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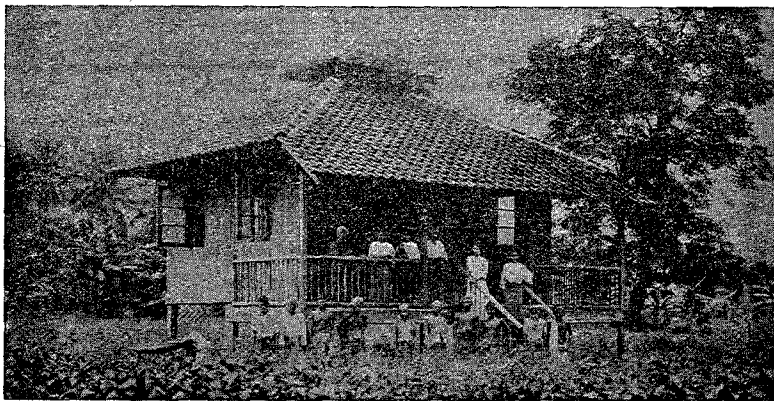
Kamamaung

The first month of the new year is gone, and as we look back we can see God's prospering hand in the work here. The dispensary has had the best month since Miss Gibbs went away; and a cash balance above all expenditure for help and drugs, to start the new month with, bespeaks success for self-support for 1918.

We have also been busy with our village work. Finding that day meetings were not

trapped a tiger here, and we saw its great striped skin stretched out to dry. At night they had big fires lit around the village to keep the tiger's mate away.

Well, we started out with our medicine bag, and later when I commenced playing on my cornet, the whole village gathered around. There are only about sixteen houses in the village and there were about seventy persons, all told, who came



KAMAMAUNG DISPENSARY

always a success on account of the villagers hunting their food in the jungle, we decided to try evening meetings in a few villages by way of experiment, and although they were not the most comfortable for us, as we have to lie on the bamboo floors for the night without a mattress, we were pleased with the results.

On one occasion we went to a village about four or five miles away, across the river. Arriving in the afternoon, we learned that just three days before they had

together. As I stopped playing for a little rest, they cried out, "Grand! Grand! Now please sing for us!" So we got out our hymn-books and sang for them.

"Fine! Fine!" they all grunted in chorus, and one voice added, "Now please tell Ma Ma (Mrs. Hare) to dance for us!" I was quite taken back with this request, but managed to get their attention off the dancing onto my two pictures, while I told them the "old, old story." They were very interested, and after I finished it was very

encouraging to see them take the pictures and examine them over again saying to each other, "This is Adam," "Here is the devil snake," "This is Jesus who loves us all," etc. etc.

Pray with us that God will teach us how to work successfully for these dear Karen people that we may have many sheaves at His appearing.

E. B. HARE.

Health Hints for Adventist Missionaries in India

Exercise

Of all places, exercise is indispensable in the tropics if the health is to be retained. The sojourner in the tropics whose work takes him out six or seven hours in the day in active life, like railroading and surveying, will weather the climate by many times longer than the one who sits behind the desk the same length of time each day without exercise. Not that the heat is an advantage to the out-of-door worker, but the good effect of exercise overbalances the evil effects of the heat. Without exercise the system soon becomes sluggish, the vital processes become inactive. Outside of being a sportsman or soldier it is hard to get exercise in India because custom has so decreed that for the European manual labour is degrading. This prohibits one from working his own garden, doing a little carpentry, or wrestling his luggage around. Gymnastics are a very good thing and very well to advise, but an hour spent every morning in the capacity of a contortionist is a good deal like eating dry flour for breakfast every morning. The dry flour is nourishing, but it would get to be very monotonous. The gymnastics give the exercise, but it also gets to be an old thing. In order for any article of diet to meet the needs of the body it must be taken with relish. So with exercise; to get the most of it we must enjoy it. This leaves us to get our exercise by means of tennis, walking, bicycling, golf, or horseback riding. Nevertheless, no matter how great the effort, one should get sufficient exercise each day.

Modify The Heat

There is no credit due to one who boasts that he can stand the heat of the plains of India without modifying it in any way. We must keep in mind that India is not a white man's country, and although he can live here he never becomes acclimatized. For a white man to stick to the plains the whole year, year in and year out, means a progressive depression to the vital forces. Therefore every means one can adopt to temper the extreme heat of India is that much to his credit. The first requisite as a refuge from the heat is a good bungalow, all the rooms of which should have two openings to the outside. It should be built a couple of feet above the ground on a rise of land. The foundation should be provided with thorough ventilation, allowing free currents of air under the house. The ventilators should be screened against rats, snakes, etc. The location of the bungalow should be far enough from the village that it will not come in contact with the unsanitary condition present there. The opposite doors of a room, depending upon the direction of the wind, should be provided with *kuss kuss tatties* and kept wet before the rains. After the rains break a punkah of some sort is indispensable. It may be the old-fashioned punkah pulled by the punkah wala, the electric fan or the Jost variety of fan. The advantage of the latter is that it can be moved about, even to the terrace of the bungalow, which is about the coolest place that one will find to sleep during the hot season.

One should avoid being in the sun during

the extreme heat of mid-day. All life in India has learned this by experience. The Indian stops his work about noon and does not begin again until later in the afternoon. The birds and beasts of the forest sit up in the shade during this same period. We can do well to profit by the experience gained in this line. There is a story afloat that only the Englishman and the dog will be found abroad between the hours of 12 and 3.

Another great help in protecting one from the heat of the sun is the use of an umbrella. A black umbrella is not best for this purpose as it absorbs and holds the heat rays. An umbrella covered with white or cream-coloured material and lined with green will answer the purpose far better. This gives an outfit that is restful to the eyes as well as sheds more of the heat rays of the sun.

Dark glasses are an indispensable article

in the outfit of the sojourner in the tropics. The hard, dry, metalled roads in India serve as a strong light reflector and cause a great strain upon the eyes. No doubt many of the headaches erroneously attributed to the actinic rays of the sun are brought about by this excessive strain upon the mere sight which is closely associated with the brain. The glass may be brown or black of such a shade that the glare is merely relieved and not dark enough to make one feel that he is placed in a dungeon.

One should take his month's leave in the hills during the hot season each year and his furlough to the homeland when it has been earned. This is where a stitch in time saves nine. One must look upon this as a duty which he owes to himself as well as to the mission. Adherence to this rule will give many more years service in India.

V. L. MANN, M. D.

Notes on Language Study

Methods of study

To the missionary, the chief thing is to know the language so that he shall be understood when he speaks and shall understand when he is spoken to. The latter is much more difficult than the former. Speech, not reading and writing, is the first thing to strive for. The language of the people, not the classics of long ago, is the thing he wants. A method that will help to acquire the language as it is spoken is the thing wanted.

Wrong Method of Study

Many have made the mistake of thinking that a living, spoken language like the tongues of India could be acquired in the same way as are classical languages in a school. It would seem that the results of such study even with the classical languages would be a warning to one against such a method. How many men

there are who, though they have spent years of hard work on the study of classical languages, can not converse in them or even read a new work without reference to a dictionary. It is very evident that if the missionary expects to get so he can teach, preach, and converse with ease, in the vernacular, he must strike out on some different plan.

The Natural Method

The method usually followed is to spend a great deal of time and effort on the grammatical construction of the language before any of the language is acquired. It is certainly necessary to study the language from a grammatical standpoint. But the question is, whether it is best to study only the dry bones of grammar first, or whether it would not be better to first give attention to the learning of a few simple idiomatic

Necessary Qualifications of a Missionary

"In encouraging young men to come out as missionaries, do use the greatest caution. One wrong-headed, conscientiously-obstinate man would ruin us. Humble, quiet, persevering men; men of sound, sterling talents, of decent accomplishments, and some natural aptitude to acquire a

language; men of an amiable, yielding temper, willing to take the lowest place, to be the least of all, and the servants of all; men who enjoy much closet religion, who live near to God, and are willing to suffer all things for Christ's sake, without being proud of it—these are the men we need"—*Judson*.

expressions which would not only be of practical use to the student, but would also form the basis of future study.

Can we not learn something from the method that a child uses in acquiring a language? A child living in daily contact with foreigners will learn two or three languages at the same time, and will speak them all fluently and idiomatically. He learns them naturally, not however without effort, but without instruction. He knows nothing of the science of grammar, but his speech is clear, grammatical, and easily understood. One of the reasons why he is able to do this is because of his close association with the people. Another is because he never tires of trying to talk, and is always trying to imitate what others say. A third reason is that he is never ashamed to try to speak before others who can speak even better than he. The 'child method' has been followed for six thousand years without a single failure, and it would seem reasonable to suppose that we grown-up people might get on better in our language study if we followed something of the same plan.

In a book called "Mastery of languages" the author in speaking on this subject, makes the following remarks which I feel are worth our consideration. "By analyzing their (children's) sentences, we discover the number of words really and practically known by them; and the result shows how very small a number suffices to produce that astonishing variety of expression which loquacious children display.

"Their eagerness in learning to talk, and the perseverance and earnestness with which they apply themselves to the reiteration of any form of speech which pleases their fancy, are the sources of their success in pronouncing and reproducing whole sentences. They show their intelligent appreciation of these sentences by gradually interweaving with them the single words which they have previously learned."

The author then summarizes the 'child method' as follows:

"1. That sentences may be so formulated in all languages that when they are thoroughly learned, the results evolved therefrom will in each new lesson double the number of idiomatic combinations previously learned.

"2. That the acquisition of unconnected words is comparatively worthless, because they have not the property of expansion.

"3. That the preliminary study of grammar is unnecessary.

"4. That the power of speaking other tongues idiomatically is attained principally by efforts of the memory, not by logical reasonings.

"5. That the capacity of the memory for the retention of foreign words is universally over-estimated, and that every beginner ought, in reason, to ascertain by experiment the precise extent of his own individual power.

"6. That inasmuch as a word not perfectly retained by the memory can not be correctly reproduced, the beginner ought to

restrict himself within the limit of his ascertained capacity.

"7. That he should therefore avoid seeing or hearing one word in excess of those which he is actually engaged in committing to memory.

"8. That the mere perusal of a grammar clogs the memory with imperfect recollections of words, and fractions of words; and therefore it is interdicted.

"9. That, nevertheless, the beginner who adopts this method will not fail to speak grammatically.

"10. That the most notable characteristic of the child's process is that he speaks fluently and idiomatically with a very small number of words.

"11. That when a child can employ two hundred words of a foreign tongue, he possesses a practical knowledge of all the syntactical constructions, and of all the foreign sounds.

"12. That every foreign language should therefore be epitomised for a beginner, by framing a set of strictly practical sentences, embodying about two hundred of the most useful words, and comprising all the most difficult constructions.

"13. That by mastering such an epitome in the manner prescribed a beginner will obtain the greatest possible results, with the smallest amount of exertion; whilst at the same time he will have abundant leisure to bestow upon the pronunciation that prominent attention to which it is entitled."

A child learning a foreign tongue first learns single words of frequent occurrence such as go, come, water, bread, etc. The next thing he does is to combine two of them into sentences. Then later, three and four, etc. And it is not long before he is able to say a number of things. It would seem the most natural course for the missionary to do the same thing. Instead of spending so much time and effort in trying to commit to memory long lists of nouns and verbs, without any connection, only to

be crowded out of the mind by other words, the better way is to learn a few very common words well. Then repeat them over and over again—always with the teacher or an Indian, to see that you get the pronunciation correct until you are perfectly familiar with them. After having done this, short sentences should be made of the words thus learned. I found it a great help in my study to keep a note book in which I wrote down all these words and short sentences with their meaning. Wherever I went I took this book, so that, if by chance I forgot how to say the word or sentence I could look it up. These words and sentences should always be written in the native character and not in English, in order to be sure of the proper pronunciation.

Begin at once to Try

Just as soon as a few words have been learned the student should begin to use them in earnest. A good practise is to speak to every Indian man you meet about something. Use your new words on him and see if he understands. Question him about his family, his work, his salary, etc. He will not be offended, and if he answers up as if he understands, without your having to repeat the question two or three times, you will have reason to believe that you are getting on pretty well. I have often admired the Indian students trying to speak English. They are not afraid to try. If they make a mistake they simply try it over and go on. We will have to do the same if we expect to get the vernacular so that we can use it. It is in the water that we learn to swim, and there is nothing that brings perfection so quickly as practise.

G. G. LOWRY.

All who would be sons and daughters of God must prove themselves co-workers with God and Christ and the heavenly angels. This is the test for every soul.

Self-Defence vs. Self-Surrender

It has always been necessary for the people of the world to engage in war from time to time, and it doubtless always will be, since the policy of self-defence is that on which the nations of the world are founded and maintained. We have no criticism to offer regarding this policy, from the standpoint of the world, but should like to offer a suggestion to any within the church of Christ who may still be following this principle in their personal relationship to one another. We should like to call to remembrance the fact that one of the fundamental principles which the Author of Christianity laid down for His followers was that of self-surrender, and it was this principle which we see illustrated in His life. He could save others, but He could not save Himself and be true to His mission.

If we notice for a moment what is involved in each of these principles we shall see why the Christian must follow one and not the other. Self-defence requires the exercise of force; the exercise of force brings war; and war brings death. Self-surrender requires the exercise of love; and self-surrender through the power of love brings peace; and peace brings life. Let this principle be followed in the home and in the church and what a blessed state of peace and harmony would result.

The case of a certain Seventh-day Adventist brother who lived in the early days is held up to us as a warning. He was thus addressed by one whose duty it became to send him a message of reproof:—"You are extremely sensitive and if a word is spoken favouring an opposite course from that which you have been persisting, you are hurt. You feel that you are blamed, and that you must defend yourself, save your life; and in your earnest effort to save your life, you lose it. You have a work to do to die to self, and to cultivate a spirit of for-

bearance and patience. Get over the idea that you are not used right, that you are wronged, that someone wants to crowd or harm you."—Test. Vol. II, p. 434.

"To destroy one's influence over a human soul through impatience or in order to maintain undue dignity and supremacy, is a terrible mistake, for it may be the means of losing a soul for Christ. . . . The Saviour's example of self-denial, universal kindness and long-suffering love is a rebuke to impatient ministers and teachers. He inquires of these impetuous instructors, 'Is this the manner in which you treat the souls for whom I gave my life? Have you no greater appreciation of the price I paid for their redemption?'"—Test. Vol. IV : 419.

"And who is he that will harm you, if ye be followers of that which is good? No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

There is, however, one enemy against whom we need to fortify ourselves and stand on guard. That enemy is self. He is the only one in all the world who can harm the Christian and separate him from Christ. Satan, although walking about seeking whom he may devour, is not so much to be feared "as the foes we have within." But even this foe can be overcome by steadfastly "looking unto Jesus, the author and finisher of our faith." Then we can truly say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."—*Selected.*

"The intelligent, God-fearing, truth-loving canvasser should be respected, for he occupies a position equal to that of the gospel minister."

Parable of a Prodigal Father

"A certain man had two sons; and the younger of them said to his father: 'Father, give me the portion of thy time and thy attention, and thy companionship, and thy counsel which falleth to me.' And he divided unto him his living, in that he paid the boy's bills and sent him to college, and tried to believe that he was doing his full duty.

"And not many days after, the father gathered all his interests and aspirations and ambitions and took his journey into a far country, into a land of stocks and bonds and securities and other things which do not interest a boy; and there he wasted his precious opportunity of being a chum to his own son. And when he had spent the very best of his life and had gained money, but had failed to find satisfaction, there arose a mighty famine in his heart: and he began to be in want of sympathy and real companionship. And he went and joined himself to one of the clubs of that country: and they elected him chairman of the house committee, and he would fain have satisfied himself with the husks that other men did eat; and no man gave unto him any real friendship.

"But when he came to himself, he said,

"How many men of my acquaintance have boys whom they understand, and who understand them, who talk about their boys, and associate with their boys, and seem perfectly happy in the comradeship of their sons, and I perish here with heart-hunger! I will arise and go to my son; and I will say unto him, 'Son, I have sinned against heaven and in thy sight: I am no more worthy to be called thy father: make me as one of thy acquaintances.'

"And he arose and came to his son. But while he was yet afar off, his son saw him, and was moved with astonishment, and instead of running and falling on his neck he drew back and was ill at ease. And the father said unto him, 'Son, I have sinned against heaven and in thy sight: I am no more worthy to be called thy father. Forgive me now and let me be your friend.' But his son said, 'Not so; I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship and counsel, but you were too busy. I got the information, and I got the companionship; but I got the wrong kind; and now, alas! there is nothing you can do for me. It is too late, too late.'—*Baptist Missionary Review.*

Language Study

"A venerable missionary soon after my landing in India told me that he had always observed, and at that time he was of about fifty years' standing in the vineyard, that those persons who deferred the study of the language either neglected it altogether, or picked it up afterwards in a very perfunctory manner. And I must confess that my own observations have abundantly confirmed the truth of his remark. A man soon begins to feel the enervating effects of

a tropical climate; and if he have not sufficient rectitude of principle and energy of character instantly to resist its influence, it will daily increase upon him, and he will very soon feel or fancy himself incapable of exertion, and be fit for little or nothing."—

Hough.

At the age of twelve He [Christ] said, "Wist ye not that I must be about My Father's business?"

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Here and There

Dr. Menkel and family spent the last week-end of February at Lucknow. They were returning to Simla to make preparations for the season's opening of the treatment rooms.

Brother Mattison spent five and a half days at the Kumbh Mela at Allahabad, selling about Rs. 50 worth of our vernacular papers and distributing free literature. He reports considerable opposition from the Aryas and Sadhus.

Brother Peugh and family returned to Mussoorie the last week of February for the opening of Annfield School, March 12th. Brother Peugh has had excellent success with the Harvest Ingathering papers this year and has collected over Rs. 2000 during the few weeks he has been working in Lucknow, Cawnpore and Bombay.

We shall be pleased to receive contributions, short or long, regarding the methods our labourers follow in village preaching among ignorant non-Christians. The manner of gaining and holding attention, sequence of subjects, subject matter, and other details will be of benefit to all concerned.

A letter received from Brother Comer states that he and family are having a very pleasant voyage and all are well. He says "Tell the TIDINGS family for me that we love India and while we are glad to be going home on furlough, yet our hearts and prayers are in India and we fully expect our lives to be spent there until the Lord comes."

Word has been received that none of our church members were injured in the terrible disaster at Halifax, though some have lost their homes, and the church building was totally wrecked. One woman was having worship with her children when the explosion took place and her home stands uninjured amidst a heap of ruins. "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

We read in the *C. L. S. Bookman* that "the Seventh-day Adventists have been very active of late, and their teaching has had a disturbing influence among Indian Christians." Rev. A.M. Boggs has therefore written another refutation of the Sabbath. We procured a copy and found the usual time-worn arguments such as: the difficulty of keeping the Sabbath in the Arctic regions, the day-line in the Pacific, etc., etc. We trust our good brethren will continue their activities.

A new day is certainly dawning in India when the chairman of the reception committee of the All-India Hindu Sabha, The Maharaja of Kassimbazar, can say to a representative gathering of the most intellectual and orthodox Hindus of India, "It is no good shutting our eyes to the fact that the ignorance of our women-folk and the condition of our backward classes have made the name of India a by-word of contempt and reproach to the civilized world for a number of centuries, and paralyzed the body-politic even beyond Asiatic somnolence." Resolutions were passed in their recent conference authorizing the establishment of a Hindu literature society for propagation of Hindu beliefs; the despatch of missionaries to Java, Sumatra and other places for the establishment of Hindu missions among the Indians in these places; and placing before the Hindu public the necessity of imparting religious, household and suitable intellectual education to girls, and proper care of widows. A leading woman of the country introduced the last resolution before the large gathering. The awakening of these great countries of the East is a mighty challenge to the consecration and zeal of every missionary.

A short, bright, startling little poem on the Sabbath question, entitled *It's Jewish*, will be sent to all who send a stamped addressed envelope to The Printer, 17 Abbott Road, Lucknow. (Postage refunded if you are disappointed.)