

EASTERN TIDINGS

VOL. 17

LUCKNOW, INDIA, JANUARY 1, 1922

No. 1

Another New Year

F. M. WILCOX

"ANOTHER year is dawning!
Dear Master, let it be
In working or in waiting,
Another year with Thee.

Another year of service
Of witness for Thy love;
Another year of training
For holier work above."

WE do not need to ask, What of the past? as relates to our own experience. We possess a record of that already. We know what the past year has brought in the way of victory and in the way of failure. We can recount many blessings from God. As did Jacob of old, we can set up at the end of the year a pillar, and name it Ebenezer. God has indeed blessed us "hitherto." Every success in life has been due to His loving watchcare and prospering hand.

But not all has been success. The last year's record is marred with many blots. Our mistakes have been chargeable to ourselves. We have failed because we have trusted to ourselves instead of to God; because we have chosen our own way instead of God's way; because we have felt that we were sufficient for the things of life, and did not recognize that our sufficiency must be of God. How many times we have gone on alone, and left God out of our consideration! How many things we have ventured without asking divine guidance! How many decisions we have made without asking divine wisdom! It is because of this remissness on our part that we have failed.

But we cannot undo the past. We must let it go. And we must not live under the pall of its memory. If we do, we shall rob present duties of the energy they demand. We should recall the past only for two reasons:—

1. To make right its wrongs in so far as we have failed to do this. Have we sinned against God or against our fellow-men?

Humbly and contritely we should confess the sin. Have we done a fellow-man an injustice? We should make restitution. We should come to the beginning of the year with a clear record as far as we are able to make it so.

2. We should recall the past for the lessons which it has brought us. We may learn, if we will, from the mistakes of yesterday.

If from the lessons of the past we may learn to escape the pitfalls of the enemy in the future, then even past failures will not be without profit.

Then let us turn our faces resolutely to the future. A new year opens before us. Let us make it the best year of our lives. We can do this only by living every day as becomes servants of the Most High. We should make every day one of Bible study and of prayer. We should make the record of every day a record of some good accomplished, some word of encouragement spoken, some life made better by our touch.

God has great things in store for every one of us individually. Let us expect these great things of God; and trusting in His power, let us throw ourselves out into the great currents of His blessing; let us loosen from our old moorings, and venture something for Christ and for His cause. We shall be surprised at the success which will come to us.

Let us cherish in the year to come, even in the dark, forbidding circumstances under which we may be compelled to live and labour, the spirit of hope and optimism.

Let us smile and keep sweet under the pressure of the world's great work, taking our place among the lifters, and helping as need be the leaners and those who are so constituted that they must depend continually on human props.

Forgetting the things that are behind, and reaching forward to those things that lie before, let us press forward for victory in the Lord Jesus Christ.

An Encouraging Report

THE most recent denominational statistical report sent out by the General Conference reveals a very remarkable growth in our world-wide work. Believing that our readers will be interested in the many encouraging facts brought out in this report, we are publishing herewith the condensed summary:

"The funds increased from \$8,577,050.86 in 1919 to \$11,854,404.23 in 1920, a gain of \$3,277,353.37 in one year. Of this amount, \$7,195,463.04 was given in tithes, and \$4,658,941.19 in offerings for home and foreign missionary work. The denominational membership in 1920 was 185,450 who gave a per capita of \$63.92.

"The sales of denominational literature during 1920 were larger than for any preceding year, aggregating a total of \$5,682,972.35. This literature, issued in ninety-nine languages is prepared in the form of 144 periodicals, 685 bound books, 430

pamphlets, 1,896 tracts, a total of 3,155 publications, one copy of each of which (books in cloth binding) is valued at \$877.74.

"Missionaries are proclaiming the nearness of the coming of Christ in 108 nations, which have a total population of approximately 1,570,000,000. In these countries are more than three-fourths of the population of the world. Adventists now have 4,541 church congregations with 1,717 church edifices. They also have 2,030 Young People's Missionary Volunteer organizations, 6,151 Sabbath schools; they operate forty-five publishing houses with their branches and thirty-three sanitariums which employ 156 physicians and 2,250 nurses and other employees. They believe in the gospel of good health and 27,791 patients were treated in these institutions last year. More than 15,000 patients were treated in the treatment rooms in addition to those who sought relief at the sanitariums."

The facts presented above are a striking confirmation of our belief that this work is of God. The faithful labourer, however, will not be satisfied but to the contrary will, with "strong crying and tears," and with humble faith plead for that fullness of Pentecostal power both in his individual experience and in the church which God has promised for the closing of the work which is to be "cut short in righteousness."

As we enter upon the new year let us one and all *actually* make that *complete* surrender which will, as surely as God's promises are true bring a speedy triumph to the work.

NOTICE

THOSE coming to the Lucknow Conference, January 18-28, should remember—

1. That Lucknow is cold during the night and quite warm during the day.
2. To bring plenty of blankets and warm clothing.
3. To bring mattresses for as many beds as you will require.
4. That one or two small *durries* or rugs will be of good service to you.
5. That two meals a day will be served at the cafeteria—breakfast at 8:30 a. m., and dinner at 1:30 p. m.
6. That those desiring a third meal must make their own arrangements.
7. That generally speaking one room will be given to each family, furnished with a bed, two chairs, lamp, wash basin, and a water jar.

A. E. NELSON,

Sec'y Entertainment Committee.

PASTOR G. F. ENOCH spent a number of days in Bombay during the Big Week. He reports encouraging success.

PASTOR W. W. FLETCHER returns to his home in Lucknow today after spending several months travelling about the field.

New Year Motto

MRS. E. G. WHITE

"Educate your mind to love the Bible, to love the prayer meeting, to love the hour of meditation, and above all, the hour when the soul communes with God. Become heavenly minded if you would unite with the heavenly choir in the mansions above.

"A new year of your life now commences. A new page is turned in the book of the recording angel. What will be the record upon its pages? Shall it be blotted with neglect of God, with unfulfilled duties? God forbid! Let a record be stamped there which you will not be ashamed to have revealed to the gaze of men and angels."—"Testimonies for the Church," Vol. 2, page 268.

The Heart of the Gospel

"FOR by grace are ye saved through faith; and that not of yourselves; it is the gift of God."—*Eph. 2 8.*

By no virtue or power of his own can man save himself. No power in this world, save Christ, is sufficient to bring the sinner back to God. (*See Acts 4: 12.*)

No matter how often or in how many different ways we try to do right, every effort will fail until we recognize our insufficiency and commit our ways wholly unto the Lord. We must let Him make us right and keep us right.

"Man cannot possibly meet the demands of the law of God in human strength alone. . . . A remedy has been provided in the Saviour Who can give to man the virtue of His merit. Christ is righteousness, sanctification, and redemption to those who believe in Him and who follow in His steps."—*Mrs. E. G. White in the "Review and Herald," 1890.*

Every believer in the truth for this time realizes the necessity of his being in harmony with God, of being righteous in His sight. To be in harmony with God, to be righteous, we must live the Christ life, that life by which and through which we are saved. Paul wrote:

"For if when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."

There was no sin found in the life of Jesus. His was a life of perfect obedience. "Which of you convinceth me of sin?" asked the Saviour; and all held their peace. Again He said, "I have kept My Father's commandments;" and not one contradicted Him. Such was the life of Christ as manifested to us—a life of perfect obedience to the law of God. That life is the very life which we must experience here day by day if we are to become citizens of the kingdom of Heaven.

Jesus has promised to live in us, to abide with us, to hold us, and to keep us always, if we will but yield ourselves completely to Him. And this means that He will live His life of perfect obedience to the law of God in us if we will but accept Him by faith.

Martin Luther, who so firmly believed and so staunchly proclaimed the precious truth of righteousness by faith, wrote,—

"Thou, Lord Jesus, art my righteousness; I am thy sin. Thou hast taken what was mine, and hast

given me what was Thine. What Thou was not Thou didst become, that I might become what I was not."

Blessed assurance! Jesus has given us what was His—His *life*. He says, "Abide in me, and I in you." In this way we partake of His life, and we can say with Paul:

"I live, yet not I but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

Now if it be true that Christ actually lives in our flesh, it will certainly be the identical life that He lived while He was here on earth; and we have already proved that that life was in strict obedience to the Ten Commandments.

God promises to write His law in the heart of each one of His children. More than this He promises to *live* it in the life of each one who believes on Him and who will permit Him to do so. Therefore, let us not think of the law as being merely engraved on two tables of stone, but as written on the fleshly tables of the heart.

This is the blessing of the new covenant, that *better* covenant spoken of in Paul's epistle to the Hebrews. It is righteousness by faith, the most precious truth ever revealed to the world. The servant of God has left with us the following inspired messages in this connection:

"The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken."—*"Gospel Workers," p. 161.*

"Righteousness by faith is the message that God commanded to be given to the world. It is the Third Angel's Message, which is to be proclaimed with a loud voice and attended with the outpouring of His Spirit in a large measure."—*Special Testimony, Nov. 18, 1896.*

This message bears the sacred imprint of Heaven; it is the very heart of the Gospel, and it must become so completely a part of the truth which we as ambassadors for God are in India to proclaim, that the mighty power of the Holy Spirit will constantly attend those who are faithful and humble in His service.

So, then, to the believer, the law of Ten Commandments still stands; though not as a hard master convincing of sin, no; but as an eternal witness to the fact that he has found in Jesus all that the law demands, and that the law is lived perfectly in his life. And although Christ keeps the commandments in us, through our faith in Him and in His glorious power, yet He will give us all the credit at last for keeping them, for it shall be said of the redeemed,—

“Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus.”

“No other work save thine,
No meener blood will do;
No strength save that which is divine,
Can bear me safely through.
I praise the God of grace,
I trust His love and might.
He calls me His, I call Him mine;
My God, my joy, my light.”

Visiting Isolated Sabbath-Keepers

A. ASIRVATHAM

I RETURNED home on the 21st of October after a very interesting visit to places where some of our isolated members are located. These dear people do not have the privilege of attending church services, and hence it was necessary for me to visit them. They were all much pleased to see me again, and to receive some Bible instruction.

First I went over to Vellore, which is about four miles from Katpadi Junction, to see a member of our church and his family. They are all of good courage in the Lord. I held two meetings with them. This brother's wife used to be much opposed to the truth, but now she is quite favourable. The importance of studying the Sabbath school lessons daily was explained to them. In the future there will be a home Sabbath school of five persons in that place.

Later I visited Tirupatur where an Indian sister has been keeping the Sabbath for more than a year. For two years after the death of her husband she was in deep sorrow, and was often found weeping, and spent restless nights. Her oldest son, a member of our church advised her to read the Bible, which is the real source of comfort and courage. She followed her

son's advice and was soon relieved of her sorrow. She continued to read her Bible and found that Saturday is the true Sabbath and is now observing it. I gave two Bible studies to her, and she now desires to join our church. I secured two subscriptions for periodicals and sold three English books there.

Next I started off for Karur to visit a sister who has been keeping the Sabbath for some time, and who is seeking for more truth. I gave her a series of Bible studies on Christ's second coming, the millennium, paradise restored, etc., which she enjoyed very much. She is reading the *Signs of the Times* every week, and I trust that some day she will accept the truth fully.

From Karur I went over to Chidambaram to see two members of our church. They are living out the truth in the midst of heathenism, and they were very happy to see me again. I held one meeting there and exhorted them to continue in the grace of God. Every Sabbath they hold a home Sabbath school, and study the lessons daily. As I left their home they gave me two rupees as a Sabbath school offering. In this place I had the opportunity of meeting and conversing with some Hindus about the gospel. They listened closely to my words and seemed to appreciate the talk very much.

When I returned to Madras I found my family and all of our people doing well. It was a great pleasure for me to visit these isolated Sabbath-keepers and to endeavour to strengthen them in the truth. I believe that it will do these people much good if they can be visited once in a while. May God help them to live up to the truth which we all love so much, is my prayer.

PRAYER is the conduit-pipe between my soul and Heaven. It is the *outlet* upwards for gratitude, and yearning desires for blessing; it is the *inlet* through which the supplies of grace pour downward into the heart.—*Theo. L. Cuyler.*

WHEN men do anything for God, the very least thing, they never know where it will end, nor what amount of work it will do for Him. Love's secret, therefore, is to be always doing things for God, and not to mind because they are very little ones.—*F. W. Faber.*

THE message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel.—“*Testimonies for the Church,*” Vol., 6, p. 19.

"Klee Bow Karens," a Sect of Karens Who Keep the Sabbath

E. B. HARE

ALTHOUGH numbering only about one and a half million, the Karens of Burma are one of the most interesting little nations in the world. They are found inhabiting the hill-country and sea coast of Lower Burma; but a short study into their habits and language soon shows that they are not aboriginal to Burma. It is rather supposed that they came from the South of Tibet, and slowly worked their way down past the sandy desert in the north to the fertile hills of Burma. It is also supposed that they came under the influence of the Jews in the border country, and from them learned of the great God and the gospel story; for, although until their missionaries reduced their language to writing they had no books, they are the possessors of a very rich literature which has been handed down from generation to generation mostly in poem form, akin to Hebrew poetry in style.

Here is a literal translation of one of their poems into English,—

"In ancient times God created the world,
All things were minutely ordered by Him.
In ancient times God created the world,
He has power to enlarge, and power to diminish.
God created the world formerly,
He can enlarge and diminish it at pleasure.
God created the world formerly,
He appointed food and drink,
He appointed the fruit of trial,
He gave minute orders.
Satan deceived two persons,
He caused them to eat the fruit of the tree of trial.
They obeyed not, they believed not God.
They ate of the fruit of the tree of trial.
When they ate the fruit of trial,
They became subject to sickness, old age and death.
Had they obeyed and believed God,
We should not have been subject to sickness;
Had they obeyed and believed God,
We should have prospered in our doings;
Had they obeyed and believed Him,
We should not have been poor."

They speak also of the fall of man, as follows,—

"God commanded man anciently;
Satan appeared bringing destruction.
God commanded man formerly;
Satan appeared deceiving unto death.
The woman E-u and the man Tha-Nai,
Did not meet the eye of the Great Dragon.
The woman E-u and the man, two persons;
The Dragon looked on them and they did not meet his mind.
The Great Dragon deceived the woman and Tha-Nai.
How is it said to have taken place?
The Great Dragon succeeded in deception, deceiving unto death.
How is it said to have been done?
The Great Dragon took a yellow fruit,
And gave to eat to the son and daughter of God.
The Great Dragon took a white fruit,
And gave to eat to the children of God.
They did not observe all the words of God;
They were deceived, deceived unto death.
They did not observe all the commands of God;
They were deceived, deceived unto sickness.
They transgressed the words of God,
And God turned His back on them.
Having transgressed the words of God,
God turned away from them."

Although their own religion is demon worship, they affirm that they only worship demons to appease them while they search after God, Who is to come for them.

"At the appointed season, God will come,
The dead trees will blossom and flower,
When the appointed season comes, God will arrive.
The mouldering trees will blossom and bloom again.
God will come and bring the great Thau-thee (God's Mountain).

We must worship, both great and small,
The great Thau-thee God created.
Let us ascend and worship.
There is a great Mountain in the ford.
Can you ascend and worship God?
There is a great Mountain in the way.
Are you able to ascend and worship God?
You call yourselves the sons of God;
How many evenings have you ascended to worship God?
You call yourselves the children of God;
How often have you ascended to worship God?"

Their legends speak also of the white man and the Karens being brothers, and prophesied that the white brother would one day return and teach the Karen his Book, and the conversion of about 200,000 of them to Christianity during the last century has been looked on as one of the miracles of missions.

Another fond theme in their legend poems concerns the Coming King,—

"Good persons, the good,
Shall go to the silver town, the silver city.
Righteous persons, the righteous,
Shall go to the new town, the new city.
Persons that believe their father and mother
Shall enjoy the golden palace.
When the Karen King arrives,
There will be only one Monarch.
When the Karen King comes,
There will be neither rich nor poor.
When the Karen King shall arrive,
There will be neither rich man nor poor.
When the Karen King shall come,
Rich and poor will not exist."

As can well be imagined, there would be many, who becoming acquainted with Christianity and noticing the striking similarity between their legends and the Bible story, would rather hold that the Bible was the shadow of the real legends, than the legends were the shadow of the real Bible. Amongst these, Karen prophets have at times arisen, preaching preparedness for the Karen King. Their movements have, however, as a rule been short lived and not extensive. Perhaps the greatest of these was Ko Pi San; and toward the close of his career there was a split off of the Church of England, headed by one Bishop Thomas Pellako, who preached the second coming of Christ under the name of Je-us Klee Bow (Jesus Cross Bow). They derive the name by comparing Rev. 1: 7 with Gen. 9:13, where the Karen translation says, "I will put my cross bow in the clouds."

This sect, estimated at about four thousand, under the guidance of certain alleged visions of Bishop Thomas, have eschewed the use of unclean meats, and have since the beginning of this year, 1921, observed the seventh-day Sabbath.

On the Trail of the Bishop

It was night when Thara Tha Myaing, our Karen evangelist and I jumped down from a crowded third-class carriage at the city of Toungee. It had been a tiresome journey, and as we were utter strangers there, we settled down in the waiting-room to wait till morning. We were going to visit Bishop Thomas Pellako, as he lived near this place.

Before the sun was up we had selected a change of clothing, a blanket, a mosquito net, and some tracts; and slinging them over our shoulders entrusted the rest of our luggage to a baggage clerk at the station and started off for—somewhere. We had been directed to the Bishop's son, Kephass, who lived in the city, but had to do quite a lot of turning and questioning before we found his humble hut, only to learn that the Bishop lived in the village of Maw Ko Der, three days away. We thanked him for the information, and after a

pleasant conversation about keeping the Sabbath, and a substantial meal of plain boiled rice and salt, set off with a mountain lad to guide us to the end of the first day's journey.

Space permits only the mere mention of the glories and the joys of that day's journey. The fifteen miles across the plain to the hills; the betel plantations; the troupe of elephants; the many villages; the tangled jungle; the nine miles of mountain climbing where the path led up small river courses; the blistered feet; the aching knees, and the leech bites. But we got to the village of Baw Mo Der just as the sun was setting Friday night, and there was great excitement in that mountain-top village built of bamboo. What! A white man! A seventh-day preacher! Doesn't eat pig!! and they crowded around to hear the Bible support the step they had taken as they blindly followed the Bishop. The next day was Sabbath, and we preached in the Klee Bow chapel on the Sabbath and its change, and great was their joy to hear some words of commendation after so many months of ridicule. As soon as Sabbath was over they flocked around to buy tracts, and the next morning sent us off early on our next stage.

Huge mountains, with the labourious ascent, and the painful descent; the rivers, to be crossed and recrossed; the numerous springs; the huge stones, called "God's fireplace, pillow, and sword sheath;" the most beautiful waterfalls; another quaint village on the top of a mountain; and the evening spent in the Klee Bow chapel, preaching on the Sabbath question and strengthening the people's stand against Sunday, and the second day's journey was ended.

The third day brought us through similar country—past some scalding hot springs—all weary and tired, to the home of the Bishop. It was a very humble dwelling, and the Bishop himself, a small unassuming grey-headed man, after hearing who we were, received us with that royal welcome known only to Karens. After a bath and the afternoon meal we fell to chatting and studying, and continued away on into the night. He bought all the rest of the tracts which we had and we hope we have sown some seed that will some day yield a good harvest.

Here is his story in brief. His parents were Baptist Christians, but being a poor lad he gladly accepted the offer of a Church of England missionary to educate him, and continued in that faith, rising in the ministry till it was thought to make him a Karen Bishop. Being a diligent Bible student, he studied out the second advent truth; and, coloured a little from his legend poems, started to preach it in his church. His action, however, brought upon him the disfavour of the missionaries. In 1895 he claims to have had a vision in which he saw Jesus glorified, proclaiming that he was not Jesus Christ but "Jesus Klee Bow." The preaching of this vision brought further disfavour upon him, and in 1906 he separated from the Church of England, and started the Klee Bow Church. He, of course, took with him quite a following, and this aroused the jealousy of some of the missionaries, who, through misrepresentation, caused him to be arrested in 1910 on the grounds of sedition—preaching the coming of the Karen King. After being in jail for five months his case was heard, and he was very honourably acquitted, the judge making the remarkable statement that his only fault seemed to be that he was an early Adventist. Since that time he claims to have had several other small visions; but

on October 27th, 1920, he claims that the Lord stood before him and commanded him to change back to the seventh-day Sabbath. He told me that up to this time he had never seen a Sabbath tract, and his church seemed reluctant to follow him; but within a month or two sure enough a Karen Sabbath tract came to light, and with this further evidence the church changed around little by little till now he estimates that his whole church of about four thousand members rest on the Sabbath of Jehovah.

Dear brethren, we have been greatly moved as we have come into contact with these people. They are for the most part ignorant, and blindly follow their leaders, who, with a poor organization and no definite creed, teach and preach all kinds of things. The Bishop himself is straight on many lines of doctrine and we hope that he is sincere; but some of his preachers are very wide of the mark. The stepping of this sect into the Sabbath truth is indeed remarkable, and besides kindling in us the hope that many of them will grow into staunch Seventh-day Adventists, it has opened up many more doors in Burma where we can enter with the truth.

Should we not seek God for wisdom as we endeavour to gather in some of these dear people?

The New School at Taunggyi

J. PHILLIPS

IN company with Brother H. A. Skinner I was recently privileged to pay a short visit at Miss Donaldson's school at Taunggyi. One thing worthy of note concerning this school is that it is a pure product of home-missionary work. The school which now numbers forty-six was started and is now operated through the desire of the Donaldson family to have some part in finishing God's work. When we visited the school a genuine surprise awaited us. The forty-six children, of various ages and thirteen nationalities, were able to greet us in English with a lusty, "Good morning, Sayas." The next half hour was taken up in devotional exercises. The children sang their songs, which were committed to memory, recited the Lord's prayer, and repeated the ten commandments, besides the Memory Verse for the coming Sabbath. All this was done in English. Miss Donaldson told us that ten months ago these children knew scarcely a word of English. Most of her instruction has been in English, and one cannot doubt that they know much of the language for they delight in conversing in English when they are met on the compound. The growth of this school from five to forty-six in ten months has not been without considerable work, mental anguish, and prayer. There always has been that which viewed from one angle might have caused discouragement. But the Lord has given Miss Donaldson courage to do and to dare until there is a good school operated entirely on a self-supporting basis.

The Sabbath school is also very interesting. The children attend this service of their own free will, and they were nearly all there one-half hour early on the day we visited the school. Many are Buddhists or Animists; some are Baptists. But it is with splendid attention that they all recite their Sabbath school lesson. Thirteen visitors, most of whom were adults, also attended the Sabbath school and listened to the gospel story.

As I sat there that day I wished that many more would do home missionary work on a similar plan. The work of operating schools, giving Bible studies, distributing literature, or helping those in need can all be done by our church members, and in many cases is being done with splendid profit. When our church members unite their efforts with those of the ministers and church officers we may expect to see the work finished speedily.

Hypocrisy

WHAT if there are hypocrites in the church? What has that to do with you? Are you one?

The truth has always been counterfeited; the genuine always imitated. No one has ever yet attempted to counterfeit a bad thing, if he knew what he was doing.

Jesus had a Judas among His followers, but He had eleven men true and faithful. To which company do you belong?

Hypocrisy is always sure of detection. Men may think they are deceiving those about them, but they are sadly mistaken.

Hypocrisy always courts defeat. Slowly, and yet surely, the man who strikes a false note and leads a questionable life will reap his harvest.

You say you are stumbling over hypocrites. Then you pay a tribute to your lack of good common sense, for what sort of a man is he who stumbles over hindrances in the way that he can easily see?

"Who art thou that judgest another?"

Remember two or three things:

1. You cannot see a man's heart nor always detect his true spirit, nor see the tears that roll down his cheeks when he is conscious of failure.

2. Better throw the mantle of charity over men whom we know to be untrue. Leave them with God. He is more just than we.

3. Try to help them. There could be no greater victory than to turn some man who is untrue into the way that leads to life eternal.—*Dr. J. Wilbur Chapman.*

Duty of Hope

HOPE is a duty. Despair is a sin. There is a bright side and a dark side to life itself, and to every event in life. We can choose our point of view, it is not forced upon us. We can resolutely look toward the light or a way from it. There is no cheer in gloom; there is no gloom in cheer. Our duty toward God; toward others, and toward ourselves, demands that we should always recognize and be grateful for the light that is, and thus honour God, help others, and be glad ourselves.

The Avenue of Spiritual Power

THE business of the ministry is to win souls, and in the accomplishment of that end there are several important needs. Of these we shall first mention the spiritual. We read of King David that he "sat before the Lord," which evidently means that he took time for devotion, and probably had special seasons of retirement for quiet meditation. Daniel set his "face unto the Lord God," and it was while he was praying that the angel Gabriel touched him "about the time of the evening oblation." Christ's hours of effort were preceded by hours of special devotion. "Rising up a great while before day," He went forth "unto a solitary place;" and when virtue had gone out of Him, as in some great miracle like the feeding of the five thousand, He departed "into a mountain apart to pray: and when evening was come, He was there alone." It was between the mountain and the multitude that His ministry was spent. If such was necessary for Him, how much more so for His ambassadors today.

There is a wireless connection between heaven and earth, and the successful worker must make larger use of it. Notice the intensity of the Master's life of prayer as follows:

"Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared." Heb. 5: 7.

Prayer lifts the worker above the miasma of earth and into the presence of God. It rests his soul from the befogging affairs of daily life, and grants to him the vision of a higher life of power and possibilities. The apostles discovered the possibilities of prayer in the organization of the church. "We will give ourselves continually to prayer, and to the ministry of the word," was their pronouncement, and that plan of evangelization carried the gospel to the world in the first century.

We may hold committee meetings, lay plans, gather statistics, operate schools, sanitariums, and publishing houses, and yet if we do not have the power of the Holy Spirit these agencies will hinder and not advance the cause. Let us pray without ceasing, for prayer is the avenue of power.—*"Asiatic Division Outlook."*

EASTERN TIDINGS

Organ of the

Southern Asia Division of the General
Conference of Seventh-day Adventists

Divisional Offices Address: P. O. Box No. 15, Poona

Printed by W. A. Scott and published by E. B. Jones
semi-monthly at and for the Seventh-day Adventist Pub-
lishing House, 17 Abbott Road, Lucknow. 837-22

Subscription Price: - - - - - R. 1-8-0 a year

E. B. JONES, Editor.

An Introduction

IN response to the call of the General Conference, acting as agents for the needy field of appealing India, we have come to this land to link up with the manufacturing and producing department of the great literature work. It is hardly necessary for us to state that your new recruits are glad to be able to link up with a new corps of workers, nor to assure the readers of the *Tidings* that they come to do their utmost to carry the grandest message of all time to a needy, enthralled, and pleading people dwelling in this land of mystery, romance, quaintness, and—despair.

When the word came to Australia that India was calling for an editorial worker from the Signs Publishing Co., the writer and his wife did not at first see their way clear to accept the invitation. However, "all God's biddings are enablings," and the result is that we are here. For many years we have read of the "lure of the East," and we have studied of its strangeness, and, although it has interested us extremely, the idea of visiting it has not fascinated us. But when the need of the wide Orient was added to its lure, the position changed; and so we can say that we have seen the star of hope in the East, and have followed it. And it has led to Poona.

The readers of this paper will probably become more fully acquainted with the writer as the months roll by, but at the very onset it is well to have a formal introduction. Hence this brief message in which we also wish to assure all our friends in this interesting land that we are here to associate with you in your mighty task, to join with you in all your efforts, to mingle with you in your sorrows as well as your joys, to share with you your burdens and your responsibilities, and finally to enter with you those jewelled gates which lead to the city beautiful, that home of God's redeemed children.

HORACE G. FRANKS.

BROTHER S. O. MARTIN writes of his Big Week experiences as follows: "While Brother Carter and I were in Secunderabad for the Big Week we met a number of people who are interested in our literature. Consequently we sold a lot of books. Together we sold 200 one-rupee books and one "Best Stories."

BROTHER W. E. PERRIN is at present in Lucknow for the purpose of auditing the Publishing House books. He and his family will remain in Lucknow until after the North-west India meeting.

PUBLISHING HOUSE NOTICES

IN order to bring our office and field organization into more complete harmony with the long-established rules followed by similar organizations in the home lands, we would request that after January 1, 1922, all our people—both church-members and workers—deal directly with the Book Depots established in the various Unions rather than to place orders for literature, make renewals for subscriptions, etc., etc., with the Publishing House at Lucknow. By following this plan our work can be more systematically and efficiently carried on, and, consequently, to the better satisfaction of all. The various Union S. D. A. Book Depots are located as follows: Burma, 60 lower Kemmending Road, Rangoon; North-east India, 6 Dehi Serampore Road, Intally, Calcutta; North-west India, 402 Nana's Peth, Poona City (or 17 Abbott Road, Lucknow); South India, 9 Cockburn Road, Bangalore. We trust that from the start all will co-operate with this new plan, thus ensuring complete success to it.

FOR the benefit of our readers who may wish to subscribe for one or more of the following periodicals, or renew their present subscriptions, we quote the following rates which go into effect with January 1, 1922.

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WE have had quite a number of disappointing experiences in the past owing to the fact that several orders filled under the V. P. P. system have been refused and returned to us by our customers. In an effort to avoid loss on such transactions in the future we have decided to request patrons to show their good will by making a deposit of R.1-0-0 on all V. P. P. orders. No order amounting to R.1-0-0 or less will be filled by V. P. P. In such cases cash (or stamps) should be remitted. This new policy goes into effect with January 1, and we shall appreciate the kind co-operation of all.

E. B. JONES, *Manager.*