

INDIA UNION TIDINGS

VOL. 14

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No. 14

Proposed Re-organization of the Work in India

For some time the members of our union mission committee have felt that in a complex field like India it would be beneficial to our work if a number of union missions could be formed, in the place of the one union as at present organized. We have already found it impracticable for the general workers of one union to get round once a year to all the field, and attend all the general meetings that need to be held.

During the last two years our workers have begun to find it necessary to arrange for a general meeting to be held in each language area where we are operating. In South India we used to hold one general meeting for all that field. Now we hold Tamil, Telugu, and Malayalam meetings separately. The advantages of these separate meetings have been found to be every great. There is less interpretation; the interests of the different sections receive more particular attention; and the spiritual and devotional meetings are much more successful.

In the North India mission, the Punjab and United Provinces meetings were held separately, this year, with better results than ever before. The writer could not attend these meetings, because of being at the meetings in the South. No doubt as soon as we have workers acquainted with the Gujerati language we shall find it advisable to hold separate Marathi and Gujerati meetings.

Then in our present Bengal division the brethren are talking of holding three meetings for the native people; one in East Bengal, where we have more than two hundred Sabbath keepers, the majority of of whom cannot be brought together in any other section; one in Calcutta for the native Sabbath keepers on the West side; and one at Karmatar for the Santali people.

In Burma the same situation is developing. This year we had a separate meeting for the Karen people, which was greatly enjoyed by them. It was quite a small gathering, but even so it was made up of two peoples, Sgaw Karens, and the Pwo Karens, and interpretation was necessary.

Then there is the evident need in many parts of our field for special meetings to be held occasionally in connection with our English work. All these interests can never be provided for sufficiently until we have several groups of union mission workers devoting their attention to them in the different sections of our territory.

At the annual meeting of our union mission committee held in December, 1918, a formal request to the General Conference to authorize the organization of two or more union missions in this territory was agreed on. We have now received official word from the brethren at Washington that this request has been approved. The re-organization will therefore no doubt be effected at our forthcoming bi-ennial conference session, which is to be held in December. The following is an outline of the plans thus far agreed on by the general conference committee.

The work in India, Burma, and Ceylon is to be organized into a group of union missions comprising a South Asiatic division, just as the union missions in China, Japan, etc., comprise a Far Eastern division, of the General Conference. Pastor J. E. Fulton will be the General Conference vice-president for Southern Asia. There will be three union missions formed; one in the south, one in the north, and one in the east of our field. The territory of these union missions has not yet been fully defined. The three union mission superintendents will become ex-officio members of the General Conference committee.

Then there will be a secretary and treasurer, a secretary for the publishing department, an educational secretary, and

a medical secretary for our whole field, each of whom will be appointed assistant secretary of the General Conference for the department or office he represents, and will thus become a member of the General Conference committee. This will give India about eight members of the General Conference committee, who will become a sectional committee of the General Conference for southern Asia, an advisory board to whom general matters not within the scope of the union missions can be referred.

It is the intention of the General Conference to send brethren of experience from America to fill some of the positions referred to above, but the majority of the workers called for by this re-organization will be selected from among those already in the field.

The union missions will have a simple organization at the first, which will be developed as the demands of the work may necessitate.

We are glad for the prospect of a better organization in India, and trust we shall soon see the work taking on new strength in all parts of the field as the result.

W. W. FLETCHER.

A Sub-Inspector of Schools Interested

John Mundle is a sub-inspector of schools in the Santhal Perganas. Over a year ago he became interested in the message through the efforts of Brother Barlow. He has since been reading our message-filled tracts and has become convinced of the truth. He is planning to bring two of his girls to our Bengali Girls' School in Calcutta, which opens next week. He says.

"I wish my girls to be educated spiritually, and especially in the doctrines of the Seventh-day Adventist Mission, because I myself have understood that the doctrines of the mission are very clear and plain, and free from all ambiguity. I am trying my best to act according to my pure conscience, although I find much difficulty and hardship in doing so. Please remember us in your daily prayers that we may remain steadfast in the new light of truth."

We hope that this man may soon become thoroughly established in the truth and prepared to unite with us fully.

L. J. BURGESS,

Calls for Indian Workers for Foreign Fields

Several calls have come to us to send consecrated and experienced Indian workers to labour for the Indian people who have emigrated to other lands. These appeals from our missionaries who see the needs and opportunities among the Indians there touch our hearts. What a grand thing it would be if our cause in this land were strong enough to enable us to quickly respond to these requests! Thank God, the message is making progress here, and we see in different parts of the field encouraging signs of a more rapid and widespread work developing. Our vernacular training schools are already beginning to afford us some relief in providing workers for this the homeland of the Indian church. As our young people are trained up in the message, and gain an experience in the work, we may confidently expect that the Lord will call many of them to enter new language areas, and teach the message in tongues in which it has not yet been heard, of which there are still so many within this Indian empire. We have seen a beginning of this in that our Tamil brethren have so successfully begun the work of carrying the truth to the Malayalam people. As I have talked with students in our schools and have asked them if they would be willing to leave their home fields, learn a new language, and work for the people in some neighbouring province, I have been encouraged to find the young people not only willing but enthusiastic at the thought of such an enterprise. I believe we ought to seek to encourage this spirit, and to look forward to the carrying of such a purpose into effect in different parts of our field in the very near future. The privilege of sacrificing to carry the gospel to peoples still in darkness has brought strength and untold blessings to the church in Western lands, and it can have no other effect on the church in India. It is to be expected also that the Indian church will feel some burden for the thousands of emigrants who have gone from this country to distant lands, and among whom, in their new surroundings, there are often special opportunities for successful labour.

About three years ago we received a request from Pastor C. H. Parker, superintendent of our work in the Fiji Islands, to

send workers who could assist in labour for the thousands of Indians who have taken up their residence there. The Indians are now so numerous in Fiji that they almost equal the population of native Fijians. We were compelled to reluctantly tell Brother Parker that we could not send him the helpers called for. Our believers in India will, however, be encouraged to know that the message is being carried to the Indians in Fiji by workers sent out by the Australasian Union Conference, but who embraced the message in India many years ago. Sister Meyers has been in Fiji for some years, and more recently her son, Brother Dudley Meyers, and his wife, have joined her in the effort for the Indians there. These faithful workers are meeting with encouraging success. There have been decisions for the truth and baptisms to cheer them on to continue their efforts, and the latest reports indicate that the work is rapidly taking on larger proportions.

More recently a request has been made by Pastor F. A. Detamore, superintendent of our mission in Malaysia, for two young Indian brethren to be sent over to labour for their fellow-countrymen in Singapore and the Malay Peninsula. Another request now comes from Pastor P. Badaut, of Mauritius, an island in the Indian Ocean. Brother Badaut says that he thinks the work among the Indians there has a good future, that the members of the Mauritius church are doing what they can to develop it, but that they are hampered by a lack of knowledge of the language. He asks us to send to Mauritius an Indian worker who has a knowledge of Tamil, Telugu, and Hindi.

We do not seem as yet to be in a position to respond to these calls any more than we were to the earlier call for help for Fiji, but I am bringing this matter to the notice of the readers of the *Tidings* because I feel that the knowledge of these things ought to stir us to greater prayerfulness and renewed endeavour. The work is extending constantly in all parts of the world, and the demands on all sections of the church are bound to increase. Let us pray that God will send special grace and help to his church in India, so weak and unready, and yet with so great a responsibility and so many opportunities.

Pastor Badaut also asks for literature for circulation among the Indians of Mauritius.

His address is,—Pastor P. Badaut, Rose Hill, Mauritius, Indian Ocean.

Should any readers of the *Tidings* be able to send Tamil, Telugu, or Hindi literature on the present truth to the address given above, the brethren in Mauritius will gladly circulate it among the Indian people there.

W. W. FLETCHER.

A Mohammedan Boy Wants to sell Adventist Books

The following extract from a personal letter from Calcutta is of interest, indicating an increased demand for our vernacular literature:—

“About five in the evening a Mohammedan boy of fourteen or fifteen turned up with five rupees in one hand and a dirty, torn copy of “Coming King” in Hindi in the other. He told me he wished to buy five rupees worth of the pamphlet that day, and to make an arrangement to secure five rupees worth daily. I asked him what he intended to do with so many, and he replied that he expected to sell them, as he had discovered that every Marwari in the Burra Bazar wanted a copy. I called Kali, our book-seller who has been selling in Burra Bazar, and asked him if he knew the boy. “Yes,” he said, “He is the newspaper vender who bought four or five copies of Coming King paying two pice each and selling them for two annas each.” He said the boy had come to him for more papers, but when he learned what he was doing with them, he had refused to sell him any more. He felt very disappointed when I told him that I could not sell him the papers. He said he knew he could sell a copy to every Marwari in Burra Bazar.

For various reasons it did not seem best to allow the Mohammedan boy to act as our agent for the papers, but it gave our own boys a new idea as to the selling qualities of our literature. The fact is that our own boys are able to sell as much literature as we are able to furnish them with our limited literature fund, as most of it is sold at a loss, after counting in freight and commission.

L. J. BURGESS.

From the Review and Herald we learn of the death, on May 12th, of D. M. Canright, formerly a minister of this denomination.

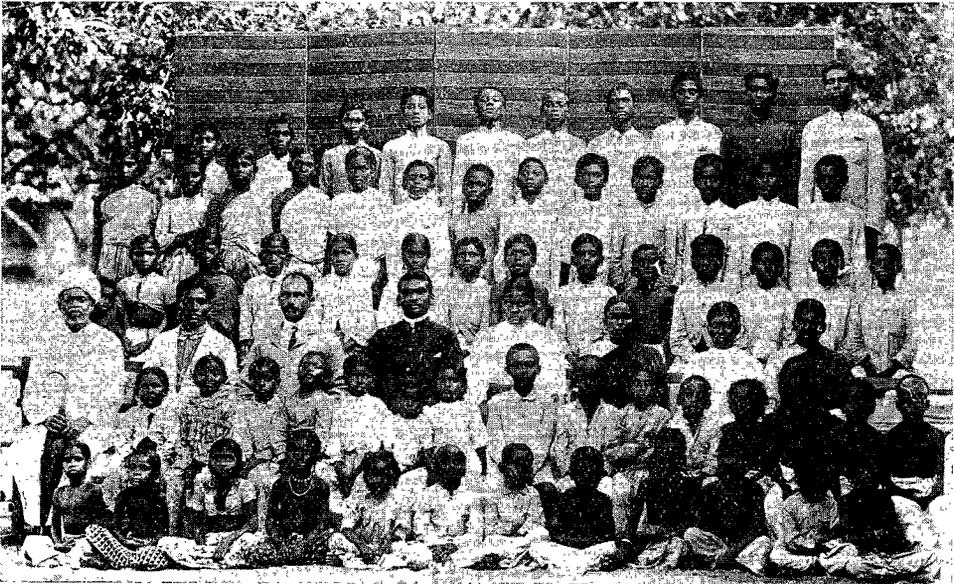
Visiting Churches in South India

On the first of June I left Bangalore for a visit to some of the churches and companies of South India. The first church I visited was the one located at Pondicherry, a French settlement on the east side of India, about one hundred miles south of Madras. We have a small church of fifteen members at this place in charge of one of our Indian brethren. The work was first started here about six years ago by Brethren Peugh and Devasahayam. This is a very strong Roman Catholic centre and therefore the work has grown slowly. The Government, being French, is none too sympathetic toward Protestant missions. Whether it is to hinder such work or not I do not know, but they have a law prohibiting a gathering of more than twenty persons in any one place at a time, unless it is a recognized club, church, or organization. Consequently we lay ourselves liable to arrest and fine every time we have a meeting of more than twenty, which very frequently happens. We are now making application to His Excellency the Governor for recognition and permission to hold public meetings.

time the Spirit of the Lord came very near to us all.

Trichinopoli

On the evening of the third of June I left for Trichinopoli which is about ten hours' journey south of Pondicherry. We have no church at this place, but there has been a good deal of work done here in one way and another for several years. The headquarters of the South India Mission was at one time located at this place. For different reasons the office was moved and the interest died down. During the past year the interest has again been aroused through the efforts of one of our Indian brethren, a lay member, and at the present time several are just at the point of deciding for the truth. Three or four have already begun to keep the Sabbath and others will doubtless follow. I spent one day with these brethren, and greatly enjoyed talking with them about the truth. They are in earnest, and it did my soul good to see the zeal with which they study the Scriptures. They are calling most earnestly for us to place some one there to open up definite work, which call the committee is doing its best to answer.



NAZARETH : CHOOOL

I spent two days in visiting the members of the church and holding meetings with them. Just before I left we celebrated the ordinances of the Lord's house, at which

Kallakudi

From Trichinopoli I went to this place which is a few miles south of Madura. This is only a small place, but a number

of people, both Hindus and Christians, have become interested in the study of the message through friends in Trichinopoli. Being a small place removed from the attractions of the city, and having little else to occupy their minds, their whole attention has been taken up with the study of the Bible. I spent one day with them, and they greatly enjoyed the studies which we had on the message. I believe that there are honest souls in this place who will accept the truth fully.

Kereyananthal

This is a village located in the midst of a large farming section about twenty-five miles south of Madura, and ten miles from the railway. For several months the people of this village have been writing to us for literature and requesting us to come and visit them. Literature has been sent to them, the reading of which, together with the Bible lessons which have been given to them by Brother Nyagam of Trichinopoli, has fully convinced them of the truth. On reaching there I found that a number of them had been keeping the Sabbath since February, and that they had organized a Sabbath-school of twenty members. I spent two days with them, and we used nearly the whole time, day and night, in studying different phases of the truth. I found them quite well posted on the different points of faith, and anxious to get all the light possible. They are all farmers and seem very sincere. The head man of the village told me that he and his family were extremely anxious to have a home in the new earth and were prepared to do any thing and to make any sacrifice, however great, in order to obtain it. On the Sabbath we had three good meetings, besides several personal talks with different ones; and just before sunset I baptized eight souls in a tank near the village. As such a thing had never taken place in that district before, quite an impression was made. Five or six others also are keeping the Sabbath and say that they will be ready for baptism next time we make them a visit. The news that our work has begun in that section has gone out to numerous villages, and the prospects are that a good work can be done in these parts if a worker can be located there, which we hope can be done very soon. Sunday morning we left them, of good courage and happy in their new faith.

Madura

My next visit was to Madura, the second city in the Madras Presidency and the centre of Hinduism in South India. Here we have just recently located a young man and his wife to develop an interest that had been reported. Much seed has been sown in this large place and we hope to reap a harvest ere long. As I had only a short time to stay in this place no meetings were held, but I had the privilege of meeting several earnest young men who are now studying the truth in a systematic way. We hope they will be able to see the light and fully accept it.

On my way back to Bangalore I came via Madras where I spent a day in counseling with the workers, and in visiting our labourers in that place.

The Lord is opening up the way for us to work in numerous places in South India, for which we are thankful. We pray that we may be led in trying to guide and instruct those who come to us.

G. G. LOWRY.

Cooch Bihar.

Two men, Tarak Nath Sirkar and Shubodh Kumar Das, in the district of Cooch Bihar, became interested in the message of Present Truth several months ago, through the efforts of Brother P. C. Dey who has been canvassing in that part of the country. They began keeping the Sabbath over a month ago, and have since sent in their first money-order for tithe—a good indication that they are in earnest. There are twelve souls, including children, in the families of these two brethren in Cooch Bihar. They meet together on Sabbath for Bible study and worship. I had the pleasure of visiting this little company this week, having just returned from there, bringing two of the oldest girls to our Calcutta school.

Cooch Bihar is an independent State in the northern part of our division. The language spoken is Bengali. The land is not so low as in other parts of Bengal. The climate is rather healthful, there being little malaria in the district. The only missionaries claiming this territory are two ladies, belonging, I believe, to the Swedish Mission.

L. J. BURGESS.

Shillong

Shillong is the headquarters of the Assam government and is a very healthful hill station with an elevation of about 5000 feet. The scenery is not so rugged as in some hill stations, as the ground is more level. There are beautiful roads which are well kept and metalled with red sand stone which makes a pleasing combination with the green grass and pines.

Last year the writer spent a couple of months in Shillong, at which time weekly meetings were held in the home of Brother Hardinge. They were attended by a goodly number of Brother and Sister Hardinge's friends and by others who had become interested through the efforts of Sister Raymond.

Brother and Sister Stevens went to Shillong this year for their change, and at the same time have been fostering the interest there. They have been holding Sabbath meetings, and Bible studies in the homes during the week. We hope that as a result of this effort there will soon be several ready to take their stand with us. This bids fair to be the beginning of a permanent work in this new field which heretofore has been unworked. L. J. BURGESS.

The Bi-ennial Conference

The Deputy Commissioner at Meerut has approved of our having the use of the shops belonging to the Hapur Municipality and the Free Ganj for the purpose of holding our bi-ennial conference, from the 20th December, 1919 to the 4th January, 1920. These buildings are practically unused, the grain trade not having shifted from the town as it was hoped it would do when the ganj was established near the railway station. This may providentially enable us to have the nearest approach to a camp-meeting that we have yet been able to hold in India.

Brother E. B. Hare writes from Kamamaung that,—"Our school work is progressing in every way. We now have 25 pupils, and a sabbath school membership of 32, with an out school of five members at Paan. This month we have received Rs. 37 in donations for the boarding department. We hope to see these donations increase sufficiently to cover the whole cost of the rice, about Rs. 250. I find that now that the children have increased to twenty-five the work is too much for one teacher, so during the rains my wife and Thara Tha Myaing have volunteered to help out with the teaching. Hla Kin, who left the station last year, is back again. I think she will prove to be a valuable worker. She teaches a class of Pwo Karens in the sabbath school, and does well."

South India Notes

Brother and Sister H. L. Peden have come down from the hills, and are now at their home in Vizagapatam. We are all rejoicing with them over their success in the Telugu Examination.

Our schools at Bangalore, Nazareth, and Neyyattinkera have re-opened with a good attendance.

I recently spent four days with Brother Woodward at Neyyattinkarai. The work in that station is getting on nicely. While there twelve souls were baptized. There are several calls coming in from different places for teachers and preachers. An invitation has come in from one place asking us to come and open up our work. Three villages they say are ready to accept Christianity if they can have some one to teach them. From another quarter comes the word that there are 1000 people ready to give up their idols and become Christians, if preachers can be sent to them. It would seem from some of these things that the harvest was really getting ripe for the reapers. Where shall we go for the reapers, is the question that puzzles us every day.

Last Sabbath we a baptismal service at Bangalore in which three souls were baptized. We also had the Lord's supper the same day.

Night after the Sabbath I left for Madras, where, on Sunday, we had another baptismal service in which two were baptized. These two young men have been under instruction for nearly a year, and have finally given up all to follow their Lord. In order to keep the Sabbath they both had to loose their posts in the Railway office. They petitioned their superiors for leave on the Sabbath, but were refused. They then promised to make up the lost time on Sunday and forfeit their annual one month leave if exemption would be granted. This also was refused. Finally they offered to do all these things and then allow their salary to be cut to a certain extent. This was also cast aside, and then the brethren saw that there was no other way out of it but to resign, which they did. It has been a great disappointment to them, and especially to their wives, who are not much in sympathy with them. But the brethren both told me that they felt that they had done right and were sure that the Lord would not forsake them.

We are thankful for the evidences which we see of the Lord's guiding hand in South India. Our prayer is that he may send us more workers so that we can more effectually deal with these interests as they come up from time to time.

G. G. LOWRY.

We regret to learn of the death of Sister A. Spears of Rangoon, who passed away on the evening of 12th June, at Kalaw. Sister Spears has been a faithful member of the Rangoon Church since its organization. The end came peacefully, and our sister's confidence was firm in the Lord. We look forward to greeting her on the resurrection morning.

—A. H. W.

Life Assurance

Have you seen the folder issued from our Lucknow press on behalf of the "King's Royal Life Assurance Company"? This leaflet presents the essential features of gospel truth in a most original and striking way. Many a man of the world will read it and be impressed who would not read an ordinary tract. Our church members should make frequent use of this folder in their efforts to win others for Christ. The price is Rs. 1/- for fifty. Postage free.

Reckon Yourselves Dead

Frequently, when a Mohammedan becomes a Christian, his friends and relatives will cut him off so completely that they regard him as one dead, and speak of him as such. One of our North India brethren, on receiving word that his relatives so spoke of him, replied that they were indeed right in regarding him as dead, for that was truly what had happened to him, and he so regarded himself.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord"

"For ye are dead, and your life is hid with Christ in God."

Word comes from Pastor L. J. Burgess that on making a visit to Cooch Behar, a native state in the Bengal Presidency, to investigate an interest there, he found twelve persons keeping the sabbath, including children. Two bright and promising girls were brought down to Calcutta to attend our school there. The Rajah of Cooch Behar is said to be very friendly toward the work of missionaries.

The Inner Circle

In discussing with one of our foreign missionaries some of the difficulties attending gospel work, in the conditions prevalent in this country, one of our Indian brethren pointed out that in the days of Christ the people were attracted to the Master for various reasons, and that generally they received from him what they were looking for the most earnestly. Those who desired food were feed; those who wanted raiment were clothed; those who asked for the healing of their loved ones saw them restored to health; the blind, in answer to their request, received physical sight; but those whose chief desire was to learn the way of life and to walk in it, Jesus called into his inner circle and made them his disciples. So we may expect it to be today in India. People may come to us in our work with various motives. This must not discourage us. The Saviour is still taking men into that inner circle, and many will truly learn of him.

Brethren M. M. Mattison and F. H. Loasby have been spending some time together in visiting our work in the villages in the Punjab. Brother Mattison writes,—"The work up here is very encouraging. Some of the inquirers I met last year have made very good progress. We have baptised twelve of these since sabbath. Most of them have come direct from heathenism".

Word has been received from Brother T. R. Flaiz, who is under appointment to India, that his departure from America has been delayed through a misunderstanding with regard to his application for permit to enter the country. In some way, at the embassy at Washington, this application became confused with that of Brother Flaiz' father, who visited India recently, and permit for the latter only was approved. This mistake was not discovered until January, but is now being remedied.

Some of our Indian workers in South India have expressed great satisfaction at the adoption of the name, "Seventh day Adventist Publishing House" for our Lucknow press. It appears that considerable difficulty was met by our colporteurs in that part of the field through our literature being confused with that of the Millennial Dawnists, who work under a name in some respects similar to that formerly used by our publishing office. The direct use of our denominational name has had the effect of at once removing these difficulties.

Brother Enoch writes encouragingly of the prospects for the Marathi work in the city of Bombay. He says,—"I am glad to report that things seem to be opening up favourably here in Bombay. I have been surprised at the number of high-cast inquirers who are already coming to me We will start a Marathi sabbath school just as soon as we can get a place, and will also conduct a series of studies in our message in Marathi, having meetings several times a week".

After taking a much needed rest in the hills at Ootacamund, Sister C. F. Lowry is spending a few weeks at the home of Pastor G. G. Lowry, at Bangalore.

Brother N. L. Nolda collected over six hundred rupees from the outside public in the Harvest Ingathering work at Karachi.

The first perfect attendance honour cards to be given in India were received by eleven members of the Mussooree Sabbath school. Six of these members also received the seal for the daily study of the Sabbath-school lesson.

Brother Mattison reports twenty-four baptisms in the Punjab. He writes that the outlook for the work is very encouraging.

REMEMBER

THE

"SIGNS"

CAMPAIGN

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We are glad to have a big *Tidings* again this issue full of good articles; but how much of it came from your pen? We count but three signatures in all this issue.

Sister C. F. Lowry and children, and Brother and Sister Mattison and family expect to sail for New York direct at the end of this month.

Sister L. G. Mookerjee expects to leave Bombay on the 13th July for England.

A recent letter from Brother R. A. Thrift gives the following interesting items:—

The past three months I have been receiving letters from some people in Surat and Anand, stating that sixty families are desirous of joining our mission. Upon receiving the first few letters, I was a little skeptical. I am planning to visit them next week. I may say that I was not surprised on hearing that they had become interested through reading our papers.

A few evenings past we were surprised by two bright faced Mohammedan young men calling on us and requesting literature. They told us they were the proprietors of one of the prominent reading rooms in Bombay, and that they had been looking for our office for about one hour. I showed them our Gujerati papers and book, and before leaving they bought a copy of all we have, and paid for three yearly subscriptions for our Gujerati Signs.

Then again from outside we have received orders to the value of Rs. 10/- for literature; These unsolicited orders and calls all go to show that the printed page is doing its work, and that God's Word is not returning void.

Letters from Pastor J. M. Comer tell of many rich blessings received in the camp-meetings in the North Pacific Union Conference. Speaking of their love for India, Brother Comer says, "There is not a day passes, and hardly an hour, but what our hearts turn there, and we hold you all up in our prayers before the Throne of Grace, that God will bless India, and pour out His spirit on His workers there."

It is expected that Brother and Sister Comer will be back in this field early in the next cool season.

Referring to the interest among the Chin tribes, which was briefly reported in our last issue, Brother Beckner, who is labouring at Henzada, in the Delta of the Irrawady River, Burma, gives the following further interesting item:—

"A Chin school teacher and his wife are about ready for baptism, and seem to show evidence of real love for the truth. If not before, they are likely to be baptized at the time of the local meeting. There are four others asking for baptism, and I am in hopes that some of them may be ready at that time also. I believe we will see our work opening up among the Chins from now onward. They have joined the Roman Catholics and Baptists in large numbers.

They are not usually Buddhists, and seem to accept Christianity more readily than the Buddhists."

Thus the Message begins to win its way to still another of the many kindreds and tongues of the Indian Empire.

Some of our Bengali colporteurs are doing good work with the vernacular literature. One of the Calcutta school boys sold thirty-seven rupees worth of papers in one month in that city. Brother P. C. Dey took 3000 copies of the last issue of Yuga Lakshan (our Bengali paper), and is doing well with them.

The treasurer of the General Conference, Pastor W. T. Knox, writes that funds for the support of our world-wide missionary work are coming in encouragingly this year, placing the Mission Board in a better position to sustain and extend the work. The receipts for 1919 are exceeding those for 1918.

Word reaches us that in a village about forty miles south of Calcutta six or seven families have become interested in our message through the efforts of one of the students in our Bengali boys' school, who lives near there. They are calling for someone to go out there and give them more instruction.

The medical workers at Kamamaung are being kept busy as a result of an epidemic of measles that has broken out among the students in the school there.

DONALDSON: Just as we go to press our hearts are shocked and saddened by the death of Brother Leslie A. Donaldson, acting Superintendent of the press, in a shooting accident at Ajgain, near Unao. A more extended obituary will be given in our next issue.