

INDIA UNION TIDINGS

VOL. 13

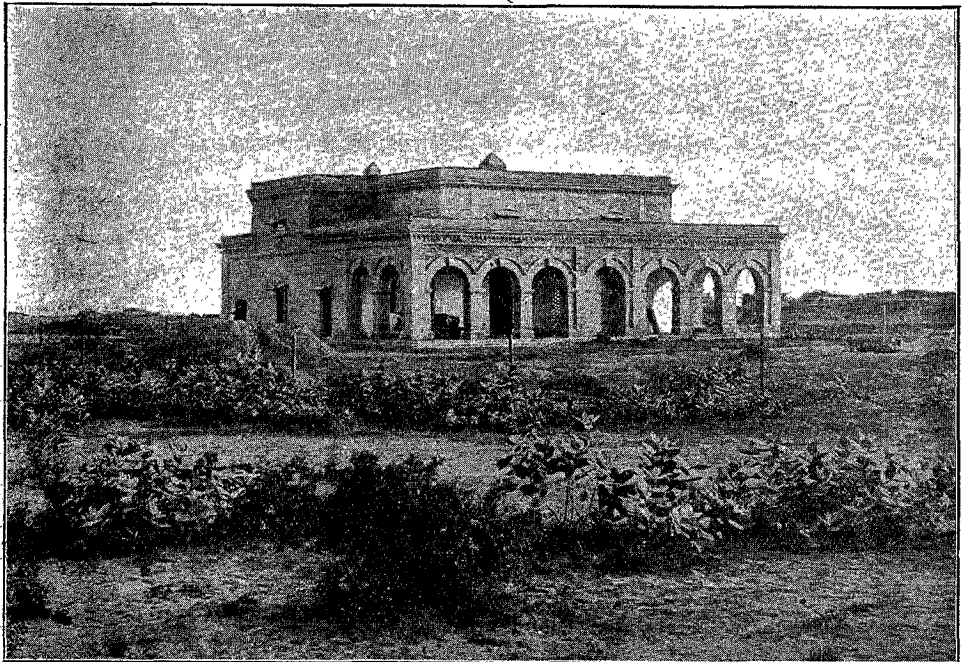
LUCKNOW, INDIA, November 1, 1918

No. 21

Chuharkana

Just a word about the work at Chuharkana, Punjab. It has been four years since we started our first station in the Punjab at Chuharkana. During this time we have erected a bungalow in which to live, quarters for our Indian workers, a dispensary for outpatients and a hospital for inpatients. The latter was erected at a cost of Rs. 5,690 and will accommodate from 16 to 24 patients. Although the hospital has only been receiving inpatients for a month or two, yet some days we are crowded for room, and before the winter will be over the congestion is liable to be very great.

During the twenty-two months in which we have been receiving patients at Chuharkana we have cleared over and above expenses, excepting European workers wages, Rs. 1,400. The last month's receipts alone were Rs. 475. The goal of our medical work at Chuharkana has not only been to be self-supporting, but to pay for its own evangelistic efforts as well. A little figuring will show that we have already come close to our goal. The Rs. 1,400 profit which has accrued from the medical work during twenty-two months will pay for the upkeep of a *batli garri* outfit and will keep two evangelists in the field for village



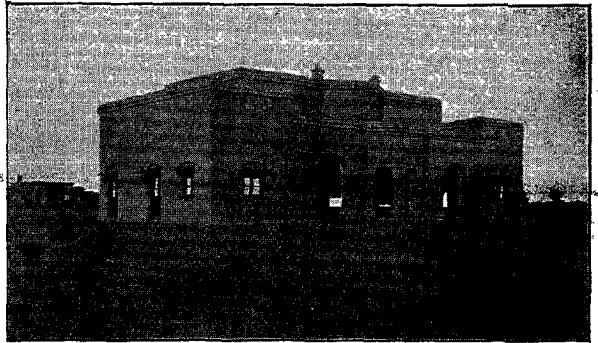
BUNGALOW, CHUHARKANA

efforts. There is no reason why this goal that has been set cannot be maintained not only at this station but the other units of our medical work as well should set this as a goal. The Spirit of Prophecy has stated that the medical work will bear an important part in the closing of the Third Angel's Message in India and China. If it can be made not only the entering wedge to the hearts of the people but can be made to support its own evangelical effort it will be fulfilling the part that the Spirit of Prophecy has allotted to it.

Dr. Smith took her place in the Ladies side of the dispensary and hospital about two months ago, and this line is beginning to make itself felt. As the special effort for women becomes known throughout the villages it will occupy a very important part in our medical work at Chuharkana.

My time for a furlough has arrived, but before releasing hold on my work I want to take this occasion to thank our good brothers and sisters of India for their co-operation and good will during my service in India. The seven years in some respects have seemed short, but in others it has been quite a long period of time. I want to especially thank the medical workers for their help in my duties as medical secretary, and in this respect I must mention my own shortcomings. I have not kept in as close touch with the different medical units as I would like to have done. The principal reason for this is that I had become so absorbed in my own station that I had very little time to attend to outside matters. In doing this I followed the course that I thought would be best in the long run even for the best interests of the general field. It has been hard, up-hill labour to get a general plan for the extension of the medical work in India. But there is no country that I know

of in which medical evangelism is more promising, and which might take a more prominent part in the closing of the Third Angel's Message than in India; and up to this time a general policy is the crying need to make it fulfill its part. It was with this object in view that I have tried to demonstrate on my own account and thereby stimulate a greater interest in some scheme for the upbuilding of a general policy. So what has been started at Chuharkana was not begun as an isolated unit but was a step which I hoped would result in getting something started that would make its influence felt for the betterment of the general medical work. My



DISPENSARY, CHUHARKANA

heart and prayers will always be for the cause and labourers in India.

V. L. MANN, M. D.

“I WAS shown God's people waiting for some change to take place,—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act; they must take hold of the work themselves, and earnestly cry to God for a true knowledge of themselves. The scenes which are passing before us are of sufficient magnitude to cause us to arouse and urge the truth home to the hearts of all who will listen. The harvest of the earth is nearly ripe.” — *Testimonies for the Church, Vol. 1, page 261.*

Sabbath Keepers in Ceylon

Some of our brethren may think that the Third Angel's Message has not yet entered the island of Ceylon. I am sure the enclosed letter will surprise all of them. I am sending the translation of a Tamil letter, written to me a few days ago by one of our brethren at Mattra, Ceylon.

We are now trying to organize two more similar Sabbath-schools in Ceylon among our brethren who have gone over there from Nazareth to trade.

The tone of the following letter being very encouraging to all of us here, we wish to pass it on to the TIDINGS family. Let us all remember in our prayers the efforts of these brethren.

E. D. THOMAS

Kotuwagadai, Mattra, Ceylon,
4th September, 1918.

Dear Brother Thomas:

You will be very glad to know that the Lord has been very good to all of us at this place. About two years ago a Sabbath-school was organized here with a membership of seven. Today, it has grown to a membership of fifteen. Besides the Sabbath-school service, a preaching service is also being conducted by us each Sabbath evening. Brother Samathanam has been our Sabbath-school superintendent;

Brother V. Asirvatham has been our secretary; and Brother N. Ponniah has been in charge of the preaching service. As our superintendent is about to start for his home at Nazareth, I have been asked to take up his work and also to help Brother Ponniah in his preaching service.

I am sure this will be of great interest to you as well as to all our people in this great Indian Empire. We know the heavenly messengers also are much delighted in our small organization and they have helped us very wonderfully in all our plans.

We know the church at Nazareth has set Rs. 35 as the goal for this quarter because some of us who encouraged our church to set this goal have come over here. My brother and I being afraid you would not be able to raise so much this quarter unless some help was sent, spoke to our brethren here about it last Sabbath. They at once unanimously voted to send in Rs. 7-4 from this school to help and encourage our mother church at Nazareth. This money will be sent to you in a few days.

Brother Swamidian is appointed our corresponding secretary. He will write to our church at Nazareth very frequently.

Kindly remember all of us, especially these officers, before the throne of grace so that the work at this place may grow to His glory, and finally, many dear souls be saved from this beautiful island.

N. T. ASIRVATHAM.

Help in Prayer

The Saviour taught "That men ought always to pray, and not to faint." "To faint" no doubt means to become discouraged. Discouragement may press itself upon us as the result of long waiting, or in the apparent overthrow of all our hopes and plans, or in some great and unexpected crisis in life's experience. But no matter what the circumstances, when we feel a disposition to faint we ought always to take the opposite course and pray.

The psalmist tells how that certain people "cried unto the Lord in their trouble, and He delivered them out of their distresses," and in each of the instances related

it was a time of man's extremity; either "their souls fainted within them," or "they fell down and there was none to help," or "they drew near unto the gates of death," or their souls "melted because of trouble," and they were "at their wits end."

But it is a grave error for us to leave our special praying until we are confronted by some terrible emergency. Men ought *always* to pray. When the Saviour stood by the graveside of His friend Lazarus, about to perform the crowning miracle of all in His wonderful life, He calmly said "Father, I thank thee that thou hast heard me. And I know that *thou hearest me*

always." That was because He prayed always. He could be calm in a crisis.

Let us seek to live near to God in prayer continually, so that we may not be in any way cast down or disconcerted by the difficulties we are bound to meet in such a warfare as that in which we are engaged. The enemy will not allow his strongly entrenched positions to be carried without a

struggle. But if we will follow the advice of our Master, to pray and not to faint, every engagement may result in victory instead of discomfiture or defeat. Let us use this means to meet every insidious temptation that may assail our hearts and minds, as well as to obtain strength for the more direct outer conflict.

W. W. FLETCHER.

By the Way

TIDINGS readers usually enjoy notes from other fields than their own so I send this. Usually after embarking it takes the passengers a day or two to get their level or balance. The company of the *Van Waerwijk* were not an exception, but unfortunately (for them) a few considered the correct attitude for sea travel to be lying down and diligently put their ideas into effect.

From Calcutta to Singapore I had the good fortune to be berthed with a missionary. This went far to make the journey more pleasant, beside giving opportunity to exchange views on Bible topics. It gave also an opportunity for slipping in wedges of truth. Before Singapore was sighted he asked to be supplied with some books as a help to an understanding of the prophecies.

Other than the above, except for lightly touching certain generalities, opportunities seemed lacking until one morning from across the table came the query from a Portuguese gentleman, "Are you a missionary? If so, of what denomination?" I answered, A Seventh-day Adventist. "Oh! I don't know much about those people. Will you tell me something," said he. From then onward our time was spent every evening studying the great prophetic chains beginning at Daniel 2. This first study seemed like a spoonful of water to a desert wayfarer. Before many evenings had passed this young man had begun to point out to his cabin companion that Christians were keeping the wrong day, he

himself being fully persuaded already.

His home is in Singapore, and on our parting he gave his address and requested that our people be introduced to him that the readings might be continued. I was happy to fulfil his desire while in Singapore.

The ten days in Singapore were delightful. It is certainly cheering to see so many young men and women and even little tots in our school fitting themselves for a place in the plan of God. Altogether these students seemed a bright lot and eager to work.

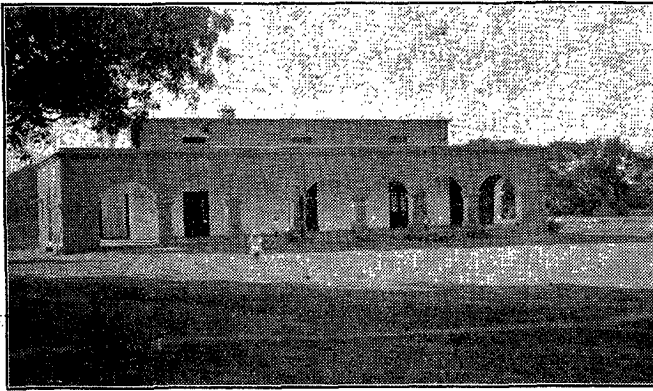
With Brother Mullinne I went across to Johore for the day to spy out the land, with hand bags filled with good "ammunition." after about four hours spent visiting among the officials and clerks we found our cartridges all but spent, but our souls were richer for the experience, also our pockets. In value we took \$82 Straits money, about Rs. 140. We did not have literature for more than twenty per cent of the people as our work was mostly for the English-speaking population. C. STAFFORD.

THE first Sabbath-school in India was organized in 1896, in Calcutta, with Pastor D. A. Robinson as superintendent and Mrs. May Quantock as secretary. The membership was composed of the mission family and a few who had begun to keep the Sabbath. Now there are thirty-three schools, with a total membership of over 1000.

North India Boys' School

Our boys' school opened on the fifteenth of July with an attendance of twenty bright boys, sons of our mission labourers and village adherents. We now have three more. These boys range in age from seven to fifteen years and are doing very well both in study and in manual labour.

We need good, trained teachers and are searching everywhere for them. In the meantime we are doing the best we can.



NAJIBABAD BUNGALOW

The boys do their own sweeping, water carrying, till the cotton patches, cut grass and wood, clean wheat, help with their own cooking, and do their own dishwashing. They attend prayer meeting, Sabbath school and church service regularly. They play two hours every day and bathe daily also. They have daily Bible study and the example of three Indian teachers whom we have reason to believe are God fearing men, and who though not trained as teachers are conscientious.

We feed the boys according to the Indian

"It has often been stated that when the colporteur work prospers in a conference, all other departments prosper equally with it, and we believe there is truth in the statement. When the work is properly conducted, it becomes 'missionary work of

custom, but insist on very little pepper being used, and of course no pig or anything of the kind is allowed on the place.

So by precept and example, by daily, faithful effort, by prayer for and with our Indian sons, we hope to see them develop in a few short years into men whom we can send from village to village and city to city to preach the soon-coming of Jesus.

By faith we see scores of boys coming from Rae Bareli, Hapur, Chichoki, Chuharkana, Garhwal, sons of adherents and labourers, who will soon be ready to do what is so very difficult for foreigners to do—preach to all classes in idiomatic language and glean from among them such as should be saved. May the Lord give us all a vision of what we can and should do for Him.

May we see in every neighbour, whether outcaste or Brahmin, Mohammedan butcher or moulvi, a soul for whom Christ died.

BELVA V. MORRIS.

Deprived of Our Bibles

"LET us put away the foolish reading matter, and study the Word of God. Let us commit its precious promises to memory, so that, when we are deprived of our Bibles, we may still be in possession of the Word of God."—*Mrs. E. G. White, in an address to the Nevada, Iowa, camp-meeting, Aug. 21, 1909. Reported in Review and Herald, Jan. 6, 1910.*

the highest order,' and naturally awakens the missionary spirit throughout the conference. The seed sown by the missionary colporteur prepares the way for the gospel minister and the Bible worker."

Mass Movements in Fiji

"CAST thy bread upon the waters; for thou shalt find it after many days." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The following literal translations of two petitions received by Brother Parker in Fiji will serve not only to interest our readers but also to reveal how wonderfully the truth, as good seed sown in the past, is now producing a marvellous fruitage in Fiji. The messenger by whom these petitions were brought was sent by the people of his own district with the first of these requests but, while on his way through another district, he was pressed to bear the second petition for the people of that locality. This was signed by eleven chiefs. The letters are as under:

To the Big Chief, the Minister of the S. D. A. Church, Suva.

Dear Sir.

I am abide writing away to you because of your church. Going away to you is teacher Wiliami to take this to you. I desire greatly to accept your faith. This is my true mind. Also, you understand, if you accept this my true report, I desire greatly that you appoint a teacher to my town, and that you send me a Bible and the hymn book.

If you believe my report, there will not be only myself. There are very many who will follow me therein. I will listen away to you. Yes, there will then be very many who will all worship in this good church.

I am appointed to write away to you. If you have faith you will see, for there will be a great many people who will enter therein to this good church. This you, the Big Chief, understand.

Yes, we hope greatly that you will accept my report. You then will judge the thing plain to me. If you appoint Ratu Wiliami,

it is good. You tell him the message which is straight and very plain, or write me a letter to the end that I may know therein that my letter has reached to you. This is the amount that I write away to you, the Big Chief.

I send a great deal of love away to you.

I am,

(Signed by the leading chief.)

Dear Sir.

I write away to you that we the chiefs with all the people, both men and women of— desire to enter the Seventh-day Adventist Church.

[Here follows the signatures of eleven chiefs.]

These are the taxpayers. I have not written the names of the women and children. This is what we have to write away to you. We desire you very, very much. Finished.

[Signed by the leading Chief.]

In addition to these petitions we have the requests from another district of two hundred and fifty people for baptism and acceptance to church fellowship, and in twenty-five towns of still another district there are 812 persons who make the same appeal.—*Australasian Record*.

"Gather Together"

"I AM instructed to say to our people; Gather together from the Scriptures: the proofs that God has sanctified the Sabbath, and let the words of the Lord be read before the congregations, showing that all who turn aside from the plain 'Thus saith the Lord' will be condemned. The Sabbath has been the test of the loyalty of God's people in all ages.' It is a sign between me and the children of Israel forever,' the Lord declares."—*Mrs. E. G. White, in Review and Herald, March 26, 1908.*

What Does One Tract Amount To?

Among great men whose lives have influenced the world for good, there stand the names of Richard Baxter, Phillip Doddridge, William Wilberforce, and Leigh Richmond. They were all Christian reformers of the highest character; and their work has made impressions on thousands of hearts once unregenerate, now candidates for the kingdom of heaven. Baxter was a great and powerful nonconformist preacher, whose personality commanded the respect of multitudes. His spiritual force drew men to Christ, and his 168 spiritual volumes still speak while he lies sleeping in the dust. The very laws of our land were impressed with the reforming influences he exerted in Parliament. The books "The Saint's Everlasting Rest," "Reasons for the Christian Religion," and "The Poor Man's Family Book"—all of which he wrote, still speak, bringing light and peace to many hearts.

Among the readers of Baxter's works was Doddridge, whose early career was marked by the pacing of forbidden paths. But there came a day when he changed his course. Baxter's book had touched his heart, and his life was henceforth devoted to the reclamation of men out of Christ. His hymns still thrill our hearts and solemnize our worship. His book, "The Rise and Progress of Religion in the Soul," and other great spiritual contributions to the world's libraries that came from his hand, have turned many from a life of sin; and, in them his voice is still heard, while his body rests in hope.

The year of the falling stars, 1833, witnessed the passing of another saint, Wilberforce, to whom the olden slaves all bowed in grateful reverence, and whose philanthropy bound the wounds of a thousand hearts. He was led to know God by reading, "A Practical View of Christianity," which gained a multitude of wanderers

for the fold of Christ, among whom was the great Leigh Richmond. If you would know his fame, go to the British and Foreign Bible Society; if you would know his heart, study the history of modern hospitals. Four millions of copies of his book, "The Dairyman's Daughter," were circulated, in 19 different languages, and its sublime lessons brought salvation to many. He too is dead. But his work moves on.

And that question at the top demands its connection with these marvels of saving grace. It is thus: An unknown woman distributed one day *one* tract. It fell into the hands of young Baxter. He read it and was moved to search for the well-springs of salvation. Baxter's work in turn reached the heart of Doddridge; Doddridge won Wilberforce; and Wilberforce gained Leigh Richmond. Thus the simple circulation of one tract brought four of earth's greatest modern followers of Christ, with all their unlimited influences for good, into the fold; and when that woman reads the complete story of all that was resultant upon her simple service of love as recorded above, do you think she will say it was worth while? Will she say, It amounted to something? Can you read this without feeling the full value of every one tract you distribute? Remember the Lord has said concerning the one tract or paper *you* circulate, "It shall not return unto me void [empty] but, it shall accomplish that whereunto I sent it." So keep at it, if it is only one at a time.

HERBERT J. EDMED.

Not for Himself, but for others, He [Christ] lived and thought and prayed.

THE prayer posture is the highest position we can occupy on earth, since thereby we meet and talk with God.—*Philip Giddings.*

India Union Tidings,

ORGAN OF THE

India Union Mission of Seventh-day Adventists
17 Abbott Road, Lucknow

Subscription Price: Rs. 1-8-0 a year

EDITOR: R. D. BRISBIN

"Copy" for 1st of month should be received by editor by 20th of preceding month. "Copy" for the 15th, by 5th of same month. Single-spaced ms. not acceptable.

Printed and published semi-monthly at and for the International Tract Society, Lucknow, by W. S. Mead. 1445/18

Here and There

Brother Mead and family arrived the 29th looking much better for their stay in Darjeeling.

We are thankful to hear that Brother R. E. Loasby is convalescing after a severe attack of malaria in hospital at Bombay.

A new edition of *Tormented Forever and Ever* is just off the press. It is more pleasing to read than the title would suggest.

The colporteurs are doing well with our magazines. We find it almost impossible to keep some of them supplied with papers.

We are glad to hear that Brother and Sister Wellman are on their way to India. They expect to land about the end of the year.

Do not fail to read the report of the Sabbath keepers in Ceylon. Let us hear now from some home missionaries up in Kashmir and Afghanistan.

Headquarters offices and the Press are getting a new dress of whitewash. Visitors are welcome now. We were a little self-conscious before.

Bombay Presidency is getting out double numbers of the Gujarati and Marathi magazines. They will contain calendars of 1919, including the time of all festivals, sun rise, sun set, etc.

Brother G. G. Lowry writes:—

Most of our European labourers are putting in good time on the language as the examination comes next month. Remember them in your prayers.

The malignant type of influenza, be it war, Spanish, trench, or German fever, has taken a heavy toll of India's population. Some of our Indian believers have been taken and several European labourers are ill.

Jerusalem and the Return of the Jews is considered by some to be the most important publication we have issued in many months. It is now ready, in the shape of an 8 anna pamphlet, and deserves a large and wide circulation. Read it yourself and judge.

Brother and Sister Reagan reached Lucknow October 29th on their way to Calcutta after hill leave in Mussoorie. On receipt of a telegram announcing the serious illness of Brother Morris and family and the Indian labourers at Najibabad, they have returned to care for the sick people.

Mysteries of the Spirit World is the title of the new booklet on Spiritualism. As *The Other Side of Death* sells for one rupee and treats partially of the same subject, it has been decided to make this a four anna pamphlet in order to reach a wider circle of readers. It is already composed and is now awaiting the recovery of the pressmen for printing.

The work in South India is onward. Though we have difficulties, and some knotty problems to contend with sometimes yet we are all of good courage and determined to press on with the work. Reports from Madras show that a number of people will soon be ready to be taken into the church. The same kind of report comes also from the Telugu field.

Died, October 6th, Emily, daughter of Brother and Sister Devadas, teacher in the Bangalore school, of smallpox. She was their only child, and her death was a great blow to them. We laid her away, to await the call of the Saviour on the resurrection morning.