H. H. Mattison are located there and are now beginning work among the villages of that territory. A new bungalow has been built at Khur-

da, thirty-five miles south of the city of Cuttack, for Brother Osmunson. The station is in virgin territory, as far as mission work goes, and I hardly think anyone will accuse us of building our mission in a place where we will be an embarrassment to other missions. The people are mostly Hindu farmers and seem very friendly, although in the past missionaries have not been very successful in making converts in places where they have worked in Orissa. We are hoping that the message we have, will find a response in their hearts and that ere long we shall have a strong work built up in that part of the vineyard.

Calcutta district includes Calcutta and suburbs. We have our English work there, with headquarters at 36 Park Street. During the past biennial period the new church and workers' quarters have been completed, and the workers are very happy to have a permanent home in that great city. Since the completion of the new church the attendance at our meetings has been much better than it was before. During the past two years, 19 have been baptized and taken into the English church, and there are more interested people there now than the workers can possibly attend to. Cottage meetings and Bible studies are being held on almost every night of the week in some part of the town or other. The members of the Home Missionary Society of the Calcutta church are very active in holding Bible readings and in scattering literature. Their efforts in interesting people in attending the services have also been very helpful.

Another encouraging feature of the work in Calcutta is, that recently it was voted by the committee to put forth an effort to reach the educated and better class of Indian people of Calcutta. Brother and sister T. G. Dickenson have been asked to devote their time and energy to that line of work. They have been successful already in forming some very interesting contacts with a good class of people in the city. One of Brother Dickenson's readers was selected as a delegate to the Round Table Conference in London. From this, one may form an idea about the class of people he is meeting there.

PROGRESS MADE

In a report of this kind, people always expect something to be said about the progress and growth of our work, and really they have a right to expect that the figures will be given that will show that things have been on the move, and souls have been gathered into the church. I wish it were possible for me to give a better report than is possible along this line, but I must stick to the facts in the case. Our progress has been very slow, as far as members are concerned. Much seed has been sown, but, comparatively speaking, small returns have, thus far, been seen. Some increase has been made, for which we are all profoundly thankful, but we are far from satisfied with the results of our work, and pledge ourselves to more earnest and persistent work for the future.

At the time we had our meetings two years ago our church membership in this union was 466, while it now stands at 516—a net gain of 50, or a little over 10 per cent during the period under review. Eighty-three baptisms have been reported during the term, 19 of which were in Calcutta, 36 in Chotanagpur, 4 in East Bengal, 21 in South East Behar and 3 in the Conference Church.

The following comparisons may also be of interest:—

	1923-24;	1925-26;	1927-28,	1929-30.
Number of baptisms	120	106	114	83
Number of churches	16	18	18	22
Number lost		75	49	20*

* (13 by death and 7 by apostasy.)

Figures showing the growth in membership do not, of course, give an accurate estimate of the amount of work that has been done, or of efforts put forth, but it does show how successful we have been in winning souls.

WORKING FORCE

The working force in the Northeast Union now consists of 9 ordained ministers, 13 licensed ministers, 25 licensed missionaries, 9 colporteurs, 26 school teachers, 27 other workers, making a total of 109 workers, of whom 44 are Europeans and 65 are Indians. In my report at the last meeting held two years ago, I called attention to the fact that we should try to build up our Indian force of workers, and we have done this to some degree as we have now 20 more Indian workers than we had then. But we must give more attention to this important point. Just to the extent that we can build up a consecrated, dependable Indian force, just to that extent will we succeed in our work. The Indian worker of the right type, is in a far better position to make contacts with, and appeal to his own people, than we foreigners are. The foreigner is needed of course, and we need greatly to strengthen our foreign band of workers, but where we have one foreign worker, we ought to have at least twenty Indian workers.

After all, we must remember that we are in an Indian country, and Indians must come more and more to the front. Especially in these troublous times do we need to study the relationships that exist between the two races, and so mould and shape the opinion of our young men in schools, and out in the field, as to make it possible for us to work to the best advantage with and for them.

During the past two years we have lost one European family from our field, that of Brother and Sister A. G. Youngberg. Brother and Sister C. C. Kellar have returned, from their second furlough, to West Bengal and Brother and Sister J. E. Saunders have returned from their first furlough to the work in Chotanagpur. We have also had three new families added to our staff during this period: Brother and Sister H. H. Mattison, Brother and Sister Le Roy Hunter, and Brother and Sister H. M. Peak for English work in Calcutta, and Miss L.

Bartz. I should also mention that Brother and Sister L. J. Burgess have very recently returned for the fourth time to India, and are located at Ranchi. We welcome all these new workers to the field, and also those who have just returned from furlough.

FINANCE

This report would not be complete without mention being made of the financial activities of our field. Finances these days are a very interesting and important part of our work. The tithe receipts for the union have shown a gain over the previous term. The receipts for the previous two-year period were Rs. 51,921-6, while for this period it was Rs. 55,617 for one year and nine months, showing a gain of Rs. 3,696. By the time the present quarter returns come in, the gain will of course be greatly increased.

Special mention should be made of the activities of the members and workers of the Calcutta church in this connection. In addition to local church expense funds, all of which they have borne, during the past four years the church there has given in tithes and offerings Rs. 74,021, more than twice enough to pay for their church, which cost just about Rs. 36,000. How good it would be if we had more churches like the one in Calcutta.

The total income for the two-year period, aside from the appropriations from the General Conference, was Rs. 93,433 made up as follows:—

Tithes	Rs. 55,616
S. S. Offerings	„ 14,877
Week of Sacrifice	„ 3,349
Annual Offerings	„ 998
Uplift Fund	„ 10,669
School Fees	„ 5,301
Big Week Returns	„ 1,325
Miscellaneous	„ 1,298

Total Rs. 93,433

The reports from the field show that the tithe and offerings of our Indian church members has been very low. There is no doubt but that there is much poverty amongst the people of India, and our people are usually from the poorer classes, but the people can and will give more to God's cause if they are properly encouraged to do so. I do not know whether similar conditions exist in other unions or not, but I feel that if it does, we ought at this meeting to try to devise some plan by which we can encourage our people to do more along this line than they are doing. If we do not, I can see that we have about reached the limit of our ability to expand our work. The General Conference cannot go on and on without limit increasing our budget in order that we may extend our work from year to year.

DEPARTMENTAL WORK

SABBATH SCHOOL DEPARTMENT:—

In giving a brief report of the departmental work in this union, I am placing the Sabbath school department at the head of the list, for I believe that

the Sabbath school properly conducted is one of the most effective agencies we have for bringing in converts and establishing them in the faith. We therefore are greatly encouraged to note any growth and development of this department of the work.

The forty-one Sabbath schools in this union, with a membership of seven hundred and seventy-five present an excellent opportunity to our Sabbath school workers to teach the principles of the truth. The Sabbath school is also a very fruitful source from which funds come to help carry on mission work. The offerings received during one year and nine months of the biennial term were Rs. 14,877, which is Rs. 1,664 more than was received during the preceding term. One step in advance has been made in our field recently, and that is that we have begun to print the Sabbath school quarterlies for the Bengali Sabbath schools. This work is being done by the students of the Training School at Ranchi. We hope the time will come when each language in our field may have sufficient members to make it possible to get out the lessons in their tongue.

LITERATURE:—

The literature work we all recognise as a very important branch of our work. Believing as we do that the colporteur work is a great aid in the evangelization of the people, this denomination devotes more time and attention to this branch of the work than perhaps any other body of people in the world. The Northeast Union Mission is anxious to "come behind in no gift," and especially in the colporteur work. From the reports that have come in during nine months of the present year, it appears that this has been the best year that we have ever had in this line of work. We have had an average of 9 men working in the field and the sales for nine months were Rs. 17,796. The sales for the year 1929 were Rs. 4,524, making a total for the term of Rs. 22,320. No doubt the fact that we have had some English-speaking workers added to our force, and also the fact that Brother Lindquist, our field missionary secretary, has been urging the men to handle the larger books, has had something to do with the increased sales. Efforts have been put forth to encourage boys from the Training School to earn scholarships by engaging in the sale of gospel literature. Some have had a fair amount of success, and we hope for better results in the future.

EDUCATIONAL:—

As in every other field in India, and the world, much depends upon our educational work. It is to our school that we must look for our workers. In the past, in some sections, it has been necessary to employ men as teachers, and for other lines of work, who have not had the opportunity of being in our own schools. They have, no doubt, done their best, but they invariably work at a very great disadvantage, and in many cases the missionary has looked in vain for results of their work. What our schools and colleges at home have been to our

work in the home fields, and in the world, our schools out here will be to our work in this field. What would have become of this great movement in the world today if it had not been for our schools. It has been the steady stream of consecrated trained young men and women from our schools that has kept this movement going.

We are glad for the progress that is being made in the Northeast Union along this line, but are far from satisfied with what we have accomplished in the past. We have in this union fourteen village schools, three elementary schools, and one training school. In the schools there are 430 students, 122 of whom are in our four boarding schools. We need to greatly increase the number of village schools in our field, for it is these schools that must be feeders for our more advanced schools. Further, the village school is a very important factor in evangelizing the village folk, who in some cases are very hard to reach in any other way.

The success that has attended the church school in Calcutta conducted by Miss Meister and Miss Dyer, has been very gratifying. Miss Meister reports that during the past year they have had a full school and there are more applicants for 1931 than can be accommodated. There is no doubt but that the church school is a great help to the church in Calcutta. Aside from paying all their operating expenses including fans, running the motor-car, etc., the income from school fees has been about enough to pay the salary of the second teacher. (There are 40 students at present.)

While speaking of the schools I should mention the fact that in each of the boarding schools and in the Calcutta church school, Young Peoples' societies have been organized, and quite a bit of missionary work of various kinds is being done by the members of these societies. We are thankful for the interest the teachers and managers of these schools take in this very important line of work.

The principle of co-education is being tried out in one of our elementary boarding schools. This particular venture was not exactly a matter of choice with us, but we found it impossible to secure any one to superintend the Bengali Girls' School, and the committee was faced with either closing the school, or else connecting it up with one of the boys' schools. This was done and the school at Gopalganj under the management of Mrs. C. F. Schilling has been running as a combined school now for almost two years, and I am glad to report that so far no serious trouble has arisen as a result of having the boys and girls in the same school. There are three men and three women teachers in the school. This method of conducting a school may have its drawbacks and difficulties, but in our case at least, it solved the problem of management, and has incidentally helped us out financially, as it reduces the staff, and requires only one manager instead of two.

MEDICAL WORK:—

Since the beginning of the biennial period both Dr. Schilling and Dr. Hebbard have begun their work. While the work on the doctor's bungalow and dispensary at Jalirpar in East Bengal has been going on, Dr. Schilling has been putting in good time in medical work in Gopalganj. He reports that he has been able to get in touch with a very fine class of people in and around the station, and there is no doubt that the influence of the medical work there, as it has been in every other place, will help to widen the influence of our work in that section. The hospital that is being built up in East Bengal is about twenty miles from Gopalganj, and the contacts that the doctor has been able to make in Gopalganj, can, we hope, be followed up from Jalirpar and by the workers in Gopalganj. While the financial part of the medical work is by no means the main thing to look at, yet it is an essential and valuable part of the work, and we have been encouraged to note the amount of money that Dr. Schilling has been able to take in as a result of his work, even though he has had no place to work except his back verandah, which is not a very large or commodious place.

Dr. Hebbard at Karmatar has also been successful in getting in touch with a good many people in that section of the country through his medical work. His dispensary is completed and the wards are now being put up. Both Dr. Hebbard and Dr. Schilling have to train their own help, and for this reason will not be able to make very much speed at first in their work, but they are tackling the proposition with a good spirit and will no doubt win out in the end.

Miss Scholz continues her work in Ranchi, and has had some very interesting cases during the past few months. Through the work she is doing, our mission is becoming better known in and around Ranchi. During the past few months she has been turning her attention more to zenana and Bible work than it has been heretofore, and we hope that by combining the two lines of work real good will be accomplished.

In addition to the work that is being done by the doctors and Miss Scholz, other workers, along with their regular work, have been doing considerable to alleviate the sufferings of those with whom they come in contact near their stations. This particular kind of medical work ought to be encouraged, and our missionaries, though they cannot of course all be doctors or nurses, can, by giving attention to it, be very helpful to the people in this way, and their efforts will be greatly appreciated. Sister Kellar of Chuadanga, West Bengal, has been having some very good experiences along this line. In one month she reported that seven hundred people had come to her for medical help.

Aside from the regular missionary activities in which our workers have been engaged during the biennial period just closing, considerable time and hard work has been expended along building lines. It is generally conceded that

missionaries are not all builders, and even if they were it does not pay to have them spend their time in building work, if there is anyone else to do it. But it has been the case on our side recently that we had more building work to do than our Division builder, Brother Mackett could attend to, so some of our men have had to put in considerable time at that sort of business.

During the past two years our new church and workers' quarters in Calcutta have been completed. A new bungalow for Brother Kellar at Chuadanga in West Bengal; a bungalow for Brother Jensen at Babumahal in Southeast Behar; a bungalow for Brother Osmunson at Khurda in Orissa; a bungalow for Brother Saunders at Khunti in Chotanagpur Mission; and a bungalow for Dr. Schilling at Jalirpar in East Bengal, have been built. In addition to these bungalows, work on the hospitals at Karmatar and Jalirpar has been in progress. The dispensary at Karmatar has been complete and is now in use, and the works on the wards is progressing.

At Jalirpar, East Bengal, houses for Indian workers have been put up, and the dispensary is nearing completion. Four village schools and quarters for several workers, have also been completed. The Gopalganj school has been enlarged to accommodate the girls' school. We are

glad that all the workers effected by these new buildings have the blessings and advantages of good quarters, and trust that these facilities will help them in their future work.

OUR NEEDS

Our needs are many, but a few only I will mention in closing this report that seem to stand out above others.

We need a man for the Training School at Ranchi as the former principal, Brother Mookerjee, has been transferred to East Bengal to take the place of Brother Youngberg. We need another worker for East Bengal and one for West Bengal. We should have a man to open up work in the Assam country, where we already have interests aroused. We need a larger force of the right kind of Indian colporteurs and evangelists and the money with which to support them.

What is more important than all, we need the Spirit of the Master, more earnestness, zeal and devotion to the task that has been entrusted to us. We need to pray that the Lord will not only pour out His Spirit upon us, but also that He may send His Spirit throughout the length and breadth of India to turn the hearts of the people to Him. For it is "not by might nor by power" but by His Spirit that the work of turning men to God will be done.

Northwest India Union Mission Report

By A. H. WILLIAMS, Superintendent

IN presenting this report it is not my purpose to bring to you masses of statistical matter. To do so would be to weary you; and moreover, that phase of the question can better be studied from the full statistical reports which are published in the regular way. Some figures will be brought to your notice; but for the most part the endeavour will be to report the general development of the work. More and more it is borne home upon us, with the passing of years, that mission work is not a subject which can be "read up" from a textbook, and from the study of which one can finally be graduated; but all the time there must be painstaking, prayerful experiment. We have before us a definite objective—to bring men to a saving knowledge of Christ. The more widely our influence reaches, the more apparent becomes the need for development and adaptation of methods. Past efforts have been valuable, and successful, not merely to the extent that their results have found ordinary expression in statistics, but also, because of the lessons they have taught us. Today we rejoice in the growth we see, and which we will now endeavour to report, even though some of the mere figures may suggest occasion for regret. We do sincerely regret these; but because they mean that careful work is being done all round to establish and maintain the standard of the church's conception of its high calling in Christ Jesus, we welcome them also.

Our working force at present includes:

15 Ordained Ministers, 15 Licensed Ministers, 29 Licensed Missionaries, 3 Colporteurs, 12 Indian School Teachers, 38 Indian Evangelists. Giving a total of 110. Thank God for them all.

During the biennial period a total of seventy-one (as far as I have been able to collect 4th quarter's figures) have been added to our churches by baptism or upon profession of faith. Against this, forty-five more have been passed on by letter to other organizations than have been similarly received; fourteen have died; and for various reasons of unfaithfulness, eighty-two have been dropped from our lists. Thus there has been a falling-off in our net membership, which now stands at 838 (estimated for 4th quarter).

Tithes, offerings and other financial receipts have been well maintained; but partial figures for these are often so unsatisfactory and misleading that we refrain from quoting them here; although in with the reports of special departmental activities a few will be given.

The territory of the Northwest India Union Mission covers a great stretch of country, being principally the upper basins of the Ganges and the Indus, with certain intervening and adjacent areas. Yet although so vast an area is involved, the home of about 115 millions, there is more or less of a common language practically throughout, in that Hindustani, in one or other of its many varieties and cognates, is current almost everywhere.

For the present our regular work, apart from colportage, is confined to five distinct areas, which may be tabulated as follows:—

(a) PUNJAB MISSION actually working in the Lahore Division of the Punjab, and in Simla;

(b) NORTH AGRA MISSION actually working in the Meerut and Kumaon Divisions of the United Provinces;

(c) CENTRAL AGRA MISSION actually working in the Lucknow Division of the United Provinces;

(d) EAST AGRA MISSION (unorganized) with an initial effort in Allahabad;

(e) CENTRAL PROVINCE MISSION (unorganized), with an initial effort in Jubbulpore; and there are a few scattered believers in other parts.

At best we can only guess at such a figure; but if we were to state that we are at present working in one-tenth of our territory, it would be a liberal estimate.

The colporteur work is enabling us to reach in its special way quite a good deal of the otherwise unworked territory.

First of all I would like to review in a general way the work being done in these several working areas; and then that survey will be followed by brief reports of the various special departmental activities.

PUNJAB

Our work in the Punjab dates back to 1913 when an English effort was launched in Simla resulting in the course of years in the bringing out of a strong group of believers. Later in that year contacts were made which led to the commencement of definite vernacular work in the spring of 1914. These early developments have very largely determined the nature of our activities there ever since.

In Simla we were so unfortunate two or three years ago as to lose the very excellent rented quarters which for about ten years had housed our work and workers. This has meant great loss in the severing of the former close union between medical and evangelical work that for years existed in such a marked degree in Simla. We believe that no time should be lost in providing proper accommodation for the effort there, from which there will be no danger of its being turned out again. The work in Simla, and the opportunities for contacts presented there, are of an importance wider than the city itself, and than the union also; for much of the city's population is drawn from every part of the Division, by reason of Simla's political pre-eminence; and there is perhaps no other place in which a so widely representative group of the educated classes can be found. The contacts made in the past have been invaluable; and to leave their continuity in jeopardy would be a capital mistake. Those of us who were here in 1917 remember with gratitude the help that came from Simla when war-time regulations threatened to disrupt our activities; and today we must acknowledge the friendly interest of a former Simla patient, who assisted materially in the securing of equipment for this present encampment.

With reference to our earliest contact with vernacular interests in the Punjab, already mentioned, we were thereby introduced to our first large-scale mass-movement effort. By way of definition let it be stated that the common feature of this kind of work is, that considerable groups of people declare themselves to be Christians, without very much reference to questions of religious practice or theological belief. They thereby acquire a changed civil status, and they quite generally look to a missionary society for help of various kinds.

From the fact that it is from the lowest strata of society, socially and economically that the mass-movement groups come, it is commonly deduced that their motive is primarily and principally material, rather than spiritual. But whatever may be the truth as to this, it ought not deter us from entering this field of endeavour. For two facts are evident. Firstly, the people are sensible of a need, whatever they may conceive it to be. Secondly, they recognize the mission as existing to help such as themselves.

It is admitted that many who came to the Master were actuated by material motives. Just as we find today, so they went to see Him about sore eyes; sick babies; empty stomachs; family squabbles about land, and what not else. But who will dare assert that none such received from Him spiritual help, of the need of which they had not perhaps previously been aware? The point is that He used the contact, arising from some material need, to reveal the greater and deeper spiritual need. In that same direction lies our hope of true success in dealing with our mass-movements.

In 1914 we met with a group of perhaps twelve or thirteen hundred such people. Since then the size of the community has ebbed and flowed. The 1921 Government Census reported 1,165 S.D.A. Christians in the Punjab. Today, according to a very recent computation of our own, there are about fifteen hundred families, implying between five to eight thousand persons, who adhere to us. Be it most clearly understood that we do not in any sense regard or report these numbers as church members; but in the mass-movement sense of the term they regard themselves, and are by others regarded, as our Christian community.

This situation constitutes at once a challenge, an opportunity, and a source of danger and weakness. For with so many commonly reported as pertaining to us, whose habits and practices are markedly discrepant from what Seventh-day Adventists should properly reveal, there is the ever-present peril that their standards will be mistaken for ours. It is quite evident that this numerous adhering community may tend in effect to envelop the light of truth in a cloud of error, making it doubly difficult for themselves and others to know just what we do teach and hold to.

Yet when we have freely acknowledged our recognition of the special dangers and pitfalls of this class of work, we must not lose sight of the undoubted opportunities it presents. When one has

experienced the scornful indifference shown by many in this land towards religious effort in their behalf, the friendly reception accorded the missionary as he visits the outcaste groups is a welcome relief. Ascribe it to mere material motives if you will, though for ourselves we are not prepared to accept that as fully correct. These people are capable of spiritual response and if we have not as much by way of real results as we would like to see, let us not adopt the attitude that all the fault is on the other side, and that it is the gross materialism of the people which effectually blinds their eyes to the light. It may well be that our methods have been, in a greater or a lesser degree, such as have contributed to the failures; and we may perhaps quite properly describe these as *our* failures, rather than the failures of the Word, or of the people to comprehend it.

From past experience it would seem that another danger lies in the possibility that our efforts will be organized too much with reference to the material needs of the community. If we accept the adherence of a group, we are expected to provide for its wedding ceremonies; its funerals; its protection from injustice; its general social help and uplift, and so forth. These duties we may rightly undertake, but we must insist, in the case of weddings for instance, that though the people's approach to us in the matter may perhaps be solely from the angle of their desire that we attend to the civil legal formalities for them, our undertaking of the duty must very positively be fundamentally and plainly that we may take the opportunity of informing the parties of the spiritual bearings of marriage. And so with every kind of aid they may seek from us. Admittedly this will involve an immense amount of work for the groups we now have; but we submit that it were better, if necessary to the doing of more thorough work, that we work with a reduced community, rather than that in an endeavour to cope with groups beyond the capacity of our working force and other facilities, we achieve very little in particular for any of them.

Perhaps we may state that one of the lessons the past has taught us is that it is dangerous, and very disappointing, to undertake to work for a community too numerous for our existing strength.

We need, further, to have well-defined ideas as to what changes it is necessary for us to seek to make in the lives of the people. Their customs and practices are not necessarily wrong merely because they differ from our own, and we ought not to be concerned in the least degree with westernizing them. But where, there is a spiritual principle involved there must be no hesitation or wavering on our part.

It would seem that the message we are called to teach lends itself very admirably to our mass-movement problem. Health reform, we hold, is a phase of the physical expression of the gospel, opening the way for deeper spiritual concepts. There is ample need for a health reform message; perhaps not in just the form we

would present it in a western land; but very definitely health reform; nevertheless. Certainly the filthy and deplorable conditions of life prevailing in the average outcaste group constitute a barrier to the entrance and progress of the gospel. Please listen carefully to this vivid description of the common situation, written by a prominent Government official:—

"The ordinary villager is the child of parents married when they were immature; he was helped into the world by a woman of the lowest caste in the village, generally old, sometimes blind, and always dirty. His early youth was spent playing in the dust on the village muck-heap, and in what might perhaps best be described as the latrine-cum-rubbish-heap area. His eyes and nose were often running, and flies settled in dozens on them and on his mouth. He was rarely, if ever, washed, and never taught clean habits. He was much neglected by his mother, as she was busy grinding corn and making dung-cakes for a large part of every day. If he was lucky he survived, but his chances of complete escape from the accidents of early life in a village were not too great. One or both of his eyes were as likely as not damaged. He probably got one vaccination, but no more, and was no stranger to small-pox. Many of his brothers and sisters and playmates died in infancy and childhood, but it did not seem to bother either him or his parents much, and if it was a girl no one cared at all. During the years he should have been at school he idled about with other lads, tending cattle; and no one knows what mischief he did not learn there. In years of scarcity he did not get enough to fill his stomach, and what he did get was crudely cooked. . . .

"Tragedy was never far from his life. There was little laughter or joy, little real companionship, and many tears in his childhood; his home life was too hard to be really happy, and he never really played like a healthy child; in fact, he had no real childhood at all. His mother got no respect from either him or his father and she seemed to be a sort of God-given domestic drudge. I must not say the family was never happy. Spring and the cutting of the winter crops was a very jolly period, unless plague turned the village into a charnel house; and the beginning of the monsoons was delightful; but the latter part, with its flies and mosquitoes and continuous malaria; and then the winter, coming before he had recovered from the malaria, and had entirely insufficient clothing, if indeed he had any at all, were hard times indeed.

The degradation, the filth and the squalor in which our villagers live must be seen to be realised. Imagination cannot conceive it at all, and I would not believe it if I had not seen it, and smelt it, for years."—*Remaking of Village India.*

Can you expect people living under such conditions as that to understand that God is love?

We thank God for the progress that has been made in these matters; that the eating of carrion for instance, is now hardly a problem at all. But there is an immense amount yet remaining; and

we must not think that any lowering of the standards of truly clean living will help forward the work of the gospel. The hugga, for instance, must go. It is an economic drain on the people's resources; it is a source of physical injury to them; it is a hindrance to their spiritual progress.

And the Sabbath? God did not forget the poor down-trodden Indian villager when He ordained this command; but for them as for us there is blessing in obedience. May God give us renewed courage to preach it, and wisdom to help the people in their observance of it.

The surrender of the hugga, and the observance of the Sabbath are not the only points of truth that we must teach; but there is no doubt at all in our mind but that here, in the special setting of our North India mass-movement problem, these two points stand out as of special importance, each embracing a whole range of vital truth, just as we find them progressively to be in the pleasure-loving and evolutionary West.

We are glad to be able to report also definite progress in the matter of building up a working force. Some whose aims seemed to be out of harmony with the message have been dropped from the list of workers. Others have been helped to greater usefulness. Through the avenue of our schools we look for further help to come; and already some useful graduates have entered the field. The call is for men and women, themselves the objects of God's grace, who, whilst hating sin and the degradation it has brought into the lives of the masses, are yet ready to endure the now-distasteful environment of the village, that the light of truth may shine out through the daily lives of the worker, his wife, and his children.

We realize a need for our efforts to be developed with greater precision in the particular areas in which we are working; for a strengthening of the pastoral work; a building upon proper lines of the elementary day-school work; a helpful co-ordination of health reform and medical effort right in the village with the other lines of work; a sane programme of co-operative Christian help work in the direction of cleaning up the ugliness and filth of village life that arise from ignorance and sloth. These and much more await the doing. We are encouraged by what has been achieved; we pray for help that vastly more may be done. Then, we believe, we will be able to draw from our mass-movement people themselves, workers through whom the message of hope may be spread to the vast multitudes of this type who are as yet entirely beyond our reach.

For the wider co-ordination and up-building of our efforts, we have at Chuharkana a boys' boarding school, with an enrolment of about 50 students, drawn from our village communities, and preparing for Christian usefulness. Parallel with this institution is a girls' boarding school, about eighteen miles away, at Chichoke Mallian, where the girls from the same homes are being trained likewise to take their special part in the further development of the work. Both of these

schools are intended to supplement and continue the work of the elementary day schools of the villages.

We are more than glad that the day has now come that we have a physician actually in the Punjab, busily engaged on language study in preparation for his special part in the general effort. The doctor is in residence at Chichoke Mallian, and we expect at an early date to commence the building of the first unit of the small base hospital contemplated. It is the first purpose in this endeavour, not so much to open up new territory, but to strengthen and then to extend the effort already in progress these well-nigh seventeen years.

In Lahore the little English church continues faithful, with a list of steady enquirers all the time. We hope that it will be possible to provide immediately for the strengthening of the vernacular work now being done in the same city.

NORTH AGRA MISSION

Coming now to the North Agra Mission, it is the case that work in this area was commenced several years earlier than in the Punjab. Perhaps the earliest associations there relate to the transfer of the sanitarium from Calcutta to Mussoorie in 1907, and the purchase of a rest home there that same year. English work was conducted in the town, as well as a small charitable dispensary; and then the location of the all-India headquarters in Lucknow led to the beginnings of work in that city also. Vernacular work was later commenced on a definite basis in Garhwal and Najibabad, after earlier itinerant efforts in various parts; and then in 1916 the Hapur station was launched. More recently, in 1927, property was purchased in Roorkee.

As has already been described in the case of the work in the Punjab, so in the North Agra Mission our vernacular activities have very largely been confined to mass-movement groups. Najibabad and Garhwal are exceptions to this: in that in the ordinary sense of the term, mass-movement work is not possible there, for the reason that the social conditions which underlie it do not exist there in any noticeable degree. This very definitely needs to be borne in mind when comparing the progress of the work at the various stations, and for a true comparison to be made there ought to be a classification into at least two groups; mass-movement work, and non-mass-movement work.

It should be stated also that in some respects the U. P. type of mass-movement work differs from that which we encounter in the Punjab. At least two reasons may be suggested for this, which will serve also to indicate the directions in which the differences lie. In the U. P. such work is done quite largely amongst Chamars, the hereditary leather workers of the Hindu community; whereas in the Punjab the past connections of the people seem to have been more Mohammedan. Then in the U. P. the community has been settled for many generations past, and to some extent the labour market is more crowded than farther

north. In the Punjab the fact that we work in territory opened up as habitable in recent times by irrigation work means that we meet people who to the extent of migrating have already broken with the past. The last census showed that the particular sections in which we are working were still attracting considerable numbers of immigrants, indicating that there is, if anything, more work than there are labourers available to do it. So to that extent the labouring class with whom we are concerned in the Punjab are economically better off than their U.P. parallels, both as to standard of living, and as to relationships with masters.

In the North Agra Mission we have experimented for a matter of two or three years with the idea of a concentration of effort in certain selected spots; and the results are such as to encourage us to extend that method of work as rapidly as we can secure workers with the particular abilities necessary to this kind of work. There are quite a number who have been under regular instruction and who are about ready for baptism, and possibly would have been baptized already but for the necessity of revising the tour programme of our present visiting brethren. Building on the foundations laid in past years, we believe that we may look forward confidently to the growing up of a church truly representative of this message, and from which workers for this special type of effort can be developed.

We are glad to report some items of results and encouragement from amongst groups other than Chamars; not much, it is true, but yet the gleams of the dawn we believe. The brother from amongst the potter community who was baptized last year, still holds true, despite continuing persecution. Then in the foothills of Garhwal we have a man and wife, independent in a small way as to this world's goods, who very earnestly are studying the truth in definite preparation for baptism, whilst others in their village show an unusual interest.

The work to be done for these people, and the methods of approach, differ materially from what are common in mass-movement efforts; and the immediate response will be of a different kind too, perhaps; but the gospel is for all the world; and we do not despair of reaping results from amongst caste Hinduism. We have with us here today a brother who years ago came to us from the artisan class of Hindus in Garhwal; who was severely persecuted by his relatives and others for his acceptance of Christianity, but in whose village today we are received with friendliness. We look for further fruit to be garnered there. Besides this brother, there is another also here present, who before he came to us was a Brahmin religious teacher, and who is now faithfully working in this cause.

As in the Punjab, so in the North Agra Mission we have two boarding schools; one for girls at Hapur, and one for boys at Roorkee. The latter serves also as the training school for the union, having the necessary extra standards beyond the

Chuharkana school. To this extent our arrangements differ from what obtained two years ago, that the separate training school has been united with the North Agra boys elementary and middle school. We expect that as time progresses, the development of our day elementary school work in the villages will relieve both Roorkee and Chuharkana of their present elementary grades, thus reducing the expense of that part of our educational work, and freeing the facilities in the boarding schools for larger groups in the upper grades.

At Najibabad we plan for the strengthening of the medical effort that has been associated with that station since its inception seventeen or more years ago; and as far as facilities exist the same kind of work is done at each station.

CENTRAL AGRA MISSION

Though as a separate organization the Central Agra Mission is but two years old, the step that was taken at our last biennial meeting concerned work of various kinds that had been in progress for a number of years; and the focussing of attention on this area has led to a material extension of those efforts.

In Lucknow special zenana work has been in progress for nearly twenty years. In the very nature of the case it is a class of work that does not figure in statistical reports very much; but that does not mean that there are no encouragements in it. Some years ago a man and wife were baptized who remained faithful until in the course of years the man died. Very unfortunately his death occurred during the summer absence of the worker; and before the latter could return, the widow had been taken away by relatives, and nothing further has been heard of her since. More recently a young woman has been baptized, who is still with us, truly rejoicing in the gospel, and still living amidst her community, a spirit-filled witness for her Master Jesus Christ.

It has for years been the hope that it might be possible to have a place in which interested friends could be brought in contact with Christianity, without their having to encounter those things which, whilst of a purely social significance, operate most effectively as barriers to the real study of the truth by those of communities whose social customs differ materially from our own. At last this hope is in process of being realized. We purposely refrain from being explicit in our references to it; but this we can state for your encouragement, that there are today six, temporarily seven, who are receiving spiritual help and instruction in this way. One comes from a Brahmin home; another has deliberately forsaken the precincts of a palace to share the blessings of this humble home. Apart from what can be reported in this comparatively tangible way, there are many others, striving earnestly to live the Christ-life in the seclusion of the zenanas, wherein they are kept by circumstances, as effective to bind them as any shackles of iron which might keep a prisoner within a dungeon of stone.

Of more recent date is the vernacular

work being carried on in Unao and Lucknow districts. In connection with the latter a vigorous little dispensary is being conducted on the outskirts of the city of Lucknow, which is proving a valuable means of making contacts, and these are being diligently followed up. The daily list of patients attending reaches as high as about forty persons. The further expansion of this kind of work is in progress, and we look forward to the gaining of valuable experience in the conduct of vernacular evangelistic work in urban areas.

Due care is being taken of the English interests in Cawnpore and Lucknow; and in the latter place particularly we have been encouraged to see a company of nearly seventy persons, old and young, gathered in for Sabbath school, now that the cool season has returned.

Turning to our two unorganized areas, we are glad to report a progressive interest in Allahabad. As a result of the Bible work conducted there, four have been baptized thus far; and now for this winter a suitable hall has been rented in which regular public services are being held, to which many regular attendants are coming.

In the Central Provinces the work thus far has been principally pioneer work with literature. We are content to continue to sow the seed faithfully in this way, following up whatever of interest may appear, and confident in the Lord's assurance that His Word will accomplish its appointed task.

PUBLISHING WORK

Coming now to a consideration of the special departmental activities, it is hard to know to which to concede the pride of place in the order in which we take them up. Yet there is perhaps something about the work of the Publishing Department which we feel sure all will recognize as entitling it to be listed first. For is it not that agency through which so many early contacts have been made; which in a special way affords the worker convenient opportunity of approaching even an absolute stranger?

We are glad to be able to report very definite advancement in the building up of this branch of the work. Beginning in the schools, the colporteur idea is kept steadily before our young men. The older students engage in the annual scholarship campaigns, thereby bringing a great improvement into the operation of our schools; and also, the foundation is laid in the minds of many, if not all of them, of the great value of colportage. The figures of sales are elsewhere reported in detail, and we need do no more than state here that the total sales during 1929 and 1930 (eleven months) were Rs.15,052-2. With great pleasure we record that we have three Indian colporteurs giving their time to this work. This is a beginning; and we believe that still more will follow them in this special service. We are glad that all three can be here in this meeting.

The review of this department's work rightly calls for mention of the use of tracts and other small literature. We

are happy to be able to report hearty support from all round the field. Thousands upon thousands of small leaflets have been distributed, both in Urdu and Hindi; and quite a substantial amount of work has been done in places with the sale of small pamphlets. We believe that a good deal more could and should be done in this line. We often talk and discuss working for city dwellers as against rural groups. No doubt a part of this former kind of work will be of the special nature of work for the educated classes; but equally surely much of it will have to be for the masses of artisans and small traders and servants who form so large a part of the population of most cities. In this connection we believe that the wide use of this class of literature can be most valuable. Our old friend "Enemies of Health" and such like material is now priced so that it can be sold; and we trust that there will be a steadily increasing effort made with it. Literature is a first-class means of opening up contacts for Bible studies and work of that nature.

MEDICAL WORK

We have already referred to the efforts of this kind which are in progress. Simla with its special work which affords a means of contact with the highest classes, and with its complementary winter effort in Lahore. Lucknow has its organized dispensary. Chichoke Mallian now has a doctor, soon to be in full swing with his work, once the preliminary language study has been accomplished. Najibabad will early in the new year receive its medical workers; a couple, both well experienced nurses, being due to arrive in February. At several other stations workers are doing what they can, along with other duties; and we are glad that through this ministry the gospel is being preached. Other workers are securing, or are arranging to secure, some training along medical lines; for we believe our medical secretary rightly emphasizes that our work in this department must be on the basis of proper training and knowledge. A very great deal of useful work can be done by workers who are not fully qualified physicians; but whatever may be their grade, they should work to secure a sound basic knowledge in some department or other of the science of healing, and then work accordingly.

SABBATH SCHOOL WORK

We are happy to report a steady improvement in this important section of the work. This augurs well for the future growth of the church; for the Sabbath school is truly one of the pioneer agencies at our disposal. As against 73 schools with 1,846 members at the beginning of the biennial period, we now have 86 schools with 2,048 members. Offerings are also moving steadily ahead. We believe that in the careful development of this work amongst our mass-movement groups lies one means of building up real church members amongst them. Considerable work has been done in the holding of institutes and rallies, which serve to remind and inform our people of the possibilities of this branch. We are glad also that definite efforts are being

made by the secretary of the department and her collaborators in the field to develop the Sabbath School Home Department as a means of maintaining helpful touch with isolated members, both English-speaking and Indian.

MISSIONARY VOLUNTEER WORK

Practically every item entering into the reports of this department shows improvement over the two-year period. There is an enormous amount of latent material to be developed and we earnestly commend the needs of this department to our workers. We must have thousands of children belonging to our adhering families; and something must be done for them. Can we not contrive to adapt the facilities of the M. V. Department so as to help this young army?

EDUCATIONAL DEPARTMENT

This most important department too, is in a vigorous state. Careful work has served to establish firmly in the minds of our students the idea that self-help is part of one's education. Industrial work of various kinds is well established in each school. We cannot refer to any self-supporting industrial departments, although the nut-butter work in the Hapur Girls' School certainly brings in a quite substantial little income, over and above all expenses, to the school. Perhaps this can be more fully developed so as to be of wider financial usefulness.

Reference has already been made to our separate girls' schools; and mention has also been made of the deplorable conditions under which our village communities live. These are not unique in India; but we refer to them as entering in a special way into our school programme for girls.

For the moment it appears to us that our need is not so much for girls educated to look forward to professional careers of one sort or another; we hope that by far the greater proportion of them will become just good honest housewives, whether for our workers or for our lay members. Just a further brief quotation from the same source as that previously read:—

"Would a mother hide her children from the vaccinator if she really knew that this ten days' trouble meant a life time of immunity from the demon of small-pox? Would mothers prefer jewellery to mosquito curtains and quinine if they really knew the value of these simple things? Would a mother let her children shiver in the winter if she had the time and skill to make clothes for them? . . . We all know that the pith of the problem is the uplift of the women. The first thing to do, then, is to get the girls to school. . . . Give them a little practical schooling and training—not on the lines of the boys' education, which does little but weaken their fibre—give them the knowledge of how to keep themselves and their families healthy, and the womenfolk will revolutionize village life in India."

In general we agree with this writer, who has had very wide practical experience, and whose methods have been very successful. The kind of education we

must give the girls, in the first place at any rate, is that which will teach them not merely that, as a matter of hygienic science, dirt is wrong, but that, as a matter of good honest "elbow grease" and sunlight soap, it can be banished. We believe that the sight and feel of clean linen teaches a better lesson than a whole bookful of hints on laundry. The latter kind of teaching has its place; and the whole matter is not comprehended in just the washtub; but we refer to this by way of illustration. We are confident that the method works because we have seen it succeed. When the girls were taught how to wash their clothes properly, and iron and starch them and thus generally make themselves, by their own efforts, clean and tidy, they learned to like it. As witness the fact that when they were allowed to go to bazaar to make a few purchases prior to returning to their villages for the holidays, their principal purchases were, not face powder, but supplies of laundry soap.

The same idea is being tried in the village schools, amongst boys, and is working. The first lesson each morning is just face and hand washing; and the cleanliness habit is extended to their clothing also. Further, in front of the school there is not the filth pile which is so much in evidence in the average Indian village, but a real living flower bed. Those boys are beginning to take an interest and a proper pride in their school; and we believe they will discover a deeper interest in the whole idea of securing an education, because something is being done to brighten in a material way their otherwise ugly and drab surroundings.

HOME MISSIONARY DEPT.

Here again the figures show increase practically all round. Big Week and Ingathering efforts are well supported; and the various lines of missionary activity recommended by the department are being well developed. We wish that time permitted of our noticing these important activities at greater length, for undoubtedly the existing church will grow in strength, and many will be added to its number, as old and young take part in active missionary work.

In concluding I wish to record my deep appreciation of the hearty and brotherly co-operation received all round the field. Many problems have arisen; often there have been marked divergences of opinion; but a Christian spirit has prevailed. There is a unanimous determination to work faithfully that a truly representative church may be brought out of darkness into light. We must ever remember that our duty is to plant the seed of truth, praying that God may water it so that an indigenous church of members, each having a personal experience of God, may grow up in India. Then we may cease to worry what political upheavals may do to the work; for nothing can prevail against the Word of God.

We bespeak for all the staff in North India an interest in the prayers of the Advent family throughout the entire Division. Our work is truly yours.

South India Union Mission Report

By H. CHRISTENSEN, *Superintendent*

TO the delegation assembled in biennial session I bring greetings from the Southland:—

On the short span of time called the last generation another two-year period has been measured off in our onward march towards victory and the promised land. Our hearts leap in anticipation as we recollect the promised blessing awaiting us when the sands of time shall have run out and the work of God be finished in the earth. I am glad to bring you good tidings from the South India Union Mission. It is the Lord's doings and it brings us in humility to His feet.

The South India Union embraces the Madras Presidency, Mysore State, the Southern portion of Hyderabad, Travancore and adjoining native states, and Ceylon. In this area are found 24 million Telugus, 18,700,000 Tamilians, 10,300,000 Kanarese, 74 000,000 Malayalese and 5 million Singhalese. Fifty-two million of the inhabitants are Hindus, 4½ million are Mohammedans, 3 million, approximately, are Buddhists, and another 2½ million are Roman Catholics, and approximately 2 million are Protestants, while still another million is divided into various cults peculiar to the Orient.

The Catholics have thoroughly entrenched themselves in certain portions of South India by hundreds of years of proselyting and missionary work. They lay considerable stress on the work done here in the early-Christian era and the fact that "St." Thomas is supposed to have died and been buried on the spot which now bears the name of "St. Thomas' Mount." To trace their work is interesting but constitutes a story too long for this report.

"Everywhere the light of truth is to shine forth, that hearts may be awakened and converted. In all countries the gospel is to be proclaimed. God's servants are to labour in places nigh and afar off, enlarging the cultivated portions of the vineyard, and going to the regions beyond. They are to work while the day lasts; for the night cometh, in which no man can work. Sinners are to be pointed to a Saviour uplifted on the cross, and from many voices is to be heard the invitation, 'Behold the lamb of God, which taketh away the sin of the world.' Churches are to be organized, and plans laid for work to be done by the members of the newly organized churches. As workers go forth filled with zeal, and with the love of God, the churches at home will be revived; for the success of the workers will be regarded as a subject of deep personal concern by every member of the church." —*"Gospel Workers," pp. 25, 26.*

This short paragraph sounds the note we have been endeavouring to catch in our work in the South India Union

Mission during the past biennial period. Institutions, such as schools, hospitals and dispensaries, much as we need these important facilities, are of little consequence unless they sound the invitation, "Behold the Lamb of God, which taketh away the sin of the world." This has been the standard around which the leaders have sought to rally the force of workers in the field; and the rallying call has been "forward into more intensive evangelism."

While we recognise the fact that some of the figures and statistics which we shall note are the outgrowth of perhaps many years of arduous labour, yet we are persuaded that were it not for the faithful endeavours put forth in the field during the past biennial period the figures would not be what they are. To the God who has prompted this service we give all the glory. To be sure our highest hopes have not been realised, and with humility we recognise the frailty of the human agent which no doubt has impeded progress where our Leader expected advance.

God has been good to our field during the period now closing. No foreign worker has been compelled to retire from service because of sickness. Some have been indisposed and have been compassed about with many perplexities due to sickness, but thus far they have been spared to the field, for which we are thankful. One Indian worker has been called by death to lay down his burdens. This faithful worker gave his best to his Master and passed away in active service as a direct result of ministering to his flock and community during an epidemic of cholera. We extend to the bereaved relatives our sympathies and pray that God may guide their footsteps over the remainder of life's weary way.

Mention should here be made of the loss sustained by Brother and Sister Willmott when little Loren Eugene, five years of age, was taken away by the cruel hand of death. His little body was planted on the school compound, binding these faithful labourers more surely to the field of their labour. In hours of deepest grief how sweet and consoling is the promise of Holy Writ: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." We share their grief with them, but sorrow not as those who have no hope.

We praise our Maker for His wonderful works to the children of men.

PRESENT STATUS

Twenty-one European Missionary families and one hundred and forty vernacular and domiciled workers constitute our present working staff and have made possible the report which follows, and at

this time it gives me great pleasure to welcome to the field the new recruits who have arrived during the period. Their hope and courage and willingness to serve and sacrifice assures us that a good future lies before us.

The membership at the end of September 1928 was 878, and at the end of September 1930 it was 1,115, making a net increase for the period of 237. During 1929 and for the first three quarters of 1930 as many as 268 believers were baptised and many others are awaiting baptism. One new church has been organised in the Kanarese territory with a total of 16 new believers added by baptism. A good interest exists in and about Bangalore as the result of the work done by Brother Rawson and his associate workers. An interest fostered by our first Kanarese worker, now in Kollegal, gives promise of fruitage. More than twenty Hindus are studying the truth. A new church is soon to be organised in Tuticorin as the result of work done there during the last year. One of our school teachers sold "Big Week" books in the city and discovered an interest which he later followed up, associated with Brother and Sister Willmott. Brother Isaac was later invited to settle there and as a result several were baptised and still others are awaiting baptism. Upon my visit to the city I was much impressed with the prospects. Work has been done for the Tamil-speaking people in Madras with good results and with splendid prospects for the future.

The efforts put forth in the Malayalam mission recently have brought gratifying results. During the past two years there have been 151 baptisms in this local mission field alone and the membership has practically doubled.

A tabernacle was erected in Colombo in the latter part of 1929, and early this year an effort was launched by Pastor Enoch for the English-speaking people of the city. While there have been no baptisms as yet, there is promise of fruitage if the field is continually cultivated. These unpromising spots need our prayers that the barrier of conservatism and formalism may be broken down and the seed sown in good soil.

Even the seemingly impregnable fortress of Buddhism has begun to give way in our island field of Ceylon under the power of the gospel ministry, yet much remains to be done before the ramifications of heathenism crumble.

The evangelistic work in the Telugu mission gives promise of a bountiful harvest, and a number of additional believers already have been baptised.

As we view a caste-bound, superstitious class of people fully satisfied with their conditions, in a welter of practices too vile to enumerate, our hearts at times are inclined to discouragement, but is not God's challenge to reach even India? "Workers for Christ are never to think, much less to speak, of failure in their work. The Lord Jesus is our efficiency in all things; His Spirit is to be our inspiration; and as we place ourselves in His hands, to be

channels of light, our means of doing good will never be exhausted. We may draw upon His fullness, and receive of that grace which has no limit."—*"Gospel Workers,"* p. 19.

Considerable work has been done in Bangalore for the English-speaking people. An effort was conducted for six weeks in Mayo Hall with a good attendance throughout. The interests thus created gave the workers access to many new homes. These interests are still being followed up. During the past two years as a result of studies and meetings 25 have been baptised and others are in the preparatory stage. Bangalore offers a splendid opportunity for work the year round and we trust the plans on foot to do a larger work may bring even more fruit.

TREASURY DEPARTMENT

We greatly appreciate the appropriations for operating despite the fact they do not encompass all our needs. When our actual needs were faced at the beginning of 1929 our allotment after paring and further paring did not nearly cover our needs. This was also true in 1930 despite paring into the quick which was keenly felt throughout the union. By faith we launched into the deep. At no time does God fail those who, while doing their best, put their trust in Him. The paring and shrinking process is a painful one when the field and the times demand expansion; and to refuse to advance seems a denial of our belief in the leadership of God.

A comparison of a few figures for the two last biennial periods may enable us to see a little more clearly the advancements made, and the amount contributed by our own constituency.

	1927-28	1929-30	GAIN
Baptism	... 168	268	100
Tithes	... Rs. 42,246-12	Rs. 46,898- 1	Rs. 4,651- 5
Extension	... 1,258-14	2,510-13	1,251-15
Week of Sacrifice	... 338-12	4,015- 6	3,676-10
13th Sabbath	... 2,187- 7	2,243-11	56-4
12th Sabbath	... 12,817-13	13,429- 0	611-8
Annual Offerings	... 1,035- 0	1,107- 9	72- 9
Uplift	... 7,381- 4	17,618- 9	10,237- 5
Book Sales	... 51,526- 8	54,743- 3	3,216-11

This makes a total income, exclusive of sales, of Rs.87,823-1 for the period under review, or a gain of Rs.23,753-14 over the previous period.

MEDICAL

In the union there are two hospitals in operation and two others are proposed.

Despite its checkered experience during the past two years the Narsapur Hospital is at present enjoying a good patronage under the leadership of Dr. Nelson. The water system which has been added has been greatly appreciated. The influences of the hospital has gone out into the outlying districts and to remote villages from which patients have come, and confidence is being established in the minds of the people.

The income for the thirteen months during which the hospital has been open is Rs. 6,862-9-0, or an average of Rs. 527-14-3 per month.

The future looks good for the success of the hospital. We have the prospect of an Indian doctor to connect with the hospital, which will allow more time for the development of the evangelical side of our work.

The residents of Narsapur and the surrounding towns and villages have requested us to have our dispensary in Narsapur. This request has been from the time of Dr. Clark. We are located three miles from Narsapur, and as many of our patients come from there and on the railway which terminates in Narsapur, it is difficult for the poorer people to come out to us, so from January 1, 1931, we are opening our dispensary in Narsapur.

This will bring us in much closer contact with the people in Narsapur and will permit many more people to attend.

With all the setbacks that Narsapur has had during the past two years, the Lord has blessed the work. Our medical work holds a large place in the hearts of the people for miles about us, and the light of this message is spreading abroad.

The Giffard Mission Hospital at Nuzvid has been under the superintendency of Dr. A. E. Coyne until he left the field in August 1930. Dr. Clark is now in charge and associated with him is Dr. Emma Hughes. The average monthly attendance is 1,600 patients, and they of course come in from the adjacent villages.

Through generous gifts of the Zemindar many splendid improvements have been made during the past two years. A fine stone wall has been constructed around the bungalow occupied by Dr. Hughes,

celotex. Mention should be made of the new "sterilizing battery" of the latest type, and also a water-softener, which have also been installed, providing ample facilities with which to prepare their surgery material and instruments.

Workers' quarters have been provided and still more are needed. The female trainee hostel has been remodelled and supplied with running water.

In 1929 it was decided to start a training school for nurses and compounders at the hospital, the purpose being to train young men and women for work in the several medical institutions which it is proposed will be operating in the South India Union Mission within the next year or two; these institutions being situated as follows: One in the Telugu field at Bobbili and the other in the Malayalam field. The other hospital in the Telugu field at Narsapur is operating now, and some of these workers will be available for that institution if needed. At the present time we have in training at Nuzvid 12 compounders and 8 nurses, drawn from the four missions of this union. The length of the course for compounders is two years, and for nurses three years. In addition to the regular training as compounders which these students receive they also get training in operative technique, laboratory experience, and bedside nursing; the object being to fit them up as workers in our hospitals, and not merely as medicine mixers. We find that these students are anxious to learn, but the ability to learn varies a great deal with different students. Periodical examinations are given in the various subjects, and the students are graded accordingly.

HOME MISSIONARY DEPARTMENT

The activities of the Home Missionary Department are not only an index to the work done but also one to our great needs. Time forbids the enumeration of these, but we are aware of them I am sure. The ignorance of the vernacular constituency makes intensive training along rudimentary lines a necessity before we can hope to have them carry any burden of work. Figures and statistics mean practically nothing in this department. As the items called for on the report blanks are so far beyond them they cannot carry the work. This of course has its exceptions, and some have taken some part in the activities of the department. More study should be given to promoting anything it is possible for them to do.

The Malayalam Mission has regularly submitted the best quarterly report, and it is singular to note that she is the one field which has doubled her membership during the biennial period.

The Ceylon workers have taken an active interest in the Uplift, visiting business firms, tea, rubber, and cocoa estates, and have thus gleaned considerable. A large portion of the funds necessary to complete and equip the tabernacle were provided in this way. Mention must also be made of the faithful endeavours by the sisters from the Telugu Mission associated with others in Uplift work in Madras. Ceylon and Madras have been fruitful fields. This year the

thus insuring privacy and quietness. A wall has also been built around the church from the same source of income. At present he is building a fine reading room for the workers on a plot adjoining the church and adjoining this a private cottage is being erected for wealthy patients.

The Rajah of Bobbili has made a substantial gift to the hospital in an operating room, sterilizing room, and other rooms incidental to surgery. The rooms have marble floors, the walls are tiled up five feet and the ceiling is of white

depression, however, made the work much more difficult, yet the Lord added his blessing to the efforts put forth.

The Tamil field did considerable in their campaign with the vernacular papers. The workers solicited and brought in about Rs.1,000 in 1930. Brother and Sister Willmott visited Tuticorin and gathered in several hundred rupees. During the two years Rs. 17,618-9 were thus gathered into the treasury throughout the union through the Uplift campaign.

MISSIONARY VOLUNTEER

Active societies are found at Krishnarajapuram and also in the other schools throughout the union. Some are more active than others. The department is handicapped in not having promotion material in the vernaculars, and very few except students can take the reading courses. There are 28 societies in the union with a total membership of 580. The body of youth in the field should be given more attention as they will become the future leaders in the local churches and companies.

EDUCATIONAL DEPARTMENT

This department is perhaps the strongest one in the union due no doubt to the fact that heavy investments are made in it annually. From this department all our new Indian recruits are drawn. Besides the regular union training school at Krishnarajapuram, with a staff of 7 teachers and an enrolment of 37, there are four secondary schools under European supervision with a total enrolment of 182 boarding students and a staff of 32 teachers. There are in the union 22 village schools with a total enrolment of 824 pupils, with a grand total in all schools aggregating 1,006 pupils. The South India Training School has enrolled some students from all unions except the Northwest.

The revamping of the whole school programme at the commencement of this school year, we are positive, will facilitate the work of the teachers and add strength to the class work. Plans are on foot to relieve the congestion in the classrooms and ere another year passes we hope the classes will be properly cared for and a suitable library and reading room provided.

The industrial department is adding its share of interest and revenue to the school, and now that the Cotrell press has been installed more remunerative labour can be supplied the student body. The net gain made on the printing press is Rs. 1,470 for 1929 and ten months of 1930.

During the biennial period the student body has sold Rs. 6,323 worth of subscription literature and fifteen students have been graduated, most of whom are actively engaged in the work somewhere.

The Kottawa school has a splendid record on receipts, having come within Rs.475 of meeting the full boarding cost. This is a record worthy of notation.

The prospects are bright in this department and we believe we have a splendid lot of young people.

SABBATH SCHOOL DEPARTMENT

The Sabbath School Department is the pioneer in all districts. The present strength of the Sabbath school is 2,542, all working to the same programme and goals. The school embraces old and young, literate and illiterate, and under some kind of leadership are gleaned lessons from the precious truths of God's Word. Many have thus groped their way to the light and today rejoice in the blessed truths of Divine revelation. There are 86 schools and during the past period 1,826 honour cards have been earned and 133 ribbons. There are in the field those who have won all the honours the department offers and ask what is there beyond five years of faithful attendance at school and a daily lesson study. The reply must be, "another five years record with its honour cards and ribbons." Sabbath school conventions have been held in several of the local fields during the past year which have given an added impetus to the work.

The investment scheme has aroused the interest of many, and the many interesting experiences of investments would make a story worth reading. Rs. 660-6 have come into the treasury through this avenue.

Wonderful possibilities are before us in the Sabbath School Department. What can be of greater importance than the daily study of God's Word, and a regular attendance at services where they may mingle with others seeking the way of life. It is the great heart of the church which forces into every other department the rich tide of spiritual life and power.

PUBLISHING DEPARTMENT

For two years the field work has been without a head. When Brother Willmott was transferred to the school we were assured by the department that a man could be secured immediately to fill the vacancy. A full year passed before one arrived in the field and inasmuch as a vernacular language is not provided him in his outfitting allowance it was necessary to allow him a year for this accomplishment, thus allowing the full biennial term to pass before he could give his time to the work. By sundry makeshifts we have survived and we have managed to keep our heads above water, and the sales in the book depot have shown a gain for 1929 and ten months of 1930 of Rs. 3,216-11 over the previous twenty-four months.

We welcome Brother Boykin to this department. He is now ready to commence work and we believe he will add strength to the work in the field. He needs the prayers of all workers, for he is assuming duties in a department with more perplexities than any other without an exception, and I solicit your prayers in his behalf. May God bless those engaged in the literature ministry, for this ministry, though trying, brings a rich fruitage for the kingdom of God.

CONCLUSION

Thus we might enumerate indefinitely the items of progress and needs. Our resources are meagre in the face of the staggering task of bringing the message of God's grace and love to 63 million souls in the grossest darkness, but we trust that God may bless and multiply them as He did the loaves and fishes by the sea. After all it is not material resources which count so much, but the presence and power of the Spirit, for the possession of these brings every other blessing with them. When this agency shall have done its work upon our hearts we shall no longer need to wait for enlarged appropriations, though we surely need them, but progress will be made and darkened hearts will be illumined by the light of Heaven.

Why do we linger? Why do we not open our hearts and invite in this Guest who awaits our demand and reception? God only can answer. Shall we not open today and raise to God a mighty cry for cleansing and the gift of His Holy Spirit? Is not this the time of the "latter rain"? Has not God urged us to pray for rain in the time of the latter rain and He will send showers? Then why do we falter?

Seeking personal ends and advantages, suspicion, criticism, and many other sins indulged, shrivel the faith and cut off the Divine blessing.

The Lord must turn away our captivity and release us from the fetters of sin; then shall we say "the Lord hath done great things for us; whereof we are glad." Then our mouths shall be "filled with laughter, and our tongue with singing," and it shall be said among the heathen, "The Lord hath done great things for them." Then the Psalmist presses home his lesson "They that sow in tears shall reap in joy."

The conflict wages, and with increasing intensity it will make its demands upon the individual soul, but, thank God, the resources of Heaven are adequate and none need go down in defeat. "Courage, energy, and perseverance they must possess. Though apparent impossibilities obstruct their way, by His grace they are to go forward. Instead of deploring difficulties, they are called upon to surmount them. They are to despair of nothing, and to hope for everything. With the golden chain of His matchless love, Christ had bound them to the throne of God. It is His purpose that the highest influence in the universe, emanating from the source of all power, shall be theirs. They are to have power to resist evil, power that neither earth, nor death, nor hell can master, power that will enable them to overcome as Christ overcame."—"Gospel Workers," p. 39.

The conflict soon will cease, the stormy voyage be ended, and tempest tossed sailors will cast anchor within the quiet harbour of eternal rest. We have sung this promise in hours of distress and storm, we have read it in the scrolls of the prophets when the waves rolled high carrying our bark hither and yon, but to

be there how sweet it will be. How true the message of the poem :—

So oft I've read what the prophets said
Of the blessed home above,
Where the saints will meet at Jesus' feet
And bask in His smiling love.
I've read of the land on the golden strand,
The place so free from pain.
I've oft been told of the streets of gold,
But I love to hear it again.

I've read it too, that the skies are blue,
That the storm will never rage;
That the city fair, and the people there,
Will never grow old with age.

I've read of the gates where the angels wait;
Of the crowns the righteous win.
I've read it oft, but 'tis not enough,
I love to read it again.

I've read of the song by the ransomed throng,
How the vaults of heaven will ring,
Till my heart would fill with a holy thrill—
I could almost hear them sing.
In songs of praise with heavenly lays
They sing of freedom from sin.
I've oft been told, but it ne'er grows old,
I love to hear it again.

Report of Vincent Hill School and College

By I. F. BLUE, Principal

AS all are aware Vincent Hill School is situated in Mussoorie at an altitude of 6,500 feet. It is a pleasant retreat from the heat of the summer and in the early spring and autumn the climate is ideal. In the monsoon there is considerable rain, and except for the two months of the monsoon it would be hard to find a more ideal climate in India. It was after long search that the school was established in Mussoorie, and we believe that it was in God's providence that the school come to this place. The health of the children has been excellent and we believe that the location has in every way justified the hopes of the ones who selected this place for the school.

As you perhaps are all aware, Vincent Hill School was not always at this place and was not formerly known by this name. In the year 1911 a need was felt for a school for our European children and so a place was purchased in Mussoorie called Annfield. The school was conducted here for ten years, when the new property was bought in the present location. It took sometime, however, to erect the buildings and in the meantime the school was conducted for one year in rented quarters at Hampton Court. Our buildings were then partially completed and the school was moved into its present quarters.

We believe that Vincent Hill School holds an important place in the work in India. It is an integral part of the English and vernacular work, and we in the school feel that we are fully as much a part in the work in India as any of our missionaries on the stations. In the plan of God we feel sure that the work is being carried out in such a manner that the whole work in India will be benefited by its existence.

There is a real place for an English school in India. The young people need to be trained for service and need to be given a vision of the work and its relationship to this message for these times that will fit them to fill their places in "such a time as this." Like Esther of old, we

know that many will feel their responsibility and know that they are called into the work and will be ready to take their places and be as loyal as young people can be in any place in the world.

It is in co-operation with the field that the school can fulfil its purpose. We ask your co-operation that the school may fill its proper place and be able to train young people for places of usefulness in India in the Lord's work, and also to help build up a strong self-supporting constituency in this land. It would seem from our work in the past that the great weakness of the work in India has been the lack of a strong constituency behind the movement. It is true that we have had many missionaries and many workers on the pay roll, but our lay members have been all too few in comparison to the number of workers. We look for the day when there will be a strong impetus behind our work in the many English churches established throughout India. We ask you to co-operate with us in making it possible to train young people to fill their places in India.

As to buildings and equipment Vincent Hill School is one of the best in India. We have been complimented many times by the inspector of European schools and others for our fine buildings. The buildings have been built on modern lines and with a view to getting the best possible ventilation and sunshine, and instead of being built more or less promiscuously, as many school buildings in the hill stations have been built, our buildings have been built according to a definite plan. It is true that we need more equipment, and we hope that this can be provided from time to time, but on the whole we have good facilities for conducting a school second to none.

The attendance for 1930 was the largest in our history. There were 133 on the register. Most of these, of course, were boarding students, and at one time during the year the boys' hostel was crowded to capacity. We could take in

a few more girls, and we hope our people will co-operate in helping us to get more young ladies into the school home for next year. There are some Indians and Parsees in the school. We feel it is an advantage to have some Indians in the school as it fosters a charitable attitude on the part of our European students. On the whole we have found our Indian students very reliable and obedient.

Many Indians apply to be taken into the school, but we can only take a certain number. Usually these are charged double fees for in that case we usually insure getting those who can speak English well and whose standard of living is quite on the European style. Our school has a good reputation and many apply, both European and Indian, who cannot be taken in. We require recommendations before students are taken in, and usually we get these recommendations from our own people. It would be an easy matter to fill the school full if we were to take in all who wish to come. It appears to me that the time is not far distant when Indian students must be admitted to our schools on the same basis as Europeans. I think it will be an advance step in the work in India when all are on equal status, and I believe we ought to foster this spirit in our school. Nothing I think hinders more the progress of God's work than racial distinctions.

Most of the students, of course, come from Adventist homes. This last year nearly 100 of our students came from Adventist homes or were Adventists themselves. With by far the greater majority of our students being Adventists the whole school is leavened by their influence. Those non-Adventists who attend the school generally are those who are interested in Adventists and who wish to come in contact with our people. I may say also that the fact that we do not serve flesh-meat in the school has a great attraction for a certain class of Hindus who would be only too willing to join our school. It is remarkable, too, the way the silent witness of our truth impresses itself upon the hearts of non-Adventists in the school. I think all our schools throughout the world admit non-Adventists as paying students on condition that they conform to the requirements of the school. However, I think we ought not to take in so many as to counter-balance the influence that our schools should exert. It gives us pleasure now and then to see how the Spirit of God works upon the hearts of even non-Christians. When we see tears of repentance flowing down the cheeks of those who have not been acquainted with Christ before, we know that "the Gospel is the power of God unto salvation." In many cases non-Adventist students have accepted the truth and have taken it home to their parents. This in turn has brought the truth to many homes that we could mention. Only this year two girls came to the school, who had come in touch with the school through one of our canvassers. It seems that the girls had been changing schools often and that was one incentive for them to come to our school. However, they were

recommended strongly to come to Vincent Hill School by a relative who was an Adventist. The older girl was baptized during the year and her parents have been very much interested. They have been surprised at the new attitude toward the school and toward spiritual things.

It puts some of our students in great perplexity when they know the truth and realize their responsibility to obey it, but know that they will meet only with opposition at home. Several have had the courage to take the step of baptism in spite of this, and others have been convinced of the truth and we believe sometime they will accept it when circumstances so shape themselves that they can do so.

It is true that some young people baptized in Vincent Hill School have backslidden, but from my own observation I think this is no more true than in other places in the world. We are living in a time when sin is attractive and the allurements of the world are strong. However, when in more favoured countries our young people drop out by the way we can only pray to God to keep our young people here in India and help them to build on a firm foundation. If there was ever a time in the world's history when our young people needed our encouragement and help it is at the present time. With so many temptations in the world to draw them away we ought to do everything we can to keep them in the fold.

Financially our school has done well during the last few years. I think I can say truthfully that Vincent Hill School is one of the very cheapest European boarding schools in the world amongst our people. The whole of the expense in Vincent Hill School is hardly as much as the board alone costs in most of our schools in America. It has been the aim of the school to keep the fees low so that it would be possible to have all attend who could possibly do so. We try to make it within the reach of all missionaries and believers in India who have any reasonable income. Our school does not take a government grant as this would hamper us in our religious activities and curtail our freedom in dealing with problems that we would wish. We believe the spiritual part of the school has improved and this should not be in any way hampered by any restrictions. The Government of India, of course, takes the attitude of being entirely neutral in religious matters and it expects school authorities to do the same in dealing with students who are partly supported by Government aid. This, however, we cannot consent to, for our school is distinctly spiritual and denominational and we must hold these standards high.

The overhead expense of the school would be very little more if we were to have a larger attendance. Could we have 200 or more students in the school it would make our school practically self-supporting. I wonder if it is not possible for us to increase our attendance materially during the next few years. It would take but little expense in adding accommodation sufficient for more stu-

dents as the buildings are so arranged that the additional facilities could be provided at small cost. In any case we believe that all young people who should be in Vincent Hill School ought to be provided for in some way and get into the influence that Vincent Hill School affords.

It is not possible to have many industries in the school. Every student, however, is required to do his amount of manual labour every day. We teach the dignity of labour and believe that all students should share the responsibilities of the school homes and keep the school in good repair. We have gardens and lately we have put in some fruit trees. We have the usual classes in carpentry, cooking and dress-making. We have tried several different industries on a large scale, but these we have not found remunerative. In few of our schools

of the head, the hand and the heart. It is only as we co-operate with God's plan in making this possible for our children that we can expect them to accomplish all that they should in spiritual matters. We must heed the instruction given to us to gather the children all in. It is possible for us to be very concerned over the value of vernacular schools and getting all our Indian workers' children into our schools and at the same time neglect our own children. It is difficult many times to know what should be done and it is hard for us to send our children away from home at a tender age, and we must in all cases do that that would be best under the circumstances, but I feel that we need to be more careful and sound the note of warning against the influence of worldly schools. I say this is just as true in one part of our work in India as in another. What will it profit us if we gain thousands in India and lose our own children. We cannot afford to allow our young people to attend worldly schools and come into contact with teachers who know not and love not our truth.

Can we not do more in India with our church schools? If you will pardon me I shall give a brief personal reference to my early church school experience. My father was one who believed in following carefully the instruction given to Seventh-day Adventists, and he felt that his children ought to be in a church school. We had an excellent government school just near our place. However, father felt that we ought to fall in line and have a church school. During the first few years this church school was educationally far below the standard. The teachers were not properly equipped for the teaching work and the school facilities were practically nil. However, in spite of that our young people who attended the church school were practically all brought into the church and became faithful members. There were those, however, in the same church who felt that it was risking too much to take their children out of a good public school and put them into a church school, where their scholastic training could not be the equal of the training they had been getting. This resulted, as the Spirit of prophecy has told us, in losing those children to the truth. My father felt that it was worth a sacrifice on his part to do the best he could for his own children and he made the financial arrangement for the school and himself personally made up whatever was necessary to carry on the school during those early years.

I come to you with a plea to build up our educational work firmly in India, and to do our part in pushing it forward. Let us all hold up our schools and do our part in trying to make them what they should be. Let us try to get every child into our schools who should be under their influence. Thus our children will be saved and will be with us in God's kingdom. Education is of less importance than our children's salvation if we are to compare values as such. Let us take every means at our disposal to save our young people for God's kingdom.

God's Love Call

BY ANNA ASHBURN PIDCOCK

Hills—and the scent of pine trees,
Night—and the stars above,
And a soft, cool wind is blowing;
Such beauty shows forth God's love.

Rocks—and the sea beneath them,
Ships—and the waves of blue,
And the cry of flying sea gulls—
God's beauty is there for you.

Twilight—a bird is singing,
The sky—and its one lone star,
And distant church bells ringing—
God's beauty, which nothing can mar.

Morning—a street in some city,
People—these smiling, those sad;
Some of them call forth our pity—
God's beauty could make them all glad.

But some cannot see His beauty,
Life is not "stars" to all;
So be glad if you find it your duty
To help others hear God's love call.

—The Christian Index.

throughout the world have we found industries to be on the whole a financial asset. However, that does not detract from the value of such work, and I believe we should provide for our students to work a certain amount even though it should be a loss to the school. Many of our schools at home find that it is necessary to employ skilled help in school industries if they are to be made profitable.

It is not my theme to discuss Christian education, but I crave your permission to stress again the importance of saving our children. The association and teaching of godly teachers must have its effect. It is worth whatever sacrifice it may mean to us. We are told over and over again through the Spirit of prophecy that our education must be threefold—that

Report of the Oriental Watchman Publishing House

By J. C. CRAVEN, *Manager & Treasurer*

GREETINGS to all our fellow workers in the Oriental Watchman Publishing House territory in this section of the world's great vineyard. Our hearts rejoice as we look again into the faces of the workers who, by their active co-operation, have made possible the encouraging progress that has been made since last we met. Where there is non-co-operation there is stagnation, but on the other hand where there is co-operation there is progress.

I have never felt that it was right for any person actively engaged in one department to come to the place in his experience where he considered his department was the one great thing in the movement. I have always felt that every department in the denomination was vitally connected one with the other, and the whole constituted the organised work. But it does seem to me that the publishing work holds a very special place in the work of God. We publish our books, and our young people and colporteurs handle them. Every department of the cause, whether it be Evangelical, Medical, Sabbath School, Home Missionary, Young People's, or any other phase of the work is dependent to a large extent upon our publishing houses for literature in order to carry forward its programme, and so the Publishing Department of our work is vital to the interests of every branch of God's work in the earth. The printed word going with the living preacher makes his testimony much more powerful and of much more value.

The "Testimonies" are very definite as to the part the publishing work should play in these the last days of this world's history. We are told that in a large degree through our publishing work the loud cry of the third angel is to come, and that means that our literature, publishing as it is in most of the principal languages of India, and destined to be published in all, is to be carried to the cities and villages of India and literally scattered like the leaves of autumn.

As we view the experiences of the past two years and the way the Lord has guided us through the many difficulties and perplexities that have confronted us we feel full of courage and confidence for the future. There are great things before us, brethren and sisters; there are developments in the experience of our publishing work which will make for the advancement of the cause of truth. We wish to sound a note of courage and confidence as we believe with all our hearts that with the earnest co-operation of every worker and believer we shall, with the help of the Lord, see big developments in our literature work in Southern Asia.

Despite the very severe trade depression that exists in this country with the resultant diminished purchasing power of the population, the Oriental Watch-

man Publishing House has recorded a substantial increase in its output and sales. This indicates, brethren, that we need not fear so much what is called financial depression so long as our workers and people have their hearts in God's work and we have loyal colporteurs to handle our truth-laden literature.

BOOK SALES

Our sales for the period October 1, 1928, to September 30, 1930, show an encouraging increase over the period, October 1, 1926, to September 30, 1928. The total retail book sales during the last four years, as per the book depot reports, are as follows:—

October 1, 1926 to September 30, 1928	...	Rs.116,531-11	
October 1, 1928 to September 30, 1930	...	Rs.118,954- 7	
The total book sales in each union were as follows:—			
Oct. 1, 1926-Sept. 30, 1928.		Oct. 1, 1928-Sept. 30, 1930.	
South India ...	53,011-13	...	49,991- 6 L 3,020- 7
Northwest India...	19,622- 7	...	17,791- 6 L 1,831- 1
Northeast India...	18,742- 5	...	20,199- 8 G 1,457- 3
Burma ...	16,952- 1	...	9,857- 6 L 7,094-11
Headquarters ...	8,203- 1 Hdq.&Bombay	21,114-13	G 12,911-12
	116,531-11	...	118,954- 7 G 2,422-12

Showing a total net gain in book sales of Rs.2,422-12.

A more encouraging sales comparison is that of the first nine months of this year as compared with the first nine months of last year.

Jan. 1, 1929-Sept. 30, 1929		Jan. 1, 1930-Sept. 30, 1930	
South India ...	16,572- 7	...	16,780- 9 G 208- 2
Northwest India...	7,233- 9	...	4,800- 8 L 2,433- 1
Northeast India...	3,529- 1	...	10,339- 2 G 6,810- 1
Burma ...	3,344- 6	...	2,773-13 L 570- 9
Bombay & Headqu.	6,546-14	...	12,916-13 G 6,369-15
	37,226- 5	...	47,610-13 G 10,384- 8

Showing a net gain in book sales for the whole field of Rs.10,384-8, or a gain of nearly 30 per cent. This has been largely made possible by the most encouraging increase in the Northeast Union. The total sales for this union, namely, Rs.10,339-2, represents an increase of nearly 300 per cent, and one of the factors which has made this possible is the completion of the printing of Bengali "Health and Longevity." We believe there is a very large market for this book among the Bengali speaking people and are already contemplating the printing of a second edition.

PERIODICAL SALES

The periodical sales do not show the improvement we had hoped they would do. Our periodical sales for the last four years were as follows:—

Oct. 1, 1926-Sept. 30, 1928.		Oct. 1, 1928-Sept. 30, 1930.	
Oriental Watchman ...	28,170	...	24,111 ... L 4,059
Eastern Tidings ...	438	...	452 ... G 14
Tamil Signs ...	4,161	...	5,478 ... G 2,728
	Rs.32,769	...	Rs.30,041 ... L Rs.1,317

Showing a net loss of Rs.1,317 over the previous period. As will be seen, the cause of this loss is the falling off in sales of the *Oriental Watchman & Herald of Health*. We regret that this has occurred, but we feel confident that with more agents in the field the circulation will increase. Our greatest need is more self-supporting colporteurs working on the periodicals and subscription books. At the present time the circulation is down to 3,000, but we feel that in view of the fact that there is not a health journal of its kind in India which can be compared with it, that the circulation should be at least 30,000. I think that considerably more could be done by our Home Missionary societies in placing the journal before the people.

The number of *Oriental Watchman* subscriptions solicited in the different unions during the four year period were as follows:—

ORIENTAL WATCHMAN

	Oct. 1, 1926-Sept. 30, 1928.	Oct. 1, 1928-Sept. 30, 1930
South India	1,564	1,278
Northwest India	575	1,067
Northeast India	3,225	1,787
Burma	371	1,053
Bombay & Headquarters	525	173
	6,260	5,358

Showing a decrease of 902 *Oriental Watchman* subscriptions.

HEALTH & LONGEVITY

It is interesting to note that the total sale of "Health & Longevity" in English and all the vernaculars has now reached the total of 40,370 copies. This total is divided between the different languages as follows:—

English	...	24,000
Urdu	...	2,840
Tamil	...	4,620
Telugu	...	1,800
Burmese	...	1,800
Hindi	...	1,700
Marathi	...	1,500
Gujarati	...	590
Bengali	...	800
Kanarese	...	1,720
		40,370

The sale of "Health & Longevity" has shown a considerable increase over the previous two-year period. The comparison is as follows:—

	1927-1928	1929-1930
English	4,726	4,773
Tamil	1,641	1,025
Telugu	881	829
Urdu	885	764
Marathi	495	1,027
Burmese	1,279	1,462
Hindi	605	1,085
Gujarati	...	590
Bengali	...	800
Kanarese	...	1,720
	10,512	14,073

Representing a gain of 3,561, or over 30 per cent above the number sold during the previous period. We believe that there is still an immense market for this book in India.

During the year 1929-30 the following editions have been completed:—

Bengali	1st edition	2,000
Urdu	2nd "	8,000
Marathi	2nd "	4,000
Hindi	2nd "	6,000
Gujarati	1st "	3,000
Kanarese	1st "	2,500
English	5th "	4,000

We are also working on the first edition of Malayalam "Health and Longevity," two thousand copies, second edition of Telugu "Health and Longevity," two thousand copies, and we hope to have these editions completed by February 1931. The second edition of Burmese "Health and Longevity," two thousand copies, is also in the House, and this will be completed early in the new year. We are now busy with a six thousand sixth edition of English "Health and Longevity"

ity" which is, by the way, being printed on a very highly super-calendered paper and will be superior to any of our previous editions.

Since the last Division meeting we have completed the printing of the abridged edition of "Our Day" in English, four thousand copies, and Tamil three thousand copies. Already nearly two thousand English have been sold, and over 300 Tamil. The sales of the Crisis editions also show an increase. The total sales for this particular class of literature in the two-year period 1927-1928 was 10,765 copies, as against 12,505 copies for the two-year period 1929-1930, or an increase of 1,740 copies.

VERNACULAR TRACT PROGRAMME

At the last Southern Asia Division Council a very large vernacular tract programme was voted and we are glad to

report that considerable headway has been made. The following tracts have been printed since the last council.

"What is Man:" Bengali, Hindi, Marathi, Gujarati, Tamil, Telugu, Malayalam, Kanarese and Singalese.

"Signs of the Times:" Bengali, Hindi, Urdu, Marathi, Tamil, Malayalam.

"Future of the Wicked:" Bengali, Hindi, Marathi, Gujarati, Tamil, Telugu Kanarese.

"How to Obtain a Clean Heart:" Bengali, Hindi, Urdu, Marathi, Tamil, Telugu, Malayalam.

"Evil Spirits:" Bengali, Hindi, Urdu, Marathi, Tamil, Telugu, Malayalam.

"The Coming Deliverer:" Bengali, Hindi, Urdu, Marathi, Tamil, Telugu, Malayalam.

"The Sabbath in the New Testament:" Bengali, Hindi, Gujarati.

"Your Case in Court:" Bengali, Hindi, Tamil.

"Only One God:" Hindi, Urdu, Marathi, Tamil, Telugu, Malayalam Kanarese.

"Salvation Through the New Birth:" Bengali, Hindi, Marathi, Tamil.

"The Word of God:" Bengali, Hindi, Urdu, Marathi, Tamil.

"How Can We Know God:" Bengali, Hindi, Urdu, Marathi, Gujarati, Tamil, Telugu, Kanarese.

"God's Holy Day:" Bengali, Hindi, Urdu, Marathi, Gujarati, Tamil, Telugu, Kanarese.

"Signs of His Coming:" Bengali, Malayalam, Kanarese, Burmese, Karen, Marathi, Telugu, Gujarati.

Altogether nearly 1,000,000 vernacular tracts have been placed at the disposal of the field during the last two years. More tracts than those mentioned previously would have been ready for circulation if the translation and the proof-reading could have been done a little more expeditiously in some instances. There have been cases of a proof-reader taking three months to read a four-page tract, despite repeated requests by letter and telegram. In one particular section this was remedied and during the last six months we have printed 50 per cent more literature in that vernacular than in the previous eighteen months. I mention this only to illustrate the value of field co-operation.

FACTORY

When the new Division offices were completed we were able to use to good advantage the additional space thus made available to us. As will have been already noticed, the second floor has been turned into a chapel where we hold our morning worship periods and where we have pleasure in meeting with the Poona church in their services. The former Division treasury offices are now being used as business and editorial offices, and we have been able to organise our work in the office to much greater advantage than was the case when we were so limited for space. We have also been able to release space for stock purposes in the factory as a result of this change.

We all appreciate greatly the general improvement in our equipment in the

factory. This has been due to the generosity of the Extension Fund and Division committees. We have installed two large new fonts of Malayalam and Telugu type, and as a result are able to cope very satisfactorily with our Malayalam and Telugu literature requirements.

You will, no doubt, have noticed that the old oil engine has ceased to be part of our equipment. This is due to the very advantageous change-over to the use of power from the Poona Electric Supply Co., which has enabled us to install individual motors for each of our machines. You will recall that previously we were driving our machinery from a line shaft, and the use of this means of operating meant that we had to run the engine and use the same amount of oil, and the same amount of time in operating it, with the resultant wear and tear on the engine, for the operation of one machine in the factory, as for the total load of all the machinery. It was therefore just as expensive to operate one machine as to operate all. By the introduction of individual motors we use only the amount of current required to run the machinery which is in operation. This has resulted in a saving financially and has added considerably to the efficiency of our equipment. Another great advantage of this change-over is the fact that we have been able to install variable speed controls on each of our machines, enabling us to speed up the machine to its full capacity. It has also enabled us to arrange our machinery in the most advantageous manner on the floor of the factory. In using the old line shaft, we were compelled to place our machinery as near the line shaft as possible, irrespective of whether that was the best position for the organisation of our work. With the advent of the individual motor we have been able to place our machinery in the proper sequence of operation so that the manufactured product goes from one department to another in the proper order of operation, and is not moving backwards and forwards from one department to another, which results in disorganisation and adds materially to the cost of production.

As will have been noticed by those who have looked round our institution, we have installed the very latest model Miehle press, capable of printing a maximum size sheet of 24" x 36". Already, with inexperienced operators, we are running this press at 2,500 an hour, or over twice as fast as the Babcock machine which was previously regarded as our most efficient press. The Miehle press is regarded as perhaps the finest flat-bed cylinder machine of its kind on the market, and is capable of the very highest quality work. The register is perfect, thus enabling us to do colour and book work which will be equal to any produced by the finest presses in India. Some may wonder as to whether we can get the fullest advantage out of the speed and capacity of such a machine. Although the machine is capable of such a high speed the two-revolution movement of the cylinder gives the operator almost as much time for placing the sheet in

the machine as a single revolution press, at 50 per cent less speed. The reason for this being the much quicker take-off of the sheet. The machine has also an extended delivery which enables work to be run through without ever being touched by the machine minder. This is another distinct advantage as it lessens the possibility of off-set, or smudging, of any kind. We are particularly grateful for this equipment as we know that this will enable us to give to the field the very highest quality product at a lower price than has been possible heretofore.

The folding machine is another item for which we are extremely grateful. Some may be of the opinion that cheap labour renders a folding machine of little use here in India, but I can tell you from our experience that the so-called cheap labour in India is one of the most expensive of its kind in the end, and during its life-time a folding machine pays for itself many times over. Our folding machine, with operators who have not yet reached the maximum of efficiency, is doing the work of ten men, and a comparison of quality of work is almost impossible. In previous years, when faced with an increased volume of business we had to obtain the services of men from the bazaar; these being largely the cast-offs of other presses in the city, they constituted the laziest bunch of ne'er-do-wells likely to be found anywhere. Their average speed in folding would range about one hundred per hour, and the quality of the folding itself was certainly not what it should be. The result is evident in some of our finished products, namely the variation in margins, etc. The folding machine eliminates all possibility of this; providing the machine is set properly and looked after, the folding must be accurate throughout the run. The machine we have purchased is manufactured by one of the well-known German firms and is capable of a maximum speed of 3,000 sheets per hour.

Another machine of which we felt very proud at its installation is the book-sewing machine. This is another operation concerning which some are of the opinion that the hand-sewing method is cheaper than the machine-sewing method, in view of the cheap hand labour which is obtainable in India. But, here again, our experience has proved that such is not the case, either from the standpoint of rupees and annas, or from the standpoint of quality. Our averages on this machine, with operators who have not by any means reached their highest standard of efficiency, is an average which enables us to sew at the same rate as eleven men would take to do the same amount of work, and as in the case of the folding machine, the quality cannot be compared. We can say conservatively that with skilled operators these two machines will each do the work of fifteen men. We might mention that already these machines have made a considerable difference to our costs of production and will enable us to supply literature at a considerably reduced price. Already we are getting to the place where we can compete with a number of the bazaar presses and in some

cases have printed tracts at a cheaper rate in our own House than they have been printed outside. This labour saving equipment is also very valuable in view of the difficulty of securing the services of Seventh-day Adventist workers with sufficient intelligence to handle the more specialised operations without robbing other branches of the work.

A brief survey of the amount of work done in the House will perhaps be of interest to all. During the two-year period 17,632,000 characters have been set up in books, tracts, and magazines in our composing-room, representing over twenty tons of metal. If all the sheets of paper that have passed through our cylinder presses during the last two years in books, tracts and magazines were placed end on end, they would reach from Poona to Tibet, a distance of one thousand miles, and the weight of the same would be nearly forty tons. The bindery during this same period, has also had a very busy time and has bound 15,229 "Health and Longevity" and "Our Day." If these were placed one upon the other, they would form a column 1,904 feet high, which would be higher than the altitude of Poona above sea level, and would weigh more than ten tons. During this same period, 910,575 vernacular tracts were folded and bundled and thirteen tons of magazines also passed through the bindery.

One of the most encouraging features of the work in the House in the last two year period, is the change which has taken place in the personnel of our factory force. We are now almost completely manned with our own boys, trained in our own schools, who are throwing themselves enthusiastically into the task of supplying Southern Asia with her literature needs. Whereas before we were working with a very large proportion of men who were simply here for the money they could get, we now have a force who are working with the aim and object of spreading the message. This gives us courage as we look to the future, as we are confident that the efficiency of the House will increase considerably as a result of this change in the outlook of our force. We have been endeavouring to cultivate an institutional spirit in the House. We have inaugurated a reading room, and are encouraging the employees to spend a fair share of their spare time along lines of self-improvement. Just recently another development has taken place which we believe will be of very practical value to our Publishing House families. During recent years we have, from time to time, considered ways and means of enabling our workers to engage in gardening in a small way, but the cost of financing a number of plots was one of the difficulties which stood in the way. We appreciate therefore the action of the Division Committee in turning over to us, for the benefit of our workers, the garden plot already partially under cultivation. This has been subdivided and allotted on a kind of a leasehold basis, and the boys have entered into the scheme very enthusiastically. This undertaking not only supplies the

boys with healthful exercise but will at the same time increase their income considerably by their being able to provide themselves with vegetables and fruits. We appreciate the workers that have come to us from various parts of the field. We value their growing spirit of devotion to the work of God and are greatly encouraged as we watch their progress. Some have disappointed us but they are the exception, we are glad to say.

I would like to once again express my thankfulness for the co-operation of the field in our problems and perplexities here in the House. With this co-operation we are sure to surmount every obstacle. In the past some things have gone through which were not up to the standard, but in the future, as a result of better equipment and increased efficiency on the part of our force, we are

sure that this will not be repeated. The motto of the Oriental Watchman Publishing House is SERVICE, and we are determined to give to the field the highest quality product at the lowest price possible. If anything isn't right we'll put it right. Our great objective is to co-operate with the field to the fullest extent in placing before the people of Southern Asia the truth we love so dearly. With your co-operation and our own, together with the help of God, our hopes will be realised, and as a result many more precious souls will be ready to meet the Lord when He shall come.

In closing I would like to express my personal appreciation of the hearty co-operation of the employees of the House, and I deem it a great privilege in being associated with them in supplying the literature needs of Southern Asia.

Report of the Literature Committee

By L. C. SHEPARD, Secretary

WHEN we met here in council two years ago, an ambitious programme of literature production was laid down. Five definite types of literature were requested.

1. A series of four-page tracts covering the various points of our truth, sixteen subjects being mentioned. This recommendation was a reaffirmation of a former action of the Division Committee. This series of tracts is known as "The Religious Knowledge Series."

2. A series of doctrinal tracts containing sixteen to twenty pages each, twenty-four subjects were mentioned. This series is known as the "Way of Salvation Series."

3. A series of books for church membership on various phases of the Spirit of prophecy.

4. Two religious books in addition to "Our Day" for sale by colporteurs.

5. A series of small, illustrated tracts setting forth in simple language incidents of the earthly life of the Master.

As the intent of these recommendations was for this tract literature to be prepared by men acquainted with the customs, practices and thinking of the people of our territory in order that the subject matter might have a stronger appeal to the non-Christian peoples among whom we are working, a heavy burden of work has been thrown upon the literature committee both in the matter of securing manuscripts and passing them for publication. If we could make use of the wealth of material which has already been prepared in other countries the task would be greatly reduced, and the completion of the programme greatly accelerated.

There are not many of our missionaries who write much. During the time that I have been intimately connected with the work of the literature committee only two or three manuscripts have been submitted without a special request for some contribution. The usual procedure is to request someone to write on certain defin-

ite topics. This is not the most satisfactory way to secure soul-gripping themes. Generally speaking, an article which grows out of a burden or problem which the writer himself is wrestling with in his work will be more gripping than one written in response to a request for a tract containing 3,000 words on a certain topic, by a certain date. I am confident that would all our missionaries put to the exchangers the talents that are in them, we would be able to go forward with our tract programme much more rapidly. It might not be possible to recommend every manuscript submitted to the Publishing House for publication, but that should not discourage anyone. During the last two years only a very few of the manuscripts sent in have been kept back because of their unsuitability for publication.

Of the sixteen subjects recommended in the "Religious Knowledge Series," "The Coming Deliverer," "Evil Spirits and How to Get Free of Them," "How to Obtain a Clean Heart," and "Only One God," had already been printed some years ago. During the two years since the previous council manuscripts on the following subjects have been passed on and recommended to the Publishing House for publication, and the matter sent out to the unions for translation into the vernaculars; namely: "Signs of the Times," "The Future of the Wicked," "Salvation Through the New Birth," "How Can we Know God?" "God's Holy Day," "What is Man?" "The Word of God," "Your Case in Court," "The Sabbath in the New Testament." This makes, including the four tracts previously published, a total of thirteen subjects. If we enlarge this series by adding seven more subjects as follows: "The Sure Word of Prophecy," "Daniel Two," "The Investigative Judgment," "The Law of God," "Spiritualism," "The Body Temple," "Steps to Salvation," "Who Are Seventh-day Adventists?" we will then have a series of twenty-two,

four-page tracts covering each principle point of our truth. We will then be in a position to train our vernacular believers in the systematic distribution of literature. Thus far it has been impossible to do this because of the paucity of vernacular literature.

The objection may be raised that it is impossible to effectively present these important points of our truth in such short tracts. *Many times we lose sight of the fact that truth in a sentence is remembered, but a lengthy presentation is soon forgotten.* I seriously question if the average non-Christian will be willing to wade through long arguments, at least until he has reached the stage of an enquirer. We should, therefore, in these tracts seek to express our ideas as attractively and briefly as possible. There is much that we can learn from the world concerning methods of successful promotion. When a mercantile firm starts out to advertise their products, their first endeavour is to let people know who they are and what they sell and to set the people talking about them. For instance, if we read in an advertisement that the Blank motor-car is the best on the market, we do not buy on the strength of that statement, but if later on we read facts and figures to substantiate the first statement, and we are in the market for a motor-car, we may send for the free booklet or ask a salesman to call and give us a demonstration. We have then reached the stage of an enquirer. I believe that the illustrated tracts recommended two years ago are ideal material to use in the beginning of our publicity campaign for the truth. You will be glad to know that, since the last council, blocks have been secured for four, three-coloured pictures and the descriptive matter has also been approved by the literature committee and passed on to the Publishing House for translation and printing.

We have not progressed as far in developing the doctrinal-tract programme, which is No. 2 of our recommendation, but we have made a start. Manuscripts have been submitted for the following four tracts: "The Day of the Lord," "Life After Death—The Reward of the Righteous and the Doom of the Wicked," "Union with God, Our Only Hope of Immortality," "Spiritualism Unveiled."

These manuscripts have been circulated to the members of the literature committee for their criticisms and comments, but thus far the committee has not recorded any recommendation regarding their publication. We have in hand one manuscript, "The True Atonement," which has already been approved by the literature committee, but which has not yet been published. Two tracts which were printed a few years ago in some of the vernaculars in North India fit into this series very nicely. They are, the "Prime Minister's Vision" and "The Coming King." Some years ago another number of this series, "The Problem of Evil and Its Solution," was published in English, but as few, if any, orders were received for it by the Publishing House, the programme was not carried forward to completion.

While it is desirable to have a series of tracts dealing with doctrinal topics more fully than can be done in a four-page treatment of the subject, I believe that the cost of such a programme prohibits our carrying it out on the lines recommended at the last council. If, however, we can publish the same matter in a form which can be sold by our colporteurs we will in time be able to build up a library of this kind of literature. I believe we should make a few conservative experiments along this line. This is being done in one section of our field. An abridged edition of "Enemies of Health" is being published. It will contain thirty-two pages, with cover, and sell for Rs. 3/- with the usual discount to the book depots and colporteurs.

From some parts of the field requests have been received for the preparation of new material along the line of the "Oriental Watchman Extra" series, or

that the old series be republished.

One book manuscript has been submitted to the literature committee for consideration during this period. It is called "U Myat in Meiktila." It is an interesting series of letters written by a missionary to a man with whom he came in contact through some treatments he had given. Owing, however, to the widely scattered situation of the literature committee it has been impossible to definitely dispose of this important item.

As secretary of the literature committee, I would invite your counsel as to the method we should follow in the work of the literature committee so that business may be carried on, and at the same time the interest of every section of the field be adequately represented. Is there not some way of constituting the literature committee so that a quorum meeting of this committee can be called without undue expense?

we increase our store of ideas, and surely the needs of the times and the stirring events all about us call for the most thorough preparation possible on the part of every Seventh-day Adventist worker. One missionary, who is a very busy man, in sending in his report for the Ministerial Reading Course writes:—

"I have some other good books I plan on completing before the year is finished. One is on righteousness, one on science, and one on the intensive study of the Bible. I can testify that it is altogether possible for a worker to be very busy and yet take time for improvement along the lines of research in different directions. It depends first on strong determination; second, the organization of one's work and conservation of time; and third, sticking to a programme." I trust that in 1931 we may have a much larger enrolment than we have had heretofore.

During the last two years there have been nine books in the Ministerial Reading Course. They are:—

"The Great Controversy."—White.

"The Desire of All Nations."—Smith.

"The Preacher's Life and Work."—Jowett.

"The Coming of the Comforter."—Froom.

"Fundamentals of Christian Education."—White.

"The Certainty of the Advent Movement."—Spicer.

"The Cross in Christian Experience."—Clow.

"Christianity and Liberalism."—Macher.

"Nestorian Missionary Enterprise."—Stewart.

The last volume was selected by our own Division committee. Its perusal has given me a new outlook in our missionary problem in India. I read the book three or four years ago when it was first published, but it has been even more interesting as I have read it again this year.

The 1930 Ministerial Reading Course closes the fourth quadrennial period of the reading course. Those who have completed the reading of all the books in the reading courses 1927 to 1930, are entitled to the reading course certificate No. 4. Thus far four workers have applied for this certificate. I am sure that there are many others who are entitled to it, and we will be glad to supply them if you will make your request.

I trust that in the coming year we may be able through the Ministerial Association to make more progress towards those higher aims,—the deepening of spiritual life, and the increasing of the soul-winning efficiency of the members of the association in our field. We must take time to turn away from other things and make effectual preparation for service in the work of God by prayer and the study of the Word. There is danger that even while engaged in the work of God we shall become so busy doing other things that we neglect that essential preparation which only can make us efficient in accomplishing our task.

Report of the Ministerial Association

By L. C. SHEPARD, Secretary

IT is not possible for me to bring to you as complete a report of the activities of the Ministerial Association in our Division as I would like to. It was only after the sudden and unexpected departure of Pastor and Sister James early in this year that I have been acting as the secretary.

During the last two years the activities of the Ministerial Association in our field have been devoted principally to the promotion of the Ministerial Reading Course and the circulation of the *Ministry*, which is the organ of the association. Because of this some have had the impression that membership was dependent upon the purchase of the reading course books, but that is not the case, for practically every worker is eligible to membership. According to the action of the General Conference Committee at the Fall Council when the association was inaugurated, the membership is composed of ordained ministers, licensed ministers, Bible workers, editors of denominational papers, medical heads of sanitariums, superintendents of nurses' training schools, and the heads of senior and junior colleges and academies. It will be seen from this that every worker will fall into one of these classes.

The purpose of the association is to collect valuable facts and information relating to the work of the minister and Bible workers, both at home and abroad; to deepen the spiritual life; to develop the intellectual strength of the minister; to increase the soul-winning efficiency of the members of the association, and to be a medium for the interchanging of ideas and methods between ministers concerning problems relating to their work. This latter work is accomplished largely through the periodical, the *Ministry*.

In some sections of the world field much has been accomplished in building

up the spiritual life of the workers through ministerial institutes. Thus far we have not been able to develop this feature of the work in our own field. We have, however, supplied all of our English reading workers with the *Ministry*. If by any chance there are any who have not been receiving this paper, we should be glad to know, and will see to it that you receive it in the future. Many expressions of appreciation of this little magazine have been received. One missionary writes: "I missed one number of the *Ministry*. I do not like to do this; could you let me have the missing copy?" Another says, "I value this paper very much." Every worker will be amply repaid by a careful study of this periodical month by month. Its presentation of religious problems in terms of practical self-concern have been a great help to me personally.

The Ministerial Reading Course is quite well supported in our field. I do not know how many completed the course in 1929, but this year 50 have enrolled for it. This is far from one hundred per cent enrolment. Some may think that it is necessary to purchase the reading course books in order to enroll for this course, but that is not so. Wives may enroll and read their husband's books, or a group of workers may subscribe together and read one set of books in turn. When the books have been read and a brief comprehensive report sent to us, the credit card will be issued to you, whether you have purchased the books or not. I believe that there is room for us to make much progress in this feature of the work. The Ministerial Reading Course is a line of self-improvement which we may all follow with profit. We owe it to ourselves, and to the work to keep up to date and abreast with the thinking of the times. Someone has said that it is by reading good books that

Educational Report

By E. M. MELEEN, *Secretary*

THIS is not a report of great increase in statistics during the past two years, for as has been the policy of the department during the greater portion of the last five or six years, our endeavours have not been exerted in behalf of expansion but rather in behalf of improvement. It is therefore, rather an attempt to reveal in a measure the condition in which our school work is found at present, the progress that has been made in strengthening weaknesses, and to call attention to unsatisfactory features that demand our earnest and united efforts to improve them.

Our English school at Mussoorie has continued to do good work under the labours of a devoted and competent staff of teachers, enjoying one of the best periods in its history. Our church schools in Rangoon and Calcutta have continued to serve the churches in these places, and have become more appreciated than ever by workers and lay members. Under the labours of Miss L. Baird in Rangoon, and Miss Rose Meister and Miss Dyer in Calcutta, God has richly blessed the schools in these places and used their influence in strengthening the churches. I am greatly tempted to comment on the inestimable value of an efficient church school to the church, and on the serious losses which we have sustained and are still sustaining, because such schools have not been provided, but time for this report is limited, and for danger of lengthening it unduly, I must refrain.

One of the outstanding features of our activities during this period has been our endeavours to establish regular inspection of our schools according to the plan that was partially developed at the Division Council two years ago. It has been my privilege to accompany union and local workers and to make such inspection of nearly all the schools in four unions, while in the fifth we have not even made a beginning. I shall not comment at length on the needs for such work or on the far-reaching benefits to be derived from it, but I wish to voice my desire that all concerned co-operate to make it a regular feature of our work. The plan we have needs further development to make it complete.

The situation among our teachers has improved materially during this period by the addition of several teachers who are better qualified for the work than those that were employed in past years, and by removing some that were poorly qualified. Generally speaking our workers in all the unions are using more care in this respect than in the past. But the following figures make it clear to us that the situation is still far from satisfactory. In four unions in which inspections of all schools have been completed, we find a total of 151 teachers. Of these, 76 have less than the minimum educational qualification adopted for this Division, i.e.,

nine standards, while 73 have less. Of these 73,

17	have	8	standards
14	"	7	"
16	"	6	"
12	"	5	"
9	"	4	"
5	"	3	" or less

Giving due recognition to the fact that occasionally a teacher possesses natural ability for the work and is otherwise as well qualified without technical preparation as some are with it, still these figures should be a challenge to us to exert ourselves to improve the quality of our teachers. It is a great economic and spiritual waste to employ teachers who are so poorly qualified as nearly one half are at present. Usually the evangelistic work of teachers with low educational qualifications is of slight value and productive of little good results.

One of the greatest losses by such teachers is the weakness in Bible instruction. Their knowledge of the Scriptures is so elementary that its value for evangelistic teaching purposes is very low. They can neither preach, give Bible studies nor conduct a Sabbath school successfully, and do little to bring members into the church. Very often they follow no plan or prescribed course for Bible instruction in school, and keep no record of the work done, following only their own inclinations from day to day. In these four unions we found 49 teachers in village schools pursuing their Bible instruction, if such it is to be called, in this manner. Such a situation ought to be remedied, and can be remedied quickly. If the work of our schools is to be strongly evangelistic in character, as it should be, we must have teachers who have a thorough knowledge of the Scriptures and who have been trained in our own schools.

There is urgent need of strengthening the instruction in arithmetic. Generally speaking our teachers are lamentably weak in this respect also. In a few cases in which we have had opportunity to examine teachers, we have found some that held certificates for completing high school courses, but who could not successfully pass tests that should be passed by pupils in the fifth or sixth standard. This situation is common throughout the Division.

Nearly all of our village schools are attempting to work without a syllabus or outline of the work that is supposed to be done, and in subjects for which text-books are not provided, no note-book records are kept by teachers, so that at the time of the inspection it is impossible to ascertain what is being done except by a verbal statement from the teacher.

Many teachers attempt to teach English who are so poorly qualified that the attempt is void of any good.

Our curriculum includes a reasonable amount of nature study and science, but

our attempts to teach these are lamentably feeble. Our teachers are not educated in these subjects, nor are any of our schools, except one or two, equipped with even the meagerest facilities to teach simple science. This constitutes a weakness in our work that should be remedied as early as possible, for at present even the best of our advanced students, those that are intellectually equipped to profit even by somewhat advanced study of the sciences, leave our schools ignorant of the most practical and simple scientific facts. A good beginning has been made in equipping a laboratory with simple apparatus at the Vincent Hill School, but almost nothing has yet been done in this respect in our vernacular schools. The product of our training schools are employed in village schools, and if our training schools do not efficiently teach simple general sciences, our village teachers cannot successfully teach our Bible Nature courses which are so important a part of our elementary education.

There are great inequalities in the teaching loads that are being carried by principals and managers of our high schools, and other boarding schools. Some carry as much as twenty-five hours of class work per week in addition to other responsibilities, which is entirely too much for efficient service. Others do only five hours of classroom work per week. They also are busy with important duties, but in view of the great shortage of trained teaching talent that there is among us, the most valuable service that can be rendered by our principals is in the classroom, and where there is much that needs to be done outside the classroom, I would recommend that as much as possible of it be delegated to assistants so that the principal may be able to spend from two to three hours per day with the students in the classes.

There is a great tendency among us to overload our teachers and students, especially in the higher classes. The daily school programme is often so full of duties and activities, that there is not opportunity nor inclination to do the thorough work that constitutes good education. Students are called together in classes without having made preparation for their lessons and there the teachers stuff them with something that is called knowledge. Very rarely is opportunity given for private study except at the night study period, where after a busy day of class work and physical labour, students are mentally and physically weary, and better prepared for rest than study. According to our educational recommendations, the equivalent of four and a half, forty-five minute recitations per day after having made thorough preparation of the lesson should be the maximum for all students, and in the higher class four such recitations would be better. However, in the boarding schools inspected we found that seven schools gave six periods per day as regular work and permitted more in special cases. Two schools five and a half periods, no school limiting the work to four and a half forty-five minute periods. The curriculum is blamed for this condi-

tion, but it is not intended that each subject that is given a place in the curriculum shall be taught on each day of the week. Each school must outline a programme that keeps the maximum student load within an acceptable limit, and students whose mental ability seems not to justify their attempting to carry a full load should be given less. Much loss is being sustained continually because of the superficial study that results from requiring students to do more than they can do well, as well as from the employment of poor teachers. Usually they acquire but a superficial smattering of knowledge that is of far less value than less of quantity and more of quality would be. With such crowded programmes as those under which many schools operate at present that very valuable part of education which is to be had by personal contact between teachers and pupils outside of classrooms, is to a large extent lost. The number of graduates of our schools who have been hastily pushed on from year to year, permitted to pass from class to class with learning so superficial as to make a sham and travesty of education, and who after leaving our schools and being given a trial as workers prove themselves wholly unqualified, should be a most serious warning to us to call a halt to such methods, and to insist on greater thoroughness.

There is great need of exercising financial economy, and it is to be regretted that our request, made two years ago, for a survey commission to visit our field and make a study of business conditions with a view to helping us to use our funds as wisely as possible, has not been granted. However, there is much that we can do even before such a commission makes its investigations, and earnest study by workers concerned in the management of schools will usually show where economies can be made. In this report I call attention to but one costly practice among us which has been discussed formerly; that of filling our boarding schools with infants and small children. The mission boarding school which accepts children to be clothed, fed and taught without cost to parents is a very popular institution among parents who desire to evade the responsibility of taking care of the children they have brought into the world. They will sign any number of contracts to the effect that the children are to belong to the mission,—sign away all their rights as parents,—never to interfere with the children's affairs. In hundreds of cases,—who knows how many hundreds?—hundreds of rupees of mission funds have been expended until the children attained to an age at which they could begin to be of use in the work, or, in the case of girls, till they have reached a marriagable age,—and then our workers were told that they had no legal rights to arrange for marriages or longer to control the children but that they must be returned to parents or guardians at once. It is a wasteful practice, productive of very little good, and more wide-spread perhaps than some of us realize. The following figures from nine boarding schools in three unions are an index to the situation.

School	Grade of Instruction	Total Enrolment	Primary Enrolment
No. 1	Junior H.S.	85	62
No. 2	Senior H.S.	92	45
No. 3	Senior H.S.	58	20
No. 4	Senior H.S.	77	38
No. 5	Elem. School	53	49
No. 6	Senior H.S.	47	20
No. 7	Senior H.S.	61	45
No. 8	Senior H.S.	23	17
No. 9	Elem. School	35	35
		531	331

Out of a total of 531 students in these nine schools, there are 331 in the primary classes or about 63 per cent, many of whom will never advance beyond these classes. From such children there is practically no income, except in the case of the few children of mission workers who pay a small fee toward the cost of food on a pro rata basis according to the amount of their salary. I am aware of the difficulties that are to be encountered in educating all of these children in day schools in the villages from which they come, but I am certain that much more can be done in this respect than is being done at present, and that we have a duty to address ourselves seriously to the matter of making reforms in this respect. If efficient day schools, manned by well qualified teachers, are provided as feeders for the boarding schools only students who have advanced beyond the primary classes need be taken in as boarders and then a great financial saving can be made.

Our recommendations on housing arrangements for our village schools are producing good results, and several good little village-school houses have been built during this period. If our trained and well-qualified teachers are to take interest in their work, and serve efficiently, they must not be handicapped by having to live in and conduct school in hovels that are unfit to be occupied by human beings. It is a waste of money and human energy to fail to provide adequate quarters and equipment for our teachers.

In some parts of the Division we seem to be approaching a time when our mission budget will not be able immediately to absorb all the finished product of our training schools. The boys from our schools do not have qualifications that are recognized by government, and so cannot be employed as teachers in government schools, and often they are not eligible for other positions where they might observe the Sabbath. We make a pretence at giving them industrial education, but rarely is this of such a character as to make master-workmen of them in any trade. We claim to give agricultural education but where is the school that is equipped to give training in agriculture that is superior to that of the ordinary Indian peasant? Our schools are primarily to be training schools for gospel workers, but it is a part of our plan to provide industrial education also, and surely it is high time that we do something about our industrial education to make it really educational and not merely something by which to supply inferior

manual labour to students, so that when the boys leave our schools they will be really equipped to earn their living by their hands if necessary. Printing is now being taught at Meiktila, Ranchi and Krishnarajapuram, and a little equipment has been secured at the Narsapur School. It is one of the best of our industries, and a good trade for boys to learn, but I feel that we should make far greater efforts to put our agricultural education on a much sounder basis than hitherto, and train our boys really to be farmers who can make the earth yield them a living if need be. Unless we do this, we make it difficult indeed for the graduates of our schools who cannot be employed in mission service, and be supported by the budget. It may not be possible for any school to give thorough industrial education along several lines, but each training school should be equipped to give a good education in at least one industry or trade.

There is still some irregularity in the matter of starting and closing schools which adds to the difficulty of improving the quality of the work. Our Division policy provides that no school shall be started without vote of the union committee, but in some sections this provision is not regarded and schools are opened by workers who are locally in charge of the work without reference to the union committee, and teachers put to work whose qualifications are far below our standard, and equipment of all sorts lacking. Often schools that spring up in this manner suddenly disappear, without having accomplished any good, and sometimes with considerable loss of money and respect. If we are to succeed in building up our educational work of which we need not be ashamed, we must all co-operate to carry out the policies that have been adopted to lead us to that end.

It is regrettable that we have not made better progress in translating our Bible text-books. Our Division Council two years ago recommended that each union mission annually provide in its budget the sum of Rs.1,000 to be used in the translation of these books until the entire series be provided in all the vernaculars in which school work is being conducted. Some small starts have been made here and there, but it is one of our most urgent responsibilities to take a hold of this work with real earnestness, for we are sustaining immeasurable losses by the weaknesses and inefficiency which characterize the Bible teaching in schools where the teachers do not have a sufficient knowledge of English to use our English Bible books, even as teachers' manuals. The following is all that has been accomplished thus far:—

In the Northwest Union "Bible Doctrines" by Burman has been translated into Urdu and a beginning has been made on Bible for grades one and two.

In the Northeast Union, Bible for grades one and two has been translated into Bengali.

Bible for grades one and two has been translated into Burmese and copies have been made which are being used in our primary schools in Burma.

Work is in progress on Bible for grades one and two in Malayalam and Bible for grades three is nearly complete.

Bible for grades one and two, and grade three have been translated into Telugu; none of these have as yet been printed.

There is much lack of uniformity in the manner in which the curriculum for the lower classes is being carried out, this condition often existing in a single language area. This is due to the fact that there has not been sufficient co-operation between workers to choose text-books and work out a syllabus, each teacher or local worker making any arrangement that seemed convenient. As a consequence there is not the uniformity that there should be in the attainments of pupils in any particular class. In Burma a complete syllabus has been provided for the entire union, and it would be an asset to the work if similar improvement could be made at an early date in each language area.

While students are in training they must also be encouraged to be active in missionary service as opportunity is presented. Though they may by literature sales derive financial assistance toward the cost of their education, they must be helped to see more than that in this line of work. Success in literature sales does not yet seem to be equal in all unions, though serious endeavours are being made by the leaders in the literature work to train our students for this line. However, during 1929 and three quarters of 1930 literature sales by students throughout the Division amounted to approximately Rs.30 000 or about 28.5 per cent of the total colporteur sales for the Division during the same period.

Our curriculum presents a well-balanced course of study designed to give our prospective workers a general education and training which will qualify them for efficient service. Several years experience with this curriculum has brought forth very little criticism, only two or three minor changes having been suggested. But I feel that in applying the curriculum there is a weakness in that the idea of service in the Lord's cause is not as definitely and specially stressed among our students as it should be. There is a tremendous difference between the young recruit who leaves school with the idea that he is to hold a job at a guaranteed fixed salary, and the one who leaves with the idea that he is to serve his Master in the winning of souls wherever he may be. The best of material equipment and the highest of technical standards are of small value unless our teachers hold the spiritual standards high and labour daily in such a way that the Holy Spirit may fill the hearts of our future workers with a deep desire and an earnest determination to be instruments in turning souls to the Saviour.

We need to lay special stress on studies which prepare for all lines of denominational endeavour. This report is not the place to present a testimony study on the importance of this matter, but I trust that I may be pardoned for

calling attention to a specific point or two. On the preparation of Sabbath school workers we read: "It is also the Lord's design that our schools shall give young people a training which will prepare them to teach in any department of the Sabbath school, or to discharge the duties in any of its offices."—*Vol. VI, p. 136*. Then why do we not do it? And why do we continue to permit the product of our schools to go forth apparently ignorant of the simplest knowledge of Sabbath school procedure?

One more illustration will have to suffice to show that we are not emphasizing this feature of our education as we should. Something has been done to train our young men in selling gospel literature, but I feel that not half enough has been done in this respect.

In *Vol. VI, p. 330*, we find this pointed instruction: "Those who have gained an experience in this work have a special duty to perform in teaching others. Educate, educate, educate young men and women to sell the books which the Lord by His Holy Spirit has stirred His servants to write." In harmony with this we must go about this training in a much more vigorous manner than in the past.

While our schools serve effectively in winning and keeping young people for the church, they also rank high in importance as centres from which to recruit trained workers. Experience has made it clear that those who have not been trained in our schools can as rarely serve satisfactorily that some committees have decreed that ordinarily none who are not so trained shall be employed as mission workers. With the exception that in some cases the training has been too meagre and instruction too superficial to qualify young men for successful service, our schools have not disappointed us in this respect, and the proportion of workers so trained is steadily increasing. In 1929 and three quarters of 1930 a total of 40 young workers were recruited from our training schools.

Our statistics have not changed much during these two years, but this does not mean much, except as it indicates that we are succeeding fairly well in refraining from expansion until we are prepared to expand on higher standards. Poor teachers and poor equipment in many schools, are more costly and productive of less good than well qualified teachers supplied with reasonably good quarters and equipment in a smaller number of schools.

The following comparative statistics will be useful:—

	On Sept.30, 1928	On Sept.30, 1930
No. of schools	97	93
Junior college students	28	34
Secondary students	198	245
Elementary students	232	361
Primary students	1,856	2,087
No. boarding schools	18	17

Total students	2,354	2,724
Teachers	211	213
Pupils for teachers	11.6	13.8

Lest, after having had attention called in this report to so much that is not satisfactory in connection with our educational work anyone should conclude that we are not making progress, let me add that taking all things into consideration, probably more has been done to improve and strengthen the work of our schools during these two years than in any other similar period. More and better buildings and equipment, more system in courses of instruction, better teachers, and better organization in our schools are now found than previous to the period. We now have more teachers who have a vision of missionary service and more souls are being won for the truth by teachers than formerly. I hope that sometime before this meeting closes we may have some reports of soul-winning service by teachers. During these seven quarters one hundred and forty-one students have been baptized and many others have been converted under the labours of evangelist teachers, but of these we do not have definite records.

In bringing this report to a close let me summarize a few of its chief points, and in connection which these summaries make a few recommendations.

1. With scarcely a real introduction as yet, the inspection plan has already been instrumental in improving our educational work. But in order to make it as effective as possible, I recommend that it be further developed and perfected so as to include accrediting of our schools within the Division.

2. There is a crying need to improve our teaching force, since a large number of our present force of teachers have but meagre education and very few of the remainder any real understanding of the teaching process.

I recommend that a real normal department, including a model school, be provided where advanced students who are prospective teachers, and experienced teachers with sufficient knowledge of English, can be taught real teaching methods, so that these in turn may be able, eventually, to help to train teachers in the vernaculars.

3. In executing our curriculum, the teaching of elementary science is almost a failure in a large majority of our schools. I recommend that each union mission immediately take steps to provide simple apparatus and otherwise adequately to equip the training schools to give instruction in these subjects.

4. There is a very large proportion of infants in our boarding schools, the support of whom is a heavy drain on our finances, and many of whom could be educated in village schools.

Once again I recommend that good village day-schools, as far as possible, be provided where large numbers of the children now in boarding schools can be taught, and thus effect a considerable economy of means.

5. Greatly overloading pupils is a very common practice, in greater or lesser degree, especially in our boarding schools, thus endangering health and tending toward superficial education.

I recommend that our principals and teachers heartily co-operate to keep the maximum student load within the limits of our educational recommendations.

6. Very little of our industrial education is characterized by that thoroughness which will lead to real proficiency in agriculture or any of the trades.

I recommend that each training school be adequately equipped as early as possible, to give a really thorough and efficient education in at least one trade or industry.

7. I feel that we are making too slow a progress in the translation of our Bible text-books, thus prolonging the weakness that characterizes the instruction in the subject which is the chief among all in the primary curriculum.

I recommend that all workers concerned, co-operate, to hasten this work, and

that everything possible be done to provide Bible text-books in the various vernaculars in which they are needed.

8. If our training schools are to fulfil the purposes for which they have been established, they must give strong training in the various lines of denominational endeavour.

I recommend that more serious effort be made to this end than heretofore, and that in all our training schools, special and systematic instruction be given in Sabbath school work, the literature ministry, and other departments of work.

We have reason to be filled with gratitude for what has been accomplished by our schools, but our task is still unfinished, and this great unfinished task is a challenge to all teachers and other workers to reconsecrate themselves to the work of winning souls for the Saviour and not merely to educate minds. With our vision directed on the great whitening fields, with faith in God's promise to give us fruit for our labours, and with hearts full of courage, let us persevere till the task is finished.

Report of the Publishing Department

By I. C. SHEPARD, Secretary

It is a pleasure on this occasion to bring to you a brief report of the work of the Publishing Department in the Southern Asia Division for the last two-year period. During this period there has been an average of 41 colporteurs in the field each month. I am very glad that a number of these faithful workers are with us here today. To them is due much of the credit for any progress that this report may show. At the time of the last all-India meeting there were very few colporteurs in the field. The accompanying chart will help you to visualize the progress which has been made during the last few years. The red figures and line represents the colporteurs in the field year by year, while the blue figures and line presents the sales in thousands of rupees. This shows you at a glance what we have done during the last few years. During the first three years shown on this chart approximately 80 per cent of the sales were made by foreign colporteurs. While at no time during the years have we been wholly without foreign colporteurs, the proportion of sales made by them has been much less during the last biennial period. In 1929 the percentage of sales made by foreign colporteurs was only 7 per cent or Rs.4,716-9 out of a total of Rs.64,499-11. You will note that up to 1923 it took more than one colporteur to sell a thousand rupees worth of literature in a year. But now one colporteur sells more than a thousand rupees worth of literature in a year. I am sure that you will all be encouraged to see this great improvement in the quality of our colporteurs. The average sale per hour is now Rs.1-10.

This chart also reveals our greatest need in the Publishing Department—more colporteurs. Note how the two lines

follow each other. We can hope to make some further progress by still further improving the individual efficiency of the men already in the field, but there can be no great increase in this record until we have recruited more men for this work.

We need not be in any way discouraged. We are making progress. Comparing the quadrennial period 1922 to 1925 with the period 1926 to 1930, we made a gain in our Division of 36.30 per cent as compared with:—

50.03 per cent in the South American Division
32.06 per cent in the Far East
3.67 per cent in Africa
10.76 per cent in Australia
24 per cent in Europe
13.52 per cent in the world field.

Owing to the time of year that this meeting convenes it is impossible to bring to you a complete report of sales for the calendar years 1929 and 1930. However I have prepared a chart showing where our sales have been made from July 1928 to June 1930.

	1928-29	1929-30
Burma	Rs 13,478-14	Rs 8,517-13
Bombay	2,270- 6	8,502- 8
Northeast India...	5,902- 3	18,770- 1
Northwest India...	11,863-12	7,177- 6
South India	29,045- 5	28,664 1
	Rs 63,060- 8	Rs 71,632-10

Each of these small squares represents a sale of Rs.25. The Division as a whole shows a moderate gain over 1928-29.

The next chart shows the irregularity of our sales from month to month.

This record begins with January 1929 and ends with October 1930. The chart is too complicated to explain here, but it is worthy of a careful study at your leisure. Each dotted line represents the sales of a union mission. The solid line represents the Division. This chart shows the irregularity of the colporteurs' work in our field. The colporteurs work by spurts. The sudden ascents recorded the enthusiasm of a colporteur institute or the enthusiasm of a student colporteur group. The downward tendencies over an extended period in some units show the absence of a field missionary secretary in that unit. I am glad to report that there is now a field missionary secretary in each union field. During the last two years Brother A. J. Denoyer in Burma, Brother G. F. Lindquist, in Northeast India, Brother L. G. Wood in the Bombay Union, and Brother R. J. Moses in the Telugu field, have been working hard to develop the colporteur work in their respective fields. Since the last council we have been glad to welcome Brethren J. M. Hnatyshyn and C. A. Boykin in our force of field missionary secretaries. After a year of language study Brother Hnatyshyn entered upon his duties in the Northwest Union in August and Brother Boykin will enter upon his duties in South India at the close of this council.

A factor that has materially assisted us in building up the colporteur work has been the development of the Scholarship Plan. During the last two years students from nine schools in the Division have taken part in this effort. The sales from this source have been approximately Rs.30,000. The benefit of this student colporteur effort does not end with the sales. A number of these students have volunteered for permanent colporteur work and the example of their success has also encouraged others to undertake the work.

You will note that it was in 1923 that our sales began to climb to the higher level. It was also just at this time that the subscription book "Health and Longevity" began to be sold in our field. I am sure that you will be interested to know that the combined sales of "Health and Longevity" in the various vernaculars in our field are now approaching the total sale that this book has had in the China field; namely, 45,000 copies.

In the fall of 1929 we took another advanced step. At this time the first Indian edition of "Our Day in the Light of Prophecy" came from the press. This

book was sold with a fair measure of success by the students of Vincent Hill School in the winter of 1929 and 1930. When we held the school-closing institute at Krishnarajapuram in the spring of this year, we also conducted a class in

"Our Day." Some books were sold by the students from Krishnarajapuram, but not as many as we had hoped. There was, however, one very encouraging feature about the work of these students, they seemed more willing to put up with hardship than those who were working with the medical book. One boy who every other year petered out after a few weeks in the field stuck out to the very end of the season although his sales were less than when he had been canvassing for the medical book. The realization that they were actually preaching the truth through the book kept them in the field.

In July we conducted an institute in the Telugu field at which time two Indian brethren were encouraged to learn the canvass for "Our Day." They have been meeting with a good measure of success in their work. The following letter from one of these brethren will speak of its own message:—

"You will be glad to hear of the success I have had in my canvassing work in the bazaar this morning. I received cash Rs.10 for 'Our Day,' cloth, in four hours of work. I am selling 'Our Day' to non-Christians, Brahmans, Naidus, Hindus, as well as Christians, including Syrian Christians. I am visiting all English-knowing people with 'Our Day,' Christians and non-Christians. I am having good success, and sell them like hot cakes. I do not know what discouragement is. We are doing responsible work,—honourable and respectable work. I am visiting district collectors, judges, big European officers, right down to the common clerk who can understand English. The valuable book 'Our Day' is filled with the message which our Saviour commanded us to preach. He said, 'Go ye and preach the gospel for a witness.' Now we are preaching the gospel through the 265 printed pages of 'Our Day,' and our duty is to spread them like the leaves fall in the winter season. This is the Lord's work, so why should we have discouragement?"

The Tamil edition of this book is now ready for circulation, but we have not thus far had an opportunity to train anyone to sell it.

I believe that the time has come to let the net down on the rightside of the ship. Although we have toiled for many years and with only meagre results to show for our travail there are signs of a new day coming. That God would have us go forward in faith on a strong religious publishing programme is my firm belief. When we do this, I believe He will send us the colporteurs to sell the books, and give us favour in the eyes of the people as we go to see them.

India is rapidly becoming literature conscious, and is forming the reading habit. The rapid growth of the vernacular press during the last few years bears witness to this. Today the press yields a mighty influence in India. The minds of the people have been stirred during the past few months as never before. The internal disturbances and general unrest are leading sober-minded people to wonder what it all means. While meeting non-Christians with the *Oriental Watchman*, I have been im-

pressed that they are more willing than ever before to speak about spiritual things. Our books contain the message which India needs today. Let us press into this providential opening. We also solicit the co-operation of every missionary here in recruiting more men for this important work.

Aside from "Our Day" there is another form of religious literature which is successful in our field—our periodicals. One of the most effective mediums that we have for the dissemination of the truth is the *Oriental Watchman* and *Herald of Health*. Since the Division Council held 18 months ago Miss Jessie Bragan has secured 1,441 subscriptions for this periodical from government people in Simla and Delhi and from commercial people in Calcutta. Since November 1929 Brother J. C. Dean has been working among the government and commercial classes in Rangoon. The *Watchman* owes a great deal to the faithful labours of Brother Dean. Since the paper began in 1924 Brother Dean has taken approximately 4,600 subscriptions to this periodical.

People appreciate the message of the *Oriental Watchman* and are usually willing to renew their subscriptions. Two of our missionaries in Burma visited an exclusive club in their Harvest In-gathering work. While waiting to see the members, they sat in the library. They noted that of all the publications on the table the *Watchman* showed more evidences of being read and studied than any other. There is a much wider potential market for this periodical than we have ever realized. Every man who reads English is a prospective customer. During the past few months one of our Publishing Department secretaries has been doing a bit of work among non-Christians. It has been very gratifying to see how easily subscriptions can be secured. In one small street in the middle of the bazaar in one of our cities 27 subscriptions were taken in three mornings. On one trip 45 subscriptions were taken while working at odd times, waiting at stations, canvassing travellers on trains, etc. All that is necessary to take subscriptions to the *Oriental Watchman* is to really believe that the *Watchman* is to the advantage of the prospective customer; tell the prospect only enough to create a desire to know more, diplomatically state the price, secure his name and address, and collect the money. It sounds easy, and it is. There is ample territory for a dozen consecrated men of good address and forceful personality to visit the growing constituency of educated people in our field. Every railway colony in India is a bonanza for a wide-awake colporteur on pay day and for a few days afterwards.

In only three vernaculars do we have any periodical literature,—Tamil, Telugu and Urdu. They are reaching a splendid class of people in their respective areas. For some years the Tamil *Signs of the Times* has been having a struggle for existence but during the last few months a campaign has been conducted in behalf of this paper. Two evangelistic workers have been released to work on it exclusive-

ly for a number of months. One of these brethren has been able to take up to 20 subscriptions a day. In some cases missionaries of other denominations have taken clubs for use in their mission work.

We have no other weapon of propaganda so powerful as literature. During the last year in India we have had a demonstration of the power of literature. At the beginning of the year the India National Congress announced their programme of "civil disobedience." At first not much happened, but as the campaign of publicity carried on through the press, both in English and vernacular, became more active things began to happen. From one end of the country to the other people in the remotest villages were following the progress of Mr. Ghandi's pilgrimage to the salt pans at Darsana. As the party progressed the interest grew. The movement continued to gain force as long as the press was unrestricted and it was only when the Government promulgated the "press ordinance" and a strict censorship that the movement began to wane.

Surely it is an evidence of Divine leading in this movement that the Lord revealed through His servant Sister E. G. White in the early days of the movement, when our members were few and funds were limited, that we should begin to publish a paper and that the publishing work thus begun would grow and prosper until it would circle the whole earth. It is the distribution of our literature which brings forth acknowledgements of admiration from even our enemies. In Europe, a Catholic priest said that it was the Adventist colporteurs who were the greatest enemies of the church in that country. A protestant missionary addressing a large missionary gathering in another mission field referred to the advertising methods of Seventh-day Adventists and said, "They do all their work through literature. We must copy their example if we are to succeed." A missionary of another denomination in Ecuador wrote in *The Missionary Review of the World*, "In this country Seventh-day Adventists have more influence than their membership or facilities warrant. This is due in a large measure to the active propaganda which they are carrying on through the distribution of their literature."

"The publications sent forth from our printing houses are to prepare a people to meet God. Throughout the world they are to do the same work that was done by John the Baptist for the Jewish nation. By startling messages of warning God's prophet awakened men from worldly dreaming. . . . 'Repent ye, for the kingdom of heaven is at hand' was John's message. This same message, through the publications from our printing houses is to be given to the world today."—*Vcl. VII, p. 139*.

Let us therefore strengthen this department. 1. By recruiting more colporteurs. 2. By providing adequate leadership. 3. By providing adequate literature.

We solicit the prayers and invite the co-operation of every missionary and worker to this end and pray that God will guide as we labour together to complete the great task which He has marked out for us.

Home Missionary Department Report

By J. F. ASHLOCK, *Secretary*

MISSIONARY PROGRAMME GOD'S PLAN

IN harmony with God's perfect plan for His church and in response to His call through the Spirit of prophecy the Home Missionary Department began operating in its reorganized form a little more than seventeen years ago. The blessings enjoyed by those who have taken part in the activities promoted by the department and the results which have been obtained give unmistakable evidence of God's leadership in this missionary programme of the church. We thank the Lord, and we rejoice because of what has been accomplished and take pleasure in presenting to you today a brief report of the work done in our Division during the past two years. Every good success which has come is the result of Divine approval resting upon human effort, nevertheless the degree of success is often determined by our willingness to be used in following the Master's plans; therefore we acknowledge with sincere appreciation the hearty co-operation and loyal support of workers throughout the Division. It is this spirit of faithfulness and consecration which the Lord desires to see manifested in all His children. When this ideal is realized—when each one becomes a living missionary, then the gospel message will "speedily be proclaimed in all countries to every people and nation and tongue." Would that this report permitted an expression of thanks to those who have done so much in the different missions and churches to accelerate this normal degree of advancement. A complete and accurate record is kept in the books of heaven and some day, and that not far away, we shall learn even of the "cups of cold water given in His name." At that time it will be seen that the sum total of "little acts of kindness and little deeds of love" have resulted in many surrendering their hearts to Jesus and accepting Him as their Saviour.

REASON FOR COMPARISON

It is impossible to show the extent of progress made unless we compare our present standing with that of former years. In making these comparisons, however, we should always keep in mind that the Lord's work is continually growing and should show constant and uninterrupted advancement. Gains should be expected and when they are seen they should spur us on to greater endeavour.

WORKING MEMBERS

The biennial period closing September 30, 1930, when compared with the one ending September 30, 1928, shows an average increase in church membership of about 12 per cent, while the average increase in members reporting missionary work is about 70 per cent. Continuing at that rate it should not be long before every church member is represented each quarter. Is the standard too

high to expect every Seventh-day Adventist to do at least one act of missionary work each quarter? You answer "No." And we are certain you feel like adding, "It seems unthinkable that one could be a follower of Jesus and not do one thing for the Master in three months." You would also be safe in saying that one who does not do at least that much to exercise his spiritual powers, will not long be a member. The pen of inspiration records, "Truth that is not lived, that is not imparted to others loses its life-giving power, its healing virtue." Yes, "Every true disciple is born into the kingdom of God, as a missionary." What a privilege is ours to carry out the gospel commission, in making true disciples. It must have been that the Saviour intended us to get that idea from the gospel commission, "To make disciples of all nations." It is encouraging to know that during a recent quarter more than one thousand six hundred reported some kind of missionary service.

MISSIONARY ACTIVITIES

The literature ministry is one of the most effective means of keeping the message for this time before the people. Our church members appreciate the available tracts and are looking forward anxiously to having the supply which will soon come from our presses; surely we need them. During the past two years 272,479 pieces of reading matter in English and seventeen of the vernaculars were distributed. This figure compares favourably with the 164,576 pieces circulated during the preceding two years. More than 60,000 hours were spent in Christian help work in the latter period as compared to 39,768 for the former.

The next item has to do with the visible fruits of this ministry. As the effort has increased so the results have enlarged. The records from the unions show that 72 souls were added to our membership by personal work for the eight quarters ending September 1928, and that 172 were added in the same way during the succeeding eight quarters. Surely we all rejoice because of this. It might be of interest to you to know that in 1929 an average of one soul was added by personal work for every twenty-seven church members in our Division. For this same year the report for the world field showed 8,119 persons added in this way or an average of one for every 36 church members. On this per capita basis, when compared with the other ten Divisions then in existence, Southern Asia stands third. From these figures we can see that although we have not been able to enlist all in the missionary programme of the church, yet God is rewarding those who are responding to His call to soul-winning. These part accomplishments are not the most important thing. That which should concern each of us most, is the great task before us and in connection with

it, the power provided to perform the task.

"REVIEW AND HERALD" AND "INSTRUCTOR"

Another sign of increasing interest in spiritual things is seen in the way our English reading workers and members have subscribed to our church papers. Within the last eighteen months the subscription lists for the *Review and Herald* and the *Youth's Instructor* have nearly doubled. We hope in a little while to be able to say the same about the *Church Officers' Gazette*. Our lack of such inspirational matter in the vernaculars should cause us to seek diligently for simple ways to promote the missionary idea among our Indian and Burmese members.

REGULAR MISSIONARY SERVICES

Those of you who are acquainted with the plan of conducting a brief missionary service each Sabbath just immediately after the close of Sabbath school will be glad to know that the most remarkable gains in the churches in our field are found where this plan is followed. This method of getting before the church the missionary ideals has proved so effective and has met with such universal favour that it was adopted by the General Conference at the Fall Council of 1928, and accepted and recommended by our Division Committee one year ago. Not a single church that has tried it has failed to profit by so doing and we trust it will not be long before every church committee will be following the instruction given in the Spirit of prophecy regarding the plan of keeping the missionary programme before our members. Souls will be added and a spiritual revival will be seen among the members. In harmony with the recommendations of the General Conference the Division Home Missionary Department will provide material for the first Sabbath monthly missionary programmes for the church for 1931.

Our objectives are:—

1. Every member a victorious Christian.
2. Every member a soul winner.
3. Every church organized for service.
4. Every church a training school.
5. Every church a growing church.

These objectives are the results of statements from the pen of Sister White, some of which follow:—

"A distinct work is assigned to every Christian." "God expects personal service from every one to whom He has entrusted a knowledge of the truth for this time."

"Long has God waited for the spirit of service to take possession of the whole church, so that every one shall be working for Him according to his ability."

And we shall also read again that striking paragraph which has been sounding in our midst for many years: "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."

BIG WEEK FUNDS BY UNIONS

Unions	1929	1930	Gains
Bombay ...	Rs. 202-0	Rs. 1,035-0	Rs. 833-0
Burma ...	260-0	752-0	492 0
Northeast ...	628-0	996 0	368-0
Northwest ...	286-0	570-0	284-0
South India ...	757-0	1,757-0	1,000-0
Totals ...	Rs. 2,133-0	Rs. 5,110-0	Rs. 2,977-0

Inactivity on the part of members has caused them to become "religious dwarfs," and has resulted in their separation from God.

To cheer the hearts of the workers who have so earnestly tried to meet God's ideal in training their members and to encourage those who may have neglected this important phase of their ministry, we read, "Just as soon as a church is organized let the ministers set the members at work. They will need to be taught how to labour successfully. Let the minister devote more time to educating than to preaching." "Every church should be a training school for Christian workers."

"The greatest help that can be given our people is to teach them to work for God."

EUROPEAN CHURCHES

For our European churches we recommend four lines of service:—

1. Personal work:—
 - a. Bible readings.
 - b. Missionary visits.
 - c. Persons taken to Sabbath school or other services.
2. Community service:—
 - a. Give needed help:—
 1. Food, and fuel, housework for aged, caring for children, gardens, sitting up with sick, errands.
 - b. Treatments.
 - c. Articles of clothing.
3. Literature ministry:—
 - a. Books, periodicals, tracts.
4. Missionary correspondence:—
 - a. Letters.

INDIAN AND BURMESE VILLAGE MEMBERS

For our vernacular members, we recommend the following:—

1. Prayer.
2. Church attendance.
3. Cleanliness.
4. Christian help work.
5. Literature ministry.

May the Lord help us each to see not only our sacred duty in training and helping our brethren and sisters, but the grand privilege we enjoy in so doing.

Our report would not be complete without giving attention to the special efforts in which the department is especially interested. We have prepared some charts to show the results of the Big Week for each union as well as for the Division. Because the union mission reports have not been received for November and December, we are unable to give the total for the 1930 effort. But from the enthusiasm everywhere we have reason to believe 1930 will even surpass the good showing of 1929. Please notice the charts showing increases of unions in Big Week.

Our chief purpose in having Big Week and Uplift work is to win souls. "Souls—the goal of goals." In presenting the "three-fold message" through these channels there is a three-fold blessing:—

1. To those who distribute the literature.
2. To those who purchase.
3. To the institutions and people who are recipients of the fund.

UPLIFT

The larger share of Uplift work for 1930 has been done during the earlier part of the year making it possible for us to give almost a complete report. Here are the amounts raised by each union during the past two years. Would that time permitted us to relate the good experiences of many who have put forth such a noble effort making it possible for us to show a gain of Rs.18,000 this year over last. Here are the results of faithful work resulting in the largest amount ever raised in one year in our Division.

ful consideration will be given to our Big Week and Uplift work here in this meeting. The report from the General Conference in session at Omaha and the statements which have been made at this meeting help us to appreciate the necessity of giving prayerful and careful consideration to our Uplift programme.

A very attractive Uplift paper has been prepared for the 1931 effort and will be a great help to us in our work. We have endeavoured to make it even better than the one which was so highly appreciated throughout the field this past year.

UPLIFT FUNDS BY UNIONS

Unions	1929	1930	Gains
Bombay ...	Rs. 2,390-0	Rs. 5,423-6	Rs. 3,033-6
Burma ...	3,780-0	5,232-6	1,452-6
Northeast ...	3,034-0	6,823-12	3,792-12
Northwest ...	796-0	3,693-7	2,897-7
South India ...	4,519-0	11,777-0	7,258-0
Totals ...	Rs. 14,516-0	Rs. 32,949-15	Rs. 18,433 15

As near as we can tell from the records in hand about 87 European and 57 Indian and Burmese workers took an active part in soliciting. The average time spent in actual soliciting per worker among the European workers is 4 days, and among the Indian and Burmese brethren about 2 days. *Surely we have been abundantly rewarded for the investment of time.* If this service combined with the work of members has made possible more than Rs.32,000 what may we expect this coming year if all workers will spend at least two or three weeks in this important soul-winning ministry, and if every lay-member is trained to do his part! In view of our needs financially and otherwise and in view of what the Lord has said, and in view of the many opportunities here in India, Burma, and Ceylon, we trust care-

In closing may we say that a great blessing is ours when we realize the opportunity given us in training every member to be a soul winner at this time when we are unable to supply the field with additional mission workers.

CONCLUSION

To this end let us work and pray that we may soon attain the goal of the third angel's message to all the people of India, Burma and Ceylon and the great unentered fields to our north. Thus hastening the coming of our Lord and Master, who organized His church for missionary purposes, and who will reward everyone according as his work shall be.

Report of Young People's Missionary Volunteer Department

By J. F. ASHLOCK, Secretary

IN every important period of earth's history there have been young men and women who have responded to the call of God to give their lives in unselfish ministry for others, and in this greatest of all ages when the third angel's message is to go to all the world in this generation, the Lord again invites the youth to engage in the great conflict for souls. "In order that the work may go forward in all of its branches God calls for youthful vigour, zeal and courage." "Never before was there so much at stake, never were there results so mighty depending upon a generation as upon those now coming upon the stage of action." The Lord has entrusted to our care a fine group of young people in Southern Asia. They are our greatest possession, our most precious heritage and surely before the church lies no grander work, upon her rests no heavier responsibility than the salvation and training of these boys and girls. This youthful harvest field is a mighty challenge to every worker and member in our Division. It is fairly bursting with unsurpassed opportunities for shaping human character, for determining human destinies. Youth is the age of opportunity. Someone has said "If you wish to do something for the average man you must do it for him before he is a man." The cement of young life is soft and plastic. Someone's hand will mould it for time and eternity. God has intended that that hand shall be yours or mine. Yes, here are glorious opportunities but they do not await our leisure, they are rare and swiftly passing and we are under the most sacred obligation to make the most of them.

Sometimes I wonder if we truly and sincerely value the youth as we should. We should ever keep in mind that God's ideal for them is "Higher than the highest human thought can reach." Perhaps you have heard of that great lover of young life who gave the principle address at the dedication of a large institution being established for the reclamation and preservation of youth. In the course of his remarks he said, "Here are great buildings representing a tremendous investment in finance and demanding the time of many people, but if one young man is saved from a life of ruin it will be well worth it!" Later he was asked, "Did you not stretch the point a little, did you not let your zeal carry you too far when you said, if one boy is helped?" Then came the quiet but very forceful reply, "Not if he were my boy." Dear brethren and sisters, these are our children. It is my boy, it is your boy. "How can I go up to the Father and the lad be not with me?" Listen to this sentence from the Spirit of prophecy. "To train the youth to become true soldiers of the Lord Jesus Christ is the most noble work ever given to man." How that statement must thrill the

hearts of our educators and pastors and all who labour earnestly for the youth.

PURPOSE OF M. V. DEPARTMENT

The Young People's Missionary Volunteer Department has for its chief objective "To save from sin and guide in service" the youth of this denomination, and it has been organized for the purpose of helping our workers and members throughout the field to accomplish this great purpose. The interest and hearty co-operation of the other departments and the workers and members in the Division, with the Lord's special blessings resting upon efforts put forth, makes possible a very encouraging report for the past two years. At our Division meeting in February, 1929, the secretary said that the growth of the young people's work had continued so that 33 societies with a membership of 1,253 were functioning at the close of the third quarter of 1928. You will be glad to know that we now have 55 societies with 1,941 members enrolled. Of these, 935 are seniors and 1,006 are juniors. Think of these nearly 2,000 young people in our societies in India, Burma and Ceylon, representing about seventeen languages, but all having the same wonderful aim, "The advent message to all the world in this generation." They are spurred on toward this great objective, with their beautiful and inspiring motto, "For the love of Christ constraineth us." The world can call in loudest tones, pleasures can appeal in a thousand ways, but if the love of Christ constraineth then we shall see our youth filling places of usefulness in this cause. The love of Christ in their hearts is the secret of their power. That is why they take the pledge, "Loving the Lord Jesus, I promise to take an active part in the work of the Young People's Missionary Volunteer Society, doing what I can to help others and to finish the work of the gospel in all the world." This pledge binds our young people all around the world into one great Missionary Volunteer movement. It binds them to one another and it binds them to the greatest task ever given to a generation. At present we have a Y.P.M.V. membership equal to 63 per cent (plus) of our church membership. This figure of 63 per cent compares very favourably with the 26 per cent for the world field; only one Division in the world stands higher, it is Australia, with a percentage of 64 young people for every 100 church members. We are very happy to be able to record an average increase of 44 per cent in reporting members. Perhaps it would not be out of place to repeat the statement which Elder Kern made at the recent General Conference. Referring to the work in our Division he said, "Southern Asia and Inter-America lead the world in 1929 in the number of reporting members, each having 61 per cent.

OUR CONSTITUENT FIELDS

All of our union missions have young people's secretaries who love their Missionary Volunteers. Pastor Phillips the superintendent of the Burma Union, is never too busy to look after the needs of the 444 English, Burmese and Karen members of the eleven societies in his field. The young people there have made some good records in missionary endeavour. Mrs. G. G. Lowry, the secretary for the Northeast Union, presents a good report for the past two years, a number of items show encouraging gains. Meetings are conducted in Hindi, Bengali, Santhali, and English in the two senior and four junior societies.

The Northwest Union shows less societies than two years ago, but this is entirely due to the loss of the Bombay territory. Miss T. E. Sandberg reports 246 English and 14 vernacular Reading Course certificates issued. Our first companion pins were awarded by one of the Northwest societies to William and Winston McHenry. Perhaps Bombay should share in this honour. There are 313 enrolled in the six societies in the Northwest using Urdu, Punjabi and English.

The Bombay Union has two senior and two junior societies conducted in Marathi and English. Pastor Oss, the principal of the Lasalgaon School, is the secretary for this union. There are 131 members enrolled with an average attendance of about 100 more.

The largest number of societies in any union are found in South India under the leadership of Mrs. H. Christensen. The 28 societies with a membership of 932 use six languages—Singhalese, Kanarese, Tamil, Malayalam, Telugu and English.

DEVOTIONAL FEATURES

The devotional features of the department are promoted with the idea of leading the youth in a deeper spiritual experience; they consist of the Morning Watch, the Bible Year and the Consecration Service. We rejoice to see a pleasing gain in the average number who are observing the quiet period with the Master each morning. But even greater cause for rejoicing is the report for the third quarter of this year which reveals that 834 of our boys and girls are observing the Morning Watch. This feature combined with the Bible Year is perhaps the most valuable thing we are doing for the youth. If our boys and girls spend the first minutes of the day visiting at the throne of grace with our Great Missionary Volunteer Leader we can feel certain that they will desire to walk with Him during the remaining hours. Reports from the union secretaries show that the Morning Watch text outline has been provided for the youth who read Urdu, Marathi, Bengali, Hindi, Tamil, Telugu, Malayalam, Karen, and Burmese. A few copies have been translated and written by hand in Nundari.

During the past two years the Burma Union has had the highest percentage of young people observing the Morning Watch. The Northwest comes second in this respect. It was necessary for our

Publishing House to increase their English Morning Watch Calendar order by 30 per cent for 1931 and already the supply is practically exhausted. We trust that every English-reading young person will secure a copy for his personal use and get extra copies for young friends. There is a good gain in the number of Bible Year certificates issued during the past two years when compared with the biennial period ending September 1926. More South India young people have completed the Bible Year than the volunteers of any other union.

EDUCATIONAL FEATURES

The educational features are: The Standard of Attainment, Reading Courses and Society Programmes. There has been about 200 per cent increase in Standard of Attainment certificates issued during 1930 as compared to 1929 but we are far from ideal. While our first aim is to encourage our youth to become members of attainment we also feel that this feature should interest all our church members and our vernacular workers. Our boys and girls should know the history of our denomination. If they understand how, through the providences of God, our work has developed from a small beginning to the most remarkable missionary enterprise in the world they will look forward with delight to filling places of responsibility in the most needy fields. The spirit of sacrifice and devotion of the pioneers will possess them and they will be strengthened in their purpose. "None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict." What better way could we help our vernacular teachers and evangelists than to prepare them for the Standard of Attainment examination? How is it possible for a worker to be a successful soul-winner when he does not have even the comparatively elementary knowledge provided by this course?

Excellent books have been provided for our English-reading youth and we are anxious to get good sets for our vernacular young people to read. We have been successful in a number of vernaculars. The Northwest has at present 4 senior, 3 junior and 1 primary vernacular courses. Several of the other vernaculars have courses, and books are at present being examined with the idea of selecting appropriate courses in still others. We trust all our vernacular workers will help us in selecting good inspirational and instructive books in the language with which they are acquainted. We suggest books of biography and books on plant and animal life.

The *Church Officers' Gazette* gives an abundance of suitable senior and junior programmes for the English-speaking societies. Our biggest task, however, is to provide something for our vernacular societies' officers. Copies of appropriate material have been prepared by the secretaries for some of the missions. We shall endeavour to keep the field supplied in 1931 with mimeograph material of this kind to be used by vernacular young people.

The subject of baptism among our youth is one in which all are interested and one for which all are responsible. Like a number of other items reported in the M. V. Department this one is the result of the work of all departments, teachers, evangelists, and faithful lay members, combined. The number of boys and girls who have given their hearts to Jesus during the two biennial periods are 120 and 181. Already this year more than 100 young people have been baptized. This is the largest number for any year for which we have record.

M. V. WEEK OF PRAYER

Let us praise the Lord for this. The Missionary Volunteer Week of Prayer was observed throughout our Division for the first time this year. A special number of the EASTERN TIDINGS was devoted to the subject of Missionary Volunteer Week. The blessings received by both young and old lead us to feel that this will be an annual occasion. Our records show that 50 workers took part in the M. V. Week of Prayer. Many renewed their consecration and 30 boys and girls took a definite stand during this time. Fifteen were reported as being reclaimed; doubtless there were many others, as all missions are not represented in these figures.

MISSIONARY ACTIVITIES

This little comparative chart tells something about the missionary activities of our societies. Missionary visits 22,918 and 35,584. Christian help work 20,247 and 31,541, and literature ministry 37,257 and 74,150. As near as we can estimate the senior Missionary Volunteers are responsible for about two-thirds of their items, and the juniors the other third. Comparing this past quarter of 1928 we find 27 gains in the items listed on our report. We realize that a Niagara of energy, or perhaps we should say "A Ganges of power," is not being utilized, but we are thankful to see our youth doing a good share of the missionary work of the church and feel encouraged to believe that with the Lord's help we shall in the future see even greater things being done by them.

CONVENTIONS

It was in August 1929 that the first Missionary Volunteer convention was held in our Division. Since then conventions have been conducted in one or more of the societies in each of the five unions. We feel that the progress made in many phases of Young People's work is largely due to these conventions. Society officers have received great benefit and all the members have learned to appreciate the privileges and responsibilities of society membership. We believe that every mission should have at least one Missionary Volunteer convention each year and that every union would greatly strengthen its work by conducting a Missionary Volunteer convention for the most promising young people in its territory. We are living in a perilous age for youth. They need our help, therefore we should endeavour to become personally acquainted with every boy and girl in our churches with the idea of

understanding their problems, with a view to leading them to a definite stand for Christ and this message, and with the purpose of training them in service for the Master.

PROGRESSIVE MEMBERSHIP PLAN

Just here we should speak of the Progressive Membership classes which have been introduced for our Volunteers. You are acquainted with the statements from the Spirit of prophecy which call our attention to the necessity of organizing the youth, the importance of harnessing their energies and directing their almost unlimited powers. These messages from Heaven suggest ways by which we may care for their physical, mental, social and spiritual development. Our Missionary Volunteer leaders gave careful study to this instruction and gave us the Progressive Membership Plan. All who love the youth and are experienced in the ways of working with and for them recognize this to be one of the most advanced steps ever taken. Let us think for a few minutes about these interesting requirements which have been suggested with the idea of encouraging personal development. Three classes are suggested. They are Friend, Companion and Comrade.

FRIEND REQUIREMENTS

1. Be at least ten years of age.
2. Know and keep the Junior pledge and law.
3. Repeat and explain the ten commandments, the twenty-third psalm, the Lord's prayer, and the Lord's promise. (John 14:1-3.)
4. Have a current Junior Reading Course certificate.
5. Have a Home Efficiency certificate.
6. Have a Health Habit certificate.
7. Tie ten knots.
8. Know the eight general directions without the aid of a compass.

COMPANION REQUIREMENTS

1. Be a Friend in good standing.
2. Know the books of the Bible in order; repeat and explain the Beatitudes; repeat and explain the Three Angels' Messages.
3. Have a current Bible Year certificate.
4. Have a current Junior Reading Course certificate.
5. Have a Christian Help certificate.
6. Pass a test in elementary first aid and bandaging.
7. Be able to name and identify three planets, five stars and five constellations.
8. Be able to name and identify ten birds, ten flowers, ten trees, five poisonous plants, all native.
9. Trace or trail half a mile in twenty-five minutes.
10. Swim twenty-five yards.
11. Have at least Rs. 2 invested in a paying enterprise.

COMRADE REQUIREMENTS

1. Be a companion in good standing.
2. Know and explain these portions of the Bible: Psalm 19, Revelation

21 to 22: 5: 1 Corinthians 13, and Matthew 5, 6, 7.

3. Have a Junior Standard of Attainment certificate.

4. Have a Junior Reading Course award.

5. Have a Missionary Endeavour certificate.

6. Have a knowledge of personal and home hygiene.

7. Describe and show proper first aid.

8. Raise a successful garden or garden box.

9. Swim fifty yards.

10. Make a creditable map of the country around home within a radius of two miles, if in the country; within a radius of ten blocks, if in the city.

11. Have at least Rs. 5 invested in a paying enterprise.

ADDED REQUIREMENTS FOR BOYS

12. Be able to cook satisfactorily a stew, camp bread, (curry, chapatti) eggs, and roast potatoes.

13. Use an axe in felling and trimming light timber, or produce an article of carpentry or joinery, or metal work made by himself.

14. Splice a rope and pitch and strike a tent.

ADDED REQUIREMENTS FOR GIRLS

12. Cook satisfactorily a four-dish dinner.

13. Hem a towel, darn a pair of stockings, put on a neat patch, cut out a pattern and make an apron.

14. Describe or show how to bathe, dress, feed and care for a baby under one year of age.

The three classes referred to above are for young people under 16 years of age. We have thought, however, that in certain missions among the vernacular youth the age limit should be a little higher. For senior Missionary Volunteers or other church members who desire to become more efficient in training the juniors, special requirements have been provided.

Those who complete this course are known as Master Comrades. There is no greater need in the church today than that of competent, well trained workers and leaders for the boys and girls of junior age. While this is true, there is no class of people more responsive to thoughtful loving effort than those from ten to fifteen years of age. What, then, could be more satisfying, or bring more real pleasure into one's life, than to work for the salvation and encouragement of those who are so appreciative of all that is done for them?

WANTED A MAN TO LEAD

There isn't a boy but wants to grow

Manly and true at heart,

And every lad would like to know

The secret we impart.

He doesn't desire to slack or shirk—

Oh! haven't you heard him plead?

He'll follow a man at play or work.

If only the man will lead.

Where are the men to lead today,

Sparing an hour or two,

Teaching the boy the game to play

Just as a man should do?

Village and slums are calling—come,

Here are the days, indeed,

Who can tell what they might become

If only the men will lead?

Motor and work and summer sport

Fill up the time a lot,

But wouldn't you like to feel you'd taught

Even a boy a knot?

Country and home depend on you,

Character most we need;

How can a boy know what to do

If there isn't a man to lead?

Where are the men to lend a hand?

Echo it far and wide,

Men who will rise in every land,

Bridging the "Great Divide?"

Nation and flag and tongue unite

Joining each class and creed,

Here are the boys who would do right,

But where are the MEN to lead?

members, or nearly two and one-fourth times as many Sabbath school members as church members.

One of the goals of the Sabbath school is, "Every church member a Sabbath school member." It seems strange to one who loves the Sabbath school and who has enjoyed its blessings that any church member can feel satisfied without being enrolled in the Sabbath school. Occasionally there may be circumstances which prevent such membership, but that 2½ or 3 per cent of our church members, or from 75 to 90 each quarter, should be so situated seems somewhat excessive.

SABBATH SCHOOL LESSONS

The present plan for Sabbath school lessons seems to be working fairly satisfactorily, and all parts of the field are regularly supplied with lesson pamphlets. In some districts the senior lessons are too difficult and the lessons for the juniors or children are then used instead. The materials for translation are usually sent out about six months before the lessons are needed in the vernaculars which gives ample time for translation and printing. Lessons are at present being printed or otherwise produced in Karen, Burmese, Bengali, Hindi, Telugu, Tamil, Kanarese, Malayalam, Singhalese, Marathi, and Gujarathi. In a field where there is such a multiplicity of languages, and such a diversity of conditions under which the work has to be carried on, it may not be possible to adopt any one plan for lessons, which would be without any disadvantages, and which will seem to be suitable everywhere, but according to the word that comes from the field, there seems to be a good degree of satisfaction with the plan in use at present. The picture rolls that are used in connection with the children's lessons are always a great help, even where these lessons are used for adults whose education is meagre and who need very simple lessons,—and these beautiful pictures have not ended their usefulness when the studying of the lesson is finished, for they are widely used over and over in village evangelistic efforts also.

SABBATH SCHOOL CONVENTIONS

During these two years more effort has been made through special meetings to study the Sabbath school work than previously. No large conventions have been held, but rather local gatherings in which workers and lay members concerned with Sabbath school work in small districts have come together to study ways and means to improve the work. These meetings when well planned and wisely conducted do much to educate our vernacular constituency and to inspire them to better Sabbath school service. During 1929 and 1930 four such conventions were held in the Northeast, six in the Northwest, and ten in South India. One outstanding reason for failure to succeed in many places is lack of knowledge with regard to Sabbath school methods on the part of evangelists, teachers, and others who should take the lead. If the work is to be orderly and

Report of the Sabbath School Department

By E. M. MELEEN, *Secretary*

SINCE the last report for the Southern Asia Division Sabbath School Department was given, two years have passed into eternity—years in which the Sabbath school work in all parts of the Division has progressed and surpassed all records for any previous period of similar length. To the Lord who is leading in His great work belongs the praise for the blessings that have attended this branch of His cause.

The progress that has been achieved is due in no small measure to the faithful efforts of union and local workers who have loyally stood by the task and earnestly laboured to organize more schools, enroll more members, encourage mem-

bers to faithfulness in daily study of the lesson and attendance, and through these activities to lead souls to the Saviour. We now have several schools and a score of members where two years ago a Sabbath school was unknown.

We have grown into the habit of expecting the Sabbath school to pioneer the way for the advances of the church, and accept it as a matter of course that there should be more Sabbath schools and more Sabbath school members than churches and church members. The extent to which this is true, however, is not always clear to all. At present we have in this Division 3,094 church members but we have 6,868 Sabbath school

efficient, special efforts must be made constantly to educate and train, and much of this can be done by such small conventions as have been held during these years.

THE SABBATH SCHOOL WINS

Could we report only good figures for offering receipts, membership, etc., without the assurance that the Sabbath school is a very real agency in giving the good tidings to Southern Asia, we might have cause to question its value and to lose our enthusiasm and courage for this department of work. But everywhere throughout the Division we have repeated evidences of the fact that the Sabbath school does win souls to the cause. This is not the time nor place to rehearse many of these experiences, but only an illustration or two can be given. The Sabbath school secretary for the Northeast writes in this connection: "I believe if a Sabbath school is conducted along right lines, and the teachers are burdened for the souls that attend, that all its members will eventually become Christians, and in turn soul winners. It is the Word of God that gives life, and nowhere is it more thoroughly and directly taught than in the Sabbath school. A Sabbath school established among heathen people is really a 'light set on a hill which cannot be hid.'"

"In our midst in the Northeast India Union we have a Sabbath school with no paid worker to superintend it. Yet this Sabbath school grows. It may not have the nice equipment that it ought to have in order to make it attractive as some Sabbath schools are, yet it is winning souls. From Sabbath to Sabbath in this lone village the light shines forth through the Sabbath school and souls are constrained to follow the Lord. This year, 1930, two families have been won to Christ through the influence of this Sabbath school. When the missionary visited them, he found these members waiting for baptism. May this Sabbath school's influence continue to spread throughout the village."

One of our most beautiful illustrations of the influence of the Sabbath school is that Awbawa story of Emaung's little brother, who after weeks of illness was approaching death. Seven or eight months of Sabbath school experience had generated a great love in his heart for the Sabbath school and for Jesus. On his dying bed he endeavoured to induce his mother and father to give up the eating of beetle nut. Failing in this he succeeded in getting a promise from his father to the effect that he would attend Sabbath school each Sabbath after his son's death. True to his promise, the father has attended Sabbath school each week. Little by little his heart has been changed, and the superstitions of animism have been exchanged for the truth and love of Christ.

HONOUR CARDS

Each quarter 500 to 625 honour cards are issued by our union organizations. Each honour card is supposed to indicate that the recipient has studied his lesson

an average of ten minutes per day, and that he has been present and on time at Sabbath school each Sabbath during an entire quarter. This is no mean attainment, and one that requires much effort. Experience of Sabbath school workers, and investigation in several Sabbath schools indicate that there is no small measure of carelessness among us with regard to issuing cards. Union secretaries have to rely on information supplied by local workers who in some cases have given reports that were not reliable.

The following is an illustration of a very extreme case, which we trust has not been often duplicated.

A group of workers visited a certain village worker and in this connection asked to be shown the Sabbath school records, but were informed that no written records of any sort had been kept. One of the group of visiting workers, however, had information to the effect that at the close of the preceding quarter a number of honour cards had been issued to members of the Sabbath school at this place, and was told that the basis of the call for the cards was the memory of the worker. Less extreme cases have been called to our attention. When honour cards are issued in this manner, it is a move than useless procedure, and all concerned need to exercise care that cards may be issued only when honestly earned. The great majority of members are very faithful in the study of the lesson and in attendance at Sabbath school, but in spite of their best efforts they do not succeed in making the perfect record that entitles them to an honour card. However, we must bear in mind that it is not the card that is of value, but the service that merits it. That attendance in our Sabbath schools is very good, each quarter being approximately 90 per cent of the membership.

IN THE VARIOUS UNIONS

BURMA

Some of our most picturesque Sabbath schools are found in the jungles of Burma. While a few schools have been discontinued, several new ones have been organized during these two years. The number of schools has increased from 17 to 21, and the members from 558 to 672. Rs.28 were contributed through the Investment plan, while the total offering for the two years was Rs.10,195-13. Brother J. Phillips, the union superintendent, has also carried the responsibilities as Sabbath school secretary of the union.

NORTHEAST UNION

The Sabbath school work in the Northeast has maintained some thrifty conditions that we reported two years ago, with the exception that there has been a slight decrease in membership from 812 to 775. The number of schools increased from 38 to 41. The Investment Fund plan has been very heartily supported and Rs.1355-1 were contributed by this means, being the best record for the Division. The total offerings were Rs 17,566-13. Twelve members are taking the Sabbath School Workers' Training Course.

Mrs. G. G. Lowry is the Sabbath school secretary in the Northeast.

NORTHWEST INDIA

The secretary of this union is Miss T. E. Sandberg. Before the Bombay Presidency was separated from the Northwest Union we had in that field 97 Sabbath schools, and 2,221 members. The report for the first quarter of 1929 gives the figures for the divided field, at which time there were 73 schools and 1,847 members. These have increased to 86 schools and 2,040 members. For the eight quarters covered by this report, the Investment Plan receipts were Rs.563-2 and the total offerings Rs.16,211-2. There are ten members taking the Sabbath School Workers' Training Course.

BOMBAY UNION

The Bombay Union has existed but 7 quarters, during which time Brother T. Killoway has been the secretary for the Sabbath School Department. During this period the schools have grown from 21 to 28 and the membership from 382 to 696. Here also the Investment plan has received attention. Rs.113-5 being raised in this manner. The total Sabbath school offerings were Rs.37,910-8.

SOUTH INDIA

Progress in South India has kept step with that in the other unions, and retreat is not a part of the plan for the work. The 80 Sabbath schools of two years ago have grown to 92, and the members increased from 2,209 to 2,677. From the time the Investment Fund plan was introduced in the Division it has been supported in South India, and during the past two years Rs.600-8 were gathered in this manner for the support of the Lord's work. The total contributions were Rs.15,631. At the beginning of the period 148 members were taking the Sabbath School Workers' Training Course, but at present only 12 are thus enrolled. Brother O. A. Skau was the Sabbath school secretary until the spring of 1930, since which time Mrs. H. Christensen has lead out in this department of work.

THE DIVISION FIELD

As the work advances and the message is taken into regions where it has not before been preached, Sabbath schools are established usually as the first organized department of work. During these two years the number of schools increased by 46, from 224 to 270, or 20 per cent. During this same period the membership grew from 5,735 to 6,868 or 19.7 per cent. Our membership goal is 225 per cent of our church membership. Our present membership is 222 per cent of the church membership, so we are not far from having reached the goal set for us. Were we successful in enrolling in the Sabbath school the 75 or 80 church members who are each quarter reported as "missing members" our membership goal would be reached. The very special manner in which the Sabbath school reaches the young people is indicated by the fact that about 51 per cent of our total membership are in the

youths', children's and primary divisions. The attendance in our Sabbath schools is good, each quarter averaging about 90 per cent of the total membership.

During these two years Rs.67,515-4 were given through Sabbath school offerings for the support of missions. This is an increase of Rs.6,886, or about 11 per cent over the amount given during the previous two-year period. These offerings represent some real sacrifices by many who are desperately poor in worldly goods. Real life necessities such as food and clothing are often given up in order that an offering may be brought to Sabbath school. Our individual Sabbath school offering goal is an amount equal to 25 per cent of our tithe. During this period 458 Sabbath school members were baptized into church fellowship.

While some features of the Sabbath school work may be measured by statistics, there are others that cannot be so measured. We may count the number of Sabbath school members baptized, but we cannot measure the transformation of

character that results from the influence of the Sabbath school. We may count the rupees of offerings received, but we cannot count the victories over sin that have been gained as the result of spiritual strength obtained through contact with the work of God in the Sabbath school. We may report on various Sabbath school activities, but we cannot report on the peace of heart and the joy of fellowship with Christ that has come to many who first found the Saviour in the Sabbath school. Though at times obstacles may seem insurmountable, though the way to success may seem full of difficulties, though the prospects may at times seem dark, let us press on with hearts full of courage with assurance that the work is under the supervision of Him who said, "Go ye into all the world." All that He asks is that we shall look to Him for our orders, and obediently follow His instructions. Let us pray for and labour for our Sabbath schools that they may become richer in fruitage than ever before.

Partial Report of Committee on Nominations

NORTHWEST INDIA UNION:

Superintendent:—A. H. Williams,
Sec'y-Treas.—Miss M. H. Belchambers.

NORTHEAST INDIA UNION:

Superintendent:—G. G. Lowry,
Sec'y-Treasurer:—C. A. Hart.

SOUTH INDIA UNION:

Superintendent:—H. Christensen,
Sec'y-Treasurer:—N. B. Nielsen.

BURMA UNION:

Superintendent:—J. Phillips,
Sec'y-Treasurer:—O. A. Asprey.

ORIENTAL WATCHMAN PUBLISHING ASSOCIATION:

Manager:—J. C. Craven.

VINCENT HILL SCHOOL & COLLEGE:

Principal:—I. F. Blue.
Asst. Division Treas:—T. J. Michael.

MEMBERS OF THE DIVISION COMMITTEE

Ex-officio Members	Elected Members
A. W. Cormack	J. C. Craven
C. L. Torrey	I. F. Blue
H. C. Menkel	T. J. Michael
E. M. Meleen	E. D. Thomas
L. C. Shepard	L. G. Mookerjee
J. F. Ashlock	
A. H. Williams	
G. G. Lowry	
J. Phillips	
H. Christensen	
J. S. James	

NORTHEAST INDIA UNION MISSION

S.E. Bihar Mission
Superintendent R. J. Borrowdale

East Bengal Mission

Superintendent L. G. Mookerjee

West Bengal Mission

Superintendent C. C. Kellar

Chota Nagpur Mission

Superintendent W. B. Votaw

Field Missionary Sec'y. G. E. Lindquist

Home Missionary Sec'y. G. E. Lindquist

Sabbath School and
Y.P.M.V. Depts.
Secretary Mrs. G. G. Lowry

Educational Sec'y. G. G. Lowry

Medical Dept Sec'y. Dr. H. G. Hebbard

Training School
Principal C. Larsen

Book Depot Manager C. A. Hart

Supt. Jalirpar Mission

Hospital Dr. C. F. Schilling

Supt. Karmatar Hos-
pital Dr. H. G. Hebbard

Members of the Union Committee

G. G. Lowry	L. G. Mookerjee
C. A. Hart	C. C. Kellar
G. E. Lindquist	W. B. Votaw
H. G. Hebbard	G. A. Hamilton
R. J. Borrowdale	C. Larsen
E. R. Osmunson	Jonas Singh

S. E. Bihar	E. Bengal
Advisory Committee	Advisory Committee

R. J. Borrowdale	L. G. Mookerjee
C. Jensen	C. F. Schilling
H. G. Hebbard	J. Singh
B. Peters	G. C. Shikari
G. Murmu	T. C. Bairogee
	A. K. Bairogee

Chota Nagpur	W. Bengal
Advisory Committee	Advisory Committee

W. B. Votaw	C. C. Kellar
J. E. Saunders	U. N. Halder
Prabhushay Topno	G. Arinda
Silvanus Elkka	G. Baraya

Training School Board Members

G. G. Lowry	Chairman
C. Larsen	Secretary
W. B. Votaw	
L. G. Mookerjee	
R. J. Borrowdale	
C. C. Kellar	
C. A. Hart	

Jalirpar

Hospital Board

G. G. Lowry	G. G. Lowry
C. A. Hart	C. A. Hart
G. E. Lindquist	G. E. Lindquist
C. Larsen	C. Larsen
L. G. Mookerjee	L. G. Mookerjee
W. B. Votaw	W. B. Votaw
R. J. Borrowdale	R. J. Borrowdale
C. C. Kellar	C. C. Kellar
Dr. H. G. Hebbard	Dr. H. G. Hebbard
J. Singh	J. Singh
G. A. Hamilton	G. A. Hamilton
E. R. Osmunson	E. R. Osmunson
Dr. C. F. Schilling	

Karmatar

Hospital Board

NORTHWEST INDIA UNION MISSION

Field Missionary	
Secretary	J. M. Hnatyshyn
Educational & Home	
Missionary Sec'y.	R. B. Loasby
Sabbath School and	
Y.P.M.V. Depts.	
Secretary.	Miss T. E. Sandberg
Medical Dept. Sec'y.	Dr. H. C. Menkel
Principal, Roorkee	
Training School	J. M. Steeves
Punjab Mission	
Superintendent	A. H. Williams
North Agra Mission	
Superintendent	A. H. Williams
Central Agra Mission	
Superintendent	R. E. Loasby
Book Depot Manager	Miss Belchambers

Members of the Union Committee

A. H. Williams	Dr. H. C. Menkel
Miss Belchambers	F. H. Loasby
R. E. Loasby	J. M. Steeves
J. B. Conley	J. Ali Baksh
J. M. Hnatyshyn	O. O. Mattison

Punjab Mission	N. Agra Mission
Advisory Committee	Advisory Committee

A. H. Williams	A. H. Williams
R. P. Morris	M. G. Champion
F. H. Loasby	P. K. Simpson
O. O. Mattison	R. L. Kimble
E. R. Streeter	J. M. Steeves
R. C. Lindholm	A. Gardner
J. Ali Baksh	

Central	Roorkee
Agra Mission	Training School
Advisory Committee	Board Members
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C. C. Belgrave	Chairman

L. E. Allen
G. E. Hibbard
J. M. Steeves
Secretary
R. E. Loasby
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BURMA UNION MISSION

Educational Dept.
Secretary J. L. Christian
Medical Dept. Sec'y. E. B. Hare
Field Missionary Sec'y. J. O. Wilson
Home Missionary and
Y. P. M. V. Depts.
Secretary J. Phillips
Sab. School Dept. Sec'y. Mrs. J. Phillips
Principal of the Train-
ing School J. L. Christian
Tenasserim Mission
Superintendent E. B. Hare
Irrawaddy Delta
Mission Supt. J. Phillips
Book Depot Manager O. A. Asprey

Members of the Union Committee

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O. A. Asprey
G. W. Pettit
E. B. Hare
R. A. Beckner
Saya Deacon David
J. L. Christian
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Thra Peter

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Advisory Committee
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H. Baird
Thra Peter
Thra Tha Myaing
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Saya Deacon David
Saya Po Toke

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Telugu Mission Supt. T. R. Flaiz
Tamil Mission Supt. H. W. Carter
Malayalam Mission
Superintendent H. G. Woodward
Field Missionary
Secretary C. A. Boykin
Book Depot Manager N. B. Nielsen
Medical Dept. Sec'y. Dr. A. E. Clark
Principal of Training
School L. B. Losey
Home Missionary
Dept. Secretary E. D. Thomas
Sabbath. School and
Y. P. M. V. Depts.
Secretary Mrs. Christensen
Educational Dept.
Secretary L. B. Losey

It is recommended that Brother Losey take up his duties January 1, 1932, and that Brother H. Christensen carry the department in the meantime.

Supt. Giffard Mission
Hospital Dr. A. E. Clark
Supt. Narsapur Mission
Hospital Dr. G. A. Nelson

Members of the Union Committee

H. Christensen
N. B. Nielsen
C. A. Boykin
L. B. Losey
E. D. Thomas
G. F. Enoch
T. R. Flaiz
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H. A. Hansen
O. A. Skau
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H. A. Hansen

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G. F. Enoch V. D. Koilpillai
Y. G. Pragasam M. I. Pakkianathan
A. R. Peiris S. Thomas
A. Yesudian

Telugu Malayalam
Mission Committee Mission Committee
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Dr. A. E. Clark S. N. David
P. J. Kelley J. Joshua
N. Aaron J. Crussiah
M. Prakasam I. Samuel
Dr. G. A. Nelson

BOMBAY UNION MISSION

Superintendent
Bombay Union Mission J. S. James
Sec'y-Treas. Bombay Union Mission T. Killoway
Principal of Union Training School C. C. Cantwell
Educational Dept. Secretary C. C. Cantwell
Sabbath School and Y. P. M. V. Depts. Secretary T. Killoway
Field Missionary Sec'y. L. C. Shepard
Home Missionary Secretary J. S. James
Central Marathi Mission Superintendent W. H. McHenry

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T. Killoway
W. H. McHenry
S. O. Martin
J. B. Carter
T. K. Ludgate
P. C. Poley
C. C. Cantwell
T. J. Michael
L. G. Wood

Central Marathi Mission Committee

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B. V. Nirma
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J. S. James
H. Christensen
J. L. Shannon

REPORT OF THE COMMITTEE ON CREDENTIALS AND LICENSES

Your Committee on Credentials and Licenses would respectfully submit for your consideration the following reports:

WE RECOMMEND (a) That missionary licenses be issued to those only holding positions of responsibility.

(b) That in case of the return of missionaries to the homeland, the secretary of the Division or of the union, as the case may require, be authorized to issue missionary licenses to wives of workers at the time their return is authorized.

WE RECOMMEND for Ministerial

Credentials:—

R. A. Beckner, C. C. Belgrave, I. F. Blue, R. J. Borrowdale, H. Baird, J. Ali Bakhsh, H. W. Carter, J. B. Conley, J. B. Carter, S. N. David, G. F. Enoch, T. R. Flaiz, A. Gardner, R. A. Garner, H. A. Hansen, D. W. Hunter, E. B. Hare, G. A. Hamilton, A. C. Halder, J. S. James, C. C. Kellar, R. I. Kimble, L. B. Losey, F. H. Loasby, R. E. Loasby, G. G. Lowry, E. M. Meleen, L. C. Mookerjee, O. O. Mattison, H. C. Menkel, R. P. Morris, W. H. McHenry, S. O. Martin, O. W. Nolda, M. Oss, P. C. Poley, H. M. Peak, G. W. Pettit, Thra Peter, J. Phillips, O. A. Skau, L. C. Shepard, O. H. Shrewsbury, Robin Singh, C. A. Schutt, E. D. Thomas, U. Maung, Thra Tha Myaing, J. O. Wilson, F. A. Wyman, H. W. Woodward, J. E.

Saunders, L. G. Wood, Veru Mall, A. H. Williams.

Honorary Ministerial Credentials:—

L. J. Burgess, E. Hilliard.

WE RECOMMEND for Ministerial License:—

C. L. Torrey, D. W. McKinlay, T. J. Michael.

Burma Union

A. J. Sargent, Po Toke, J. C. Dean, A. J. Denoyer, Myat Po, W. W. Christensen, Hpo Lwin.

Bombay Union

G. S. Bhorge, H. W. Nissanka, O. B. Pakhre, Daniel Jadhav, T. B. Pakhre, Daniel Bunsode, Steven Chavan, B. V. Nirmal, Y. A. Waghmare, C. C. Cantwell, F. E. Speiss, O. W. Lange, Peter Shinde.

South India Union

E. D. Willmott, A. E. Clark, A. F. Jessen, C. A. W. Ritchie, M. Prakasam, M. P. Daniel, G. C. Joseph, I. Samuel, A. M. Jesudason, E. L. Gardner, C. A. Randolph, C. A. Boykin, J. C. H. Collett, John Moses, N. Aaron, C. H. Devadass, A. V. Jesudass, E. D. Wejessinghe, K. G. Samuel, K. S. Peter, A. C. Jacob, R. L. Wilson.

Northwest Union

L. E. Allen, C. E. Hibbard, A. E. Nelson, J. M. Steeves, P. K. Simpson, E. W. Pohlman, M. G. Champion, Isher Singh, B. Peter, Nabi Bakhsh.

Northeast Union

W. B. Votaw, E. R. Osmunson, G. T. Dickinson, T. C. Bairagee, I. B. Bairagee, Jonas Singh, P. C. Gayen, G. E. Lindquist, Benjamin Peters, H. H. Mattison, A. K. Bairagee, U. N. Halder.

Honorary Ministerial License:—

T. W. Asprey, W. A. Barlow,

For Missionary Credentials:—

C. H. Mackett, A. Killoway, Miss F. Tuckey, Ashley Etmmer, G. F. H. Ritchie, J. C. Craven, T. Killoway, F. Maseyk, Mrs. M. M. Mattison, F. Mainstone, Mrs. H. G. Franks.

For Missionary License:—

J. L. Shannon

Burma Union

O. A. Asprey, Dr. O. Tornblad, Miss L. A. Baird.

Northeast Union

C. A. Hart, Miss L. Scholz, Miss L. Bartz, Miss R. Miester, Dr. H. G. Hebbard, Dr. C. F. Schilling.

Northwest Union

Miss M. H. Bolchambers, Miss V. Chilton, Miss T. E. Sandberg, J. M. Hnatyshyn, Dr. R. J. Lindholm.

South India Union

N. B. Nielsen, Dr. Emma Hughes, Dr. G. A. Nelson, Dr. Sydney Brownberger.

Honorary Missionary License:—

Mrs. A. O'Connor.

WE RECOMMEND for Ordination the following:—

A. E. Rawson, V. Isaac, V. D. Koilpillai, S. Thomas, J. Joshua, P. J. Kelly, C. Jensen, C. A. Larsen, J. Besra, J. L. Christian. Deacon David, E. R. Streeter, T. K. Ludgate, J. F. Ashlock, S. T. Chandiker.

WE RECOMMEND that all other names be referred to the respective union committees or the Division Committee as the case may require; and inasmuch as the application of the policy adopted here, governing the issue of Missionary Licenses, calls for more extended study than this council can give to it in the time at its disposal,

WE RECOMMEND that the matter be

referred to the Division Committee.

ADJUSTMENT IN EXCHANGE FOR WAGE RATES. Having in view the settlement of the exchange value of the rupee,

WE RECOMMEND that we adjust the rupee wage rates of workers on the General Conference wage scale accordingly, this to be done in two instalments, one half in 1931, and the remainder in 1932; that is to say, in 1931, Rs. 13/- be paid for each dollar per week of the wage rate, and in 1932, Rs. 12/- per month be paid for each dollar per week of the wage rate.

THIS ACTION WAS TAKEN WITH A UNANIMOUS STANDING VOTE. Council adjourned sine die.

Plans Committee Report

WITH reverence and gratitude we draw near to God, through Jesus Christ, in this special council. His loving care has protected and helped us during the years that have passed. His mercy has granted us the privilege of participation in His great work of salvation. His forbearance has dealt kindly with us in our failures and shortcomings. To Him we accord all praise for the evidences of progress we see around us.

1. We recognize in the fast-changing circumstances of daily life and of human society, the portents of the Master's speedy coming, and sense anew the unutterable spiritual need of the millions amongst whom the providence of God permits us to live and labour. We here and now, delegates and visitors to this conference, Indians, Burmans, Singhalese and foreigners alike, humbly and solemnly re-dedicate ourselves to the service of God, and in Him, of our fellowmen. Anew we claim Jesus of Nazareth, the Christ of God, our Exemplar and the Saviour of the world.

Heavenly Father, hear now our vow of dedication, and in Thy mercy fit us for the task by the gift of Thy Holy Spirit. May He enlighten, sanctify and enable us, for Thy Son, our Master's sake.

WHEREAS there has arisen need of defining more clearly those who are eligible for employment as colporteurs:

2. WE RECOMMEND: (1) That no person be granted a license as a regular colporteur who is not a baptized member of the Seventh-day Adventist Church:

(ii) That persons who are not baptized but are Sabbath observers and who apply for colporteur work may, on the recommendation of the union committee, be employed as probationary colporteurs, provided:

(a) The life of the applicant is in harmony with the principles of the message;

(b) That he shows evidences of conversion;

(iii) That unbaptized students in our training schools, who comply with the requirements of (ii) above, may be permitted to engage in colporteur work

during vacations, on the recommendation of the school faculty, in consultation with the field missionary secretary.

WHEREAS the printed page is a very effective medium for the proclamation of the gospel, and whereas our present colporteur force is very small:

3. WE RECOMMEND: (i) That our training school faculties and field missionary secretaries co-operate in keeping constantly before the student groups the high calling of the literature ministry as a life work;

(ii) That union and mission committees, in placing in the work graduates from our Training Schools, give careful consideration to the selection of as many of these men as possible for the colporteur work.

(iii) That all our missionaries make a special effort in 1931 to search out and recommend men suitable for training as colporteurs.

WHEREAS the *Oriental Watchman* is an effective and attractive medium for presenting the truth to all classes of English-speaking people in our field;

4. WE RECOMMEND that each union mission make an earnest effort to secure and train at least two full-time colporteurs for work on the *Oriental Watchman* during 1931.

WHEREAS there is a market for pamphlet literature which can be sold by our colporteurs on a subscription basis; and

WHEREAS the cost of the programme makes it impracticable for us to proceed with the "Way of Salvation" series on the basis outlined at our last council,

5. WE RECOMMEND that with a view to developing a library of pamphlet literature, a beginning be made by publishing one tract in each principal language, to be sold by colporteurs and others on a subscription basis.

6. WE RECOMMEND that the "Religious Knowledge" series (four-page tracts) be developed until it contains tracts covering the principle points of truth.

IN ORDER to promote efficiency and economy in our boarding schools,

7. WE RECOMMEND (a) That students who can be provided for economically in day schools be excluded from boarding schools below the fourth standard, except in the case of girls' schools in areas where the early marriage custom presents special difficulties, in which cases, girls of eight years of age and upwards may be accepted.

(b) That we discourage the indiscriminate acceptance into boarding schools of children from non-Adventist homes, without full cash fees being paid.

(c) That we re-affirm the actions relating to the collection of fees, recorded as No. 45 on pp. 121,2 of the Division pamphlet (Working Policies, etc.)

8. WE RECOMMEND that in connection with General and union meetings, provision be made for practical medical instruction to be given to workers doing dispensary work.

9. WE RECOMMEND that union mission executives arrange that their physicians be encouraged to maintain contact with, and give practical advice and assistance to, dispensaries conducted by other workers.

10. WE RECOMMEND that, in harmony with the policy calling for a yearly physical check-up, medical workers and necessary equipment be arranged for in connection with General, union, and local meetings, providing for the full examination of our workers, whose examination cannot be arranged at other times.

11. WE RECOMMEND to our workers the desirability of their maintaining immunization against small-pox, typhoid, and in infected districts, cholera and plague. Diphtheria immunization is also advised for children who are shown by the Schick test to be susceptible to this disease.

We, the workers gathered in General Council at Poona re-affirm our deep conviction that the object of mission work is not to westernize or to modernize, but to share with others the best we have: Christ. We therefore

12. Pledge ourselves anew never to lose sight in our missionary approach of the necessity of making Jesus the centre of our missionary message.

Believing that the rapidly fulfilling signs of the second coming of our Lord declare with new emphasis that the end of all things is at hand; and

Believing that the present hour is unprecedented in opportunity, in danger, and in urgency, and that as ambassadors of Christ we are called to stand in a position of deeper, truer consecration to God than during the years that have passed;

13. We feel that the supreme needs of our ministry to meet such an hour as this are deeper personal spirituality, piety, and devotion, far beyond anything we have heretofore known or experienced.

We realize that it is not our object merely to teach, instruct and lecture, but the purpose of all our endeavours is to evangelize in the sense of bringing

souls actually to accept Jesus as their personal Saviour, by faith and baptism.

The Apostle Paul writes to the Corinthians (1 Cor. 9:2) "For the seal of mine apostleship are ye in the Lord." Sister White thus points out the way to greater success in soul-winning: "Those who will put on the whole armour of God, and devote some time every day to meditation and prayer and to the study of the Scriptures, will be connected with Heaven, and will have a saving, transforming influence upon those around them."—Vol. V, page 112.

14. We would therefore hereby lay renewed emphasis upon the fact, that the winning of souls is the outstanding seal of God upon us and our work as missionaries.

WHEREAS the message finds people in certain non-Christian lands living in a state of polygamy, and where tribal customs subject a cast-off wife to life-long shame and disgrace, even to the point of becoming common property; her children also becoming disgraced thereby, it is

15. RECOMMENDED that in such sections, persons found living in a state of polygamy at the time the gospel light comes to them, and who have entered into plural marriage before knowing it to be a custom condemned by the Word of God, may, upon recommendation of responsible field committees, be admitted to baptism and other ordinances of the church, but may not vote or be elected to office. They shall not be admitted to full membership unless or until circumstances shall so change as to leave them with only one companion.

This action contemplates merely the recognition of a condition which in some places cannot be changed without causing great injustice to innocent persons, and is not to be construed as endorsing polygamy in any way. Anyone entering into a plural marriage relation after receiving a knowledge of the truth should be regarded as living in adultery, and dealt with by the church accordingly. A man who has apostatized from the truth, and who during the time he is in apostasy enters into plural marriage, may not be received again into any church relationship until he puts away the plural wives taken during his apostasy, and in every way brings forth fruits meet for repentance.

Where separation of families can be arranged without injustice being done to innocent parties, only one wife should be retained.

Believing that the work in this Division is not yet developed to an extent making possible the organization within the field of a regular correspondence school,

16. WE RECOMMEND those desirous of taking correspondence courses through the medium of English to avail themselves of the Home Study Institute, and further

With reference to courses through the medium of vernacular language, we do not believe the time has yet come for there to be any general development of this nature.

INASMUCH as there are certain portions of the articles appearing in the *Missions Quarterly* from time to time which are not suitable for our vernacular Sabbath schools,

17. WE RECOMMEND that the Division Sabbath School Department revise the readings before passing them on to the field for translation.

REALIZING the great possibilities latent in the Investment Plan, for the raising of funds for missions,

18. WE RECOMMEND that all our workers be urged to take a more active part in promoting it.

REALIZING the value of the Sabbath school as an evangelizing agency.

19. WE RECOMMEND that more definite effort be put forth to establish Sabbath schools

(a) On stations where there is more than one trained worker, that openings be sought for conducting schools in nearby places, as Home Departments of the Sabbath schools to which the workers belong, until such time as these out-schools become fully established;

(b) That where cottage meetings are being held, workers be encouraged to organize Sabbath schools in connection with them, as early as possible.

20. WE RECOMMEND that our Sabbath school members be educated to greater faithfulness and liberality in Sabbath school offerings and where new Sabbath schools are established, their members be taught from the very beginning to appreciate the privilege and importance of giving offerings.

WHEREAS every worker owes it to himself and to his work to pursue some form of systematic self-improvement; and

WHEREAS the Ministerial Reading Course is a splendid means to this end,

21. WE RECOMMEND (a) That all our English-speaking workers be urged to follow the Ministerial Reading Course:

(b) That the union committees make some arrangement so that those who are unable to purchase the books for themselves may read them.

WHEREAS conditions among our young people in this Division reveal an increased need for instruction and encouragement in all matters pertaining to their physical, mental, social and spiritual development,

WE THEREFORE URGE that as workers we put forth earnest and vigorous efforts to instruct them fully in the third angel's message and encourage them in those lines of study and activity that will prepare them for God's service.

22. TO THIS END WE RECOMMEND:

(a) That all workers and church officers endeavour to become personally acquainted with every young person in their mission and churches.

(b) That in preparing their sermons our ministers keep in mind the need of appealing to, and holding the interest of, the children and youth.

(c) That helpful instruction be given to parents in training their children in spiritual matters.

(d) That all workers become acquainted with the Progressive Membership Plan outlined in the "Junior Hand Book," and help to promote it in their respective fields.

(e) That all those who are engaged in work for young people be encouraged to qualify as Master Comrades.

(f) That the Morning Watch and Bible Year plan be encouraged.

(g) That wherever possible local and union Missionary Volunteer conventions be held during 1931.

(h) That the youth take an active part in all the missionary programmes of the church.

(i) That our workers endeavour continually to discover and recommend books suitable for vernacular Missionary Volunteer Reading Courses.

RECOGNIZING the great spiritual benefits derived from the observance of the Missionary Volunteer Week in 1930,

23. WE RECOMMEND (a) That we continue to follow the plan of setting aside a week each year to be known as Missionary Volunteer Week.

(b) That the work in our schools be lightened during this week.

(c) That there be a special Missionary Volunteer Week number of EASTERN TIDINGS.

RECOGNIZING that "none but those who have fortified the mind with the truth of the Bible will stand through the last great conflict," and that "we have nothing to fear for the future except as we shall forget the way the Lord has led us, and His teaching in our past history,"

24. WE RECOMMEND that our workers and believers, as well as our young people, be encouraged to become Standard of Attainment members.

25. WE RECOMMEND that the family altar be established in every Adventist home.

The crying and insistent calls from a rapidly expanding work throughout the world, and the shortage of mission funds in the treasury, due to almost universal business depression and unemployment, make it impossible for the General Conference treasury to give us the amount of money this year that we need in order to carry on the work in this Division. This condition constitutes a clarion call to all our workers and church members to careful conservation and economic living, making it possible for all to be more liberal in offerings and gifts for mission work.

26. Therefore RESOLVED, WE RECOMMEND that in this time of need when the work is calling loudly for expansion on all sides and the lack of funds make it impossible for us to take forward steps, we pledge ourselves as workers to give special study to rigid economy, close attention being given to travel expenses, excess rents, usage of motor-cars, care of equipment and all the finances of the cause, along with the vigorous promotion of all local fund-raising campaigns; and further,

We earnestly appeal to all believers to demonstrate by the spirit of heroic sacri-

fice their love and loyalty to the work and service of God in this hour of crisis.

In harmony with the General Conference policy stated in the "Constitution, Bye-laws and Working Policies" pp. 64/5, we the Seventh-day Adventist workers gathered in an all-India Division Council at Poona re-affirm our desire to avoid occasion for misunderstanding or friction in the matter of our relationship with other societies. We recognize every agency that lifts up Christ before men as part of the Divine plan for the evangelization of the world. We are very desirous that in our contact with other societies a spirit of Christian courtesy, frankness and fairness should at all times guide us. At this council we would especially lay emphasis on the following principles:—

27. (a) That persons who are under censure of other missions for clearly established fault in Christian morals or character should not be considered eligible for membership in our mission until they have given evidence of repentance and confession.

(b) That an agent recently employed by another missionary organization shall not be employed by our mission without preliminary consultation with the church or mission with which the agent is or was formerly connected.

IN ORDER TO provide for the better working of the Marathi-speaking and Kanarese-speaking territory involved,

28. WE RECOMMEND that the territories of the Bombay Union Mission, the Northwest India Union Mission, and the South India Union Mission respectively, be defined as follows:—

"The territory of the Bombay Union Mission shall be: The Bombay Presidency except the Belgaum, Bijapur, Dharwar, and Kanara districts; the parts of Hyderabad and the Central Provinces related thereto by language; Baroda and other adjacent Indian States."

"The territory of the Northwest India Union Mission shall be: The Central Provinces except the eight Marathi districts; the Central India and Rajputana Agencies; the United Provinces of Agra and Oudh; the Punjab; Kashmir, and the Northwest Frontier Provinces.

"The territory of the South India Union Mission shall be: The Madras Presidency; The Belgaum, Bijapur, Dharwar and Kanara districts; Ceylon; Mysore; Southern Hyderabad; Travancore; Adjoining Native States; Maldives and Laccadive groups."

It is understood that the portion of the Central Provinces pertaining to the Bombay Union Mission comprises the Wardha, Nagpur, Chanda, Bhandara, Amraoti, Akola, Buldana and Yeotmal districts.

RECOGNIZING the great importance of circulating the Word of God, and the spiritual impetus that this line of endeavour will give to the colporteur work,

29. WE RECOMMEND that all our union book depots stock Bibles, Testaments and Bible portions, and that when

these are sold through colporteurs and other workers, they be given 80 per cent of the discount received from the Bible Societies, the Book Depots retaining the remainder to cover the cost of carriage

WHEREAS the sale of nominally priced cheap literature in this field is now almost nil, and the action concerned was framed with that class of material in mind,

30. WE RECOMMEND that Division Committee action 1703, recorded on p. 87 of the Division pamphlet (Working Policies, etc.) be re-stated to read:—

"That Book Depots shall pay carriage on books to colporteurs on packages of 5 lbs. or more of books."

31. WE RECOMMEND that the translation of the Bible text-book be accelerated, and that special effort be made to have the translation of the books for grades 1-4 made available for the opening of the school year 1931-32.

32. WE RECOMMEND that the Inspection Committee function as a library committee to study the libraries in our vernacular training schools.

33. WE RECOMMEND that the Dewey decimal system of cataloguing libraries be adopted in our schools.

34. WE RECOMMEND that the Divisional Educational Secretary appoint individuals to prepare model examinations on all subjects of the primary classes for the guidance of school inspectors, these model examinations to be submitted to him for publication and distribution.

35. WE RECOMMEND the establishment of small evangelical libraries or reading rooms in connection with our village schools, wherever practicable.

SINCE there is a tendency on the part of managers and teachers in our high schools to overload the students with heavy class work,

36. WE THEREFORE RECOMMEND that there be stricter adherence to the Divisional educational policy with regard to the student load, which permits the equivalent of four and a half 45-minute recitations per day.

37. WE RECOMMEND that a general report of the medical inspection of each school, dealing with diet, school hygiene, etc., be furnished to the union superintendent, the union educational secretary, and the principal of the school concerned, by the physician conducting the inspection, as soon as possible after the inspection.

WHEREAS many of the students graduated from our schools are weak in Sabbath school, Y. P. M. V., Home Missionary, and Colporteur promotion,

38. WE RECOMMEND that special attention be given to instruction in those lines, both theoretical and practical, as outlined in the curriculum of the South Asia Division, and that special effort be put forth by means of institutes and conventions,

IN VIEW of the definite instructions given in the Spirit of prophecy and in harmony with our denominational policy, and in view of the great need of teaching thoroughly an industry to each student

in our training schools, in order that it may be possible for him to support himself by working with his hands,

39. WE RECOMMEND that definite steps be taken in 1931, by each school board, to make industrial education in each boarding school really efficient.

In order to stimulate the circulation of *Oriental Watchman*,

40. WE URGE all our city evangelists to use clubs of this magazine in their church and evangelistic work.

IN VIEW of the fact that the edition of the "Oriental Watchman Extra" series is nearly exhausted, and because there is urgent demand for such literature, covering in a systematic way various phases of present truth, for use in promoting church missionary activity, and in city evangelistic efforts,

41. WE RECOMMEND the printing of a revised four-page series, the size of the page to be somewhat larger than the present "Oriental Watchman, Extra," and the name to be the "Present Truth Series."

IN ORDER To facilitate the daily study of the Sabbath school lessons, which plan, when properly followed, is of such great value both to our church members and to those newly interested in the message,

42. WE RECOMMEND that the English senior pamphlets be printed in our Poona Publishing House, thus making it possible for the lessons to be dated correctly according to the plan on which we study. In each pamphlet the 13th Sabbath offering announcement should correspond with the field assignment of the General Conference, for the quarter in which the lessons are to be studied here.

WHEREAS the Week of Prayer readings are generally written with American and European audiences in mind, and are often unsuitable for our vernacular congregation,

43. WE RECOMMEND that the Division officers arrange for persons conversant with vernacular conditions, to adapt the English Week of Prayer readings, with those special needs in mind.

44. WE RECOMMEND that we reaffirm the policy stated on p. 99 of the Division pamphlet (Working Policies etc.) relative to the acceptance of Government grants in aid of our schools.

45. WE RECOMMEND the adoption of the two "inspection report" blanks submitted, one for primary day schools, the other for elementary, secondary and higher schools, together with the system of accrediting appended thereto.

46. WE RECOMMEND the adoption of the blank submitted for the recording of summer school grades.

47. WE RECOMMEND that all teachers be asked to keep a detailed notebook record of all work done in those of their classes for which a text-book or lesson outline book, is not in use.

RECOGNIZING the great soul-winning possibilities in Uplift Work, and believing that "the world with its riches and treasures belongs to God" and that He

has reserved a substantial share of the wealth in this Division for the finishing of His work and that "He will move upon the hearts of worldly men to give of their abundance," and having in view the present financial situation,

48. WE RECOMMEND (a) That earnest and prayerful consideration be given to the 1931 Uplift Effort,

(b) That the official campaign continue for five weeks from a date to be set by the Division Committee. (The dates were later set by the Division Committee as from February 7, to March 14, 1931.)

(c) That Division, union and local committees, in co-operation where necessary, assign their respective workers to definite territories, providing campaign leaders for every section, and arranging the programme of each worker so that he may give at least two full weeks to actual solicitation.

(d) That our European and vernacular lay-members be encouraged and trained to take part, and that their individual goals be at least Rs.25/- and Rs.1/- respectively.

(e) That for the promotion of the Uplift Effort in the Division a report be published to be known as the "Medical and Educational Uplift Report," and that this be not an issue of the *Oriental Watchman* magazine.

(f) That there be a special Uplift promotion number of the EASTERN TIDINGS.

WHEREAS the programme for the remnant church lays upon every believer definite responsibility to labour in some line of missionary endeavour for the winning of souls; and believing the fulfilment of this programme includes a regular opportunity for the presentation of plans and experiences to the whole church while the congregation is assembled on the Sabbath; and appreciating the great benefits derived by the churches in our Division that are conducting the regular weekly missionary service

49. WE RECOMMEND (a) That a period not exceeding fifteen minutes be devoted every Sabbath in all our churches for the general promotion of church missionary activities, and for the collection of Home Missionary reports; the precise time of this period to be decided upon by the church missionary committee concerned.

(b) That the leadership and direction of this service be under the supervision of the church missionary committee.

(c) That the church be divided into reporting bands and that the missionary band record card as provided by the Division be used for securing reports.

(d) That in promoting this service the following recommendation from the General Conference be borne in mind:—"Whereas, each feature of the Sabbath School is of great importance, and the full period of time available for Sabbath School purposes is none too long, WE RECOMMEND that the Sabbath school officers take special care to see that every moment be preserved for the Sabbath school without any interference during the full time allotted to the school, up to and including the dismissal."

WHEREAS the "Church of God on earth has been organized for missionary purposes" and whereas "every church should be a training school"

50. WE RECOMMEND (1) That workers and church officers in all our missions earnestly endeavour to make each church member a soul-winner by training him in the simple lines of missionary work suggested in the Spirit of prophecy.

(2) That this instruction be along the following lines:—

(a) Personal Work:

Prayer, church attendance, missionary visits, gospel meetings, cleanliness.

(b) Community Service:

Giving food and clothing to needy, assisting with crops, caring for children, running errands, giving treatments.

(c) Literature Ministry:

Selling, lending and giving tracts, papers and books, and reading to others.

(d) Missionary Correspondence:—

Writing missionary letters.

As a good knowledge of English is essential to the mastery of advanced studies in our training schools and as such knowledge is acquired only through good foundation work,

51. WE RECOMMEND that as far as possible the teaching of English in our vernacular boarding schools, especially in the lower grades, be assigned to those only who have an efficient knowledge both of the language and of the art of teaching.

52. WE RECOMMEND (a) that all workers put forth unremitting efforts to teach our members everywhere, to bring a faithful tithe into the Lord's treasury;

(b) That we encourage all to adopt the "2nd Tithe Plan" in the giving of missions offerings.

(c) That the individual Sabbath school goal be set at 30 per cent of the tithe.

53. WE RECOMMEND that the Sabbath School Department prepare material for a 24 page tract in the principal vernaculars, setting forth the leading plans and principles of Sabbath school organization and development.

54. WE RECOMMEND that the secretary be asked to convey our thanks to the editors of the leading newspapers who have so liberally opened their columns to announcements and reports of these council meetings.

55. WE RECOMMEND that the secretary be asked to convey to the Ordnance Department our hearty thanks for their courteous assistance to us in the provision of tents for the accommodation of our delegates.

WHEREAS many students in our vernacular schools are weak in their mother tongue when they have completed their courses, and whereas it is principally through the vernacular that workers can be most efficient in their service,

56. WE RECOMMEND that special emphasis be placed on the teaching of the vernaculars in our schools and to this end we endeavour to secure efficient teachers for such classes and that more attention be given to this matter.

Eastern Tidings

Organ of the

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

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57. Before we separate to return to our several fields we would as representatives of the Advent family in Southern Asia send our Christian greetings to our brethren and sisters in the greater brotherhood in all the world, who with us work and look for the soon-coming of our Lord and Master.

We would thank them for their prayers and sympathy with us in our task here, and for their unstinting liberality which even in the present financial stringency has provided so bountifully for the needs of the work.

We would further express our thanks to the General Conference Committee for having sent Elder and Sister Montgomery and Elder E. Kotz, as also to the delegates themselves for having come, and for the helpful counsel they have given us. May God bless them as they further tour in this field, and then return to their homes and loved ones.

With the believers in all the world we long for the Master's coming, and pledge ourselves anew to consecration and to service in His cause.

58. As we come to the close of this very profitable meeting we would take this opportunity of expressing our deep gratitude to the various ones who by their unsparing efforts have ministered to our comfort and convenience; those who have worked so hard to provide accommodations; the workers in the cafeterias; the musicians and the choir; those who, to the exclusion of their own participation in the general meetings, have led out so efficiently in the children's and young people's meetings; the medical workers, for their Christian helpfulness to all in physical need; to the residents of Salisbury Park who have opened their hospitable homes to us. We thank them heartily for all they have done for us, thereby contributing so materially to the success of this meeting.

59. Assembled in council in Poona as Seventh-day Adventist workers from different parts of India, Burma and Cey-

lon, we solemnly re-affirm our purpose to be the ministration, to all men, of the gospel of Jesus Christ. We believe in Him as the only Saviour, and in His gospel of love as the ultimate solution of the problems of human life and society.

Whilst in this conference capacity we have unitedly been seeking from God that personal spiritual help of which all men stand in need, as well as that Divine guidance in our efforts for others without which we cannot succeed, another group of earnest men, members of the Round Table Conference now sitting in London, are seeking ways and means whereby the lot of India's millions may be improved, and the sufferings of her poor alleviated.

As Seventh-day Adventist Missionaries we hold firmly to that principle of separation between the affairs of Church and State, which was laid down by our Master, Jesus Christ, but because we sense, though feebly, enormous possibilities for the weal or woe of India's millions, as indeed of all the world, latent in so important a gathering as the Round Table Conference, we unitedly and earnestly pray that over and above the intellects and aspirations of men, there may brood the Holy Spirit of God, to the end that right plans may be laid, just laws be proposed, and that men may dwell together in peace and happiness.

With all true lovers of the people of this land, we dedicate ourselves to God in service for the millions of India.

60. VOTED that we express to Brother and Sister Willmott, to the relatives of the late Saya D. Hpo Hla of Burma, and to the relatives of the Indian brother in South India, our sincere sympathy in their sad loss, and that we commend them to the God of all comfort, who comforts us in all our afflictions. While it is difficult at times to understand the working of Divine Providence in such matters, yet we trust that these sorrowing relatives will be comforted, and will be helped to believe that it is best that their loved ones should sleep, and rest from their labours, until the coming of the great Life-giver.

61. VOTED that we send our warm greetings to the workers, both vernacular and foreign, who for various reasons, were unable to join us in this council. We pray that God will, by His Spirit, impart to them the blessings and inspiration which have been participated in by those who have been privileged to attend.

PREFERRING ONE ANOTHER IN HONOUR

WE are instructed by the Word of God to love our neighbour as ourselves. This is rather difficult for a selfish person to do. The difficulty lies in the fact that we think too highly of ourselves. We are not only to love our neighbour as ourselves, but we are to esteem others better than ourselves (see Phil. 2:3). Only the grace of Christ can enable us to do this. The disciples of Christ, after being taught by Him for nearly three years, strove for the highest position.

Christ taught them that true greatness consists in rendering faithful service to others. Said He, "But he that is greatest among you shall be your servant." Matt. 23:11.

The spirit of self-defense and the desire to stand first in the estimation of the people is the law of self-destruction. When we hear one speaking disparagingly of his brother's qualifications, ability, or the work he has done in the Lord's vineyard we know he is greatly crippling his own efforts in winning souls for Christ, also lowering himself in the estimation of true-hearted people.

The criticism and fault-finding we sometimes hear one make against the manner in which the successful brother has laboured, or the condition, according to his standard of measurement, the work is in, is a clear advertisement of the jealous spirit within. How contrary such a course is to the exhortation of the noble-hearted Paul: "Be ye kindly affectioned one to another with brotherly love; in honour preferring one another." Rom. 12:10. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Phil. 2:3.

How can we esteem others better than ourselves? We may be willing to acknowledge their equality, but to really believe and act as though they are better, is not so easy to do. Perhaps the reason why we sometimes think we are equal to, or better than our brother, is because we are investigating his faults and esteeming our virtues. Now, the proper way to do, and we believe the only successful way to carry out the apostle's instruction, is to watch our defects of character for the sole purpose of correcting them, and our brother's virtues that we may imitate them. If we would do this, faults would be exchanged for virtues, and all would grow in Christian love. But this cannot be done without help from Christ to show us our sins and failures.

Without a murmur Christ suffered the privation and humiliation which were so essential to lay the foundation of His work, and leave a worthy example for others. After His work was done, after He had done the hardest part,—sown the seed in suffering and tears for others to reap the harvest in joy,—He ascended to His Father in heaven, and assisted the reapers by sending down His Spirit, so that 3,000 souls were added to the church in one day. This made those who did the work instruments of honour over whom Christ and all heaven rejoiced. To really prefer others in honour, even esteeming them better than ourselves, opens the doors of our hearts for Christ to enter and make our own work a success. It brings the deepest joy to our soul and with Christ enthroned within we need not worry over the results of our Christ-directed labours.—E. Hilgard.

NOTE

The report of the committees on Working Policy will be published in the new Policy Booklet and it is therefore not included in this report.

CHRIST

By Edgar Daniel Kramer

*I love to think of Jesus as a man,
Who shaped His life according to God's plan;
Who lived His simple round of nights and days
With humble folk in sweet and lowly ways;
Who took delight in harking to the birds,
And hearing the little children lisping words;
Who joyed in rising with the early sun
And, weary, smiled when each workday was done;
Who laid away His tools and sat Him down
To listen to the old men of the town
Talk endlessly of hopes that flamed and died,
But which their dreams forever vivified;
Who thrilled at dusktime to the vagrant breeze
That rustled through the fruited olive trees;
Who knew the call of Fame, Ambition, Greed,
But turned from these to meet a greater need;
Who, too, was free to choose what he would do,
And so walked in the way of thorns and rue—
I love to think of Jesus as a man,
Like you and me, who mastered God's great plan.*