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INDIA UNION TIDINGS

VOL. 14

LUCKNOW, INDIA, December 15, 1919

No. 24

South India Boy's Training School.

The special purpose of the South India Training School is the training of evangelists, teachers, coporteurs, office-men and other workers to give the gospel of Christ to India. This purpose is held prominently before the students both in daily class-exercises and in devotional services, as well as in private counsels. Almost without exception the students have come to the school with the express determination to fit themselves for some place in the gospel service. Some who were trained here are already doing faithful service; and we know that others who are now in training will soon be carrying responsibilities in places from which calls are repeatedly being sent to us.

In arranging programs and curricula for the school its purpose is constantly kept in mind, and efforts are made to arrange such programs and curricula so as to give our boys as efficient a training as possible for the work for which they are preparing themselves. No attempt whatever is made to conform to the standards of government schools when such standards in any way interfere with the purpose of the school. Boys who wish to prepare themselves for high-salaried positions in secular work are advised to attend institutions established for that purpose, and which are far better equipped for that kind of preparation than we could ever hope to find in our school. The schools of the world do not consider it their business to train gospel workers, and we do not believe that an institution established for the training of gospel workers should expend its resources in the training of men for secular work.

As this is a high-school, the studies are of necessity pursued chiefly in English. The English, however, is used only as a means of instruction. The object is to train men for vernacular work. In accordance with this object arrangements are made to put the theories studied into actual practice while the student is still in school. The

whole school is organized into a Missionary Volunteer Society conducted entirely by the students. The main meeting held each Sabbath must be conducted in English as the boys have come from Malayalam, Telugu, and Tamil language areas. At each meeting at least one boy gives a short discourse on some Bible topic. This is sometimes given in one Vernacular and interpreted into another by a boy who understands two languages. These weekly meetings, besides giving the members an opportunity to tell of their missionary experiences during the week, also afford much training in the way of leadership, secretaryship, public speaking, etc.

The same society is also divided into two bands for public, open air preaching on the streets of the city. Thus from two to five or six short Christian sermons are preached by the boys each Sabbath. Other boys who cannot preach, help with the singing, distribution of literature, etc. There are some enquirers after truth here who have become interested solely through these efforts of the boys. Many of the boys use a portion of their spare time in colporteur work; and much literature has been distributed in and about Bangalore in this way.

On Sabbath (Saturday) evening the boys again gather in three groups, one for each language, and conduct a short service in the Vernacular. As these groups are small, every boy may take part in the service, which consists of singing, prayer, and Bible study.

Morning and evening worship is conducted daily by the boys in turn, under the supervision of the boarding master who is an earnest Christian, fully in harmony with our plan. Thus every boy in the school may receive practical training while studying his books.

As we watch our boys and note both mental and spiritual progress, we feel that

we are repaid for the efforts put forth to train them. We feel that the success of our entire work in South India depends, in a large measure, on the character of our schools. It is from these centres that we must look for workers who are not only faithful and zealous, but who are also mentally equipped for the noble work which lies before them. We believe that our school work should be strengthened and developed continually. Many new lower schools should be established to prepare boys for definite training. Experience has shown that boys who have been so trained can usually be depended on to deport themselves, after finishing their training, in the same manner as while in school. Their weaknesses, their strong points, peculiarities, and their characters have, to a certain extent, been revealed to the leaders in the work, and thus workers for certain places may be intelligently chosen, and many mistakes and disappointments avoided.

E. M. MELBEN.

Ranchi

It is nearly three years since we opened our Bengali school in Calcutta. We have enjoyed the blessing of the Lord in the work and we trust some good has been accomplished, but we have for some time been seeking a more favourable location for the school, outside of the city. The Lord has opened the way before us in a very marked manner, and we have been able to secure what seems an ideal place for the school, from the standpoint of climate and surroundings.

The new location is in a suburb of Ranchi, about a mile and a half from the post office. We have a six-room bungalow surrounded by about ten bighas of land. There are also six outbuildings, and a good well on the place. The usual rent of the place in the past has been Rs. 80 per month, but we have been able to get it on a three years' lease for Rs. 425 per year, or about Rs. 35 per month. Our personal rent will cover that of the whole place, so the Mission will have free quarters for the school. We could hardly ask for anything better. The owner of the place has also made us a donation of 25,000 bricks to use in putting up any additions which may be necessary for the accomodation of the school.

Ranchi is a semi-hill station in the district of Chota Nagpur. The elevation is about 2300 ft., and the climate is ideal for a large part of the year. It is only during the months of May and June that the weather becomes hot, but even then the nights are cool. As the coming General Meeting is to be held in Ranchi, most of the readers of the TIDINGS will soon have an opportunity to visit us and inspect our new quarters.

L. J. BURGESS.

Hapur

I went out to the villages about two weeks ago and have been going out since. This is my first experience in vernacular work and I have enjoyed it immensely. As I have gone to the different villages and seen the needs of the people, I have been stirred as never before. They have a great work to be done for them. Their hearts have been so hardened in sin and superstition that it seems as if the gospel makes little headway, and yet here and there some interested persons are found who at least are friendly, and that means a good deal in this land of heathenism. It means something to these people to believe our message, for it is the beginning of the overthrow of their cherished customs. One thing I have noticed and that is that the people are gradually breaking away from the old ideas. It no doubt will mean that many will sever their connections with a religion which does not release from sin. I have thought that now is the time to take these citadels before the enemy sweeps them into some great delusion. If only we might have more workers who could go to these needy places now, what a great work might be done for God.

We are all looking forward to the conference with a great deal of expectation. It surely is a time to expect great things from God. And so we may look for the blessing of God to rest upon our meeting from the beginning to the end. If ever there was a place where the spirit of God is needed above everything else it is in India. I am beginning to realize this more and more in my work. And the best thought of all is that He is more willing to give than we are to receive. And so we are praying that this may be the best meeting that we have ever had in India.

H. E. MCWHINNEY.

East Bengal.

The last Sabbath of November was a day of rejoicing to us in East Bengal. As I will not have the privilege of making visits to our village Churches and Companies before the coming Conference, we planned to gather our people for meetings here in Gopalganj. Fifty of our people were able to come to this meeting. Eleven villages were represented. Friday evening meeting was given to prayer and testimony. We all felt the presence of God in our midst. The Sabbath day was a day of fasting and prayer for the work in Bengal, for our own personal spiritual needs, for the building work in Gopalganj, and specially we prayed for the Lord to work upon the hearts of several Hindu and Mahomedan land owners, with whom we are negotiating for land, so that they may be willing to sell us the land needed for the work, at reasonable rate. We had a baptismal service in the morning, and prayer service during the day and Sabbath-school in the afternoon. Twenty-two persons were baptized after the morning service. There were other candidates, but illness and other causes prevented their coming.

I take this opportunity to thank the donors, who very kindly contributed towards the Cyclone Relief Fund for the benefit of our Sabbath-keepers of East Bengal.

L. G. MOOKERJEE.

Baptisms in Bengali School, Calcutta

No doubt many of the TIDING'S family have heard that our Bengali Boy's School is to be transferred to Ranchi. For three years our boys and girls have enjoyed all our services together. The Sabbath-school, prayer-meeting and Young Peoples' meetings have been live meetings, because our Bengali young people, so far as I have any recollection, have never refused to take any part assigned them. Now that the separation is to come we wonder if there will be the same zeal and enthusiasm manifested.

Our last Sabbath day together was indeed a blessed day. At the close of Sabbath school we assembled at the baptismal font at the girl's school to witness the baptism of one of our school boys and four girls. This makes nineteen girls and two teachers

baptized during the three years the girl's school has been in operation. At the close of the Sabbath we assembled for the ordinances of the Lord's House.

We feel that our boys and girls have made real progress in spiritual things. The quarreling, backbiting and tattling which permeated the girl's school in the beginning, is a thing of the past. A spirit of love and co-operation pervades the school today.

As our boys go to Ranchi and our girls remain in Calcutta, we ask the prayers of the TIDING'S family for the continued success of the schools.

DELLA STEVENS.

Ceylon.

Since coming to India I have moved about so much that most of my friends, especially those who came out with me last May may have lost track of me.

After spending several months in Simla, giving a helping hand in the treatment rooms, I was asked to take the treatment room work in Calcutta while Brother Reagan and family took hill leave for a time. Leaving there I went to Ootacamund to look up an opening for work; but after careful and prayerful investigation I felt I could do better work in Ceylon; so I came on to Colombo. I was here about twelve years ago, and I have always felt that something definite should be done in this great and beautiful island with its four million six hundred thousand souls. I am located, for a time in Pettah, the northern part of the City of Colombo. I was forbidden by the responsible authorities of this island to do any missionary work in Ceylon without a permit from the Colonial Secretary. So I am anxiously awaiting an answer to my application. I had a long study to-day with a prominent business man on the Second Advent and Spiritualism and various other phases of the Message and as he is a Millennial Dawn man the study was interesting. I am giving him literature and praying for good results. Surely this great field is fully ripe and waiting for the Message.

There are seventy-eight races represented in Colombo, and 63% of the island population are Sinhalese. I will be glad

for the companionship of Brother Comer who I understand is to arrive soon.

Brethren, pray for Ceylon, that the work begun, and the seed sown, may spring forth into life for many dear souls in this neglected field.

H. J. JEWELL.

Literature Work in Bombay Presidency

It is said that "every dark cloud has a silver lining", and it seems that during the past year the Bombay Literature work has been under the dark side of the cloud. For a whole year there has not only been a meagre supply of literature, but a dearth of workers. In consequence of the shortage of press workers in Lucknow, we have only been able to get out two Marathi and one Gujrathi Magazine in place of six numbers of each yearly. Aside from Manmad workers, we have only had two regular colporteurs in the field. Regardless of these facts, and notwithstanding the prevailing conditions caused by the war and famine, our sales for the first six months passed the Rs. 2,000 mark.

To-day it seems that the cloud has turned its bright side revealing a path through the Red Sea. The prospects for new magazines and other literature have brightened and in addition we have a good army of colporteurs in the field. At the time of writing this, I am in Lonavla rallying our forces together for country tours. Three men have already proceeded to Poona, two are here, and two others are expected from Bombay to-night. The two men that are here only arrived yesterday at noon, and in the afternoon they went out for two hours, disposing of nearly Rs. 4 worth of our truth laden papers, and small books.

Three of these are Gujrathi men, two of whom will tour in the Gujrathi districts, whilst the remainder are Marathi. These, with the other Gujrathi man, will continue working the various towns south toward Madras.

Another encouraging feature is that these men are mostly of good standing, some having good qualifications as school teachers; whilst all manifest a deep interest in their work, and seem to realize that their success depends upon their right relationship with God. With this in mind

they assemble for prayer before going forth for the day. Each one tries to encourage the other by relating his experiences. To prove to you the sincerity of these men, I have but to tell you that four of them are working solely on a self-supporting basis except for railway fares.

It seems to me that touring is the only way to get a real insight into the life of the colporteur, where one is brought into close contact with their daily lives.

Although we labour in a land where opposition is great and the darkness is intense, yet we believe that the God who led the Israelites through the Red Sea is leading us to-day; and daily our prayers ascend to Him in behalf of these workers, that through their efforts the coming of Christ may be hastened, and we may soon enter the land of Canaan together.

ROY A. THRIFT.

Items of News from Kalyan Mission Station.

Although it has only been two months since we took over Kalyan Mission Station yet we feel that the readers of the TIDINGS would be glad to share with us a few of the interesting items concerning this station.

Realising that in order for the spiritual life to grow, every man, woman, and child must have an experience in active service, and an opportunity to declare his belief, we decided therefore to devise a plan whereby this could be realised.

The first attempt was made early one Sunday morning when the boys, masters and the writer started for the town of Kalyan with a goodly supply of our vernacular literature, amid much excitement. The morning's work resulted in the sale of about Rs. 10 worth of our truth laden papers and books. Our object was certainly realized, for so deep an interest was created that this event was repeated a few days later with good results also.

Since that time requests have been continually coming from the students to be allowed to go to the village and sell papers. From that time, the boys have shown special interest in the colporteurs and their work.

The second attempt was a preaching tour to the neighbouring villages. At first this was not viewed so placidly by the boys,

who still had their hearts set on selling books. But with picture roll in hand, and a few volunteer boys to join in the singing, we started for a nearby village, and soon were in a house in the centre of the village with several interested listeners, and almost immediately the doorway was crowded with men, women, and children eagerly looking on, and drinking in all that was said. The excited reports of the volunteers soon aroused the interest of those who remained behind, so that when we were ready for the next village tour all eagerly crowded round.

These experiences have brought a new impetus into the school life and have helped the students to somewhat sense the object of the school. We pray that God will bless this school that the object for which it was started may be accomplished in the lives of these students.

We are glad to report progress in the Dispensary, for although the number of patients has somewhat decreased since Sister Wood's departure, yet we are glad to say that our receipts have increased four-fold, and the dispensary is holding its own, except for the wages of the workers. Most of the cash realized during Sister Wood's time was taken from outside visits.

We will just give you a summary of our receipts for the past few months. The figures are as follows:—Dispensary returns for August, Rs. 3-13; September, Rs. 30 6-3; October Rs. 20-7-3; and this month, notwithstanding the sickness of our workers, I feel that we shall reach the last amount. Our dispenser is at present in the Bombay Hospital with malaria.

We ask an interest in your prayers for the little community at Kalyan, that the cause of God may triumph in this place.

ROY A. THRIFT.

Chichoki Mallian, Punjab.

The Loasby Family and myself are finding it very pleasant out here in the jungle. But at first life did seem strange to me. The bungalow appeared to be removed from every sign of humanity. The flat, dry, treeless country in the immediate vicinity almost made me think that I was out on an Australian sheep station. But Brother Loasby soon disabused my mind of any such false notions that this was a

depopulated region. He assured me that just two miles distant on all four sides of the mission bungalow there is the beginning of a long chain of hundreds of villages. In any case, as one sees the long line of sick Punjabis that come to Sister Loasby daily for medical assistance, it is very evident that lots of people must be somewhere near.

Our eleven Indian evangelists are working in this country up to distances of forty miles from the bungalow. We soon expect to have up-to-date facilities, not only to visit our workers occasionally as heretofore, but to live among them and to keep in close touch with them all of the time.

Realizing more than ever before our dependence upon Israel's God, we go forward in the proclamation of the last great message among this people.

N. C. BURNS.

The "Red Herring" in the Way.

I made his acquaintance while travelling one day in the train. We both boarded the train at the same station, and took seats opposite one another. It was not long before we entered into conversation. He was a man of undoubted religious conviction, for although he had spent many years as a Church of England clergyman, when at last he learned the truth about baptism, he had felt compelled to leave his church, and at the time of our meeting he was a Baptist Missionary. All this I learned in our conversation, for he seemed to be in a talkative mood. "This man would make an excellent Adventist", I could not help thinking. After he had had his innings, I thought it time for me to have a word. Commencing my attack at what seemed the strategic point, I made him to know that I had previously been a Baptist, which of course brought forth the obvious question, "What are you now, and why did you leave the Baptists?" "I am a Seventh-day Adventist, Sir," I replied. Leaning forward and placing his hand on my knee, with great earnestness written on his face, he said, "My brother, you have made a great mistake. The Sabbath is only a 'red herring' in the way to attract you from the path of duty". The attracting qualities of the red herring I have never put to the test, but this I do know, to do what one is convinced is right, is most attractive to him

who is earnestly seeking to follow the Lord all the way. Since that time, we have thought much about the "attraction" of fearing God, and keeping His commandments. With David of old, we have often said, "For in them do I delight." Psalms 119:35. My travelling companion's words were more true than he knew. We think about him too, and our best wish for him is, that some day the Sabbath may prove a "red herring" to him.

H. G. WOODWARD.

Henzada, Burma.

Pastor Fulton has mentioned the organization of the church here in Henzada, but I would like to give a little more of the details. Among the membership of 16, with the exception of those in our own house, not more than two live in the same village. This has its advantages, as well as disadvantages. It gives more opportunity for the leaven to work on the lump; and already we are finding that the interest is spreading out from these little centres. The church membership consists of Burmese, Burmanized Shans, Sgaw Karens, Chins, and Americans. The Chin man and his wife are, as far as I know, the first from among this tribe and language to become S. D. Adventists. He is a school teacher; and a letter just received from him says that two more men where he is are interested and want to study the Bible.

Last Monday, near Thonze, I had the privilege of baptising two Karens, the wife and father of a man baptized some months ago. The father wished to be baptized when the son was, but had not been able at that time to give up his tobacco; but for the last three months now he has been victorious. While he can not read he has a good memory, and is able to give the Bible evidences of his faith in the message to his neighbours and friends.

A family of nine Pwo Karens living about 5 miles from Henzada have accepted the message, and the older members of the family will probably be baptized this next sabbath. They had quite a struggle over tobacco also, but finally cleared all the filthy weed out of the house and have not touched it since. As a result of their firm stand, we hope to see a niece and nephew step out very soon, and several others are

studying the truth. This adds another language to our local church; but we can all understand Burmese, and the Father of us all understands all languages, so we are all one in Him.

R. A. BECKNER.

Harvest Ingathering Campaign, 1919-20.

Report of Progress.

Dec. 12, 1919.

Bengal.—

No. Copies Ordered,	800
Amount Collected to Date, Rs.	1674

Burma.—

No. Copies Ordered,	700
Amount Collected to Date, Rs.	804.12

Bombay Pres. Mission.

No. Copies Ordered,	600
Amount Collected to Date, Rs.	1430.

South India.

No. Copies Ordered,	500
Amount Collected to Date,	nil.

North India.

No. Copies Ordered,	1,000
Amount Collected to Date, Rs.	117.

Notes from Kamamaung.

Our School has been progressing very favourably the last few months. We found the work too heavy for one teacher so called another Karen boy from Meiktila to assist in the teaching. Now our two teachers' names are Peter and John, and we are expecting great things for the future.

We are made very happy to see the progress the children are making along spiritual lines; and it is a pleasure to hear them sing, and to see the whole-hearted way they pour forth their melodies.

This is the season when the paddy is being reaped, and the people are therefore very busy; but we have had several very successful village trips, taking the whole school to sing the meetings together. We feel that this is one of the best ways to preach the gospel, because the people cannot but be impressed with the appearance and manner of the children they knew

before; and after listening to several grand choruses, they pay very good attention while our evangelist preaches the word.

Some of us from the mission here were able to visit Moulmoin in the interest of the Harvest Ingathering, during the appointed time. Although the experience was new to us all, altogether the donations received amounted to Rs. 155/-, being an average of nearly Rs. 4/- per magazine.

E. B. HARE.

As It Should Be.

This is the best Sabbath-school report in every way that the Sabbath-schools of the India Union Mission have sent in.

This report shows a larger number of Sabbath-schools, a larger membership, a larger attendance, and a larger Sabbath-school offering than any previous report.

The membership is 1391, and the attendance is 1252, making the percent of attendance 90, which is an exceedingly good record.

The Home Department membership is 64; of this number 52 belong to Bengal.

The thirteenth Sabbath offering amounted to Rs. 715-4-9. The largest thirteenth Sabbath offerings were given by the following Sabbath-schools:—

Bombay,	Rs. 197-13
Rangoon,	Rs. 100-12
Calcutta,	Rs. 95-1
Simla,	Rs. 76-8
Mussoorie,	Rs. 45-14

23 perfect attendance honour cards were issued to the members of the Mussoorie Sabbath-school, nearly all of whom received the red seal for the daily study of the Sabbath-school lesson.

In the Nazareth Sabbath-school 17 members received perfect attendance honour cards, 12 of whom received the red seal.

14 members of the Meiktila Sabbath-school received perfect attendance honour cards.

The above figures are encouraging, but the advancement that has been made in the spiritual life of each Sabbath-school member is recorded only in the books of heaven; may that record be such that we shall meet in with joy.

MRS. I. F. BLUE.

Sabbath-School Report

FOR QUARTER ENDING SEPTEMBER 30, 1919.

	Membership	Total Offerings
BENGAL MISSION		
Calcutta (English)	56	316 5 3
Calcutta (Bengali)	76	70 1 9
East Bengal	90	21 1 9
Karmatar	73	30 14 3
TOTAL	295	438 7
BOMBAY MISSION		
Aurangabad	71	42 10 3
Bombay	24	430
Kalyan	47	31 9 6
Lasalgaon	2	16
Lonavla	21	86
TOTAL	165	606 3 9
BURMA MISSION		
Henzada	8	41 1 6
Kamamaung	32	56 0 3
Kamamaung Out Schools	4	3
Meiktila	45	87 6
Rangoon (English)	40	216 1 9
Rangoon (Burmese)	11	16
TOTAL	140	399 9 6
NORTH INDIA MISSION		
Cawnpore	9	31 11 3
Chichoki Mullian	6	18 5
Chichoki Mullian Out School	12	
Chuharkana	12	14 14
Garhwal	45	13 1 3
Hapur	43	33 5
Lucknow (English)	30	82 13
Lucknow (Urdu)	24	10 1 3
Mussourie	40	148 3
Najibabad	11	3 6 3
Rae Bareli	4	6 1
Simla	27	220 7 3
TOTAL	263	577 4 3
SOUTH INDIA MISSION		
Antervedipalem	7	6 4 9
Bangalore	47	55 15 6
Kareyanainthal	19	6 0 11
Madras (English)	8	24 13 9
Madras (Tamil)	17	7 6
Madura	11	4 11 9
Manipay	8	11
Matara	17	
Mutwal	5	
Narsapur	11	5 2 9
Nazareth	106	36 12 9
Neyyattinkara	51	9 5 9
Neyyattinkara Out Schools	125	8 4
Neyyoor	5	4 4 9
Pondicherry	18	4 3 5
Rajamundry	56	4 10 7
Trichinopoli	10	2 7 4
Waltair	7	20
TOTAL	528	211 8
GRAND TOTALS 1391		2333 0 6

India Union Tidings,

ORGAN OF THE

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Brother and Sister A. E. Nelson reached Lucknow on the 8th inst.

Brother T. R. Flaiz cabled from Singapore on the 8th inst that he and Sister Flaiz were sailing for Madras.

A cable from Sister Enoch from Singapore informs us that she has secured passage in a boat sailing for Calcutta.

We learn from recent correspondence that Brother H. E. Baasch, formerly in India, has sailed to Santo Domingo to take up work there.

It is requested that the members of the India Union Mission committee reach Ranchi, if possible, on the 23rd inst.

A cable from Australia informs us that Sister Appleton sailed from Sydney for Colombo by the S. S. "Osterley", which we understand was due at that port about the 14th of this month.

The following brethren have been appointed to act as a pastoral committee at the conference that is to be held at Ranchi:—Brethren J. E. Fulton, G. F. Enoch, H. C. Menkel, J. M. Comer, and R. A. Hubley.

Pastor Fulton requests that the members of the pastoral committee also plan to reach Ranchi if possible on the 23rd.

Brother F. O. Raymond writes from England that he has secured passage by a boat due to reach Calcutta on the 22nd of December. Sister Raymond and her sister will come to India early next year, as it is impossible for them to book passages just now.

We feel sure everyone will be encouraged to more energetically press the Harvest Ingathering Campaign in their part of the field as they scan the report of beginning made in this issue of TIDINGS. Let us all rally to the work and come to the Conference with a good record of success achieved.

The Publishing House now has stocks of Memory-verse cards for the first quarter of 1920, with titles and texts printed in the following languages:—

English, Bengali, Santali, Marathi, Gujerathi, Burmese.

Urdu (Persian), Hindi and Punjabi (Gurmukhi).

Will those desiring any of the above kindly order promptly. Vernacular station workers needing supplies should send their orders through their local superintendents.

We shall have cards for subsequent quarters in due course, and orders may now be placed. The price is three annas per set (for one quarter) of twelve cards, postage extra.

The South India office is preparing similar cards with the titles and texts in Tamil, Telugu, and Malayalam, making a total of twelve languages available.

A. H. WILLIAMS.

Conference Final Announcement.

Members of our churches who may be planning to attend the conference are reminded once more that it is important to notify Brother L. W. Melendy beforehand, so that provision can be made for their accommodation. Letters or telegrams will reach Brother Melendy if addressed to him, Poste Restante, Ranchi.

Church members who may attend the conference will be charged the same rates for entertainments as are charged to the delegates. The charge for room rent will be one rupee daily for each adult. Single persons will be expected to share a room with others. Married couples will not be charged any rent on account of young children who may share the room with them.

Boarding is to be on the cafeteria plan, the guests selecting the dishes from the counter, and paying accordingly. There will be only two meals daily served in the cafeteria, breakfast at 8 A. M., and dinner at 2 P. M. It ought not to cost one person more than two rupees daily for these two meals, and it probably need not cost more than a rupee and a half. We give this information as there may be some who do not know what a visit to the conference would be likely to cost for entertainment.

No evening meal will be served at the cafeteria. Those who wish to eat in the evening will be able to purchase light provisions such as biscuits, etc. to eat in their own rooms.

All should bring their own table napkins and cutlery. Tablecloths will be provided by the mission for use in the cafeteria.

Morning Watch Calendars for 1920

Are now available at -/2/6 per copy post free. As only a limited number are available kindly order promptly.