

INDIA UNION TIDINGS

VOL. 14

LUCKNOW, INDIA, March 1, 1919

No. 5

Our Prayer

Give us grace and strength to forbear,
 And to persevere;
 Give us courage and gaiety and
 The quiet mind;
 Spare to us our friends;
 Soften to us our enemies;
 Bless us, if it may be, in all our innocent
 Endeavours; if it may not,
 Give us the strength to encounter that
 Which is to come,
 That we may be brave in peril,
 Constant in tribulation,
 Temperate in wrath,
 And in all the changes of fortune, and down
 To the grates of death
 Loyal
 And loving
 To one another.

—R. L. S.

Philip's Plan

"Arise, and go toward the south, . . . into Gaza, which is desert" Acts 8. 26.

We are not told what Philip said to the angel, but we are tempted to think how he felt, — to be sent from a place of great revival to "Gaza, which is desert." We know how we have felt under like circumstances. But he went, with the result that the Kingdom of Heaven was enriched by at least one soul. The devil often makes our "desert" experiences a snare to us, while all the time they might be a blessing, not only to us, but also to others who, mayhap, are longing for light and blessing.

We have recently been reproved for what we now feel to have been faithlessness on our part. Flesh and blood had excused us admirably. "Are not these people forbidden by their priest to speak to us?" seemed conclusive. "These folks would never welcome us, they are too absorbed in worldly pleasure," apparently quite excused us from visiting. And all the while there were hearts aching for a word of blessing. In our blindness we did not go to them with the "Light of life," so they had to come to us. We rejoice to know that we were able to reveal salvation and light to

those who sat in darkness, but feel that we have been reproved for our unfaithfulness.

This experience has taught us a lesson from Philip. Why was it that he was so successful in revealing his Master? "He joined himself to this chariot," verse 29. Herein is the secret. Oh Lord, help us henceforth to "join ourselves to the chariots" of the people. Philip's opportunity in the desert was meagre enough, but he failed not to embrace it.

The sands of time are swiftly running out. Opportunities are passing away. The task of warning the world seems overwhelming. But, thank God, it is not impossible. It can be accomplished. Try Philip's plan.

H. G. WOODWARD.

Our Work Begun in Ceylon

Ceylon is one of the most beautiful islands in the world. From early times it has been celebrated as "Lanka, The Resplendent." It is famous for its rubies, sapphires, and pearls; and the whole island is covered with rich vegetation which is refreshing to the eye, as compared with the dry and barren waste of many parts of India. The forests yield teak, satinwood, calamandar and other timber woods; there are millions of cocoanut trees; and the fields produce rice and grains, pepper, cinnamon and cardamoms. Coffee and tea are produced in large quantities in the hills; while plantains, oranges, and mangoes are plentiful on the lower lands. Cattle, buffaloes, sheep and goats are numerous, and Ceylon is noted for its elephants. The heat is not so great as on the neighbouring coasts of India, and the usually abundant rainfall makes the island beautifully green the year round.

For wealth and beauty there are few places that will compare with the isle of Ceylon, but there is yet one thing needed to make it like the paradise of God. That thing is the saving power of the gospel of Jesus. Ceylon, like India, is wrapped in

heathenism and darkness. Well did the poet sing :—

What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile;
In vain with lavish kindness
The gifts of God are strewn;
The heathen in his blindness
Bows down to wood and stone.

Of the four million people in Ceylon over three million are non-Christian. Two millions are followers of Buddha, and the rest are Hindus and Mohammedans. There are 300,000 Christians, mostly Roman Catholics. The principal language spoken is Singhalese, but in the northern part a large per cent of the people speak Tamil.

Since 1813 the Baptists and Methodists have carried on work in the northern part of the island.

We fully believe that, "This gospel of the kingdom shall be preached in all the world for a witness to all nations," applies also to Ceylon; and for years we have longed for the time when we could have a representative of the Third Angel's Message working there. At its last meeting the South India committee decided to open up work in Ceylon, and appointed Brother J. S. Thumbapillia to that work. He already reports many people interested in the truth. We have several believers in Ceylon who have gone there from India to trade, and the work that these people have done, with the literature that has been scattered by our colporteurs, has created an interest. In our prayers let us remember this field, and the worker there.

G. G. LOWRY.

Harvest Ingathering in Bengal

Not all the returns are in yet, but what has been reported amounts to Rs. 3500/. This goodly amount is the result of hearty co-operation on the part of all, attended by the blessing of the Lord. Some of the workers received a number of large donations, ranging from Rs 50/- to 100/- which helped to swell the amount, but the collection cards which came in filled up with smaller amounts were just as great a cause of rejoicing, as they showed the results of persevering work.

L. J. Burgess.

The Hand of Death

During the history of our work in India our little band of missionaries has at times suffered severely by the cruel hand of death. In the early days Pastor Robinson and Pastor Brown, in Karmatar, were taken by the scourge of Small-pox. Later Pastor Little, in East Bengal, succumbed to Cholera. Three years ago Professor Salisbury, while passing through the Mediterranean, fell a victim to the submarinism of the war. And now we are called to bear further sorrow and heavy loss in the death of Pastor Charles F. Lowry, the superintendent of our Burma Mission, who fell asleep in Jesus on the 14th of February, the result of a severe attack of Small-pox.

As the news reached our workers it caused the deepest sorrow, for he was loved by all. It seemed at first impossible to think that he, so young and strong, was really gone. To the keen pain there was added a realisation of the great loss that had come to the cause in this great and needy field.

Only two years and five months ago, in September of 1916, Brother and Sister Lowry arrived in Burma with their two little children. From the first they applied themselves diligently to the task of acquiring the language of the country. This required concentration of purpose on the part of one pressed with the responsibilities of a mission superintendent, as Brother Lowry was. But he was successful in his efforts, and after passing his first examination last year was able to give time to active evangelistic effort in company with our Burmese workers, whom he greatly desired to see become efficient labourers for their fellow-countrymen.

Burma is the most isolated field of the India Union Mission, and it was a source of satisfaction to our Mission Committee that in Brother Lowry we had a man of devoted spirit and excellent judgment to lead out in the work there. This confidence was shared by the workers in Burma, between whom and Brother Lowry there was the closest sympathy and co-operation.

Brother Lowry was only thirty-three years of age. We cannot understand why our heavenly Father should permit His servant thus to be laid to rest in the early prime of his manhood and usefulness. But we remember that the Lord Jesus himself lived and laboured among men but little

longer than that; and the far-reaching effects of that brief and holy life will never be measured through all eternity. Its mighty influence began its broadest mission with his death, rather than ended with that event. And we have the assurance that this is also true in some measure in the days of this closing message of the gospel.

"I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

So, even while our hearts are torn with grief, we look up through our tears to God, of whose love and faithfulness and wisdom we are more than ever confident.

"Earth to earth and dust to dust,

Calmly now the words we say,

Leaving him to sleep, in trust,

Till the resurrection day.

Father, in thy gracious keeping,

Leave we now thy servant, sleeping."

The same week that Brother Lowry died, Brother and Sister Morris lost their little son, William, at Lucknow, through the same sickness. Our hearts go out in sympathy to these sorrowing parents. "Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again from the land of the enemy."

Also, during this same time we sent on to Pastor C. W. Flaiz, at Bombay, a cable message received from America telling of the death through heart failure of his son, Clifford. Brother Clifford Flaiz was a young and devoted labourer in the cause, with whom I became acquainted while in America last year. We sorrow with his parents in this sad loss, yet we feel that for him also we may rest in the promise of the Saviour, "He that believeth in me, though he were dead, yet shall he live." "I will raise him up at the last day."

"Asleep in Jesus! O how sweet

To be for such a slumber meet!

With holy confidence to rest

In hope of being ever blest."

Asleep in Jesus! Soon to rise,

When the last trump shall rend the skies;

Then burst the fetters of the tomb,

And wake in full, immortal bloom,"

W. W. FLETCHER.

[The following article is copied from the *Australasian Record* by special request.]

—M.

The Awakening in Fiji

TWENTY-TWO years of seed-sowing have passed away since our work began in Fiji. The recurring years have not been without their fruitage, although at times the harvest seemed small for all the labour bestowed. After years of toil a few hundred souls were won to the Message, and great transformations were seen in lives only slightly removed from cannibalism. Some who have never been influenced by the gospel before were drawn to the Lord through the light of the last message, and after years of trials and temptations, still stand firm for the truth. There are as few apostasies among our Fijian brethren who received the truth in those early days as can be found among others in any part of the world, so far as we can judge. It is also a cause of rejoicing that so many of the young people of our Sabbath-keeping parents follow in the footsteps of their elders. Disease amongst a weakening race has made its ravages, and taken some of our best.

The Recent Awakening

The South Seas furnish a number of illustrations of spiritual revivals or quickenings, where waves of spiritual grace seemed to pass over whole islands, during which many hundreds and thousands turned to God and His truth. This was true in Tahiti in 1815, 1816; in islands under John Williams, 1819-39; Hawaiian Island, 1822-26; Hilo and Puna, 1835-39; Fiji 1844-50; Aniwa under J. G. Paton, 1867-69.

During recent months many among the mountain tribes of Viti Levu, Fiji, have turned in a very remarkable way to the Message. Years of seed-sowing by means of sermons, visits, papers, tracts, and books, have in many cases had their influence, and then there have been other contributing factors. Recently a Fijian of considerable influence, who passed as more or less of a prophet, taught that Germany was about to be triumphant, and that as Great Britain was on the point of defeat, it was now time to cast off the yoke of taxation, etc. to Great Britain and obey no further orders from her officials. The movement was semi-religious, and one of

the religious teachings was that the seventh day is the Sabbath, although the would-be prophet warned the people against Seventh-day Adventists, and to distinguish the new movement from our work his was called "The Eight." A number of Fijians were tricked by the absurdities of this man, and found themselves behind iron bars. But many who spurned the absurdities of the movement were awakened to study the Sabbath question. It sometimes happens that the enemy oversteps the bounds. Paul tells us that Christ is sometimes preached of envy, strife, and contention, as well as of good will. "What then? notwithstanding, every way; whether in pretence, or in truth, Christ is preached; and I do therein rejoice, yea, and will rejoice." Phil. 1:15-18. And so in Fiji, if God has made the wrath and deceptions of man to praise Him, let us rejoice.

Hundreds Decide

Hundreds living in the mountains of Fiji, along the two or three beautiful little rivers that flow into the Rewa, the main river of Fiji, have turned to the truth of God, and immediately called for teachers to instruct them.

Why this Abrupt Change?

This often came to the writer's mind as he found town after town in great agitation over the Message. Hundreds had most definitely decided to cast in their lot with God's remnant people. In most cases it seems a work of grace. Perhaps a little speech made to us by a chief, Ratu Esala, of Naibita, which we took down as he spoke, will answer the question. He said substantially as follows:—

"Since we turned to the true religion many have tried to frighten us, saying we would be cast into prison on suspicion of being connected with a false prophet's movement. Let it be known we are no follower of a false prophet. We are following the Word, and are not opposed to government, and if falsely charged and cast into prison we shall go, knowing that Paul and Peter and others were also falsely charged and imprisoned, and we shall follow their example. It may be asked why we accept this faith now and not before? This is God's time. His word has come to us, and we have been awakened: We have not connected with this Message through co-

ercion or through any bad feelings toward our former church. Light from on high has shone upon us. And in coming into this faith we come for all there is in it. We come for cleansing. We cast away the old life. We cast away our tobacco, our grog, and our unclean food; and we intend to stand steadfast to the truth of God."

Standing Alone

Some of these men have stood alone for months amidst ridicule, cajolery, harshness, pleadings and persecution. We cannot understand the movement only that God is in it, and while there will of course be a percentage of chaff and dross, there will remain the wheat and the gold. A mother and daughter accepted the faith in a little town, and were accused of belonging to a seditious movement. When taken before the authorities both gave intelligent reasons for following their new-found faith, and it was soon found they were unjustly accused and were set free. They rejoice to have suffered for the name of their Master. Many weaker in the faith have been deterred by fear from taking their stand.

A Large Number Baptized

On the Wainibuka River a large number have been baptized. Here the Fijians seem more forward, being a better instructed class than the natives further inland. Some of our best Fijian evangelists have been with them for some time, giving them instruction. On our tour eighty-four were baptized on this river. Farther inland there were additional requests, but it was thought best to wait awhile before administering baptism.

Some Very Old Men

Among those who have taken their stand are a number of the oldest men of the districts—old town fathers whose memories reach back to heathen days in these mountain regions. Some could tell us awful tales of cannibalism and cruel tribal wars. Some of these old men were prominent leaders in their day, and are still highly respected by their people, and bear certain titles of honour.

Wonderful Transformations

God is doing a work of grace upon the hearts of many of these natives. It is of course true that many have known much

in former years of gospel truth and there have been many remarkable lives among these people in illustration of what God has done. But in recent years there has been much formality and great departures from Bible principles. To accept of God's last message means a radical change. But the message of the Lord's soon coming leads men to purify their hearts. Truth has sanctifying power. Fijian men and women have given up their tobacco, native frog, and unclean foods. This means much, and indicates a real work of grace. At a number of villages our second meeting frequently developed into a revival when numbers gave their hearts to God.

The Town of Nubutautau

This was the farthest point we reached on our journey, a town notorious in the mission history of Fiji. Here Mr. Baker met his sad end in 1867. Mr. Baker made a visit to this district from the coast, and after meeting at the first with apparent favour, was afterward killed by Wawabavatu, who was the chief of this district at that time. A rude monument of stones marks the spot where he fell, and nearby is a great precipice over which he was thrown near to the river, and from which point the body was carried up the river a few miles where, upon a large flat rock by the rushing waters, he was quartered and cast into a native oven. And here the gruesome meal was served.

A Great Change

Nubutautau is a pretty mountain village of a hundred inhabitants, and with one or two exceptions all are nominal Sabbath-keepers. Ratu Wiliame, the chief, is a very enlightened man, and a very ardent advocate of present truth. He is not only the leading man of the district, but also a pillar in the church of God. He is called *tui*, or king, by his people. Thus "the Gentiles come to Thy light, and kings to the brightness of Thy rising." Let us praise God that His strong arm is recovering His remnant from every land.

J. E. FULTON.

For years we have been sowing seed in India and Burma; and although the fruit has seemed small, yet there are evidences that many are stirred by the Message. Letters from subscribers to our magazines

show that our literature is accomplishing its mission. Reports from our workers show that a spirit of enquiry is abroad. The work is progressing, and we believe that in God's own good time, we shall see a bountiful harvest in India.

A. H. WILLIAMS.

Thoughts for the Missionary

No. 1

[We have received an excellent article from Bro. Lowry of So. India, and as it is too long for one issue we propose to give it in three parts. Herewith the first.—M.]

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

It would seem from this quotation that Paul, though a wonderful man of God, and from every standpoint a most successful missionary, at times was seriously concerned regarding the state of his own soul. Though he had been instrumental in bringing many souls to Christ, and in establishing many churches to the honour and glory of God, yet he realized that it was possible for him to be eventually lost.

If it was necessary for this great apostle to the Gentiles to watch with a holy jealousy his own personal experience lest he should prove a castaway, how much more is such care needful on the part of a modern missionary? Few, if any of us, can ever hope to attain to the great spiritual strength and power that Paul enjoyed, and yet we are surrounded by even greater temptations and dangers, and are expected to stand firmly through them all. The less natural ability we have to stand, the more careful we will have to be, and the more fully we shall have to depend upon God.

G. G. L.

"In all your work remember that you are bound up with Christ, a part of the great plan of redemption. The love of Christ, in a healing, life-giving current, is to flow through your life. As you seek to draw others within the circle of His love, let the purity of your language, the unselfishness of your service, the joyfulness of your demeanour, bear witness to the power of His grace."—*Ministry of Healing*.

A Visit to Nadia

About twenty years ago Brother Robinson took a trip up into the Nadia District, lying north-east of Calcutta, to visit a wealthy zamindar's son who was interested in the Message. Since that time the people of Nadia have been waiting for someone to return to teach them the good tidings of the coming kingdom. It seems providential that the way is now opening for us to enter this part of the field and start our first work in the very village where our pioneer worker in India sowed the first seed. The name of the village is Kapasdanga, about seven miles from the railway station of Darsana. The people of Kapasdanga some months ago sent us an invitation to visit them and tell them more about the teachings of our mission, of which they had heard something. In answer to this call I recently visited the place in company with Brother Kellar. We spent three days there, held two night meetings attended by twenty-five or thirty men, and visited a number of homes where we were cordially received by both native Christians and Hindus. We also visited Chuadanga, a town on the railway about nine miles from Darsana. This we found to be a pleasant and apparently healthful place situated on the bank of a river, where quarters could be rented in case it should seem best to locate a worker there. L. J. Burgess.

American Marathi Mission

We copy the following from the *Dnyanodaya*, the organ of the American Marathi Mission, published in Bombay:—

The Report of the American Marathi Mission for 1918 is an encouraging story of missionary effort by the oldest American mission in India. There are 38 missionaries on active service, 9 of whom were on furlough during the year, 12 being ordained ministers, 3 unordained educators, 2 men and 3 women physicians, 1 nurse, 16 single and 15 married women. The Indian staff of the mission numbers 655, of whom 43 are ordained ministers, 58 unordained preachers, 286 men and 112 women teachers and 65 Bible women.

The ultimate aim of a foreign mission is to develop Indian churches which shall do for their own people the Christian service which the foreign churches at first do. In

this American Marathi Mission there are 67 organized Indian churches, with 8,331 communicant or full members, and a total Christian community of 15,270. During the year 384 persons of mature age entered into covenant with the 67 churches. The churches received Rs. 11,485 for church expenses, and Rs. 2,631 for missionary and other work. Of the 67 churches 64 have Indian Christian pastors or leaders.

The Mission conducts 202 educational institutions of various grades with 7,397 pupils, more than one half, of which are Christians. Two hospitals and five dispensaries are rendering medical aid to thousands of patients. Several institutions are developing industrial work.

The Proposed Reform Scheme

Each person is free to hold his own opinion of the wisdom and the value of the Montagu-Chelmsford Reform Scheme for India. It sometimes seems that criticism of the Scheme might be less bitter if people would study the Report itself a little closer, for certainly it contains much excellent matter.

We believe it will be eminently profitable to quote here one whole paragraph and a portion of another.

“Paragraph 345.

MISSION WORK

“To the missions we would apply the same principle. It is difficult to overestimate the devoted and creative work which missionary money and enterprise are doing in the fields of education, morals and sanitation. Here also we reserve to the Government a power of judgment and of effective intervention. If missionary efforts were to assume a form that aroused widespread alarm in Indian minds, or if orthodox Hindu or Muslim zeal sought to impose disabilities which would lead to India's necessities losing the material and moral benefits which missions afford, we should hold it to be the duty of the Government which is responsible to Parliament to step in and apply the remedy.”

“Paragraph 348.

MUTUAL OBLIGATIONS

“Very small seeds casually thrown may result in great harvests of political cala-

mity. We feel that, particularly at the present stage of India's progress, it is the plain duty of every Englishman and woman, official and non-official, in India, to avoid the offence and the blunder of discourtesy: and none the less is it incumbent on the educated Indian to cultivate patience and a more generous view of what may very likely be no more than heedlessness or difference of custom. We would like to add a word of appeal to the newspaper press upon both sides. No good is done by harping on the alleged deficiencies of another race. English and Indian papers alike have it in their power greatly to improve relations."

Cool Water for the Thirsty

We put out, we think, some good literature. But for months a burden has rested on my soul, a longing for literature stating the good news more clearly, more forcefully, literature perhaps less argumentative—certainly more spiritual, literature written with the single thought of *drawing* men by a sympathetic and loving statement of truth. I have longed for time in which to attempt to write; but perhaps I need not, now, for surely God has caused another to write. I refer to some pamphlets received from Rev. J. J. Lucas, Katra Mission House, Allahabad.

First, there is a tract of 16 pages on *The Question of Questions, Who is Jesus of Nazareth?*—written in simple, straightforward, and withal compelling style; it seems to us the best we have ever seen for this field. In English and Urdu.

Second, *How the Death of Christ Differs from the Death of Prophets, Patriots, and Martyrs.* A masterly presentation, done in a spirit of sympathy for the possible prejudices of the reader. In English, Urdu, and Hindi.

Third, *A Wonderful Prophecy*, being our own oft-told story of the imminent Coming of Christ, but put in a new way. In English, Urdu and Hindi.

And fourth, a two page leaflet, very much condensed, nevertheless readable, entitled, *Prophecies Literally Fulfilled at the First Coming of the Lord Jesus Christ.* The argument is, If the Lord Jesus fulfilled all these prophecies at His first coming; what possible reason is there for thinking

the many prophecies concerning His second coming will not be likewise all fulfilled?

Allow, of course, for personal taste, but do not omit to send to Mr. Lucas for these leaflets—if you are looking for effective literature. Some of them are for free distribution, but you will enclose four annas in stamps—and be well repaid.

M.

Our Schools

The founders of this Second Advent Movement were aware of the responsibility resting on them in the education and salvation of their children. They at once saw the necessity of having a system of church schools. They started in a small way, but it was in proportion to the work that was then carried on and in proportion to the number of believers. Now we have hundreds of schools with thousands of students.

In India we are trying to have our own young people in our schools where they can be trained for service, and where they can be taught the Truth of the Bible as we know it for this time. Already we are seeing results in the salvation of our young people; and also we are getting a class of young people as workers that are true to the education that they have received; they are the ones who make our best workers. They have been with us long enough to know the principles that guide us in our service, and they are fired with the same spirit and zeal that they see in the teachers and leaders. We have in India twenty schools. In these schools we have four hundred twelve boys and one hundred fifty-six girls. For the most part these are our own young people, and we look to them for the future workers in India. We could fill the schools with heathen children and have many more schools if we desired, but we are trying to save the children of our believers and train them for service in the vineyard. To teach these children we have twelve European and forty-seven Indian teachers.

Let us all pray more earnestly and work more diligently that the year 1919 may see greater advancement in our school work and see more of our children saved for the kingdom of God.

I. F. BLUE.

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— NOTES —

We lack definite information, but believe Brother and Sister Furnival succeeded in procuring a passage from Calcutta for America about the end of February.

Brother and Sister Pettit have made all arrangements and are dropping their work preparatory to sailing for America when they can get a passage.

Dr. Smith and Loreta passed through Lucknow last week on their way to Calcutta where Loreta will get a passport and then proceed to Bombay in hope of securing passage with Bro. and Sister Pettit.

Brother Morris leaves Lucknow this week for Calcutta to arrange for passports and passage—the family remaining in Lucknow till arrangements are made.

The North India Meeting, held in Lucknow in February, was evidently an enjoyable and profitable time. At the close five brethren were baptized—three who were Mohammedans and two Christian boys who formerly worked in the Press but this year have been in the school.

The Lucknow church spent an enjoyable Sabbath afternoon last week when they gathered at the riverside to witness the baptism of four new members. "Blest be the tie that binds our hearts in Christian love: the fellowship of kindred minds is like to that above."

Special Announcement

The Annfield English School will open this year on March 19. Arrangements have been made for a good staff of teachers, and we know that the school will prosper with the good hand that guides all our affairs. It is in the providence of God that this school has been established and we are sure that He will give us success.

Those who plan to attend should write at once to the principal, Mrs. A. O'Connor.

I. F. BLUE.

We learn by a letter from Bombay that Brother Andross sailed on Feb. 20 from that port to attend the general meeting in South Africa. Bro. Flaiz and Bro. Williams left Bombay Saturday evening, Feb. 22, for South India.

Some of the friends of the Press may be interested to know that we have sold our Type Casting machine, which we found not well adapted to our work. Also we have sold the older cylinder printing press and several other pieces of machinery which were not of much use to us. Altogether we received just 50 less than Rs. 7000, and this money will be used for the purchase of type and other materials for the production of literature.

OBITUARY

CHARLES FULTON LOWRY, second son of Elder and Mrs. W. S. Lowry, of Jefferson, Texas, was born on the 19th of February, 1886, at Springville, Tennessee, and died at his home in Rangoon, Feb. 14, 1919. Brother Lowry gave his heart to God as a little child; received his education in our denominational schools at Graysville, Keene, and at the Washington Missionary College; taught church school at Amory, Miss. and Nashville, Tenn., and later engaged in evangelistic labour. On the 18th of August, 1910, he was united in marriage to Miss Eva Callicott, of Keene, Texas, and was ordained to the gospel ministry on the 30th of July, 1915, at the Hazel, Ky. campmeeting. After labouring successfully in Jackson, Tenn., Paducah, Ky., and Memphis, Tenn., he was called from the pastorate of the Memphis church to the superintendency of the Burma Mission, arriving in Rangoon, September 18, 1916. Setting to work at once to learn the Burmese language, he made steady progress in spite of many responsibilities, and had begun to preach in the vernacular.

Brother Lowry was a man of faith and prayer, and believed the Message fully. His whole heart was in Burma. The people and their great need appealed to him strongly. He willingly took the risks incidental to mission labour in the tropics, and paid the full price. While visiting the mission stations in Burma in company with Brethren Andross, Flaiz and Fletcher, he was taken ill, and brought back to his home at Rangoon. His case was pronounced to be Small-pox, which resulted fatally after ten days.

His death is a heavy blow to the work in Burma. Brother Lowry was dearly loved by his fellow-workers. His wife, two little children, his elder brother, Pastor G. G. Lowry of the South India Mission, and a large circle of relatives and friends mourn their loss.

Service at the graveside was conducted by the writer from 1 Thess. 4:13-18 and Rev. 14:13. We sorrow not as those who have no hope, having full confidence that we shall meet Brother Lowry in the first resurrection, "Precious in the sight of the Lord is the death of His saints."

G. A. HAMILTON.