

# INDIA UNION TIDINGS

VOL. 13

LUCKNOW, INDIA, January 1, 1918

No. 1

## The New Year

Another year has almost passed into eternity. . . . Let us review the record of the year that so soon will be past. What advancement have we made in Christian experience? Our work—have we so done it that it will bear the inspection of the Master, who has given to every man work according to his several ability? Will it be consumed as hay, wood, and stubble, unworthy of preservation? or will it stand the trial by fire?

The need of fidelity is overlooked by

representatives if they are content to be dwarfs when they might grow up to the full stature of men and women in Christ. He wants you to have height and breadth in Christian experience. He wants you to have great thoughts, noble aspirations, clear perceptions of truth, and lofty purposes of action. Every passing year should increase the soul's yearning for purity and perfection of Christian character. And if this knowledge increases day by day, month by month, year by year, it will not

### Resolved,

To live with all my might while I do live.  
Resolved, Never to lose one moment of time, but improve it in the most profitable way I can.  
Resolved, Never to do anything which I should despise or think meanly of in another.  
Resolved, Never to do anything out of revenge.  
Resolved, Never to do anything I should be afraid to do if it were the last hour of my life.

—Jonathan Edwards.

many. There is a great deal to be done in this world—not in our way, but in God's way—for the benefit of those for whom Christ has died; but if this is done negligently or imperfectly, "Wanting" will be written against our names in the book of heavenly records. God is not pleased with any work unless it is done in the very best way possible. Every provision has been made that we may attain a height of stature in Christ Jesus that will meet the divine standard. God is not pleased with His

be work consumed as hay, wood, and stubble; but it will be laying on the foundation-stone, gold, silver, and precious stones,—works that are not perishable, but which will stand the fires of the last day.

. . . . No man, woman, or child can acceptably serve God with neglectful, haphazard, sham work, whether it be secular or religious service. . . .

If all who profess to be servants of Christ are faithful in that which is least, they will be faithful in much. If there are debts yet

unpaid, make special efforts to pay them. If you have run up accounts. . . . settle them if you possibly can. If you cannot, go to those to whom you are indebted, and frankly tell them the impossibility of meeting these demands; renew your note, and assure them you will cancel the debt as soon as you can. Then deny yourselves of everything you can do without and be very economical in your expenditures, until your promises are fulfilled. Do not indulge yourselves in the use of other men's money for the sake of gratifying appetite or a love of display. You may thus remove a stumbling-block whereby many were hindered from believing the truth; and your good will not be evil spoken of. Will not our brethren make diligent efforts to correct this slack, haphazard way of doing business? The old year is fast passing; it is nearly gone. Make the most of the few days remaining.

If we have but little time, let us improve that little earnestly. The Bible assures us that we are in the great day of atonement. The typical day of atonement was a day when all Israel afflicted their souls before God, confessed their sins, and came before the Lord with contrition of soul, remorse for their sins, genuine repentance, and living faith in the atoning sacrifice.

If there have been difficulties, brethren and sisters,—if envy, malice, bitterness, evil surmising, have existed, confess these sins, not in a general way, but go to your brethren and sisters personally. Be definite. If you have committed one wrong and they twenty, confess that one as though you were the chief offender. Take them by the hand, let your heart soften under the influence of the Spirit of God, and say, "Will you forgive me? I have not felt right toward you. I want to make right every wrong, that naught may stand registered against me in the books of heaven. I must have a clean record." Who, think you, would withstand such a movement as

this? There is too much coldness and indifference—too much of the "I don't care" spirit—exercised among the professed followers of Christ. All should feel a care for one another, jealously guarding each other's interests. "Love one another." Then we should stand as a strong wall against Satan's devices. Amid opposition and persecution we would not join the vindictive ones, not unite with the followers of the great rebel, whose special work is to accuse the brethren, to defame and cast stain upon their characters.

Let the remnant of this year be improved in destroying every fibre of the root of bitterness, burying them in the grave with the old year. Begin the new year with more tender regard, with deeper love, for every member of the Lord's family. . . .

The old year is in its death struggle; let all wrath, malice, and bitterness die with it. Through hearty confession, let your sins go beforehand to judgment. Devote the remaining moments of the swift passing year to humiliation of self rather than trying to humiliate your brethren. With the new year, commence the work of lifting them up—commence it even in the waning moments of the old year. Go to work anew, brethren and sisters,—go to work earnestly, unselfishly, lovingly, striving to lift up the hands that hang down, to strengthen the feeble knees, remove the heavy burdens from every soul. Let the oppressed go free, and break every yoke. Bring to your homes the poor that are cast out. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." . . .

It is not too late for the wrongs to be righted; and while Jesus, our Mediator, is pleading in our behalf, let us do our part of the work. Love God with all thy heart and thy neighbour as thyself. Let us confess and forsake our sins that we may find

pardon. Let those who have robbed God in tithes and offerings now come before him and make restitution. The question is asked, "Will a man rob God?" as though it was not a possible thing for one to do so great a crime; but if God has ever spoken through me, there has been grievous robbery from him in tithes and offerings.

Improve the few remaining moments in making restitution for wrongs. Make thorough work for eternity. Every act, every word, must stand the test of the Judgment. Set your hearts in order. Set your house in order. . . . Let not these appeals be given in vain. God's treasury

has been robbed of thousands of dollars, and this neglect stands registered against you in the books of heaven.

Let there be meetings in every church; and let ample opportunity be given to all to humble themselves before God, and confess their sins, that they may receive the peace of pardon. When we will bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that descended on the day of Pentecost will fall on us. . . . God help you to commence the new year with a clean, unspotted record.—Mrs. E. G. White, *Review and Herald*, Dec. 16, 1884.

## Health Hints for Adventist Missionaries in India

The missionary coming to India from the temperate zone is beset with many perplexing problems that the tropics afford. The habits and customs of the people are strange and the climate is trying. All of these conditions react and have more or less influence upon the health of the foreigner. It is sometimes the case that a missionary is invalided home, not because it was the climate of India, but because of carelessness on the part of the worker. In these cases the climate of India has to shoulder the blame. While the climate of India is far from being a health resort for the white man, yet a healthy person, by giving some time and thought to the preservation of the health, is enabled to live a fairly healthy life in the tropics.

That the missionary should put forth an extra effort to care for the health is an obligation that he owes to the base of supplies. If by carelessness on his part he is invalided home after two or three years' stay in India, he becomes a very costly investment. During these two years he has been gaining a knowledge of the habits and customs of the people for whom he is working, and gaining a hold of the language. These are all lost as well as

the large sum of money it has taken to transfer the family to the field and back again. For these reasons the preservation of the health of the missionary is worthy of serious thought. A few points that our missionaries sometimes have to learn dearly by experience in maintaining health is not out of place, as above all places, in the tropics an ounce of prevention is worth a pound of cure.

Tropical mortality is due to two general causes. These are,—unsanitary conditions and the effects of intense heat. The unsanitary surroundings are due to the habits and customs of the people with which we must mingle in order to labour for them. These surroundings cause typhoid fever, dysentery, cholera, plague, smallpox, skin diseases, malaria, and worms, to be rife in the country. Yet the unhygienic conditions can be overcome by the missionary so that they cease to be a serious menace to his retaining health.

The intense heat in India is a more difficult thing to meet satisfactorily. In the large cities of the temperate zones, the mercury reaches startling heights, but is succeeded by a fall of temperature. Here it is different. Year in and year out there

is prolonged intense heat without respite. On the sea coasts it is modified somewhat by the sea breezes and in North India by the eternal snows of the Himalayan mountains, giving a fairly snappy three or four months. The prolonged heat results in inactivity, skin diseases with irritation, and restless nights spent in tossing about without proper sleep. A few years spent under

these circumstances without combating these conditions, results in heat stroke, heat exhaustion, or some nervous malady. But here again we are thankful that with a little care on the part of the worker these conditions can be modified to such an extent that residence in the tropics is made fairly bearable.

(To be continued)

## The Manmad Mission Station

As to-day (December 31st) marks the end of the year 1917, I thought a brief report of our three months' existence at this place would not come amiss. My wife and I came here in the end of August, and put our house in order to enable us to enjoy the month of September as a vacation. Then when we returned in October we began our little work for the Indian people.

Our staff consists of ourselves and one helper, Peter Shindi, who is canvassing. I obtained permission from the District Traffic Superintendent for Peter to canvass on the station platform. In approximately three months he has sold Rs. 125-7 worth of literature, mostly vernacular papers. I would recommend others of our workers who live near large stations or junctions to utilise as much as possible so convenient and prolific a sales-place.

In purely vernacular work we have distributed 2,767 pages of free literature, made 27 visits, held 28 Bible readings, and preached 32 sermons. The total result is one man having accepted the truth. His father was a Christian and he himself had been an earnest worker for Christ; but later gave up that work, and started in business as a grain merchant. At the time we commenced working with him he was still collecting his grain dues.

However, I was fully convinced that he would be a great help to me in village preaching—in which work I hope to devote the major portion of my time in the near

future. So I offered him Rs. 20 a month, out of which tithe and offerings should be taken, with no rent or allowances of any kind whatsoever. I thought that a fair enough test for a man of his stamp. I am glad to say he accepted and is now conscientiously studying such special truths as we have to preach; and helping me to find a location where we can definitely settle and build our "little mud hut of two rooms."

Before this gets into print, I fully expect that Brother Williams will have paid us a visit, and purchased an acre of land at Lasalgaon or Niphad, on the main G. I. P. line. Then in a few months we shall be settling ourselves down to steady, continuous village preaching. I hope to find a man to take Peter's place on the platform and he will help us in the village work.

Well, this is an extremely humble report; and perhaps can hardly be excused for taking up the required space in the TIDINGS. Still, we want the brethren to know that we are alive, keen, and anxious for our small beginning to grow and bring glory to Him Who despiseth not the day of small things.

R. E. LOASBY.

It is not the capabilities you now possess, or ever will have, that will give you success. It is that which the Lord can do for you.

Let all be taught that they are to bear burdens and to deny natural inclination.

## Calcutta English Church

On the fifteenth of December, after the close of the Sabbath, Brother Comer and the writer spoke to the Calcutta church regarding the work to be done during 1918 with the *Signs of the Times*. It was pointed out that the popular prices that have been fixed for this paper will make it practicable for the members of our churches to circulate a large number of them. A club of twenty-five papers monthly will be sent to one address for the year for Rs. 12-12-0, postage included. If the papers are sent to separate addresses in single copies the cost is ten annas for each subscription.

We found that the brethren and sisters of the Calcutta church were quick to recognise the great value of a club of papers coming to individual homes each month. During the past year the church club of the *Signs* consisted of twenty-five copies, but for the

new year there will be many families taking that number, and some a dozen or less. Altogether the Calcutta church will be circulating over five hundred copies of the paper monthly. To find readers for these and to deliver them each month will give the members many opportunities to speak to others of the reasons for our hope.

Members of our English churches and isolated believers throughout all India and Burma should at once decide to join in this good work with the *Signs of the Times*. We will have no colporteurs to work with this paper during 1918, so the responsibility for its circulation must fall on our English churches. We trust there will be a ready response on the part of all and that many will be won to Christ through this effort.

W. W. FLETCHER.

## Helpful Thoughts for Labourers

### For Muhammadans

"There is no piety in turning your faces toward the east or the west, but he is pious who believeth in God, and the last day, and the angels, and the Scriptures, and the prophets; who for the love of God disburseth his wealth to his kindred, and to the orphans, and the needy, and the wayfarer, and those who ask, and for ransoming; who observeth prayer, and payeth the legal alms, and who is of those who are faithful to their engagements when they have engaged in them, and patient under ills and hardships, and in time of trouble: these are they who are just, and these are they who fear the Lord." — Bowell's *Koran*, Sura II, the Cow, verse 172.

### An Explanation of the Trinity

The Christian Trinity is a mystery. In vain men have tried to explain it. Our

own existence is a mystery. A man has a mind and a body. He does, however, not understand how the one acts upon the other. We thus see that mysterious things may have existence.

Somebody, hearing young men say that they would not believe anything they could not understand, turned to them, saying, "I saw geese, pigs, sheep and cows in a field eating grass. Do you believe that?" "Of course," said the young men. "Well, but the grass which they had formerly eaten had, by digestion, turned to feathers on the backs of the geese, to bristles on the backs of the swine, to wool on the backs of the sheep, and on the cows it had turned to hair. Do you believe that?" "Certainly," they replied. "But do you understand it?" They were silent. In the same way, the things of God cannot be understood by man.—*The Arsenal*.

#### The Use of Proverbs by Evangelists

The literature of the vernaculars and the speech of the people of India are replete with pointed proverbs. The following plan has been advised for obtaining the proverbs which are current in the section occupied by the labourer.

"If there is a secondary or lower secondary school in your place, it will be a good plan to invite the boys to send you collections of, say, fifty proverbs, telling them that a first, a second, and a third prize will be awarded to those who send the best collections of proverbs known to the people of your district. Many Indian proverbs, the outgrowth of common sense, are very striking and beautiful, and they often are at variance with the many doctrines and practices of the Hindus and in a high degree fit to strengthen your position. Not only proverbs should be used in our

preaching, but quotations from popular works in the vernacular may be employed to great advantage."—*The Arsenal*.

#### The Catechism

We have started a page under the foregoing title for those who wish to improve their knowledge of India. Providence permitting, we shall continue this throughout the year if it is found to be a help. This first installment, found on another page, is the introduction to a brief survey of the languages of India. *The Imperial Gazetteer*, from which the answers are taken, is a work of the highest authority and best scholarship and was published by the Government of India. We would suggest that a file be kept of this year's TIDINGS by each subscriber, because of the valuable information and extracts which will be given under this heading and in other portions of the paper.

## A Serious Wastage

Before me lies a list of the S. D. A. foreign missionaries who have been in India, or are here at the present time. The list totals 180. Of these, 61 have had to return to the home base because of either their own or their husband's or wife's health. This is a record of which no one can feel very proud. 33 per cent wastage is a serious blot upon our claims of a true knowledge of healthful living. It is a blot upon our organisation and has proven a great handicap to the advancement of the Message in this country. We are safe in saying that the climate of India is *not* to blame for all of this. It is certainly time to challenge this state of affairs and educate ourselves to be a more healthful and efficient body of labourers.

We trust that all will read with care and thought the series of articles, commencing in this issue, Dr. Mann has written for our benefit. We feel that it is high time for each

of us to heed the instruction given by the Spirit of Prophecy regarding diet, exercise, and the general care of the health. We "are not in darkness," brethren. We have a duty to fulfil in realising the aim of the Mission Board and the hundreds of devoted men and women who sent us here and are sustaining us. Above all, we are responsible to God for the use we make of the talent of health. We are not our own. We are the servants of the Gospel. It is the bounden duty of every labourer on the Mission pay-roll to labour diligently and earnestly, yet to preserve his health so that he may give the maximum results and efficiency for the minimum of expense to the Mission. This should be our aim.

Let us begin the New Year with a resolution for better health and longer and more efficient service in the land of our adoption.

R. B.

# The Catechism

## Languages of India

1. What are the five great families of human speech having their homes as vernaculars in India?

"These are the Aryan, The Dravidian, the Munda, the Mon-Khmer, and the Tibeto-Chinese." (All answers are taken from the *Imperial Gazetteer of India*.)

2. Which is the oldest of these groups?

"The oldest languages of India are probably those which we class as Munda, and if we arranged our subjects according to priority of occupation, we should have to commence with them."

3. How have the modern Aryan languages evolved?

"The modern Aryan vernaculars, although derived from languages which were highly synthetical in structure, with grammars as complicated as those of Latin or Greek, are now essentially analytical. The process was spontaneous, and it represents the natural course of the human mind. 'The flower of synthesis,' to use the words at once eloquent and accurate of Mr. Beames, 'budded and opened; and when full down began, like all other flowers, to fade. Its petals, that is, its inflexions, dropped off one by one; and in due course the fruit of analytical structure sprung up beneath it, and grew up and ripened in its stead.'"

4. Of what are the Aryan languages a branch?

"The Aryan languages form one branch of the great Indo-European family of speeches."

5. What country was the cradle of these peoples?

"The latest researches tend to show that the oldest domicile of the Indo-Europeans is probably to be sought for on the common borderland of Europe and Asia—in the steppe country of southern Russia."

6. What is the first supposed line of demarcation in this great group?

"From the point of view of language, the first great division of the Indo-Europeans was into the so-called *centum*-speakers and *satem*-speakers. The former, who originally began the word for 'hundred' with the letter *k*, travelled westwards and do not concern us. The latter who expressed the same idea with some word beginning with a sibilant, mostly wandered to the east, and from their language have descended the speech-families which we call Aryan, Armenian, Phrygian, Thracian, Illyrio-Albanian, and Balto-Slavonic. We have only to do with the first of these six."

7. What are the two great sub-divisions of the Aryan speech?

"After the separation, the common Aryan speech developed on two different lines, and became, on the one hand, the parent of the Indo-Aryan, and on the other hand, the parent of the Eranian family of languages."

8. How was the Eranian branch further divided?

"The Eranians who travelled to the west ultimately occupied not only Merv, but the whole of Persia and Baluchistan, and nearly the whole of Afghanistan. At the earliest period of which we have documentary evidence, we find Eranian divided into two not very different dialects, commonly called Persic and Medic. Persic was the official language of the court of the Achæmenides, and was employed by Darius I (B. C. 522-486), in the celebrated Behistun inscription. It developed into the Middle Persian or Pahlavi of the Sassanids, and finally became modern Persian. Persian is not a vernacular of India, but under Musalman dominion it became one of the great vehicles of Indian literature, and some of the most famous Persian books, including the great lexicographical works, have been composed in Hindustan. Medic, on the other hand, was the language of the

# India Union Tidings,

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Avesta. It was spoken not only in Media (North-western Persia), but all over East Iran. From it are descended the two great Eranian languages belonging to India—Pashto and Baloch; and also, besides others, the so-called Ghalehah languages of the Pamirs and Sargol."

## 9. Describe the Baloch Language?

"Baloch in its outward shape is the most archaic of all the Eranian tongues, still possessing forms which fifteen hundred years ago had already begun to decay in the cognate Persian. As its name implies, it is the principal language of Baluchistan, and is geographically split up by the Dravidian-speaking Brahuis of the central hills into two dialects—that of the north, and that of the Makran of the south and west. Its southern boundry is the Arabian Sea, from near the Indus to about the 58th degree of east longitude. Northwards it extends to near Quetta, and as we go westwards it is found even farther than this, up to the valley of the Helmand. The Indus valley itself is occupied by speakers of Indo-Aryan languages, but the eastern boundry of the Baloch follows the course of that river at a short distance to the west up to about Dera Ghazi Khan.

(To be continued)

We are glad to hear that Mrs. W. Carrott passed her second year in Burmese last month; and that Brother Denoyer passed his first year in Burmese November 31st.

## Here and There

Born to Mr. and Mrs. W. Carrott, a girl, December 9, 1917.

Born to Mr. and Mrs. F. H. Loasby, a son, December 21, 1917.

We regret to learn of the death of Sister Lemon at Igatpuri on the 20th of December.

The address of Pastor G. G. Lowry, he wishes us to announce, has been changed to 3 Wheeler Road, Bangalore.

Mr. Harry Skinner and Miss Jessie Fulton were united in marriage at the Mission home in Rangoon, December 10, 1917. Heartly congratulations, and a welcome to the new missionary.

Pastor Ulrich of a local conference in the United States received a cheque of Rs. 3,125 as a donation from one individual toward the Harvest Ingathering for this year. This is perhaps the largest amount ever given to this fund by one person.

Dr. H. C. Menkel and family spent a few days in Lucknow Christmas week. They went on to Calcutta where they will make their home for the winter. Dr. Menkel reports the most prosperous season just closed, that has ever been enjoyed by the treatment rooms in Simla.

Word has just been received of the arrival of Brother and Sister Eric Melen in India. They have been invited to make South India their future field of labour. We wish them much of the blessing of the Lord as they take up their duties in the best mission field of the world; and we trust that India will prove a permanent and happy home for them until the Message has been carried to all its inhabitants.

## General Conference Bulletins

Those desiring copies of the General Conference Bulletins of the coming General Conference, should place their orders promptly with the Tract Society at Lucknow. These Bulletins give a full text of all proceedings and addresses delivered, etc.

## Special Notice!

Up to the present we have received no material for the 1918 Harvest Ingathering paper. Communications from the Mission Board which came the last week of December, state that they desire all material for this number to be in Washington by the *First of February*. So please do not delay sending your contributions to Lucknow at once as our quota will be late at the best.

The Secretary, I. U. Mission.