

INDIA UNION TIDINGS

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No. 12

Strive

Strive; yet I do not promise
 The prize you dream of today
 Will not fade when you think to grasp it,
 And melt in your hand away;
 But another and holier treasure
 You would not perchance disdain,
 Will come when your toil is over,
 And pay you for all your pain.

Union Mission Committee Meeting

A meeting of the union mission committee was held at Mussooree from the second to the eighth of May. Brethren Fulton, Burgess, Blue, Williams, and Mattison and the writer were present. Through pressure of work and other hindering circumstances, Brethren Menkel and Lowry were not able to meet with the committee at this time.

It was decided that the bi-ennial conference should be held from the 25th of December to the 4th of January. One reason for holding the meeting later than was formerly planned is that it is hoped that it will be possible for some additional representatives of the general conference to attend the meeting at the date now fixed. It is hoped also that it will be possible at the holiday season for many of the members of our English churches to attend the conference.

The thirteenth Sabbath offering for the second quarter of 1918 in the Sabbath schools throughout the world was devoted to the forwarding of the work in Bengal, Burma, and South India. The overflow above the amount called for by the General Conference was \$13,749. Requests for this overflow to be applied in the interests of six different enterprises in the fields named have been forwarded to the General Conference office.

The opening at Gopalganj of a primary boarding school for Bengali boys was authorised.

The following resolution was adopted

and forwarded to the relatives of the late Pastor C. F. Lowry:—

Resolved. That we hereby express our sorrow at the death of our dear Brother C. F. Lowry, and that we convey to Sister Lowry and to his parents and other relatives a message of sincere sympathy, and an expression of the high esteem in which our Brother was held by the members of this committee.

Pastor I. F. Blue was appointed superintendent of the Bombay Presidency mission.

The final work was done in the preparation of the 1920 budget, which will be sent on shortly to the committee at Washington.

W. W. FLETCHER.

"Take Heed Unto Your Selves" No. 1

I do not believe that there is a more God-fearing and conscientious class of people in the world than the Seventh-day Adventist people, and yet there is undoubtedly room for us to give most earnest heed to the injunction of the great missionary as given above. The very nature of the work that we are here to do may lead us to neglect this injunction. We spend months and years in making preparation, acquiring languages, and laying plans to help the Indian people. We feel the burden of warning the millions of this country of the great events just before us, and at times are almost desperate when we see the greatness of the task and realize the shortness of the time we have in which to do it. It is perfectly right that we should feel the burden of the work and that we should not spare ourselves in laying plans and in making preparation, but in doing this we must not neglect the weightier matters of the law. It is quite possible for us to spend our allotted time in India making preparations, and from an intellectual standpoint be perfectly equipped for the work, and yet

wholly fail to do what God has sent us out here to do because we lack in the essential qualities of personal piety, faith in God and love for the people among whom we are called to labour. It is in these things that we should take heed unto ourselves.

It has been said that "a man's holiness is the measure of his usefulness." Some of us perhaps, in our eagerness to make the necessary preparation, to really become useful, have overlooked this essential point and have yielded to the temptation of omitting or abridging devotional exercises which are so necessary to the growth of personal piety. The history of the lives of the missionaries who accomplished so much for God and his cause shows that it was not only the education and intellectual attainments which they possessed, but their deeply spiritual and godly lives helped most in making them successful. In like manner, personal piety and devotion to God, if shown in our lives, will have its effect; first in our own selves and families and then on our Indian workers, and from them it will extend to our church members. The result will be a deepening of spiritual life throughout our ranks. On the other hand, a lack of this important quality in the missionary who stands as the leader in the church, will result in a barren ministry for him, and a lifeless form of religion for his followers.

Baxter, in the "Reformed Pastor", makes the following remarks regarding the missionary who is endeavouring to show others the way which he himself has not yet found:—

"A graceless preacher is one of the most unhappy creatures upon earth; and yet he is ordinarily very insensible of his unhappiness; for he hath so many counters that seem like the gold of saving grace, and so many splendid stones that resemble Christian jewels, that he is seldom troubled with thoughts of his poverty, but thinks he is rich and increased in goods, and stands in need of nothing, when he is poor and miserable, blind and naked. He is acquainted with the holy Scriptures; he is exercised in holy duties; he liveth not in open disgraceful sin; he serveth at God's altar; he reproveth other men's faults, and preacheth up holiness both of heart and life; and how can this man choose but be holy? Oh! what aggravated misery is this, to perish in the midst of plenty, to famish

with the bread of life in our hands, while we offer it to others, and urge it upon them."

The above statements should be pondered well, as it is likely that some of these things mentioned will apply to most of us in one way or another.

One of the natural results of personal piety is love for others. Without love it is impossible to work successfully for people in any land, and especially is this true in India. Love is the key to the human heart, and without this key, no matter what our intellectual attainments may be, we will never succeed in reaching the hearts of India's children. It does not take long for even a child to discover whether a person has a lovable disposition or not. We have all doubtless noticed that children, even at a very early age, quickly take up with some people and enjoy being with them, and again will shun others and can not be induced to stay with them. A Tamil proverb says, "The beauty of the heart is stamped on the face." There is no one who will more quickly discover the nature of the missionary than the Indian, and if his first impression is that the missionary is high tempered and unsympathetic it will be difficult for him to influence the man. A pretence of love with an occasional forced smile will not stand the test. It must come from the heart. But says one, How can one love a person that is so different from us, and has so many defects in character, who is so heedless of instruction given, and shows so little appreciation of what is done for him? It is true that the missionary can not but see the defects of Indian character, and in many instances he may be placed where he will be expected to work for and love some very unlovable people. This, though, is true in any land. His love therefore will have to be largely a love of compassion. The helplessness of the people, their ignorance and great needs should excite pity, and appeal to the soul of the true missionary. It was not our perfections, but imperfections; not our goodness, but our badness which appealed to the heart of Christ and caused him to choose to come to this world. So likewise the great need of India should appeal to us, and we should not be disappointed if we see some imperfections; but as Christ wept over Jerusalem, and as Paul wished that he himself might

be accursed from Christ in order that Israel might be saved, so we must long to do what we can to uplift the fallen.

G. G. LOWRY.

The Children and Youth in our Sabbath Schools

Sixty-three per cent of the Sabbath school members in the India Union Mission are not members of the church. This percentage is not found entirely among the children and young people, but a very large part of it is. In this fact lies a wonderful opportunity for the leaders and teachers in our Sabbath schools. The spiritual lessons that are pointed out from week to week, the prayers that are offered both at home and in public, and the personal interest taken in each student, all tend to the conversion of the youth.

Childhood and youth are the time when lasting impressions are made and life habits are formed. When a little girl was asked, "Who made you?" she replied, "God made me so long (extending her hands), and I grew the rest." She, like every child, grew physically, mentally, and spiritually. Between the ages of ten and twenty, and principally between ten and seventeen, lie the years of decision. It is stated by one good authority that only twenty per cent of the church membership is recruited after twenty-one. Upon the careful investigation of seventeen hundred and eighty-four conversions, it was found that the average age of conversion was sixteen and four tenths years.

These figures illustrate the opportunity and the obligation of the Sabbath school. The children and young people are a great asset, and the Sabbath school is an important factor in leading them to Christ, or in drawing them away from Him. Let us work and pray as never before that every child and young person in our Sabbath schools may be won for Christ.

MRS. I. F. BLUE.

Meetings in Bombay

The arrival of the new missionaries for Bombay brought great cheer to the little company of believers in that great city. A hearty welcome was accorded to Pastor

Enoch and Miss Reid who have returned from their furloughs and are about to take up their work in the vernacular, and also to Pastor and Sister Hubley who have come all the way from Newfoundland to engage in work for the English speaking people of this populous centre. The brethren and sisters of Bombay are glad to have the workers among them, and I am sure that the readers of the Tidings feel to congratulate Bombay on the efficient help which has thus been secured. It was a real pleasure to observe the love these workers manifest for their field, and we feel sure that God is about to do a work through them for the salvation of souls.

Pastor Fletcher and the writer accompanied these workers from Calcutta to Bombay, and over Sabbath and Sunday we held meetings with the church there, all these workers taking part with us in the services. The Lord was present with us and we believe that hearts were encouraged. The need of the Holy Spirit was emphasized, and assurance came to our hearts that God would help us finish the great Message in India by His Spirit's power. A great work is to be done, but God has pledged Himself to be with us in the accomplishment of the task.

Our workers arrived in India in the very hot weather, but we hear no murmur from their lips. All speak courage and express love for their work. Let us pray for them all.

J. E. FULTON.

Chuharkana

While this seditious trouble was on in the Punjab I felt it was better for me to go to Mussooree than to remain any longer at Chuharkana. In less than 24 hours after I left, our bungalow was broken into and looted. Although nearly every thing is gone that a mob numbering nearly 100 could take, yet we trust that somehow "good will be the final goal of ill." As it was, British Officers occupied our bungalow and soldiers the hospital, dispensary, and godowns. I returned the 28th of April. As the soldiers stayed around for several days, I became quite well acquainted with them, and since they have gone to the Government bungalow I have visited them several times and been able to get them to read our literature.

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The Deputy Commissioner who adjusted my loss seems quite interested in our work. He is talking of making Chuharkana a new district and locating the offices here. He said "You people are not doing one-tenth of what you ought to be doing. Wake up! and come out of your shell; put a reading room in the Mandi; get out and visit the Catholic Padre up the line," and other things we should be doing.

I thought if a man of the world could see that we were not doing one-tenth of what we ought to be doing, what does the Lord think of us? It has set me to thinking, and I hope to get 'busy'.

F. L. SMITH.

No doubt many will be interested to learn that Brother H. E. Baasch shortly expects to leave England for work under General Conference in the mission field.

The 1919 Year Books are now in hand, and orders for same may be sent to the office.

Sister F. O. Raymond recently left Bombay en route for England where she plans to meet Brother Raymond returning from the States.

Pastor L. J. Burgess is spending a few weeks in Mussooree, following the recent Union Conference Committee meetings at that place, before returning to Calcutta.

Brother and Sister W. S. Mead left Calcutta by rail the 27th of May for Colombo, at which Port bookings were available to San Francisco by the S. S. Santa Cruz. Misses R. Mattison and L. Smith accompany them. The berths became available in Calcutta too late to be taken advantage of there, the only opportunity of securing them being to connect with the boat at Colombo. We trust that they may have a good voyage, and a pleasant return to their homeland.

We regret that through lack of space only a portion of Brother Lowry's article can be published in this issue. The remaining portion will appear in our next number.

In accordance with the vote of the recent Union Committee, Brother Blue has spent some time in Bombay with a view to taking the oversight of the work there.

Pastor Fletcher has returned to Dehra Dun from Bombay, while Brother and Sister Fulton have gone to Burma.

An interesting report of the Fireside Correspondence School has been received from Brother C. C. Lewis, the principal, some extracts from which we give below:—

The year 1918 was the banner year of the Fireside Correspondence School.

The enrollment of new students was 457, 113 more than for 1917 and double that of 1913. The number of old students was 310, making 767 in all.

The net gain for the year was \$ 323.77. The school has now overcome the unavoidable deficit of the first four years, has paid back to the General Conference the capital advanced to start the enterprise, and has accumulated a reserve fund sufficient to restore unused tuition in case it should be compelled for any reason to close its work, an event scarcely within the range of possibility.

Other items also show encouraging growth. The number of certificates issued for subjects completed was 138, or 21 more than last year. The number of lessons corrected was 6205, against 6024 for 1917.

Bible Doctrines is still the most popular subject, having had 746 lessons corrected. English Literature comes second with 508 lessons, while Old Testament History has 372 lessons.

The school has added six new subjects during the year, making the number of subjects now offered 55.

Many of the best testimonials we have ever received have come to encourage us during the year. A prisoner writes: "I was greatly benefited with the course in Bible Doctrines, more than words can tell, and I am more than pleased with the lessons in Old Testament History. They are so interesting to my hungry soul."

The prospects for 1919 are encouraging. By the middle of February we had enrolled 300 old students and 94 new students. It was the first of May last year before we reached the latter number. The receipts for January were larger than for any other month in the history of the school. Nearly twice as many lessons were corrected in January as were corrected during the same month last year.

We thank the Lord for victories gained and press forward to greater achievements in His name.