

INDIA UNION TIDINGS

VOL. 14

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NO. 21

A Visit to the Punjab.

On the 19th of October I received an urgent request by wire from Brother F. L. Smith to come to Chuharkana immediately, as Sister Smith was so seriously ill it was not expected she could live. I left Lucknow at once, after having wired for Dr. Menkel, and reached Lahore next day. Brother F. H. Loasby met me on the Lahore Station, and I was much relieved to hear from him that Dr. Smith was a great deal better. I went with Brother Loasby to his station and waited until I could get the first train on to Chuharkana, where I arrived about one o'clock the next morning. Brother Smith was still able to report some improvement in Sister Smith's condition. Dr. Menkel arrived the next day, and thought that the serious condition of Dr. Smith's heart had been induced by an attack of influenza of some months ago, which had been followed by an attack of bronchial pneumonia just preceding this present illness. This had been followed by three attacks of heart trouble at intervals of a couple of days, each attack increasing greatly in seriousness.

We had some seasons of earnest prayer together, and all felt cheered and strengthened. The workers felt that the Lord had heard the prayers that had been offered on the previous Sabbath, when the Doctor's condition was the most serious. I am glad to report that from that time Sister Smith has been steadily improving, and is able to be up and about the home again.

I was glad to have another opportunity to see our work at Chuharkana, and enjoyed also meeting again with our Indian workers there.

At Chickoki Mallian where Brother Loasby is, I was able to spend a day and was interested to notice the improvements being made in the Mission property there. The portion of land enclosed with the bungalow is quite limited, and Brother Loasby has

had it planted out at his own expense with fourteen or more varieties of fruit trees, so that they are doing well, and promise to soon make the place more homelike, an improvement on the rather drear appearance of the surrounding country. The cost of irrigation I understand is only eight annas or so a month. The value of the canal system in a dry country like the Punjab can scarcely be overestimated.

I left Lahore on the 23rd for Bhakkar, a railway station near the Indus River not far from where the borders of Baluchistan, the N. W. Provinces and the Punjab meet. Here I spent the Sabbath with Brother and Sister R. H. Field and their children. Brother Field is employed in connection with the Punjab Railways, and has for three or four years been keeping the Sabbath with his family, much isolated from other believers. The Sabbath I was with them it so happened that Brother O. Quinn also was there. Brother Quinn is employed in the Government Telegraph Department, and is also seldom able to meet with any of our churches. We had a feast of good things that day as we celebrated the Lord's Supper together, held Sabbath School, and in the afternoon studied the truth with several of the neighbours who came in for a meeting. The Lord is blessing the testimony of these isolated believers and there are now several in these parts of the Punjab who are asking for baptism and admission to the church as a result.

I left Bhakkar on the 26th and arrived in Simla two days later, where I met with the church in prayer meeting and also had a number of visits with believers and workers there.

I felt encouraged as a result of this visit to the Punjab from what I saw of the prospects for the future of the work there.

W. W. FLETCHER.

Loyalty.

The discussion of this question in the columns of our paper may to some of our missionaries seem a bit out of place, as this is generally considered to be a question of politics and government rather than of religion. Yet we all admit that a good Christian is bound to respect and obey the civil government so long as the government does not command us to do something that is contrary to the laws of God. It is doubtless clear to all that one should be loyal to his own country and government; but it may not be so clear to some as to what the proper course would be in a foreign land. Is it possible for one being an American or Swede to be loyal to his own country and at the same time be true to the government of the country in which he may be labouring as a foreigner? To be loyal means to be "constant and faithful in any relation implying trust or confidence; to bear true allegiance to constituted authority." In the light of this definition there seems to be no reason why any one, no matter under what flag he may have been born, could not undertake with a clear conscience to be loyal by supporting and showing respect to the government of the country in which he may be living.

Elder Daniells in addressing a party of missionaries who were leaving America for the Orient said, "Put your national flag in the bottom of your trunk and let it stay there." This is good advice at all times for those who are called upon to labour in the capacity of missionaries in a foreign land, and more especially in a time like this. This is a time of great uncertainty and unrest among the nations of the earth, and the missionary must be on his guard not to do or say things which might hinder his work and retard the progress of mission endeavour. We must remember that, though we were born under this or that national flag, after all our citizenship is in heaven. It is the interests of our heavenly king that we are to look after first of all.

This does not mean, however, that we are not to be interested in the governments of this world. We are admonished to be subject to the powers that be, for they are ordained of God, and are told to pray for the kings and rulers. We also have the examples of Christ and his apostles in the matter of

loyalty. Though they were not always able to agree with all that the government did, yet we never find them rebelling against properly constituted authority, or finding fault with the government as far as political questions were concerned. These examples we should emulate.

The message which we believe and teach has brought into very close relationship people from many nations, and even in the India Union Mission field we find our force of workers, though not a large one, made up of several nationalities. It therefore seems that we ought to endeavour to take a very broad view of this question, and try to avoid saying anything regarding the Government or its methods that would put us in a bad light, or that would give any ground for suspicion.

There are many reasons why we as aliens should respect the British government and teach the Indian people loyalty. Great Britain not only grants religious liberty to all, protecting every one in the free exercise of his peculiar religious views, but has given to the country a stable government, making secure the lives and property of foreigners as well as Indians. In times of distress and trouble she has always shown herself ready to protect the missionary.

In a time like this we who propose to stand as teachers and leaders of the Indian people under our charge are under peculiar obligations, no matter of what nationality we may be, to exert our influence on the side of loyalty and obedience to the government. We should teach the Indian people to respect the government and its officials. We should endeavour to discourage the spirit of criticism and faultfinding which we find in the country. Our Indian people should be shown that their lot might be very much worse than it is if India should fall into the hands of a less responsible government. There is no reason why a loyal American or Frenchman or any one else can not teach both by word and deed the above principles. Any way as far as we missionaries are concerned our conduct and teachings should be so free from political questions that the government could have no room in any circumstance to suspect us.

We must not forget that our main business here is to teach the gospel of Jesus Christ and the nearness of his second advent. It is not to carry on a political

campaign, showing the people the advantages and disadvantages of one government over another, comparing the East with the West, causing a general spirit of discontent; but to teach the people to be satisfied with the political conditions in which they find themselves, and give their attention to preparing themselves for the coming of the Lord. As long as we are in this world we shall always be under some sort of political rule, and it will always be our duty to co-operate with the governments in helping to instil in the minds of those who are under our charge the ideas of loyalty and good citizenship. We ourselves should, as long as we are in British India, show all due respect and obedience to the government, and while carefully abstaining from participation in political affairs, we should endeavour to work in friendly co-operation in matters in which our influence may properly be exerted.

AN AMERICAN.

Appointment of a Secretary for the Home Missionary Department.

At recent meeting of our Union Mission Committee it was voted to invite Pastor S. A. Wellman to take charge of the Home Missionary work for the union mission. Brother Wellman is entering on his duties in this department immediately, and we bespeak for him the hearty co-operation of all our people in the endeavour to push the Home Missionary work.

One of the first enterprises calling for attention in this department is the Harvest Ingathering Campaign. This work ought to be done in November of each year so far as possible. People do not subscribe to funds of this kind so readily if the collector calls on them too near the Christmas holiday season. The papers for the campaign have arrived from America, and although the call being made for a special effort in the third week of November gives our people throughout the field rather short notice, we are hoping there will be a prompt response, and that at least we will be able to get a great part of this work done before the holiday season comes to hinder us.

The extension of our vernacular educational work will depend very largely on our success in the Harvest Ingathering

work. The collections may be made in behalf of the work in general: but it is probable that most of the funds will be used for that branch of the work for which we stand in the greatest need of financial assistance,—the vernacular school work. We trust that all our missionaries who realise the need of a stronger educational work for our Indian young people, and are planning developments in that direction, will see that in the Harvest Ingathering work lies to a great extent the means of obtaining the needed financial assistance, and will do all in their power not only to obtain funds themselves, but to encourage others to do so.

The year before last Brother Peugh collected about Rs. 1000 in Cawnpore in a very short time, mostly in donations of from Rs. 100 to Rs. 150. There are many business men who are willing to help liberally in the social work being carried on by the missionaries if the matter is rightly placed before them.

The funds collected in the Harvest Ingathering effort are retained by the local missions in which the funds are received, to be used at the discretion of the local mission committee.

We hope that this year a very much larger Harvest Ingathering work will be done than ever before, for the local missions will greatly need the assistance this income will bring, especially for their school work.

W. W. FLETCHER.

MAIL BAG

H. G. Woodward

"We are going along much as usual. We have just finished a very successful Harvest Ingathering service here and were glad to obtain about Rs. 70/- in offerings and tithes. Truly the Lord was with us. The blessing of God is certainly upon us for good, and souls are coming into the light. Our greatest need is workers."

(At several of our Indian churches such as at Neyyattinkara as above recorded, our believers are encouraged to bring in their tithes and offerings to the Lord at the time of the harvest. One can well indicate the poverty of our Travancore brethren by stating that in their district a very small coin, the *cash*, worth considerably less than the *pie* of British India, is regularly current. The recent offering of Rs. 70/- is therefore truly remarkable.

A. H. W.)

Harvest Ingathering Campaign Week, 1919

The "*Harvest Ingathering Watchman*" has come to hand for the yearly campaign, a supply having been sent direct from the publishing house in America to the various mission centres. This gives all of our believers an opportunity of getting to work early in the season and making a strong, well-organized campaign in behalf of the funds for the Harvest Ingathering.

Date of Campaign Week.

The Union Committee has set the time for the campaign this season as from November 16th to 21st. In that week it is the desire that in every church, and by every member in the church, there should be an organized effort to attain the goal which has been set for the Union. The goal set can be attained by careful organization, and faithful and painstaking effort, but it can only be attained if we set ourselves manfully to the task.

The Union Goal.

In the early part of the year, for the papers came last season at a very late date, only a small portion of the field got behind the movement and made a decided effort to make a good showing. And these parts which set to work, made so excellent a record that it opened the eyes of us all to the possibilities in the situation. In two individual churches, Calcutta and Simla, and in the South India mission, eight thousand rupees were collected for our educational work. If they could raise this amount in so short a period, by a well-organized and faithful effort, the goal set for the Union is not only possible, but we should well exceed it.

The goal set is Rs. 20,000, and this has been divided up into Mission Goals, word of which has been sent out to the various mission leaders and workers concerned. They will pass on the word to the believers and members of our churches and companies.

In setting the goals care has been taken to estimate carefully by past efforts, and by local conditions, the amounts that should be raised. Also the number of leaders to take hold of the work with our people has been considered. We trust that they will have the active, earnest, hearty co-operation of the entire membership, European and Indian or Burmese.

Object for Which Funds are Raised.

The Committee felt that the effort this year should not be directed to one object only but to our local work in general, that the collectors should be left free to present all phases of our mission work in these fields. All such funds to be retained for work in the mission in which they are raised, and for the local enterprises. These funds to be disbursed, however, in the usual way by committee action.

Why You Should Have Part.

You will not only be able to help in the raising of funds for the work in your part of the field, but you will be brought into personal association with persons whom it may be your privilege to bring into touch with this message. The Harvest Ingathering Campaign in all lands has been found an excellent means of getting the truth before honest souls. In such an effort as we are now making we should endeavour not only to take from others, but to give them something more lasting and abiding than they can give. "Every soul has an influence for good and evil." "God has a work for you to do. He has given to every man his work."

As you bring the "*Harvest Ingathering Watchman*" to the hands of friends and strangers, remember that it is but the beginning of the work that you should do for *that soul* who gives a donation to the cause, and that you should seek to follow up that beginning with something more definite.

If we should succeed in raising the full amount of the goal set, as we have reason to believe that we will, still it would not be more than one-sixth of the amount expended by our European and Indian believers each year in donations for the pushing of the cause of Christ in the India Union. And it would be less than one-twentieth of the entire expenditure of the mission treasury on behalf of our field. So let us take up the task, knowing that we are doing the work of the Master, our part in that work, and that the requests we make of the public are not merely for religious purposes, but for the social and moral uplift of those for whom we are giving lives in service daily in this great field.

"He that is not with me is against me; and he that gathereth not with me scattereth abroad." "If we are not active in the service of Christ, we are ranking with those who are in positive hostility against Him. . . . Every means of influence that God has given you, should be employed to the utmost."

S. A. WELLMAN.

Union Home Missionary Secretary

Notes from the Office Mail Bag.

Mrs. Plummer, Washington, D. C.

Speaking of the Thirteenth Sabbath Offering, by which India greatly benefits at times, Mrs. Plummer, Secretary of the General Conference Sabbath-school Department, writes in a recent letter as follows:

"Really, we are making that Thirteenth Sabbath Offering more of a specialty than ever. We are centering right down definitely on the plan of asking our conferences in this country to make it in fact as well as in name, "Dollar Day." When we succeed in doing that in this country alone, instead of forty-eight thousand or forty-nine thousand dollars on the Thirteenth Sabbath, we shall be giving about ninety thousand or more. I suppose that will increase the demands upon us so that the overflow will not be abnormally large, but it means more money to missions all right.

"Perhaps you will be interested in one of our plans for focusing attention upon this, and I am enclosing what we call the Sabbath-school Liberty Bond. You will know, of course, that the people of this country became familiar with Liberty Bonds and Victory Bonds during the war, and we have thought to make some use of this familiarity with the people by simply turning their attention to the fact that they can secure such a Bond by giving a dollar to the Thirteenth Sabbath Offerings. Some will make their Mission Bond worth more than a dollar, but no one can secure a Bond without giving at least that much.

"We do not expect these to be very popular outside of our own country. We Americans, you know, are prompt to take up things of this sort, and we do it with a swing that brings good results. But I do not expect other fields to follow this particular plan with any very great success, and doubtless many of them will not feel it advisable to try it at all."

E. D. Thomas.

"At Nazareth, after some special meetings, the first week in August three persons were baptised. From the 4th to the 28th of August I was away from this station. The first Sabbath was spent at Madura, where Brother V. Isaac and his wife are working. I found that they have a live interest there. There were about fifty men and women present at the service. I was glad to see in nearly every hand a Bible, and that they each found and read the texts with great interest. Soon we hope to see many faithful souls rejoicing in the truth at Madura.

"From Madura I went to Ceylon. I visited several places near Colombo where we have believers, and spent one Sabbath at Matara. Here we have a good Sabbath-school of nineteen members. From Matara I came home to Nazareth. While on this trip many gave gladly and freely for the building of our church at Nazareth. I also met many who are reading our books and papers. They are longing for a missionary to be sent to Colombo to help them. Let us remember this in our prayers.

"Brother N. T. Asirvatham, who was baptised in 1915 and remained a faithful member of our church, was taken ill with fever and died at Matara on the 29th of August. He did all he could to advance the cause, and we have every hope that he sleeps in the Lord. Brother Campbell, one of our missionaries who was in Colombo on his way to Africa, attended the funeral, and spoke comforting words to the relatives and friends."

Pastor Parker, Fiji

Brother Parker, in charge of our work in Central Polynesia, writes of the mass movement in Fiji in a recent letter, which shows that the work there is spreading. He says:

"Now as to the work here, we are holding all that we have gained and are adding to it. We have now organized twenty new churches. I expect soon to organize our first Indian Church. Another man is keeping the Sabbath on Kadavu. A man writes me from Nadroga that he is keeping the Sabbath. We have a native boat builder that is keeping the Sabbath in the Yasawas. A whole town, Korovau, Tavua, has turned over to us. There are ninety-six persons in the town. I visited it on my last trip, and spent the Sabbath with them. It is the town where you get off the boat to go up to Nadarivatu. The government buildings are there, and the Commissioner's house. Have located a teacher at the place. Waikubukubu has begun to shake. I spent a night there and

the people told me that if the Turaga-ni-Koro was there that they had something to say to me. Later their teacher has taken his stand and others are agitated. Three weeks ago the Buli Vakacegu of Nayavu, Wainibuka, spent the Sabbath with us here, and told me to write his name down as a Seventh-day Adventist. He has had all of our books and papers for years. He is a chief. He begged for services in his town and gave his house for them to be held. This gives us an entrance in to another large town on that river, and it will not be long before we will have a large number of the people of that town to worship with us. Wherever we turn, Brother Fulton, we find the seed springing up, but where are the cultivators? Now, when we should have a strong body of well-educated men coming from our Buresala school to fill the many calls for teachers we have nothing but a few children there. It distracts me, for I cannot turn but I am face to face with a call for a teacher to look after a new interest. I am like a man with his hands tied."

The Publishing Work. Notes of Interest

Some of our workers are making remarkable records with our literature here in this country. A few years ago the Southern Publishing Association was publishing only small books. They felt that they could not handle large books in that territory. They came to the General Conference Councils repeatedly pleading that work be given to them so that they could keep their machinery going.

But times have changed. The South is now leading both our other publishing houses here in the sale of large subscription books, and it looks now as if their sales for 1919 will be the largest of any publishing house in the world. The Southern Union reported sales to the amounts of \$68,000 in the month of June. They set their stakes at \$70,000 for July, but their report has just come in showing that during the month of July the colporteurs in that one union sold \$91,200 worth of books. Mississippi alone, that little conference, reports \$36,000 worth of sales during the month, and Alabama \$28,007.

Other parts of the field are doing well. All three of the large publishing houses are pushed to the limit to keep up with their orders, but we must take our hats off to the South.

We are getting good reports from other fields as well. Word just came in that during the last eleven months our largest publishing house in Europe sold 1,100,000 marks worth of books. Elder Conrad also reports that they are gaining in membership at the rate of 1600 members per quarter.

Brother Palmer has just sent over a report from the Review and Herald stating that during the first seven months this year the total sales of their book department amounted to \$528,000 as against \$383,000 last year, a gain of \$214,000, or 56 per cent. And so the good work is onward.

Here is a paragraph from a brother in Vrsac, Jugoslavia:

"During the war we have printed our own Song Book in the Serbian language, 'Adventa Pojanja.' This contains 315 songs, and have been translated from 'Zions Lieder.' Now our splendid songs are sung in Banat, Backa, Servian, Syrmian, Slavonian, Bosnian, and Kroation in the real Adventist spirit."

An Appeal from East Bengal

- Q. "Lord, when saw we thee.
naked, and clothed thee?"
A. "The King shall answer and say unto them, verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The readers of the "Tidings" are aware of the fact that recently a severe cyclone visited East Bengal. Four of our chapel houses in the villages of Faridpur and Barisal districts, our Mission bungalow in Gopalganj, and workers' houses in Gopalganj and Chaurkhuli have all been badly damaged. As far as we have had reports, most of our Sabbath-keepers and workers have lost their homes, crops in the field, cattle, few earthly possessions they had and what few clothes and bedding belonged to them.

While we are appealing to the *Tidings* family for money for relief of our Sabbath-keeping brethren and sisters in the villages of East Bengal, I feel that an appeal should be made for clothes (cast off), bedding, etc, for them. I have witnessed with my own eyes, as I have gone among our people, that some of them are so poor that they do not possess warm clothes and so they wait in the morning for the sunrise to warm themselves. This is a scene under normal conditions; but now as our poor people have lost practically all they possessed, the coming winter will be very hard on them, unless some arrangements are made to supply them with clothes. East Bengal being surrounded by water is more cold in winter than other parts of Bengal.

Cotton or woolen clothes,—patched or darned, whether they are for men, women or children,—blankets, comforts, sheets, etc., anything you send will be gratefully accepted by the undersigned to whose address please send the parcels.

Yours in the Service of Christ,

L. G. MOOKERJEE,

S. D. A. Mission, P. O. Gopalganj,
Dist. Faridpur,
(BENGAL.)

Freely Ye Have Received, Freely Give.

The half yearly Harvest Ingathering service, conducted in our church at Pulicolakotham, was a time of great blessing to all present. We were certainly the recipients of the blessing of God, which "maketh rich, and addeth no sorrow."

It was thought best that we have a special united service for all our people in this district; and in spite of the showery weather and many miles which many of the people had to walk, we had a splendid gathering. On account of the general famine, and the much sickness, we feared that the financial result might not be as good as in previous years. But that was only our lack of faith.

It is our conviction that God's people will always give freely, if only they see the blessedness and the duty of so doing. We had therefore given instructions to our evangelists, to not fail to bring this truth before the people. And having "freely received" so many blessings from the good hand of the Lord, they were glad to "freely give" of their substance. It was such a joy on entering the palm-leaf church, to see it filled with eager, joyful faces. If, at any time of discouragement, we had ever been tempted to ask ourselves if it were "worth while", our query was most emphatically answered in the positive, as we saw the people bringing their offerings to present them to the Lord. And as we heard the coins, most of them of small value, dropping on to the table from the little earthenware money pots, we said within our hearts.

"Everyone for Jesus,
He shall have them all."

Perhaps what most affected us, was the sight of a sheep being brought in for sale, for we knew it had been given by one of our school boys. Knowing also something

of his poverty, and of his earnest desire to know and obey the truth, we felt that God had done a work of grace in at least-one heart. When at last it was put up for sale, it was bought in by one of our evangelists for Rs. 6. But the sheep had not yet fulfilled its mission, for the buyer again offered it for sale, and thus it realised about Rs. 12. At the conclusion of the service, we rejoiced together over the sum of almost Rs. 70, so freely given to the cause of God.

"When we were in the other mission, we were many people and little spirit. Now, although we are few in number, there is much spirit," so said one of our people, as we were rejoicing together at the conclusion of the service. And we feel that there may be some truth in it.

When it is said that our people are of the poorest, and that the value of the coin so often used for offerings here, is only 1/28 of an Anna, the amount raised is not at all inconsiderable. But have we not read, "Thy people shall be willing in the day of Thy power?" And how often has this been proved to us.

H. G. WOODWARD, Travancore.

Lanovla

Acting under the advice of the brethren the writer came to Poona the first of September to concentrate on language study for a couple of months and go up for the Second Year's Marathi Examination in November. As it was the height of the Poona Season there was nothing available for lodgings in the Cantonment, so search was made in the native city. The Lord seems to have led, for I secured a very nice place right in the heart of the Brahmin quarter, and but a block from the center of the city. The Marathi just flows around me day and night, and I am convinced that this is a much better policy than to try to get it from the verandah of a bungalow. The greatest difficulty was food, but meals from a nearby Brahmin hotel delivered twice a day solved that question.

As there was some interest in Lanovla, it seemed best to get release from the grind of language study in the Native City by going each Friday evening to Lanovla, returning after Sabbath. I have accordingly held two preaching services each week in Lanovla, closing the series Oct. 4.

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ORGAN OF THE

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A daughter was born to Brother and Sister I. F. Blue on Sabbath the 25th of October.

Pastor L. J. Burgess is now greatly improved in health, and has returned to his home in Calcutta.

We regret to learn that Brother R. H. Leech has been suffering for some time from an attack of fever. Brother Leech is under treatment at "Grey Castle", Mussoorie.

Brother A. J. Jewell writes us that he intended leaving Calcutta for South India on the 19th October. He expects to locate ultimately in Ootacamund.

Brother D. C. Jacob has been transferred to Waltair where he will assist Brother H. L. Peden in city work for Telugu people. Brother G. A. Henry has taken brother Jacob's place in the Bangalore office.

Sister Fulton learns through a private letter that Miss Appleton (for work in South India), and Miss Edith Clarke (for English school work) were expecting to sail from Australia for Colombo some time in October.

Brother and Sister Fulton reached Lucknow on the 16th of October, and have secured a house in Fawnbrake Avenue, not far from the Union Mission office. We are glad to welcome Brother and Sister Fulton as permanent residents at headquarters.

On Sunday the 19th of October Brother C. M. Scanlon commenced a series of public meetings for the English speaking people of Lucknow. The meetings are being held in the hall connected with the Union Mission office, and the attendance from the first has been most encouraging.

On Sunday the 19th of October a son was born to Brother and Sister L. A. Semmens. Sister Semmens has passed through a very dangerous illness, and many earnest prayers have been offered on her behalf. As we go to press the latest news is that Sister Semmens is improving slowly, but it is thought surely.

Pastor Fulton has received the following cable from General Conference headquarters: "Budget allowed, with slight modifications." This is understood to be a reply to the cable Brother Fulton sent to the brethren in the Fall Council mentioned in a recent number of the TIDINGS, and refers to our 1920 budget.

A recent letter from Pastor Hamilton tells of a growing interest in the city of Rangoon. Some have decided to obey, and there are a number preparing for baptism. Brother Hamilton feels that the interest is so great that he and Mrs. Hamilton are not free to leave on their contemplated furlough till some one actually arrives to take up the work. He thinks that much would be lost if the interest is not continued.

The secretary of the General Conference publishing department, Pastor N. Z. Town, writes that the brethren are considering a proposal to send to India one of the most experienced men among the North American union conference book work leaders, to act as assistant secretary for the General Conference publishing department in Southern Asia for two or three years. The idea is that the brother selected, who would be likely to be a man of quite mature years, should not be expected to learn a language, but to give himself wholly to the development and organisation of our literature work, and training the younger leaders in the provinces, with the hope that at the end of his suggested term of service the brethren would be in a position to supply a younger man of sufficient experience for the general leadership in the South Asian literature work, who could be expected to reside permanently in this field. The worker now under consideration for appointment is Brother V. O. Cole, at present in charge of the literature work in the Southern (U. S. A.) Union Conference, whom Brother Town describes as "one of our best generals."

Lanovla

(Continued from page 7)

Although it rained almost every Sabbath, still we had a good audience of interested hearers all the way through. At the closing service five new Sabbath-keepers expressed their determination to follow the Lord and prepare to meet him when he comes. There had been bitter opposition, which was taken up by a religious paper in Bombay, and one of the bitterest attacks I remember having ever seen was made upon our people. The articles were permeated with falsehoods about us and our work, and manifested a spirit that is far from the spirit of the Master, and is an indication of what some would do with us if they had the power.

The Sabbath-school membership at Lanovla is now 21. The Sabbath-school offerings for the quarter were Rs. 86, of which Rs. 32 was the 13th Sabbath Offering. About Rs. 150 were raised during the quarter and expended on improvements in the way of new furniture for the Hall. The believers in Lanovla are taking hold in the conflict with new courage determined to press the battle to the gates.

GEO. F. ENOCH.