

Asiatic Division Outlook

VOL. 6

SHANGHAI, CHINA, OCTOBER 15, 1917

No. 21

A Deed and a Word

A LITTLE spring had lost its way
Amid the grass and fern;
A passing stranger scooped a well,
Where weary men might turn;
He walled it in, and hung with care
A ladle at the brink;
He thought not of the deed he did,
But judged that toil might drink.
He passed again, and lo! the well,
By summer never dried,
Had cooled ten thousand parching tongues,
And saved a life beside.

A nameless man, amid a crowd
That thronged the daily mart,
Let fall a word of hope and love,
Unstudied from the heart;
A whisper on the tumult thrown,
A transitory breath—
It raised a brother from the dust,
It saved a soul from death.
O germ! O fount! O word of love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last!

His Need Supplied

THE story was told years ago of a young Japanese who sought to enter a Presbyterian church in Tokyo. He was subjected to a somewhat severe examination of his beliefs and his reasons for desiring to become a Christian.

Perplexed and confused by the ordeal, he said, timidly: "Let me tell you in my own way why I wish to be a Christian. I was walking along the pathway of life, and the path was steep, and my limbs grew faint under me. I could scarcely drag one foot after the other. As I wearily made my way I grew more and more faint, and finally collapsed on the side of the road. The heat was intense. I was covered with dust, my tongue clove to the roof of my mouth, and my lips were cracked and parched with thirst.

"Then there appeared coming down the path a proud figure that stopped near me, and, looking down at me, said: 'Why dost thou lie down in the dust? Dost thou not know how the superior man should bear himself? Arise and be such.' Humbly I answered, 'Father Confucius, of the superior man I have heard,

but, alas! I cannot be such as he, for I cannot even stand upon my feet. I am overborne, and my strength has failed me.' And with that the teacher left me, and walked proudly along the way.

"Then came another of gentler mien. In drawing near he said: 'Alas! son, why liest thou here thus? Hast thou not heard of the eight-fold path, the path of right belief, right feelings, right speech, right actions, right means of livelihood, right endeavor, right meditation? Arise, and walk the eight-fold path; then shalt thou reach the path of the Arahats, and then Nirvana.'

"And I answered, sadly, 'Alas! Father Buddha, I cannot walk the eight-fold path, for there is no strength in me, and I cannot rise from the dust in which I lie.' Then, compassionately, he looked upon me and said, 'Each must bear his own burden,' and slowly went his way.

"There came another who was a stranger to me. He also drew near. 'Son,' said He, 'what ails thee?' And I answered, 'Sir, I am overborne, my strength has failed me; the heat oppresses, and I am parched and faint.' Tenderly He beheld me and said: 'Wouldest thou be recovered from thy weakness? Desirest thou to walk the path?' And I said, 'Sir, greatly I desire.'

"He bowed over me and touched my ankle bones, and a strange thrill of life shot through me. He put His hand under my arm and said, 'Arise,' and, yielding to His word, feeling new strength in me, I arose. Still supporting me with His arm, He led me along the path and discovered to me, close by, a fountain of water; and there I eagerly drank, and laved my face and my hands; and, still leaning on the stranger, I resumed the path, and He whispered: 'I will never leave thee, nor forsake thee. I will go with thee until thou hast accomplished the journey, and the path shall end at the gates of light.'

"And I said, 'Sir, what shall I call Thee?' And He answered, 'I am Jesus of Nazareth, the Saviour of men.'"

Then, looking into the eyes of his examiners, the young man said, "It was through the words of a Japanese brother that Jesus thus came to me; and now I am His, and desire to join His church."

Everywhere men need a Saviour.

—Bishop W. F. Oldham in "India, Malaysia, and the Philippines."

REPORTS FROM THE FIELD

From Singapore to Medan

AFTER nearly a week spent most pleasantly with our workers in Singapore, we took passage by a small steamer for Medan, Sumatra. No direct steamer to Burma could be found sailing from Singapore, but learning that the Dutch have a line from Deli, near Medan, we decided not to wait longer at Singapore. We had a pleasant voyage of two nights and a day, and on arriving at Deli, were met by Brother W. P. Barto, who took us to the mission home in Medan. Medan is a very pretty city of about 35,000 population, situated on the northeast coast of Sumatra, 650 miles distant from Singapore. It is clean, with wide streets and many beautiful homes and substantial business houses. There are many Chinese, Malays, Javanese, and a fair number of Dutch.

At the home of Brother and Sister Barto we also met Brother and Sister D. S. Kime, who live at Pangkalan Brandan, a town with a population of 8,000 inhabitants, about sixty miles distant from Medan, and connected by rail. It was very cheering to meet these workers and spend a little time with them.

Our workers are teaching English in both Medan and Brandan. It is expected that a permit to teach the Bible and do more direct missionary work will soon be granted, but for the present it is thought wisest to work quietly. We had the privilege of visiting Brother Barto's school and of speaking to his students. These are fine looking young men, Chinese and Malays, numbering altogether about forty pupils. A considerable amount is paid in by way of tuition.

We found our workers of good courage. They are more or less isolated at this far-away point, and were glad to know they are on one route of travel which may from time to time bring some of our workers along to visit them. They enjoyed our visit, they assured us, and on our part it was a great pleasure to see them. May God bless these workers in pioneering in this new field.

J. E. FULTON.

The Opportunity in Kiangsi—2

BEFORE June of this year we had in Kiangsi one canvasser in the field, working intermittently. During June and July we put seven or eight new men in the field, most of them students from the Shanghai Training School; and under the efficient leadership of our field agent, Dziao Wen Li Sien Sung, these workers have done very well on the whole, having made sales to the amount of \$43.00 in a week on the magazine, and \$85.00 and \$130 for one week on the health book. This latter, I believe, is a record for China. We have tried

to manage our colporteur work so that there will be no loss to the mission from the seemingly unavoidable canvasser's debts. This has been a very trying task, but one, I believe, which is worth while. So far the colporteur work has paid for itself; that is, the tract society profits have met the field agent's salary, postage expenses, etc.; and we are not falling behind with the Press. What our colporteurs are doing in the way of interesting souls in the gospel may be seen from the interests already spoken of.

Our tithes and offerings are helping us to meet the pinch of the sinking exchange, and this does a great deal to encourage and comfort our hearts. But through a lamentable misunderstanding, the entire item looking forward to the extension of the work was dropped out of our present budget. Among other things this has left us without the means of paying the Shanghai Training School for support of our students there the past year, and we are laboring under that debt, besides being without means of helping any students to the school this present term. Our students have not yet reached the place where they can pay their own way entirely, and school industries have not yet been provided which will enable them to do so. Yet our missions cannot attempt progress or extension without trained workers to go into the field in an increasing number every year.

The people of Kiangsi province have in the past been considered as opposed to foreign influence. The "Lord of Heaven Church" with her French "Godfathers," as the Roman Catholic Church has named its church and priests in this country, obtained a foothold in Kiangsi several hundred years ago, and has persisted through several massacres. To-day Kiangsi is one of the strongholds of the Roman Catholic Church in China. Soon after the first Protestant missionaries entered the province, some fifty years ago, serious strife broke out between the adherents of the Catholic and Protestant missions, which has been intermittent ever since, and at times has attained the violence of massacres. This has caused Christianity in general to suffer the contempt, and in some places the extreme bitterness, of the heathen population. I have been told that there are districts where it is as much as a man's life is worth even to mention the name of Jesus. This dissension has always been discountenanced by the leaders of the churches, and has in the main been carried on by rowdies who have attached themselves to the missions. Conditions have been much bettered, however, of late years, and the barriers of prejudice and indifference are disappearing. Although some persecution occurs in country districts following the revival of idol worship, in the main a great open door lies before all Christian missions in Kiangsi province to-day.

Our work in Kiangsi has been opened a little over a year, and we have sixty-one baptized believers, with perhaps a hundred more interested people keeping the Sabbath more or less understandingly, according to their knowledge. Until last winter we had no foreign worker resident in Kiangsi, when Brother W. E. Gillis, on return from furlough, was stationed in Kiukiang. The results already attained speak well for the efforts of the native pastor and evangelists, and of the foreign workers who have helped as they could from neighboring provinces. Our Kanchow organized church, situated from two to three weeks' journey past the end of steam navigation up a river with rapids, has never yet been visited by one of our foreign brethren. And only a few miles from this city is a company of forty or fifty people, claiming to be a "Sabbath Mission church," who have never been visited but once by even a native evangelist. We hope to get down into this district as soon as possible, and bury ourselves there—in work—for two months. But surely Kiangsi, one of the largest provinces of China, with a population nearly one and one-half times as large as that of Korea, should not be left with only a family and a half of foreign workers, and not even a budget with which to develop native workers.

We pray for help, and we beseech the brethren in the home land for means. Twenty dollars a week would double our whole provincial budget. How can we walk blindly by such open doors as these?

J. W. HALL AND WIFE,
G. G. HMELEWSKY.

In the Malaysian Union

IN harmony with the action of the conference at Shanghai that we make the southern portion of the Division our field of labor, with headquarters at Singapore, we left Japan on June 28, after some delay on account of passports. As we saw the shore fade from view off the port of Nagasaki, we began to realize that after more than seven years of labor in beautiful Japan, we really were on our way to a new field and work. We shall ever remember the years of our connection with that field as among the happiest of our lives, and while we leave the brethren and sisters, foreign and Japanese, with regret, we are glad to respond to duty in any line or field where the Lord calls.

A few days were spent in Shanghai in counsel with the Division committee, then we came on to Singapore, arriving on the morning of July 9. Brother and Sister Detamore and Brother Rowland met us at the dock, and we were soon at the headquarters of the Malaysian Union Conference, No. 12 Wilkie Road, in the hospitable home of the president, Pastor Detamore. We remained in Singapore until the twentieth, when, in company with Pastors Detamore and Mershon, we took

boat for Batavia, Java. The time spent in Singapore were busy days of counsel with the brethren regarding the school and general work of the local mission.

At Batavia Brethren Schmidt and Munson, and Sister Tunheim met us at the boat. On reaching the compound we found them living in the new mission bungalows. These are in a nice location, and are cool and comfortable. Spending but one day in Batavia, we hurried on to Soerabaya by rail, stopping off for a day at Sukabumi, where Brother R. T. Sisley is engaged in self-supporting school work, though he finds time to do much Bible work. We found that Brother Sisley had appointed a meeting for that evening. This was well attended by his students and by others for whom he has been working.

Trains do not run in Java after dark; so we remained one night in Djoka. This gave us an opportunity to visit the famed Buddhist temple, the "Boro Boedoe." This temple was built in the ninth century, and is now a partial ruin. It is a series of stone terraces elaborately carved with scenes from the traditional life of Buddha. It is circular in form, with a hill as a central cone, and covers about the same area as the great pyramid of Egypt.

At Soerabaya, where Brother and Sister Wood have been stationed for so many years, we spent nearly two weeks, holding meetings every evening. Some evenings two meetings were held, Brother Detamore taking one, and I the other, dividing according to the language spoken. While we were here the purchase of land upon which two homes and a chapel could be built, was consummated; plans were drafted, the contract let, and work begun upon one of the homes. Brother Mershon will remain until October to assist in the building, and then return to Borneo. On our return trip to Batavia we stopped off at Samarang and held an evening meeting with the believers there, arriving at Batavia the next day.

During our time in Batavia we greatly enjoyed a day's outing with the foreign workers, spent at the Botanical Gardens at Butzengorg, considered the finest in the world. Meetings were held nearly every evening in different parts of the city. July 13, Pastor Detamore and I started for Padang, Sumatra, leaving Mrs. DeVinney at Batavia until our return. Brethren Yates and Judge met us at Emmahaven and took us home with them. We found the mission compound beautifully situated, fronting on a common bordering the open sea. The houses are convenient and healthful, and there is a good school building, all of which have been finished only a few months. Several meetings were held in the school building. These were well attended, some quite influential people of the city coming in, among whom was the Chinese consul.

In the Dutch East Indies, our workers are con-

fronted with laws regulating the teaching of the Bible. Only in restricted districts are our workers permitted to preach or teach the Bible. The conditions sometimes create serious situations; but the laborers are working carefully, hoping in time to obtain the confidence and favor of those in authority.

While in Padang, it seemed necessary to visit Sibolga, where one of our native brethren, Emanuel Siragar, has a school. This brother a few months ago was arrested by the authorities for teaching the Bible. We did not have time to go by way of the sea, but made the trip overland. This gave us a good view of the country and a better understanding of the conditions under which the work must be done in this part of the field. After visiting the school, and having good counsel with Brother Siragar and his wife, we returned to Padang. Here a few days longer were spent in laying plans for the extension of the work; then we sailed for Batavia, arriving there the thirtieth. Sabbath forenoon a baptismal service was held at the sea. In the afternoon we took ship again for Singapore, where we are now waiting to get a boat for Burma.

I will not report in detail the conditions in the different places visited, as these have so recently been visited and reported on by the general brethren, and other workers. We found the work onward in every place, notwithstanding severe restrictions and great difficulties. The different fields have many pressing needs; but the workers are of good courage, and show a determination to make the best of what they have, and to work in harmony and love together. Let us remember them all in our prayers.

F. H. DEVINNEY.

Young People's Missionary Volunteer Societies in Singapore, S. S.

A MISSIONARY society has been conducted in connection with the Singapore Training School ever since its opening; but recently there has been a desire in the minds of some that the young people of the school and those of the Singapore church might organize fully along lines recommended in the "Testimonies for the Church," and upon the same basis as our people in other lands. While I was in Singapore, the brethren gave consideration to the question, and it seemed best to all that some advance move be made. It was decided to organize three separate societies: one for the English-speaking young people, one for those speaking Chinese, and one for those who speak Malay.

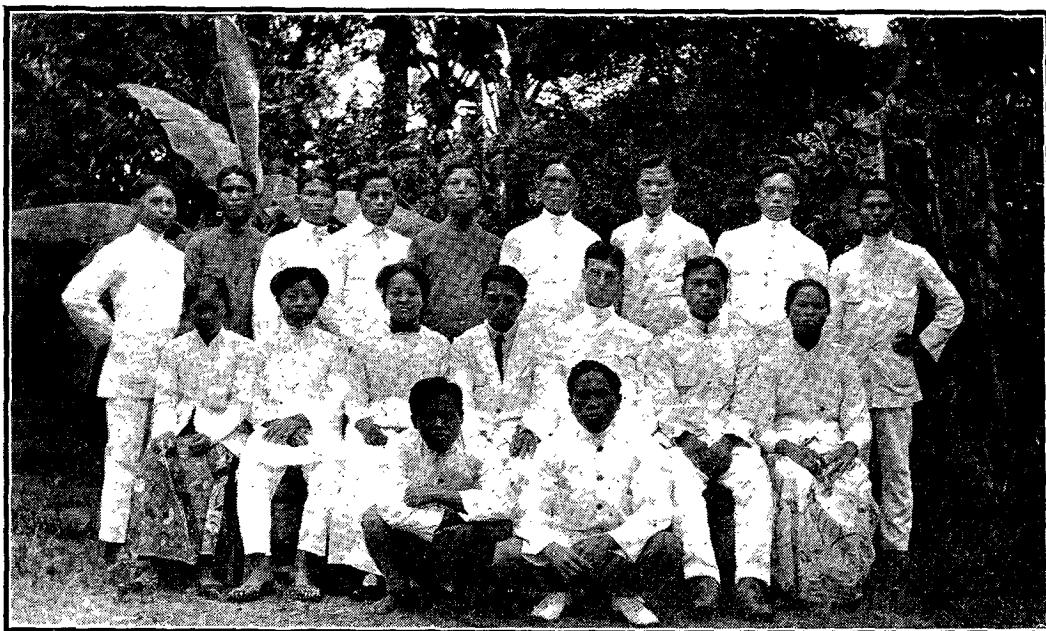
With Pastor Rowland, it was my privilege to explain to the Chinese the reasons for the existence of a young people's organization, to emphasize the aim and motto, and to outline the duties of those who should lead out in the work the first quarter. The need of zeal and earnestness was especially emphasized, and the importance of seeking for ability to do God's work aright, that they might become efficient as leaders in the work. They were admonished, as was Timothy, to be an example of the believers, and to continue active in good works. A spirit of earnestness was present, and when the names of those who were church members, and who wished to become Missionary Volunteers, were taken up and counted, it was found that thirty-three desired to unite in this way for the dissemination of this glorious message. Brother Lo Ki Kwong, a teacher in the Chinese department, was chosen leader of the society.



Chinese Missionary Volunteer Society at Singapore

The next evening the Malay young people were called together, and again I presented the general plan of organization. They listened attentively, and when Brother Rowland called for those who wished to bind themselves together with the Seventh-day Adventist young people of all lands in the giving of "the advent message to all the world in this generation," all

who were eligible to membership readily passed in their names. A company of seventeen united to form this society. Brother S. Rantoeng, teacher for the Malay department in the school, was chosen as leader for the quarter. I understand that this is our first Missionary Volunteer organization of Malay-speaking young people. May God richly bless these



Malay Missionary Volunteer Society Singapore

youth, and strengthen them for consecrated service.

On Sabbath morning the English-speaking young people gathered in the church to study the principles underlying the Missionary Volunteer movement. As I spoke to them of what our young people are doing in America and Australia, and encouraged them to unite in Christian endeavor and service for Christ in the world, there was a good response, and a nice company of active members and a large junior band was made a part of this world-wide organization. Pastor Rowland was elected leader for the quarter. He was also made chairman of the program committee, and, with Brother K. M. Adams, will foster the interests of this work.

There is a wide field of usefulness before all these young people, not only while they are in school and in Singapore, but as they finish their training and go out to stand alone in the dark places of the islands, to mold the work. Truly, our young people who to-morrow will be leaders in God's cause in various places, must to-day receive a training in the principles of wise leadership. God grant that we may never lose sight of the fact that special attention given to the young at this time by those who are planning for the speedy finishing of the work through greatly increasing the efficiency and ability of the youth, will give the cause a strong impetus. "The work that lies next to our church members is to become interested in the youth." "The Lord of heaven is looking on to see who is doing the work He would have done for the children and youth."

S. L. FROST.

Amoy, South China

WE quote from a letter written by Pastor B. L. Anderson, president of the South China Union, some

details concerning the storm that recently struck South China, and its effect upon our mission and the homes of some of our workers:—

"On the night of the 12th inst., between 11 P. M. and 2:30 A. M., a very severe storm passed over these parts, wrecking houses, shipping, and destroying many lives. The damage is very great. The roofs of many houses were blown off, and some houses were totally wrecked, and when morning came were nothing but a huge pile of debris. The harbor was swept clean of all vessels. Two coasting steamers were sent ashore and all the steam launches, many of which were smashed to pieces. Junks, cargo boats, and sampans fared no better. Nearly all the heavy stone jetties on the Amoy and Kulangsu side of the harbor were destroyed. About fifty dead bodies were picked up the day after the storm just around Kulangsu and Amoy, and it is estimated that about one thousand people lost their lives in the different sections of the country where the storm struck.

"The mission house where Brother and Sister Bates live, and the school building were damaged to the amount of about \$100, Mex., repairs. Pastor Hankins' house was wrecked. The veranda was entirely blown down, the wall of the front room blown in, and the roof facing the sea entirely blown off, while the back part of the roof was badly wrecked.

"Our house was so located that it received the full force of the storm from the beginning to the end. The hurricane first struck us from the east of north, and continued for about two hours, during which time the tiles of the roof on the windward side were blown off. Brethren J. P. Anderson and Owen were sleeping, or

(Concluded on page seven)

SABBATH SCHOOL DEPARTMENT

The Mokanshan Sabbath School—2

Special Features

In order to sustain the interest of the membership in the work of the school, each week some special feature was planned for; and in this the talents and abilities of the members were enlisted. Some were asked to prepare ten-minute talks on selected Sabbath-school subjects. The memory verse was emphasized, sometimes by blackboard illustrations, sometimes by having junior members repeat it, and at other times requesting the entire school to learn the verse and be prepared to repeat it as the benediction.

Mottoes and banners were used at different times on which pithy sayings and poems were written in English and Chinese. One week we hung up the following:—

Three Essentials in Sabbath School Success

1. Promptness
2. Regular Attendance
3. Systematic Giving

Another week we asked

“What kind of a Sabbath School would our school be

If every member $\left\{ \begin{array}{l} \text{came} \\ \text{gave} \end{array} \right\}$ just like me?

Again the Sabbath-school was likened to a large ball being rolled up a steep incline. Many were looking on; a few were pushing. Beside the suggestion was written, “Easy if all get behind it.” On a few Sabbaths short selections bearing on points on which we ought to improve, were read in English and then in Chinese, and a copy of the translation given to each teacher for future use.

Promptness

A neat card was hung on the door on which was written the words, “Exactly on Time.” After the school had opened, these cards were reversed, and tardy comers read, “I Came Late.” In this way the duty of promptness was emphasized. The officers of the school endeavored to have the exercises come within the hour, and to close exactly on time. They had, however, to contend constantly with the fact that the special features were likely to occupy more than the allotted time, and they must choose between running over the hour or omitting something of importance. Order and system are important; but no Sabbath-school need be bound by iron-clad rules that will admit of no flexibility. Better occasionally to run over a few minutes than to omit the mention of some important point,

clinch a good thought, or even to include some special music. The advisability of such a course is at the discretion of the officers, and it is well to allow this responsibility to rest where it belongs.

The Review

Early in the quarter the place of the review was explained, and methods of reviewing were discussed. One of the special talks was upon this subject. These studies proved a positive help in securing concise, instructive, and interesting reviews.

The Secretary's Report

The secretary's report was another subject for a special talk. The speaker gave the reasons for reading the report, spoke of its importance, and stressed the duty of the pupils to lend a listening ear. Later, in private, details of improvement and variety of methods were suggested to the secretary. On the last Sabbath of our stay on the mountain, one of the first reports was read, followed by the regular report, and points of improvement were noted. This was done especially for the benefit of the native members, and was a practical object lesson of the kind that counts for reform in any line.

The Offerings

Having laid the foundation for a model school in the above essentials, additional attention was given to the offerings. While the raising of funds is not the main object of the Sabbath-school, yet if the school should fail in this particular, it would lack one of the essentials of a successful Sabbath-school. Each Sabbath we tried to raise \$12.00. This, according to our offerings device, would rent a preaching chapel, in which an evangelist would preach Christ to the heathen. If this amount was raised, we hung out our sign, “Seventh-day Adventist Church.” For each Sabbath a chapel with open doors was added, on the road to heaven. If the amount contributed fell below the rental price, the doors remained closed, and the sign could not be hung up. The following Sabbath the doors were barred, or a soldier was stationed near by to guard the chapel. There were only two such occasions, and both these chapels were later rented by the Mokanshan Sabbath-school.

We left the mountain one week sooner than we had planned, and therefore lacked one week's donations. Yet not only was the goal reached, but we went beyond the mark by nine dollars and some cents—a total of \$134.32 for missions. Surely this offering will be the means of saving some souls who have not yet heard the message. By the assisting grace of God it will be changed into stars that shall adorn the crowns of the systematic givers. So as we look retrospectively at our mountain Sabbath-school, we can rejoice that under God a stone has been cast into the sea of time that shall cause circles of influence to widen until they reach Eternity's shore.

M. G. CONGER.

Sabbath School Notes

THE article called for in the program for Rally Day service, entitled, "Our Sabbath Schools,--Past, Present, and Future," by Pastor R.F. Cottrell, appeared in the Sabbath-school department of the OUTLOOK, for September 1.

WORD has just been received from Pastor F. A. Detamore that the Malaysian Union Conference committee has passed an action recommending to all their salaried foreign workers \$1.00, Straits money, per week, as their Sabbath-school donation goal. This is good news. Which of our Union Conferences will be the next to place the foreign workers' goal?

Do Not Forget

THAT from the date of this number of the OUTLOOK (Oct. 15), there remains only about two weeks before the time appointed for Sabbath-school Rally Day throughout the Asiatic Division,—Nov. 3, 1917.

All the regular members of the Sabbath-school will, of course, be interested to attend, for they have helped to work out the Rally Day plans. A noted lecturer once said, "The meanest of misers is he who hoards a truth;" so let us each be generous with the truths about Sabbath-school work, and be sure to invite all our friends to enjoy the blessings of Rally Day with us. Then, too, who knows? Perchance this very opportunity may be used of God to mean the sharing eventually with these same friends the joys of eternal bliss.

If any who read these lines belong to the class who have become careless or slack about meeting weekly with the "church at study," will you not resolve *now* to at least attend both the Sabbath-school and service following on Rally Day? Your presence will be an inspiration to the officers and other regular attendants, and we believe you will yourself receive a refreshing and blessing.

Rally Day comes but once a year. Then let the leaders and lay members unitedly seek the Lord for a special and holy enthusiasm so to characterize the services in your school that this "most important branch" of the Lord's work may gain a new impetus for the coming year's service.

MYRTIE B. COTTRELL.

REPORTS FROM THE FIELD

Amoy, South China

(Concluded from page six)

rather trying to sleep, in the bedroom first exposed to the wind, but because of the trembling of the house and the vibrating of the floor, they, without invitation, shifted to the library on first floor, on the opposite side to the wind. About one o'clock there was a lull for about twenty minutes, then the hurricane broke upon us from the west of south in all its fury. The wind and water came right through the closed shutters and doors, and the tiles on the side of the roof were swept away. The heavy flat roof on the veranda was wrecked, and about thirty-five feet of it was lifted right off, and many of the timbers were carried to the opposite side of the house.

"While the loss of property is great, yet we are profoundly thankful that our lives have been spared. It is at such times that man is very forcefully brought to feel his weakness, and to realize that his only hope is in God."

Arriving in Burma

IN Malaysia, where we had been for ten days, the territory was not unfamiliar; but as our ship left Sumatra and turned toward the Bay of Bengal, we were traveling to new shores. Less than four days of ploughing through the briny waters brought us to Burma, the land of the golden pagodas. While in the Gulf of Martaban, and many miles from the mouth of the river on which Rangoon, the capital, is situated, the dark blue sea turned to a muddy yellow color, a sight so familiar to those who have been near the mouth of the Yangtse Kiang. And no wonder; for into this gulf pour the waters of the Irrawaddy, the Rangoon, the Salween, and smaller rivers; and just now heavy rains are falling.

As it was late when we arrived in Rangoon, we saw little of the city. We had a most pleasant reception at the home of Brother and Sister C. F. Lowry, where the refreshing, wholesome meal served us was greatly appreciated after so many days of steamer fare. Then by automobile, in company with Brother Lowry, superintendent of the Burma mission, we were rushed to the station to take the train to Martaban, at the mouth of the Salween, for an all night ride. The next morning, after a ferry ride to Maulmein on the opposite bank, we took a steamer to Shewegon, not far from the Karen mission, where our daughter, Mrs. Hare, and her husband are laboring. This ride up the Salween took us all day, as the river is very swift, and there were many stops made where passengers were taken off and on. But it was not a tedious trip by any means. The scenery is lovely, with the living green of the rice fields far and near; the beautiful hills are densely covered; while often comes into view the lofty blue mountains rising abruptly from the plains.

Brother Lowry had sent a telegram for our son and daughter to meet us at Shewegon, and about fifteen minutes after our arrival, just as it was growing dusk, the little mission launch, in command of Brother G. A. Hamilton, superintendent of the Karen mission, came in sight; and coming down the swiftly flowing current, it was almost at once alongside. It need not be told that this was a happy meeting. After the greeting, the married sister had a great surprise to spy her sister hiding in the cabin. Then shouts of gladness and expressions of astonishment; for while father and mother were expected, it was not at first planned that our daughter should accompany us. The greetings over, we boarded the little launch, and were soon making our way up stream against the swift current, a distance of eighteen miles to the mission station. This took us till about midnight. The Karen station is on the banks of the Salween river, with the thick jungle all about. It is a beautiful spot, and we expect to enjoy ourselves here for a little time. Then comes the Rangoon meeting, when all our workers in Burma will be gathered. We are looking forward to a good time.

J. E. FULTON.

THE ASIATIC DIVISION OUTLOOK

PUBLISHED BI-MONTHLY BY
THE ASIATIC DIVISION CONFERENCE
OF SEVENTH-DAY ADVENTISTS

EDITOR: MRS. C. C. CRISLER ASSOCIATE EDITOR: J. S. JAMES
ADDRESS: U. S. BOX 523, SHANGHAI, CHINA

SUBSCRIPTION PRICE: SEVENTY-FIVE CENTS. GOLD, A YEAR

REGISTERED AT THE CHINESE POST-OFFICE AS A NEWSPAPER

中華郵政特准掛號認爲新聞紙類

Notice

ALL subscriptions to the ASIATIC DIVISION OUTLOOK should be addressed either to the editor of this paper, or to the treasurer of the Asiatic Division Conference, 523 U. S. Postal Agency, Shanghai, China; and it is requested that whenever possible they be sent through the union conference in which the worker is located. Some subscriptions have been sent to the Signs Publishing House, Shanghai; but as this is a conference paper, and as the Division office is entirely responsible for it, it is desired that the above suggestions be followed.

Harvest Ingathering Campaign in South China

BROTHER B. A. MEEKER, of the South China Union Conference, writes under date of October 4:—

"Yesterday was the opening day of the Harvest Ingathering Campaign. The response in cash received was \$41.00. We feel sure that the paper this year will do good to every one who will read it."

The Shanghai Publishing House

OUR publishing work in China, as in the home lands, is experiencing an unprecedented rush of business. Last year our first Chinese subscription book, "Health and Longevity," was printed. It had, and continues to have, a good sale. Our second subscription book, "World War," a translation of Elder Daniells' book in English, is just off the press. Orders began to come in before the book was finished, the Pacific Press ordering 1,000, and Malaysia 975. Orders are now coming in from China. We have had to more than double our force in the bindery, and work nights besides. A third book, "Health and Longevity" in the Wenli, a much larger book than the Mandarin, is now being translated, and will start through the type room soon. "Heralds of the King," by Brother Cottrell, will be printed later. We are handicapped because of our lack of room, our only storage room being the business office. We hope this will be remedied soon. Our hearts rejoice to see this branch of God's work grow. W. P. HENDERSON.

With the Workers of the North China Union

THE general workers' meeting for the North China Union Conference has been in progress at Hankow, Hupeh Province, since September 29, and is to continue until October 20. The writer was privileged to be with the workers there during the first ten days of their meeting.

From the beginning, the meeting has been characterized by an earnest seeking after God, and a careful survey of the principles that should guide in the conduct of the work in all its varied features. The brethren assembled are verily in a school—in training for more efficient service. They realize that their greatest need is their need of God. Their field of labor is extended, and embraces more than one-eighth of the inhabitants of the globe. The forces of heathenism are great, and only the mighty power of God can bring to our laboring forces in the North China Union an ingathering of precious souls. Already the first-fruits are beginning to appear. The presence of a hundred native workers—ministers, evangelists, teachers, colporteurs, and Bible-workers—in Central China, where scarcely more than ten years have passed since the first baptism took place, is in itself evidence that miracles of grace are being wrought in this stronghold of heathenism.

Our brethren in North China are taking upon themselves in a very personal and definite way the burden of proclaiming the third angel's message throughout their territory. Some provinces have only recently been entered. Shensi, the province in which "Gospel Village" is situated, was represented by Brother and Sister S. G. White, together with three native laborers, including the venerable pastor of the Seventh-day Adventist church recently organized in Gospel Village. Several were present from Kiangsi province, where our mission is yet in its initial stage. The provinces now worked by the North China Union Conference are Hupeh, Hunan, Honan, Shensi, Szechwan, Kiangsi, Kiangsu, Anhwei, Chekiang, Shantung. The Kansu province has not yet been entered, because of lack of laborers, although the interest springing up within its borders is a most inviting one, and may soon be followed up by the opening of a permanent station.

Thus the cause of present truth is steadily advancing in the heart of China. Pastor Allum and his associates are of strong courage, and plan on an aggressive forward movement all along the line. At times the trials met with are severe; even during the early days of the meeting Dr. and Mrs. D. E. Davenport were called upon to lay away their little daughter until the resurrection morn; and throughout the meeting Brother O. J. Gibson has been lying critically ill with amoebic dysentery, and two other workers, including one of the provincial directors, have been unable to attend the conference on account of illness. Our brethren are laying hold on God by faith, in behalf of these workers, and they feel the assurance of His presence and help.

Further reports of the North China Union meeting, with detailed outlines of actions taken, will appear in later issues of the OUTLOOK.

C. C. CRISLER.

A Note of Appreciation

WE wish to express to our friends our great appreciation for their kind acts, letters, prayers, and words of comfort during the hour of bereavement that came to us. We are also thankful that in our grief and loss the Lord has been all in all to us.

R. J. BROWN AND WIFE,
Nanking, China.