

INDIA UNION TIDINGS

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No. 4

Present Arms!

“Prepare war. Wake up the mighty men; let all the men of war draw near.”
Joel 3: 9.

The literal fulfilment of this prophecy in India began to be realized early in 1917 when an Act was passed by the Legislature requiring the immediate formation of a proper military force for the defence of India. One essential difference between the present I. D. F. and the old volunteers is this, that every man under 41 years of age begins to worry sooner or later what his life is going to be like when he is packed off to do three months field service training

been issued to all General Officers Commanding, suggesting that men of the Seventh-day Adventist persuasion doing field training with the I. D. F. should be relieved of all duties from sunset on Friday to sunset on Saturday every week, a corresponding amount of work being taken from them on Sundays instead.

On our arrival at Poona we found that these orders had been received, but that they had been interpreted to mean that we could only be relieved of our duties on the Sabbath when this could be conveniently arranged. If we should be in the middle

“It is on prayer and sacrifice in Christendom, but, above all, on the personal spirituality and zeal of every missionary whom it sends forth now, that the future of the Church of India and the East depends.”—*Dr. George Smith.*

at Poona. And a Seventh-day Adventist has an additional anxiety regarding the Sabbath.

Well, a brief account of the experiences of five Seventh-day Adventists who have just returned from Poona will, it is hoped, help to relieve others of much of their anxiety.

We were despatched to Poona last October, but we had knowledge of the orders two months beforehand and we lost no time in submitting a petition to H. E. the Commander-in-Chief in which we laid before him our case with reference to the Sabbath. Before our departure for Poona, orders had

of a parade on a Friday when retreat sounded we must not think of falling out; or if we should be warned to guard duty on a Saturday night—the guard falls in a little before retreat—there must be no delay in falling in. These were very troublesome matters for us, but we settled them in the only way that they could be settled by immediately seeking the Lord in earnest prayer, and then representing our difficulties in a respectful and humble manner to the authorities.

The Lord helped us wonderfully each time, and His help was especially marked on one occasion when we were to proceed

on active service with an escort party to escort prisoners of war by train several days journey which meant doing sentry duty on the Sabbath. In spite of stern opposition from the officers in the beginning, the Lord gave us favour with the authorities and we were permitted to arrange for others to do our duties on the Sabbath while with the prisoners.

We can rejoice as we look back over the three months we spent under general service conditions that the Lord made it possible for us to keep holy those thirteen Sabbaths. It was our manner at the beginning of each Sabbath to get together in some quiet spot for prayer and the following morning after breakfast to get away for the day to the Empress Gardens where we would hold our regular Sabbath school class and in the evening hold a service at which visitors would be present. Thus we were able not only to keep ourselves nourished with spiritual food, but to pass it on to others. It was not only on the Sabbath that we did this but a Bible study class was conducted nearly every day in the barracks, and sometimes as opportunity

offered, there would be two or three studies held in a day and the Message was given to a large number of the Christian men of the I. D. F.

There are many who became deeply interested and will surely take a stand for the truth. With these, and with others, we left sets of helpful literature and copies of Bible Readings, and among the people of Poona we distributed many tracts and hundreds of papers on the soon-coming of the Lord, the Sabbath, and other important subjects.

We were conscious always of the great privilege and responsibility that devolved upon us as Seventh-day Adventists in that camp at Poona where were to be found men of nearly every Christian denomination gathered from all parts of India; and though the military phase of our life would seem to have been hard, we spent our days not unhappily, for the Lord was at all times with us and brought us conspicuously to the front in having us recognized as the smartest men at drill and men who feared and loved the Lord.

O. NOLDA

The Week of Prayer

The week of February 23rd to March 2nd will come to Seventh-day Adventists in India as a period of great opportunity. During this week there will be concentrated upon the problems, aims, and needs, both personal and general of this movement, all the prayer force of our six hundred believers.

If two or three agreeing make for effective prayer (Matt. 18: 19), what must be the result of a company six hundred strong coming before God in this attitude of sincere effective prayer. The actual possibilities of such a season of supplication at a time like the present with its unprecedented opportunities, both human and divine, should beget in us an attitude of keen earnestness;

for, are we not "on the very threshold of the eternal world," and so many coveted experiences of receiving the impartation and gifts of the Holy Spirit still "awaiting our demand and reception?"

It was just such a spirit of united intercession at a time of crisis that made Pentecost possible, and are we not living in the time of the latter rain which may even now be waiting for such a united spirit of expectancy to usher in its manifestations?

There are items on many personal prayer lists which have been waiting for a long time for an answer, requests in behalf of husbands, wives, sons, daughters, relations, friends, or even still more personal matters. Would it not be well for little groups to get

together daily during the week and help one another through importunate prayers? Such private seasons would be reflected by increased power in the regularly appointed public services.

There are certain interests meaning much to the development of this movement and which are greatly influenced by the annual prayer season and therefore should receive special consideration:—

Deepening of spiritual life of our entire membership.

More rapid development of an efficient spiritual Indian ministry.

A clear understanding of what God

would have done for India and how to do it.

Pray that each department and activity of this movement may be greatly developed in effectiveness during the present year.

That the people be given a spirit of liberality to support this movement with their means.

Also remember the General Conference to convene in April, and specially India's representatives and interests to be considered.

Our rulers need divine help to deal with the ever-increasing perplexities among nations and peoples.

H. C. MENKEL, M. D.

A Visit to Karmatar

The sun had fairly risen and was beginning to take the chill out of the morning air when the passenger train stopped at Karmatar, and I alighted with my bedding and basket from my third-class compartment in which I had spent a comfortable night on the way from Calcutta. Brother Keller soon arrived with the bullock tonga and we enjoyed a pleasant drive out to the Mission station.

The four days spent with the workers at Karmatar were well occupied. Sabbath morning, thirty members gathered together for the celebration of the Lord's supper. There was a good spirit present and we were refreshed and strengthened by the blessing which always attends such occasions. In the evening a meeting was held for the election of officers; Brother Keller being chosen as local elder, James Besra as Deacon and Benjamin Peters clerk and treasurer. Jogeshwar Mandal was also selected to fill the office of Sabbath-school superintendent; and Baiju Murmu that of secretary, for the coming six months.

One object of my visit to Karmatar was to assist the brethren there in staking out the foundation of the new hospital building, for which the Harvest Ingathering of last

year was set apart. The delay in beginning has been caused by the difficulty in procuring the land. Estimates for the mason work were submitted by three contractors, the lively competition among them enabling us to secure much more reasonable rates than we have in the past. The bricks are now being burned and we hope within a few days to see the walls of this new building going up. This added facility we believe will give more definiteness to the medical work, which has been carried on in this station for the past twenty years or more. The new building will consist of an office and examining room, male and female wards, and treatment rooms for the accommodation of about a score of patients. This will enable patients to come from a distance and remain under our care until recovered. It will also give opportunity for helping them spiritually, which is the all important part.

The workers in Karmatar, including Brother and Sister Keller and their helpers, seem to be happy and of good courage and intend to pray and work for definite results during the coming year. I enjoyed the days spent with them and should have been glad to remain longer. The climate of

Karmatar is fine at this time of the year and the quiet country surroundings are a welcome change from the atmosphere and environments of a large city like Calcutta.

L. J. BURGESS.

Calcutta

At Outram Docks, Tuesday, January 22nd, the Calcutta church bade farewell to their pastor, Brother J. M. Comer and his family; also to Brother F. O. Raymond. These workers are sailing for America on furlough leave. Brother and Sister Comer have spent six years of earnest work in Rangoon and Calcutta, during which time they have endeared themselves to a large circle of friends, and their labours have been blessed to the material increase of the church.

Brother Raymond has rendered faithful service during the past eight years, and through his efforts the Advent Message in printed form has entered thousands of India's homes. During his absence in America, Sister Raymond continues with us the vigil for the souls of India's people.

We pray for these friends the presence of

a protecting providence, and wish them a pleasant and profitable furlough, looking forward to their return for a further long siege of effective labour.

Brother and Sister Wyman have taken over the pastorate duties of the Calcutta church during the cold season and are rendering appreciated service.

Calcutta has the honour of having organized the first Women's Band among our churches in India. Twenty-four were present at the organization meeting, and others have since indicated their desire to have a part in this movement. Sister Burgess has arranged to give the sisters an interesting course of instruction on Bible studies and how to conduct them. Other lines of activities are also being planned. We hope soon to see similar bands organized in all of our churches.

H. C. MENKEL.

Notes on Language Study

It is certainly gratifying to see the progress that has been made the past two or three years in language study by our workers in the different sections of the country. It is indeed a good omen, and I am sure that as our workers become familiar with the language of the people for whom they plan to work, their efforts along missionary lines will be more successful. There was a time when some of our workers seemed to have the idea that language study was not of so very much importance, and that the work could be done well enough through interpreters. For this and other reasons the language study in some sections was neglected. That time, however, seems now to be in the

past and most of our vernacular workers are getting down to hard work on the language. Surely that is as it should be. Since there seems to be a turn toward more efficiency along this line, a few points on language study might not be amiss. These suggestions may not be of any value to those who have been long in the field, but to those who are just beginning, they may be of some use, and it is with that hope that they are written.

Importance of Knowing the Language

Certainly it will not be necessary to say very much about the importance of language study in a place like India; for the average missionary upon landing in

this great country of so many tongues can see for himself that to acquire a working knowledge of the vernacular is of supreme importance. Next to the care of religion in his own soul, the thorough mastery of the language of the people for whom he is to labour, is beyond doubt the most important duty of the missionary. Our commission is, "Preach the gospel to every nation, and kindred, and tongue and people." We have a great message to give, and the people are waiting for it. But how is one to preach it to them unless he is able to speak the language, which is the only means of conveying thought to them? It is evident that it would be mere mockery to address a congregation in English who are able to understand only Urdu, Bengali or Tamil. And it would be but little better to speak to them in their own tongue, if the pronunciation and idiom is so faulty that what one says is next to impossible to understand.

It may be objected that some men were very successful in the past as missionaries who did not have a knowledge of the language. Granted that they did have success, might we not be justified in saying that if they had acquired the language they would have been even more successful than they were without it? Some blind men have been good teachers, but it was in spite of their blindness, and not because of it. If they had had their eyesight they could have done much better work. One's influence for good among the people must be much greater where he is able to understand them and converse freely with them in their own tongue. Religious instruction coming warm from the heart in language that is easily understood will have a far greater influence upon those who hear than it will spoken in a foreign language.

The Church Mission Society in giving instruction on this point makes the following statement: "The first step to be taken by a young missionary going out for the first time should be *to make himself tho-*

roughly conversant with the language." This advice is as good for us as for them.

Importance of the First Year

The first year of a missionary's experience in a foreign field is always one of interest. So many new and interesting things greet him on every side. Every thing is brim full of interest to him, and his mind is alert, ready to learn all it can regarding every strange thing that is seen. While he is fresh, full of life and vigor, and while his ear is sharp to catch every new sound that he hears, is the time for him to pull hard on the language. It has often been said,—and years of experience has proven that it is true:—"If a missionary does not get over the main difficulties of the language within a year after he reaches the country, there is little likelihood of his getting over them at all." That does not necessarily mean that no one ever gets the language at all who does not do well the first year; but surely the odds are against one who has had to spend the first year or two at some line of English work. The climate of India is trying. One very soon begins to feel the enervating effects of the tropical sun, notices that his vigor and alertness, and keenness for study and application are slipping away from him. And if for any reason he has let slip the golden "first year," it will mean that double the effort and energy will have to be expended in order to accomplish the task. Hence the importance of getting at the language the first thing upon arrival.

Don't Be Side-tracked

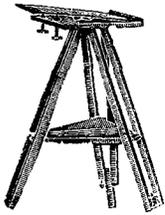
When one first arrives in the country he sees so many things that ought to be done, and the men to do them are so few, that he is sometimes tempted to put off the language study for a time and help to do some of the work which it seems must be done, and is thereby side-tracked. Sometimes it is English preaching or teaching; sometimes it is writing long, newsy letters to friends

and supporters at home; again, some desire to read the "Hundred best books on India,"—these and many more simple little things are sometimes the "foxes that spoil the vine." It is all right to do these things, but let them wait a bit. The whole mental energy for the first few months ought to be given to the one thing,—language study. It is not merely a matter of being able to pass the examinations. To do the work

that God has sent us out here to do, we must be able to speak so we can be understood. Failing in this, we fail in our service to God. Therefore we must use every opportunity and bend every energy toward the accomplishment of this one thing before we put our hands to anything else. In my next article, methods of study will be dealt with.

G. G. LOWRY.

A Lantern Tripod



Brother F. H. Loasby sends the following interesting note:

"I have just had a tripod stand made for my lantern so as to obviate the necessity of propping up

my lantern (when giving lectures in the villages, ect.), on beds, boxes, or anything that might be handy. They made a very good job of the tripod, and I am more than pleased with it. I thought, therefore, that as there must be a number of our people who are using lanterns, they would like to know where they could get a well made and reasonably priced stand.

"The stand is made of good English ash.

The top is made of two layers of wood to prevent warping and the height, fully extended, is five feet. Any height less than this can be obtained by merely adjusting the screws, of course. There is a table fixed by means of thumb screws between the legs of the tripod, and this can be lowered or raised to suit. This table accomodates the generator, or slides, or whatever may be placed upon it. The stand is very well made, and all the parts where friction occurs are faced with brass. The stand can be completely taken to pieces in a few minutes by means of screws. It is nicely polished. The price is Rs. 12, and may be obtained from Messers Shanker Dass & Sons, Nila Gunbad, Lahore."

Janizaries

For many centuries the Turks maintained their conquests in Asia Minor and the Balkan provinces of Europe by means of a military organization known as the Janizaries. This corps was recruited by a tribute levied on their Christian subjects. It was payable, not in money, but in Christian boys. These were taken at the rate of about twenty out of one hundred when six years of age, educated in the Mohammedan faith and trained as soldiers. They were the most ferocious fighters in all history. They never retreated, they never were cap-

tured. But their swords were turned against their Christian fathers and brothers. They were supplied by their Turkish captors with every luxury. Every whim was gratified, only they must fight the Christians.

For brutalized tyrannical oppression this twenty per cent tax in children, the pick of the race, stands against the unspeakable Turk as one of the most diabolical things in history.

Everybody knows that you and I would give the last thing in the world before we

would allow a choice like that to be made from among our children. Listen! There is a powerful force carefully organized for the express purpose of kidnapping your children and mine. The dealy seriousness of the thing is indicated by the fact that the organization is actually succeeding right now in trapping our children,—not at the rate of twenty out of one hundred as did the old Turk, but at the rate of fifty out of one hundred. Yes, my brother, statistics gathered prove that half of our boys and girls are being trapped and enrolled among the Devil's Janizaries. Fifty per cent of the boys and girls who grow up in our homes drift away and are lost to the denomination and we are doing about it—what? A number of plans have been made for stopping these raids. Many of them have promised well but somehow have not stood the test of actual use. This is true of all but one. This plan is, in brief, to gather the boys and girls into schools where they are taught to escape the traps of the twentieth century Turk, "who is working by every conceivable device to draw them into his net," and is succeeding thirty per cent better than did the mediaeval Turk.

Some figures will show how successful this plan is. Among those who enter these schools the rate of loss drops from fifty per cent, the general average, to fifteen per cent; while among those who do not enter these schools the average loss jumps to eighty-five per cent. Among those who go on and complete college the rate of loss drops to only about one per cent, and about ninety-five per cent of these not only escape becoming the Devil's Janizaries but become successful workers in the denominational work.

To put it briefly, my brother, the possibility of your boy and girl escaping this devil's draft increases from fifteen chances in one hundred if they do not attend an Adventist school, to ninety-nine chances in one hundred if they complete a college

course. Now we are in dead earnest in this matter to just this extent. About one out of two of our children ever enter an Adventist school and out of the class where eighty-five per cent are lost. This is fifty per cent. Then the percentage declines until only about one in seventy-five of our children, or about 1.4 per cent ever finish college and get into the class where ninety-nine per cent are saved. Line up your children, two, or four, or six, or ten, or whatever the number is, and look them over and apply these figures to the flock. Then get off by yourself and do some good hard thinking and figure out for yourself an answer to the question soon to be put to you: "Where is thy flock that was given thee, thy beautiful flock?" Jer. 13:20.—*Selected.*

"OUR thoughts and purposes are the secret springs of action, and hence determine the character. Every thought, feeling and inclination, though unseen by men, is discerned by the eye of God. With what care, then, should we examine our hearts in the light of the divine law, and compare ourselves with the one faultless Pattern, that no defect may be found upon us in the day of God. We cannot afford to make a mistake in a matter in which eternal interests are involved."

HE who works and feels he works, he who prays and knows he prays, has the secret of transforming failure into victory.—*Robertson.*

"IN some cases a continual debt is upon the house of God. There is continual interest to be paid. These things should not and need not be."—Vol. VI.

THE humble worker who obediently responds to the call of God may be sure of receiving divine assistance.

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Here and There

How's your courage, brother?

"It's easy enough to be pleasant when life flows by like a song; but the man worth the while is the one who will smile when everything goes dead wrong."

Annfield School will begin its new term March 12th.

The supplementary Week of Prayer Readings for India are to be found in the Supplement accompanying this issue. We trust this may prove the best Week every enjoyed.

Among the new literature mentioned in our last number, we failed to include *The King's Dream, What will Happen After the War, and A History of the Sabbath*, published in Urdu. If others have been missed, please let us know.

The new book entitled *Heralds of the King* by Pastor R. F. Cottrell has been adapted for India and Burma and will soon be ready for translation into the vernaculars.

The Morning Watch Calendars for 1918 have arrived and all orders will be promptly filled in order of receipt. They are better than ever. Price As. 4.

One thousand copies of the book, *World Problems*, have just come from America. It is one of the best for general circulation we have read. The first chapter deals more or less with American conditions, but the succeeding chap-

ters are very good and are applicable to Indian conditions. The chapters are as follows:

1. The Industrial Conflict
2. War
3. A Narcotized World.
4. Bible or Tradition
5. Can the Dead Talk to Us?
6. The Solution—The Remedy

Chapter 5 is an excellent presentation of the errors of Spiritualism. It would be well to place your orders at once. Price only Re. 1.

Contributors to Signs!

Please send all manuscript to the Editor at least six weeks before the date of publication. That is, if a contribution is desired for the July issue, we should receive it at least a week before June 1st as the "copy" must go to press that day in order to be published by the 25th of June. Please disregard all other dates arranged and remit your articles in plenty of time that we may not disappoint our subscribers.

A Tinnevely correspondent of *The Statesman* writes:—In connection with the conversion to Christianity of three Brahman youths just above the age of minority an open-air mass meeting on the Hindu college maidan, Tinnevely, was held, Rao Bahadur Sundara Sastri, Public Prosecutor, presiding. Resolutions were passed recording the indignant and emphatic protest of the Hindu public against conversions not based upon moral or religious convictions, regarding the advisability of memorialising the Government for safeguarding the interests of Hindu students in Christian institutions, calling upon parents and guardians to avoid Christian institutions, appointing a committee to collect funds, etc., for strengthening Hindu institutions and starting fresh ones; also for aiding poor boys, arranging for compulsory religious instruction in existing Hindu institutions, starting a Young Men's Hindu Association under the guidance of a committee of elders, and affording facilities for re-conversion after the *prayaschitta* ceremony.

Annual Offering!

On the first Sabbath of the Week of Prayer, announcement should be made of the Annual Offering to missions, which will be taken up the last Sabbath, March 2nd, at the close of the morning service.