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The Eastern Tidings

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The Eastern Tidings

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W. E. PERRIN,

J. L. SHAW,

EDITORS

MARTIN LUTHER

Nor in his dreamer's lot, idly to dwell

In pleasant fields, far from the strife of men,
Who vex their souls with trifling why and
when,

And in the marts of fame their conscience sell.
Nay, he had drunk from life's pure, sparkling
well,

And felt the rapture of the life divine,

And, with his eyes anointed, 'held the shine
Of God's great glory, which he fain must tell.

Long years he laboured in the realm of light,

The deathless right, and fought for con-
science free

From priestly bondage, while blind Error's
night

He flamed with heav'nly truth, that all might
see

The way to God, and, like him, fearless stand,
A freeman in God's faithful Christian band.

—Selected.

"Mercy and Truth Are Met Together"

THERE is an awe-inspiring beauty in the great plan of the gospel for the redemption of mankind, which, to the thoughtful mind, reveals infinite wisdom, infinite justice, and infinite love. None but an infinite mind could ever devise a plan of such wonderful magnitude in scope and power, and at the same time one that would in every particular meet every demand of justice, and yet save the sinner. We cannot but exclaim with the apostle, "O the depth of the riches both of the wisdom and the

knowledge of God! how unsearchable are his riches, and his ways past finding out." Rom. 11:33. David understood something of God's plan for man's redemption as shown in the following words: "Show us thy mercy, O Lord, and grant us thy salvation. I will hear what God the Lord will speak: for he will speak peace unto his people and to his saints: but let them not turn again to folly. Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other." Ps. 85:7-10.

The love and mercy of God are so wonderfully revealed in these words, that none who have any just sense of the exceeding sinfulness of sin can fail to love and adore him who has made such provisions for the salvation of a lost and ruined race.

But the plan of salvation not only reveals amazing love, infinite mercy, and incomprehensible wisdom, but the most exacting and decided justice. This is why it is so wonderful. "Mercy and truth are met together." The sweet singer of Israel said, by the Spirit of God, "Thy law is the truth." But the law of God is stern justice. Its demands must be fully met in every particular. Therefore in God's plan to save a lost world, justice must be vindicated, and at the same time his great mercy revealed.

But such a plan can be worked out only by infinite wisdom, because strict justice admits of no mercy. Its demands must be fulfilled in every particular. But such just demands, for just they are, would require the life of every son and

daughter of Adam, for "all have sinned and come short of the glory of God"; and "the wages of sin is death." Now while the Lord says he is "merciful and gracious, longsuffering, and abundant in goodness and truth [justice], keeping mercy for thousands, forgiving iniquity, and transgressions, and sin," He also adds, "And that will by no means clear the guilty." To mortals fallen and degenerate, this setting forth of God's character is entirely beyond the limit of our comprehension, without some substitute being provided which will both fulfil the demands of justice, and at the same time, reveal his infinite mercy. This could be accomplished only through Jesus Christ, the second Person in the God-head. Therefore, it is written, "Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved." As already stated, mercy and truth are met together in the plan of the gospel to save men. This must necessarily be so in order to honour the government of God, and to spare the sinner. Paul shows that they do unite in the gospel when he says therein God can be "just, and justifier of him that believeth in Jesus." His justice is shown in maintaining the dignity and honour of his law, even at the expense of the life of his Son, and his mercy is shown by justifying us through his blood. This is the most beautiful and wonderful thing in the whole gospel plan, that God can be just, and yet save the sinner whom his righteous law condemns to die, because death is the just penalty to every transgressor, and justice must be satisfied. The plan would seem less wonderful if man by some means could provide for himself a substitute; but this was impossible. God himself provided the substitute in the person of his only Son, who was with the Father, "brought up

with him, . . . daily his delight, rejoicing always before him." Prov. 8:30. This Son the Father gave for a substitute for me, for you. But to understand the true meaning of this, is to behold in unspeakable wonder and amazement the manifestation of God's boundless love for ungrateful rebels to his divine justice. We can, in a sense, understand and explain the "cursed tree"; but we cannot understand the curse of the law that nailed our Saviour there.

The sins of the sinner are lost in the greatness of the sacrifice in his behalf. They are cast into the depths of the sea. They are "cast behind his back." They are removed as far from us "as the east is from the west." They are "remembered no more forever," and at last they "are blotted out of the book" of his remembrances. Such atoning grace is made accessible to every soul, since "Mercy and truth are met together."

S. M. COBB.

The Key is in the Pocket

DID you ever hear a man remind the Lord of his promise in Mal. 3: 10? I have, many a time. I have heard men really yell to the Lord to open the windows of heaven and pour out the blessing. It would seem as though they would break the glass out of those windows, or have the Lord tear the frames to pieces; they were so anxious for the blessing; but the windows did not open, the blessing did not come, and they felt a little hard toward the Lord for the failure. But all the time they had the key in their pocket and did not use it.

How does the passage read? Look sharp: "Bring ye all the tithes [tenth of your income] into the storehouse, that there may be meat in my house, and prove me now herewith [that is, with the tenth], saith the Lord, if I will not open you the windows of heaven, and pour

you out a blessing, that there shall not be room enough to receive it." The "tenth" is the key to the windows. Apply the key. Bring that tenth into the storehouse. Take it out of your pocket and give it to the Lord. Then what will happen? Why he says he will open the windows and pour out the blessing. You cannot keep the key in your pocket and get the blessing. How much noise is wasted over this text, and it is called prayer. Fulfil the condition, and God will fulfil the promise.—*Selected.*

Harvest from Judson's Sowing

LOOKING back over the century which has passed since Judson began work in Burma, the following figures, as found in the *Missionary Review of the World*, give the Baptists' claim as to what has been accomplished. In a population of 10,000,000, there are 196 missionaries, and 898 churches, with a total membership of 62,496. In the 704 schools, 27,399 pupils are found. The contributions of the natives Christians amount to \$93,331 annually. This shows that their work from a financial standpoint is well supported by native Christians. A little calculation reveals the fact that for each of the 196 missionaries, \$476.17 is contributed.

J. L. S.

Field Reports

Karmatar

A YOUNG Mohammedan who comes from time to time to our mission expressed himself as desiring to study the Bible. Press of work, the Bengali conference, etc., hindered our beginning these studies until this week, when I sent for him and asked if he still wished to study. He said, "Yes, I am very anxious to know the true way."

In our first study we compared the prophecy of Christ's first coming with its fulfillment in the New Testament. When I pointed out the prophecy of Isaiah telling us Jesus was to be born of a virgin, which was spoken hundreds of years before his birth, the young man marvelled, and as we read from David, whose writings are also in the Koran, he said, "It must be true." For fear of frightening him, I laid aside my usual custom of prayer before the study. As we finished and I invited him back, he turned and asked if we could not have prayer. Never was I more thankful that I could pray in the language of these people. God came very near, and as we arose he bid me a hearty good night, with tears running down his cheeks. Surely the testimony of the Lord's servant has been fulfilled. "From quarters least expected will come voices urging us forward in the work of giving to the world the last message of mercy." Praise be to his name.

D. BURROWAY.

Western India

WE have had very busy times since leaving for Mussoorie. After a visit to the mission station at Panvel, and the little company at Lonavla, we seemed shut up to the proposition of locating at Bombay. A suitable location was found, and arrangements were made to move in just before the arrival of the King. We had one week before we could get the house, so the time was improved by a special week of Bible study at Lonavla, two English studies and one Marathi being held each day. At the close of these studies, four sisters were buried with their Lord in baptism, the first baptism on this side of India since we have been here. There are some other interested ones. This beginning has brought encouragement to the little company, and

Brother and Sister Kelsey look forward to the future with new courage. The Lord has blessed them in their work since coming there.

On the 9th of November it was my sad duty to bury in the Bombay cemetery Bro. G. A. Marshall, the only Sabbath-keeper in the city of Bombay, besides our workers, so far as we know. He accepted the truth under the labours of Brother C. A. Hansen, and died in full hope of having part in the first resurrection. He had looked forward with eagerness for years to our coming to Bombay, and then passed away just before the decision was made. We are hoping that both the English evangelists under appointment will reach India, and that one of them will be able to stop in Bombay, so that a church may be built up in this great and important city. Our address is Bellasis Road, Byculla, Bombay.

GEO. F. ENOCH.

South India

THE work at our station at Tinnevely has been going on very nicely and making encouraging progress. Just at present there is a great deal of sickness in the villages. People are dying of cholera most every day, and we see on all sides poor people suffering from dysentery, fever, measles, etc.

For some time we have been holding meetings every night in the church for the benefit of those who have been baptized, and also those who want to hear more about the truth.

As a result, nine precious souls gave themselves to the Lord and asked for baptism. So last Sabbath evening all our people gathered at a tank just a short distance from our mission buildings, and there witnessed the ordinance of baptism. You will be glad to know that four of the candidates were young people who

have been in attendance at our school, and one was a young catechist who has had some experience in preaching and in colporteur work. We hope that he will be of some use to us along this line of work in the future.

Brother James was with us a few days recently. We were very glad for the privilege of having him with us again to council and plan for the work here. While he was here we made a short visit to Trichinopoli and Arumukunari, where work is being carried on.

There are some features of our work that look a little discouraging at times; yet on the whole the prospects for the future are bright, and we are very much encouraged as we see evidences of the Lord's presence with us. We realize that when the Lord of hosts is with us he will be a present help in every time of need.

G. G. LOWRY.

Annfield School

WE feel that we have many things for which to be thankful in connection with our first year's work, which closed December 6, 1911. The Lord blessed us with health and strength, and it was very gratifying to note the rapid physical growth, as well as the mental development, of the children.

It has been hinted that the class standard of our school was rather high; but we are glad to say that with few exceptions the pupils passed with honours, and that all were successful in passing their standards.

We believe that in view of all the special light and wisdom God has given us in regard to the training of our children and the educational work in general, too high a standard can not be held up before our young people. And while we have not attempted to follow the government code, and do not intend to give our

young people a commercial education in the general acceptation of that term, we do believe that we have been given a broader, truer method that will in the end bring satisfactory results. We believe that the Word of God is the foundation of all true education, and taking that as a basis and trusting in the great Teacher, our confidence is strengthened and our courage made stronger to go on in this work.

The question for every parent who believes and loves this message should be, Can we afford to educate our children for government and commercial work? Can we allow the young minds of our children to be molded and fashioned by those who perhaps have no love for the Word of God, and almost without exception have a hatred for the message, and then expect them to become missionaries? This is the problem for each one to meet individually, and we are glad that God is helping so many to make right decisions.

We are thankful that we have such a splendid place in a healthful location for our children. And while we have not been without faults in this our first year's work, and while a still higher standard must be attained, we are praying and hoping and working to make our school such as God can use to his glory.

MRS. EDITH BRUCE.

Malabar Coast

ON account of the Durbar celebrations and the Christmas festivities, December has been with me a month of hard work with comparatively small returns. During three days in Ootacamund, I was unable to secure a single subscription or sell a book, my receipts for the time being but Rs. 4-14 for single copies of our magazines. That week, with fifty hours' labour, my cash

sales were Rs. 39-4, and for the whole month, Rs. 284-6. These figures seem small, but more than half the amount represents our message-filled literature, and that, too, where its influence will be far reaching. Over and again, in communities, societies, and circles that seemed inaccessible on account of prejudice, the Lord has enabled me to place "Great Controversy" in the public library or to secure the subscription of one or more leading members to *Oriental Watchman*. Indeed, this paper is the largest item in the month's report; so that from a missionary standpoint I can not but praise God for what has been accomplished.

The week just passed has been a very good one, with cash receipts of Rs. 113-1, fully half of which is for our best religious literature.

I appreciate very much the painstaking efforts of those in charge of our Indian publications, and rejoice that of late I am having double power and success with the *Watchman*.

I feel that it means very much to be the only bearer of the messengers of light and truth over a wide area of country, and my constant prayer is that God will enable me to bring meat in due season to every soul whom his Spirit has prepared.

I praise God for continued good health, for his manifest leading, and for the privilege of a humble part in giving the last message to India. I am now, January 6, at Calicut, and by the 25th hope to be nearing Bangalore. The success of Brother Rick in Madras is a source of much encouragement and joy to me. Indeed, the reports of all our dear workers are read with no ordinary interest. May the Lord sustain and bless every one, and keep us all faithful to the end.

F. O. RAYMOND.

In Burma

DOCTOR MANN, Brother and Sister Weaks, Mrs. Bruce, and Mrs. Shaw and the writer sailed from Calcutta for Rangoon, December 15. On reaching Burma, after spending one day in Rangoon, we proceeded up country with the object of visiting the Meiktila Industrial School and also Mandalay, where work has been recently started.

Nearly four years had elapsed since visiting Meiktila, and in the meantime an industrial school for Burmese boys had been started. Twenty-five acres of land was purchased, and already a very creditable school building has been erected. Meiktila is one of the most healthful stations in Burma. The school land is situated about a mile from the centre of the station, near a beautiful lake towards which the school land gradually slopes. The soil seems quite fertile, and with abundance of water near at hand, we feel certain that fruit and vegetables in abundance can be raised. All the money obtained for buying the land and putting up the school building has been given by the people of Burma who are interested in the enterprise. More money is in sight, and with Rs. 5,000 from the Three-Hundred-Thousand-Dollar Fund, it is hoped that a workshop may be built and equipped, a means of irrigating provided, and a house for Brother Thurber and family to live in erected. Fences are also required.

We saw some very likely looking boys at the school. Brother Thurber is sparing no effort or pains to make the school a great success. He has some good teachers assisting him, and all that we saw gave evidence that all were making favourable progress. We were very much interested in the furniture which is being made at the school. Un-

der the direction of a Christian Chinaman, the boys are already making chairs and caning them. They are made of teak, mission style, and are nicely put together and a great credit to the school.

While there are many problems yet to be solved in building up the Meiktila school, a beginning has been made, good judgment has been shown in the work thus far, and with the Lord's continued guidance we look to see a good school built up, and later on young men going from it to the Master's work in Burma.

We spent several days at Mandalay. It is a city of more than 100,000, the streets are well laid out, houses are sufficiently far apart so that the city is not congested like most eastern cities. Brother and Sister Beckner, who are located there, have been engaged principally in studying the language, but have also sold some literature. Our tracts and pamphlets meet with ready sale. We hope to see Mandalay prove a very fruitful field of labour. Burma is a wonderful province of the Indian Empire, and the Burmese and their good natured independence always appeal to me.

We are now in the midst of the Burma general meeting. Concerning it and the work at Rangoon, I shall write at another time.

J. L. SHAW.

The Bengali Conference

It was decided that instead of having our annual Bengali Conference in East Bengal, we would hold the meetings at Calcutta, and arrangements were made accordingly. All our European and Bengali workers from East Bengal, Karmatar, and Babulmohal were present.

The opening was given by Eld. W. R. French, December 8th, in English, which was interpreted for the benefit of our Bengali congregation. We were indeed thankful that the Week of Prayer read-

ings came to us just on time, and we were able to devote every morning to the study of the readings, which gave new enthusiasm and inspiration to each one who attended the meetings.

Sister White's article entitled, "A Spiritual Awakening," really caused a spiritual awakening in our ranks, and all through the meetings we felt the presence of the Spirit among us. Elder Daniell's article on "God's Presence in His Work," made us feel more than ever the importance of acting our part, as true messengers in giving the third angel's message to the unwarned millions of Bengal. It could rightly be said that this meeting was an annual conference combined with the Week of Prayer. After the Week of Prayer reading in the morning, we held a canvassers' institute; and in the afternoon, we had the committee meeting, after which special Bible studies were held with the workers; and then in the evening a service for the benefit of the public was held.

The first Bengali canvassers' institute was conducted by Brother Weaks, and from the talks by him our workers gained a better understanding regarding the value of the literature work and the importance of scattering the same; also the necessity of putting in regular time and doing the work faithfully. Brother Watson conducted our Bible studies, which were very beneficial to our workers. The evening meetings were well attended by the interested ones of Calcutta. Elder Shaw conducted the first evening meeting, his subject being, "Seventh-day Adventists; Who They Are." About one hundred and fifty were present and expressed their appreciation. Dr. Mann favoured us with a health lecture the next evening. The two following evenings were taken up by studies on the Eastern Question; Elder French spoke

on the first occasion, and the writer had the privilege of speaking on the second. "Signs of Christ's Coming" and "Vegetarianism" were the subjects taken up the last two evenings of the conference. Elder French took charge of the meeting when the ordinances of the Lord's house were celebrated.

Some important actions were taken by the committee, much attention being given to our literature work. Plans were laid for increasing the size of our monthly paper to sixteen pages including cover, so that each issue may contain an article on health subjects; and advice was given to make a 24-page special number to be used during the Poojah holidays.

Each mission station, with its workers, in Bengal was considered. Wise plans were laid and good counsel given by some of the members of the Advisory Board, who were present with the local committee. We thank the Lord for the progress of the work in Bengal, and thank him more for strengthening our hands with men and means to carry forward the work.

L. G. MOOKERJEE.

"Do to-day's duty; fight to-day's temptation, and do not weaken and distract yourself by looking forward to things you can not see, and could not understand if you saw them. God gives us nights to shut down the curtain of darkness on our little days."

"WE are never to get above the simplicity of the work. It is a power in its simplicity. A consistent life, a fervent zeal, a meek and quiet spirit, mingled with a heart overflowing with love for perishing souls, is Bible religion."

"WOULD you be men and women of power, my friends? Then you must be men and women of much prayer."

The Eastern Tidings

LUCKNOW, - - - JANUARY, 1912

EASTERN TIDINGS is published the 15th of each month, and all copy should be received not later than the 10th.

Printed by W. E. Perrin, at the Watchman Press, 19 Banks Road, Lucknow.

—MRS. QUANTOCK spent a fortnight in Burma, attending the Rangoon meeting and auditing the books of the Burma Mission field.

—WE have received several reports of the week of prayer, all of which have been very favourable. We do not yet know just how large an amount has been raised from the annual offering.

—THE Burma meeting began December 29. The Spirit of the Lord was manifest from the very beginning, and the good sermons and earnest testimonies of our people in Burma were a source of great encouragement.

—A NEAT little prospectus of the Annfield School, Mussoorie, has been printed at the Watchman Press. All who are interested in the school and wish a copy of the prospectus may obtain one by addressing Mrs. E. E. Bruce, 75, Park Street, Calcutta.

—BROTHER JAMES writes regarding the death of Brother Samuel, of Nazereth, and his daughter, of cholera. His death comes as a great blow to our work in Southern India. Brother James says: "Aside from Brother Thomas, this man was the most trusted and valued man we had. He was associated with me from my first arrival at that place. He was an honest, faithful, God-fearing man. It was grand to see how he and his wife and family grew in grace and the knowledge of the Lord from the time they first learned the truth. They practically came out of heathenism. It was this man and his wife to whom Brother Lowry referred in the Harvest Ingathering number of the *Signs*. He was in charge of our work in Armukunari, and his little girl stood at the head of her class in our school. He leaves a wife and five children under the age of twelve. This leaves us in bad shape to carry out our plans in our new out-stations."

—PROSPECTS for literature work in Burma seem excellent. One day during the recent meeting twelve persons, Burmese and Europeans, sold something more than six hundred pamphlets in three hours. They are now getting out another edition of the same, and it may seem wise before long to start a quarterly journal.

—WE understand that the new property at Karmatar, though not entirely finished, has been occupied to avoid paying rent longer. We imagine that the feelings of the workers there are akin to what we shall have when we get into new quarters.

—BROTHER AND SISTER BURGESS came to Lucknow on New Year's Day, and are nicely located for a few weeks in a large, new tent, here at 19, Banks Road.

—BROTHER AND SISTER WEAKS are remaining in Burma longer than was planned at first, to help in the work there in various ways.

INACCURATE PEOPLE ARE DISHONEST

It is not safe to trust people who are habitually inaccurate in their work. Even with the best intentions in the world, they become dishonest. Before they are aware of it, the habit of inaccuracy extends to their statements. They do not take pains to be thorough in anything they undertake, even in clearly expressing the truth.

These people never carry much weight in a community, however honest in principle they may be, because no reliance can be placed on their words or work. You can not depend upon what they tell you. If they are orators, they are discredited; if they are at the bar, the judges always take their statements *cum grano salis*; if in the pulpit, they do not win the respect of the congregation. In fact, whatever those people do, they are placed at a disadvantage because of their habit of inaccuracy.—*Selected.*

THE Word of God is solid; it will stand a thousand readings; and the man who has gone over it the most frequently and the most carefully is the surest of finding new wonders there.—*James Hamilton.*

"As ye have done it unto heathen men and women who would walk five, fifteen, and thirty miles to secure a copy of the Bible but can not get it, so have ye done it unto me," shall the Master say."