

INDIA UNION TIDINGS

VOL. 14

LUCKNOW, INDIA, February 15 1919

No. 4

The Gospel According to You

There's a sweet old story translated for man,
 But writ in the long, long ago,
 The Gospel according to Mark, Luke, and John,
 Of Christ and his mission below.

Men read and admire the gospel of Christ,
 With its love so unfailing and true;
 But what do they say and what do they think
 Of the "Gospel according to you"?

'Tis a wonderful story, that gospel of love,
 As it shines in the Christ life divine;
 And oh, that its truth might be told again
 In the story of your life and mine!

Unselfishness mirrors in every scene;
 Love blossoms on every sod;
 And back from its vision the heart comes to tell
 The wonderful goodness of God.

You are writing each day a letter to men;
 Take care that the writing is true.
 'Tis the only Gospel that some men will read—
 That Gospel according to you.

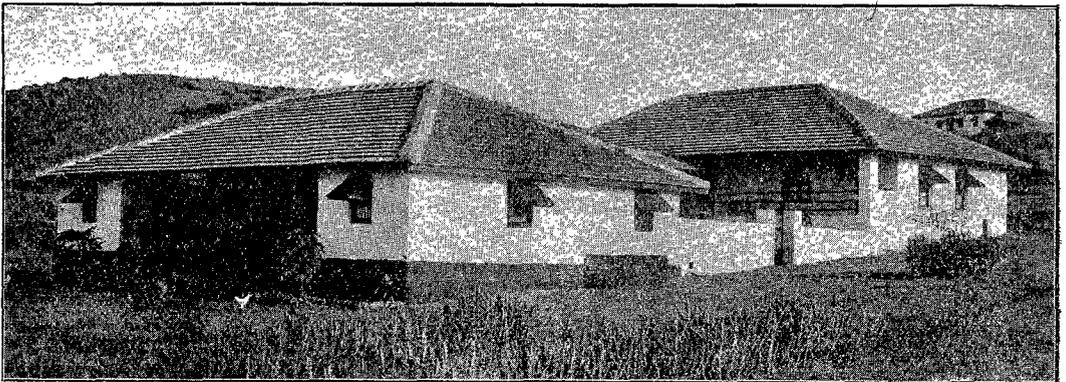
—*Evangelical Messenger.*

Bombay Literature

Since we began to develop a literature in the language of the masses we have seen the signal blessing of God on the work. Often people used to approach us calling for something in their own language on the Second Coming of Christ or the Sabbath, but we had nothing to give them. We often wondered what sort of Seventh-day Adventists any of us would be if we had not our treasured literature.

Elder Enoch had developed the book "Steps to Christ," which we had both in tract and book form. They were good, but we needed more. The Press at Lucknow was busy printing a book of 200 pages of Bible Readings in Marathi which Elder Enoch had also gotten ready.

One day three of our Indian workers



KALYAN DISPENSARY AND HOSPITAL

We are glad to be able to give in this issue three good views of our Kalyan Mission Station. In the picture on this page are seen the Dispensary, the Hospital, and the Chapel and Schoolhouse in the distance. The Dispensary has rooms for consulting, dispensing, and treatments. Between the Hospital and Dispensary is a covered walk connecting the two buildings. The road between the cactus hedge leads down to the main road, 100 feet away.

came to me with a question that appealed to my heart. "Can we not have some tracts to read in our own tongue, Marathi, on the Sabbath, the Coming of the Lord, and such subjects?" I agreed that this was needed.

On seeing Professor Salisbury I told him the simple story. It touched his large heart too, and at our next meeting it was made our first business. An appropriation was granted and it was voted that we proceed at once to get out some tracts in Marathi on the subjects called for. The work has

rapidly developed until we now have a good literature in both Marathi and Gujarati.

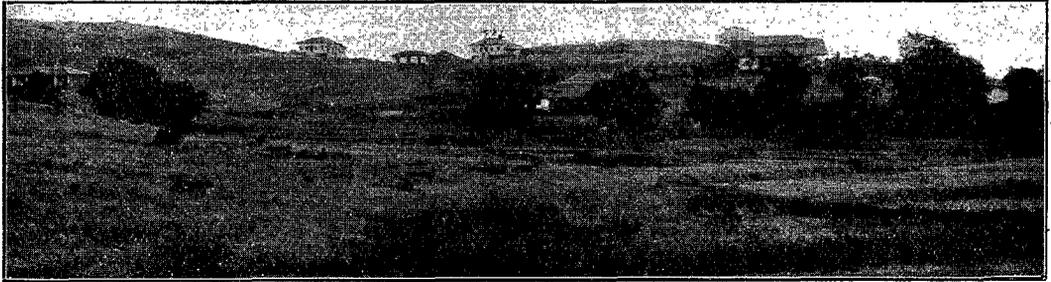
We circulated 126,400 papers and books in Marathi and Gujarati up to December 31st, 1918.

In 1917 we sold Rs. 1233 worth of our literature. In 1918 our sales reached Rs. 4640. We might have reached the five thousand rupees mark, but for the influenza which seriously hindered our work and workers.

and the printer. We appreciate the co-operation of the workers in our own field, and we heartily thank our Indian workers who have been so faithful in carrying the Message-filled pages to their own people.

We request your prayers that our literature may continue to develop in volume and quality, and that it may under God reach many souls and bring them into the Kingdom.

G. W. PETTIT.



GENERAL VIEW OF KALYAN MISSION STATION

Beginning at the extreme left, the east, we see the Indian workers' quarters; next, at the top, the Schoolboys' Dormitory; then the kitchen and servants' quarters; next, the Chapel and Schoolhouse; below, the Dispensary and Hospital; then the Mission Bungalow; and at the extreme right, or west, the stables. The light spot almost directly below the kitchen is the well; and the two light spots between it and the trees at the left indicate the extreme ends of the dam or "bund." The main road runs right across the middle of the picture, lengthwise.

The Lucknow Press has gotten out for us in 1918, besides our Marathi and Gujarati quarterly magazines, 30,000 books and tracts. In some instances whole editions have been sold out in six weeks from the time they were received from the press. Our men have also sold several thousand Hindi and Urdu books and papers, and a few Tamil and Telugu.

On our subscription lists we have an interesting variety of subscribers, doctors, lawyers, editors, bankers, preachers, farmers, fishers, and Government servants, as well as others too numerous to mention. Our Message filled magazines, besides going all over the 1000 mile length of the Bombay Presidency, reach beyond into Burma, Java, Africa, and a few have gone to the North-West Frontier, and some into Mesopotamia.

As we see what the hand of God has done in our literature work, we can but say, "What hath God wrought."

We appreciate the co-operation of our brethren, and the liberal appropriations to the end that we might have a good literature. We appreciate the co-operation of the editors

Visit to East Bengal and Burma

Brother Andross, Brother Flaiz and I left Calcutta for East Bengal on January 13th. Brother Mookerjee met us at Khulna, whence we journeyed by river boat to Gopalganj, where Bro. and Sister Mookerjee are located at present.

We had some interesting meetings with the church at Gopalganj, where quite a number of believers had gathered to welcome the visitors and to hear their message. We were impressed with the evident spontaneity and warmth of the religious experience of our Bengali believers. The meeting culminated in what may be described as a procession accompanied by a song of praise, the first the writer had witnessed. This might seem out of keeping with the worship of God, if attempted by the reserved Westerner, but with these fervent-spirited village folk it did not seem at all out of place.

An encouraging feature of this meeting was the presence of a company of new

Sabbath keepers from Kaligram, a village some seventeen miles from Gopalganj, where about 25 believers have recently embraced the Message.

Chaurkhuli

We continued our journey in a houseboat and next visited Chaurkhuli. At this village we have for years had a company of believers who have held up the light of truth faithfully, without any paid worker being stationed among them. This little company has been encouraged recently by the erection of a church building by the Mission, and the organization of a church.

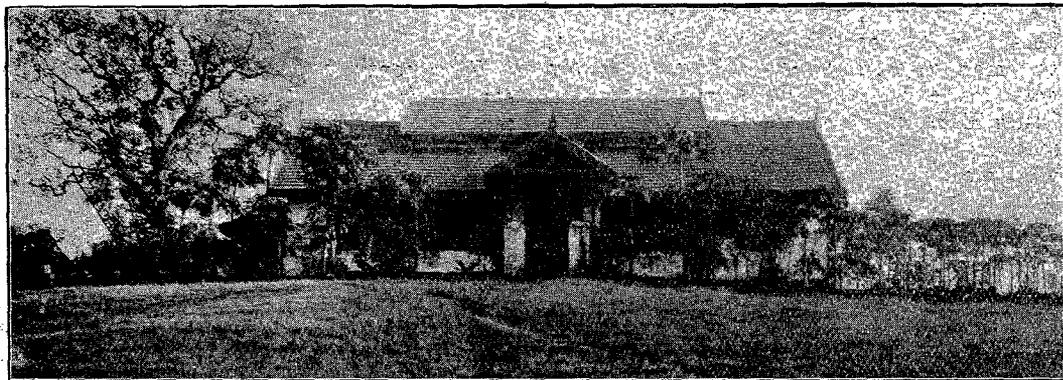
The work here is growing, which is especially gratifying in view of the fact that up to the present it has been conducted wholly by self-supporting Sabbath keepers. Brother Raj Chandra Baroi is the local elder. Brother Gyan of Burrnabaree, a village some miles distant, who has been in the truth from the early days of our work in East Bengal, was present with his sons at this meeting.

The Chaurkhuli church was filled to overflowing, a great interest being mani-

Sabbath keepers asking for baptism and admission to fellowship. The church building is proving quite inadequate for the accommodation of those who attend the meetings, and it is hoped that it will be possible to provide a larger meeting place in the near future.

Suagram is in a very marshy district, even for East Bengal. Although our visit was made in the middle of the dry season, much of the country was still under water, and we could only reach the church by being pushed in a boat through the mire and stagnant water. One of our party remarked that it was a wonder that people could "manage to live" in such a district; and Brother Mookerjee sadly responded that too many of the poor inhabitants "manage to die." Yet it is in the midst of these unpromising natural conditions that a fruitful field is being found for the Message.

The impressions made on my mind during my first visit some eighteen months ago, of the promising nature of the East Bengal field, were deepened during this visit. Readers of TIDINGS will be glad to



KALYAN MISSION BUNGALOW

festated by the villagers in our visit. There seem to be promising indications here for good progress in the future.

Suagram

On Friday, January 17th, we reached Suagram, where we spent the Sabbath. The work here is having rapid growth. A church of 14 members was organized in July, 1917, which has since grown to a membership of 22, with about 30 more

know that Brother and Sister Mookerjees' work is to be strengthened by the provision of facilities to assist them in pushing on with their work in spite of the adverse natural conditions incident to the country. A Calcutta firm is building them a well-equipped houseboat, which is to be ready soon; and the Union Mission Committee has also approved of the erection of a bungalow at Gopalganj, the funds for both these enterprises being already in hand.

Rangoon

We sailed from Calcutta on the 22nd of January, and reached Rangoon a little before the beginning of the next Sabbath.

The visiting brethren held morning and evening meetings on the Sabbath with the English church, and an afternoon meeting with the Burmese church. Brother Andross spoke also to a large congregation on Sunday evening. It was a pleasure to meet once more the believers and the workers in this city. We had the pleasure of meeting here also Brother and Sister Beckner, who gave an encouraging report of the progress of the work in the Delta country where they are labouring.

Kamamaung

Our next visit was to Kamamaung, which we reached 38 hours after leaving Rangoon.

Brother Hare met us with the Mission launch at Shwagon. We remained at Kamamaung for two days and held four meetings with the believers there. Four of the Pwo Karen Sabbath keepers from the Donyin Circle were present. Brother C. F. Lowry organized a church of eleven members, our first church among the Karens, at which we all rejoiced. The membership was made up as follows:—Brother and Sister Hare, the workers in charge of the station; Brother Thra Myaing and his wife, who received the truth from the workers labouring in the Delta, and are now assisting in the evangelistic work; Brother Peter, a Karen who was trained in our Meiktila school and is now in charge of the Kamamaung school; the two believers who have thus far been baptised at Kamamaung; and four from the Donyin Circle.

The believers in the latter district will now receive monthly visits from the Kamamaung workers and will have the privilege of celebrating the ordinances each quarter. It is thought that the work there will grow as this labour is bestowed on it.

Brother Hare is much encouraged at the evident benefits already attained as a result of the school work at his station. The school now has a membership of 11, eight of whom are from heathen homes, but all of whom attend the school with the direct understanding that the chief purpose is to learn the worship and service of God; and in this they all seem to be making good

progress. The presence of the children in the school has also made a point of contact for our workers with the people in the villages.

At the Kamamaung meetings, although there was only a small company present, it was necessary for the instruction to be given in two languages, the Sgau Karen and the Pwo Karen, thus bringing home to our minds the fact that another language is being added to the list of those in which the last message is being sounded.

Meiktila

After a short stay at Yamethin, where Brother Skinner is engaged in language study, we reached Meiktila, where two meetings were held with the church and students at the school. We were glad to meet once more with the workers at this station. Brethren Andross and Flaiz went on to Mandalay, accompanied by Brethren Carrott and Saya Pu Nyo, and I returned to Rangoon with Brother Lowry, who had been taken seriously ill.

W. W. FLETCHER.

Nazareth

We recently baptized one who has been a student in our Sabbath-school for the last ten years. For a long time he wanted to become a member of our church, but thought it impossible to give up his earrings and chewing *pan*. Every time when we prepared candidates for baptism he would give his name also. It was his determination to be baptized with his jewels and *pan*, and he would plead for an exemption saying that the spirit indeed was willing but the flesh was weak. When ever he came for baptism I would call his attention to the truth found in 1 John 2:15. "Love not the world, neither the things that are in the world. If any man love the world the Father is not in him." After a long struggle he finally gave himself entirely to the Lord as a living sacrifice, and it was my privilege to baptize him in the beautiful lake near our mission bungalow in the presence of his wife and many relations and friends. It was indeed a day of rejoicing for the whole church.

Dear brethren, let us hold firm to our fundamental principles which are founded on the sure word of God. Even though

the victory seems to come slowly let us neither be discouraged nor give in.

"Our only safety is to stand as God's peculiar people. We must not yield one inch to the customs and fashions of this degenerate age; but stand in moral independence, making no compromise with its corrupt and idolatrous practices. It will require courage and independence to rise above the religious standard of the Christian world. They do not follow the Saviour's example of self-denial; they make no sacrifice; they are constantly seeking to evade the cross which Christ declares to be the token of discipleship.—*Testimonies for the Church*. Vol. V. p. 75.

E. D. THOMAS.

That Vernacular Examination

Did you ever take a language examination? For your benefit, if you haven't, I am going to tell you how one feels when going through the ordeal.

For weeks before, your heart goes pit-a-pat whenever you think about it,—which is usually all the time. As you send in your application and fee it seems like burning your last bridge.

The days simply fly by, and you are trying to absorb the whole grammar all over again; you take dictation by the hour; and when the last night comes you can hardly sleep. Morning comes in half the usual time, and up until the last half hour it seems the clock must be running twice faster than it ought.

Well, eventually you are dressed and waiting until there is just time enough to get to the hall without being late.

Now you *must* start, and in the process of time you get there—to that place you have, in your mind, been spelling with capital letters for months.

You are given your first paper, and forthwith you forget all you ever knew; but some way you manage to use up the paper. Three hours are gone before you realize you have really started.

When you must translate into English you have forgotten English; and when you must write Bengali you can hardly remember a word. By dint of much scratching and chewing of your pencil you manage to finish somehow.

Then comes the worst of all,—you must face those solemn people and *talk*.

The mere ordeal of waiting for your turn is a nightmare; your face is twitching, and refuses to stay straight; and when at last you stand before the "boro sahibs" you feel that your doom is already sealed. You start to speak but your mouth is so dry, and even your nose feels like jumping off your face in its anxiety to get out of sight. At last you are finished,—and you go,—but with *such* a feeling of failure that you begin to decide in which trunk you will pack your bedding and in which the dishes.

The committee seems to delight in keeping you waiting for the results, but as you already *know* you are not too anxious to greet the dak peon's arrival.

Then one day, when you carelessly open an envelope expecting to read someone's latest price list, and the words, "Accept our congratulations," meet your eye, you feel like climbing right up on the housetop and forthwith proclaiming that the great event has happened.

After months or years of study (the longer the time the deeper the conviction) you come to the conclusion that, after all, you know very little of the foreign tongue you have studied.

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." Ps. 121.

MRS. ANNA KELLAR.

Our Women's Band at Bangalore

One Sabbath afternoon some of the school girls and I went out to do some missionary work, and had the following experiences.

It is our custom to go into the homes of Hindus and Christians and tell them Bible stories and sing gospel hymns. The first home that we entered received us gladly and asked why we had not come for such a long time. I then told her of the sickness and death of my little girl, and that was why I had not come sooner. She then told us of her troubles. Death had visited her home also. So I asked her to bring the Bible that she had bought some five months ago and we would read some comforting verses. She brought the Bible and we read the fourteenth chapter of John, and I told her of the soon coming of Jesus, and about the true Sabbath. After this the girls told her the story of the three Hebrew

children who were put in the fiery furnace, and we encouraged her to put her trust in the true God.

In the next house we were again gladly received. They had also been visited by death. I tried to comfort her with some of Christ's promises, and told her some gospel stories. Just as we finished, a little Brahman girl about twelve years old came, and we asked if we might go to her house also; she replied "Yes." When we reached the house and began to sing she went out and invited others to come, saying, "The Christians have come and are telling some good stories, so come and hear." After we told them the story of the three Hebrew children and drew some lessons therefrom, they all were very glad and admitted that the idols which they worship could not do such things as that, and gave them no help at all. We then asked the little girl if she would tell the same story to others, and she said yes she would tell it in the Telugu language. She then asked us for a Telugu paper and wanted to know the price of a Telugu Bible. She was very anxious to have us visit other homes on the same street and went before us asking the people to admit us into their homes, which they did. It reminded us of the Samaritan woman who ran and told the people about Christ.

The other band of girls went to several homes before they were admitted. They were just about discouraged, and were thinking of returning home, when a Hindu lady asked them whom they were seeking. When she was told that they were out to sing gospel songs and tell stories about Christ, she invited them into her home. She also called her neighbours in to listen to what the girls had to say. Here they had a good time and returned feeling encouraged to try again. So you see we have many varied experiences, both good and bad, and we ask you to pray that in it all we may show Christ to these Hindu women. May God bless the seeds we sow and make them bring forth a harvest in due time.

MRS. DEVADAS,
Secretary of Women's Band.

Faithfulness

Personalities are so studiously avoided in print—and perhaps wisely so; yet our whole and sole effort is to reach out and save persons, one by one. And here in the midst of the conflict we see so many examples of faithlessness that our courage is sometimes severely tried.

In looking through an American paper, the *Atlantic Union Gleaner*, we came upon an item that seemed to be the key to an encouraging story, and so we applied to the proper source and received a story of faithfulness and loyalty that may well be recorded here to encourage us all to press forward, sowing the seed beside all waters.

The clipping read thus:—

"Sister Burrus, who has charge of treatment rooms in Attleboro, Mass., is spending a few weeks for rest at Camp Elizabeth, Maine. Sister Burrus was the first convert to the Seventh-day Adventist faith in India, and she received the truth through a missionary whom Elder and Sister Haskell supported there."

We sent it to Sister Burgess asking for a little more information; and received the following kind letter. (For thus printing a private letter we hope to be forgiven, but over in the kingdom we expect to hear many stories like this, and one or two now does us good.)

"Dear Brother Mead,—

"Your letter concerning Miss Burrus is at hand, and I am glad to give you the information you wish.

"The statement in the *Gleaner* should read, 'Our first convert from *heathenism* to the Seventh-day Adventist faith in India,' as there were a number of converts, both European and Indian, from other denominations before Nonibala (Miss Burrus) came to us.

"Nonibala was a young Hindu widow living in Calcutta, with whom I held Bible studies. She accepted the Saviour fully, and after suffering untold persecution in her home because of her faith, she made her escape in the middle of the night and took refuge with us in the Mission Home. After further instruction she was baptized and has ever since been a loyal Seventh-day Adventist.

"She took some instruction under Dr. Place when he was connected with our medical work here, and when they returned

The Bangalore school boys, and workers as well, are much pleased over the property which has been bought for the South India Training School. It is hoped to begin work on the buildings very soon.

to America Nonibala went with them to pursue her medical studies. She spent some time in South Lancaster Academy, also in one or two of our Sanitariums and in an outside hospital, and for a number of years has been conducting treatment rooms on her own responsibility in Attleboro, Mass. She faithfully sends her tithe to the Calcutta church.

On going to America she adopted my name (I was then unmarried) and has since gone by the name of Nonibala Burrus.

"At the time Nonibala was converted I was on the Mission pay roll, but the first year I was in India I was supported by Bro. Henry Wessels of South Africa, through Brother Haskell's influence. I suppose that is what is referred to in the report.

Sincerely,

MRS. G. A. BURGESS."

First Harvest Ingathering Service In Madras

January 1 was a day of blessing to the Tamil company in Madras. At 4 P. M., the appointed hour, all joined in singing "Praise Him! Praise Him! Jesus our Blessed Redeemer," which was followed by a Scripture Reading from 1 Chron. 29: 5-19. After a few remarks on the portion read, the people presented their offering pots and other articles to God. Although the announcement concerning this occasion was given only two months prior to the appointed day, yet all have done their best. The amount realized in offerings was Rs. 31-12-9, and from the sale of articles was Rs. 4-15, making a total of Rs. 36-11-9. A thanksgiving prayer was offered praising God for all the goodness and blessings that He had bestowed upon us during the past year.

Then a short sermon was delivered encouraging the people to start the New Year with good determinations and re-consecration. The talk was based upon Isa 55: 6, "Seek ye the Lord while he may be found, call ye upon him while he is near."

The amount collected is little; but we trust in the Lord and hope to do more next time.

Pray for the work in Madras.

A. ASIRVATHAM.

South India

In looking over the work done during the past year in South India we see evidence of advancement and growth. We have not been privileged to do much reaping, but a good deal of seed sowing has been done, and we expect to see results later on. As in other missions in the India Union, we are carrying on three lines of work, Evangelical, Educational, and Literature.

The Evangelical work has been blessed of God and a number of souls have been converted. During the year 44 were baptized and joined us. A number of other names had to be dropped, however, so that our membership now stands at 195.

The Educational work has progressed nicely. Although we have had some experiences which were not the most encouraging, yet we are happy to say that progress has been made. The school at Nazareth is in good condition, there being an enrollment of 77. The schools in the Malayalam field also report progress. There are 77 students, mostly in the primary grades, enrolled in our three schools there. At the beginning of the year the South India Training School was moved from Coimbatore to Bangalore. This move caused the attendance of the school to drop a bit, but the work done by the students who remained has been most satisfactory. The receipts from our schools in South India for the year amounted to Rs. 1520.

The Literature work has perhaps made more advancement than any other line. Our office men have been busy getting out new literature and publishing our three vernacular magazines. Besides the magazines, we have published 3000 copies each of nine tracts on different phases of the truth in Tamil, nine in Telugu, and five in Malayalam. The colporteurs have also done well. An average of twenty-one men have been in the field during the year. They have all been self-supporting, no money having been paid, with one exception, to any of them. The total number of copies sold by them during the year was 17,564, the value of which was Rs. 2327.

We face the new year with courage and confidence, trusting that by God's help we shall be able to accomplish more in 1919 than we did in 1918.

G. G. LOWRY.

Tidings from East Bengal

How true it is that "a little leaven leaveneth the whole lump." A few years ago a tiny seed of truth fell in Gopalganj, and to-day we are grateful to God that we have Sabbath-keepers and interested people in 35 villages in East Bengal.

The first Sabbath of this year added Kaligram—the 35th village—to our list. Here is one of the largest settlements of Christians in this district. As calls came to us, the result of people studying our literature and one man attending our Bible Class last May in Gopalganj, we went to visit this place when we started on our winter tour. We are glad to report that twenty people gave us their names as having decided to keep the commandments of God.

Our Friday evening service there was attended by pastors of two denominations working in that village. However, they did not attend from the standpoint of interest in the truth, but to note which of their flock were in attendance, and then a meeting was called to plan how they could counteract our work.

Several sick members of the interested families requested prayer, and God in His mercy—for the sake of the Truth, it seems to us—heard our prayers, and one woman who was suffering with Pneumonia and was at the point of death, was healed.

We chose one of the men of this company as their leader for the time being, leaving with him Sabbath-school lesson pamphlets and other literature for use in their Sabbath meetings. This, the first village visited, encouraged us and served as an earnest of the good visits ahead of us, for all of which we give thanksgiving and praise to the Lord of the harvest.

L. G. MOOKERJEE.

Calcutta Harvest Ingathering

At the close of our first week of the Harvest Ingathering the receipts were Rs. 2200. Some will continue the work during the coming week and we hope to increase the amount to over three thousand before the campaign closes. Pratap Gyin and Upen Halder took in something over Rs. 65. This was their first experience in this line of work and they have been much encouraged by it.

L. J. BURGESS.

Women's Missionary Society, Bangalore.

While our school was in Coimbatore the boys and girls had their missionary meetings together, but after moving to Bangalore it was decided to separate, so for the last six months we have enjoyed the pleasure of conducting our meetings separately, twice in a month. We go once a month to circulate our magazines and books. As most of our members are engaged in school work we are not often able to go far preaching the Gospel yet young and old are busy teaching our neighbours whenever opportunity offers. Mrs. Lowry and Mrs. Meleen are a great help to us in circulating books. Most of us correspond with our friends and send papers and tracts with our letters.

Usually our meeting is opened with a song and prayer. After reading the minutes the president asks the members to give their experiences. This they willingly do, and then the secretary collects the reports. For fifteen minutes we have a Bible reading given by one of our members. Then the meeting closes with song and prayer. Now our society has a membership of sixteen; all are believers in our faith.

Last month almost all the girls suffered from chicken pox; therefore we were not able to have our meetings regularly. But now, by God's mercy, we have recovered, and are able to meet regularly. Every Sabbath afternoon we go into the Hindu homes and teach them by telling Bible stories. We are earnestly working with both hands against the Mystery of Iniquity and pushing forward. We have sold about Rs. 80 worth of literature and made 75 visits. We are encouraged by the reports from other societies. Remember us in your prayers, that the Lord of the harvest may make us more efficient labourers.

MISS S. NULLAMAL.
Sec.

"Dear Brother Burgess:

Kindly send me 12 copies of the Harvest Ingathering papers and six Official Solicitor's cards duly signed. Prospects good, and promising: gotten over the inward ague, and getting courageous and bold.

Sincerely,

* * *

Touring Among Punjabi Villages

We have just returned from another trip among our Punjabi villages, having been out for two weeks. The party, as usual, consisted of myself and wife, and our two children, and our visit included four of our largest villages, where we have workers stationed. We stayed about three days in each place, and our daily programme was as follows. At ten in the morning we held a class for our workers, all of whom come with us from place to place while we are on tour. After this we hold a meeting for the Christians of the locality, lasting for about

one and a half hours. From about eleven to one o'clock Mrs. Loasby is busy giving medicines to those who are in need. At two o'clock we have another meeting for our workers, these being classes for their instruction: after which another meeting for the general community.

The best attended meeting of the day is the lantern lecture at night, which usually begins about 8 o'clock, it being a common thing to have a crowd of two hundred or more. This meeting is also usually well attended by Sikhs and Mohammedans, who, under cover of the darkness, come to

Statistical Report

OF THE INDIA UNION MISSION FOR THE YEAR ENDING DEC. 31, 1918.

	TOTALS	UNION (a)	BENGAL	BOMBAY	BURMA (b)	NORTH INDIA	SOUTH INDIA
CHURCHES							
Number of Churches	24		7	3	3	4	7
Membership	732		209	66	124	138	195
Baptized during 1918	113		29	14	6	20	44
LABOURERS (c)							
Ordained Ministers	15	3	3	2	2	2	3
Licensed Ministers	21	3	4	1	5	5	3
Licensed Missionaries	61	18	11	6	10	10	6
Other Workers	141	48	24	13	13	16(b)	27
Total Labourers	238	72	42	22	30	33	39
TITHE							
Total Receipts	Rs. 47814 10 5	17700 13 9	10073 5 0	4537 12 0	5107 10 6	7630 1 9	2764 15 3
Per capita (d)	65 5 3		51 2 1	82 8 0	45 9 8	75 8 8	14 7 7
OFFERINGS							
Sabbath-School	Rs. 6115 11 7		1249 10 2	951 0 4	864 13 9	2322 13 1	727 6 2
13th Sabbath	1953 9 2		471 0 3	660 2 0	303 4 6	487 15 9	31 2 8
Harvest Ingathering	3501 8 3		533 12 0	638 0 0	1000 8 3	1239 4 0	90 0 0
Annual Offering	2453 10 9		805 10 9	295 0 6	223 10 9	1040 2 0	89 2 9
Other Offerings (except local church expense)	497 0 5		50 11 9	25 0 0	45 0 0	42 14 0	333 6 8
Total Offerings	14521 8 3		3110 13 0	2569 2 9	2437 5 3	5133 0 9	1271 2 4
Per capita	19 13 5		14 14 1	38 14 6	19 10 6	37 3 1	6 8 3

(a) Includes Union institutional workers.

(b) Figures incomplete.

(c) Excludes workers on furlough.

(d) Local Membership figures adjusted to exclude workers whose tithe goes to Union.

	1914	1918
Union Membership	391	732
Union Tithe	Rs. 24180 11 4	Rs. 47814 10 3
Per capita Tithe	61 13 6	65 5 3

A. H. WILLIAMS.

see and hear what they would not even notice in the daytime. At one place the crowd of Sikhs and Mohammedans was so large that in their eagerness to get a glimpse of the pictures they nearly swept the lantern away. We hope, by repeated visits to these villages, to get the better classes of the people interested in Christianity. It is a great pity that Christianity in India is too often represented by the lowest, dirtiest, and most illiterate people to be found. We want it to find a place in the hearts of the better classes also.

One pleasing feature of this trip was that we were able to gather out ten more children for our schools, to add to those who have already been sent. This time we sent five boys to our school in Najibabad, and five girls to the school in Hapur. We hope the time is not far distant when we may have a school of our own here at Chichoki Mullian. The present arrangement is not quite satisfactory, as most of the parents object to sending their children the long distance. The worst feature, however, is that by sending the children out of the Punjab we are causing them to forget their own language. If anyone can make these Punjabis understand it is "when Greek meets Greek," or, when Punjabi meets Punjabi.

The last few days of our tour were very cold, with frost at night, and ice on the water by morning. We therefore decided to bring our tour to an end for a time.

I am now doing some necessary touring alone by motorcycle; and when the weather gets a little warmer we shall commence our family touring again.

F. H. LOASBY.

Hapur School

The North India Girls' School, for which we have hoped so long, made a small beginning with eight girls on the 12th of January. The school building is not yet completed, so meantime we are using the servants' quarters which are quite large enough to accommodate our school family at present.

For the class room a mat is spread on the sunny side of the building. All are seated in a row, a short Bible lesson is told them, and for several hours each day voices can be heard repeating over and over: "alif, anda; be, bakri; pe, pair; te, titily."

Though the beginning is small our vision looks beyond to the time when from this humble effort girls of character will come forth to represent their Master in their homes and before their heathen sisters around them.

Girls are much alike, regardless of colour. I find these girls are very happy to know they can have a hand in helping to make their own clothes, and are ready to offer suggestions as to how they would like a tuck here and a pocket there; so we spend some happy hours making their garments. It gives me about as much pleasure as it does them to see their delight in exchanging their old filthy rags, which some of them came in, for new clothes.

We ask you to remember in your prayers our work for these girls.

MRS. M. M. MATTISON.

Bombay Notes

Brother and Sister Loasby have moved to the new property and are living in camp at Lasalgaon, between Mahmud and Nasick on the main line of the G. I. P. Ry.

Brother Loasby reports the excavations for their bungalow completed, and the work on the foundations proceeding rapidly. He says in his last letter, "Wish you could see where we live. We are in a native house again. The cows occupy the next room during the night; but with closed doors and plenty of phenile we can manage nicely."

We are delighted to see this work actually under way and ask for the prayers of God's people for the success of this new station.

The Bombay Treatment Rooms are now quite well fitted up, and this week will open to the public. Brother and Sister Kimble have a good location for their work, and a splendid modern building in which to begin. The past year, with neither equipment nor location, they have been wonderfully blessed in their labour. May the Lord grant them continued success. Pray for this new work now being started.

Another book is being added to our vernacular literature, "What will Happen in the End of the World", in Gujarati.

G. W. PERRY.

We have printed some plain wall calendars, one sheet for each month of 1919. If you want one, send 2 annas in stamps to The Printer, S. D. A. Publishing House, 17 Abbott Road, Lucknow.

The Value of a Definite Goal

Perhaps all have not noticed the increase in our Sabbath school offerings the last two quarters. This is not due to an increase of membership, but to a method which we have adopted. We have each quarter set a certain goal and then pushed on until we reached it.

To increase our offerings still more, we have asked every member to set his individual goal. In this way our offerings have been increasing and we hope the results for the present quarter will greatly exceed the last.

As this plan has helped us so much we heartily recommend it to all Sabbath-schools who have not already tried it.

A. M. AROKIASAMY.

Study at Home

If you cannot go to school, you can study at home and make as good improvement as you could in school, in proportion to the time you can devote to study. The certificates of credit of the Fireside Correspondence School are recognized by all Seventh-day Adventist schools and probably by other schools. Form the habit of home study early, and practice it persistently. The President of the General Conference says, "I believe your school is conferring an inestimable benefit upon our people." Write today for information about subjects, prices, and how to earn your tuition. Address C. C. Lewis, Principal, Fireside Correspondence School, Takoma Park, D. C., U. S. A.

Application

A man is beaten only when he is discouraged; and your education has ceased only when you begin to think it. In these days we who cannot go to a university have only to sit and watch the university come to us. Sit? Yes, sit, and dig meantime—not dream. Do you feel that your knowledge of History is far too meagre? You can have more. Is your English not as polished as you wish? Would you gain a knowledge of Hebrew or Greek? Would you like to learn how to prepare and conduct Bible Readings? All these are possible if you can discipline yourself to find the time for study and grasp one lesson per week as they come to you. The fees are within reach, ranging from about Rs. 20 to Rs. 50 according to the course selected. A greater obstacle is the time. And perhaps the greatest obstacle is the lack of persistent personal application.

We have here one of the Correspondence School circulars giving full particulars, which we shall send to anyone who is interested and in earnest.

W. S. MEAD.

Mysteries of the Spirit World, our latest pamphlet, and a good one, too. Four annas each.

Frankly, our old edition of *Rome's Challenge* had several sad defects. We have just printed a new edition, which has been carefully revised, and we believe it will be found very much more acceptable. It is a strong tract for use with tact.

One of our good Adventist brethren came out to India nearly thirty years ago to "spy out the land." The report he gave of his travels in the *Review and Herald* at that time makes very interesting reading. He tells of being in Simla where "one can look down upon the Ganges, a distance of 1000 miles, with an uninterrupted view." As those were the days before the blame for malaria had been laid upon the mosquito, his remarks on how to avoid fevers will also bear repeating.

"It is not necessary to have the fever while traveling in any part of India, if a few simple rules are observed, such as the following: Arise at five, and take a full bath, rubbing yourself well with a coarse towel between the shoulders and on the chest. At noon eat very sparingly, and avoid as much as possible the use of sugar, as it has a tendency to make one feel sluggish. An eminent physician says it is impossible for the malarial germs which fill the air during the day, to affect the system when the stomach is free from undigested food. One should not sleep during the day, and not by any means when there is food in the stomach, as the food does not digest while you sleep."

We learn that Brother Knight, who left us many months ago for Australia, was married on Nov. 20.

The Telugu brethren are of good courage in their work and see prospects of some souls soon taking their stand for the truth.

BROTHER Fletcher leaves on Sunday morning, the 16th, for Rangoon; and Brother Williams expects to leave on the 18th for Bombay, and then on for the South India meetings.

Mrs. Kellar's recent useful remarks in TIDINGS about yeast prompt me to mention something we have found. Some still enjoy their warm drink. Many substitutes for tea and coffee have disadvantages all their own. Those who appreciate the ease and simplicity with which tea is made will perhaps enjoy Apple Tea, a powder made from selected apples grown in the Kulu fruit gardens. For your "cup o' tea" follow the regular custom—a teaspoonful of the powder for each cup, into the dry teapot; pour on boiling water; wait four minutes; serve with milk and sugar to taste—or with a drop of lemon juice for those who don't relish the sweet apple taste.

The address is, Supt., Garh Estate, Bajaura, Kangra, Dist, Punjab. One lb will cost you 1-2-0, plus about 8 as. postage. Two lbs cost us just 3-0-0 when handed in by the postman. M.

THE North India meeting is to be held in Lucknow, beginning Feb. 18. with Brother Andross expected.

India Union Tidings,

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— NOTES —

Four pages is now our "regular" size, but the past fortnight has brought in so many good things that even with much "compressing" and "condensing," we find enough for 12 full pages. So here it all is, fresh and new.

IN the last TIDINGS we announced that the S. S. Orsova, by which Bro. and Sr. Fulton, Sr. Fletcher, and Miss James are coming to India, was due in Colombo Jan. 31. That was true enough—only it now appears that that is on her way TO Australia rather than FROM.

Katherine Erville Smith, born in Lucknow February 3, 1919, to Mr. and Mrs. Floyd Smith, of Garhwal.

WEDNESDAY, FEB 12, we welcomed Brother Fletcher back to Lucknow, and with him came Bro. Frank Butler who is to assist Bro. Williams in the office, and Bro. Nelson Burns who will probably begin by devoting himself to language study for a time.

Brother and Sister Leech arrived in Calcutta on Sunday morning, Feb. 2nd, from their furlough in America. They have greatly improved in health and return to the field with renewed courage and zeal for the work.

We learn that the 13th Sabbath Offering for the 2nd quarter of 1918, which was allotted to India, amounted to \$ 47,500, an "overflow" of \$ 13,500 above the estimate. The entire Sabbath School Offerings for the same quarter were \$ 168,645 or more than five lakhs of rupees.

WILLIAM CHARLES MORRIS, age 4 years and 2 months, son of Bro. and Sr. Morris of Najibabad, died of Smallpox in Lucknow on Feb. 10, and was laid to rest in the Lucknow cemetery to await the call of the Life-giver. Brother and Sister Morris and family, have been stopping in Lucknow for a few weeks' rest while waiting for a passage to take them home on furlough; and now are suddenly called to suffer this severe loss on the eve of departure. The sorrow is deep, but the blessed assurance that Jesus is so soon to appear lightens the darkness even of the tomb.

I. F. BLUE.

News has just come by cable of the death by heart failure of Bro. Plaiz's third son, Clifford.

We learn that Brother Enoch was booked to sail from San Francisco for Calcutta on a boat leaving March 9th. But in these days we have come to know that bookings are one thing, and only the arrivals really count.

BROTHER Woodward has successfully passed his first year's examination in Malayalam,—he being the first S. D. A. missionary to take up the study of that language. Sincere congratulations.

REPORTS from Madras and other places indicate that South India is also busy with the Harvest Gathering work.

If you read the story you'll not need to be assured that Mrs. Kellar passed her first year's examination in Bengali. "Accept our congratulations."

It is fitting that the literature we put out should be constantly improving in quality as well as in quantity, and while we have put out many excellent things in the past, yet some of the later productions are exceptionally good as well as timely.

We refer especially to the booklets, *Armageddon and the Millennium*, *Jerusalem and the Return of the Jews*, and *Mysteries of the Spirit World*. The last named is just out, and the latter part of it contains perhaps the best arraignment of Spiritualism that we have seen in many a day. The way scriptures are woven into the very argument is excellent, and we cannot but feel that everyone who takes the time to study the 24 pages will be well repaid. The first two booklets are 8 annas each, and the latter is 4 annas.

Also, we have just printed a fine little tract of four pages on the Judgment, entitled "Court Week," by Elder Luther Warren.

"International Tract Society" has served as a trade name for our publishing work for many many years, but it is becoming very closely imitated by some other societies at work in India, and so it has been decided to adopt a name that will more particularly distinguish our work and also help to identify it with the work done by our different mission stations and churches. Henceforth our publishing work will be carried on under the name—Seventh-day Adventist Publishing House.

We have heard a few mild expressions of regret regarding the change, but our friends and workers generally are well pleased at the prospect of having our literature more evidently connected with our other efforts.

Just as we are ready to print, a telegram from Rangoon announces the awful news that Brother C. F. Lowry died on Friday, the 14th inst., from Smallpox.