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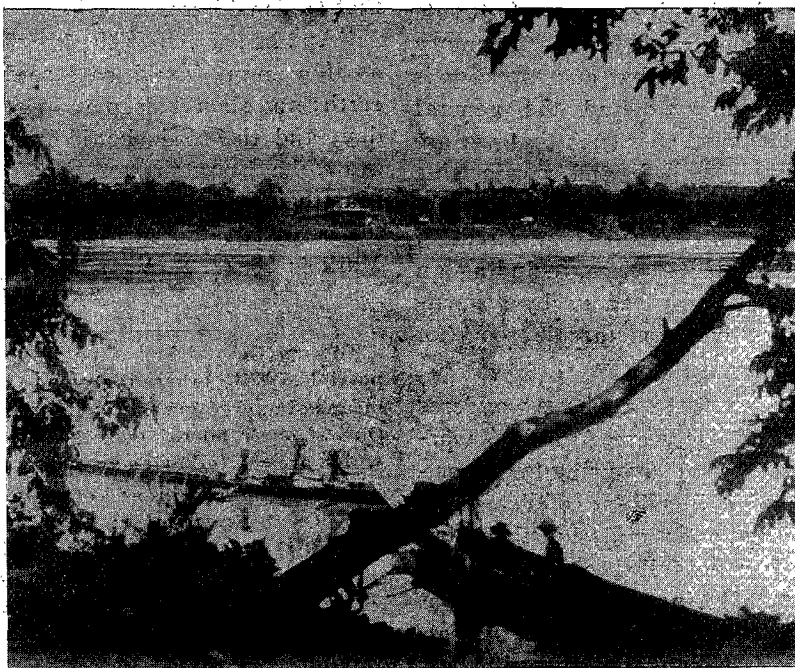
Our Station at Kamamaung

Believing that our readers will be interested to know something concerning the location of our Karen station in Burma, we venture to give a description of the situation of the place.

Leaving Rangoon at night by train we reach Moulmein next morning; and from

thereby greatly reducing the commercial value of the river. At certain seasons it is possible to send rafts of logs over the rapids, but for the greater part of the year they are quite impassable.

Until recently the journey beyond Shwewagon to Kamamaung had to be done in



KAMAMAUNG MISSION STATION, BURMA

this point we travel on by steam launch to Shwewagon, about seventy miles up the river Salween. Comparatively little is heard of this mighty stream which stretches up into the confines of Thibet, probably because navigation is interrupted about a hundred miles from the sea by gigantic rapids,

either a country boat poled by three stout men, or in a small dug-out; but now a safe passage amongst the many rocks and gravel bars has been found, and a tiny launch makes a trip each way daily. In the flood season this journey is by no means devoid of excitement, what with

swirling eddies and huge drifting logs.

Kamamaung itself is an important rafting station, and for a great part of the year a boom is stretched across the river to arrest the progress of the logs as the rapid current hurries them seawards. Luxuriant vegetation abounds, orchids and ferns being in great profusion during the rainy season. Far away across the river from the bungalow one sees the blue hills which separate Burma from Siam; and for beautiful scenery the situation is hard to equal. Both upstream and downstream the river divides round large islands, giving a gorgeous vista of swirling waters disappearing in the trees.

Naturally such a swift river causes much erosion of its banks; but we are fortunate in having a small rock-faced promontory for our station site, so that our property is not liable to damage; and the general direction of the current is such that we are always assured a safe and comfortable landing place for the mission launch. About five acres were acquired by purchase, and a somewhat larger piece, including an old pagoda site, was given us by government; so that we have ample room for development.

The people in these parts have wandered far from God. Many are Animists, worshipping, or rather endeavouring to appease, all manner of evil spirits; whilst many others are Buddhists; and the ubiquitous Mussalman has not failed to put in an appearance, the riverine traffic and the opportunities for enormous profits on the sale of manufactured goods to the villagers, having attracted him to this section.

Our workers there have a hard task, for it is a difficult thing for the oriental mind to understand why Europeans should choose to live in such a jungly place, unless there is some great material reward to be earned. They may not have any idea of what that reward may be, but inasmuch as their past experience has taught them that

most men live for this world alone, they judge all newcomers by this standard. By their medical work and their daily lives the workers at Kamamaung are trying by God's help to set before the people the spirit of Him who gave Himself that men might live. Slow though the process is, yet we believe that the work of every-day godly living will bear its fruit for eternity. We are apt to forget the years that Paul laboured before his work grew and prospered; and the patient years of toil of pioneers such as Carey and Judson; but the work of teaching raw uncultured heathen of the love of Christ requires just as much effort now as then. May God help us to labour on, realising that our call is from Him, and that He is with us.

"And he said, so is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear." Mark 4: 26-28. R. V.

A. H. WILLIAMS.

To some the writing of poetry is simply impossible. With others it seems to be a natural means of expressing the feelings and emotions. One of our readers send: some lines, among which are the following:

Days of sadness and of weeping
On the way I meet;
Richer then will be the greeting
At my Saviour's feet.

Rough though the road may be,
Even tears may smother me,
Gladly would I suffer still,
Giver of life, to do thy will,
I am waiting at thy portal,
Ever conscious that I'm mortal.

Ever shall I follow Thee,
Roaming through this weary land;
Into Thine own take my hand,
Christ, my guide ever be.

"The real force of a man's character must be measured by its weakest place."

Moulvi Bazar, Bengal

I left Moulvi Bazar on April 15th to canvass for our literature, especially for the Bengali paper *Jugh Lakhan*. Although I was not in very good health, yet fully depending upon the Lord I started out for Silchar. I remained there for only three weeks, and during this time engaged in my literature work only 13 days. I am thankful to my Lord that by His blessing I received for the Bengali paper 147 orders, for the Hindi 9, for the Urdu paper 1, and for the English *Signs* 9 orders. The amount which I received from these 166 orders is altogether Rs. 49-8-0, and from other book sales Rs. 2-4-0, making a total of Rs. 51-12-0. My traveling and other expenses amounted to Rs. 11-1-0.

I am glad to say that one respectable family at Silchar are very much interested in the truth. I gave them some Bible readings during my visit and hope that some day they will accept the truth.

At the time of my canvassing work at Silchar, a European gentleman in govern-

ment service met me and after some conversation about my literature he called all of his co-workers together and requested them to subscribe for the paper. So, many of them subscribed and he himself subscribed for both the papers. Afterwards he told me, "Would you like to go to South Africa? I can give you a better chance in government service if you wish to go there, and your salary will begin from Rs. 85 a month, rising up to Rs. 150 per month." But I refused to take the job. Rather, I told him frankly, my Lord of lords wants to finish His work in this generation through His people all over the world. Therefore this is the best time for us to go everywhere with our literature, for a witness in this generation.

I am thankful to my Lord that He has given me such good success in my canvassing work, though I meet with some difficulties also. Remember to pray for the work that has been done in the town of Silchar.

P. C. DEV.

Pondicherry

One, Mr. Paul Asaram, is now receiving regular instructions in the truth and is preparing himself for baptism. He was a Roman Catholic. He is now about 65 years old. He has spent much of his time and talents in the political affairs with some of the leading men of the town for gaining the French citizenship and freedom to the panchamas here. Owing to excessive drinking he lost his sight during the latter part of his life.

When fully drunk I have seen him wandering in the streets repeating some poems and sayings of the Hindu sages with a loud voice. I showed him some of the harms of drinking and pointed him to the consequence of the bad habit in his own experience. Now he has totally given up the

habit and is leading a very quiet life. He says that his sight now is not as bad as it was before and that he has a little light now. He often comes to me without the help of any one to guide him.

Now I find him very often conversing with his friends and neighbours on the Gospel truth: a marvelous change in his deportment.

A. DEVASAHAYAM.

If I do what I may in earnest, I need not mourn if I work no great work on the earth. To help the growth of a thought that struggles toward the light; to brush with gentle hand the earth stain from the white of one snowdrop—such be my ambition!—*George MacDonald*.

Russellism a Delusion

From a recent notice in the public press we learn that the Chief Censor in Canada has suppressed much of the literature issued by the International Bible Students' Association, Government having satisfied itself that Pastor Russell's latest works, which have been given an enormous circulation, really conceal a most virulent pro-enemy propaganda.

It is not an uncommon thing for the publications of this organization to be accepted as teaching our beliefs; in fact, we have recently heard of a Russellite book-agent in this country representing himself to be a Seventh-day Adventist. In order, therefore to make our denominational position with reference to the Millennial Dawn movement quite clear, we quote below a paragraph, bearing the title of this article, taken from the latest book issued by our Lucknow Press (*The Other Side of Death*-1918).

On page 89 we read :

"And the way for this deception, is being prepared by the teaching which is being disseminated today that Christ has really come to this earth, this coming having taken place in 1874, and that he will appear before long to all the earth. It is taught that while he came the second time in 1874, yet that coming was a secret one, known only to a few, but that in a very little while he will appear to the whole world, and set up a temporal kingdom, and reign one thousand years during the millennium and at that time all who have not accepted Christ in this life, will then have another trial and another opportunity to accept him. This

deceptive teaching, which is finding wide acceptance, is preparing the world for Satan's last great attempt to defeat the work of God. This delusion is being taught by the books of Charles T. Russel, the late head of the Millennial Dawn movement, commonly called Russellism. The name it has now assumed, in order to hide its real character, is The International Bible Students' Association."

We have no desire to in anywise gloat over the discomfiture of an opponent; but in view of the unfortunate similarity between our local denominational imprint (International Tract Society) and the name under which the Russellite literature is issued, we venture to emphasize the gulf which separates our work from theirs.

Let us at all times make it clear that our mission as a people is to deliver the three angels' messages of Revelation 14: 6-12, which have as their foundation the "everlasting gospel," which the first is described as having "to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." As exponents of the gospel of Christ, our work is concurrent with the endeavours of the government of the land to maintain law and justice; and we deplore the fact that there should be evidence that an organization posing as a Christian body, has lent itself to a propaganda such as that now condemned by the authorities in Canada.

A. H. WILLIAMS.

Modesty of Expression

Benjamin Franklin was one of America's distinguished citizens, and is recognized by the world as one of the wisest philosophers of his time. The following is a sample of the wisdom which guided him in his contact with others, and was perhaps one of the great secrets of his popularity. The children of light can sometimes learn valuable lessons from the children of the world.

For some time he followed the plan of expressing his ideas in a very decided and dogmatic way. He says, "I continued this method for several years, but gradually left it, retaining only the habit of expressing myself in terms of modest diffidence; never using, when I advanced anything that might possibly be disputed, the words "certainly," "undoubtedly," or any others that

give the air of positiveness to an opinion; but rather saying, "I conceive or apprehend it to be so;" "It appears to me;" or "I should think it so or so, for such and such reasons;" or "I imagine it to be so;" or "It is so if I am not mistaken." This habit I believe has been of great advantage to me when I have had occasion to inculcate my opinions, and to persuade men into measures that I have been from time to time engaged in promoting. And as the chief ends of conversation are to inform or to be informed, to please or to persuade, I wish well-meaning, sensible men would not lessen their power of doing good by a positive, assuming manner, that seldom fails to disgust, tends to create opposition, and to defeat every one of those purposes for which speech was given us, to wit, giving or receiving information or pleasure. For, if you would inform, a positive and dogmatical manner in advancing your sentiments may provoke contradiction and prevent a candid attention. If you wish information and improvement from the knowledge of

others, and yet at the same time express yourself firmly fixed in your present opinions, modest, sensible men, who do not love disputation, will probably leave you undisturbed in possession of your error. And by such a manner you can seldom hope to recommend yourself in pleasing your hearers, or to persuade those whose concurrence you desire.

"Pope says judiciously, 'Men should be taught as if you taught them not, all things unknown proposed as things forgot.'"

To be sure, there are certain fundamental truths which are above controversy, but in expounding these truths it might be well not to appear too wise in our own conceits, and when it comes to matters which are to some extent open to difference of opinion there is still more reason for bearing in mind that the other person's conception may be as dear to him as ours is to us. I dare say that most of the readers of TIDINGS recognize this principle, but it does us no harm to be reminded of things which we may have forgotten. L. J. BURGESS.

A Pioneer Missionary to the Afghans

In the April *Moslem World* there appears a good article by Dr. Wherry of Ludhiana on the First American Mission to Afghanistan.

It seems that following the English and Sikh Expedition of 1837 into Afghanistan a way seemed open and Major Couran of the English Army offered £5000 to the American missionaries toward the initial expense of establishing a mission in Afghanistan.

After considerable correspondence with the Board of Missions in New York a man was obtained, and Dr. Wherry says, "This missionary was a remarkable man, the Rev. Isidor Loewenthal, a convert from Judaism, a profound scholar, a master of the classical languages of Europe as well as of Hebrew and its cognate languages, Arabic

and Chaldee. The mission had arranged for Mr. Loewenthal to begin his work of language study at Rawal Pindi, where he undertook the study of Persian and Urdu. As soon as a suitable house could be secured in Peshawur, he went there with a view to learning the vernacular Pashtu, the ordinary language of the people, and also to determine upon the place he would occupy in Afghanistan.

"Mr. Loewenthal constantly yearned for an opportunity to travel in Afghanistan. He made earnest appeals to his mission for permission to undertake such a journey, but the permission was refused. He, however, set himself to learn the language and became proficient in its use. He then undertook the translation of the New Testament from the original Greek in which he

was an adept. In this work he was in no way hindered by the Sepoy rebellion. He preached in the bazars of Peshawur and sometimes visited villages in the regions nearby. Mr. Loewenthal had made a study of the problems which confronted the men who would evangelize the Muslims of Afghanistan. I shall here quote a passage from one of his reports dealing with this subject:

"Viewing the peculiar nature of this enterprise it is impossible to resist the conviction how entirely the work of missions is the work of the Lord. He must appoint the men for it; He must endue them with the needed qualifications; and He must open the door of faith."

"The peculiar nature of the difficulties with which this mission for some time to come will have to contend, appears to demand two men at least, of robust health and strong constitution; health and constitution that have been tried and found full weight; with mind not dried up in the study, and spirits not evaporated by high pressure; let the system be but sound, and the theology need not be so profound. They must be able to stand the scorching sun and the stifling simoon, as well as intense cold; they must be able to make daily marches of from 25 to 30 miles either on foot or on camels, as water is scarce; and they could not well travel except with caravans of

merchants, who do not make such long marches; they must be willing to live for weeks with no other protection from atmospheric influences but the canvas walls and roof of their tents; they must be willing to forego that prime luxury of Christian civilization, cleanliness, and not wash more than once a week, nor be of a sanguinary disposition towards the lower orders of creation; for nothing alienates an Afghan so much, nothing seems to make him more inaccessible, than customs different from his own, especially if they be harmless, or still more, if they be good and useful. Let them be able to handle a gun, for often their dinner will depend upon their skill as sportsmen; and an Afghan respects an armed man much more than an unarmed one. Let them possess some knowledge of medicine and carry with them a good supply of the commonest remedies. And finally, to their love of souls and zeal for God, they must add an entire willingness to lay down their lives; and that not merely in that general sense in which missionaries are said to go forth with their lives in their hands; for having once left the British territory, surrounded as they then will be by political fanatics, religious zealots, and the most blood-thirsty robbers, the likelihood, humanly speaking, is small of their ever seeing their friends again."

The Thirteenth-Sabbath Offering, June 29

For Bengal, Burma, and South India

On March 30, 1912 the first Thirteenth-Sabbath offering given by our denomination went to the advancement of the work in the cities of India. In 1913 one offering was given for the medical work in India. Since that time India has been doing her share in raising Thirteenth-Sabbath offerings for the benefit of other fields; but on June 29 the offering comes to us again. The entire amount that is given on that date all over

the world will be used in the fields of Bengal, Burma, and South India. Let us all endeavor to make this by far the best offering that India has ever given. But in giving, let us give with the right motive in view. The following incident will help us to remember that although we are giving for our own field, still we are giving for the Lord Jesus.

"A missionary returned to his home city,

where, as elsewhere, he announced a collection for foreign missions. A good friend said to him, 'Very well, Andrew, seeing it's you, I'll give one hundred shillings.' 'No,' said the missionary, 'I cannot take the money, since you give it seeing me.' The man saw the point and said: 'You are right, Andrew. Here are two hundred shillings, seeing it's for the Lord Jesus'".

MRS. I. F. BLUE.

Tithe Receipts

January-April 1918

Union *	Rs. 5545
Bengal	3238
Bombay	1418
Burma	1357
North India *	2398
South India	468

Rs. 14427

* Lucknow Church Tithe is included with Union.

Comparison with Tithe of Previous Year

One-third of 1914 receipts	Rs. 8060
" " 1915 "	9558
" " 1916 "	10757
" " 1917 "	12800
" " 1918 "	14427

Figures for one third of each year are quoted to correspond with the January-April period of this year.

A. H. WILLIAMS.

The little book, *His Glorious Appearing*, is having a new lease of life at home. It contains a good exposition of Matthew 24. Our Indian edition is being sold at 8 as., and with the addition of a new picture pasted onto the front cover makes a very acceptable book for the price.

Isn't war awful! *The Statesman* says that British prisoners of war in Germany "were often so hungry that they devoured potato peelings." What kind of potatoes must they have in Germany?

Following the report on Mesopotamia in our last issue it gave us a pleasant surprise to have Sergeant Harrison of Kut-el-Amara spend a couple of days in Lucknow. He has just completed a month's leave in India, spent mostly in Dehra Dun. On his return to duty he spent a few days in Mussooree and came to Lucknow for the purpose of getting a stock of books and papers for use when he gets back to camp in Kut-el-Amara. Brother Harrison brings a very good report of Bro. Hasso and the faithful work he is doing in Basrah in scattering our truth-filled literature. It appears that Bro. Hasso was an officer in the medical branch of the Turkish army and after being captured was allowed to go on parole. Thus he is able to carry on his chemist business in Basrah.

In connection with these two brethren in Mesopotamia we should mention Private Newnham, who was recently transferred from Chakrata, (near Mussooree) where he had been stationed for some time, to some place very close to the front line in Mesopotamia. Brother Newnham has known the truth for some time but only since he came to India has he identified himself with it fully, we believe. So now we have three loyal Adventists scattering the truth in Mesopotamia.

Of those who recently took language examinations in Lucknow we learn that Mrs. Belgrave passed in her First Year Urdu. About the others we have not heard.

The edition of *Bone of Contention* is exhausted, and it will hardly be reprinted, because the kaleidoscopic nature of Russian government would necessitate rewriting the book almost every two weeks.

We are grateful to the editor of the *Madras Mail* for rescuing from oblivion the advertisement of a harmonium maker who claims that his instruments "give a melody suited to the climate." That describes it!

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Here and There

Mr. Shannon has been very sick for some weeks and it seemed that the only hope lay in getting him away to the hills. So Sister Shannon and Dennis took him up to Mussooree from Lucknow on May 17th, and fortunately had a successful trip. While Mr. Shannon is still very low, we believe the change to Mussooree has been distinctly beneficial. Naturally the work of the office falls more heavily upon Miss Belchambers during Mrs. Shannon's absence, but fortunately the work is a little lighter in summer.

Miss Thorpe, whom many knew in Mussooree last summer, after spending some four months in the hospital in Lucknow, was transferred to the Ramsay Hospital, Naini Tal, at the beginning of May.

South India

Born to Pastor and Mrs. E. D. Thomas, a son, May 4, 1918.

Born to Mr. and Mrs. Asirvatham, a daughter, May 6, 1918.

Nearly all the European missionaries are in the hills enjoying the cool breezes and the bracing air during these hot months on the plains. Those who are in language work are not idle, for they have taken their teachers to the hills with them, and are putting in good time at study.

The women's work at Bangalore is flourishing. The society is composed mostly of school girls, but they are doing good work. Last month they sold over Rs. 40 worth of literature, besides doing many other kinds of missionary work.

He who does the work on our Marathi literature in the Lucknow Press is one of our Adventist boys from Kalyan, John Balid. On May 17 a fine little son came to bless the home of Balid and his good wife, Sarah.

Brother and Sister Mattison are taking a little respite from the heat of Hapur in a tent at Garhwal this month.

Please Note

Serious interference with the conduct of business is often occasioned by office mail being addressed to private individuals. Will all workers and church members kindly remember to address Tract Society mail to The International Tract Society, and Treasury Department mail to The Treasurer.

It often happens that individual members of the office staff are away from Lucknow, and letters privately addressed to them are not opened in their absence. Anxious though we are to deal with all business promptly, yet we cannot accept responsibility for delays due to non-compliance with this simple and oft-repeated request.

A. H. WILLIAMS.

Year Books for 1918 are now available at Rs. 1-8-0 nett, postage extra. As only a limited supply has been received orders will be dealt with in strict rotation.

Brother Akhoy Coomer Mookerjee, father of Pastor L. G. Mookerjee, after a long illness passed away on the night of May 13th, at 9 o'clock. For several years he had not been able to leave his bed for more than a short time. Brother Mookerjee was, I believe, our first Bengali convert to the Message here in India, and translated and printed some of our first Bengali tracts at his own expense, and was for many years an active advocate of the Third Angel's Message. Although in recent years he had not been able to take an active part in the work, nor attend public meetings on account of his illness, yet whenever I have visited him he has expressed an interest in the progress of the work in all parts of the field. I visited him several days before his death and he expressed himself as being at peace with God and prepared for the great change soon to come, but expressed regret that he could not live until the coming of Christ. We hope, however, that he may be among those who will come up in the first resurrection at the sounding of the voice of the archangel.

L. J. BURGESS.