

Asiatic Division Mission News

VOL. 4

SHANGHAI, CHINA, AUGUST 1, 1915

Nos. 8

JESUS, I MY CROSS HAVE TAKEN

"Jesus, I my cross have taken,"
In the village choir she stood,
Little thought of joys forsaken
Mingling with her happy mood.
She a maid untouched by sadness,
From life's weighting burdens free,
Pouring forth her song in gladness,
"All to leave and follow Thee."

"Jesus, I my cross have taken,"
On an outbound ship she sang,
Home and land and friends forsaken,
Yet the message bravely rang.
Farther seemed the dear old homeland,
Slowly mingling with the sea,
As she sang with face made holy,
"All to leave and follow Thee."

"Jesus, I my cross have taken,"
Sang she on a tropic shore,
And the palm-trees seemed to waken
At the song the breezes bore.
Hungry eyes upon her bending,
Some strange vision seemed to say,
As she sang with voice transcending,
"All to leave and follow Thee."

"Jesus, I my cross have taken,"
Dying lips now breathe the strain,
And the harps of heaven waken,
Taking up the old refrain.
Angels lift the cross forever,
Hers the song of victory,
Hers the song that faileth never,
"All to leave and follow Thee."

—Selected.

AN APPEAL

For a Stronger Organization and a More Extensive Work

DEAR BRETHREN AND SISTERS IN AMERICA,—

For three millenniums the people of eastern Asia held little intercourse with the nations of the West. They were outside the great routes of commerce, and

for many centuries they made little or no progress in learning, arts, or civilization. As there was but faint knowledge of the true God, spiritual darkness seemed to reign supreme.

A Mighty Awakening

But in the providence of God this condition was not to continue forever. When the hour was struck, God's Spirit energized the hearts and intellects of explorers, scientists and inventors, and the world witnessed an unparalleled century of progress and development. The world's business and trade routes were revolutionized, and the Orient suddenly found itself situated on some of the great international highways.

Commodore Perry with his battleship fleet visited Japan, and that nation, as if by magic, threw her doors open to western influence and civilization. A little later, following the Opium War between Great Britain and China, came the treaty of peace which provided for the opening of various ports to commerce, and the entire Empire to the Christian missionary. In 1898 the Philippine Islands fell into the hands of America, and here the doors of opportunity were at once thrown wide open for a new order of things, including Protestant missionary endeavor.

Commercial interests have not been slow in entering and exploiting these rich fields of the Orient. They have established mammoth business concerns; modern steamships connect all important coast ports and plow the waters of every navigable river. Thousands of miles of railway are already in operation, and many other lines are either projected or are in process of construction. Here again is seen the guiding hand of God in providing rapid and comfortable traveling facilities for His messengers of peace and good-will to men.

But we can not deal further with individual nations or special providences. That which stands out so prominently is the mighty fact that prophecy is being marvelously fulfilled in the awakening of the heathen nations, and that practically all Asia with more than half of the world's population,—Asia that slumbered in darkness for so many centuries,—now permits the ambassador of Christ to travel freely throughout her borders, and without molestation, to preach the gospel that saves men from sin.

During the past century there has been an ever increasing interest in Christian missions. A few noble pioneers led the way, others followed, until now the foreigners comprising the Protestant missionary body, including India, are not less than twelve thousand strong, with double that number of native assistants, and a native constituency of a million members. This is a splendid record, and we should also bear in mind that statistics do not begin to reveal the vast influence exerted by these Christian communities scattered here and there throughout the continent of Asia.

The Work of Seventh-Day Adventists

Twenty-one years have now elapsed since Seventh-day Adventists established their first mission in a non-Christian land, and nineteen years since work was commenced in Asia. Field after field has been occupied, until in India and Eastern Asia our present staff of foreign workers, including wives of missionaries, numbers 228. In every country we have entered, the third angel's message has won its way into the hearts of faithful men and women, and the total church membership in these countries is now nearly 4,000. Irrespective of race or color, present truth has the same influence on the heart and life of those who accept it. The converted oriental willingly suffers persecution for Christ's sake; is loyal to God and the truth; out of his extreme poverty he donates liberally for the support of the message, and looks forward with glad anticipation to the fruition of the blessed hope, even as do his brethren and sisters in other lands. As we consider the results already achieved in proportion to the labor expended, our hearts are filled with deepest gratitude to God, and thanksgiving to our loyal people in the homelands. Truly, "This is the Lord's doing, and it is marvelous in our eyes." When we remember that we have but one ministerial worker to every ten million souls, and when we contemplate the stupendous task set before us as outlined in the great commission and the three angels' messages, there is but one inevitable conclusion, and this should be written large across the missionary horizon—*We have but touched the fringe of the undertaking.*

Our Appeal

As we find ourselves confronted with a problem of such overwhelming magnitude, the feelings of weakness and insufficiency that come upon us are beyond the power of pen or tongue to describe. We, therefore, delegates of the Asiatic Division Mission in conference assembled, solemnly appeal to our dear brethren and sisters in America to give earnest, prayerful consideration to the conditions and needs of these oriental mission fields.

Our Needs

The demands press themselves upon us from two directions. *In the first place we need a large increase in our staff of foreign laborers.* In a number of our fields from five to ten years have passed without bringing any addition to the band of workers. During this

same time there has been growth in our native constituency and corps of native laborers of several hundred per cent. New calls are coming to us from all sides, and we tremble to push out into these providential openings, because with so meager a force we are unable even properly to foster and supervise the work already undertaken. We do not call for workers to form the rank and file of our mission forces; these are, under the blessing of God, being trained and developed from among our native brethren and sisters. Our great appeal is for loyal, consecrated young men and women who have the qualifications of leadership. It is for those who have executive ability, that they may direct the work in our local missions, and stand at the head of our various mission departments and institutions. Our sense of responsibility to God and humanity will not permit of our remaining silent.

Practically all the Asiatic Division missions are distressingly undermanned, and we plead with you at once to set on foot and press forward such a missionary crusade as shall quickly terminate this condition, and bring relief to the work in Asia. It should be clear to all that this request provides only for the minimum of our immediate needs; and it is our conviction that it represents but the minimum obligation of this denomination to this great field. Even when the requests we are now sending to the Mission Board have all been met, there will remain vast stretches of territory, whose teeming millions await the proclamation of the third angel's message.

The second need is for funds. With the coming of new recruits we require additional homes for workers. Publishing plants must be established to supply the printed page to the many nations and tongues in the Asiatic Division. It is imperative that educational institutions be established to give the children and youth a Christian education; and in various places treatment rooms and dispensaries should be opened. This means that in numerous centers, land must be purchased and suitable buildings erected. For the accomplishment of this we must have a large increase of funds. Earnest effort is being put forth in the mission field to raise the native tithes and offerings and to practice careful economy in all our mission departments and operations.

We are sending to the Mission Board a request for a large increase in the appropriations to the Asiatic Division for 1916. Our calls are for thirty-six more missionaries, and one hundred fifty thousand dollars. Does this seem thoughtless and rash to you who are to do the giving? You would not have felt that we were thoughtless had you been in our midst when the needs were being considered, and witnessed our earnest efforts to cut these requests to the lowest points consistent with our duty to the field. After eliminating every item that did not seem absolutely necessary, we separated our requests into three classes, placing all that we felt could not be delayed in class one, and the rest in the other two classes, according to their urgency. The items in class one total twenty-seven mis-

sionaries, and \$100,000.00. This is what we most solemnly believe the Lord would have His people add to what has already been provided for this field for 1916.

We believe that what our loyal people in the homeland desire is an actual knowledge of mission facts and conditions, and that when these are supplied, bank accounts will be cut down, houses and lands will be sold, and that old and young with enthusiasm will devise ways and means for bringing a large offering to the cause of God. We assuredly believe that the Holy Spirit will move upon the hearts of a great many consecrated young people to volunteer for service in the mission field; and we are equally confident that our brethren and sisters in more favored lands will, under the influence of the same Spirit, rise to the call of the hour and covenant with God to count no sacrifice too great, nor treasure too dear, to lay upon the altar for Christ, and thus bring adequate relief, reinforcements, and equipment to our mission fields. Faith assures us that this appeal will be met with a loyal, whole-hearted response.

The words of the great statesman, Berkley, are regarded by many as almost prophetic,—

“Westward the course of empire takes its way,
The first four acts already passed,
A fifth shall close the drama with the day—
Time’s noblest offspring is the last.”

As touching the progress of the third angel’s message, the order is reversed. Establishing itself first in America, “Time’s noblest offspring,” the message, wings its flight eastward. Europe and then Africa is stirred by the solemn announcement, and last of all the message is sounded in the great continent of the East, the cradle of the human race.

Dear brethren and sisters, it is in behalf of Asia that we come to you with this appeal. We are not only persuaded that this is God’s set time to favor Asia, but we also believe that many of the mightiest struggles in the closing hours of this message will be waged in the lands of the East. The problems here are greater than are those faced by missionaries in any other part of the world; and to meet these we appeal to you to assist us in providing for, and carrying on, a larger, more comprehensive program, and also for a stronger and more efficient administrative organization.

In conclusion, the words of the Saviour come to us with special emphasis: “Say not ye, There are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.” John 4:35. To-day the fields are “white,” they are “already to harvest.” God grant that no one shall counsel a delay of “four months.” While to-day the fields are open to the reaper, there are in many parts ominous signs which point to a reactionary movement toward Christianity and a restriction of missionary effort. We know not when or how the clouds may burst, but we do know that the present opportunities are boundless.

Does it not seem that the conditions and calls of this hour should arouse and electrify every member of our denomination, and lead us, to the utmost of our strength and ability, to exert ourselves for a united, triumphant effort quickly to finish the work? May our God, who is the Lord of the harvest, bring this to pass is the earnest desire and prayer of your sons and daughters, relatives, classmates, old-time friends and co-laborers in the

ASIATIC MISSION FIELD.

Shanghai, China, May 15, 1915.

MISSION EVANGELISM

Importance of Strong Constructive Leadership and Efficient Native Helpers

If every Seventh-day Adventist in America became a missionary to the Asiatic Division field, there would be work for all, for each foreign laborer could then be assigned to a pastorate of ten thousand souls. But since this is so manifestly impossible, and at the same time realizing that “this gospel” is to be given to “all the world in this generation,” we instinctively turn our eyes to the native workers with the conviction that the larger and heavier burden of this work must be borne by them.

This is natural and right. The native worker reared amid similar environments, with the same mother tongue, living on the same plane, and having the same manners and customs, is in a position to enter more fully and intelligently into the thoughts and feelings of his neighbors and fellow-countrymen, and lift them to a saving knowledge of the Crucified.

Yet while the rank and file of our working staff should be developed on the field, the positions that call for strong constructive leadership must largely be filled by noble young men and women from lands across the sea.

Let us begin with a laborer who has a working knowledge of the language, and who goes to open work in a new province. If possible, he should be given one or two efficient native helpers, otherwise the beginnings will probably be more slow and difficult. A chapel is first secured and fitted up for an evangelistic effort. It will usually be found advantageous to prepare suitable invitation cards announcing the meetings, the same to be wisely distributed so as to insure, if possible, an audience of substantial people, and not merely the riff-raff of the street. With his native assistants, the foreign pastor should carefully outline the series of topics to be presented, giving attention not only to the sequence of subjects, but especially as to how God’s message for to-day may be simplified, adapted, and made interesting to the heathen mind.

Here is a point that we can not guard too carefully: The Chinese preacher does not usually care to make any preparation when he speaks to the ordinary outside audience. He finds the most of his subject matter

and inspiration after he rises to speak; but in this way, the same things are told over and over again; there is little manifestation of pulpit power, and the results are meager. Even though our preachers have been taught a better way, they are prone to wander back to the old ruts. They doubtless feel as some of our foreign workers have in the past expressed themselves, that we must first educate the heathen into Christianity, and after that give them the message of present truth.

In the very nature of the case, this view is at variance with the fundamental principles of our faith, for what voice is better adapted to arouse the heathen from his slumber than the clarion call of the three angels' messages. The proclamation of the same great truths that bring results in our evangelistic efforts in western lands will do the same in Asia,—only we must be ingenious in illustration and adaptation, and translate the ideas as well as the words into the thought medium of the Orient.

At the close of most public meetings held for outsiders, appeals to the heathen may usually be made with good results. The names and addresses of all inquirers should be carefully registered; their homes sought out and visited, and classes held from one to three times a week as may be arranged, giving them special instruction. A series of meetings thus conducted is an excellent training school to those who participate, and should be held before the evangelists as an example for them to follow when outstations are opened, or a series of evangelistic meetings conducted.

Just as soon as the interest in a new province or mission field will warrant, I believe it to be most advisable to announce the opening of a Bible school, or institute, to be conducted for a period of from three to six weeks. The church members and Sabbath keepers may be few in number, but the attendance will probably exceed our expectations. At the first Bible school the foundation principles of our faith should be presented, when those in attendance will have the opportunity to study and carefully weigh the arguments set forth; confidence in the message will be established, and it would be most surprising if in that company some were not found who would afterwards develop into workers.

Not alone during the pioneer period of mission work is the Bible institute helpful. In Central China we consider it one of the very best agencies for encouraging, strengthening, and developing our evangelistic work, and believe that in each mission such a course of instruction should be given at least once a year. In all of our local or provincial missions the annual meeting, to which we invite a full attendance, is held each autumn; while the workers' meeting, at which special help is given to evangelists, Bible workers, and colporteurs, is usually set for the early spring. In this way all our workers are called together about once in each six months for mutual help, counsel and encouragement, and are then sent forth again with renewed zeal and courage, to battle with the powers of sin and darkness.

The Bible institute, of which we have just spoken, is held as most convenient, either preceding or following one of our regular meetings, thus obviating the necessity for a third or special gathering during the year. It may neither be best nor possible for all the workers to attend each institute, but the work may be so arranged as to bring the Bible school privilege within the reach of each worker every two or three years. The institute should prove a blessing and inspiration to the old laborer, as well as an education and uplift to the young and inexperienced.

At these institutes, a charge is made to each person to cover the cost of board, but in special cases where a person who is deemed worthy is unable to pay, the mission supplies the deficiency.

At least twice each year in the intervals between meetings, we plan to visit all our churches and outstations, remaining a few days at each place to hold meetings, to visit the people in their homes, and carefully to plan with the evangelist as to the best methods of adapting himself and his work to the local needs.

We find occasion for many suggestions regarding the various services, the weekly prayer meeting, tithes and offerings, etc. Obstacles are in the way, and plans that we expected to find in working order have not been set in operation. Here is one of our best opportunities for personal work with the evangelist. As said the prophet of old, "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

Especially during the pioneer years of a mission's existence is the "trying out" process a necessity. Evangelists are greatly needed, and we can seldom determine what a man can do until after he has had a trial. We must exercise great care in their selection, and seek God most earnestly for divine insight and discernment. As a usual thing it will be found best first to appoint the prospective evangelist to self-supporting work with our literature; and later, when he has proven himself to be not merely a bookseller but a true evangelistic colporteur, we can give him further consideration. Having demonstrated that he has the ability to persuade men in Christ's stead, and to bring them into the truth, we may then make the appointment with greater wisdom and assurance.

It should be our aim to train humble, spiritual men. This feature requires more special attention. When laborers go out they should be taught that the need of the church or company is not so much preaching as it is personal work. The weekly prayer meeting will be more productive of results when the worker does not "preach," but leads the company in prayer; and in pastoral work the evangelist should realize that his principal function is not "preaching," but planning, outlining, and leading the people in personal house-to-house and heart-to-heart labor for the unconverted. A church thus led will not be found barren and lifeless. In the words of another, "Spiritual leaders will make spiritual churches. When there is a drought in the church, look for it in the leader."

And we say, give us earnest, vigilant shepherds, and we shall have live, sturdy churches.

In the case of a non-fruit-bearing evangelist, we must not pass swift condemnatory judgment and drop him at once from mission employ. Our first duty is to try to discover the difficulty and encourage the man to overcome. But when it has been fully demonstrated that an evangelist is no longer a producer, for his own good and for the welfare of the church, he should be discontinued as a worker. The principle laid down by our Saviour in the parable of the fig tree has its bearing in such cases. "Lord, let it alone this year also, till I shall dig about it . . . and if it bear fruit, well; and if not, then after that thou shalt cut it down.

While it is our belief that the larger portion of the training of evangelistic workers should be given on the field, it would be far from our purpose to circumscribe or belittle the place that our training school should fill in the education of workers. We have been operating in the Orient but a comparatively short time, and the majority of our present staff of native workers were men and women of mature years when present truth reached them. With a message which is to enlighten all nations in this generation, we have set ourselves to the task of developing the available material in the shortest time possible.

Should it not be our ideal to have such a body of native workers, that if for any reason, we should all be suddenly withdrawn, the work would go on steadily without us?

In doing this, we must teach them to bear responsibilities. When called upon to give a series of studies at a general meeting, or to conduct a regular class at a Bible institute, the evangelist may be reluctant to do so, feeling that the foreigner could handle the subject far better. In any case, if the man has not had previous experience in the such work, it will doubtless be far more profitable for the foreign pastor to assist him in preparing and arranging his studies, and after they have been presented, kindly suggestions and criticisms may be given. Let us push our workers forward in teaching and preaching, and at the same time instruct them how they may do it commendably and well.

If we are to expect hearty cooperation on the part of our native force, we must give them a share in the management of the mission, and with the passing of time and the growth of the work, weight may be shifted to their shoulders.

Some may feel that the native has not yet reached the standard that qualifies him to bear the part here indicated. But if we do not begin to educate them to carry burdens and responsibilities, how will they ever learn? If we do all the thinking, the planning, and the rendering of decisions, how can we ever expect them to become wise, safe counsellors?

In thus inviting the native staff into co-partnership relations, the foreign missionary places himself on vantage ground.

Confidence begets confidence. When the evangelists are possessed with this spirit, the church that looks to them as spiritual leaders and pastors, will also feel the pulsation of a new life, and all along the line there will be courage and strength.

In our association with the native workers, it is our privilege to exert a most far-reaching and uplifting influence. We should encourage each of these men to set for himself as the goal of his ambitions and attainments:

First, The perfection and purity of his own heart and life.

Second, A knowledge of the scriptures so thorough that he is enabled to present clearly and forcefully every prophetic and doctrinal subject embraced in present truth.

Third, That intense passion and burden for souls that will make his services fruitful in the conversion of men and women, and the establishment of substantial, self-supporting churches.

R. F. COTTRELL.

THE NATIVE WORK

How It May Be Developed into a Consecrated, Self-Supporting Department

Selfishness had its beginning with Satan. Its development is the root from which every sin originated which separated man from his Creator, deprived him of his home in Eden, and made the gospel necessary to all mankind. Through the cunning deceptions of Satan it has come to be the prevailing passion of the human family, and one of the tokens of the end of the gospel age. It is responsible for all the money-hunger, thirst for power, and blood-lust which has turned the world mad to-day, and plunged it into a wild revelry of murder. It is the most insidious, persistent sin: not only ruling the lives of wicked men, but it weaves its deceptions about the professed Christian and deprives the cause of God of the necessary means for support; or clothing itself with a mantle of virtue and charity, it prompts the giving of valuable gifts for the building of great structures dedicated to the service of God. It embellishes altars and the tombs of the saints,—all an expression of pride, ambition and self-gratification, and of little or no value for the salvation of sinsick souls.

It is God's character of complete unselfishness imparted to the angels which makes heaven a place of unalloyed joy. The first law of heaven is love (1 John 4:8,16; Matt. 22:37), and finds its highest expression in giving. John 3:16.

It is the same character of unselfishness in regenerated men which will make the new earth a place of delight beyond the expression of the heart of man. 1 Cor.2:9. The first service which can be rendered the Creator by the repentant sinner is an expression of love through the same medium of giving,—“My son, give me thine heart.” Prov. 23:26.

The whole science of salvation is in the mutual exchange of gifts by God and man. God gives His forgiveness, righteousness, Spirit and power. Man gives his sins, love and service, *himself* and all that he *is* and *has*: truly a pitiful gift at best, but acceptable and well pleasing to God.

The gospel is the unfolding of the character of God for fallen humanity. Its purpose is the re-establishment of the righteous principles of that character in mankind. Every duty or obligation placed upon man by the precepts and counsels of God is designed to win the sinner from his self-centered, hopeless condition and prepare him for the possession of the inheritance first lost by Adam through covetousness, and forfeited by the race by continuance in sin, but by the grace of God given again to all who are redeemed by the blood of Christ, *by His Spirit and power develop* the qualifications of citizenship for His kingdom.

The work of the gospel in the heart of Saul the persecutor constrained Paul the apostle of Christ to write,—“I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.” Rom. 1:14. He had received freely, without money or price, the “unsearchable riches of Christ,” and thereby was placed under obligations to send on the “good news” of salvation not only to his own neighbors and countrymen, but as much farther as the ability and means at his command would permit. He recognized this work not only as an obligation, debt, or duty, but so great a privilege as to be a compelling influence in his life which he could in no way resist, “for necessity is laid upon me: yea, woe is unto me, if I preach not the gospel.” 1 Cor.9:16.

The joyful message of the return of Christ in this generation and the establishment of His kingdom, and the kindred truths preparatory for that great event, has the same *compelling* power as that burning in the heart of Paul, consecrating lives, talents and means to the finishing of the gospel work.

The call of the Lord for “tithes and offerings.... that there may be meat in My house” (Mal.3:8-10), is a call for the support of the gospel “to every nation, kindred, tongue, and people.” It is selfishness in the hearts of men which withholds from the house of the Lord the “meat” for the support and extension of His work.

John the Baptist, in rebuking the self-righteous, covetous Pharisees and Sadducees, declared that by his message of repentance and preparation for the coming of the Lord, the ax was “laid unto the root of the trees.” The great message entrusted to Seventh-day Adventists, is but the continuation of the message of John the Baptist, and will lay the ax “unto the root” if it is preached in its fulness and power. It is the converting power of God,—the compelling influence of the message alone that will provide the necessary means and men for the finishing of the work of the gospel. All other lawful means are but educational and secondary. This is not theory, but the most practical solution of the whole question of Christian finance.

The first step, then, in making the native work self-supporting would seem to be to let the converting power of God in the message do its full work in our own hearts, who have the oversight of the native work, and thus become “ensamples to the flock.” Those coming into the truth should see in us no spirit of withholding from the Lord, or grudging giving; but to the contrary they should find in us the spirit of constant joyful giving, not as the world gives, selfishly, but as the natural complement of the profession we make: because we believe what we preach.

Second, Preach the *message* I fear here is where we make our greatest failure in obtaining funds for our work. We too largely depend upon other means and influences to get men to give. Preach the message,—constantly the *message*. The Spirit of God has said that “in the light of the third angel’s message, all the Bible becomes *present* truth.”

It is the message that is to finish the work of Christ for the salvation of men. We are apt not to think of the message until we begin to teach the Sabbath; but all our work,—every phase of the truth—is based upon and given in the light of the third angel’s message. I fear we do not always make it clear to our new people that all our work is in fulfilment of prophecy, and embraces every reform which will prepare a people to meet the Lord in the air at His coming. Too many form the opinion from our preaching that we are but one of the many Christian denominations, and it is largely a matter of convenience and personal advantage which determines their connection. This must in some measure explain the ease with which many come to us and go from us with no apparent fear of the judgment. We must constantly keep before our new converts that we have a different work to do than has ever been committed to any other people or generation of God’s children. We are to finish, *finish* His work in the earth in *this* generation,—not attempt it, and fail through unbelief as have other generations, but “There shall be delay no longer:” we shall finish, and see the Lord come. Is not this the most inspiring motive which can be placed before a sinsick soul to give all to the Lord, and hasten on the glorious consummation of the hope of the world? The great mass of professed Christians are working and building for future generations, and have little or no hope of seeing the full fruits of their labors. They see no greater incentive to effort than the men of a thousand years ago, and it is not strange that they find it a great burden to support their work; but our great hope and expectation fills the heart with life and longing; it is strange indeed if it does not call forth plenty for the house of God.

All have been given a work to do. Other denominations and generations have been preparing the way, and we must enter into their labors and prepare the harvest. This people are as men who “lay aside every weight” and “run” as with a message of the King which will admit of “no delay” and which will meet with its reward as soon as the course is run and the message delivered.

The almost complete fulfilment of the prophecies indicates the shortness of time before us. We must be like those who have been preparing for the supreme effort of life, with every faculty of mind and body ready for the trial, every sin confessed, the body in subjection, the heart enlarged and open to the needs of the hour.

This is consecration. Rightly understood it places all that we are and *have* at the Lord's demand. It kills forever the besetting sin of selfishness, the spirit of withholding from the needs of the cause. All is recognized as the Lord's and freely given as He calls.

With this condition present in the church, it is the simple matter of keeping before the minds of the less informed the needs of the hour,—education, and constant agitation to quicken dull minds. Plan simple, convenient methods of gathering the tithes and offerings. Encourage frequent small gifts in the main rather than seek or wait for larger gifts at greater intervals.

Use no methods which can not be blessed to the full by the Spirit of God.

To our mind it is clear that with the following steps taken as suggested before,—Conversion, Consecration, Education, Agitation,—the question of "How can the native work be made self-supporting?" is but a question of numbers and capacity for giving.

F. H. DEVINNEY.

OUR LITERATURE

Thorough Organization Is Essential for Success in Its Circulation

In these days of multiplying evidences of the imminence of Christ's coming and the extreme shortness of time still allotted to us for the finishing of this work, the question of the circulation of our literature becomes one of utmost importance. And especially is this true in a field of so great proportions and possessing so immense a population as the Asiatic Division. The few remaining years of the specified "this generation" is wholly inadequate for the living preacher alone ever to do this work, and so God has ordered that "in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory." Vol. 7, p. 140.

"The book work should be the means of quickly giving the sacred light of present truth to the world." Vol. 9, p. 69.

"The world is to receive the light of truth through an evangelizing ministry of the Word in our books and periodicals." Vol. 9, p. 61.

We reiterate that the work to be done in our immense field—which as yet has been but barely touched—can only be accomplished by a strong, unceasing, systematic propaganda with our literature;

and the purpose of this paper is to suggest ways and means to set into operation such a propaganda.

True it is that much has been done and is *now* being accomplished through this agency, and to this may be attributed much of the success of our evangelical work. It is difficult to give an accurate summary of what is being done with our literature, but from all parts of our great field reports are constantly being received of interests created through this agency. In China, Korea, Japan, Malaysia and the Philippines, are published regular issues of missionary papers which are scattered broadcast throughout their respective fields. Almost every advance which is made into unoccupied territory is pioneered by the printed page.

These magazines have varying issues, but a constant growth is noticed in every case. The *Chinese Signs* has at times reached a monthly issue of over 100,000 copies, having the second largest circulation among the large family of papers issued by this denomination. Much of the printing work in the Division has been done under almost impossible conditions, which makes the phenomenal growth even more remarkable.

God is to be praised for the great things which have been done in these heathen lands through the agency of the printed page. But the present status of our literature work is the result, largely, of spontaneous growth, and stands as a powerful evidence of what might be attained under the fostering care of a well organized publishing department. Evidences are not wanting to show that the time has arrived for such an organization to be effected. Under the existing plan of purely local enterprise, we can not look for much greater expansion. The work requires more management and supervision than can be given it by men whose time is so fully occupied by other important interests.

These fields stand second to none in the opportunity they present for the development of this work. The only limit to its possible expansion is our human capability and the shortness of time.

Each organized mission needs the supervision of a competent book man, while in the provinces native assistants may be trained to carry responsibility under his close supervision. Then with a divisional organization to care for the interests of the work throughout the whole field, the machinery would be complete for a thoroughly organized effort quickly to give the sacred light of present truth to the Asiatic fields through an evangelizing ministry of the Word in our books and periodicals.

This calls for nothing more than putting into effect in this great field the denominational plan of organization operating in all thoroughly organized fields throughout the world, and in all old established fields it has been demonstrated that the amount of literature put into circulation is proportionate to the efficiency of the organization controlling the work. We are living in an age of specialists, when concentration of interests and effort is recognized as a cardinal principle of success, and in the work of the third angel's

message it has long been conceded that the departmental system of operating our work is the method which brings results, and of this principle the Lord has seen fit, through the agency of His Spirit, to approve. It is axiomatic that organization will accomplish far more in any line than can possibly be accomplished without it. Therefore organization is the need of the hour in our literature work.

We recognize that the plan here advocated will call for the addition of more men to our force of bookmen in the Division, but if the literature work is the agency through which the world largely is to receive the light of this truth (and God has thus spoken), we should not hesitate to make such a call. We believe that in these closing days of the message no branch of the work demands more attention than does this; for none will be more prolific in results proportionate to the effort bestowed.

Under the supervision of this department should come the important work of the "Home Missionary Campaign." While we are reaching out for new converts to the truths of the message, it is equally important that we educate those we already have to work for their neighbors, and thus develop independent faith and individuality of character. Until we educate the rank and file of our native people to take up the work with our literature in

behalf of those around them, we are failing to utilize one of the most potent factors for the spread of the message.

The several thousands of believers in the Asiatic Division may become a strong factor for the circulation of our small literature if organized for home missionary work. Quotations from the spirit of prophecy relating to this work will be to the point:

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers." Vol. 9, p. 117.

"That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church. There should be a well-organized plan for the employment of workers to go into all our churches, to instruct the members how to labor... for unbelievers." Ibid.

"The forces for good among the lay members of the church can not be developed and brought into proper working order without careful planning and systematic training." This calls for an organized campaign in home missionary work.

Next to organization, or, in fact, as an essential part of it, must be considered the question of self-support in our literature work.

Under the existing plan of operating, in the year 1914 there was appropriated the large sum of \$16,194 for the purpose of producing and circulating our literature, and there is one of two alternatives before us if we hold to this system: either we must call for increased appropriations to meet any expansion, or we must be content with the extent of our present business if the General Conference does not see its way clear to add to the appropriations now being made for

this purpose. It has already been intimated on more than one occasion that the literature appropriations have about reached the limit that the General Conference is able to go, and so we are faced with the proposition of finding money within our own field to meet the large demands that the immediate future will bring for our literature.

We are instructed that "the burden of sustaining the work in many of the foreign fields must be largely borne by our conferences in the home-

land." It does not say *all* foreign fields, nor does it say *entirely* borne. If there is any department which should be self contained, it is the work with our literature; and if there is one field where this is possible, that field is our own.

In the Orient are many large commercial concerns carrying on an immensely profitable business by the sale of their wares. They exploit every part of the field, and in some instances carry on their business on the soliciting plan. These organizations combine in their method sound business principles, tempered by the characteristics of the native people which they must employ.

Why should not our publishing work in these eastern fields become a sound financial asset, while retaining its distinctly missionary aspect, and thus release the moneys now appropriated for this purpose to be used in strengthening the evangelistic work. Business men in the world are quick to realize the



From left to right back line: B. Petersen, O. A. Hall, C. N. Woodward, F. A. Allum; middle, J. M. Johanson, R. C. Porter, A. G. Daniels, J. E. Fulton, F. H. DeVinney, R. F. Cottrell; front, F. A. Detamore, C. L. Butterfield, B. L. Anderson, L. V. Finster.

potentialities of the Orient; and from these apparently poverty stricken countries are accumulating immense wealth in return for the thoroughly organized business propaganda which they carry on.

If we fail to see in our literature a marketable product which will give good financial returns, it will be truly said that "the children of this world are wiser in their generation than the children of light."

I would not be misunderstood. There is no desire to introduce commercialism into this work. But it is equally a mistake to allow our missionary zeal to eclipse our business judgment, and thus overlook a proposition which may become a mighty factor for the spread of the message.

If right steps are taken to place the publishing work on a self-supporting basis, we have no doubt as to the outcome. But without organization and men to handle the business, any such attempt must end only in failure.

But right here it is necessary to point out that there is one thing lacking to bring about this much desired result. In producing the large literature which we already have in that part of our field which is essentially heathen, we lack the class of literature which can be sold on a distinctly self-supporting basis. We believe it would be wise to proceed immediately to the production of small and inexpensive subscription books which can be sold by colporteurs trained to do business on the subscription basis. There is a large reading population, possessing moderate means, in the cities and towns of these countries, among whom a profitable business could be carried on with subscription books, and the returns from such work could be utilized in the circulation of our distinctly missionary literature. Throughout the world it has been demonstrated that the subscription book work is the backbone of all the work carried on with our literature. And while we can not begin to approach the prices commanded in other fields for these books, yet we can adopt the principle, and develop a class of subscription books suitable to the conditions existing in the fields in which we operate.

Another source of income could be found by the sale of our large subscription books in the many open ports of the Far East which contain a large European population. An active campaign in these ports by European colporteurs would be productive of good results, both as a missionary enterprise, and in financial returns.

"The great and wonderful work of the last gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelizing ministry of the Word in our books and periodicals. Our publications are to show that the end of all things is at hand.... Let our literature give the message as a witness to *all* the world.... If ever there was a time when we needed to understand our responsibilities, it is now." Vol. 9, pp. 61, 62.

Our great field presents a wonderful opportunity for the work with our literature, and we believe that the call of the hour is for organization, with definite instructions that all development must proceed along the lines of self-support, and such can only be attained by the development of a class of subscription books suited to the conditions of our field.

H. M. BLUNDEN.

LITERATURE SELF-SUPPORTING

Testimonies and Experience Show That with Organization It Can Be

In "Testimonies" Volume VII we read: "Our publishing work was established by the direction of God and under His special supervision. It was designed to accomplish a specific purpose. Seventh-day Adventists have been chosen by God as a peculiar people, separate from the world. . . . The greatest wealth of truth ever entrusted to mortals, the most solemn and fearful warnings ever sent by God to man, have been committed to them to be given to the world; and in accomplishment of this work our publishing houses are among the most effective agencies."

In "Manual for Canvassers," page 13, Sister White says: "The canvassing work is more important than many have regarded it. If there is one work more important than another, it is that of getting our publications before the people." This does not merely say it is an important work, but that it is second to none. Again, the same writer says: "The presidents of our conferences and others in responsible positions have a duty to do in this matter, that the different branches of our work may receive attention. Canvassers are to be educated and trained to do the work required in selling the books upon present truth which the people need."

Since the servant of the Lord has written in such forcible words in regard to this line of work, it is entirely fitting that we give due consideration to this subject at this institute. We in Korea feel that the circulation of our literature has been a great factor in advance work during the past few years. Instances multiply where literature has pioneered the way for the evangelist. We want to see our work so systematized that it will become a still greater factor. To this end we hope to see a line of literature prepared that will meet all requirements.

In our discussion to-day perhaps we will stand divided as to opinion, but it seems to me that China, Japan, and Korea are on a par as regards missionary enterprise. Christian literature that can be used to good advantage in one country, with slight changes may be used in another. The literature obtained, we can do no better than follow old established rules. We have a wonderful system worked out, and "This calls for nothing more than putting into effect, in this

great field, the denominational plan of organization operating in all thoroughly organized fields throughout the world." As a suggestion for discussion it occurs to me that with our organization as outlined by Pastor Daniells, we should line up with the plan, having a general secretary, with union and field agents.

To stimulate discussion, perhaps a few words about our work in Korea would not be amiss. Following out the general policy of our organization, two years ago we appointed one native assistant field agent; last year we increased this to three, and this year at our annual meeting we added another, making four, or one for each division of our field. In 1913 we put out 35,624 copies of our paper; in 1914, 57,185, or an increase of sixty-two and one half per cent. We are to have a seventeen days' institute during the rainy season this summer, to which we will invite all of our colporteurs, and also next spring, two weeks prior to our annual meeting, we will have a ministerial institute to which we will call our colporteurs for instruction.

Self-support is a subject that has claimed our attention for some time. It was brought up again at our annual meeting this spring, but further action was deferred until this institute. Self-support is a great ideal to work toward, and if attained will mean much to our work in general. What is self-support? It is getting out a literature and distributing that literature in such a manner as not to entail any expense to the cause. Can this be done? To get to this ideal you must needs put out books to sell at such a price that people *can* buy, and also such books that heathen *will* buy. The selling price of these books must needs be such that the colporteur can live from his share of the proceeds. Then that part of the proceeds which returns to the office must needs cover the cost of manufacture plus shipping. It is one thing for the publishing house to be self-supporting, but it is a vastly different thing for the literature work, taken as a whole, to be self-supporting. Whether the canvasser receives a salary from the mission, whether he receives no salary, but receives his literature gratis from the mission, or whether the publishing house sends out literature at a loss, that work is all on the same basis. When we get our work on a self-supporting basis here in China, we will feel that in selling our literature the purchaser gets value received for his money.

Literature in Mandarin, when translated into Korean, will make a book one-third larger; while if translated from the Wenli, it will make a book double the Chinese book; which means double the paper, double the work; in fact double the cost, and that too on smaller editions, causing a still greater loss. In Korea our well educated men in the Chinese classics prefer and read only the Chinese. One who has a fairly good education will desire mixed script, whereas those who are not versed in Chinese, but understand script, or Eunmon, will need literature in the last named; but when you think of the vast majority who know no letters at all, you will see that we cater to

only a comparatively small portion of our field, if printing in the native script only. Therefore, in considering self-support, we must take into consideration the conditions of the field.

In the report of the "Publishing Department Meetings," during the General Conference, page 16, I find these words from Brother Palmer: "From the standpoint of its efficiency our publishing work is worthy of support from tithes and mission funds, the same as the work of the gospel minister. However, in the providence of God, the publishing work has been organized very largely upon a self-supporting basis. We are glad this is so.... This self-supporting idea, however, should not be carried too far. In the minds of some it has evidently taken such a deep hold as to eclipse the value of literature as an evangelizing agency. Some have concluded that if the work could not be maintained in new fields upon a self-supporting basis, it should be dropped. This is all together a mistaken conception of the importance of the publishing work. It is one of God's greatest agencies for carrying forward the gospel in these last days, and should be built up and maintained in every country in the world, whether or not its prosperity is sufficiently great to make it self-supporting.

"Our experience as a people, and the history of the printing press from its invention, show very clearly that investments cannot be made to better advantage in behalf of the gospel work than by translating, printing and distributing gospel literature."

Brethren, these faithful, honest, trial-enduring colporteurs, who are hunting for the lost sheep upon "every mountain" and upon "every hill" and "out of the holes of the rocks," must be remunerated for their self-denying work. Christ says, "The workman is worthy of his meat," and Sister White, in "Manual for Canvassers," page 53, says: "The efficient colporteur as well as the minister should have a sufficient remuneration for his services."

I only trust that what has been mentioned to-day may be food for thought, that at this institute plans may be laid for getting out proper literature for colporteur work, that the subject of remuneration may be dealt with in such a way that we may know where we stand, and that our organization may be perfected so as to bring about the greatest results.

H. A. OBERG.

EDUCATIONAL WORK

This Department of the Message in the Asiatic Division to Be Developed

When Isaiah was sent to warn the house of Israel the Lord assured him, "Thou shalt not see a fierce people, a people of deeper speech than thou canst perceive; of a stammering tongue that thou canst not understand."

If in sending Isaiah to His people the Lord could give His servant such assurance, then we may conclude

that in sending us to the heathen nations the converse would be true; hence, in the light of our experience we would read this text: "Thou shalt see a people of deeper speech than thou canst perceive; of a stammering tongue that thou canst not understand." Their deep speech and stammering tongue which we cannot understand warrant a careful consideration of our task, and a more careful preparation for our work. And yet the deep speech and stammering tongue are not the only obstacles in the way of successful effort. We must study carefully the oriental character, for not until we understand it can we hope to plan for a successful campaign. But an understanding of it does not presuppose successful work. It will be a great aid if we become as adaptable as was Paul when he said, "I am made all things to all men, that I might by all means save some."

Yet an appreciation of the greatness of our task should not lead to discouragement and abandonment. Remember it was Sanballat and Geshem who proposed that the servant of the Lord should abandon his work and meet them in "the plain of O-no." Their invitation was refused because the experience of the Lord's servants is ever positive, never negative. Therefore the difficulties before us will lead to more careful planning, more earnest praying that our works may be wrought in God. The prophet Isaiah has told us that "wisdom and knowledge shall be the stability of thy times and strength of salvation." What is more needful than stability?—Without it nothing can be a success, it matters not however well begun. And what is as indispensable as strength of salvation?—It is that alone which insures victory.

The affairs of this world are founded upon unstable principles and will soon pass away, but to those to whom is imparted wisdom and knowledge is given the assurance that stability will characterize all their efforts. Knowledge is an accumulation of facts, and wisdom is the ability to use those facts. But facts are rarely accumulated without effort, and this effort is designated as the educational process. Therefore if this text teaches anything, it teaches us that to enjoy stability in our work it is necessary that we should educate. Especially is this necessary in these oriental fields, for western habits of thought are not soon acquired, and the gospel story is a mystery. It is not hard to find the oriental who is willing to preach the gospel, neither is it difficult to find those who will confidently affirm that they are prepared to preach it, but I am sure that if such were sent, their message would not differ materially from that of the Gergesenes of Matt. 8: 33, of whom we read that they "went their ways into the city, and told *everything*." But our message deals not in generalities, it is a definite message, for a definite time, to a definite generation.

To be able to work it is necessary to know what to do. We often find people with energy who do not know how to direct it into useful channels, but when told what is to be done, they work willingly. Christ our great Master Workman was able to present a fin-

ished work to the Father, "for He Himself knew what He would do." John 6:6. "It is enough for the disciple that he be as his master, and the servant as his lord." But a knowledge of what we will do presupposes ability to do it. A great many people know what they will do, but do not know that that is what Christ would have them do. Now a knowledge of what Christ would do necessitates a careful training for service. When I say careful training, I am not suggesting a complete college course for all in these heathen countries who accept present truth, but I do believe that they should stay long enough with us to become thoroughly grounded in the message, and to be able to preach it intelligently. ³Of one class who listened to Jesus preach it is written, "They *marveled*, and *left Him*, and *went their way*." Their marveling was but preliminary to their leaving Him. Many there are to-day who are duplicating this experience. They marvel at the beauty, the symmetry of our message, but because they do not become fully grounded, the natural result is that they leave and follow their own way. This has resulted in much discouragement in the fields and has led to the firm conviction that schools are needed where workers may be properly trained.

The first school established to meet this need in this field was started by Miss Ida Thompson in Canton in the year 1903. It was known as the Bethel School and was conducted exclusively for girls. With varying degrees of success this school has continued until the present time. Korea followed four years later with a school for the training of workers. At the time this school was started there was a crying need for better evangelists. This school has served a real purpose in the work of God in Korea.

Japan opened a school for workers in 1908. Since that time workers have been gathered from the field to receive a more thorough training for the work of God.

The school for the Mandarin speaking Chinese was opened only five years ago in the city of Cheochiakow, Honan. Later it was moved to Nanking, and finally to Shanghai where the comfortable buildings which we now occupy were provided by the Thirteenth Sabbath Offerings. Already the fields are being benefited by the training this school has given, as some good evangelists have been prepared for service.

An intermediate school has been conducted in Yen-cheng, Honan, during the past two years. About eighty young people were in attendance each year.

We have a training school in the Malaysian field, with Brother K. M. Adams in charge. Some of the students from this school will assist in evangelical efforts this summer.

The youngest member of our school family is to be found on the banks of the Yangtze Kiang, in the city of Hankow, where Pastor R. F. Cottrell has been conducting an institute for workers during the past two months. This school is not yet provided with a chapel, but the dormitory erected at small cost will comfortably house seventy or eighty students. Land has been bought so that ample building sites are available for

additional buildings. We understand that it is designed to make this the Intermediate Training School of Central China, and to reduce the school at Yencheng to six grades. In addition to the schools already mentioned, there are thirty church schools in the Division.

According to the present educational plan, it is thought wise to have one training school for each of the various races. These are now all provided with the exception of a school for the Philippine Islands, and definite plans are now formulated to provide such an institution for that field. Until now the students of these various training schools have been of various grades, so that it has been necessary to carry church school work as well as that of the advanced classes. But as our work becomes better organized, the church schools should handle all such work, leaving the trained foreign teachers free to devote their energies to rounding out the training received in the lower grades.

Most of the students in our schools have received part, or full, support from the missions. This has made it hard to apply tests for efficiency and real worth as in the home fields where many students are forced to make their own way. This support often fosters a natural dependence that is not commendable, and it appeals to those who are working in the schools that the only way to ascertain the value of students is to provide industries where they may have opportunity to demonstrate their ambition—or lack of it—by working with their hands.

The strengthening of our educational work does not necessarily call for a great multiplication of schools. For China it seems that the immediate needs are as follows: Church schools of six grades wherever there are six or more Adventist children, with strong encouragement toward self-support. Intermediate training schools of ten grades for Central and South China, these schools to send advanced students to the Shanghai Mandarin Training School. Strong educators should be placed in these two schools so that thorough work may be assured. The provinces of East China send all students above grade six to the Mandarin Training School which shall also act as the intermediate training school for East China.

At least three families should be secured at once to enter upon the study of the language that they may enter these schools at the earliest possible date. Such teachers should have a thorough language course of at least two years, preferably three. Those for Mandarin territory should be sent to the Nanking Language School for one year at least.

If thorough organization is needed at home, the demand is imperative here. Where methods differing so radically from ours have been used for generations, we cannot hope for anything approximating thoroughness without foreign supervision until we have a number of natives properly trained. It therefore seems necessary that an educational department should be organized, the secretary of which shall give his entire time to the work of classifying, grading, and keeping a watchful eye over the schools of the field. This is

no small task, and it is doubtful if one man can do it—perhaps one man should be selected in each union mission, but that will naturally come with the department, the organization of which should not be delayed longer. It may seem to some that this church school problem is not so important. But these pupils will soon be ready for your training schools, and those trained from their youth up will readily demonstrate their efficiency.

What is to be done must be done quickly. Satan is fast closing the fields against our educational work. Ten years more, and our schools in Korea will be forced to banish the Bible from their courses of study, and will be compelled to conform to governmental standards. How soon this will come in other fields we know not, but it emphasizes the importance of doing with great haste what should be done. May it be said of our fields as was said of "Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

JAMES E. SHULTZ.

EDUCATION AND MISSIONS

The Relation that Necessarily Exists and Should Be Intelligently Fostered

"If God has called men to be laborers together with Him, it is equally certain that He has called them to make the best possible preparation to rightly represent the sacred, elevating truths of His word."

Since those who are called to be laborers are just as certainly called to make the best possible preparation for their work, it is also equally true that every conference and mission field should provide the best possible facilities for giving to their workers this necessary training. This, we feel, is one of the great problems before us; for the future development of our work, and the strength and permanency that will be given to it in our missions, is dependent entirely under God upon a well-grounded, thoroughly qualified, reliable native ministry. A weak ministry means a weak church and a weak church means no end of trouble, anxiety and discipline.

If we should begin by spending the proper amount of time and effort in the preparation of workers, in the end the results would be not only greater but *better*, and the difficulties and perplexities far less. But if we plunge ahead with untrained workers, who themselves have not gone beyond the first principles of the gospel, then it is also equally certain that we will have an untrained church which will have to be led on to perfection by another, or wait until that worker himself has in some way gone deeper into the truth and higher in his experience.

First Train, Then Place Responsibility

In our conferences in the homelands, it is seldom, if ever, thought advisable to place the responsibility of

the gospel ministry, the colporteur work, the Bible work, or the educational work, upon those who have not received some special training for the line in which they are to engage.

It is astonishing how oftentimes in our mission fields there are those who have lived in heathen darkness and been surrounded by superstitions of every kind who can accept the gospel and be sent out within a few months or a year and become workers in this cause, having never seen the inside of a training school.

It may be because such individuals have a special endowment; or it may be because there is some urgent need that we feel must be supplied and we can not wait to train the men for the place, so we take the chance; or it may be because we have not considered as carefully as we perhaps should have done the importance of training workers for our mission work. It has been said, "We will never produce an evangelistic native church by telling it to go out and be evangelistic."

The Schools to Meet the Need

In Volume 9, page 76, we read regarding our educational institutions, which is equally true of our schools in the mission fields, as follows: "Our educational institutions can do much toward meeting the demand for trained workers for these mission fields. Wise plans should be laid to strengthen the work done in our training-centers. Study should be given to the best methods of fitting consecrated young men and young women to bear responsibility and to win souls for Christ." Neither the educational work nor the work of other departments of the mission is complete in itself. To become so, each must be infused with the spirit of the other. All departments must have an educational value, and the educational be filled with a zeal for souls.

We need also to keep constantly in mind that our missionary educational work depends very largely indeed upon the missions for its success. Our schools must have a Christian constituency from which to draw Christian students. We use the word "Christian" because we believe our schools in mission fields are established for Christian young people, for we are training for the service of God and not for the world.

We might raise the question, Have we the proper proportion of laborers devoting their time to the educational work? We are not so well acquainted with the situation in other fields, but in the China field, outside the training school at this place, we do not know of a single individual devoting his entire time to the school work. Is this as it should be? If not, can we improve the situation? In the past this need may not have prevailed to so great an extent, but the need is with us to-day.

One writer upon the subject of the relation of the educational and evangelistic work, says, "The organization of a foreign mission has become more and more complicated, the work divided into departments, each demanding special knowledge and each requiring that

it become a part of the great whole." "When Protestant missions were initiated and for many years thereafter, the evangelistic side was emphasized almost to the exclusion of every other." "There can be no doubt that the need of carrying this (evangelistic work) on in connection with and by means of a system of education growing ever more elaborate has been much more strongly emphasized than in previous decades."

In our mission work we may have gone to the opposite extreme. For us now to assign to the educational work in every part of our field its proper place and assign to it proper help, should not in the least curtail the work of other departments, but rather it would supply other departments with qualified men and women for the rapid advancement of every department of the work. In order to do this we should call not simply for educators but for *missionary* educators. As this problem of education forces itself more and more upon our missions, the demand for more such educators will increase. We believe the work in most of our fields has already grown to such an extent that the worker can not longer be crowded between the evangelistic and the educational work. If we are to meet the increasing demands, our missions must have an increase in their corps of laborers in the Educational Department.

Better Organization

We would suggest that from the primary schools in the stations up through even to the Asiatic Division, our educational work should be more thoroughly organized. In the stations where primary schools are conducted a school board of at least three members should be elected. The evangelist in charge of the station might act as chairman of the board. The mission should lay upon this board the responsibility of making necessary preparations for the school and the proper conducting of a Christian school. The responsibility of collecting tuitions or donations and of making the school self-supporting, or as nearly so as possible, should also be considered a duty of these local boards.

Text Books

It is considered unsafe in western lands to send our children and young people to public schools because a course of study is followed that leads to the world, and text books are used that make skeptics and infidels. This danger is multiplied many-fold in oriental schools, where the courses of study educate for public service and the text books teach only a false religion and false principles. We would recommend that this meeting appoint a permanent committee or committees on course of study and text books, whose duty it shall be to prepare a course of study for all grades of school work conducted in the field; and also to prepare, or to have prepared and to select from text books already published, the most suitable books possible for use in all grades. And further, that this committee arrange a small manual to be printed in the different languages of the field and placed in the hands of all our workers, both foreign and native.

Selection of Students

The selection of students, especially for our training schools, is a question of no little importance. Since our training schools have but one aim—that of preparing workers for the proclamation of the third angel's message—our mission committees should select students either from those who are already engaged in the work or who give promise of becoming workers. This would be considered doubly important in cases where students are supported by mission funds.

Student Support

This leads to the question of tuitions and support of students in our training schools. The plan of giving free schooling with nothing demanded in return is not one that recommends itself to us. Should not our missions devise some plan whereby needy but promising young people could obtain a preparation for service, and yet the mission be secured against loss or vain expenditure of funds?

It has been recommended, and of late practised in some missions, to enter into written agreement with students entering the schools. This agreement is signed by surety men who are willing to be responsible for any failures on the part of the student. With reference to support, the following is recommended for consideration:

1. That missions require cash tuitions wherever possible.
2. That a scholarship plan be devised, and young people be encouraged through this means to pay their own way through school.
3. In cases where students give special promise of being of immediate value to the cause, our missions might support them while in training and allow them to reimburse the mission on the instalment plan after they have entered the work.

O. A. HALL.

THE HOME MISSIONARY

The Home Missionary Department and Its Place in Making our Message a Success

"Living as we are in the last moments of time, with a reasonable hope well grounded upon the Scriptures, it is the purpose of this people to warn the world of its peril; to proclaim in the ears of the drowsy multitude the last message of mercy; if by any means some may be roused from their dangerous slumbers."

Scriptural evidence unmistakably appoints the work to this time and people, and the work of God is upon us if we fulfil not our fearful commission. On the other hand, Satan with the unnumbered hosts that fell with him, fortified by the experience of six millenniums, "is constantly besetting the people of God, to impede their progress, bewilder their mind, dampen their faith and destroy their courage, and so decoy them from the strait and narrow path, the high and holy standing in which all must be found who

would secure a safe transition from the present dispensation to that which is about to be ushered in." As far as is in our power, therefore, we must endeavor to save the awakened people of the church by making them the channels for the communication of energy to the slumbering multitudes.

The long drawn-out growth and experiences that have marked the development of the message in the homeland, have no doubt been given to blaze the way for us, and we will find in their successes the keynote for our success. What has contributed to their successes? It has been their specialized departments all linked up—the one contributing to the success of the other. It has been the painstaking education of the laity in the details of the advance of the message, and the gaining of their confidence in the plans for a world-wide triumph in this generation. It has been the development of an educated, enthusiastic leadership that has found its greatest pleasure in stimulating activity in the church. Now I believe that if we will follow along much the same lines in this Division, much the same results will accrue.

A person who is not enthusiastic in his relation to the message we bear is not much better than the dumb statues that adorn the heathen temples all about us. It is our business as leaders to promote this enthusiasm. Having promoted it, it is our business to lead the way and supply the material for reaping the greatest results from it. In the homeland we hear the leaders saying, "There is no branch of the work that is doing more to bring people into the truth than is the distribution of our literature." Experiences in this Division confirm us in the belief that the best energies of our people should be directed into this channel of influence.

Abraham Lincoln was once asked, "How long should a man's legs be?" He replied, "The legs are a very essential part of a man, and should no doubt be long enough to reach from the body to the ground." It is my opinion that the Home Missionary Department will prove to be the legs of that important body known as the colporteur work, and without doubt should be sufficiently developed to fill the gap that necessarily exists between the new convert and the accomplished colporteur: and especially so in these fields where our plans of work are such an innovation upon the customs of the people. The Publishing Department at Washington has recently said, "We believe it will be for the best interests of our regular colporteur work to do all we can in helping to foster the Home Missionary Work."

What we want for the development of this phase of the work is a literature that will stimulate inquiry—a medium through which the Holy Spirit can work for the conviction and conversion of the sinner. What we want is that the intelligent enthusiasm of the believers themselves may be a means of stimulating inquiry as to its origin and the source of its power.

I would recommend: First, that a systematic effort be made to have a Young People's Volunteer Society

in connection with every company of believers, and that they be constantly encouraged to study. For their use there should be prepared as a stimulus to missionary effort a graphically though simply told story of the inception and progress of our work in the missionary evangelization of the world; second, that the envelope system of tract distribution be adopted and adapted to the field; third, that a well illustrated pamphlet dealing with the harmful results of opiates, liquor and tobacco be printed; fourth, that each union mission publish regularly a church paper in the vernacular, apprising the membership of the work being done and the various needs that exist, and call to them for assistance; fifth, that the church members be encouraged to assist their interested illiterate neighbors to learn to read; and that to assist them in this work, a book supplementing the "Gospel Primer" (already largely used) be prepared; sixth, that every alternate six months there be issued a "Temperance Instructor" and a "Healthful Home" special in order to stimulate constant effort for the improvement of every opportunity to draw the public's attention to the practical benefits attending the third angel's message, and to encourage symmetrical advance in its principles; seventh, that an illustrated pamphlet describing a live home missionary meeting in the homeland be prepared, and under the same cover include selected quotations from the Testimonies dwelling upon the scope and blessing of the work in this department.

W. E. GILLIS.

THE CHURCH WORK

Necessity Confirms the Obligation for Every Church Member to Work Intelligently

Each of the four evangelists in closing his account of the life and work of the greatest Missionary the world has ever known, records some form of statement made by Christ before His ascension which shows that He expected the church to take up the work which He was leaving: "As my Father hath sent Me, even so send I you" (Jno. 20:21); "Ye are witnesses of these things" (Luke 24:48); "Go ye therefore, and teach" (Matt. 28:19); "Go ye into all the world" (Mark 16:15).

Before this Jesus had said, "As long as I am in the world, I am the light of the world." Jno. 9:5. But when He went to His Father He gave to mortals the exalted privilege of shining forth His glory. What He said to those disciples of old, He still says to every child of grace.

Christ's service for humanity was voluntary all the way along. He offered Himself willingly because of His great love, and the Father accepted the offer. Even after He came to earth Christ might have changed His decision. He had the power to return to His home in glory, and then there could have been no gospel to give. None are forced into the Master's

service, and those who start in it have the power to choose to drop it at any time. But God has only one way to make the plan of salvation a success, and that is for those who become His children also to become His co-workers. None are idlers in His vineyard. These are all on the outside. Spiritual life depends upon spiritual activity. Truly has it been said, "There are no children still-born in the heavenly kingdom." "My Father worketh hitherto and I work," said Christ. "Faith without works is dead." This is the inspired statement that the life-principle of Christianity shows itself in work.

One has said, "No man can from the heart pray, 'Thy kingdom come' and be a loafer in Christian work. If it becomes the real cry of his soul it will give him steady employment for life. It will put a fire in his bones and iron in his blood. It will haunt his dreams and fill his waking moments, and put a power in his prayers that will be felt. It will make him an alabaster box that is precious only because it can be used for Christ."

Not alone does the success of giving the gospel of the whole world in this generation depend upon our ability to get every one in the church into regular and constant service, but the eternal destiny of each member is at stake, and we can keep our converts converted only as we can keep them doing something for others.

God's church is like a great army, portions of which are stationed in every part of the enemy's land. To be successful, an army must be officered, trained and drilled. In the present world-crisis the nations are calling for millions of new recruits, but none of these are to be rushed to the front until they have been well instructed in the latest and best methods of warfare. It is the duty of each worker, acting as an officer, to see to it that his regiment or company is prepared for active service in the last deadly conflict against the hosts of sin. He must plan the work for his followers, and direct them in pursuing it. He must show them the virtues of right methods and the dangers of wrong ones. He must take them with him as he goes to minister to the needs of humanity. He must bow with them before the throne of God, pleading for power to convert hearts.

In the church the Lord has placed men and women of varied talents. An individual will succeed in some certain line, and fail entirely in another. We must try to learn where each can serve to the best advantage, and then endeavor to keep him active in that particular work. He may develop his talent in time so that he can labor to advantage in a higher station.

Many of our young people have done their first work for the Lord in the local church, the Missionary Volunteer Society or the Sabbath school. The president of one of our largest colleges received his first inspiration to serve the Lord by being asked to review the Sabbath school. Mistakes will be made at first, but the patient support of the leader will develop confidence and bring success. Some may begin by visiting the sick, by handing a tract or paper to a friend, by inviting a friend or neighbor to attend a meeting.

Others may well be encouraged to sell our literature, to give Bible readings, to teach a church school, or even to lead the church service at times.

He who puts ten men to work, and helps them to succeed, has done vastly more than though he had done it all himself. This is more true in the mission field than in the homeland. A well trained native can often do more for his own people than foreigners can do. He knows their peculiarities, and possesses a burden and sympathy that helps to break up the fallow ground of their heathen hearts.

True consecration must be seen in the life. This is the first element of a successful missionary worker. Talent and education is all loss unless the whole heart is given over to the Lord. His soul must glow with love for God and man. If his sins have been forgiven he will love God, and if he loves God he will love man. Love will lead one to go and to bear what no other force could.

To inspire the missionary spirit and keep the flame aglow, it is well to hold missionary meetings, and to educate all to report the work they do. Local talent may often be used as officers of the missionary society, and all may be given some part from time to time. Campaigns may be planned and carried into successful operation.

The full results of a well organized, working missionary society can never be known in this world, yet sufficient visible fruit may be developed to encourage all to continue their efforts. We are to sow beside all waters, and "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." What joy it will be through all eternity to realize that some one is in heaven because of the efforts we have put forth. The very thought is inspiring and it is possible.

Then let us try to organize our churches into real working bands, supply them with the needed weapons and ammunition, instruct them in the use of these, teach them how to pray for success, and to believe and receive it, and in the near future will be heard the glad welcome, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

F. A. DETAMORE.

PROMOTING WOMEN'S WORK

The Success of Many Phases of Missionary Effort Dependent Upon Them

In the phrase "women's work" we include evangelical, educational and medical work; also many other helpful ministrations of the lady missionary.

This branch of missionary endeavor for women of the East began in 1834, when in response to the appeals of a missionary who was at that time lecturing on the needs of the Far East in London, a band of Christian ladies organized a society known as "The Society for Promoting Female Education in China, India and the East." Four years after the name was changed to "The Society for Promoting Female Education in the East."

"One of the members of the Society from its organization was Miss Aldersey. She was a woman possessed both of means and a real missionary spirit, and in 1837 resolved at her own expense to accompany a missionary party to Malacca. After spending six years there, she came to Hong-kong, landing the day the five ports were thrown open to commerce and missionary effort. Finally she went to Ningpo in 1844, where she opened the first girls' school in China. She is said to have been the first single woman to enter China proper." — *Century of Missions in China;*



Women who have been led from darkest heathenism to the light of truth by Sister B. Miller. The sister in the front row, at the left, was an opium and cigarette fiend and unable to read. She is now free from those shackles that bound her, can read her Bible intelligently, dresses neatly and delights in pointing others to the One who has done so much for her. The sister at the left on the back row is deprived of her natural eyesight, but her spiritual vision is keen. These women are among the late converts to Christianity through Sister Miller's untiring efforts.

Article, Women's Work.

Those were days when open doors and open hearts could not be found everywhere as to-day. We read of how only one woman could be found to be trained as a Bible woman; how schools were opened with only one pupil in attendance, and remained so for some time. This work gradually grew, until at the Centenary Conference of 1807, held in Shanghai, there were twenty women's societies in operation in China.

Many of the pioneers were faithful seed-sowers, and the results of their labors will only be known when rewards are given by the Lord of the vineyard after all earth's harvest is garnered.

In the commission given us by the Master, we are told to preach the gospel to every creature. If women ever could be called creatures it certainly is true

in our Division, and especially is this true of China.

Being more familiar with the women of China, I will refer to existing conditions, their needs, and the opportunities for working among them, which probably are much the same as the other fields of our Division. The customs of these people are all too well known, and as it is to affairs of to-day, and not of the past, that our attention should be directed, they need not be rehearsed in detail.

Few, indeed, there are of us who have not been caused to shudder by what we have seen or known to exist in disposing of infants, especially girls. We have perhaps seen them lying among the rubbish at the edge of some pond, or heard the mothers who had not the heart so to dispose of their little ones, go through the streets calling, "A child for sale!" At one of the chapels in the Swatow field, a man attends services who has in years past disposed of three daughters by putting them out on the sand to die, and when they cried he said he threw sand in their mouths to silence their last faint appeals. Fortunately this awful practice is less frequent than a few years ago. Foot binding, buying and selling of girl servants, and concubinage are also less frequent. This is true of the coast provinces, but as to the interior provinces I am not so well prepared to say.

The education of most women consists of learning how to cook rice, wash clothes (after a fashion), sew and embroider, and also to repeat some Chinese proverbs and moral maxims; while their minds are filled with gossip and many slavish superstitions.

Confucius said, "A wise woman is more likely to be a curse in a family than a blessing." When people have been taught this sort of doctrine in their classics for centuries, no wonder so many are living in ignorance and bound by superstition! Yet woman's influence is felt. She may be secluded, but she can not be excluded, as expressed in the words of another: "Certain it is that woman in China, if not as openly influential as in Europe and America, takes no mean position."

Not least among the far reaching effects of the revolution in China has been its influence on the status of women, a result which deeply concerns us from a missionary standpoint. They are asking for liberty and education, but alas! many are abusing this long sought-for liberty. In many of the schools, both mission and government, women from twenty to forty years of age may be seen seated with the little children, patiently bending over their books in study. Especially is this true of the cities where this modern movement has made itself felt, and it is spreading among the towns and villages.

One of experience, speaking of this opportunity, has said: "Let us be in haste about the Master's business, knowing that this special opportunity will quickly pass away, and at this time the help of Christian women should, to be truly effective, be given now." If those who work in a general way see the needs of the hour, how much more should we who have a definite

message that will bring into their lives the hope, comfort and true freedom that so many are desiring.

The patient plodding of mission schools in all parts of China during past years is an object lesson of what can be done for the uplift of woman. These have in a measure prepared a way for us.

From a report of the World's Missionary Conference on Women's Work, I quote the following:

"As a definite class, women are being specifically sought. China's women are a strategic element to be won; yet unless especially sought after they can not be largely affected by the gospel. When one recalls the fact that Chinese women are the religious element in the population as well as the persons who have most to do with the creation of future Christian homes and families, this emphasis of women's work is a hopeful feature of evangelization."

Let us look at this proposition from a numerical point of view. Perhaps many of us have in our respective fields tried to count the villages and hamlets that dot the land all within range of our vision; and then that of the women (how many God only knows, for He has not only counted villages and hamlets but has numbered the very hairs of their heads); then wondered how all of them would have opportunity to hear this message. This is a great problem when we think that only a very few of them can read, and we can not depend only on mission schools as a means of warning the masses, as only a few will attend; we must go to them.

Take, for example, the province of Kwangtung, which has a population of 31,865,251. Suppose one-third only of these are women: this would mean 10,621,750 women which are to hear the gospel message for this time. We have in the field seven foreign lady workers, and if every one were actively engaged in missionary work it would mean more than a million of our Chinese sisters for each one to reach. These same conditions exist in greater proportion in other provinces, where there are not so many workers, as Kwangtung ranks only fifth in population. True, we have some Chinese sisters who whole-heartedly believe this truth to help us, but can we say as yet that we have "touched this work with the tips of our fingers"? We as foreign leaders must manifest an interest in our native sisters, fostering in them a love for those yet unwarned, for their interest, or lack of interest is governed largely by the example set before them. Since the greater part of this work must be done by the native sisters, surely God must quickly raise up from among this people many, many more hunters and fishers.

It seems some plan should be devised whereby we may work to a more definite end and more in union throughout the whole field. If in union there is strength, and as the work has been strengthened by creating the different departments, can we not say that this work might be strengthened by the forming of a new department?

I am sure none of us regret the labor bestowed on our native sisters, but as we have seen their growth in

spiritual and physical things, we have been led to desire to do better service for them.

But yet—

“There’s many a gem lies hidden

Beneath the dross of sin.

The day will soon be over

In which to work and win.

Then let us dig and find them:

God’s power is enough

To polish into beauty

These diamonds in the rough.

When the work is done, my sisters, may it be said of us, that we have done what we could.

MRS. J. P. ANDERSON.

WOMEN’S WORK

Its Importance as a Factor in Successful Missionary Effort

For centuries the women of the Far East have been looked down upon and counted of no use. They are ignorant and superstitious, and slaves to their husbands’ families. The few who have ambition enough to learn to read, and dress neatly, are despised by their sisters and counted as not fit to associate with. As it now stands in our churches the men are quite well instructed in the truth, but the women know very little about it. There are but few women who can read, and how to teach them the truth is the great question to solve. How can we work most successfully for our sisters who sit in such dense darkness? This work is too great to be carried on by foreigners alone. We must have trained native Bible women. It is not easy to find women who will become successful Bible workers. As the younger women are able to comprehend the truth and methods of work more readily than the older women, it would be easier to train the younger women. But here in the East a young woman is looked down upon, and both she and the cause she represents are brought into disrepute just because she is young, and it is not the custom to have young women anywhere else than in the homes of their mothers-in-law. Still we must do all we can to train the younger women to do such work as Sabbath school teaching and other lines of a like character within the church.

Who among our native women would be better fitted to do Bible work than the wives of our evangelists, teachers and preachers? Who would not say that the truth could be best represented to the heathen by the lives of the wives of our evangelists? If the evangelists’ or teachers’ wives are well instructed in the message, good Christians, willing to help in the meetings among the women, teaching them to pray and read, and also to teach in the Sabbath school, what a wonderful work they could do for the women where they live. We have all seen that where the wives of our evangelists have been doing this kind of work, the work among the women became strong; while where the

wives took no interest, the work for the women was weak. But, O, so often our evangelists and teachers have attended school while their wives have been on the farm working as slaves, and obliged to obey the orders of mothers-in-law who as a rule are heathen. The young teacher or evangelist is sent out to some place to work, his wife is all at once placed in a position where she together with her husband is to represent the work. In many cases she can not read, knows little about the truth and is not even converted. Perhaps she is converted, but for lack of instruction has not the least idea how to meet strangers, or do anything to help in the work. So it seems to me that in training Bible women we should begin with the wives of our workers.

Wherever there is a foreign station, our sisters in that station should feel it their duty to train the wives of the native workers to become successful Bible women. In order to be able to do this, we all must do all we can with the help of God to learn the language of the people among whom we work, so that we can present the truth to them in such a way that they can readily grasp it. The foreign sisters in each station could do a great work by calling in the wives of our workers several times a year for special instruction. These women should be encouraged to learn how to read, how to study the Sabbath school lesson, how to teach a class, how to meet strangers and make them feel welcome in the meetings, how to visit, how to take care of their children and homes in order to represent the message aright. As they advance we shall find some who can be trained to do systematic Bible work. Whenever possible it will be well if the wives of our prospective workers can be induced to attend school and receive such instruction as will enable them to become real workers. If this plan can be carried out, then in every station where we have a native worker, work will be done for the women.

But what about the many places where companies have sprung up where we have no workers. The men can read and study for themselves, the general worker in charge will visit them from time to time and help them, but the women can not read for themselves, and having only a limited vocabulary are not able to grasp the truths as presented to the men. So we must plan for systematic institutes for the women, to be held as often as possible, and in places where the greatest number can come together. The studies given should be so systematic that those in regular attendance can not help but become familiar with our message in all its fullness.

We need Bible women who can take up the work for the women in new places. Our canvassers go out with the literature, and so bring the truth to many who never see a preacher. But how about the millions of women who cannot read? How are they to hear the truth? Psalms 68:11 in the Korean translation reads, “The Lord gave the word, great is the company of women that published it.” So I believe that we must train a great company of Bible women. We should make a

strong call for experienced Bible workers from the home land to come over and help us in this great work. If one or two Bible workers could connect with each mission it would strengthen this work greatly.

As yet I have failed to find native Bible women who have carried on systematic Bible work, and in order to develop real Bible workers, who will search for the jewels embedded in sin, systematically teach them the truth, and become real soul-winners, we must have means provided by which we can give them such training. As the women who could best be used as Bible workers are generally those between the ages of thirty and forty, it would be difficult for them to take the regular school course that the younger girls take. We must in connection with our schools have a course that will be adapted to the needs of these Bible women. Although they attend such a school for a time it will still be inadvisable to send them out alone. The theory of work taught in the school is not sufficient. They should for a few months at least be associated with a foreign Bible worker who can help them find readers, give systematic readings, and learn to bring them to a decision. At home we have good schools to meet the needs for training for almost any line of work. But aside from these we have special Bible workers' missions in the large cities which provide special training and practical experience. Would not similar missions be of great advantage in these fields?

This work should no longer be left to take care of itself. We must have some uniformity in the instruction given to the women, some organized plan by which the leaders in this movement could be of mutual help in learning the best practical methods of reaching the class of women in these countries. Someone suggests that a department for women's work, organized in the same way as our Sabbath School and other departments, would be a means of encouraging this line of work.

Whatever part we each may have in connection with the training of Bible women, let us not rest until we see a strong company of Bible workers who can go out and become efficient soul winners. The message must be given to the millions of women in the East, and may the Lord help us to have such a burden for their soul's salvation that we will not rest, but work unceasingly until He comes.

MIMI SCHARFFENBERG.

MEDICAL WORK

Its Place and Possibilities as an Evangelizing Medium in the Advent Message

In the subject under consideration, we shall first enquire, *What is our aim* in doing medical work in a mission field? We are prepared to state definitely that the *aim* is to *save souls*. That is the aim first, last, and all the time. The aim of the physician and the aim of the evangelist are one and the same. We are both working to restore man back to the perfect

state that he was in before the entrance of sin, and our work concerns each part of the threefold nature of man; viz., physical, mental and moral (spiritual). We believe that we have but a very few years in which to work before the Lord comes, so have no time for a lot of purely humanitarian work, for in its final analysis that is what much of the medical missionary work in this field really is.

With the aim clearly defined, we are prepared to state some definite plans for conducting the work. To come to the point abruptly, we may ask, In what way can a physician use his ability along medical lines in order to attain this end of saving souls? One way is by looking after the health of the rank and file of our workers both foreign and native. This is a work of no small value, for if the foreign and native workers can be kept in health, they are kept up to the full standard of efficiency. Sickness has from time to time made heavy drafts on the work in this field. Since there is so much work to be done, and so much depending upon every individual worker, it can easily be seen how serious a hindrance is even a short illness of our staff. As larger plans are entered upon in Asia, and more people are brought here, it will be found necessary to make some provision for the workers of the various divisions of the field, in the way of rest homes where they can go and secure the advantages of rational treatment and diet when they are worn and sick.

It is to the highest interest of the mission to keep every worker in health, for the sick worker *can not* be an efficient worker. To this end it is now the policy to provide good dwellings for all; for with unsanitary surroundings, strenuous work and the hardships incidental to itinerating, it is not to be wondered at that there should be more sickness than will be found among an equal number of laborers in the homelands.

We believe that *all* medical attention given our workers by our own physicians should be without charge. To carry this into effect the various local missions must stand for the cost of the necessary medical supplies that are used by the physician.

There is a work that the physician can do, which concerns our foreign staff of workers, and helps greatly to increase their efficiency. It is the giving of instruction that will enable each to care for his own health and also enable him to recognize and treat some of the common diseases of the Orient. It is no doubt the experience of all here who have had actual experience in the field, that the natives come to you with all manner of diseases, and confidently expect you to help them. You should by all means be prepared to render them some help, for unless you can do so you are not fully imitating the example of the Master. Some have had training along this line before coming to the field, and that is very good, but it is not sufficient, because in the homeland they did not see the same kind of diseases that they will meet here. The treatment they have learned how to use in the homeland, they will in the majority of cases be unable to use here when on the road itinerating and visiting out-stations.

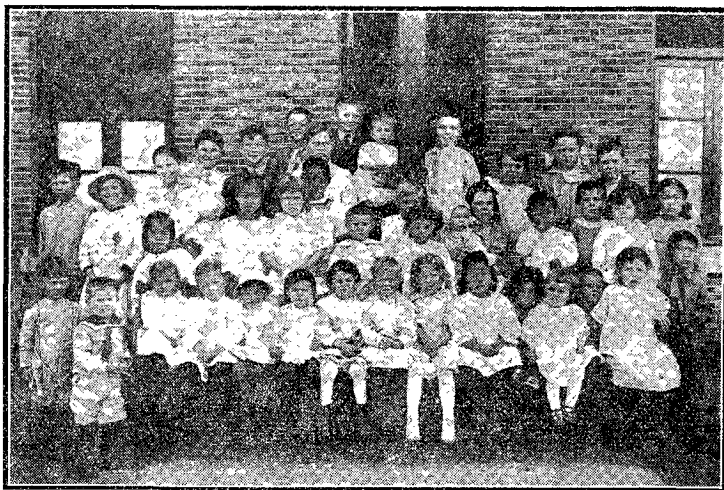
In addition to this there is the general medical work that the physician will do for the native people. We believe that this should be conducted as follows:— The new recruit should first spend *one solid year* at the language with *nothing* to interfere with his language study. Then he should have for his equipment in the station where he is located a good dispensary; the building, water system, and the outfitting costing in the neighborhood of two thousand dollars gold. The sick will come to this dispensary from far and near. It is not uncommon for a well conducted dispensary to have a drawing radius of seventy-five to one hundred miles. There should be in connection with this dispensary several rooms built after the style of the native houses, but thoroughly sanitary, to accommodate some who must come and remain for a few days or a few weeks under the doctor's care. A place for cooking should be provided, so that the patients can be responsible for their own board. The kind of food, etc., would of course be under the direction of the physician. By following this plan we cut down the running expenses of the dispensary.

The minister of the gospel is a fisher. There are two methods commonly made use of in fishing: viz., the hook and line, and the use of the net. Needless to say, the fisherman who is fortunate enough to possess a good net will catch more and larger fish than the one who has only a hook and line. The dispensary when rightly conducted is a most effective net. Those who come to the dispensary and stay for a few days or weeks, are the most promising persons to be found anywhere in a mission field to whom to present the gospel. The dispensary brings men and women within hearing of this message. It presents to them a practical and most tangible manifestation of the spirit of Christ. It places some literature in their hands. It builds up a cordon of friends for our mission work. While by no means all who come to the dispensary will accept the gospel, yet there are very, very few who have once been helped in the dispensary, that will not speak a good word for you. Furthermore it brings within hearing of the gospel a class that it is very difficult to reach in any other way: I refer to the so-called educated or upper class of people. They may have made a vow, as many have, that they will never set foot inside a Christian chapel, but when they are sick they will come to the dispensary for help; and the

dispensary door is but one of the entrance doors of our chapels.

The physicians in this field should make all their work serve as teaching and training work. In this way many native workers can be trained not only to do the routine work of the dispensary, but also to go out into the field and be real medical missionaries among their own people, both believers and non-believers. If it is in a country where there are strict laws regulating the practise of medicine, as in Korea and Japan, for instance, then native doctors should by all means be connected with our dispensaries. But even in the two countries mentioned there is nothing to prevent the giving of simple treatments and the application of simple remedies by any of our evangelists, colporteurs or Bible women. Having native assistants trained to do the routine work will enable the physician to spend at least half of his time away from his station itinerating in the field, combining, as did our great Example, medical and evangelistic work.

We now come to a third line of work. At the time when workers' institutes and general meetings are held, and while the doctor is going about on his itinerary, he can in addition to treating the sick do a large amount of most important work in instructing the people. The people in these fields know nothing of even the most rudimentary principles of hygiene and health or the causes and treatment of disease. They do



THE CHILDREN CAME TOO

Junior missionaries in the Asiatic Division, some of whom are already active little workers for the Lord.

not know that most diseases come upon us as a result of the neglect or transgression of natural laws, but assign the cause of their diseases to the most absurd things imaginable. Education along these lines for the native workers in the first place, and through them for the whole body of believers, is, we believe, essential for the development of efficient and representative workers, and of representative families of Sabbath keepers. In reference to the need of native workers having such training, and of its value to them, we need but to mention the fact that the native evangelists are continually appealed to by the sick for help. The native workers in one province here in China felt so keenly the need of doing some practical medical missionary work that they contributed from their own wages and made up a fund of twenty-five dollars (Mex). They sent this to us to buy a small stock of necessary dispensary supplies to be used in their out-stations. It is true the world over that the Christian's

heart is touched by the sight of suffering, and he desires to do something to help the sick. The Lord plants in our hearts this sympathy and desire to relieve suffering so that we will be led to imitate Him in His great work of preaching and healing.

When we come to a discussion of efficiency in the native workers, we cannot imagine a more efficient worker than a Bible woman who, having received instruction and training along these lines, is thereby enabled to recognize and treat some of the most common diseases met in the homes. As she goes about visiting the people and doing Bible work she can help the sick. Here in this great Asiatic field there will be one or more sick persons in eight out of every ten families visited. As she treats the sick child or the sick mother she will, with the Lord's help, make a golden opportunity for the presentation of the gospel to all in that home. She can, as she visits the homes from time to time, teach them something about hygiene, sanitation, the care of the health and the preparation of wholesome food. Such a Bible woman will be an angel of mercy and a herald of salvation in every home she visits.

In order to advance the medical missionary work, and to make it an active, helpful agency in the finishing of the work, we are led to urge that this Division have a medical department, with a medical secretary in charge, and further that there should be at least one physician located in each union mission. This physician can look after the interests of the medical missionary work in his union. In the call that is being made for recruits, a certain number of physicians should be specifically called for to fill these pressing needs. And now a final suggestion as to the kind of men wanted. The medical missionary work that we have in mind to be carried on in the Asiatic Division, as outlined above, calls in the first place for physicians who are in sympathy with the kind of work that we plan to conduct. When it comes to selecting men and women to be sent out to this field, we consider that it is a matter of vital import that the candidate should first know what manner of service is expected of him. If a physician comes out to this field planning only to do regular medical work in a hospital or sanitarium, and then finds that he is expected to be an active evangelist, it is not at all certain that he will have either the inclination nor the preparation to do this line of work. So when calling for physicians we should make plain to them our medical missionary policy.

A. C. Selmon, M. D.

MEDICAL WORK

How Shall the Medical Missionary Work Be Used to Advance the Message?

Medical missionary work is a work the object of which is to keep in health those who are well, and to restore those who are sick, always with the object of pointing the patient to Christ.

Sin and sickness came into the world at the same time and from the same source. So we find that from the beginning every advance move among God's people has been along two lines,—calling them back to the obedience of God's word and teaching how to avoid disease. The priests of the old dispensation looked after both the spiritual welfare and hygienic conditions of the people. At the time of the exodus God looked after the health of His people. Ps. 105:37 tells us that there was not one feeble person among them. And only the mention of Daniel's name is necessary to cause us to remember his care in these matters.

"Ministry of Healing," pages 117-119, says that Jesus came to remove the burden of *disease*, wretchedness and sin. In I Jno. 3:8 we find that Jesus came to destroy the works of the devil. Jesus devoted more time to healing than He did to preaching.

So in connection with this last message of mercy to the world, God saw fit to send special instruction to us as to how best to carry on the medical work. God tells us it is to be used as an entering wedge. We understand it is to create an interest in new places. The medical work is also spoken of as the "right arm," and this arm should develop and grow along with the message and keep pace with it. One of the uses of the right arm of the body is for protection. Now one thing is certain: either the medical department has not done its full duty, or else the light that God so mercifully sends us has been disregarded.

The work in mission fields is trying. We are all called upon to work beyond our strength, and are continually exposed to all sorts of diseases; but I believe God does and will work miracles to keep us in health when we do our part faithfully.

H. R. Salisbury said to me, "Doctor, you would be surprised if you could stand by the graves in the mission field and know how many have died because of some indiscretion."

We should realize we are not our own; we are bought with a price, and selected by God's church as ambassadors for our King in a foreign land, and not a soldier to spare. God will never protect my hand from pain while I voluntarily place it in the fire.

There is more disease to-day than at any time since the world was made. In the beginning there was not one sick man. To-day there is not one perfectly healthy individual living; therefore our mission is to preach Eden restored.

Medical statistics show that at the present rate of degeneracy the whole world will soon be depopulated. One New York physician has shown that at the present rate of increase of insanity, all the world will be insane in 150 years. There are enough insane people in the United States to make a single line 300 miles long. And much of it comes from worry and fretting because the individuals have not the peace of God that passeth understanding.

We no sooner learn how to handle some common disease like smallpox than some new thing—pellagra or hookworm—makes its appearance.

Sinful man is continually hunting out more rapid mind- and body-destroying habits. It is our business to combat all these things with the saving gospel of health. As our work here in this great eastern field grows and spreads, and we come nearer the end, the controversy will wax so intense that only the individual with a healthy body can stand the strain. We do not think it possible for an individual with a weak, nervous body, who feels that he will fly to pieces when brought into tight places, to place the prayer mold on these converts from darkness, or raise up a company noted for their patience. No wonder God says in 3 Jno. 1:2: "Beloved, I wish above all things that thou mayest prosper and be in health."

We are all sent to China under the great commission, and the twelve, as they were sent out, had two points well in mind,—they were to preach the gospel and heal the sick. And please notice one point: One man did not do all the healing and another all the preaching,—one man did both. This healing of the sick was looked upon by the people as a sign that the gospel was true. Mark 16:20 tells us that with these signs the word was confirmed. And that was over here in Asia, among people just like these.

So true medical missionary work is the gospel demonstrated, and every case treated should be regarded as an opportunity to preach Christ. Luke, who was a physician, and the other apostles who were not, did about the same kind of work; and when we as doctors and ministers follow our perfect Pattern as nearly as the disciples did, the same harvest of souls will be gathered in.

I have seen a little, in nearly seven years of service, of what can be done here. I have never yet been refused the privilege of having a season of prayer for the sick in the rankest of heathen homes, or among devil worshippers.

RILEY RUSSELL, M. D.

SABBATH SCHOOL WORK

Its History, Aim and Influence in the Proclamation of the Third Angel's Message

Fifty-three years ago, while traveling by carriage through the country between Rochester, N. Y., and Bangor, Maine, and after dining by the roadside waiting for his team to feed and rest, Pastor James White, using his lunch basket for a table, prepared the first series of Sabbath school lessons ever written by our people. From that period when the first seed was planted, has developed what we now call the Sabbath School Department of the Seventh-day Adventist Denomination. It is one of the leading factors in drawing our people together into companies for the purpose of searching into the deep things of God by a close and systematic study of His word.

This work gains a footing almost immediately after the gospel message has been proclaimed in any locality,

and schools are organized and established here and there throughout the world. Every kindred and every tribe is coming under its influence. At the close of 1913 a membership of 121,031 was reported, and gifts to missions amounted to \$299,007.51, which swelled the current of means for the treasury, and gave evidence of the rapidity with which this line of work is growing.

"We cannot estimate the importance of the Sabbath school work. It pioneers the way into all lands, and lays a foundation for an organization which establishes our work everywhere. It is a school of more than 100,000 pupils of every tribe, tongue, and dialect. Parents and children gather from Sabbath to Sabbath to study God's word in all lands." By a glance at our star-filled map we are reminded that this work has reached and spread with rapid pace through our own territory—the Asiatic Division.

Japan

The first Sabbath school in this country was organized in Japan, by Pastor Okohira in 1898, with a membership of thirteen. Later other schools were organized, and at the close of 1914 the membership had increased to 290, with offerings amounting to \$391.47 gold for the year. Senior and primary lessons are translated into the Japanese language, and with necessary helps, and many up-to-date methods in the various lines, the prospects for the future are very encouraging.

South China

In 1902, four years after the work was started in Japan, Pastor J. N. Anderson organized the first Sabbath school in the city of Hongkong, South China. This school was closed for a time, but was reopened by Sisters Ida and Gertrude Thompson in 1911. At the close of 1914 thirty-six schools were reported with a membership of 1,213, the average attendance being 1,110. The offerings for 1914 amounted to \$403.31. Among the well conducted schools in South China is the one located at Foochow, which has a membership of 100.

Korea

Go with me to the northeastern portion of our territory, to the "Land of the Morning Calm." Sabbath schools were organized in this part of the field with a membership of seventy. Pastor F. W. Field was the first to enter Korea, and being interested in this great system of education among our people, organized the first Sabbath school at Seoul in 1904. While the membership was less than 100 then, to-day it is 1,117. In 1909 the first lessons were translated into the native language, only 250 being used then, while 650 copies are now sent out each quarter. There are forty-two schools, and from these, gifts amounting to \$392.09 were sent in during the year 1914. Lessons for the children and Memory Verse Cards are creating an interest, and a splendid work is being carried forward in Korea.

Central China

In 1903 Doctors A. C. and Bertha Selmon, with Doctors H. W. and Maud Miller, entered the province of Honan in Central China, and in 1905 the Sabbath school work was started, being conducted first as a family school. During that year the first regular Sabbath school was organized with a membership of ten. In 1906 Pastor and Mrs. Allum and Brother P. J. Laird were asked to take up work in this field, with the result that the first Sabbath school was organized at Changsha in Hunan Province; and in 1908 Pastor and Mrs. Cottrell were called to carry the work forward, laying a foundation for aggressive Sabbath school work in these provinces. The membership at present is nearly 1,200, and gifts to missions amounted to \$321.60 during 1914, a gain of \$207.52 over 1913. Many schools in Central China are conducted in a very satisfactory manner, and advancement is seen along the lines of convention work, consecration services, and teachers' meetings. Senior and primary lessons and Memory Verse Cards for the children are used at present and the prospects for the future success of the work in these provinces were never more encouraging.

Malaysia

May 13, 1905, Pastor G. F. Jones and his faithful wife organized the first Sabbath school in Singapore, Straits Settlement. The membership then was only seven, but the Lord has blessed the work since that time, and the membership in all Malaysia now numbers 256. At the close of 1914 the offerings amounted to \$937.02 for the year. In the eleven schools lessons are taught in the English, Teo-chiu, Hak-ka, and the Malay languages. More than 150 lesson pamphlets are used each quarter, and more aggressive work is planned for in the future. For the fourth quarter of 1914 the members in Singapore, numbering 103, gave \$60.00 gold as a Thirteenth Sabbath Offering.

East China

The East China Mission has a membership of 351. During 1914, \$274.93 was the amount given to missions. Lessons are translated into the native language, 550 lesson leaflets being used in the nine Sabbath schools each quarter. Much enthusiasm prevails on each Thirteenth Sabbath Offering day, and the offering for last year amounted to \$97.92. Conventions, consecration services and teachers' meetings are being held with good success. Memory Verse Cards, Ten Commandment Cards and the Picture Roll system of illustrating the life of Jesus have been introduced into East China, as well as other valuable helps to awaken the interest.

Philippine Islands

Our Sabbath school work in the Philippine Islands is making rapid progress, and much interest is manifested in this branch of the work. During 1914, the 270 members gave for missions the sum of \$192.00. A Sabbath school of fifty-five members has been organized recently, and prospects for future work in the Philippines are very bright.

Szechwan and Manchuria

Sabbath schools have been organized in the newly entered fields of Szechwan and Manchuria the past year,—a school of thirty members in the province of Szechwan, and one of twenty-seven members at Mukden, in Manchuria.

General

At the close of 1914 we had 197 schools with a membership of 4,704, the average attendance being 3,847. \$2901.34 was the amount of gifts for the year, \$788.99 of this being the amount of Thirteenth Sabbath Offerings.

Our Aim in Sabbath School Work

We oftentimes strive to perform the tasks allotted to us in our own strength, and like the tender eaglet thrown from its early resting place on the craggy cliff, we find ourselves helpless, little realizing sometimes that "underneath are the everlasting arms." Feeling our utter helplessness and falling upon the Rock, Christ Jesus, to be broken, we will realize results from efforts put forth. Our chiefest aim then will be that of seeing souls saved in the kingdom of God.

The following instance has been related:—

"A few years ago there was a serious wreck on an eastern railway. One of the finest express trains was derailed and many people were injured. In the midst of the turmoil and excitement, each one thinking mainly of himself and those on the train in whom he was especially interested, a bruised and mangled man succeeded in extricating himself from the wreck, and, seizing a lantern, he started to the rear, dragging a broken limb behind him. It was the conductor. When an uninjured brakeman ran to him he relinquished his lantern, saying, 'Put out the lights for the other train.' He knew that another fast train was soon due, and his single thought was to prevent a second wreck."

Along the rails of time are speeding the younger members of our company,—the boys and girls who are to be the men and women of to-morrow. Whatever may have been our hindrances along the way, however much we may have come short of what we might and should have been, it behooves us to remember to "put out the lights" for the ones coming after us until our work is finished and we are gathered home.

"Higher than the highest human thought can reach, is God's ideal for His children. Godliness—Godlikeness—is the goal to be reached." When this Godlikeness takes hold of us our aims and aspirations will be of the highest character, and our influence will be far-reaching.

Influence

Every effort we put forth in Sabbath school work has its influence, and is leaving its indelible impress somewhere. When each Sabbath service comes to a close our work is not done; its influence goes on and on to bless or to hinder, and like the pebble cast into the waters of the lake, the ripples or influences continue on through reeds and willows to the banks beyond.

The influence of our Sabbath school work has encircled the globe. Word is sent along the line that help is needed for our work in Africa. A small company in the interior of China, influenced by the emergency call, hastily responds by giving of their means to the third Thirteenth Sabbath Offering 1914.

Our officers and teachers may have the instruction necessary for valuable service, they may have helps, libraries, map and charts to aid them in their work, they may have all the instruments for pulling down the strongholds of Satan; but they need most of all the baptism of the Holy Spirit to make their work more effective.

A valuable thought is expressed in the poem by Mrs. Charlotte Ward, entitled—

LEAN HARD

“Child of my love, lean hard,
And let me feel the pressure of thy care.
I know thy burden, child, I shaped it,
Poised it in my own hand, made no proportion.
In its weight in thine unaided strength;
Forever as I laid it on I said,
‘I shall be near; and while she leans on me,
This burden shall be mine, not hers;
So shall I keep my child within the encircling arms
Of mine own love.’ Here lay it down, nor fear
To impose it on a shoulder which upholds
The governments of the worlds. Yet closer come,
Thou art not near enough; I would embrace thy care,
So I might feel my child reposing on my breast.
Thou lovest me? I know it. Doubt not, then,
But loving me, lean hard.”

NANNIE L. WOODWARD.

SABBATH SCHOOL WORK

The Incentive and Suggestive Methods for Progressive Work in This Important Department

As a keystone in the great denominational arch of organization, the Sabbath school work unites, cements, and forms a most effectual center as a soul-saving agency. The Lord has expressed this thought in these words: “The Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ.” We are also told that “our Sabbath schools . . . are too superficial.” That the “managers of these need to plow deeper,” and “put more thought and more hard work upon the work they are doing.” So it is with the hope that we here in the Asiatic Division may be stimulated during the coming years to “plow deeper” that we have met together to discuss this important topic.

Notwithstanding all the effort that has been bestowed upon this branch of the Lord’s work in the past, I suppose everyone will agree that our native brethren still have too superficial a knowledge of the possibilities for good in properly conducted schools; that there is need to plow deeper if we would reach

through the time-hardened crust of self-satisfaction and inaction, to the fertile and productive soil of enlightened activity.

As we have cast about in search of the roads to progress, we have reached the same conclusion as expressed by another in these words: “Our greatest need is not more knowledge of *what* to do, but more knowledge of *how* to do.” Of plans and methods we have not a few; they are necessary and good; but the point where we most need help, and where so many fail, is in how to perform that which we know ought to be done. Necessarily in a representative gathering from so many and widely scattered fields, we shall all have partially to form our own answer to this question, accommodating it to the conditions in our respective fields; but outside these local differences we believe we may with profit consider some general plans which to our mind mean progress.

As the westerner associates with the oriental, he is constantly reminded of the native’s slow, easy-going, slipshod ways; and this same characteristic is one of the greatest hindrances to a live and effective Sabbath school. How, then, are we to get the native out of the rut of self-satisfaction and onto the highway of progress? We shall endeavor to answer this question under several sub-headings:

Enthusiasm

Seemingly, the ordinary, stoical native has very little of this quality which someone has said is a necessary element of success in everything. But we must seek to create an enthusiasm in Sabbath school work among our brethren by being enthusiastic over it ourselves. We believe that if we are to see advance steps taken, the cooperation and support of every foreign worker, from the superintendent and director down the line, is needed. Let all be faithful in attending and taking part,—manifesting a lively interest in every part of the native school. Let every foreigner lose no opportunity to make the teachers’ meetings and Sabbath-school conventions a success, not shifting all this work to the shoulders of the general secretary, or to the officers of the school. Even the foreign children may act an important part in enlivening the Sabbath school. As they readily learn to speak the language of those with whom they associate, with a little help and guidance they may be taught the native lessons, and inspired to enjoy regular Sabbath school attendance. In some places, there will no doubt be opportunity for them to lead the native children in missionary gardening; while all may have a part in inviting other children to attend the school. This will prove a great blessing to the children themselves, as well as to the school and others.

Personal Touch

By the development of the missionary spirit in the members of the school, enthusiasm will be engendered. Teachers should visit pupils at their homes and help them learn their lessons, pray with and for them, and encourage pupils to do missionary work for their

friends. We believe the Thirteenth Sabbath Offering for missions, preceded by an interesting missionary program, as well as all devices for encouraging missionary giving, cannot help creating enthusiasm. "Where your treasure is, there will your heart be also," is as applicable to the easterner as to others. But the greatest factor in creating enthusiasm is—

Education

No one can be enthusiastic over something of which he knows little or nothing. General conventions should be held,—probably at the time of our provincial or local meetings,—where due time may be given to impressing the aim and object of the Sabbath school; the duty of officers and teachers; methods in teaching; Sabbath school methods, with many other equally important kindred topics which will no doubt suggest themselves. Officers' conventions, which may be held much more often, will also be of great value.

Weekly Teachers' Meetings

Weekly teachers' meetings, when rightly conducted, may be one of the chief factors of education; but in order to gain from it the good intended, close supervision and help will be needed for some time to come from the foreigners connected with it. Besides greatly aiding in analyzing, exemplifying, and impressing the lesson, the leader of the teachers' meeting may with benefit use fifteen minutes out of the hour in calling the mind of the teachers to pedagogic principles, and to the soul-saving goal. Then as all unitedly join in a few earnest prayers for the blessing of God to rest upon them as they present the lesson before their classes, we shall certainly see an enlightened zeal taking possession of our teachers.

Another most effective method by which we may hope to educate the native brethren is through properly prepared literature. There is certainly a crying need for pamphlets in the native tongue, dealing with all the vital points which go to make up the successful school.

Training for Teachers

We believe all foreigners would receive much good through taking the Teachers' Reading Course as outlined by the Sabbath School Department of the General Conference. Years are spent in preparation before one is allowed to teach in either a public or denominational school. Is the teaching of God's Word less important? We trust the time will soon come when we may have a teachers' reading course adapted and translated; in the meantime we shall have to depend mainly on the foreigners to appropriate the helpful thoughts they derive from their study, and give to the natives as opportunity presents itself.

In the past we have endeavored to introduce the daily study of the lesson at our prominent stations and out-stations, but before our hopes are fully realized, further attention must be given. As he goes about visiting out-stations, let the foreigner introduce the daily study of the lesson at the morning or evening worship hour. Attention should also be paid to the

teaching of the children's lessons daily. Many of our out-stations have church schools connected with them, and some are finding it an excellent plan to devote a few moments each day during school hours to teaching the children the Sabbath school lesson. This method has its advantages, on account of the large number of non-Adventist students who thus are prepared to attend the Sabbath school. If they have learned their lesson, of course they will want to come and recite it, and receive one of the beautiful memory verse cards.

Printed Instruction

This naturally brings us to the thought of educating and training our people how successfully to conduct primary work. While I believe all realize the necessity of heeding the Saviour's injunction, "Feed my lambs," too often amid our many duties, or through the negligence of the Sabbath school superintendent, the children are neglected. And so, in answer to my letter for suggestions, comes this plea from one of our foreign brethren: "Some of our Sabbath schools practically have no children in attendance, when if looked after there might be fifteen or twenty. How may we impress our people that they are actually breaking the fourth commandment if they do not bring their children to Sabbath school?" We must lay greater stress in conventions on primary work, and preparing properly trained teachers. A class of prospective teachers may be instructed in the use of illustrating materials and kindergarten methods in connection with Bible institutes or workers' meetings, which will partially fill this need for competent teachers. Personal work with the Sabbath school superintendent and prospective primary teachers in connection with out-station visiting, cannot be overestimated. The new Commandment Cards to be sewed by kindergarteners, which are now being so successfully introduced into our schools in the States, also afford a means by which the truths of God's Word may be impressed upon the minds of the little ones.

Another point on which our people need continual education is regarding the matter of missionary giving. A word fitly spoken by the superintendent now and then regarding the use to be made of their money, together with ever keeping before them the fact that they are giving to the Lord, will add many dollars to the annual donations. Special programs may be arranged by the Sabbath school secretary for the Thirteenth Sabbath Offering, which will not only stimulate giving, but will help to enlighten and unify us in the progress of the message. Maps, banners, clocks, thermometers, or any other unique method by which we may continually keep the goal before the school, may also be advantageously used.

As to how we shall induce the native brethren to report regularly, is a question upon which I should appreciate help in solution. Of course we must write them just before it is time for the quarterly report. We must ever by precept impress the need of promptness in reporting, and where we have a local church paper as we do in Central China, we may call atten-

tion through its columns to the fact it is near the end of the quarter, and reports will soon be due. By publishing quarterly reports of all our schools that each may know what others are doing, we may stimulate reporting and giving, as well as other features of the work.

As we return to our respective fields, let us strive to set the best plans for a more complete organization in operation. Let us hasten the time when we shall see an enlightened enthusiasm dominating a more thoroughly educated native people. Let us work for the hearty cooperation of foreigners and natives that all our plans may become thoroughly effective, and above all, may these principles, vitalized by prayer and under the control of the Holy Spirit, work out for us here in Asia, harmony, efficiency, and the salvation of a vast number now in darkness, but who may be eternally saved through the effectual agency of the Sabbath school.

MYRTLE B. COTTRELL.

YOUNG PEOPLE'S WORK

To Save the Young People and Train Recruits for the Great Mission Fields

That the Lord Jesus regards the work for the young people of special importance is clearly manifest in His conversation with Simon Peter: "Simon, son of Jonas, lovest thou Me more than these? He saith unto him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs."

Concerning the young people, the spirit of prophecy says, "The Lord has appointed the youth to be His helping hand." *Vol. 7, p. 64.*

"Very much has been lost to the cause of God by a lack of attention to the young." "Why should not this labor for the youth in our borders be regarded as the highest kind of missionary work? It will require the most delicate tact, the most thoughtful consideration, the most earnest prayer that heavenly wisdom may be imparted. The youth are the objects of Satan's special attacks; but kindness, courtesy, that tender sympathy that flows from a heart filled with love to Jesus, will give you access to them. You may win their confidence so that they will listen to your word, and thus be saved from many a snare of the enemy." —*Christian Education, pp. 222, 223.*

The Missionary Volunteer societies are destined to be a training school for young Christians, in which they may develop into soul winners under the responsibilities that are placed upon them. "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon coming Saviour might be carried to the whole world!"

Specific Results

Some of the specific results to be obtained by the young people's work are given below:

1. Prayer. The first result to be secured is to lead our young people to cultivate the habit of prayer. If this is accomplished, there will be no difficulty in securing the other results desired.

2. Bible study. Our young people's societies, if properly conducted, will make every member a Bible student; for, first, the "Morning Watch" calendar calls for a daily study of the Scriptures as outlined in the calendar. Second, it also calls for each member to memorize daily at least one text of scripture. Third, the study of the topical texts will help each one to become familiar with the fundamental principles of the message. If this plan is followed, it will make our young people in the Asiatic Division "mighty in the Scriptures."

Every Member a Worker or Soul Winner

The third specific object to be obtained is, Every member a worker, and that means a soul winner. In China and other oriental countries many native Christians have the mistaken idea that the proclamation of the gospel depends upon the paid workers of the mission, and we need just such an organization as the young people's society to impress upon them that their soul's salvation depends upon earnestly working for others. "Let ministers put to use all their ingenuity in devising plans whereby the younger members of the church may be led to cooperate with them in missionary work. . . . The Lord is not glorified when the children are neglected and passed by. They are to be educated, disciplined, and patiently instructed. Teach the youth their accountability to God, and help them to understand what Jesus expects of them. Labor for their souls, that they themselves shall become zealous workers, using their talent to impart to others that which has been imparted to them. When the youth are converted, do not leave them in idleness; give them something to do in the vineyard of the Master. . . . When heavenly intelligences see that men are no longer permitted to present truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers can not do, because the way will be hedged up." —*Young People's Work, pp. 5, 6.*

The following are some suggested lines of work which can be successfully carried on by the young people of the Asiatic Division:

1. Personal Work. This is the most successful way of doing work for the Master. A great soul winner recently wrote: "I laid my hand upon the shoulder of a noble specimen of young manhood and asked him if he was a Christian. I had not seen him to know him, or to separate him from the crowd before that moment. He replied with an evident desire to detain me, 'No, sir; I have heard you preach every Sunday for seven years without an exception, but I am not a Christian yet.' He is now one of the most faithful members of the church of Christ. What seven years of preaching had failed to do, five minutes of heart contact and personal relation accomplished." —*Personal Work, pp. 12, 13.*

2. Bible Study. In order that the members of the young people's societies may be trained to give successful Bible readings, it is an excellent plan to organize a Bible readers' class in connection with the society, asking any minister or leading evangelist to give the necessary instruction. In China the book "Bible Readings" would make an excellent text book.

3. Village Preaching. More advanced members could be formed into preaching bands, each band having its own leader, and regularly visit the surrounding cities and villages, and hold open-air services and cottage meetings.

4. Selling, Loaning and Distributing Literature. Perhaps the most effective way for the young people to do missionary work is by selling, loaning, or distributing our truth-laden literature. Each society should take a regular club of the missionary paper that is published in this field, and these should be sold on the self-supporting plan. Thus funds will come in to buy tracts which can be loaned or given away.

5. Missionary Correspondence. The following excellent advice, which is just as suitable for work in the East as in the homelands, is given in the pamphlet, "Home Missionary Institutes," pp. 52, 53:

"Send a copy of the *Signs of the Times* or other periodical four weeks in succession. With the first number send a letter, with the third a small tract on the second advent, and another letter. After a number of papers have been sent, if no answer is received, drop the name."

6 Christian Help Work. The following lines of Christian help work could also be successfully carried on: Visiting the sick and reading to them, making garments for the poor, bringing friends to meeting, etc.

Reading Course

Another definite aim of the society is to have each member complete the reading course. Of course it will be impossible for the young people in the young people's societies in the Asiatic Division to follow the same course as that laid out by the General Conference Department in America, owing to the fact that many of the books chosen by the general department are not available in the languages of this Division. However, an excellent selection can be made from the books that are available. Here we give a list that could be used in China: Pilgrim's Progress, Life of Spurgeon, Pastor Hsi, Quiet Talks on Power, Quiet Talks on Prayer, Life of Muller, Rise and Progress, Life of Christ, Book of Daniel, Book of Revelation.

Owing to the poverty of many of the members of the young people's societies, many may be unable to purchase all the books of the reading course. This difficulty could be obviated by taking up a special collection to purchase the necessary books, which will then form a library belonging to the society, the books to be loaned out to the members in turn.

Reporting

Another important result to be achieved is to have each member report regularly each week the mission-

ary work done. "Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor."—*Testimonies*, Vol. 7, p. 19.

Organization of the Young People's Work

It will be impossible in this paper to deal with the details of the organization of the young people's societies. Excellent instruction is given on this point in the pamphlet on organization issued by the general department, and further detailed instruction is given in the pamphlet entitled "Home Missionary Institutes." Both of these pamphlets should be supplied to each secretary, and a translation of the main features at least should be made in order that each native member may become familiar with the aims of the society.

The question has been raised whether it is advisable in a mission field to divide the church into two missionary societies, one composed of the older members and one of the young people, as is done in the homelands. The general opinion seems to be that this would be unwise, for the following reasons:

1. Our constituency is not large, and such a division in most companies or churches would be a source of weakness rather than strength.

2. The older members need the enthusiasm of the younger members, and the younger members can benefit by the experience of the older members.

3. Probably a larger share of the missionary work will be done by the young people.

4. Effective leaders for the missionary societies in heathen lands will come almost entirely from the ranks of the young people who have attended our schools.

Steps should immediately be taken for the effective organization of this important branch of the Lord's work. Foreign secretaries should be appointed for the Asiatic and division missions. We would suggest that in the local mission and societies, all offices should be held by natives.

General Suggestions

That we encourage each member of the young people's societies to subscribe for and regularly read the missionary paper published in his field; that the pamphlet on personal work by Pastor Mead MacGuire be adapted and translated; that the pamphlet on organization be also adapted and translated; that a suitable membership card be translated and printed; that individual and quarterly report blanks be provided; that at each general meeting a young people's service be held daily, and at least one session be set aside when all the members in attendance will consider the needs of the young people's work; that we call special attention to the action of the General Conference setting apart the first Sabbath in May for our young people. "That day is to be given to the study of our young people's interests and needs; to earnest efforts to deepen their religious life, and to their instruction and training for consecrated, efficient service in the Lord's work. It is to help to bind them forever in

love, devotion, and loyalty to the cause of their Lord and Master."

In answer to twenty-six letters sent out on this subject, the following suggestions as to what are considered as essentials to success, were received:

"Wise generalship. To be able to meet the young people on common ground; to stand with them where they are is the only way that one can help them. To lead the young from childish things to a full growth in Christ by identifying one's self with them, and at the same time maintaining one's own standard of growth and Christian attainment, is as difficult as it is necessary. To be a child, young, ardent in love and sympathy, and still hold their respect and confidence as a wise counsellor, is a great step toward success. None but the young in heart will succeed. None are so quick as the young to detect the flaw in the armor. Once a doubt is entertained by them of their leader's sympathy, love, or Christian character, success is doubtful if not impossible.

"Patience. 'It is impossible to put old heads on young shoulders.' Milk first, then the strong meat. Be satisfied with the law of growth. Keep pace with the development, and lead on and on. Continual care, wise attention and encouragement, makes for steady, reliable, healthy growth. Do not get impatient or in a hurry. Give the Lord a chance to do His part.

"Work. Show them how to exercise every attainment as fast as developed. Do not let them wait until fully grown before beginning to use what strength they have. The missionary who is not a missionary his first year in the field, will never be a true missionary. The one who does not work what he knows, will never know how to work. Labor for others means strength to stand alone." —*F. H. DeVinney.*

"One of the first essentials is for each field to have a man to lay the matter before the young people and help in getting the society started. Foreigners should not take any of the offices, but they can be advisers and helpers in getting out programs and instructing the society officers. Get the members out to work, for I find that without this it soon becomes a sort of literary society. Get a library together as soon as possible of all the books that are proper and profitable for the members to read." —*A. C. Selmon.*

"A definite, well arranged program systematically carried out. Stick-to-itiveness and variety. Keep everlastingly at it, but don't get into a rut, and to this end vary the program occasionally.

"A definite purpose and opportunity for practical work. Make the aim of the society nothing less than making a practical worker out of every member, and to this end have practical work done and reported every week." —*F. E. Stafford.*

"It seems to me that it is of prime importance just now, to organize every church and company into a church missionary society for the entire church. A society of which the half or majority are middle-aged or elderly people should not be dubbed a 'young people's society.'

"Train leaders. By precept and example, but especially by example, teach church members to do personal work for souls." —*C. P. Lillie.*

"I am convinced that the salvation of our young people in this or any other country lies in setting them to work. Work, activity, means life and growth. It means development into strong manhood. The work needs our young people, and our young people need the work. In our literature we have the means of setting our young people to work. I believe that the strong organization of our home missionary work in the churches and companies would do more to bind our young people to the cause of present truth than any other one thing could do." —*H. M. Blunden.*

F. A. ALLUM.

OUR YOUNG PEOPLE

Should an Effort Be Made to Organize and Instruct Them?

What policy should be inaugurated for the development of the Young People's Missionary Volunteer work in the Asiatic field? Such is the topic of this hour. I trust that you will all now give the subject your undivided thought and attention; and may the suggestions offered, together with the many more that will occur to your minds, which I trust will be freely stated by all, lead us to take some definite steps toward the organization and development of this department of our work in the Asiatic Division.

The young people's work is one in which I have more than an ordinary interest. From the time that I was led to give myself to that work in a humble way in southern California, up to this present time, this work and its needs have many times been impressed upon my mind. But six years of strenuous missionary life, the past two years of which have been spent alone among the Hakka people, has kept me from giving the subject the thought that should have been given to it. However, is it not time that this question be given the time and thought that as an important department of our work it deserves?

What has been written has of necessity been suggested by conditions existing in South China. However I think these conditions will largely find a parallel in other divisions, as our work throughout the East is quite similar. It hardly seems necessary to go into a discussion of the rise and early growth of this department before a body of missionaries. You are all aware of the struggle that brought about the creation of this department. I believe every succeeding year proves the wisdom of organizing the young people's work, and the grand, noble work now being done by it has largely compelled church officers and fathers and mothers to look with favor upon it. Everywhere we find the department prospering under the guiding hand of God.

Will this department prove a blessing to the Asiatic Division? Is it a necessity here? This is the topic of another paper. I only wish to state my conviction that what has proven to be a help and a blessing to other sections of this world will prove to be a like blessing here. Is it not just as essential that some one take a special interest in our young people in this Division as in any other? It may be a question whether our constituency is great enough to warrant a man giving his whole time to this work in every division of this field, but I believe that in conjunction with some other department, some one person should make this his work.

Right here I wish to speak of conditions as they exist in some sections, and I may digress somewhat from my topic in doing so. One worker, at the most two, is given a large section of territory to work. Perhaps it is a whole province or it may be, as in the south, a division by languages. This worker must look after the Evangelical, Sabbath School, Medical, Canvassing, Educational, and Young People's Departments in his field. Besides all this he must be treasurer, bookkeeper, house builder, land buyer, etc. I ask, Is it any wonder that scarcely anything is accomplished in any of these departments when one or two workers are left to direct such an effort? It is absolutely impossible for one to give the time and thought necessary to so many lines of work. While he attends to his schools the other lines suffer, and so with every department.

There is not a division in this field but what has as many or several times as many people in it as the strongest union conference in America. Imagine a large union at home with one or two workers to act as preacher, teacher, doctor, etc. Perhaps you say I am forgetting the native helpers, but there is such a wide step between heathen darkness and God's light that the fields that have native workers qualified to take charge of the various departments of our work are few. These men must be supplied from Christian lands.

I believe that every division where our work is well established should be supplied with sufficient workers properly to carry it on in all departments. There should be two or more foreign workers in every field, or rather every sub-division, whose business is to preach and preach only. I believe most of you will agree with me here. How often we have wished we had nothing else to do save to get right out with our native evangelists and preach the gospel. Our native workers would be much better preachers had they a foreign pastor to go with them and show them how to do by doing.

I believe that it is God's order that our work be carried on in departments. Some time ago one of our leading brethren, who now holds a responsible position in the States, told me that I could never hope to have more than two foreign workers in the Hakka field. The Hakka division is one of the smaller ones, having only ten millions of people, but I tell you, my brethren, I do not believe it is in God's plan that one or two

laborers try to direct the work of all the departments of our work. I heard a worker not long ago in discussing this question of lack of workers, say that in the States workers were so thick they trod upon each other's toes, and I thought to myself, The Asiatic Division could offer a cure for that difficulty.

There should be one worker in every division whose work is largely that of speaking within the church. I call him the Sabbath School, Young People's and Home Missionary Secretary. These three departments could be well united. Above everything else our believers need to be organized for service. They must be taught their duty to their own countrymen. This work will not be finished without the united effort of our believers in this division, any more than it can be done in America, or any where else, without the help of the laity. This worker would be in closer touch with the churches than would be any other member. If he were the right worker for such a responsible position, a strong spiritual leader, he would have a stronger moulding influence than any other. The key-note of our young people's work, as of every other, is to save the youth to this cause and work. It is to bend every energy to the one thought—the finishing of the work. Everything depends upon the right kind of leadership. When France could produce a Napoleon she shook Europe. I am told that the reason Russia is not more successful in the present conflict is that most of her leaders have either been killed, taken prisoners, or committed suicide. We need leaders who are "seers," men who will take God at His word, and whose faith will reach out and grasp all God has for them. Most of the regular young people's policy could be carried out here. They could be organized for their mutual good and to help others. A course of reading could be arranged for them, and of course they should be encouraged to read their Bible. A course of Bible doctrines and church history could be arranged for them, and they could aspire to Standard of Attainment membership. Above all they should be helped to help win the 2000 other youth to Christ that the young people plan on winning this year, and their mites will help swell the 25,000,00 dollars the young people hope to raise this year for missionary work.

To make plain what I have said I will again refer to South China as an illustration. There we have the Hakka, Cantonese, Hoklo and Amoy languages. Under God's blessing the work is growing, though we have as yet but touched it with our finger-tips. I believe that every one of these four divisions should have its evangelistic, medical, educational, and canvassing workers, and then another worker to give his whole time to work up the Sabbath school, young people's, and missionary work. We should more than treble our workers in South China by such an arrangement. I am aware that some of you think South China is pretty well supplied with workers; and I grant it is when compared with other fields, but every field should be at once supplied with many more laborers who could

now enter upon the study of the various languages. If this is not done I fear we will come far short of meeting the mind of God. If we do not step faster than we have in the past ten years in this field, you and I will never see our Master return. I do not say that the work can not be finished soon, for I know that it can. The signs of the end multiply around us, but He will not return till we have finished our work.

S. A. NAGEL.

TAKE COURAGE

Workman of God, O lose not heart,
 But learn what God is like;
 And on the darkest battlefield
 Thou shalt know where to strike.
 Thrice blest is he to whom is given
 The instinct that can tell
 That God is on the field, when He
 Is most invisible.
 Blest too is he who can divine
 Where truth and justice lie,
 And dares to take the side that seem's
 Wrong to man's blinded eye.
 Then learn to scorn the praise of men,
 And learn to lose with God;
 For Jesus won the world through shame,
 And beckons thee His road.
 "For right is right, since God is God,
 And right the day must win;
 To doubt would be disloyalty,
 To falter would be sin."—

Selected.

MISSION FINANCE

Our Resources and Their Wise Disbursement Safeguarded by Trained Accountants

Since the financing of our mission work makes it necessary for the denomination to raise close to half a million dollars gold for that purpose every year, this is a subject of interest for two reasons: first, because we are members of the body which has to furnish this amount, and second, because we as individuals here to-day are among the number benefited by the distribution of this vast fund.

While others have been laboring long to bring the gospel to the great heathen world, the Lord has committed to us the message that will ripen off the harvest and fit it for the heavenly garner. Such an incentive appeals very strongly to every one who becomes interested in the work of the third angel's message; and it is not strange, therefore, that we have the reputation of giving more per capita to mission work than most of the other denominations.

The Source of Our Funds

If traced to their source very few offerings made to our missions would be found to be large, but a con-

tinual stream of small offerings flowing toward the treasury from every little church and company in the land soon makes a great river of gifts. The Sabbath school offering is probably the largest single means of raising mission funds, but whatever the source,—Sabbath school offerings, annual offerings, appropriated tithe, or special gifts,—it is safe to say that a very large part of it comes through the toil and sacrifice of our dear brethren in the home fields, and this should call forth our deepest gratitude, and cause us to look to it that not a dollar is wasted or needlessly spent.

Who Should Solicit Funds for Missions?

At the first glance it might seem that the answer would be, "Anyone who sees a need and who feels inclined to do so." But a better understanding of the matter leads one to conclude that it is not always, nor often, wise for workers in a mission field to solicit funds in the home fields. Lack of understanding of the principles underlying this matter has in the past led workers to do things in this way that has caused serious embarrassment to the Treasury Department.

When the mission budgets are sent in each year they are considered by the Mission Board, and, if allowed, the General Conference Treasury Department is charged with the task of raising the money to meet the appropriations. It is no small task at best, and the Department has a right to expect a free field and no opposition in its work. In this matter it is understood that the Department has a right to claim the denomination at large as its field from which to raise the amount needed for the appropriations. In making the appropriations the Mission Board carefully considers the needs of every field, and how much they will be able to give each one in justice to all others.

If a worker in any field, because of some need that appeals to him, feels at liberty to solicit for that need from our people in the homeland, he invades the territory of the Treasury Department, and makes it harder to raise what has been appropriated to his mission. Some one may say that he could get money which the Treasury Department could not get. This may be so in some cases, but it is clearly not in harmony with our organized work, and should be done only after a full understanding with the Asiatic Division officers and the Treasury Department.

Our Aim for the Future

Up to the present time the limit to which our budgets might be stretched, and the money be forthcoming from our people, has apparently not been reached, but I am sure that we have a fast developing work before us, which will call every year for advanced moves. We are, therefore, brought face to face with the necessity of developing the resources of our own fields as far as possible. It has always been thought that our fields could never be made self-supporting, and it may be true that they will never be fully so, but I believe they can be brought much nearer self-supporting than they are at present. I feel sure that if

we had statistics to show, it would be found that only a small per cent of our native believers, aside from the workers, have yet adopted the tithing system. But it is encouraging to know that the tithes are increasing, and in some fields the tithes paid by the native believers have already passed in amount those paid by the foreign workers. Our members also manifest a good interest in Sabbath school offerings, especially those on the thirteenth Sabbath of the quarter. One field has done remarkably well in raising annual offerings; and another has made a real success with the Harvest Ingathering papers. All these omens lead me to believe we have much to hope for in our fields.

Thus far in our work in the Asiatic Division our principal efforts have been directed toward building up a constituency, leaving the matter of providing necessary funds to the home Board. Our efforts have been well directed and successful, and we thank God for the hundreds of good, earnest believers who have been brought to a knowledge of the truth and who give evidence of their love for and devotion to it.

We ought not to slacken our hands in this direction, but in my judgment we shall not accomplish all that we might at this meeting, if well-defined plans are not laid for increasing our income from local sources. We shall probably not secure many large gifts, but if we can, by careful instruction, secure the cooperation of all our people, and start many small streams, we may be surprised at the result.

In view of the statement from the Treasury Department that we must not expect to have our budgets for native work increased further, it becomes the duty of every laborer, whether an official of the mission or only a worker, to get under the burden of instructing our believers in their duty toward tithes and offerings. In the end our hope for the expansion of the message in these great fields rests largely upon what our native believers are able and willing to do toward supporting it.

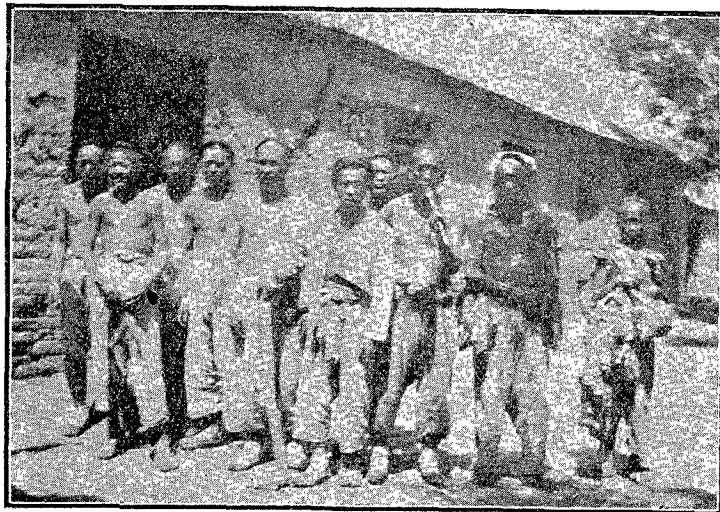
Our literature work, which can be made a source of support in the mission fields as well as in the homelands for thousands of workers, and a pioneer agency for the message, is practically undeveloped. We need not expect that strictly self-supporting work with our literature will be popular with all our believers at first, for it is much more pleasant to receive a regular salary. The great step now before us is to place our colporteur work on a uniform basis throughout our field, and set such a price upon our literature that there will be a

real profit coming back to the publishing houses. This will soon enable us to cut down the appropriations now going to the publishing houses, and divert it to other work.

Keeping Accounts

When we consider that the amount of money actually sent to this Asiatic Division by the Mission Board every year amounts to more than \$140,000 gold, besides the \$20,000 or more collected from the field itself, we shall see that the bookkeeping required to show all this is not a small thing. Three years ago, under the direction of Pastor I. H. Evans, a plan of keeping our accounts was worked out which was afterwards found to be so much in harmony with that recommended by the General Conference Auditors' Convention that it required few changes, and those only to adapt it to our conditions. Each mission office in our field is using the columnar journal recommended, which greatly reduces the amount of work required in the posting of general accounts, and all the provincial offices having foreigners in charge are using a similar journal.

In the matter of keeping accounts we should make use of the most simple methods we can find that will be thorough and enable us to show up the conditions of our finances at any time. It is often necessary to ask persons to take the treasury work in our missions or provinces who have had but limited training in that work. As our work grows we shall



A Group of Chinese Beggars

feel more and more the need of a system of accounting and reporting that will keep those at the head of the work fully informed of the actual condition of any department.

At one time in America it was thought that almost anybody could be a tract society secretary and treasurer, and before we awakened from that idea thousands of dollars were lost to the cause through mismanagement and inefficiency. The spirit of prophecy told us that those who were to handle large sums of money for the cause of God should be trained men. Shall we not, as we start out from this meeting expecting that the Lord will multiply our work and resources, see the necessity of improvement along this line in preparation for what God is going to do for us?

If all the fields adopt the same methods of keeping their accounts, and we have a system of report blanks calling for the items shown in the accounts on the books, the whole thing will be greatly simplified. But when the report blanks call for items which are not

shown in any one account, but which require figuring out from several accounts, the probability of error is largely increased.

If the plan now proposed of increasing the amount sent into our field by \$100,000 or more is carried out, we shall then receive close to a quarter of a million dollars each year. Surely this will mean enough to the cause of God to justify placing this department on a stronger basis.

It is my earnest desire that the Lord will bless us in administering this part of His work.

C. N. WOODWARD.

FINANCES AND BOOKKEEPING

Some Plans and Methods for Their Improvement in the Mission Fields

The superintendents and the workers can promote the increase of our finances to a very great extent when they are out with the churches and companies, by telling them what is being done in other places, and showing them how to deny self to give to the cause of God. But we should feed the sheep as well as shear them. We must aim to make our donations higher; and raise our tithe, our Sabbath school donations, and all other offerings.

The Selling Price of our Literature

We should make the sale of our literature self supporting. I believe it should not be sent out to the people at below cost prices. We should require those that take our literature to pay for it in the sales.

We should also, in all our work, put it on a cash basis. Now what is meant by a cash basis? There are some people that run an account at the store, and at the end of the month they pay up. Many times it happens that at the end of the month their bill is higher than their purse is heavy, and so they have to leave part of it until the next month. I think that is a wrong principle to work on, and I believe we should not carry any standing accounts.

There is also another reason: if we carry on the business on a cash basis, it will eliminate a large amount of bookkeeping. If the bookkeeper has all these bills payable and bills receivable, etc., it adds to his work very much.

Reporting

This is an interesting question to me, and it has also been a perplexing one. A few years ago, at the close of every quarter, I would fill out the quarterly blank as well as I knew how, and send it in to the office; and I thought I understood how to do it, and so I did the best I could. But after awhile I received a letter explaining the report blank, and telling how it should be used, and "you can't imagine the kind of reports that are received,—the different ways they are made out," and that it was an awful proposition to understand all these reports. And so it went on to

explain. I read the letter over several times, but I couldn't understand it. Then I handed it to my wife, and she read it, and I said, "What does it mean?" Well, she didn't know. Then I handed it to a Sabbath school worker who had been in the work a long time. She read it, and said, "What does it mean?" And since I couldn't find anyone who could explain it for me, I thought, That is a good excuse: I will not report this quarter. I will wait until I see the secretary, and then I will talk it over with him. And I did not send in a report that quarter. The next time I saw the secretary he said, "B. L., you didn't report last quarter." I said, "No, I know I didn't. I reported right along, and then I received a letter that I couldn't understand; and others also were in the same difficulty: they got a letter, and didn't know what it meant. So I decided not to report until I learned how."

I don't mean by this to infer that the secretary did not understand. I think at that time we were just working up this reporting business, and hadn't quite got it into line. And I think that on the matter of reporting great improvement can be made. The present report blanks are not as complete as they should be. It should be made just as easy as possible for the superintendent and the secretary, and those who have to fill out these reports. A plan should be operated that would embrace all the departments,—the educational, medical, young people's, Sabbath school,—all condensed, and yet full enough so we would know all the particulars, but all on one report blank, and when that is filled in, we would be finished.

There is another matter that was called to my attention, or impressed itself again on me. As I look at the report of the secretary and am told that some of it is in gold and some in Mex., and it is not stated which is Mex. and which is gold, it is a little confusing. By looking at that kind of a report we would not know what we are doing, nor what our neighbors are doing. I am sure it would facilitate the work of those who have to make out these reports at the beginning, if the finances could be given in the currency of that local mission. For instance, China reports in Mex., Japan in yen, which is about the same as a Mex. dollar. And I think the most of our missions have about the same standard. And if it must be turned into gold, let that be done at the head office, so that those who read it do not have to spend the time nor the energy of turning it into gold. If it is Mex., let it be understood that it is Mex.; if it is pesos from the Philippines, or gilders from Malaysia, let that also be stated.

B. L. ANDERSON.

"Over the ocean, across the wild wave,
Heathen are dying with no one to save;
No one to rescue from grief and dismay;
Heathen are waiting and looking this way.
'Come over and help us; send messengers, pray;
We are fainting and dying by thousands to-day.'"

ASIATIC DIVISION MISSION NEWS

PUBLISHED MONTHLY BY
THE ASIATIC DIVISION MISSION
OF SEVENTH-DAY ADVENTISTS

EDITOR: MRS. R. C. PORTER; ASSOC.: FLORENCE SHULL
ADDRESS: U. S. BOX 523, SHANGHAI, CHINA

OBITUARY

We are grieved to record the death of little Bennett Elwood Russell, aged five years, at Soonan, Korea, June 25. He was sick three weeks with dysentery, and the best medical aid to be had in Chosen was secured, but nothing availed to stop the ravages of the disease. When it was known that he must die he sweetly remarked that he was not afraid to meet Jesus, for He was his Friend. His last moments were spent in prayer, praying for his parents and little brother. He then said, "Now, Lord, bless all the people in the whole world," and this dear little foreign missionary fell asleep soon to awake in the likeness of "his Friend."

Little Bennett had an unusually sweet disposition, making him greatly loved by all who knew him. Although so young he was a trusty care-taker of brother "Bobbie" two years younger, so proving himself a little missionary inside the home as well as among his playmates. His parents in writing of his death says, "While we miss him, still we would not call him back if we could, for we know he is safe, and will rise again in the soon-coming resurrection." Our deepest sympathy goes out to Doctor and Sister Russell in this sad hour of bitter trial, but we know the Healer is there pouring balm on their sad hearts, bidding them look beyond the present to the glad reunion where parting will be no more.

NOTES

G. N. Woodward returned the 21st from Japan, where he had been for three weeks auditing the books preparatory to turning them over to the new secretary-treasurer, C. C. Hall.

We just arrived after a pleasant trip. Between the "grippe" and seasickness we didn't get a chance to gain much on the trip, but will probably feel better when we get rested.
—F. E. Stafford.

The editorial committee acknowledge most gratefully the assistance of Brother W. E. Gillis in getting out the "Specials." He has largely made up these issues, supplying many of the attractive and expressive headings.

The next regular issue of the NEWS will be dated August 15, and will follow shortly after Special No. 2. Henceforth the NEWS will be issued bi-monthly. There need now be no hesitancy on the part of our workers in sending in reports, as there will be room for all, and they will reach the readers fresh, full of encouragement, and will bring inspiration to all.

Word reaches us by each mail of the condition of Sister White. She is sometimes better, then again not so well. Our dear sister is sweetly and peacefully nearing the end of the journey of life. "Precious in the sight of the Lord is the death of His saints."

Pastor Porter left Hongkong July 13 for Borneo. From there he will visit Manila, leaving there the 14th of August, and after spending eight days in Hongkong, he will reach Shanghai August 28. We hope for a full report of his trip for the next regular issue of the NEWS.

At the close of the general meeting in Shanghai, Brethren H. A. Oberg, R. C. Wangerin and S. A. Nagel were ordained to the gospel ministry. Pastor Daniells gave the charge and Pastor Porter offered the prayer. The occasion was solemn and impressive, —especially so as these young men were being sent out to hold higher the light amid such dense darkness as surrounds them in their respective fields—Korea and South China.

At a baptismal service held during the general meeting, baptism was administered to twenty-four candidates by Pastor O. A. Hall in the baptistry near the Press Chapel. Among the candidates were Loleta Hall, Robert Wilbur, and Harold and Alfred Burden. The others were Chinese men and women, most of whom were brought from heathenism to Christ by Brother F. E. Stafford and Sister B. Miller.

We are sorry to record the illness of Sister Floyd Bates, but as we go to press the word comes that she is improving, and hopes to be able to stay by their work in South China. They are spending the summer at Amoy in the hospitable home of Pastor and Sister B. L. Anderson, as it is cooler there than at Swatow. May the prayers of our readers go up as sweet incense before God in behalf of Sister Bates.

Brother O. A. Hall passed through Shanghai July 20th on a trip from Mokausbau to Nanking, in search of houses for the accommodation of several families who are moving there this fall. He was successful in procuring a house which will comfortably accommodate about eight families, with another one obtainable if needed. This will be an item of satisfaction to those immediately interested.

A letter from Pastor J. E. Fulton to Pastor Porter reports his safe arrival home, and of a most interesting committee meeting which was held immediately on his arrival. He said the committee were quite enthusiastic in the plan to unite with the Asiatic Division in one great field and work, and most gladly granted every request made of them for men and means. They already have a large party under appointment for India. Their names will be given later.

There are ten million souls in our part of the Empire to be warned. Our force, expressed in human units, numbers one native licentiate, two canvassers and ourselves. We are here for work, not to see the country. Pray for our success in this section. The Lord

has blessed us with a comfortable Japanese house. The city is quite sanitary, there being a sewer system. The sea and the hills 'round about us possess many scenic charms.

—A. N. Anderson.

Our rainy season is just beginning, and it is quite warm and disagreeable. We just closed a tent meeting held half-way between Soonan and Seoul. The meetings continued one month. About fifteen adults took their stand for the truth. Last Sabbath we held our quarterly meeting service. Twenty followed their Lord in baptism. Twelve of these were from heathenism. We hope to have another such service in the near future.

—Riley Russell.

We gather from the General Conference minutes a few items of interest for the Asiatic Division: That Doctor Arthur Donaldson and wife, and Doctor D. E. Davenport and wife, all of Loma Linda, make China their field of labor; that H. H. Hicks and wife of East Michigan be invited to connect with the work in China; that J. W. Rowland and wife and I. C. Schmidt and wife, of Walla Walla, Washington, connect with the work in Malaysia. These young people are supposed to leave America early in September. We will watch for further word and report as we hear of their movements.

Brother and Sister H. A. Oberg of Korea remained in Shanghai about a month after the general meeting to audit the Mission and Press books. This extra work was done most cheerfully, although on their return home they found the Korean Mission books far behind, laborers waiting for their dues, and last—and least—that nice strawberry bed that had been tended with so much care had past its fruitage. But there was no murmuring,—just a little further exertion put forth to get things in running order again. This is what Christianity does for one. Praise God for loyal workers in the Asiatic Division.

Doctor Riley Russell, writing under date of June 23, speaks of a trip into the country when twenty-four souls were rescued from heathen darkness and buried beneath the watery grave henceforth to walk in the light of God's word. He spoke of how nicely the school was prospering, and the school farm prospects were good. There had been so much rain that it was hard to keep the weeds from getting ahead of the crops, so by consent of teachers and students in the school two days were spent hoeing. He says the prospect for fruit is good, and they anticipate a ready sale for it. The first batch of their silk industry was just finished, and they would have about seven bushels of cocoons. They were to start the second batch in a few days.

We take the liberty of quoting a few words from Pastor Daniells' letter to Pastor Porter received by the last mail: "I have had interviews with quite a large number of young people, and find many who are anxious to go to the Far East. We have already decided upon four or six. They are excellent young people, and will make splendid workers for China and

India. I think you will be pleased with those we have selected. I will give you their names and write more definitely about them later. The brethren and sisters are all anxious for me to tell them all I can about the work in Eastern Asia. They have shown the deepest kind of interest in the reports I have been able to give them, and are surely willing to respond in every way possible to supply that field with what it needs. I landed in San Francisco three weeks ago, and I have been in a whirl of business ever since. I spent two days with the brethren at Mountain View, then three or four days at the Pacific Union College attending the teachers' convention, was at Los Angeles and Loma Linda to meet the Board of Directors and medical students, then back to attend the Santa Rosa camp meeting. To-day I go to Mountain View, to-morrow will visit my people at Fresno, then on to Oakdale to attend another camp meeting. I leave July 6 for Washington, D. C."

Pastor B. L. Anderson in writing from Canton, the flooded city, says: "I am sitting on the river steamer, which is tied up to the wharf that is three feet under water. Looking out upon the Bund it presents a very unusual scene. It is covered with sampans, leaving only a narrow way for traffic. Along this waterway sampans of all sizes and descriptions ply, carrying passengers and freight, charging unreasonable prices. Rafts of all kinds are in use transporting both freight and people. Some sail in tubs large and small. Thousands of people pass up and down the Bund wading in water from two to three feet deep. The shop-keepers have transferred their goods to higher quarters rather than do business on the first floor standing in water waist deep. No sampans dare to cross the Pearl River. The water, regardless of the ebb and flow of the tide, rushes toward the river like a mill-race, carrying with it many unfortunate victims. It is reported that Sam Shui, a village of several hundred thousand inhabitants, is entirely swept away by the water; only the top of the high customs house appears in sight. The city of Wuchow is in imminent danger of being entirely destroyed by this most unusual flood. Never in the history of the present generation have such floods been experienced in these parts. If by reason of the floods last year the people starved, what may be expected this year when the elements of destruction are so much more sweeping in their scope! The loss of life and property is very great. I left Hongkong last evening with the intention of going to Waichow to attend the dedication of the new church just finished there, but upon arriving at Canton I learned that the launches are not running on account of the flood. Two coolies offered to convey me to the railway station for ten dollars, but I declined their services and am returning to Hongkong by the same boat I came up on to abide a more favorable time." The above letter was written the 15th of July, before the flood had reached its worst, and before the fire that followed the flood. Our missionaries being out of the city and on higher ground, we trust are safe. We hope to hear from them before going to press for the regular issue so that our people may know how these workers have fared who are surrounded with water. The reports are that the dead will run into the tens of thousands, with a hundred thousand homeless. American war vessels in the Asiatic waters are rendering good service.