

Eastern Tidings.

Vol 4

AUGUST, 1907.

No. 5.

THE SPIRIT OF SACRIFISE.

The plan of redemption is founded on the principle of sacrifice both as regards God and man. Until we fully understand that sacrifice is the principle upon which the Christian religion is built, we fail to see God's way of saving men.

When the plan of salvation was revealed to Adam and Eve, after the fall, they realized that in connection with their worship they must offer to God a sacrifice and a portion of their time and substance. Their children also understood that all they had belonged to God. The sacrificial service all through the former dispensation was a continual object lesson showing the motive of sacrifice. Every lamb offered was a type of the Lamb slain from the foundation of the world and when given by the individual was a gift or sacrifice showing self-denial in his service for God.

When Christ said while here upon earth: "If any man come after me let him deny himself," he was but re-stating what had already been enunciated many times in the tabernacle and temple service. Salvation is and always has been a work of sacrifice.

In India we need to make this truth very prominent for it is the key stone of the Adventist faith. This message is born of sacrifice. The pioneers in this cause knew what privation and sacrifice meant. At times they did not have food sufficient for their daily wants, with insufficient clothing and little or no house furniture; every spare coin was used to

advance the cause of truth. At one time Elder James White worked in the hay field cutting hay with a scythe to get money to print literature on present truth. God blessed the spirit of sacrifice and the publishing work has grown and grown until pages of present truth are scattered like leaves of autumn.

We need to tell those who accept the message in India that this cause was begun in sacrifice and we need to tell it loudly. Many missionaries have come to this land and some have used questionable means of advancing the Gospel. Indians, Anglo-Indians and even Europeans have been led to look upon a mission agency as a bank with plenty of money, and not infrequently they have joined the mission with sinister motives, looking for pecuniary help. This is wrong. He who unites with a mission for financial assistance is not a Christian, he is not a follower of the self-denying Christ who left the riches of heaven and gave his very life as a sacrifice.

As workers and lay members of the Seventh-day Adventist faith in India adhere to the principle of sacrifice in their lives and teachings, a right spirit will prevail, a company of people will be gathered out who will be supporters of the cause. People will not come to us to be helped but to be helpers. They will come for the love of the truth and having made a covenant by sacrifice will give their lives for its advancement.

The tithing system with the blessings which come to those who pay an honest

tithe should be made prominent and with it our duty to make offerings. God's people need to guard against robbing Him in offerings as well as tithes. When people accept the truth and offer themselves for service, evidence of willingness to sacrifice should be seen. If they have been receiving wages in another mission, let them accept rather less than more. Some will be disappointed with such treatment, but those who are willing to make a covenant with God by sacrifice will not turn away. The just shall live by faith, and while in His service are sure of support. The most forcible way in which we can manifest the spirit of sacrifice is by example. By paying a faithful tithe and giving liberal offerings from our income, even if it be small, a silent yet convincing testimony is being borne. The atmosphere of heaven will surround us and our work; and in sacrifice, the only way possible, shall we build up the cause of truth. J. L. SHAW.

CANVASSING IN BURMA

We quote the following from a letter addressed to Brother Votaw from Brother Bertie who has just entered the canvassing work. Thank God for another helper in the canvassing field. The whole letter has an encouraging ring.

"Yesterday made just ten days since I started from Insein. The following is a summary of my work both financially and otherwise. I visited Letpadan, Paungdi, Prome and Myandaung. I should have left here yesterday but there being no launch, it was arranged to take me in a construction ballast train but that also fell through. And here I am *volens* for another twenty-four hours at

the end of which I hope to be in Hezwada. You must have learned ere this that the trains have stopped between Letpadan and Hezwada. I canvassed eight subscribers for the '*Good Health*' and three for the '*Oriental Watchman*' and sold enroute six copies of Thoughts on Daniel and the Revelation, one copy Patriarchs and Prophets. I have orders for four copies of the Ladies' Guide and two for Man the Masterpiece. These have been ordered from Calcutta with instruction to reach me at Prome on or about the 5th. Proximo. I do not know whether you will consider this good work or not but I can assure you that I have not spared myself to obtain the best possible results. The work becomes more interesting and complex as I journey on and it required a great deal of planning and calculating to avoid unnecessary delays and consequent expenditure and going over ploughed ground. In each place I have met with friends who have turned up opportunely and when most needed. Truly the Master has owned His work and is continually showering down blessings. One thing I have sought throughout and that is not to leave a single house I visited without leaving behind a message from God. I wish I could relate some of the conversations which I have had in English, Hindustani and Burmese. It would convince even a skeptic that the fields are ripe and labourers are urgently needed. I have forgotten rain and sun in my eagerness to reach a place appointed to speak a word for Jesus.

"After the robbery in my house on the 14th June and after paying for all the books supplied so far and stocking myself with spectacles I started from Insein with

a meagre purse as I had to pay everybody and keep sufficient funds with the girls to go on to the end of the current month but I have practically proved that you were perfectly correct when you said that the proceeds of my sales of the papers would pay my way along.

"Since these are my first experiences perhaps some earnest souls would be encouraged to make a start as a canvasser as I consider my experiences very assuring."

REPORTS FROM OUR SABBATH-SCHOOLS.

The Sabbath school reports for another quarter are all in save one and they are very encouraging. We find that there are three new Sabbath-schools added to our number which is certainly very good. One of these is in Burma and though it has been organised but a few weeks has a membership of fifteen and sent a good donation which was all reported for Mission work. The donations for this quarter are excellent. Our Rangoon school however has taken the lead reporting donations of some rupees forty-two. This is good for a membership of twenty-three. Brother James reports that the Bangalore Sabbath-school is growing constantly. They seem to make the Sabbath-school quite a leading feature in drawing people to the meetings. From a letter from Brother James we quote the following:—

"Last night (Sabbath eve) we put extra chairs in the hall and they were all filled. The Sabbath-school in the A. M. was almost as large. Mrs. James had eight in her class (kindergarten). Mr. Gabriel one of our new Sabbath keepers

taught the junior and I had twenty-five senior students in my class. This alone was large enough to make four good classes but where could I get teachers?"

Last Sabbath, August 3rd, it was our privilege to attend the Hindustani Sabbath-school in Dehra Dun. It was a real inspiration to see the way some of the Indian people are studying the Scriptures.

Through the Sabbath-school these people who know so little of the truth have an opportunity to get hold of the cardinal points of faith. For instance, in the study of the lesson some questions came up on the state of man. One Hindustani brother became very much interested in the subject and spent the remainder of the Sabbath in looking up the question for himself. While the Dehra Dun Sabbath-school is small it is, no doubt, accomplishing much in drawing some to the study of the Scriptures. It is, encouraging to us to see that as the Sabbath rolls around there is one Sabbath school composed strictly of Burmese, two or three Bengali Sabbath schools where the brethren and sisters meet together to study the truth in their own tongue and in northern India a Hindustani Sabbath school. This is only the beginning, for as the workers get established in the languages there will, no doubt, be Sabbath-schools in other leading tongues of India. Before many more months pass we shall hope to hear of a Tamil Sabbath-school.

We notice that there are some Sabbath-schools that do not report the use of the "Sabbath-school Worker." This can be procured by writing to Sister Quantock at the Calcutta Office and I am sure that those who have been using it can bear witness to the fact that it is a great help

in the study of the lessons, and in the proper methods of conducting Sabbath-school work: so we would urge that every Sabbath-school try to have at least one copy of the "Sabbath-school Worker." Every month there are most helpful suggestions and especially those who are leading out in the Sabbath-school work need the benefit of the "Sabbath-school Worker."

I wish to thank the secretaries of the schools for their prompt and full reports, which have been received: as this helps very much in getting out a quarterly statement to be sent to Washington every three months. May the Lord greatly bless all our Sabbath-schools in India and make them a means in God's hands to root and ground us in the message, that we may give it to those who know it not.

Mrs J. L. SHAW.

DEHRA. DUN

We have just returned from a week's end visit at Dehra Dun and are glad to report that the work is moving along in an encouraging way. As perhaps most of our people know, Dehra Dun is located fourteen miles below Mussoorie on a broad, productive and fertile table land of about two thousand feet elevation. The place itself is charming, having a spacious maidan, a beautiful park and large compounds with many beautiful shade and other trees. The houses are substantially built and rent is moderate.

All things considered, Dehra Dun is a very desirable place for mission work, and we are glad to report encouraging openings. One Indian brother, a contractor, has recently taken his stand for the Sabbath and has given up his tobacco.

He sees that the position he has taken means much pecuniary loss as he has a large number of coolies working for him and he feels that to keep the fourth commandment these men should not work upon the Sabbath. He intends getting out of the business in which he is engaged as soon as possible. In the difficulties before him and the opposition which he has to meet, God's help is needed. Pray for him.

Brother and Sister Burgess are having encouraging experiences in their training school. Brother Amar Nath who studied with them for some time and accepted the truth is now out selling Brother Burgess's pamphlet with very good success: selling so many as a hundred in a day. In Hardwar he sold six hundred and has now gone to Bareilly. Two brethren are studying with them now and give evidence of earnestness, and several others are expected soon.

As we see the way the work is opening up at Dehra Dun it encourages us to believe that many doors will open before our workers as they get hold of the language. There is surely a time of reaping for those who are faithfully applying themselves to the language study. Brother Burgess showed me a whole bundle of letters from people enquiring more about the truth. Our literature is stirring up a spirit of enquiry among Indian Christians. Let us fall into every opening providence and press the message onward. The Indian environments surrounding the work and workers at Dehra Dun and the progress which all workers are making in Hindi and Urdu was inspiring and I felt loathe to leave the place. To hear

the message going to the people in their own tongue and see eager souls listening for every word made a profound impression upon my mind. India will yet have the truth in her many tongues. Beloved brethren and fellow-workers, let us expect great things from God. We are on the eve of a mighty movement in this land; it is the loud cry of the third angel. Every nation, tongue and people shall hear it.

Sister Kurtz is putting in full time and is making encouraging progress.

J. L. SHAW.

FALLEN AT HER POST.

Our hearts were made sad this month by the news of the sudden death on the evening of July 19 of Sr Jewell at the Calcutta Sanitarium. Though for some time unwell her condition was not thought serious, and her death came as a shock to our workers throughout the field.

Last November Sr Jewell came out to India as a nurse from the Caterham Sanitarium. Her faithfulness and success in her chosen work endeared her to the hearts of the workers at Caterham and it was with reluctance that she was released to enter the work in India.

Soon after her arrival here she was married to Bro H. J. Jewell, and together their interests have told for the good of our Sanitarium work in Calcutta. Sr Jewell was especially prized for her faithfulness and earnestness in the work, and quickly won her way to the hearts of both patients and workers.

Just why one so young and promising and so devoted to her work should be thus inopportunately taken from us is not

in our power to understand, but we know our Heavenly Father does all things well. We know that He sees the end from the beginning and that His ways are best.

We sorrow not as others who have no hope, for we know that weeping may endure for a night but joy cometh in the morning. In behalf of all our workers we extend heartfelt sympathy to Bro Jewell who feels most keenly the loss of the one he loved and to the bereaved family in the homeland. Sr. Jewell was one who was faithful unto death, and to whom at His glorious appearing the Lord will give a crown of life.

STRONG MEAT.

An ounce of love is worth a pound of pushing.

Better no spirit at all than a spirit of faultfinding.

One warrior armed with the weapons of the Spirit is worth more than a host trying to fight the battles of the Lord with carnal weapons.

The riches of heaven cannot be weighed in earthly balances. An earthly poor man may be heavenly rich and an earthly rich man heavenly destitute. This world's poor are often heaven's rich.

There is one person with whom we have to do that Christianity does not ask us to love. It is the old man of sin. Him we are free to shun and despise and cast out. And not only so but our life depends upon our hating and detesting him with all our souls until not the smallest corner is left for his habitation.

"A THIMBLEFUL of really good, first-class Christian living is worth a world full of theory."

EASTERN TIDINGS.



INTERNATIONAL SOCIETY.

39-1 Free School Street, Calcutta.

Where love reigns there is always harmony."

An encouraging letter has been received from Elder Enoch during the past month. He is visiting Camp meetings and expects to come to India this fall with a company of workers.

Brother H. B. Meyers has gone to Bangalore to assist Brother James, where an encouraging interest in present truth is being manifested. The English work for two months has been so heavy that Bro James had to drop his Tamil. Now that Brother Meyers has joined him he will resume his language study.

There are interesting developments in the work in Burmah. Land has been offered to them for work in the hills in that field and Elder Oberholtzer the father of Doctor Oberholtzer has offered a thousand dollars toward establishing a hill station. Brother Votaw has visited Thandaung and Government has offered him a grant five acres of land on which to build.

Our workers will all be pleased to learn that Sister May Quantock and her little daughter Edna arrived in Calcutta July 25, looking hale and hearty. Sister Quantock takes the place in the office

as Secretary of the Tract Society and Treasurer of the mission. This affords Sister O'Connor after most faithful service, a much needed relief and change. She contemplates spending some time in Mussoorie.

The tithe of the India Mission Field for the first half of the year ending June 30, 1907 amounts to Rs 5352-12-1. We have not the statement of the first six months of last year but from the entire report of tithe of 1907 which amounted to Rs. 7306-3-0 it is very evident that the amount of tithe for the first half of this year considerably exceeded that of the same period last year. For this we have reason to be thankful to God and claim the promises and blessing of God which fall upon those who faithfully pay the Lord's tithe.

REPORT OF THE SABBATH-SCHOOLS for quarter ending June 30, 1907.

No of schools 14
Donations Rs 164-3as.
Total expence of Sabbath-schools, Rs 28-12-6.
Membership 234
Average attendance 222

This shows an encouraging growth of the Sabbath-school work. All Sabbath-schools with the exception of two reported all their donations for mission work. We are glad to see the liberality exercised by the different Sabbath-schools for the Mission field.

Mrs J. L. SHAW.

"By the thorn road and no other
Is the mount of vision won.
Tread it without shrinking, brother!
Jesus trod it—press thou on!"