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UNENTERED REGIONS

Mindanao and Sulu—"Moroland"

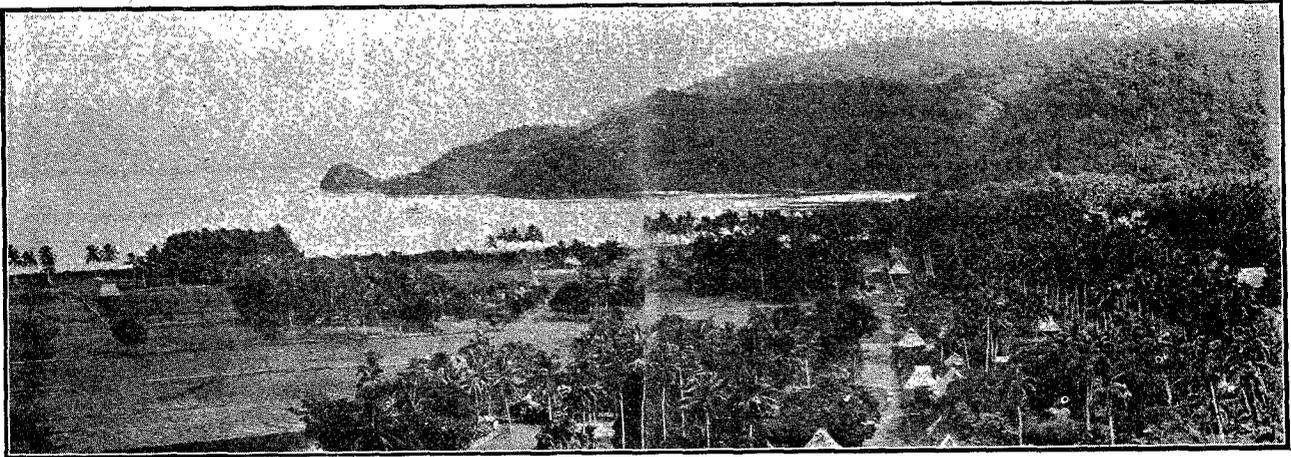
WITHIN the boundaries of the Philippine Union Conference of Seventh-day Adventists there are many islands as yet unentered by a representative of the special truths to be proclaimed in preparation for our Lord's return. Among these are Mindanao, the large island at the south, with an area of 36,292 square miles; and the Sulu archipelago at the extreme southwest, with less than a tenth this area.

Early Culture

When in 1521 the fleet of Ferdinand Magellan, in quest of the fabled riches of the East Indies, entered the harbor of Dapitan in northern Mindanao and sailed on to Cagayan Sulu, to Palawan, and to Borneo, and thence back through the Sulu archipelago to southern Mindanao and Moluccas, the Spaniards everywhere found Malay peoples of consid-

Malay migration which founded the colony of Borneo. But the Magindanao and Illanon Moros seem to be largely descendants of primitive tribes, such as the Manobo and Tiruray, who were converted to Mohammedanism by Malay and Arab proselyters. The traditions of the Magindanao Moros ascribe their conversion to Kabunsuan, a native of Johore, the son of an Arab father and Malay mother. He came to Magindanao with a band of followers, and from him the datos (chiefs) of Magindanao trace their lineage. Kabunsuan, through his Arab father, is supposed to be descended from Mohammed, and so the datos of Magindanao to the present day proudly believe that in their veins flows the blood of "the prophet." ("History," p. 40.)

Had not capable and brave Spanish governors in the sixteenth century, notably Legaspi, put forth strenuous efforts to check the spread of Islamism, the population of the Philippine Islands might have become largely Mohammedan instead of Catholic.



The harbor of Dapitan, on the northern coast of Mindanao, P. I., where Magellan's fleet anchored in 1521

erable culture who were followers of Mohammed the Prophet.

Of the introduction of the Mohammedan religion into Mindanao and Sulu, Dr. David P. Barrows, formerly director of education for the Philippine Islands, writes: "A powerful Mohammedan Malay settlement was established on the western coasts of Borneo probably as early as 1400 A. D. The more primitive inhabitants, like the Dyaks, who were a tribe of the primitive Malays, were defeated, and the possession of parts of the coast taken from them. From this coast of Borneo came many of the adventurers who were traversing the seas of the Philippines when the Spaniards arrived.

"The Mohammedan population of Mindanao and Jolo (Sulu) owes something certainly to this same

"The Mohammedans already had a foothold on Manila Bay," observes Dr. Barrows; "and their conquest of the archipelago was interrupted only by the coming of the Europeans. It is a strange historical occurrence that the Spaniards, having fought with the Mohammedans for nearly eight centuries for the possession of Spain, should have come westward around the globe to the Philippine Islands and there resumed the ancient conflict with them. Thus the Spaniards were the most determined opponents of Mohammedanism on both its western and eastern frontiers. Their ancient foes who crossed into Spain from Morocco had been always known as 'Moros' or 'Moors,' and quite naturally they gave to these new Mohammedan enemies the same title, and Moros they are called to the present day." (*Id.*, pp. 40, 41.)

According to Dr. Najeeb M. Saleeby, long a student of Moro history, law, and religion, "the Mohammedan conquerors of Mindanao and Sulu established a new form of government, planned on lines similar to those of the Arabian caliphate, and adopted written codes of law for guidance in the administration of the state. In all probability the art of writing was not known in Mindanao and Sulu prior to the Mohammedan invasion. Mohammedanism encouraged education and invited learning. The



Types of Moros

Arabic alphabet was applied to the Mindanao tongue, and old Arabic and Malay books on religion and law were translated into the native Magindanao and Ranio dialects. The Moros of Magindanao have translations of the Quran (Koran), Hadeeth, some books on law, some commentaries on the Quran, some magic, and other varied literature. Their original writings in the Magindanao tongue consist of many genealogies and stories.

"The Sulu Moros have done the same. They acted independently, but on the same general lines. The languages of Mindanao and Sulu are members of the general Malayan family of languages, but they differ so much as to render intercourse impracticable without an interpreter. The Moros are several tribes, and each tribe differs as much from the others as the Visayan and the Ilocano and the Igorot tribes differ one from another." ("Studies," p. 153.)

Moro Piracy

Of all the peoples of the Far East, the Moros were for generations the most daring of pirates on the high seas. "In the year 1599, the Moros of Jolo and Magindanao equipped a piratical fleet of fifty caracoas (war canoes, or "praus"), and swept the coasts of the Visayas, Cebu, Negros, and Panay were ravaged; their towns burned, and their inhabitants carried off as slaves.

The following year (1600) saw the return of a larger and still more dreadful expedition. The people of Panay abandoned their towns and fled into the mountains, under the belief that these terrible attacks had been inspired by the Spaniards. To check these pirates, Juan Gallinato, with a force of two hundred Spaniards, was sent against Jolo, but, like so many expeditions that followed his, he accomplished nothing. The inability of the Spaniards was now revealed, and the era of Moro piracy had begun." (Barrows, "History," p. 153.)

Year after year these ravages were continued. The great Moro war canoes, or praus, manned by many oarsmen, were able to "drop their masts on the approach of an armed sailing vessel, and turning

toward the 'eye of the wind,' where no sailing vessel could pursue, row calmly away from danger." Not until the advent of steam-propelled vessels, were the Spaniards, during the years 1848 to 1851 successful in breaking the power of the sultans of Mindanao and Sulu, destroying their war canoes and their strongly fortified forts.

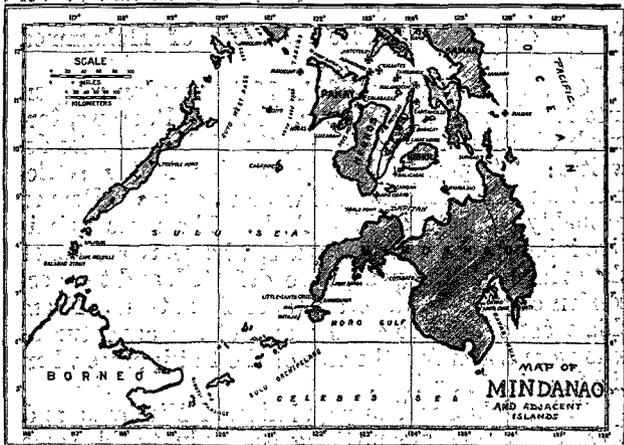
In those very years when "Malay piracy" was receiving such severe blows from the recuperating power and activity of the Spanish government on the north, it was crushed also from the south by the merciless warfare of a great Englishman, the Raja James Brooke of Sarawak. The Philippine Islands had not been alone in suffering the ravages of the Moros. "The peaceful trading inhabitants of the great island groups to the south were persistently visited and despoiled. Moreover, as the Chinese trade by the Cape of Good Hope route became established in the first half of the nineteenth century, these pirates became a great menace to European shipping. They swarmed the China Sea, and luckless indeed was the ship carried too far eastward on its course. Every schoolboy is familiar with the stories of fierce hand-to-hand struggles with Malay pirates, which have come down from those years.

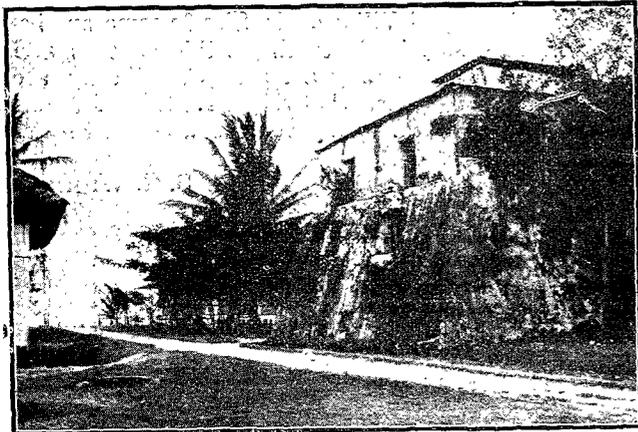
"About 1839 a young English officer, who had been in the Indian service, James Brooke, having armed and equipped a yacht of about 140 tons, set sail for the coast of Borneo, with the avowed intent of destroying Malay piracy and founding an independent state. In all the romantic stories of the East there is no career of greater daring than that of this man. In 1841, having engaged in several bloody exploits, Brooke forced from the sultan of Borneo the cession of Sarawak, with the government vested in himself as an independent raja.

"Brooke now devoted himself with merciless severity to the destruction of the pirates in the deep bays and swampy rivers, whence they had so long made their excursions. Later he was assisted by the presence of the English man-of-war 'Dido,' and in 1847 the sultan of Brunei ceded to Great Britain the island of Labuan. In 1849, Brooke visited Zamboanga in the English man-of-war 'Meander,' and concluded a treaty with the sultan of Sulu, which greatly alarmed the Spaniards." (*Id.*, pp. 271, 272.)

Years of Subjugation and Progress

Many and varied have been the experiences of the officers of the United States government since they





Once a Moro jail, now an industrial school

first came into direct contact with the Moros in 1898, the year the Philippines passed from Spanish rule to that of the United States. "When we took the Moro to our national bosom as an adopted child," writes Mr. Frederick Simpich, of the consular service, "we quickly saw that he was the bad boy of the whole Philippines family. We found him just as . . . warlike and unconquered as when Magellan discovered him—and perished for the achievement—nearly four centuries before."

In the providence of God, the score of years that have passed since the Moros became the wards of the United States government, have brought wonderful changes to these people, and at the present time Moroland is open to the gospel missionary. The Moros have been dealt with firmly yet kindly by wise generals more eager to help the people whom they were commissioned to conquer, than to win military renown. To-day the measures adopted by General S. S. Sumner, who as a pioneer bore the burden and the heat of the day in an effort to bring about amicable relations, are bearing rich fruitage. This is due in large measure to the statesmanlike generalship of those who followed,—General Leonard Wood, General Bliss, General Hoyt, and last but not least, General John J. Pershing. All these military governors endeavored to deal with the Moros in harmony with the principles of the Golden Rule. "In the beginning," says Mr. Simpich, "blood flowed, and many a good American sacrificed his life to the cause of civilization in the jungles of this historic isle. . . . The hardest job was to make the Moro trust us. To his warped mind, drilled through generations to look on all Christians as his born enemies, the Golden Rule was not easy to grasp. . . . Slowly the change came."

"To-day these quondam pirates prefer labor to loot; they dive for pearls, weave cloth, manufacture cane furniture, grow tree cotton, hemp, and coconuts. . . . They have learned to build bridges, docks, and wharves. . . . Schools and courts are established, reasonable taxes taken, and justice is quick, direct, and effective."

"Not all the Moros, it is true, have been won by this regime of kindness mingled with firmness. Mindanao and the Sulu archipelago still present to civil officers, and to the gospel messengers who must labor there, many serious problems; only a small percentage of the people have become fully law-abid-

ing. As Bishop Charles H. Brent, leader of Episcopalian mission forces in the Philippines, and especially interested in the Mohammedan Moros, has said, "their religion teaches them that to die in killing a Christian is to win high rank in heaven." Therefore we must gird ourselves to slow conquest, and perhaps in so doing risk the fate of our brave fellows who from time to time in the past decades have gone to death from the Moro onslaughts. But the debasing elements of a new civilization are fast running into the islands, and thousands of these wards of ours will soon be debauched, unless a Christianizing influence reaches them first. We must act now; delay means inevitable disaster."

A Goodly Prospect

It is problematical when representatives of the Philippine Union Conference of Seventh-day Adventists shall be able to occupy those portions of their vineyard lying south of the Visayas, although even now providences are shaping for the doing of a work there. Portions of the Bible have been published in Lanao Moro. A young man from the Sulu archipelago is at present in attendance at our training school for Christian workers, at Pasay, near Manila; and copies



Moro princesses and Sultan of Sulu with his interpreter

of our monthly magazine in Tagalog are finding their way regularly into Mindanao. Surely it is in the order of God that we enter very soon these islands where dwell many thousands of judgment bound followers of the Arabian Prophet. Those who shall undertake mission work in these unoccupied fields of labor will from the start face problems peculiar to Mohammedan lands; yet the prospects are bright for a goodly ingathering of souls. Let us unite in praying the Lord of the harvest to send forth laborers speedily into Moroland, there to garner precious sheaves for the harvest home. C. C. CHISLER.

A QUAINT MORO tradition runs thus: "The land of paradise was brought by the angels from the west (Arabia) to Mindanao. Later the angels moved paradise to Madinat, but the earth did not balance, and tipped on the side of Mindanao. They then measured the earth to find its center, but it had none. Then the angels took paradise and carried it to Mecca, but a part of it remained in Mindanao."—*Literal translation by Saleeby, MS. No. IV.*

REPORTS FROM THE FIELD

Sanfu China

It is three months since Brother Loveland and myself with our families left Hankow for the province of Shensi. We made the trip from Hankow to Sianfu in seven days. It was a hard journey, especially for the women. When we arrived we found that our freight was still on the road, although it had left Hankow a month ahead of us. We were almost out of food and milk, and the rain and cold had set in. Not only did we not have our goods, but on account of the cost of travel being much higher than we had calculated, we were practically out of money. Six days later our freight came through.

At the time of writing, the province of Shensi is in a very unsettled state. Robbers and soldiers are looting and committing awful deeds; and while the soldiers are supposed to be suppressing the organized robber bands, that which they do is in a class by itself, and is desperate. The people style the soldiers "Kwan tue-fe," or official robbers. About January 30 the Bank of China was stripped clean by them. The governor needed funds to pay the soldiers, and when this was refused him by the bank, he sent his soldiers, who took everything, even to the coppers.

In this province we are fortunate in having no firecrackers. Powder to make such noisy things will also make a bullet speed; and the government finds it too dangerous a "fire medicine" to permit its general use;—an indication of the unsettled conditions existing. Reports go to show that this province is never free from large robber bands. Just now three roads from the city of Sian are closed because of the revolutionaries. These robbers have ammunition, and have taken many small cities. As soon as they exhaust the food supply in a city, however, they are forced to move on; for while they have an organization, there seems to be little system when it comes to the matter of getting food to the front. For several days Sian was closed to all traffic, and it was generally believed that the city would be taken; but the report this morning is that the robbers have retreated. We cannot tell what a day may bring forth.

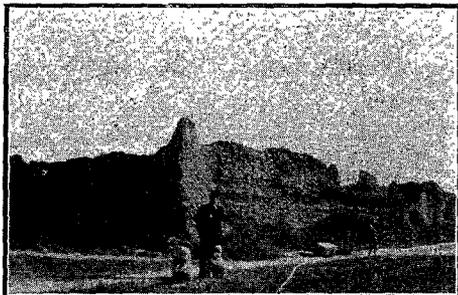
Sianfu has a forest of stone tablets containing much of the ancient history of China; also the original thirteen classics engraved on stone tablets, and other ancient historic relics, such as the Chinese record of the flood; the Nestorian tablet granting tolerance to the Nestorian missionaries in 781 A. D., and the record of the apostle Thomas coming from India to China to preach.

The Sian of to-day is modern. It was first a royal city, about the year 590 A. D. In China, anything that does not date back several hundred years before Christ cannot be termed ancient. Ancient Sian is twenty li north-west of the present city; but Shensi Province, especially the territory within a radius of 200 li from Sian, is the home of the ancients. Ancient Sian is marked to-day only by a large grave mound, and is unknown even to most of the people living here.

Pastor Allum's recent visit to Shensi has already been reported in the Outlook. We were gratified to see at that time three churches organized, with a total membership of fifty. Fifteen believers were

baptized in Gospel Village. In Sianfu some are becoming interested in the truths of this message, and others who have already accepted Christianity are studying to know just what they have for a foundation of their faith. Pray for the work in Shensi Province.

S. G. WHITE.



ABOUT a mile from Gospel Village is another village, the mud walls of which appear in this photo engraving. The people of this heathen village have set up two stone lions facing Gospel Village to ward off the supposed evil influence emanating from the place where the people have adopted a foreign religion. In the picture, Pastor F. A. Allum is standing by, looking toward Gospel Village.

Manchuria

A FEW days ago I returned from a trip to North Manchuria. Our most northern station in this field is located in the city of Shwang Cheng Pu, where we have been at work for more than two years. While some are regularly attending the Sabbath services, none have as yet been baptized and united with the church. Last summer when I, together with the other foreign workers, visited that place, five candidates presented themselves for baptism, but as we did not think that they were ready yet for this advanced step, we asked them to wait in order that they might fully understand the solemnity of this rite. They were greatly disappointed, and some became discouraged and gave up. But I was glad to find that some had remained faithful, and together with new ones, were getting ready to unite with the church. Some had begun to pay tithes.

Just before Brother Grundset and I visited this station last week, another man had begun to keep the Sabbath. He hung out a sign stating that it was the Sabbath-day, and therefore his shop was not open. It means a good deal for many of these souls to step out and take their stand for the Lord, as they often suffer persecution from friends and near relatives. This man was a heathen Manchu, of whom one finds more as one travels farther north. Others had made good progress in their Christian experience, and we hope to see some of these dear souls unite with us fully during the coming summer.

On my southward journey, I stopped off at Changchun, where Brother Grundset and I called at the land office to close the contract for the land secured at this place. For a long while we have looked forward to the time when we could obtain a piece of ground here on which to erect a comfortable home for Brother and Sister Grundset. Negotia-

tions with the land office have taken a considerable length of time. The American consul rendered us valuable assistance in obtaining this piece of land, which is located in a very desirable district, just a little way out of the city. We sincerely hope we may be able to build here during the summer, so that our workers' health may be preserved for the great work yet to be accomplished.

During the last two months my efforts have been given entirely to the work in Mukden, where public meetings have been held. These meetings have all been well attended. Some who seem to be in earnest have given in their names, expressing a desire to study further into the message for this time. We hope to see some of these souls take their stand fully for the truth. Last year nine souls were baptized in this city and united with the church. This year we look forward to seeing still greater results in winning souls for the kingdom of heaven. Our laborers are few, but our trust is in God for wisdom and strength to accomplish the task He has committed to us.

BERNHARD PETERSEN.

Woman's Work in the Philippines

AFTER a time spent in heathen lands, a visit to the beautiful islands of the Philippines, Uncle Sam's far Eastern possessions, is in many respects almost like a trip home. No other country of the Orient savors so much of the Western world. Here one of the most noticeable changes seen is the difference in the status of womankind. The Filipina has the greatest freedom of any woman in Asia; she is looked upon as an important factor in the home and in the general social fabric; she stands beside the men in the retail business world, often even surpassing them in punctuality and reliability. Professionally she is rapidly coming to the front, as may be seen on a visit to the hospitals and the schools.

A visit to the public schools is filled with interest. Here the large number of girls as well as boys are competing for first place, showing that education is taking an important place in the estimation of the people. Industries receive their share of attention, some of the leading ones being lace-making, embroidering, basket-making, school-gardening, and the culinary arts. While the native costume worn by the ladies seems very odd to us, the girls of school-going age dress much as do the girls of like age in America. The use of the English language is compulsory during school hours, and as a reminder of this fact there is hung here and there on the walls the motto, "Speak English."

In our own school at Manila the leading industries are hat-weaving and embroidery. The exquisite embroidery work done by our own girls would be a credit to any school. The main purpose of this school is being carried out by giving these girls a practical training in missionary work. A Bible band has been organized, and each week Sister Woodward takes its members to homes in the neighborhood, where they find openings for Bible work.

At the general meeting held in Manila certain hours were given to the foreign sisters, at which times they studied how best to lead and train the large number of Filipino sisters now in our churches

in the islands. I was especially glad to become personally acquainted with each of the foreign sisters in that field. We who live at various headquarters of our work can hardly appreciate what it means to those who are located far from any center of our work and who seldom see a foreign sister, to be able to attend these annual gatherings. Sister Hay came from the Ilocano country of Northern Luzon. While she, with her family of five, has many home duties, she devotes much time in labor for those whose needs have called her husband and herself to that far outpost. Sisters Adams and Fattedbert came from Iloilo and Cebu, the two leading cities of the southern group of islands. These sisters are nobly seconding the efforts of their husbands, Sister Fattedbert spending the greater portion of her time in definite work for the people.

Before the close of the meeting Sister Woodward, who has had a wide experience in the Far East, was chosen by the committee to lead out in work for the women in the Philippines.

As I think of the great possibilities in this work in the Philippine Islands, the words of Bishop Oldham, who spent many years in that land, come to mind.

"The women of America need not hesitate to make large investment in the Filipina. She will more than repay all the care and love that may be extended. The fact also that the Filipinos have reached a degree of civilization which makes it possible for educated young women to move freely among the homes of the people without excessive attention paid to chaperonage, and that single women, when they are modest and tactful, are as freely welcomed to the homes as any, makes the use of the deaconess in the Philippines a great evangelistic asset. No such freedom as hers is to be found elsewhere in Asia. This, perhaps, will in measure account for her deep eagerness in service and the finer results she secures."

MRS. C. E. WEAKS.

Harvest Ingathering in Hunan

CIVIL war has recently swept over the province of Hunan, and there is still fighting in the northern and eastern sections. The struggle in Hunan between the North and the South has continued four months. Our work has been more or less affected by war conditions, and the Harvest Ingathering campaign could not be launched here at the time that it was started in other provinces. It was not until the latter part of December that we began in some places, and in Changsha it was the middle of January before things were quiet enough for us to begin this work.

In Changsha we visited many beautiful homes, from which the owners had fled to Shanghai on account of the war, leaving their property in the care of some trusted servant or friend. The salaries of officials have been reduced one-half, and withal they are expected to contribute liberally to the Red Cross and to other war funds. Yet notwithstanding these unfavorable conditions, in four visits which I made one day, including a call upon the governor-general, I received \$110, cash. Other visits to leading officials were responded to by gifts of from five to twenty dollars. The largest gift was \$50. Some of our evangelists in different parts of the province

have gathered from ten to twenty-five dollars each. Although these men who fill positions in the provincial government have just passed through scenes of bloodshed and strife, and are even now planning battles, they took time to listen to the gospel of peace and good will to men, and their hearts were touched by it. Most of these men are not believers in Christianity, but I was impressed with their kindly response as we presented to them the various lines of endeavor in which we are engaged. While receiving these gifts I thought that no one engaged in the Harvest Inga hering work should regard the obtaining of money as the object of chief importance. Rather the great purpose is to interest these men in Bible truth for their own sakes, and to persuade them to give of their means to carry on gospel work for the sake of others.

These men whom I visited would not perhaps be any more interested in doctrinal preaching than are men of the same class in America, but the gospel illustrated by medical missionary and Christian help work appeals strongly to them. It is a demonstration which they can understand, and it finds a response in their hearts. As I talked with them I wished that we had a larger work of this nature to present to them. Seventh-day Adventists have a message for the whole world, for all classes,—the refined, the wealthy, the intellectual, the poor, the ignorant, and the helpless. We are not excused from ministering to any class. The needs of the poor and the afflicted demand our sympathy and help. What was the example given us in the Saviour's work? It seems to me that if we had more dispensaries and schools for the help and uplifting of the suffering and the ignorant, the wealthy class of China would be more interested in our mission, and would respond with larger gifts.

O. B. KUHN.

Progress—Literature Sales

WHILE 1917 was a good year for the literature work in the Asiatic Division, 1918 promises to show even greater things accomplished. Reports coming from nearly every part of our field indicate that now is our "day of opportunity" for pushing the sale of our literature work to the limit of our ability. I can not do better than to refer to some of the letters that have come to me during recent weeks.

Japan

One year ago our Japanese magazine sold for five sen per copy, and the price for a year's subscription was but fifty sen. Colporteurs were given a commission of ninety per cent, and this large commission was almost necessary because of the low average of sales, workers seldom passing the thirty-yen mark per month, and the average was only ten or fifteen yen. To-day the price is double and the commission given is but fifty per cent. Near the close of 1917 Brother Stacey wrote, "Sales for the year will be 5,500 yen, an increase of more than 100 per cent over last year's sales." Individual monthly sales have gone as high as 40 yen, and the 100 yen mark has been passed a number of times. The first edition of "World War" in Japanese has been sold, and a second edition is being brought out.

Korea

One year ago the subscription price on the Korean

paper was but fifty sen per year, and most of the work was done in single copy sales, for the subscription list stood at less than 1,000. Brother Butterfield recently wrote, "You know we set our stakes for 5,000 subscriptions by the end of 1917. We will almost make it, if not quite." Later he wrote, "One man recently took fifty-seven subscriptions for our paper in a week. Our literature sales for 1917 were 4,982.31 yen, a gain over the preceding year of 1,819 yen." On January 1, 1918, the price of the paper was raised to one yen per year. "World War" in Korean is just off the press. It is an attractive little book, and we predict a good sale.



Members of Colporteur Institute held at Amarao, Ilocos Sur, P. I., January, 1918, by Brethren J. J. Strahle and R. V. Hay (Ilocano language-area)

China

While revolution has been rife in China, driving our colporteurs from the field in many places, others have gone forward with excellent success. The January report from East China gives colporteurs, 304 hours, 712 orders, \$588.50, Mex., value. Our foreign leaders have taken an active interest in the Harvest Inga hering work, three of them having made either their entire wage for the year, or a considerable part of it.

Malaysia

Brother Mullinex has taken up his work in the Malaysian Union with enthusiasm, and just sends in his first report. Six Chinese colporteurs worked 720 hours during January, took four hundred orders, valued at \$800, Straits currency. Brother Mullinex has been conducting an institute for a company of Malay boys. The Malay paper has recently been changed from a quarterly to a monthly, and the goal set is a 10,000 monthly circulation by the end of 1918.

Philippines

While we are accustomed to receiving big reports from the Philippines, we were hardly prepared for what Brother Strahle sent in for his January report from the Central-Southern Luzon Conference. The first half of January was largely taken up in institute work, yet eighteen workers reported 1,285 hours, with orders valued at 3,697.50 pesos, or a gold average of \$1.50 per hour.

Surely such a large sowing of seed will not be without results in the kingdom of God. The Lord of the harvest water the seed that is being thus scattered, is my prayer.

C. E. WEAKS.

SABBATH SCHOOL DEPARTMENT

Glimpses of Our Filipino Sabbath School's

"THE first Sabbath school held in the Philippines dates from the arrival of our first missionaries. It is an organization that goes with every true missionary. At first, home schools were held, and as acquaintances were made, these were invited to attend.

"The first native Sabbath-school was organized at Santa Ana in 1910. There were about twenty who were convinced of the truth at that place, and long before they began to obey, they would meet each Sabbath afternoon for the Sabbath-school. Type-written lessons were prepared on doctrinal subjects. From the study of these, they were constrained to take their stand for the truth against great opposition. From this first school we now have five laborers connected with our cause, as evangelists, or wives of workers.

"Our home Sabbath-school soon grew to about twenty members, largely made up of high-school boys. The pupils from these two schools now form the backbone of our evangelistic force in the Tagalog Conference. In 1911, schools were organized in Navotas and Cervantes.

"A comparative statement of the growth from this date may be of interest:—

Year	Schools	Membership	Donations
1912	5	121	Pesos 140.92
1913	6	150	" 151.14
1914	15	270	" 378.00
1915	21	502	" 482.93
1916	24	720	" 848.34 "

Thus writes Pastor Finster of the beginning and development of the Sabbath-school work in the Philippine Islands.

The annual session of the Central-Southern Luzon Conference for 1917 was held during the month of December in the commodious Troso church, capable of seating five hundred persons, which was built from the donations contributed by our Australasian brethren and sisters. The interior of this church was not yet completed; but the beautiful paper decorations, artistically arranged by loving Filipino hands, together with the soft glow of light admitted into the auditorium through fourteen large sea-shell windows, sufficiently concealed the rough, unfinished woodwork to form a pleasing place in which to worship God. Just outside one of the windows, on its parent stalk, a bunch of bananas hung temptingly near; while mango trees, palms, and other tropical verdure, together with the summer heat, all reminded us that we were in a land of perpetual summer. Amid such surroundings as these, it was with no small degree of interest that we witnessed how God had worked, as evidenced by the faces of that large and intelligent audience of well-dressed Tagalog Seventh-day Adventists, many of whom only a few short years ago were in gross darkness.

As all of the foreign workers are fully in accord with the Sabbath-school movement, it is not surprising that we find well-organized schools wherever there are churches established. Sisters Woodward and Finster have the Sabbath-school work in a special

way resting on their hearts, and they are energetically doing all in their power to bring the schools to a greater degree of efficiency. Before we reached Manila a Sabbath-school convention program had been outlined, papers prepared, and all were waiting to enter enthusiastically into the discussion of vital topics along the line of Sabbath-school progress. Three hours during the conference, and one afternoon during the institute which followed at Pasay, were generously granted us for the consideration of such important topics as "Organizing New Schools and Training Officers," "Punctuality," "Profitable Reviews," "Value of Illustrations," "How to Vary the Exercises," "Teaching the Adult Members," and "Best Methods for Junior Lessons." An actual demonstration before the native brethren was given in teaching the little children; while the many and varied home-made pictures and devices decorating the room when the paper on "Illustrations" was rendered, gave our Filipino brethren and sisters new visions of what could be done to impress the lesson in this way.

Some of the difficulties peculiar to these Oriental fields were discussed, and practical ways of overcoming them suggested by those of experience. For instance, the question was asked how one could encourage punctual attendance in a school where very few of its members owned either watches or clocks. One of our missionaries had advised the superintendent, or someone who owned a timepiece, to mark the cast of a shadow on the door for the time when they should start for Sabbath-school. He did not tell us how he managed in cloudy weather, but no doubt, some simple hour- or sand-glass device will also ere long be successfully operated by these enthusiastic workers.

Among the interesting notes gleaned from the reports of the union and conference secretaries, we noted that in the Philippine Islands there are 538 children of non-believing parents, who attend Sabbath-school. What a vast amount of good may result from faithful seed-sowing in these young hearts, eternity alone will reveal! We were gratified to learn that a deeper interest is being manifested in work among these children, and pray that God will richly add His blessing. The Home Department is being emphasized through the providing of special envelopes for all who are away from home, or otherwise detained from regular attendance at their home schools.

Regarding perfect attendance, the conference secretary stated that a good interest had been aroused, and that at the close of the year quite a large number would receive a card denoting a year's perfect attendance. She further stated that two brothers, aged 90 and 111 years, respectively, had each earned a card for perfect attendance during that quarter. If these faithful brothers at their age could qualify to receive a perfect attendance card during a quarter of the rainy season, shall we not decide that their example shall stimulate us to greater faithfulness? Two hundred twenty-eight perfect attendance cards were issued in the Philippines for the quarter ending September 30, 1917.

A Methodist missionary once said, "Each land is full of potential apostles." It was to search out and
(Concluded on page eight.)

THE ASIATIC DIVISION OUTLOOK

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THE present issue bears date of March 1-15,—Nos. 6 and 7 of the current volume. Our next issue will be dated April 1, and will contain the usual number of pages.

PASTOR C. P. LILLIE and family, of the Shantung Mission, North China Union Conference, left February 26 for a furlough in the States. Pastor Lillie has been appointed a delegate for the Asiatic Division to the General Conference session in San Francisco.

PASTORS F. A. DETAMORE and J. W. Rowland sailed March 2 from Shanghai for Singapore, the headquarters of the Malaysian Union. They go glad of heart because of provision made during the recent committee council for the strengthening of the work at Singapore and throughout their field. Their 1919 budget includes calls for workers to enter some regions in Malaysia hitherto unoccupied, as well as additions to the present laboring forces. Orders are being placed with dealers in the States for machinery and equipment with which to establish a publishing plant at Singapore. The cause of present truth in the Malaysian Union is developing rapidly, and the prospects for the future are bright with hope.

WRITING from Haapai, Tonga, under date if December 15, Brother H. L. Tolhurst reports an enrolment of thirty students at the mission school. Several of the young people were awaiting the visit of Pastor E. E. Thorpe, superintendent of the Tongan work, when they would go forward in baptism. Still others were preparing for this church rite. We rejoice in these developments in the Tongan field.

BROTHER AND SISTER S. W. VAN TRUMP left Shanghai March 12, for the Malaysian Union, their future field of labor. Brother Van Trump will be stationed at Singapore, where he will take charge of the printing plant to be established there.

Baptism at Niue

SEPTEMBER 2, 1917 witnessed at Avatele, on the island of Niue in the South Pacific, the first baptismal service under the labors of Brother and Sister S. W. Carr in that place. It was in the bay of Avatele that the missionary schooner Pitcairn anchored twenty-five years ago, having on board Brethren McCoy, Cole, and Dr. M. G. Kellogg. And here, just one year from the day when Brother Carr organized the first Sabbath-school, the first two Sabbath-keepers went forward in the rite of baptism.

"We now have," Pastor Carr writes, "three Sabbath-schools with a membership of thirty-three, and a number of visitors. These people are forming the habit of bringing their offerings regularly each Sabbath,—something entirely new among these islanders. The believers are also learning to pay tithe. We had the pleasure of receiving the first tithe money last week, when the two baptized members paid one shilling each.

Gratitude for Mercies Received

DURING the recent committee council, the brethren assembled adopted by rising vote, and by singing the Doxology, the following resolution of gratitude for mercies received:—

"Whereas, In the providence of God we have been permitted again to assemble to counsel concerning the vast problems connected with the giving of the everlasting gospel to the millions in the Asiatic Division Conference; and,—

"Whereas, During the time that has elapsed since we last met as a full Division Executive Committee the life and health of our workers has been precious in God's sight, and on every hand has been manifested the loving-kindness and faithfulness of our Heavenly Father; therefore,—

"Resolved, That we express our heartfelt thanks to Him whose tender care and rich mercies and blessings have been over His people and work; and that we renew our consecration to God with the determination to press forward until the work is finished."

Sabbath School Work in the Philippines

(Concluded from page seven)

develop His apostles that Christ spent much of His earthly life; and this is the work that our Sabbath-schools should do in these newly opened countries. May God grant that the foundations laid by our earnest band of missionary laborers in the Philippines, may stand through time and eternity in the persons of the redeemed, saved through the instrumentality of our Sabbath-schools.

MYRTLE B. COTTELL