

Thirteenth Sabbath Offering

June 28, 1913

Medical Work in India



KARMATAR DISPENSARY, COST OF WHICH
WAS \$60

Make It "Dollar Day"

This leaflet should be divided into five-minute exercises, and read in every Sabbath-school.

The Direct Call to Us

TO THE SABBATH SCHOOL DEPARTMENT: At the autumn council the General Conference Committee has been wrestling with the urgent call from India for an appropriation with which to begin, on a small scale, a permanent sanitarium training center. It is recognized that such a center is a necessity to be the heart of the growing system of treatment-rooms and mission station dispensaries doing such splendid work. But the pressure on the Mission Board treasury this year seemed bound to postpone the possibility of getting the fund necessary to make the beginning. In the discussion, hopes turned to the thirteenth Sabbath offering enterprise of the Sabbath-schools, and it was voted to lay before the schools once again a need that seemed beyond the reach of the Mission Board at this time without special aid. With a substantial fund for the beginning, the Board can hope to add to it from time to time, and India will raise additional funds, and the enterprise will be assured of launching at an early date—by what the schools can do on one Sabbath day. So this plea of India is passed on to your Department with high hopes and glowing confidence, based on the splendid achievements that the thirteenth Sabbath idea has again and again effected at critical stages of the missionary campaign.

GENERAL CONFERENCE COMMITTEE.

Issued by the
SABBATH-SCHOOL DEPARTMENT
General Conference of Seventh-day Adventists
Washington, D. C.

Medical Missionary Work in India

J. L. SHAW

I WISH to tell our Sabbath-schools some of our experiences in medical work in India. Several years ago sanitarium work was started in the heart of Calcutta, the largest city in India. Buildings were rented on Park Street and a beginning was made. Physicians and helpers worked with a determined effort to build up an institution that would represent our principles, and no stone was left unturned to make the Calcutta Sanitarium a success.

At first the people considered us "quacks" and had little confidence in our work, but gradually this prejudice was in a measure broken down. Treatment rooms for ladies and gentlemen were fitted up, and those who took treatment received much help and began to mention the fact to others, and even doctors began sending their patients. It was difficult, however, from the first to meet expenses. The rent to be met was exorbitant and whether the place was full of patients or empty, the landlord must have his portion. A small training class to fit workers for sanitarium work was also carried on although not wholly satisfactory, chiefly because of cramped quarters, high rent, and inability to train all classes of help. Another drawback to the success of the Calcutta Sanitarium was the climate, the intense heat prevailing for eight months made it extremely trying, especially to foreigners. Two efficient and faithful nurses died in the effort to carry on sanitarium work in Calcutta.

Therefore, because of the difficulties to be met, it was decided to reduce the Calcutta Sanitarium to treatment rooms, and attempt sanitarium work in a more salubrious climate. From the very day that only treatment rooms were conducted in Calcutta the work began to prosper. Doctors of the city began sending their patients. The work has been able to pay more than its

running expenses, and considerable debt contracted by the sanitarium has little by little been paid. For more than five years the Calcutta Treatment Rooms have enjoyed a good patronage, and have become an excellent means of breaking down prejudice and teaching the truth. During the coming year the profits on the Calcutta Treatment Rooms go toward the fitting up of treatment rooms in the great and needy city of Rangoon.

So great is the amount of disease in India and so necessary did it seem to continue sanitarium work, that another effort was made at Mussoorie which is located in the Himalaya Mountains, a thousand miles northwest of Calcutta. Weeks were spent in looking for a suitable building for a sanitarium. We had no money with which to purchase property, and although we were able to find nothing suited to our needs, a place called Kirkville was rented and treatment rooms were fitted up and sanitarium work was started. God blessed the effort of our workers at the Mussoorie Sanitarium. A splendid spirit of sacrifice was shown, our principles were advocated, some very successful work was done, an interest was kindled, and souls are rejoicing in the truth as a result.

With great reluctance the Mussoorie Sanitarium was discontinued. Among the chief reasons for this was the cramped quarters and the unsuitability of the building in which we had to carry on the work. Neither patients nor workers had suitable rooms in which to live. Like the experience in Calcutta, the treatment room work was continued and has succeeded above our expectations. Last year, though conducted only seven months, eleven hundred dollars was cleared above the paying of all operating expense. At times more patients applied for treatment than could be given attention.

At the present time, therefore, we have no sanitarium in India, and no place where medical workers can be trained to meet the pressing need for workers of this sort. How greatly

medical missionary work in this country is needed only those who have seen the conditions face to face have an adequate idea. There is no country in the world more in need of the help of the medical missionary. The extreme poverty of many of the people, and their great ignorance of the nature and cause of disease make many of the people weak and sickly. We have at the present time five dispensaries in different parts of the country. Wherever our medical workers go, they find people coming to them for help. Rarely does the missionary nurse enter a village where there are not many who are sick and wish assistance. Probably fifty thousand treatments will be given at our dispensaries the present year.

All kinds of cases come or send for help. It may be a child festering with sores, or a mother with an infant so ill that only instant and immediate help will save its life; or perchance it is a father at the point of death. If he dies, his children will be fatherless and his wife becomes a widow, and the afflictions, trials and sorrows of Indian widows are impossible to describe. So great is the need of medical missionary work that our little band could employ their whole time in this way, and then be scarcely able to touch the fringe of India's need of medical aid, but that would not be advisable. In helping India's need our hope lies in teaching Indian converts who love the truth, the right ways of living and rational methods of treating disease. By this means we shall be able to raise up a corps of Indian workers who can go forth and teach the gospel and help the sick. For this purpose we need a place for training Indian medical missionaries. A small, well-equipped sanitarium and training school is necessary for such a purpose.

An action was taken at the recent Biennial Conference of the Indian Union Mission with that end in view, providing that money could be obtained for such an undertaking. There is no question but that believers in India can be

trained to be successful medical workers; this has been proved beyond dispute. We now have workers in our dispensaries and treatment rooms who, notwithstanding our poor and imperfect methods of training nurses in India in the past, have shown ability beyond our expectations.

Our methods of treating the sick appeal to the rich as well as poor. We now have treatment rooms in Calcutta and Mussoorie managed by those who have accepted the truth in India. Both of these institutions are more than self-supporting and had we trained workers, treatment rooms could be established in Bombay, Rangoon, Lucknow, Delhi, Simla and other large cities of India; and our experience leads us to believe that they would be self-sustaining almost from the beginning. We greatly wish to train workers for such work, and to do so modest facilities that will allow us to train workers in a way somewhat similar to our institutions in America, are necessary.

The India Union Mission Committee have chosen Dehra Dun as the location of a medical training center. Dehra Dun is a beautiful little town at the foot of the Himalaya Mountains, fourteen miles below Mussoorie, where sanitarium work was formerly carried on, and where we now have treatment rooms. Land can be purchased at Dehra Dun at a moderate price. It is not so hot in the hot season as farther down on the plains. Many people who have travelled widely in India think Dehra Dun one of the most beautiful towns in which to live. Vegetation of all kinds grows with little care. It also has a good reputation from a health standpoint. His Excellency the Viceroy of India, who was recently injured by a bomb thrown by an assassin while he was making a public entry into Delhi, has left Delhi and gone to Dehra Dun to recuperate, which speaks well of health conditions which obtain there.

If there is any place in the world where people should be taught how to live and how to treat the sick, it is surely India. We believe

funds will be forthcoming. Our hope at this time is in looking to God and his people in more favored lands. The work is yours as surely as it is ours, and while you furnish the funds, your missionaries in the field will go forward with the work, and endeavor to build up this important and necessary factor of the Lord's work in India.

*Supt. Indian Union Mission,
Lucknow, India.*

AN INDIAN NURSE TREATING A SEVERE CASE OF BURN AT THE NAJIBABAD DISPENSARY



The Medical Training School for India or The Thirteenth Sabbath Offering

V. L. MANN, M. D.

TRAIN! Train! Train our young boys and girls so that they may do a more efficient work in the cause of Christ. Is this not a vital problem that we, as a people who believe that we are carrying the the final warning to a dying world, have been compelled to meet? Loma Linda, the Foreign Mission Seminary, our colleges, academies and sanitarium training schools have been a progressive outgrowth of the message with the object of meeting this problem. It is not sufficient for us to be contented with engaging in certain lines of work ourselves, but we must also be busy in training others to do the same work. The minister is not to be satisfied with preaching the gospel, but he is interested in training young men to become ministers. The canvasser does not end his work with selling books, but he trains canvassers. So it is with every branch of the work. This gives the one who is engaged in spreading the third angel's message a double responsibility,—he is a worker and a trainer. If one is contented with either of these alone, he is not meeting his full capacity.

Our boys and girls in India also by right demand this same privilege of a training, and we who are in the field are not doing our duty unless we see that such an opportunity is given to our young people here. The medical work that we have already started in India, and the large, untouched field before us, makes abundant opportunities for the utilization of workers trained in this field. The two treatment rooms that we have been operating in Mussoorie and Calcutta are making good. The one at Mussoorie cleared about \$1,100 last season, a period of six months, and the one at Calcutta is doing equally well. These two treatment rooms are not sufficiently manned, and with the new ones that should be

started in other places in India causes us to raise the question, Where are we to get the workers?

Our dispensaries are confronted with the same situation. Those that we have already started



TREATING A SORE AT THE NAJIBABAD DISPENSARY

have not sufficient help properly to carry on the educational work that is demanded of our dispensaries in this country. Our medical work must be different from the medical work done by the government. Our dispensaries must be beacon lights from which light and truth can radiate in all directions. This again raises the question, Where are the workers?

In the establishment of a thorough, well-organized training school where the Bible, principles of the message, our principles of treatment, and other necessary subjects can be given, I feel

that a great problem will be solved and a good foundation laid for an aggressive medical work in this field.

There are a great many advantages in training workers in the field. Those that come here from the home land have to undergo a radical change of climate, must become accustomed to strange habits and customs, and have to learn a difficult language. These things, together with the ravages of disease, spell failure to many a worker from the home land. The return of a worker is expensive. The worker trained in the field escapes all this. He already has all of these advantages without the unpleasant experiences of the foreign worker, and thus these advantages become a valuable asset to the work in the field. It is true we shall always have to look to the good home land for those who can surmount these difficulties in the foreign field, to help us lead out in this work; but there is a class of workers who can be trained in the field for certain lines of work to very great advantage. It is these we are talking about.

A portion of the \$300,000 Fund was set apart for the medical work in India, but this fund was cut short before its completion. This left us at sea in regard to the development of our medical work, but the General Conference came to our rescue by setting apart the Sabbath-school offerings of the thirteenth Sabbath of the second quarter of 1913, for the medical work in India. We can assure you that this has made our hearts glad and has given us renewed courage to push forward in this work.

When the time rolls around for this offering, we have the confidence that the General Conference men and presidents of conferences will use their influence in behalf of this offering, and that our people everywhere will willingly loosen their purse strings to respond to our need. We do not know what we would do in the mission field if our brethren and sisters ever got tired of giving. We know of the loyalty of our people in this line in the past, and we know that we

can look forward with the confidence to this same loyalty in the future. We feel confident that our brothers and sisters will give us a good lift in starting this work. A small, well organized, well-equipped training school will not only put our medical work on a better basis, but will also be a strength to our work as a whole in India. From a training center of this kind the principles that make us a distinct people can be made to permeate to many parts of this needy field. Many will thus have the opportunity of hearing the glad tidings of the third angel's message that otherwise would never hear it. With workers trained at such a center we can start new treatment rooms, new dispensaries, new schools, and raise up churches, thus keeping in touch with at least a part of India's millions.

Lucknow, India.

A Vision of India

THE tom-toms thumped straight on all night, and the darkness shuddered round me like a living, feeling thing. I could not go to sleep, so I lay awake and looked; and I saw, as it seemed, this:—

That I stood on a grassy sward, and at my feet a precipice broke sheer down into infinite space. I looked, but saw no bottom; only cloud shapes, black and furiously coiled, and great shadow-shrouded hollows, and unfathomable depths. Back I drew, dizzy at the depth.

Then I saw forms of people moving single file along the grass. They were making for the edge. There was a woman with a baby in her arms and another little child holding on to her dress. She was on the very verge. Then I saw that she was blind. She lifted her foot for the next step; . . . it trod air. She was over, and the children over with her. Oh, the cry as they went over!

Then I saw streams of people flowing from all quarters. All were blind; all made straight for the precipice edge. There were shrieks as they suddenly knew themselves falling, and a tossing up of helpless arms, catching, clutching at empty air. But some went over quietly and fell without a sound.

Then I wondered, with a wonder that was simply agony, why no one stopped them at the edge. I could not. I was glued to the ground, and I could not call; though I strained and tried, only a whisper would come.

Then I saw that along the edge there were sentries set at intervals. But the intervals were far too great; there were wide, unguarded gaps between. All over these gaps the people fell in their blindness, quite unwarned; and the green grass seemed blood-red to me, and the gulf yawned like the mouth of hell.

Then I saw, like a picture of peace, a group of people under some trees, with their backs turned towards the gulf. They were making daisy chains. Sometimes when a piercing shriek cut the quiet air and reached them, it disturbed them, and they thought it rather a vulgar noise. And if one of their number started up and wanted to go and do something to help, all the others would pull that one down. "Why should you get so excited about it? You must wait for a definite call to go! You haven't finished your daisy chain yet. It would be really selfish," they said, "to leave us to finish the work alone."

There was another group. It was made up of people whose great desire was to get some sentries out; but they found that very few wanted to go, and sometimes there were no sentries set for miles and miles of the edge.

Once a girl stood in her place, waving the people back; but her mother and other relations called, and reminded her that her furlough was due; she must not break the rules. And being tired and needing a change, she had to go and rest for a while; but no one was sent to guard

her gap, and over and over the people fell, like a waterfall of souls.

Once a child caught at a tuft of grass that grew at the very brink of the gulf; it clung convulsively, and it called, but nobody seemed to hear. Then the roots of the grass gave way, and with a cry the child went over, its two little hands still holding tight to the torn-off bunch of grass. The girl who longed to be back in her gap thought that she heard the little one cry, and she sprang up and wanted to go; at which they reproved her, reminding her that no one is necessary anywhere; the gap would be well taken care of they knew. And then they sang a hymn.

Then through the hymn came another sound like the pain of a million broken hearts wrung out in one full drop, one sob. And a horror of great darkness was upon me, for I knew what it was—the cry of blood.

Then thundered a voice, the voice of the Lord: "AND HE SAID, WHAT HAST THOU DONE? THE VOICE OF THY BROTHER'S BLOOD CRIETH UNTO ME FROM THE GROUND."

The tom-toms still beat heavily, the darkness still shuddered and shivered about me; I heard the yells of the devil-dancers and the weird, wild shriek of the devil-possessed just outside the gate.

What does it matter, after all? It has gone on for years; it will go on for years. Why make such a fuss about it?

God forgive us! God arouse us! Shame us out of our callousness! Shame us out of our sin!"—*Amy Carmichael, in "Things as They Are."*

A Blackboard Suggestion

- ☛ DID WE GIVE LIBERALLY TO HELP THE WORK IN THE CITIES OF INDIA? (\$7,674.33.)
- ☛ DID WE MAKE POSSIBLE THE OPENING UP OF THE SELUKWE MISSION IN AFRICA? (\$12,680.64.)
- ☛ DID WE PROVIDE MONEY FOR TWELVE MISSION HOMES IN CHINA? (\$12,379.82.)
- ☛ DID WE HELP THE SCHOOL WORK IN SOUTH AMERICA? (\$10,819.25.)
- ☛ DID WE HELP THE SCHOOL IN KOREA, AND THE HEAD-QUARTERS IN THE PHILIPPINES? (Reports not in.)
- ☛ WILL WE HELP ESTABLISH A SANITARIUM IN INDIA?

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How Much Shall I Give Each Week to Missions?

A Little Argument With Myself

If I refuse to give anything, I practically vote for the recall of every missionary.

If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

If I give the same as formerly, I favor holding the ground already won, but I oppose a forward movement. My song is, "Hold the Fort," forgetting that the Lord never intended that his army should take refuge in a fort. All of his soldiers are under marching orders always. They are commanded to "Go."

If I increase my offering, then I favor an advance movement in mission fields.

If I double my former contributions, then I favor doubling the missionary force at once.

If I add fifty per cent, I say, Send out one half as many more; and if I add twenty-five per cent, I say, Send out one fourth more than there are now in the field.

What shall I do?

I surely do not favor the recall of our whole missionary force nor any part of it.

Neither am I satisfied simply that we hold our own so long as the great majority of the heathen have never yet heard of Christ.

Conclusion

I do believe in greatly increasing the present number of our missionaries, therefore I will increase my former offerings to missionary work.

Thoughts of a Little Hindu Girl

I AM a little Hindu girl. My home is in India. Girls are of not much account in my country. Many Hindu fathers and mothers are sorry when we are born. Before the missionaries came to India, fathers would often take their little girl babies and bury them alive, and mothers would carry their little girls to our sacred Ganges River and throw them in, and the crocodiles would come up and eat them. They thought they would please their gods by so doing.

Little girls do not play very much here, because we are nearly always married by the time we are eleven years old. Then we have to live with our husband's mothers, and must do just as they say; very often they beat us, and so do our husbands. It is worse than ever to become a widow, because a widow is said to have caused her husband's death. She then has to shave her head, take off all her ornaments, wear the coarsest clothes, sleep on the floor, eat only one meal a day, and do all the household drudgery. If she is high-caste, she must sit off by herself in the zenana. If we get sick we can have no doctor, because no man is allowed to enter the zenana except those belonging to the house.

We have a great many idols in our land to whom we pray. We place before them rice, fruit, flowers, and everything nice, so that they will protect us. Some of the temples are very beautiful. People do not sing, pray, and worship the true God in them; but there are ugly idols there, and the people worship them in very wicked ways. Our family does not worship in them any more, because the missionaries have told us about Jesus, and we have learned that it is wicked to worship idols.

We are very glad to have your missionaries come to us, and wish you would send us a great many more.—“*Children of All Nations.*”