

INDIA UNION TIDINGS

VOL. 13

LUCKNOW, INDIA, February 1, 1918

No. 3

Woman's Work for Woman

Throughout most of the world at this hour women are called upon to make untold sacrifice, to put forth great activities in many lines of service such as they have hitherto not known. Thus the effects of this war are felt in every phase of life even to the work and worker of religious movements. Our own ranks are greatly depleted because we are deprived of men and women who would be in India to-day but for the war.

an appropriate moment to study the call that has gone forth from our brethren in council at the recent Shanghai Conference to organize the women of this division for co-operative and aggressive work, which constitutes a call to the womanhood of this denomination to do for this movement what they and they only can do.

India more than any other country of the world is influenced by the home, or, we might say, the home is the heart of India;

The Call to Women

"Women as well as men can engage in the work of hiding the truth where it can work out and be made manifest. They can take their place in the work at this crisis, and the Lord will work through them. If they are imbued with a sense of their duty, and labour under the influence of the Spirit of God, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of His countenance, and this will give them a power that will exceed that of men. They can do in families a work that man can not do, a work that reaches the inner life. They can come close to the hearts of those whom men can not reach. Their work is needed. Discreet and humble woman can do a good work in explaining the truth to the people in their homes. The Word of God thus explained will do its leavening work, and through its influence whole families will be converted."—*Vol. 9. p. 128*

The evangelization of India with the Third Angel's Message is recognised as a herculean task even under normal conditions, requiring an earnest application, and the bringing to bear of every effective agency; while the present time demands that there should be no unused resources in this country.

The conditions of the world have brought about a new era for women; and it seems

and this is recognized the more as one is privileged to pass over the threshold and become acquainted with things within. A large proportion of the people we have to work for are women, and the majority of these can only be reached by women. This is especially true of our orthodox Indian sister where caste and "purdah" surround her like an impregnable wall,

"But woman is woman whether in the

East or West," though her birth-place may be at opposite ends of the earth, and differing in race or creed, yet this does not make her the less interesting as a soul for whom Christ died. After all, woman has much the same interests, the same feminine weaknesses, the same sympathies, somewhat varied, it is true, by place and custom, but the point of contact is here, and woman's work for woman seems but a natural sequence.

As the women of war-stricken Europe have rallied to the call of national urgency, so let every Seventh-day Adventist woman face the fact that this movement needs her help and determine to do her part, willing to make the sacrifice of time, and the application necessary to become efficient in the art of soul winning, and of active, efficient co-operation in accomplishing our great

purpose for India. Sisters, can we rise to the occasion and respond to this call for service, each determined with the help of heaven to *win at least one woman* to Christ during 1918?

Some may put forward the objections that home, church, and social engagements take up most of their time and they have little to spare in the difficult task of learning to know and win their sisters. Let this little time be used, and look upon it as our God-given opportunity and our duty. If we go about it in the right way, which is defined in one word, *love*, it will not prove a task, but a pleasant God-blessed privilege.

I hope that plans may soon be ready for the organizing of a woman's band in each one of our churches in India.

MRS. H. C. MENKEL.

Good-bye

As the time has come for my furlough, and I, to-day, embark for America (Jan. 21st), I am profoundly thankful to God for His preserving care and numberless blessings of the past eight and a half years. During this time it has been my privilege to see some of the crying spiritual needs of India and to help minister to those needs. From north to south and east to west I have followed the footprints of our earlier faithful canvassers and have sought to deepen the good impressions which they left. Much precious seed has been sown by our colporteurs bearing the message-filled advent literature. Some of this seed has germinated and brought forth fruit, but the greater part still lies dormant. Let us pray that the Spirit of God may yet quicken it into life.

Often has it seemed that the work of God was making very slow progress in India, yet, as I now compare the situation with what it was eight years ago, I can see that notwithstanding obstacles, discouragements,

and temporary setbacks, much has really been accomplished. When I came out, we had, so far as I know, but one pukka building of our own, Annfield, in the whole India Mission. We had not a single Sabbath-keeper in Simla or the Punjab, and but one S. D. A. family; Pastor Enoch's in language study at Satara, in what is now the Bombay Presidency Mission. In all South India we had but one mission station, Nazareth, in charge of Pastor James. In Bengal and Burma too, our work was not then what it is to-day. Truly God has wrought and the victories and achievements of the past should give courage and confidence for the future.

Much, very much, remains yet to be done. In remote districts are hundreds, probably thousands of Europeans and English-knowing Indians who have never yet been visited by a living representative of the Message, and perhaps never can be. What a grand thing it would be if our lay brethren and sisters could undertake the

posting of *Signs of the Times* and other special literature to these scattered ones.

I am thinking too of the more accessible districts which, for lack of labourers, have not been visited for three, four, and even five years. I would gladly go to all these, did strength allow. I trust, however, that in the good providence of God, I may soon return, refreshed and invigorated for better service.

Meanwhile, I shall not forget my dear brethren and sisters and fellow-workers in India and Burma. May God sustain and richly bless each one, send many more into the harvest field, and give power to the message in the different tongues of this great empire. May He keep us all faithful and active until the work is done and Jesus comes.

F. O. RAYMOND.

A Good Start

We are glad to be able to report good progress on the Ingathering Campaign. Last year's campaign closed with a total collection of Rs. 2948-7-9, whilst already this season we can report nearly Rs. 3300 actually in hand, and much territory has yet to be covered, and many have not yet reported.

It is encouraging that such an advance has been made, and we hope that all will continue to put forth their utmost efforts to make possible the attainment of our goal, Rs. 6000 for medical work in India. Burma

was the first to pass the Rs. 1000 mark, and now Brother Peugh, working in N. India, has also reached that goodly sum. In Cawnpore alone his collections totalled Rs. 1010 many of the large industrial concerns making handsome donations.

Whilst we rejoice that others are doing so well, let us individually not rest content till we can clearly answer in the affirmative the question, "Have I done my best."

We still have a supply of the small folders available and shall be glad to pass them on to the first applicants. A. H. WILLIAMS.

Kammamaung Dispensary

Perhaps some will be interested in a few interesting facts about our dispensary here in Kammamaung as we review the past year in regard to the question, "Can our dispensaries be self-supporting?"

During the year we paid out Rs. 201 for medicines and Rs. 148 for help. Our total income was Rs. 211. This shows that for the past year without any special effort toward self-support, we were actually 60% self-supporting. To clear expenses it was necessary to use Re. 138 from the Mission funds, which was only 36% of the total Mission allowance for drugs and help.

This year on account of Miss Gibbs being on furlough our dispensary work has

suffered greatly and the number of patients has been very small. But I know from the surrounding villages that this year will see a rapid recovery, and with God's blessing, in January, 1919, we shall report, "Kammamaung dispensary 100% self-supporting." E. B. HARE.

WE cannot always hinder the thoughts that come as temptations, but we can resist the enemy so that we shall not utter them. The adversary of souls is not permitted to read the thoughts of men, but he is a keen observer, and skilfully adapts his temptations accordingly.

—Mrs. E. G. White.

The Malayalam Field

This country lies on the most southern part of South India between the Western Ghats and the Arabian Sea. The soil is very rich, and beautiful hills and luxuriant vegetation teach us the wisdom and love of our heavenly Father to mankind. The Third Angel's Message entered here a short time ago through one of our Tamil colporteurs. Our Tamil paper has now been the instrumentality of bringing forth three workers, four teachers, four colporteurs, thirty-nine baptized members, two hundred Sabbath keepers, two schools, and many inquirers.

Our believers are of one of the backward classes of the country. They were formerly slaves, but after the entrance of Christianity they received their liberty.

The country produces various kinds of fruits, roots, vegetables and grains, and the people get their living mostly from these

sources, and are able to collect money from them five or six times a year. Even though the people are very poor, upon learning the truth, they pay tithe from their incomes.

Our first ingathering service will be held at the end of February, at the close of the harvest season. We hope this service will bring in a large offering to the church. Our Sabbath schools are gradually increasing in number. We now have four schools and sixteen teachers. We are all working very hard to improve the knowledge of our people in the Scriptures.

We believe after some years our work will be on a self-supporting basis. We are trying to teach the individual responsibility of the church. Our message is now going to every corner of this land. Many calls are coming and we have many enquirers. Remember this promising field in your prayers.

E. D. JOSHUA.

Donation Day at Kalyan

The 26th of November found us expectant but disappointed—expecting a good time on Donation Day, disappointed because we knew our numbers would be few.

Two days before, we had two deaths from plague in the same building as our dispensary. Another case died back of our tent, about twenty feet away, which we had pitched for our friends' entertainment. In the case of those who did come it was a case of "where ignorance is bliss 'tis folly to be wise." Many knew about the death, and those who inquired found out. The result was we had cake and sandwiches galore, and fruit and sweets enough to remember our school boys and give them a treat. Another thing which made itself felt was "Our Day," as naturally it would.

Regardless of the drawbacks we felt we have much for which to be thankful. The following articles were received:

In cash, Rs. 555; one large clock, one curry stone and fireplace, a large mirror, 2 pounds absorbent cotton, one thermometer, one stethoscope, one speculum, three metal cups, two copper vessels, 17 yards of cloth, one dozen napkins, half dozen dusters, one hypodermic syringe, one durrie, yearly toll tax, worth Rs. 90, one pair large sheets, three pairs socks and flannels, one lamp, 4 cakes, 4 dozen sandwiches, 14 pounds sweets, and one basket of fruit.

ANNA M. WOOD.

"My brethren and sisters, plead for the Holy Spirit. God stands back of every promise He has made. With your Bible in your hands, say: 'I have done as Thou hast said. I present thy promise, "Ask and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you;"

The Bengali Boys' School

The second term of school opened the 1st of January with most of our Bengali boys on hand to begin with renewed zeal the work of the new year.

As we look over the work of the past term we see much in which to rejoice and we feel well repaid for the effort necessary in starting this new enterprise for the training of our young men for the cause in Bengal. All of our boys have made real progress spiritually as well as in their secular studies, and a number of them have given special evidence of the influence of the Spirit upon their lives.

The industrial work is being carried forward and the students are learning to enjoy this part of their daily programme. Thus far the industries, including weaving, gardening, cane-work, and carpenter-work,

have not resulted in any financial advantage to the school, but the moral training which goes with useful employment of one's time has been a factor of especial value. The boys are beginning to look upon useful work as the best form of amusement, and they go at it with the same spirit that others go to their sports. The discipline of the school has also been made easy, for when students are engaged in useful lines during their hours of recreation, they have no time for mischief.

Six of our larger boys go out daily to sell literature in the city and in this way they are able to keep alive the missionary spirit of the school and at the same time defray incidental expenses, such as clothing, soap, oil, etc.

L. J. BURGESS.

The Women Needed

"All who work for God should have the Martha and the Mary attributes blended,— a willingness to minister and a sincere love of the truth. Self and selfishness must be put out of sight. God calls for earnest women-workers, workers who are prudent, warm-hearted, tender, and true to principle. He calls for persevering women, who will take their minds from self and their personal convenience, and will centre them on Christ, speaking words of truth, praying with the persons to whom they can obtain access, labouring for the conversion of souls.

O, what is our excuse, my sisters, that we do not devote all the time possible to searching the Scriptures, making the mind a storehouse of precious things, that we may present them to those who are not interested in the truth? Will our sisters arise to the emergency? Will they work for the Master?"— *Vol. 6, p. 118.*

How to Learn a Foreign Language

In a recent speech at the Punjab University Sir Michael O'Dwyer, Lieutenant-Governor of the Punjab, gave some advice which may prove of benefit to our missionaries now struggling with a new language. We have italicized the portions we believe to be of special interest; and from the experience of old missionaries of all denominations it is very evident that the only right and expeditious way in language study is, where possible, to always make association and conversing with the people of the language area the primary source of knowledge, and use text books as supplementary and secondary only.

We are glad to note that the examining boards are emphasizing more and more the importance of the oral portion of the examination. In having two years set aside for language study entirely there is undoubtedly the danger of some language students becoming too engrossed in text books and the outlined course of study. Munshis and pundits are very apt to be pedantic. If one is to labour for the people, the best way is to learn the conversation and thoughts and habits of the people first hand.

In speaking of this subject, Sir Michael O'Dwyer said in part:

"At the risk of being considered egotistical I will give you an illustration. Twenty years ago our Vice-Chancellor and I found ourselves more or less by accident in Moscow studying the Russian language. We were living with a Russian family and the lady who taught us—in Russia women are considered to be the best teachers at least of languages—was, perhaps, the best teacher that in a fairly wide experience I have ever come across. But even she had not quite shaken herself free from the tradition that text books and lectures were the beginning and the end.

"When after four or five months your Vice-Chancellor and I, having acquired some grasp of the language, proposed to spend a few months travelling over Russia to see something of the country and at the same time improve our working knowledge of the language, she held up her hands in horror and predicted certain failure in the Interpreter's examination, which is a fairly stiff one. However, we persevered in our intention and *I think the few months we spent in travelling and meeting and talking with all sorts and conditions of people gave us a practical knowledge of the language which we could not have derived from books or lectures or the most competent teacher.* In fact so saturated had I become with Russian that for the time being it left no room for any other foreign language, and when we visited the Indian colony of traders in Bokhara, from whom by the way we received a most hearty welcome, I found to my great mortification that I could hardly bring out a sentence in Urdu, though I had left India only a year before and thought I was then fairly fluent. Anyhow, in the long run we both succeeded in qualifying as interpreters. But that was 20 years ago, and I should hesitate to undertake the duties of interpreter now, though Mr Maynard who has had the good fortune to live in a more academic atmosphere would, I am sure, be equal to the task. The point of this long digression is, that *while text books and lectures must furnish the basis on which the structure of knowledge is to be built, the seeker after knowledge should set himself to collect materials for the edifice by practical experience and, if possible, by individual enquiry and research.*"

Do every duty that presents itself. . . By every means in your power seek to save the lost.

The Catechism

Languages of India

1. Describe the Pashto language.

"To the north of Baloch lies Pashto, the main language of British and independent Afghanistan. In the latter it is not the language of the Hazara country or of the tract lying to the north of the Kabul river, including Laghman and Kafiristan, but elsewhere it is in general use. It is the principal language of Swat and Buner, and of the country to the west of the Indus as far south as Dera Ismail Khan. The Indus is almost, but not quite, the eastern boundary; for, while the valley itself in its lower course is peopled by speakers of Indo-Aryan dialects, in the north Pashto has crossed the river and occupied parts of the British Districts of Hazara and Rawalpindi. As a *lingua franca* it is in common use still farther up the Indus, at least as far as the junction with the river Kandia where the Indus turns to the south. It was returned as spoken by 1,224,807 people in British India in the census of 1901. Pashto is spoken by Pathans, while the Hindus employ an Indo-Aryan dialect locally known as Hindko. Unlike Baloch, Pashto is a written language possessing an alphabet of its own based on that employed for Persian and has a fairly copious literature. Although harsh sounding, it is a strong virile language, which is capable of expressing any idea with neatness and accuracy. It is less archaic in its general characteristics than Baloch, and has borrowed not only much of its vocabulary, but even part of its grammar, from Indian sources. It has two recognized dialects, a north-eastern, or Pakhto, and a south-western, or Pashto, which differ little except in pronunciation, the two names being typical examples of the respective ways of uttering the same word. Each has its many tribal sub-dialects, which again differ merely in the pronunciation of the

vowels. There is, for instance, the Afridi sub-dialect noted for the broad sound of its *a*; while the Waziris change every *a* to *o*, and every *u* to *i*."

2. What are some of the less important languages of the frontiers?

"Allied to Pashto, although quite a distinct language, is Ormuri, spoken by a small tribe settled round Kanigoram in Waziristan. It is employed by the Bargista tribe, who claim to be descendants of the Barakis that accompanied Mahmud of Ghazni in his invasions of India.

"The only other Eranian languages with which we are called upon to deal are the Ghalchah languages of the Pamirs. The home of these tongues is beyond the British frontier.

Also the Pisacha tribes whose "languages are neither Eranian nor Indo-Aryan, but are something between both. At the present day the languages are found only in the country between the Punjab and the Hindu Kush. They possess an extraordinarily archaic character. Words are still in everyday use which are almost identical with the forms they assumed in Vedic hymns, and which now survive only in a much corrupted state in the plains of India. The true Pisacha languages of the present day are Pashai, spoken in Laghman of Afghanistan; a number of Kafir dialects, of which the principal are Bashgali, Wai, and Kalasha, Khowar, the language of Chitral; and Shina, that of Gilgit and the neighbourhood. It is Shina which is the basis of Kashmiri, and it is also the foundation of several mixed dialects, spoken in the Indus and Swat Kohistan, which are now being superseded by Pashto. All the Pisacha languages are without literatures, and have been reduced to writing only in the past few years by European scholars."

Who is going to these "regions beyond"?

India Union Tidings,

ORGAN OF THE

India Union Mission of Seventh-day Adventists,
17 Abbott Road, Lucknow

Subscription Price: Rs. 1 8-0 a year

EDITOR: R. D. BRISHIN

"Copy" for 1st of month should be received by editor by 20th of preceding month. "Copy" for the 15th, by 5th of same month. Single-spaced ms. not acceptable.

Printed and published semi-monthly at and for the International Tract Society, Lucknow, by W. S. Mead. 1303/18

Here and There

The following item appears in *The Encyclopaedia Britannica*, edition of 1910, Vol. 1, p. 235:

"There is a body of Seventh-day Adventists who observe the old Sabbath (Saturday) rather than the Christian Sunday. They counsel abstemious habits, but set no time for the coming of Christ, and so are spared the perpetual disappointments that overtake the ordinary adventist."

We commend this to our opponents who claim we are "time-setters."

Indirectly we have learned that our brethren in the I. D. F. have on the whole, received very considerate treatment from their officers and been granted their Sabbaths even when on active duty. We thank God for this. The young men of the denomination who have been enrolled in the new National Army of America have also been treated justly. In most of the large camps they have been given their Sabbaths and non-combatant duty as well. The new Military Service Act, Canada, Section (f) regarding Grounds for Exemption reads as follows: "That he conscientiously objects to the undertaking of combatant service and is prohibited from doing so by tenets and articles of faith, in effect on the sixth day of July, 1917, of any organized religious denomination existing and well-recognized in Canada at such date, and to which he in good faith belongs." As our denomination is incorporated in Canada and we are recognized as non-combatants in England, U. S., and other countries there is no doubt but what our brethren will receive work in the Red Cross or other like branches of service.

Brother Wm. Lake of Cawnpore has been conducting another series of meetings for the people of his neighbourhood during the present cool season. It is gratifying to learn that a number are interested in the messages presented. Our brethren in every city have the same grand opportunity for service. When our church members take their part in the ministry of the Word we shall see the revival for which we are looking.

We have received several contributions of late for *TIDINGS*, for which we are very grateful. If we do not acknowledge these personally it is not because of ingratitude but for lack of time. In the next issue we hope to present the first of a short series on language study by Pastor G. G. Lowry.

1,077,684 Harvest Ingathering Watchman were ordered before the 2nd of November from the Southern Publishing Assn. in America. From all indications the goal for the year will be more than reached. The book sales of the last of all the publishing companies have far surpassed any previous records.

Items of Progress During 1917

New Stations

Chichoki Mallian, Hapur,
Manmad, and Myanaung.

Language Examinations Passed

R. A. Beckner, 2nd Burmese
C. C. Belgrave, 2nd Urdu
I. F. Blue, 2nd Urdu
Mrs. I. F. Blue, 2nd Urdu
R. D. Brishin, 1st Hindi
W. Carrott, 2nd Burmese
A. J. Denoyer, 1st Burmese
E. B. Hare, 2nd Sgaur Karen
F. H. Loasby, 3rd Urdu
R. E. Loasby, 2nd Marathi
G. G. Lowry, 3rd Tamil
M. M. Mattison, 1st Hindi
R. P. Morris, 1st Urdu
Loreta Smith, 1st Hindi
F. W. Smith, 1st Hindi
Mrs. F. W. Smith, 1st Hindi

New Literature

Gujarati and Gurmukhi magazines
Bengali "Steps to Long Life"
Gujarati "Coming King"
Hindi "Coming King"
Marathi "Coming King"
Gujarati and Marathi "Enemies of Health" in the press.