

Asiatic Division Outlook

VOL. 7

SHANGHAI, CHINA, AUGUST 15, 1918

NO. 16

This Busy World

It is a very busy world in which we mortals meet;
There are so many weary hands, so many tired feet;
So many, many tasks are born with every morning's sun,
And though we labor with a will, the work seems never done.

And yet for every moment's task there comes a moment's time:

The burden and the strength to bear are like a perfect rhyme.

The heart makes strong the honest hand; the will seeks out the way;

Nor must we do to-morrow's work, nor yesterday's, to-day.

We scale the mountain's rugged side, not at one mighty leap,

But step by step and breath by breath we climb the lofty steep.

Each simple duty comes alone, our willing strength to try;
One little moment at a time, and so the days go by.

With strength to lift and heart to hope, we strive from sun to sun,

A little here, a little there, and all our tasks are done.

There's time to toil, and time to sing, and time for us to play;

Nor must we do to-morrow's work, nor yesterday's, to-day.

—Nixon Waterman.

A Modern Apostle of Siam

THE JUNE, 1918, issue of the *Missionary Review of the World* records the death of the Rev. Eugene P. Dunlap, for forty-three years a devoted and greatly beloved pioneer missionary to the Siamese people. From a brief sketch by Dr. A. J. Brown of the life-work of Dr. Dunlap, we quote a few extracts that serve to set forth the qualities of character and the labors of this consecrated servant of God:—

"Few missionaries of any age have had such varied experiences and such influence upon the people among whom they labored as had Eugene P. Dunlap, who for forty-three years went about doing good in the kingdom of Siam. Few men have been more signally characterized by beauty of spiritual life and fidelity of Christian devotion. . . .

"Dr. Dunlap was an indefatigable itinerant. Siam is not an easy country in which to itinerate. Until near the end of Dr. Dunlap's missionary service, there was no railway in that part of Siam which constituted his special field, and the one that was built then traversed only a small part of the region through which he journeyed. Very seldom

was it of any assistance to him, for he toured among the villages far in the interior. Nor were there any wagon roads; nothing but mere paths, usually rough ones at that. He had to travel on elephants, or on ponies, or afoot, through vast jungle forests, over mountains, and through rivers. The climate is hot, humid, and debilitating. Such tropical diseases as cholera, dysentery, and malignant malaria lurk on every hand. Mosquitoes swarm in millions, and while the people are uniformly kind and hospitable, the jungles through which he traveled, and amid which he often camped at night, abound in tigers, serpents, wild elephants, and various other unpleasant prowlers.

"But nothing could daunt the evangelistic zeal of this devoted missionary. Note the following extracts from his letters:—

"We spend about one month of the year in our home. The remainder of the year we lodge in boats, Buddhist temples, market places, bungalows, bamboo huts, court houses, and the homes of the people. There are no inns, no hotels, in the interior of Siam. In all our itinerating field we do not own a lodging place, and yet we have never had to sleep on the ground or out doors but once. That speaks well for the hospitality of Siam's people. For weeks at a time we do not see a chair, bedstead or table; Siamese homes, as a rule, do not have these "uncomfortable things." When we are their guests, we, like our host, sit, eat, and sleep on the floor.' "

Dr. Dunlap journeyed by sea as well as by land. In a schooner presented to him by friends in Michigan, "he and his equally devoted wife, and a few Siamese attendants, made long journeys along the coast line and among the adjacent islands, carrying the gospel to peoples who could not have been reached through the pathless jungles which bordered their villages." Of one of these annual tours on the east coast of the Gulf of Siam, he wrote: "We stopped in all the principal harbors on the way. We sailed about four hundred miles, traveled in canoes about one hundred miles up the creeks and rivers, and took long walks over the plains to visit inland villages. We found here and there a good number of people who were believing in God, as the result of teaching on former tours, and the reading of Christian books, and were praying to Him."

And again: "We began each day with a preaching service in the early morning, and close attention made it easy to preach. Then the medicine chest was opened, and an hour or more spent in ministering to the sick. The remainder of the day was devoted to teaching from house to house. At times we walked to distant settlements to hold services in homes of disciples, to which all the neighbors were invited."

Dr. Dunlap "gained large influence over the Siamese people, both individually and collectively. He loved them, and they in turn loved him. Wherever he went he was welcomed by men and women of high and low degree alike. 'We travel in safety,' he wrote, 'are always kindly received by the people, and have perfect liberty in our work.'

"In a pamphlet published some years ago, entitled, 'How Shall We Persuade the Siamese to Accept the Gospel?' he opened his heart to his missionary brethren. The following extracts eloquently testify to the spirit of the man:—

"If we would persuade this people to accept the gospel, we must live the gospel. How much we shall achieve if we can truly say to them, *Follow me as I follow Jesus*. If the love of Jesus constrains me, then the love of Jesus working through me will constrain others. . . .

"Jesus desires to go, through us, into the homes of the people. . . . Then let us keep this high ideal before us: *"In Christ's stead."* That means that we are to talk to them in the same spirit in which He talked. So must we love to tell men about Jesus far more than we love our meat and drink. No half-hearted entreaty will persuade men. . . . We should not turn away from the most sinful. We may be weary, but we should love such souls more than we love ease in our long veranda chairs. We may be hungry, but if we would persuade poor sinful ones to accept the gospel, we must love them more than we love our good food and luscious mango-steens. . . .

"It is not science nor intellect nor eloquence that win souls, but love to Christ pouring over in love to men. Love will give you a delicacy of perception and ingenuity of persuasiveness which no heart shall be able to resist. Love will reconcile the profound scholar to a life among savages, and it will carry us through the jungles of Siam to the regions beyond. It will carry the refined and cultured woman with the precious tidings into the most unattractive homes. Love will bear all, believe all, hope all, endure all, if only it may win men for Christ. The true secret of endurance is love. May the love of Christ constrain us. May we be rooted and grounded in it, so that we shall be well prepared to persuade the Siamese people to accept the gospel.'

"In spite of Dr. Dunlap's arduous labors in a tropical climate, and his constant exposure in itinerating tours, he enjoyed, on the whole, good health until 1907, when, in climbing a bamboo ladder to visit a sick man, the ladder broke, and he fell and severely injured his leg. He suffered much from this injury, and never fully recovered from it, although for a time he continued his work as resolutely as ever. But when he returned to America on his last furlough, in December, 1915, it was evident that his physical strength was seriously waning. . . . As the end of his furlough drew near, his physicians frankly advised him and the board that his remaining time on earth was likely to be short, but he pleaded to be allowed to return and to die among the people whom he loved, and for whose evangelization he had consecrated his life. . . .

"When he reached Bangkok, he was welcomed with glad acclaim by the whole city. Missionaries, foreigners in diplomatic and commercial life, and Siamese, from the king to the man in the street, showed him signal honor. His Siamese friends of their own accord had raised a fund with which they had purchased a comfortable residence for him in Bangkok, and they besought him to make that his home for the remainder of his days. But to all pleas he replied, 'Yes; but I must be at liberty to visit the jungles when I feel that I must carry the gospel to regions beyond.'"

Dr. Dunlap died April 4, 1918, at Tap Teang, near Trang, Siam, a mission station he himself had founded. "The Presbyterian Board of Foreign Missions, which appointed him a missionary in 1874, and the Siam Mission which he joined the following year," observes Dr. Brown in closing this sketch, "will always revere the memory of this noble servant of God who was associated with them for nearly half a century."

REPORTS FROM THE FIELD

Tent Work at Nagkarlang, Philippine Islands

NAGKARLANG is situated about fifteen miles from San Pablo, in a very prosperous cocoanut country. Ever since our meeting at San Pablo, many requests have come that we might hold some services at Nagkarlang. Some few months ago, I visited the town, and was very much impressed with the surroundings and the general interest of the people; and we planned definitely then that as soon as possible we would send a tent to that place. About a month ago Pastor Bibiano R. Panis and Sixto To-

lentino were sent with a tent to open up the work there. At first there was a great deal of rain that hindered them in their meetings, but yet the people came out to hear. The meetings started with about two hundred people in attendance, but this gradually increased from night to night until now the whole town is greatly stirred. A few lines taken from a private letter may be of interest:—

"Dear Brother Finster,—Without waiting for an answer to my first letter, I thought it best to write another, telling you of the interest here. I am sure you will be glad to see the work here, for indeed this is equal to, if not better than, the San Pablo interest. On week-days our attendance varies from four to five hundred people, and on Saturdays and Sundays it reaches almost eight or nine hundred. Brother Finster, I hope you will not forget to pray especially for the work at Nagkarlang. It will be good if on your visits to the different churches you ask them to pray every day for our work here. The Lord is going before us and doing wonders. Never since I have been connected with this work have I seen such an earnest attendance and such a big crowd. Why, even the priest comes, and from a distance tries to hear the sermon. The people wonder why Catholics, who never attend any meeting except the mass, come freely to our meetings with their cross, rosary, and images hanging on their necks. The priest does not hinder his pupils from attending. Everybody is at the tent at night. Can't you come next Saturday or Sunday (27th or 28th) with your stereopticon? I will wait for you on either of those days.

"The people are very Catholic. I do not follow the usual order of sermons as I did in other places. I have to change my program. This is necessary in order not to lose the ear of the people. There is a great deal of difference in preaching before a mixed audience and to an audience of strict Catholics. I hope I will not make a mistake in presenting the truth as it should be given to these people, so that many of them may be saved in His kingdom. I can clearly see now that much of the success of our work among the Catholics depends on how we present the truth to them. They are ready and eager to listen, if we will only present it to them in the right way. So pray for us here."

We greatly rejoice in the opening that God is making for His work in Nagkarlang. We have calls for help from many places. Surely we are now living in a time when we may expect great things from God

L. V. FINSTER.

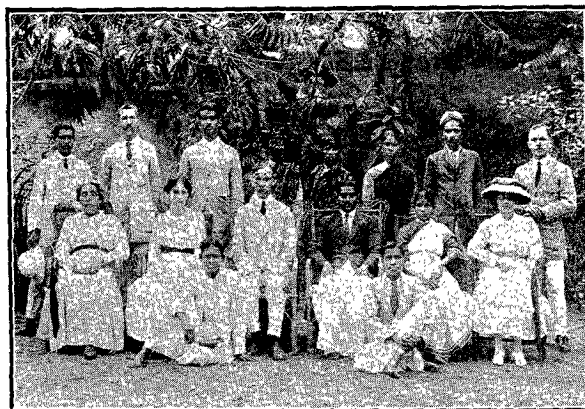
"Missions is the greatest living issue. There is no question before the world to-day which involves such large forces, such multitudes of people and with such tremendous issues. There is nothing greater to which a man may relate his life,"

A Beginning in Madras

MADRAS is one of the great port cities of the East. Although comparatively modern, for its history goes no farther back than the earlier decades of the seventeenth century, it is now the capital city of South India.

The South India Mission

began its work here only recently, if we may take the dates in which some of our great Indian cities were



Baptized Seventh-day Adventists in Madras, India

entered as a standard with which to compare. We laid our plans to reach the three great communities we find here—the Europeans, the Anglo-Indians, and the Indians. Through the blessing of God, success attended our work for these three classes from the very beginning.

In February, 1916, we engaged a hall for our public services. Large Tamil congregations have gathered to hear Brother Asirvatham's lectures, which he has delivered in the vernacular of the people; and mixed congregations, including educated Tamilians who speak English fluently, have listened to those lectures which have been delivered in English. We were fortunate to have with us then, to assist in the Bible work, Brother and Sister V. E. Peugh, now on the staff of the Mussoori English School; and Brother Charles Stafford and wife, who were canvassing the city with English publications. We regret the calls which took these workers to other parts of India and left us without their valuable assistance.

Some substantial families have taken their stand for the truths they have been investigating, and these are in turn teaching their friends and neighbors. Eighteen souls who have been baptized in the Adyar River adjacent to the city, are standing firmly for the truth. Not all of these are still in Madras. Business and other causes have made it necessary for some to remove to other parts of India. For instance, an Englishman and his wife have entered mission employment, and though still in South India, they are stationed on the west coast among

the Malayalam people, whose language they are acquiring rapidly. Being earnest and consecrated young people, we are sure they will accomplish much good. An educated Tamilian and his wife have also been sent by the South India committee to the west coast. This brother, after he began keeping the Sabbath, was one of our most successful self-supporting canvassers, and his devotion to his work led to his present appointment. As the Malayalam language is very similar to the Tamil, he was able to begin his work at once as a regular evangelist. The last time Pastor G. G. Lowry visited this station, twenty-one Malayalam believers were baptized.

The good people who are with us are growing strong. Tithe receipts are increasing. Some are even talking of starting a building fund; and we are on the point of organizing a school.

Vepery, Madras.

P. C. POLEY,
A. ASIRVATHAM.

PUBLISHING DEPARTMENT

Literature Sales in the Philippines

REPORTS of literature sales in the Philippines for the first few months of 1918 indicate a healthy development of this branch of the cause of present truth in many of the provinces, including some in which little or no sales have previously been made.

Pampanga—a New Language Area

A few weeks ago Brother J. J. Strahle, the general field secretary of the Philippine Union, united with Pastor L. V. Finster in an effort to train some volunteer colporteurs in Pampanga, a province of Luzon, where the Pampangan language is spoken. Those who volunteered for canvassing work had, until



Pastor Finster, with a group of colporteurs trained to enter the province of Pampanga, a new language-area in the Philippines

recently, been farmers and fisher folk. Their hearts, however, are aglow with love of the truths of the third angel's message, and they are eager to impart



The nipa home in which Pampangan-speaking Sabbath-keepers in the Philippines were trained to sell our first book printed in the Pampangan dialect

these truths to those with whom they can communicate in the Pampangan language. The reports from their first few weeks of work reveal a measure of success far greater than might ordinarily be expected of such workers. The Lord is using humble instrumentalities for the spread of gospel truth, and it will be by such means that the inhabitants of many a language area will be given a knowledge of Bible truth. The accompanying photoengraving gives a view of the humble dwelling-house in which the Pampangan colporteurs' institute was held, together with the group of earnest young men who are now selling the printed page in Pampanga.

The Northern Luzon Mission

During the first six months of 1918, 7,207 books were sold in Northern Luzon, chiefly among Ilocano-speaking people. In April the sales were P.1,978.94; in May, P.1,977. For the first five months of 1918 the sales totaled P.8,476.91. Scarcely five years have passed since our brethren entered Ilocos Sur, and at that time there were no Sabbath-keepers, no colporteurs, and no books. The record of the present year is an indication of what may be expected in other language areas as yet unentered.

The Panayan Mission

From Iloilo, the headquarters of the Panayan Mission, in the lower portion of the Philippines archipelago, Pastor E. M. Adams, in charge of the work there, writes:—

"During the month of April our canvassers sold Pesos 1,147.20 of books. Brother Stewart came about the middle of March, and left for Cebu the first of May, and the canvassing work began to look pretty bright. Now, however, we are without a book,

owing to the shortage of paper. I am very sorry for this; but we must not forget the word which says, 'All things work together for good.'

"In January of this year we published our new magazine *Ang Sulo* (The Lamp). It is to be a quarterly for the first year. It sells for ten centavos, and thirty-five cents is the price of a year's subscription. We have now nearly 600 subscribers. It is hard for Brother Stewart to have to divide his time between Cebu and this mission, especially in getting the work started; but we hope to see a good literature work built up in this field, as in other places.

"Our tithes and offerings have made a very substantial gain over last year. The tithe for the first five months of this year was P.363.26. For the same period in 1917 it was P.192.17. The Sabbath-school donations for the first five months of this year were P.114.91, as against P.26.40 for the same time in 1917."

C. C. CRISLER.

WOMEN'S WORK

In the Kiangsi Mission

In company with our Bible women I recently visited T'singpoo, about one hundred miles north of Shanghai, where we experienced in an especial degree the blessing and favor of the Lord. On reaching the home of our evangelist, we were told of a little baby, who for some time had been ill with dysentery, and was now beyond help. The family to which the child belonged was a wealthy one, and this was their only boy. They had spent much money for doctors and medicines, but nothing had availed to help the little one.

The woman who told me of this case asked me if I would not go with her to see the child, and I readily accompanied her. My first impression on seeing the baby was that he was dying. The relatives and friends were standing by crying with grief. I told them that no doctor could heal him, but that there was one, Jesus, who even now could heal their baby. The mother expressed her belief and her desire that we seek help from this Healer. Then we knelt down and prayed that if God's name could be glorified thereby, He would restore the child to health again. Four times we gathered about the baby's bed and asked the Lord to manifest His healing power.

The next day when I visited the home I saw that the baby was better; and later, after I had returned to Shanghai, the parents wrote me a letter, saying that Jesus had healed their baby, and that now they wanted to believe in this Jesus. This family

of idol worshipers has seen the power of the true God revealed in their behalf, and I believe that in that home there are honest souls who will accept Christ as their Saviour.

Last week, in company with Pastor Wood, I visited Hangchow. My heart is full of gratitude and praise to God for what He is doing in that large city. There is a wonderful interest among the women. More than a dozen intellectual women gathered to study the truths of the three angels' messages. One woman, for many years a teacher, and a young lady, also a graduate and a teacher, have taken their stand for this truth. Several Bible women and another educated woman have also accepted the faith. They are urging us to come quickly and teach them this "true doctrine," as they name it, more fully. We hope soon to do this, that through a knowledge of, and obedience to, these blessed truths many may be prepared to stand the test of the last days.

Pray for the work for China's women.

MRS. B. MILLER.

Notes from the Field

DURING the past weeks many letters have come in showing the deep interest that is being taken in the women's work by our women workers. In nearly every part of the field an increasing interest is being shown in this phase of missionary work, and it is being pushed to the front as never before. This certainly is in the order of God, for we must make rapid strides if we are prepared to make use of the opportunities presented by the rapid changes that are taking place in the status of the women of the Orient. Nearly every missionary magazine I pick up contains something special along this line, and it is evident that the other denominations feel that now is the day of opportunity for working for the women of these lands. The following paragraph taken from an article entitled "Women's Work in China," appearing in the January number of the *China Christian Advocate*, is especially to the point:—

"Not only is women's work the most difficult to do, but it is the most important work to be done. The same reasons that make the women hard to win, also make them worth vastly more when they are won. No matter if a man is a member of a church, he is worth very little to the church as long as his wife and mother are outside. A man may be an earnest believer; but if his women folks are non-Christians, his home is still a heathen home, constantly filled with all kinds of heathen rites, and his children are faithfully and scrupulously taught in

the old heathen faiths. The church would just as well face the problem squarely: *The task of winning and holding China for Christ is at bottom the task of winning the womanhood of China to Christ.*"

This remarkable statement is not written by a woman, but by Mr. L. D. Patterson, of the Methodist Church.

Not only among religious bodies, but in the world at large, we find the women appreciating the responsibilities resting upon them in this time of crisis, and they are coming forward to "do their bit." Then how diligent should we be, who have been entrusted with the last gospel message, in our efforts to give the light to the unnumbered millions of our sisters who have been kept in darkness these many centuries!

Knowing the interest with which every true believer in the third angel's message will watch the development of this line of missionary endeavor, I am passing on gleanings from some of my letters:—

Sister Woodward writes from Manila, Philippine Islands: "You will be happy to know that the women's work is gradually coming into prominence. An interest is springing up in several places. We hold a regular service once every two weeks in three places in the city of Manila, and you would be surprised at the interest these sisters manifest. Sister Finster has stood by me, and has borne much of the responsibility. During each meeting we try to bring in something along the line of health principles, and Sister Barrows and Sister Steinel are both very good in giving these studies. On Sunday we hold a service here at our home from three to five in the afternoon, and then at 6:30 go to Trozo to conduct another meeting for the women there."

Sister Woodward further says concerning the beginning of this work: "We announced the meeting on the Sabbath previous. We elected officers—a leader, an assistant, and a secretary. We previously prepared our program, consisting of quotations from the Testimonies, a short talk about the purpose of our coming together, some special music, and a Bible study. Report blanks and tracts were distributed, and an urgent call for co-operation was made. Our first meeting was a decided success, and this gave us courage to launch out a little further. A sewing bee was started. The last time we met I had some cheap goods cut into baby clothes, and that afternoon we almost finished two suits consisting of a baby dress, petticoat, a pair of trousers, and a waist. I shall seek help among the women to sell these articles for the cost of the goods and making, and in this way start a small fund for future material and for missionary purposes. Brother Finster suggests that we make some baptismal robes, and this will be our next work. Some of the sisters walk over a mile and a half to

be present at the meetings."

From Iloilo, P.I., Sister Adams writes: "The women are getting enthusiastic, and last meeting they suggested that we do crochet, embroidery, plain sewing, and spin thread for weaving. We are teaching the children their memory verses each week; and when the mother's name is called, she must respond with the verse. Each mother is given a list of the memory texts for the quarter, and at our coming general meeting, the children are to be ready to repeat these verses. At our next meeting the sisters are to tell us what they have been reading about during the week. Many have started secret devotion and family worship in their homes. We encouraged these sisters to prepare a screen or curtain in order to have a place for secret devotion; for in most of their homes there is no privacy."

Sister Lowry, of South India, writes: "We are working hard to get the women's work in India started. Since February we have had an organized woman's society here in Bangalore. It has only thirteen members, but all are active ones. They go into the homes of Hindus and Christians and read to them from the Word of God. We do this one day in every week. Then we divide into two bands and go canvassing, a thing it is hard to get the people of India to do. We have had good success. One month we sold R. 40 worth of books and papers. The gains we keep in our society as a fund with which to buy literature for free distribution. Then once a week we meet to discuss plans, and have a good study given by some member of the society. In this way we are becoming much more familiar with the Word of truth."

Sister W. C. Hankins writes: "Here in Fukien (South China) Sister B. L. Anderson and I have been holding cottage meetings every week with the Chinese women of our own church, and then with heathen women. We have visited in the homes of the scholars of both the girls' and boys' school. We find that the personal, house-to-house work is very important. Sometimes we find that a few simple home treatments go a great way in giving us a chance to tell the truth to these people. It seems to bring us nearer to them. They respond as readily to personal effort and love as do the people in the home land."

While Sister F. A. Allum, in Hankow, N. China, has many home duties aside from her work as editor of the church paper, she is finding time to devote to this department. She writes that she goes out one afternoon a week with the Bible woman to visit the church members and to call upon interested ones. She is endeavoring to help the women throughout the field through the Home Department in the church paper,

Sister Wangerin writes from Korea that she is thankful for the privilege of being back with us in the mission field. She is working hard among the women of the Hermit Kingdom. A second edition to the woman's paper has been published, and is now being sold.

From all parts of the field—from Sister Kime away off in Northern Sumatra, and from such distant places as the Cook Islands and Fiji of the South Seas, word has come of this developing interest. Soon the general meetings will be on. We trust that at these gatherings plans will be laid that will count very definitely for the strengthening of this most important work.

ANNA M. WEAKS.

will seek some way of giving to the native teachers helpful points gained from your study. Perhaps you will wish to use ten minutes during the teachers' meeting in this way; or, you may prefer personal labor; only let it be remembered that we have not ourselves thoroughly mastered a subject until we can tell it, and that thus reviewing it impresses indelibly upon our own minds the points we do not wish to forget.

In closing, we sincerely unite in the words of Mrs. A. L. Hindson; "We extend hearty good wishes for blessings in Christ to all who enter upon the training course, and who are united in purpose to fulfil the command that echoes down the centuries, 'Go . . . teach all nations,' and who are bound together by the desire to improve their teaching work. Our watchword is *Advancement*."

MYRTIE B. COTTRELL.

SABBATH SCHOOL DEPARTMENT

A Call to Action!

BRAVELY, quickly, and willingly are patriotic citizens of their respective countries everywhere responding to the "Call to Action" to help win the war. While you respect their courage and loyalty, do you realize that another "Call to Action" is sounding at *your* doors? Listen to its words of admonition and gentle reproof:—

"Not all who teach in our Sabbath-schools qualify themselves for the work. Let every teacher feel that he must know more; he must be better acquainted with those with whom he has to deal, better acquainted with the best methods of imparting knowledge."

—*Testimonies on Sabbath-School Work.*

With a desire to aid all who are called to the sacred responsibility of teaching, the Teachers' Training Course has been evolved and recommended by the Sabbath-school department of the General Conference. Furthermore, by unanimous action, the Asiatic Division Conference held in Shanghai, April, 1917, recommended that "all our English-speaking workers be urged to take advantage of this course."

For your convenience, the Signs of the Times Publishing House in Shanghai has ordered a limited number of "Thoroughly Furnished," and "Talks with the Training Class,"—the books composing the 1918 course; so if you have not already arranged to secure these books, we trust you will order them at once, that you may complete the course and be ready for the good things 1919 will have to offer us. The price of these two books is only 50 cents, gold, plus the transportation charges.

However, securing for yourself the benefits of the Teachers' Training Course, though most desirable, should be only a small part of the good derived from its study. As missionaries, we are here to teach the things "which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled." We trust that in time training courses may be established for the natives in their own languages; but in the meantime, you may do much for the betterment of your school, if you

General Conference "Question Box"

(The following are gleaned from questions and answers in the Sabbath-school Departmental Meetings at the late General Conference in San Francisco, California.—M. B. C.)

Question.—For what purpose should the birthday offerings be used?

Answer.—Some save the birthday offerings through the quarter and add the total amount to the Thirteenth Sabbath Offering. If this is not done the offering should go to missions with the other Sabbath-school money. There is no inspiration in giving a birthday offering to paint the church, or to buy supplies. These offerings are a gift of thankfulness to God for His care throughout the year, and should be used for missions. It would be well to use the device shown us recently of the calendar, calling for birthdays the Sabbath before they come, marking the date with a star, and then the birthday offering will not be forgotten the next Sabbath.

Question.—Is it the plan for every member of the school to hold a visitor's card?

Answer.—There should be a supply in every school in the care of the superintendent. When a member wishes to attend another school he should secure a card from his own superintendent properly signed, before presenting it for recognition in the school he visits. I signed up a card last Sabbath for one of the stenographers from the General Conference office who knew he would be away a number of Sabbaths, and he has four cards with him. He will doubtless be around to-morrow for me to sign another one. There is no need for every member to go about with a card in his possession, but they should be at hand whenever a member has need of one.

Question.—Should you count visitors in the average attendance?

Answer.—They are not counted at home, and if you do not count them every quarterly report published in the *Worker* is just so many members short of what it should be. It does not mean the average attendance of the members; but the average attendance of the school. It is greatly to the credit of a school to have an average attendance greater than the Sabbath-school membership.

(Continued in another number)

THE ASIATIC DIVISION OUTLOOK

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PROFESSOR W.W. PRESCOTT is giving a fortnight of Bible instruction at a local workers' institute in Miyajima, near Hiroshima, Japan.

THE Wenli Harvest Ingathering special has been completed, and is now obtainable from our union conference offices in Seoul, Manila, Hankow, Hongkong, and Singapore, as well as from the International Branch of the Pacific Press Publishing Assn., Brookfield, Ill., U. S. A.

BRETHREN J. J. IRELAND and H. W. Barrows are visiting South China and Malaysia on auditing work. They will be absent from headquarters for from six to eight weeks.

BROTHER A. MOUNTAIN, JR., field secretary of the South China Union, has been called to the colors, but has been given a few weeks in which to close up his conference work. Announcements will be given later of temporary provision being made for his work.

ARRANGEMENTS are well under way for the transference of the Shanghai Sanitarium from its present rented quarters at 162a Bubbling Well Road to the spacious quarters afforded by the Red Cross General Hospital buildings and grounds at No. 7 Siccawei Road. Bath and treatment-room facilities are now being installed, and early in October Dr. Landis and his associates will probably be able to announce that the sanitarium is open for business.

Departure of Pastor and Mrs. J. E. Fulton for Australasia and India

ON the evening of the 14th inst. Pastor and Mrs. J. E. Fulton bade their friends in Shanghai goodby, and took ship for Hongkong, from which port they will sail for Sydney, Australia, per s.s. "Aki Maru." They are due in Sydney the day of the opening of the quadrennial session of the Australasian Union Conference, where it is expected that Pastor W.A. Spicer, secretary of our Foreign Mission Board, will also be in attendance. The Sydney conference is to be followed by the usual camp-meeting season, after which Brother and Sister Fulton may find it possible

to attend the annual meeting of the Central Poly-nesian Conference in Fiji, the scene of Pastor Fulton's earlier labors in mission territory. Wonderful reports are coming to us of a remarkable turning to God on the part of hundreds of Fijians, who have long known the truths of the third angel's message yet who have not hitherto chosen to obey all the commands of God. Pastor C. H. Parker, in charge of our central Poly-nesian work, is confident that the Lord is about to answer the prayers of those who have preached the gospel for so many years in Fiji. Pastor Fulton's ability to preach in Fijian will make of special value his visit to that center of our island work. From Fiji Pastor and Mrs. Fulton will probably go to India in time to attend the biennial conference appointed for September, 1919.

It is with sadness that we bid goodby to Brother and Sister Fulton, whose presence and labors in Eastern Asia have brought to us so much of inspiration and help. Nevertheless we know that the Lord's work in the earth knows no boundaries. The field is the world, and the harvesting of the ripening grain calls for the presence of strong leaders in those portions of the field where special problems confront the workers. Intimate acquaintance with the complex problems connected with the giving of the advent message in Oceanica will enable Pastor Fulton to give wise counsel while he is with the brethren in the Australasian Union; and later, upon returning to India, he will once more be brought face to face with the great problem of bringing to the people of the Mohammedan world a knowledge of the everlasting gospel, which is to prepare all the honest in heart for the coming of Jesus.

Our responsibilities in connection with the proclamation of the truth to the Mohammedan world extend beyond the boundaries of India and Burma, with their 315,000,000 judgment-bound souls; we must look across the borders of these lands into Afghanistan, Beloochistan, Persia, Mesopotamia, Arabia, and adjacent lands. While we feel deep regret over losing Pastor Fulton from Eastern Asia, yet we believe that God has some wise purpose in giving him to our brethren in Oceanica and the Mohammedan world as a general counselor. The task which our brother faces is one beyond the power of mere man, unaided by heaven, to compass. Let every worker who has been so pleasantly associated with Pastor Fulton during the past few years pray most earnestly that he may have strong faith and unflinching courage as he assumes the weighty responsibilities placed upon him as the presiding officer of our Foreign Mission Board work in Australasia and India.

C. C. CRISLER.