

INDIA UNION TIDINGS

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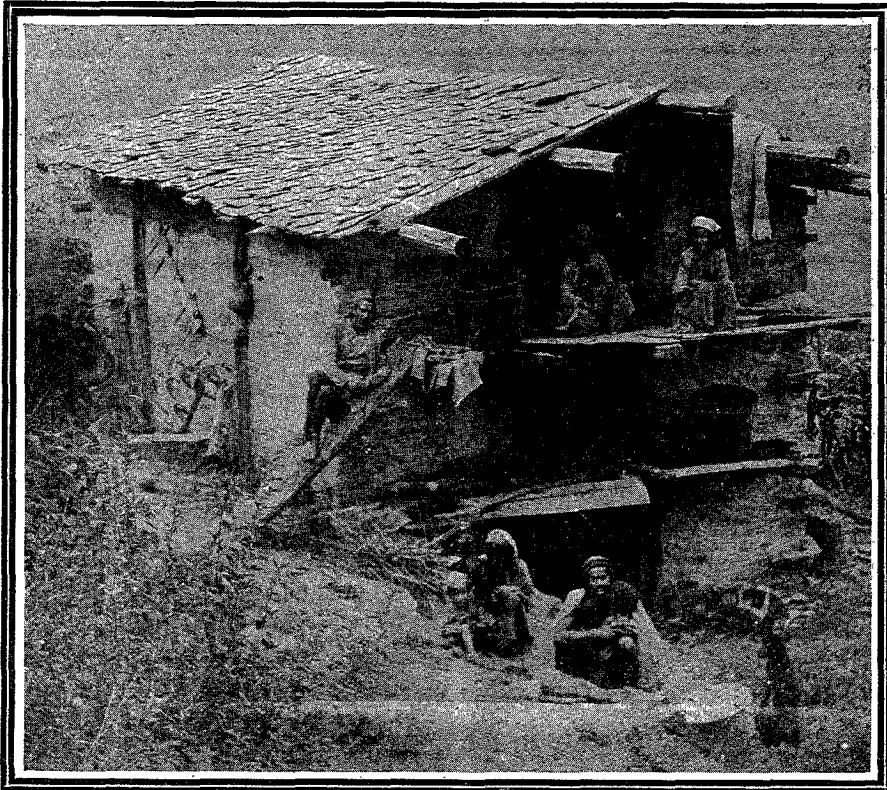
No. 17

Simla Home Missioners

At a recent meeting of the Home Missionary Society it was decided to adopt the missions investment plan to raise funds for the annual mid-winter offering. Each member makes some form of investment, the proceeds

are putting aside a certain sum on their wages each month.

Since India has been placed so largely on her own resources in conducting and developing mission efforts, it is well for



A HIMALAYAN HOME
WHO WILL CARRY THE GOSPEL TO THEM?

of which are all devoted to the mission offering. The lines of investments thus far undertaken are raising fowls, garden truck and flowers; needle and other hand-work is undertaken by others, while some

each member to consider adopting some plan whereby he can produce an earning for missions aside from the regular tithes, S. S. offerings, and harvest ingathering. Simla hopes to make her investments worth while.

The Good Health League is conducting activities on more extensive lines as indicated by the following committees appointed for active cooperation with the local Health Officer and other health, temperance and social reform activities.

Committees Appointed:

Temperance.

Anti-cigarette.

Hygiene and Sanitation.

Boy Welfare Work.

A temperance rally is to be conducted by the League on Tuesday, September 18th, in Masonic Hall. H. C. MENKEL, M. D.

Perspective in Bible Study

As a rule, Adventists have a general view of the Bible with which to start. From infancy we have heard and studied the Scriptures and know the relations of one to another. When we use texts we generally know the context well enough to avoid making serious mistakes.

Yet there is a danger here. We have been accused of using texts out of their context. There are portions of Job which cannot be safely used as doctrine. ^{for} although the record is inspired, there are many verses in the book, the words of Job's comforters, concerning which God wrote in the final chapter, "Ye have not spoken of Me the thing that is right." A casual reader might use these words carelessly and bring reproach to God's cause.

By careful reading we might find that we have been guilty of using other texts without proper regard for their setting. As has often been recommended, we would find much comfort, help, and a broadening view of the Holy Scriptures by sitting down and reading whole books at one time. This would help us to realize the historical setting and enable us not to try to apply every statement of Old Testament prophecy to some modern invention, or call it a prophecy of present-day conditions. The Lord gave many local prophecies, which, if properly studied, will be as helpful to our spiritual natures as though we tried to apply them to events in our own day. Some of them have double applications. Furthermore, we find that among these strictly local prophecies there are others introduced

by, "In the last days it shall come to pass." But only prayerful, careful study will enable us to discern aright and to be sure that our applications are in harmony with God's original purpose in giving them.

Use of the Testimonies

Among us as a people, the use of the Testimonies is common, and it is right that it should be. Testimony studies are certainly excellent helps and it would be profitable if we could have more of them. But again, as in Bible study, perspective is necessary. Most of us, I trust all, have a broad enough knowledge of the Word of God to avoid making serious errors in the use of texts of Scripture. But is this true in the case of the Testimonies? How many of us have taken these inspired writings and read them thoroughly enough so that we know the context of every statement we have occasion to use? In fact, one would sometimes think that quotations are made without so much as reading the paragraph from which the sentence is taken.

Often testimonies have been given for particular circumstances, and to apply them in all circumstances is folly and does the author injustice. On the other hand, let none think that because a testimony has been given, applying to a particular case, that the principles involved do not concern him.

We should read carefully the context of every quotation we use. the whole testimony if possible. In using such quotations we

should use enough of the quotation to give the author's thought, or at least we should give a synopsis of the author's context. By so doing we shall avoid fanaticism, which is far from the purpose for which the Testimonies have been written.

For example, one may, knowing it is wrong to wear flowers and feathers, quote numerous statements to support the point, and yet continue to load the hat with abundance of showy and expensive ribbon and wear a large amount of laces. Yet by careful study we find that the latter is equally forbidden. Others may consider one article of diet harmful and quote extract which seem to prove their position, and yet continue to use other foods quite as

harmful as the one discarded. Let us rightly divide "the word of truth." Let us thoroughly study the Testimonies. Let us read them through, it possible, for in them is instruction for our day and time. But let us be more careful about going to the index and looking up subjects, and then hastily putting down a sentence or two which seems to prove our point. To do so with other books would not be considered as using good judgment; then why should we continue to mutilate the inspired word in such a manner? After careful reading of the context we might change our minds on some subjects which have been apparently proved by the method above mentioned.

F. W. SMITH.

Our Licentiates Excepted

**"Missioner's License. Important Military Case at Exeter. An Adventist."
"Excepted. Exeter Bench and Seventh-day Adventist."**

Such are the headlines of two articles— one in the Exeter "Express and Echo," of May 24, 1917, and the other in the "Devon and Exeter Gazette," of May 25, 1917. This interesting case concerning military service was heard before the Exeter Police Court on Thursday morning, May 24, 1917. Brother F. L. Chapman, a licensed minister of the South England Conference of Seventh-day Adventists, "was summoned for being a person belonging to the Army Reserve, failing to appear when called up."

"Chapman pleaded not guilty."

"Lieut. Fursdon, recruiting officer at Exeter, stated that defendant was now living in Exeter. He was given absolute exemption by the Watford Rural Tribunal on March 1, 1916, on the ground that he was a theological and missionary student at the Stanborough Park Missionary College at Watford. Afterwards he removed to Exeter, and on April 21, 1917, the certificate granted at Watford was withdrawn, and he was given a certificate exempting him from combatant service only. Witness

then gave him notice on May 5th to report for service on May 21st, but he did not appear. Before May 21st, he called at witness' office and claimed exception from the Military Service Act because he came under the schedule of exception, being a minister of religion. Witness said he regretted he could not agree, and that it was a case for the magistrates to decide." Defendant replied, "Then I shall not appear on May 21st, and should like to get it over as quickly as possible."

Defendant said that he was a member of the Seventh-day Adventists, that he had been at the College five years when the Military Service Act came in, and that he had nearly finished his theological course, having entered at the age of 14. He was granted absolute exemption by the Watford Rural Tribunal on March 1, 1916, on the ground that he was a theological and missionary student at the Stanborough Park Missionary College at Watford. He finished his theological course and came to Exeter to attend the South England Con-

ference of his denomination, and by that Conference was given his ministerial license. That was in May last year, and he produced his ministerial license, claiming that it "excepted" him from military service. He also produced his "Diploma" from the College showing he had completed his theological course.

Magistrate: "You mean you claim 'exemption.'" Defendant: "No, I claim 'exception' under the Military Service Act, 1916, First Schedule, Section 1, Paragraph 4, under the word 'exceptions.'"

(This paragraph is as follows: "Men in holy orders or regular ministers of any religious denomination.")

Defendant said that since May, 1916, he had been wholly engaged in ministerial work in Exeter. The Watford Tribunal withdrew his absolute exemption certificate because they said they had no authority to decide his standing as a minister, and gave him exemption from combatant service. When he received his calling up notice he went at once to see Lieut. Fursdon.

Pastor S. G. Haughey, of Wandsworth Common, London, called by defendant, said he was president of the South England Conference of Seventh-day Adventists which issued to Chapman his ministerial license. Witness signed the certificate after it had been granted by the Conference session. The ministerial license granted to defendant was similar to those which had been granted by the denomination since its organization in 1863. Witness had himself been a minister of the denomination for over 25 years, and the wording of the license had been the same during that time. As a rule students entered the College when from 16 to 18 years of age, but exceptions had been made, and some who were younger had been permitted to enter. This was one of the exceptions. Defendant was a regular minister of the denomination, although not ordained. In answer to the Mayor witness said there were 700 members in the South England Conference. After carrying licen-

ses for about four years, we ordain our ministers.

The Mayor: Then the defendant is a layman?

Witness: No, he is supported by the Church, just the same as the other ministers, devoting his whole time to the ministry.

Mr. Champion (one of the Magistrates): He is like a licensed reader of the Church of England?

Witness: No, like a curate of the Church of England. We defer ordination for about four years, like the Methodists.

Prosecuting Attorney: But you have two ministers in Exeter?

Witness: Yes, that is so.

Mayor: Two beside the defendant?

Witness: No, only one beside him.

Magistrate: What is the membership of your Exeter community?

Witness: I cannot give the exact number but the defendant will be able to do so.

Defendant: Twenty-one.

Witness: The Exeter congregation have a meeting place at Belmont Hall. But the two ministers here look after other congregations in Plymouth, at Dawlish, and in Cornwall.

Mayor: Is the other minister in Exeter ordained?

Witness: Yes.

Mayor: Then the defendant is the junior, the ordained minister being in charge?

Witness: That is so.

Mayor: Is the defendant permitted to take a full service?

Witness: Yes.

Magistrate: You have rites in your denomination—can defendant conduct these, as the Burial service, Holy Communion, etc.?

Witness: Yes, he is fully authorized by our denomination to conduct the Burial service, and may locally be permitted to conduct the Communion service. In fact he may, locally, be permitted to conduct all services except solemnizing of marriages.

Mayor: Then your ministers perform the rite of Holy Matrimony?

Witness: Certainly. But like all non-conformist ministers, we can only do so in buildings licensed for marriages.

"The Mayor said that in face of the evidence the Bench had no option but to rule that defendant was a regular minister of a recognized religion, and therefore entitled to exception from military service. The case would be dismissed."

We believe all our Ministers, Licentiates, Conference Workers, and Church Officers will be glad to preserve the account of this hearing. You will observe in reading the report that portions of the narrative are in quotations. These are quoted from one of the daily papers referred to at the beginning of the article. That portion not put in

quotes has been put together from the two periodicals, together with my own knowledge of the hearing.

It may be of interest to our workers to look up in the Reference Department of the nearest Public Library, what is said about Seventh-day Adventists. Look up the word "Adventists" in the following works of reference, "Encyclopædia Britannica," "Chamber's Encyclopædia," "The Catholic Encyclopædia," and "The Century Dictionary." There are many other matters of interest that will help to prove that we are a recognized denomination. All our people ought to become familiar with these facts as we shall have need of them in the future.—
S. G. Haughey, in Missionary Worker.

"Let us not be disturbed in heart. The affairs of the world will be carried on in future, as they have been in the past, by the foolishness of man and the wisdom of God."

From a letter by Wordsworth.

Increasing Efficiency

In these days when it seems so difficult to get workers out here to India from the homeland, would it not be well for us to give careful study to the subject of efficiency. If we could multiply the efficiency of our present force would it not be even more advantageous than multiplying our numbers. The Lord has told us plainly how this can be done, and how, without any extra exertion we can increase the number of conversions in India one hundred fold. The secret is worthy of study.

"If we would humble ourselves before God, and be kind, courteous, and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one. But though profess-

ing to be converted we carry around with us a bundle of self that we regard as altogether too precious to be given up. It is our privilege to lay this burden at the feet of Christ, and in its place take the character and similitude of Christ. . . . Why do we not live in constant communion with Him, so that in our connection with one another we can speak and act kindly and courteously? Why do we not honour the Lord by manifesting tenderness and love for one another?"—Test. Vol. 9, p. 190.

It is in our contact with those in the lower walks of life that the test will come on the point mentioned in the above quotation, showing us where we are weak.

Sabbath-School Report

FOR SECOND QUARTER, 1917.

	No. Schools	Membership	Average Attendance	Home Dept.	Regular Offerings	13th-Sabbath Offerings	Total
Bengal Mission							
Calcutta (English)		60	51	13	157 4 0	73 0 0	230 4 0
Calcutta (Bengali)		56	47	12	37 10 0		37 10 0
East Bengal		53	45		3 0 6		3 0 6
Karmatar		54	45		16 0 0		16 0 0
TOTAL	4	223	188	25	213 14 6	73 0 0	286 14 6
Bombay Mission							
Bombay		23	19	1	106 11 6	47 11 9	154 7 3
Kalyan		40	35		44 1 0		44 1 0
TOTAL	2	63	54	1	150 12 6	47 11 9	198 8 3
Burma Mission							
Kammamaung		9	8		24 13 3	1 4 6	26 1 9
Mandalay		14	14	7	21 0 0	4 0 0	25 0 0
Maymyo		7	6		49 0 9	2 0 0	51 0 9
Meiktila		52	48		51 9 9	25 0 0	76 9 9
Monywa		6	6		9 10 6		9 10 6
Rangoon (English)		31	24		96 5 0	145 13 6	242 2 6
Rangoon (Burmese)		8	7		10 12 0	25 0 0	35 12 0
TOTAL	7	127	113	7	263 3 3	203 2 0	466 5 3
North India Mission							
Agra		9	9		18 0 0	1 8 0	19 8 0
Chuharkana		8	6		28 7 0		28 7 0
Garhwal		35	23		12 1 9		12 1 9
Hapur		10	8		8 3 6	1 2 0	9 5 6
Lucknow		25	17		39 14 6	3 3 9	43 2 3
Mussooree		50	44	4	198 14 4	46 5 11	245 4 3
Najibabad		24	19		14 11 0	0 12 6	15 7 6
Rae Bareli		5	4		3 0 3		3 0 3
Rae Bareli Out School		22	17		1 2 3		1 2 3
Simla		41	33		230 2 9	77 9 0	307 11 9
TOTAL	10	229	180	4	554 9 4	130 9 2	685 2 6
South India Mission							
Coimbatore		45	44		13 4 4	1 14 10	15 3 2
Madras (English)		7	4		30 4 11		30 4 11
Madras (Tamil)		12	10		2 2 3		2 2 3
Nazareth		127	99		24 14 2		24 14 2
Nazareth Out Schools		5	5		9 13 4		9 13 4
Neyyattinkara		47	24		7 2 0	15 0 0	22 2 0
Neyyattinkara Out Schools		50	22				
Pondicherry		33	29		13 3 0		13 3 0
TOTAL	8	326	237		100 12 0	16 14 10	117 10 10
GRAND TOTALS	31	968	772	37	1283 3 7	471 5 9	1754 9 4

The Sabbath-schools for this quarter, reporting a per cent of attendance of 85 or more, are as follows:—

Agra	100 per cent	Mussooree	88 per cent
Mandalay	100 " "	Kalyan	87 " "
Monywa	100 " "	Pondicherry	87 " "
Nazareth Out School	100 " "	Rangoon (Burmese)	87 " "
Coimbatore	97 " "	Calcutta (English)	85 " "
Meiktila	92 " "	Maymyo	85 " "
Kamamaung	88 " "		

Christ, The Reason of Hope for India

(Concluded)

Continuing the article contributed by M. Sanjiva Rau, B. A., L. T., to the *Indian Interpreter*, the first part of which appeared in TIDINGS of June 15th, he says:—

“What is the use of wasting our love, our money, our energies, on these Christians, on these agricultural farms, on these industrials? This type of Christian is worth nothing. They are as bad as, sometimes worse than, non-Christians! They are more hardened than they were before; instead of the one devil, behold there have appeared seven. Come! let us pack off.

“Shall we really pack off?

Read Romans 2 with special emphasis on verses 3, 16, 21-24, which mean in modern language, ‘You Christians are no better than *they* the heathen.’ Have we not to admit that Paul’s photographs are equally true of the things of to-day? What is the source of the insight and the courage of Paul, which enables him to call things as they are and face them as they are? Notice the note of exultation in the New Testament, that at last the routine of vice and sin has met its match, a new and astonishing possibility has come within the reach of all. . . . Yes, in Christ—that is the source of it all.

He says, ‘Be not ashamed, I am not ashamed—pass on the Gospel to those who can, in their turn, pass it on. The seeming wreck is not a real one; remember Jesus—dead, but now alive for ever more on behalf of His Church! Notice the indescribable tranquility which breathes throughout the letter. Not one word of self-accusation for having admitted the masses into the Church with a view to Christianising them within the church.’

Mr. Rau then compares present conditions in the Christian churches of India with that of Israel. Commenting upon Isaiah 1: 9, “We should have been as

Sodom and we should have been like unto Gomorrah;” Ezekiel 36: 20, 23, “My Holy name is profaned among the heathen because of you:” and Jeremiah 18: 12, “But they say There is no hope: for we will walk after our own devices, we will do every one stubbornness of his evil heart,” he says:—

“No stronger words could be used to denote the lowest depths to which the chosen of God had sunk. Does it not signify that the prophets were experiencing the same hard facts, grappling with the same dark problems, as the Apostle did, as the missionaries of the twentieth century also do grapple in some of the churches? That we are building the temple of God on the same foundation as that on which the prophets and apostles did?

“Notice that Jehovah does not utter a single word of self-accusation for having followed His own missionary policy of Christianising the masses within the church, buying them and establishing them in the agricultural farms. There was nothing wrong in His missionary policy; all went wrong when the people themselves sinned against the love of Jehovah who was to them as a ‘fond mother’ holding them by the hands, teaching them to walk, and who though outraged by their sins cannot bear that the son should perish (Isa. 1: 2-5); or as a ‘husband’ offering the rejected love and pleading, and though stained by the wife’s unfaithfulness, pursuing the adulteress with entreaties. (Jer. 3: 1; 18: 12).

“Enlarge your tent, lengthen your ropes, that the Gentiles may come in to you. (Isa. 54: 2) The prophet beholds and announces the Gentiles coming in like a flood, to dwell in the same tent with the people of whom he had to say that they have become like Sodom and Gomorrah. We of the twentieth century also hope the same thing as the prophet did. On what did the prophet, on what

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do we build our hopes? "The zeal of the Lord of hosts shall perform it!"

What is the future of Christianity in India? Where is the reason of our hope? The reason is *He* on whose heart lies day and night the desire that all the ends of the earth shall see His salvation. Have you not known? Have you not heard? Has it not been told you from the very beginning? The everlasting God, Jehovah, the ever-living, *He* fainteth not, neither is weary. There is no searching of His resources.

Here and There

Courage, brother! Cool weather will soon be here. By the way, are you taking some kind of physical exercise every day? If not, you must be looking for an early furlough, or a permanent one.

Pastor Fletcher spent September 4th in Lucknow while on his way to meet Pastor J. E. Fulton in Burma.

Pastor Fulton arrived in Burma August 23rd with Mrs. Fulton and their daughter, Jessie, to visit his daughter Mrs. E. B. Hare.

The new vice-president of our portion of the Asiatic Division, Pastor F. H. De Vinney, arrived in Rangoon, September 14th, and will later visit India.

The Burma general meeting is scheduled to begin September 20th.

We were pleased to see the smiling face of Brother T. W. Asprey a few days ago. He spent the week-end of September 8th in Lucknow and then went on to Calcutta to take charge of the treatment rooms while Brother Reagan is on hill leave.

Land for a new mission station has been purchased at Chichkoki Malliam, Gujrauwala District, Punjab.

The Urdu and Hindi bi-monthlies are still "going strong." 7000 editions of each are being sold regularly in North India.

Brother F. H. Loasby will be glad to receive the co-operation and assistance of all interested in the Urdu magazine and in the preparation and circulation of our Urdu literature.

A new series of tracts is being prepared for the Urdu-reading public, which will sell for 2 pice each. "The King's Dream" has already been printed. Others soon to be published are: "The Wazier's Vision" on Daniel 7; "A Short History of the Sabbath" (one anna each); and "What Will Happen after the Great War?" Any desiring the English manuscript of these tracts should apply to The Editor, I. T. Society, 17 Abbott Road, Lucknow.

Brother F. L. Smith and Dr. Olive Smith have been invited by the I. U. M. Committee to connect with the work at Chuharkana; and Brother and Sister Kellar are taking up the Karmatar work until the return of Brother and Sister Leach.

Brother H. A. Skinner has left for Burma to take charge of the vernacular literature circulation. Brother W. H. Stevens is studying Bengali preparatory to overseeing Bengal literature interests. We wish both these young men every blessing and success in their important duties.

Pastor J. M. Comer and family spent Sabbath, September 15th, with friends in Lucknow.

Brother C. C. Belgrave was in Lucknow the second week of this month. He reports progress at Rae Bareilly.

Pastor and Mrs. Blue returned to their home the 17th inst. after their hill leave in Mussoorie and a short visit to Brother and Sister Smith of Garhwal. The Indian Christian Training School is expected to open September 26th.

Letters have been sent to many of our church members requesting particulars regarding any one becoming Adventists through the agency of the Indian *Signs*. We trust all who do not receive a letter will consider this notice a personal invitation to send any incident coming to their attention, their own recommendation of the paper, or their suggestions for its betterment. Names used in relating incidents will not be published. Address all communications to The Editor, *Signs of the Times*, 17 Abbott Road, Lucknow.

A Request for Prayer

The young men attending our school at Coimbatore have formed a Preaching Band to give the gospel in surrounding villages. They ask the prayers of the *Tidings* family for God's blessing on their efforts. Let us remember them.