

# Asiatic Division Outlook

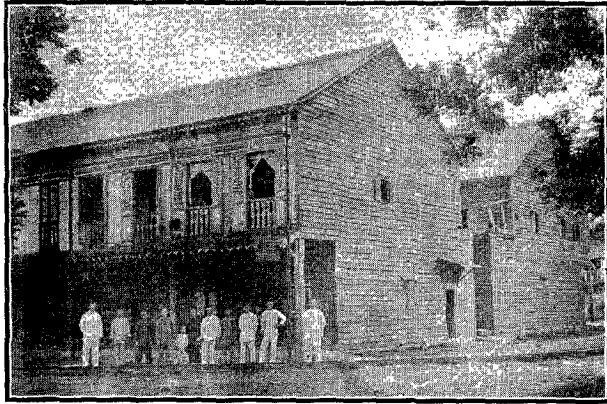
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NO. 17

## British North Borneo

THE state of British North Borneo is governed by the British North Borneo Co., a chartered company, the only one remaining under the British flag, with headquarters in London. The government is practically the same as that instituted by the British in the government of oriental colonies. The state is under British protection. There is a governor, who is appointed by the company with the approval of the British secretary of state, and various other executive officers. The country is divided into sub-



A view of the rented hall in which Seventh-day Adventists hold services, in Jesselton, British North Borneo

divisions, the head of each being a resident. All appointments to positions are made by the court of directors in London.

Borneo is a vast island of which little is known. Politically it is divided into four districts: Dutch Borneo, comprising about seven-tenths; Sarawak and Brunei, nearly two-tenths; and British North Borneo, a little more than one-tenth. The old sultanate of Brunei, on the northwest coast, from which the island derived its name, is now an independent British protectorate. It lies between Sarawak and British North Borneo. The island of Labuan, off the west coast of Straits Settlements, and its affairs are administered from Singapore. The other islands that fringe the north-east coast belong to British North Borneo. The company still pays tribute to both the sultan of Brunei and the sultan of Sulu. The latter lives in Jolo, in the province of Sulu, which comprises the islands of the southern Philippines.

The east coast of Borneo was formerly included in the sultanate of Sulu.

## Population

The population of British North Borneo has been estimated at 500,000, but that figure is but a guess, as a large part of the interior has never been explored, and no one has any idea of the number of Dusuns and Dyaks who live there. The known population is estimated at about 200,000, which includes the whites, less than 400; the Chinese, Japanese, and Hindus, about 30,000; and the native Malays of the coast towns and island villages. The only means of transportation anywhere in Borneo is by boat, and the back country away from the rivers has never been traversed by white people. The writer is told that within twenty miles of Sandakan are natives who have never seen a white man, and live by the spear and the blow-pipe the same as their forebears of the tenth century.

Civilization has stamped Borneo here and there along the coast whenever good anchorage could be found, and a number of settlements have been located a hundred miles or more apart. To these settlements have come the Chinese in great numbers and, in lesser proportions, Japanese and Hindus. The Chinese, as a rule, come to stay, and many have taken wives from among the native Malays. The result is a strong Chinese strain in the population in all the towns from Sarawak around the north and east coasts to Dutch Borneo. Later followed the artisans and gardeners from Canton and Hongkong, and when rubber cultivation was started coolies were brought over in great numbers. Sandakan, which has a population of about 10,000, is a Chinese town. The business men generally, contractors, artisans of all kinds, skilled workmen, and clerks, are practically all Chinese. The white population is small.

## Industries and Products

The industries of British North Borneo are divided into two parts, or three, if manufacturing may be included. These are: (1) Cultivation of tropical products, such as tobacco, coconuts, pepper, and rubber; (2) gathering jungle and forest products, including timber and animal products. Manufacturing is limited to the making of copra and

cutch, the latter a dye and the product of the mangrove tree.

#### Jungle and Forest Products

The gathering of jungle produce is the one thriving business in Borneo. An important jungle product is rattan. Other jungle products include camphor, dammar, and various other kinds of gums and resins, including gum copal, beeswax, guttapercha, india rubber, fruits, etc. The business is handled by Chinese traders who arrange with the native Malays to search the jungle and bring in everything salable. These Malays, however, are naturally indifferent to work of any kind and, besides, are very superstitious. For instance, when on a produce-gathering expedition, if a certain kind of bird flies across the trail ahead of the party, no work can be done that day; if a snake is seen and not killed, the party must return home for the day; if the cry of a certain bird is heard on the right of the trail, it is a warning that no work must be done for two days, etc. But the amount of practically all kinds of jungle produce is so great that, notwithstanding the little work done, large quantities are gathered, and the trade is a great help to the native population. The Bajaus, or Sea Gypsies, Malay natives who live on the water along the east coast, add to the export trade by collecting turtle eggs, tortoise shells, shark fins, *beche de mer* or sea cucumbers, mother-of-pearl, clam-shells, and other sea products. Their chief occupation is fishing, and the gathering of these articles is largely incidental.



A Seventh-day Adventist worker and family, British North Borneo

#### Trade Connections

Trade connections and transportation facilities are all British. The result is that nearly all principal exports, except rattan and timber, go to London, and all imports come from there. There is practically no independent buying in Borneo. The business houses here are, for the most part, merely branches of parent houses in Singapore, and all stores and shops are supplied through Singapore. At Singapore all imports and exports for a district comprising a population of at least 100,000,000 people are transhipped. Singapore is the hub of the wheel where all trade and commerce for this vast district centers.

#### Transportation and Mail Facilities

Since the war transportation facilities have improved in that now there is competition, whereas before the war only one line of steamers was scheduled from Singapore. A Chinese company is competing with the subsidized steamers of the Straits Steamship Co. from Singapore to the southern Philippines, calling at all Borneo ports, with the result that there is a weekly service to and from Zamboanga and Jolo.

An important aid in the administration of civil affairs is the wireless plant, consisting of four stations, one each at Jesselton, Kudat, Sandakan, and Tawao, recently installed. All stations can be used for communication with the Philippines.—George M. Hanson, in *"The Far Eastern Review,"* February, 1916, pp. 353-356.

## REPORTS FROM THE FIELD

### The Gospel "Push" in Shantung—1

THE enlightened, democratic nations of the world to-day are contributing their money to two great campaigns against the powers which oppress men; one against the ruthless power of militarism, and the other against the heathen power of heathen superstition and ignorance. We who have devoted our lives to the latter effort believe that it is just as necessary to "make the world safe for democracy" as the former class; and, furthermore, that its completion is the only thing upon which awaits the ushering in of the universally longed-for reign of peace and righteousness.

It was hoped by all that the new political era in China would bring great aid to the enlightenment and evangelization of the country. But the "republic" has proved as disappointing here as in Russia, although not quite so productive of bloodshed. Shantung, with many other provinces of China, has been sharing in the perplexity of nations.

During the spring months I traveled about one thousand miles in the eastern section of Shantung

Province; by train, by sea, by mule-litter, wheelbarrow, mule-back, and foot. In some places the magistrates sent for me and requested me to leave their magistracies, confessing their inability to protect me, and fearing lest if something should happen to me while in their territory they would be held responsible. "Why," confessed the magistrate of one county, "I do not dare to go out of the yamen door myself, for fear they will kidnap me. My body-guard would likely turn me over to the brigands and share in the ransom!" I traveled as light as possible, attempting to keep my movements secret, and trusting the Lord for protection. I was continually in danger, except when I entered the Japanese-governed territory, where it was indeed a relief to feel that life and property were secure.

It is rarely the case that we have to go into a new place and build an interest from the ground up. God goes before us with His remarkable providences, leading and opening up the way at our van. Last spring, a man from a large village in the western end of Tsi Mei county met our evangelist, Liu Ming Beh, in an inn at the metropolis. Mr. Liu got into conversation with his fellow-sojourner, and taught him some of the principles of our faith. He is a schoolmaster, and the most influential man in his village. Later, he made a trip across the country to the evangelist's station, to report that he and several of his friends were very desirous that the evangelist should come to their village and teach them. The evangelist was out on a preaching tour in another direction, but on returning to the station and hearing of the man's visit, set out to visit his village. The distance is a couple of day's journey by foot (I have walked it), and the evangelist walks it with his blanket over his back. On his arrival the old schoolmaster gathered in a crowd of his friends and relatives to hear Mr. Liu preach.

After the discourse the schoolmaster remarked that now it would be most fitting if they would all do honor to the great and only supreme God. He had been a student of the classics, he said, and there it was stated that the ancients worshiped the One Supreme God by a solemn kowtowing in the open air. He desired that they might revive that most admirable worship. And so they spread a mat in the courtyard, and solemnly lined up in two lines, elders in front and pupils of the school behind, and these forty odd people, who never in their lives before had worshiped anything but idols, filed forward one by one and kowtowed the head to the ground three times to the invisible God, tendering in the most respectful way known to their race their acknowledgment of His authority. This would have been a strange sight indeed to many professed worshipers of the same God

in western lands who are too proud or too indolent to bow even the knee before Him in worship!

The evangelist, perceiving their sincerity, entered heartily into the proceedings, suggesting that they close the ceremony with public prayer led by himself. Some of the farmers present asked if it would be proper to pray to this invisible God for rain, as they had been doing, alas in vain, for many days to their idols. Shantung has had a drought for three years, and the small farmers were reduced to starvation. The wheat this year had already been planted some time, but no rain had yet come to make it sprout, and should it not come very soon there would be no hope for the poor people but to sell their wives and daughters into slavery (usually what we call the "white" kind), and take their sons and go begging. The evangelist took the situation by faith, read to them from the Bible of Elijah's experience, and prayed earnestly that God would send rain immediately.

The meeting closed, and while the evangelist was going through the ceremony of taking his departure, the rain-drops began to fall. A heavy rain followed, soaking the evangelist to the skin as he took his way across the fields to a neighboring village. But it could not put out the fire burning in his heart. Two results of that rain may be seen in the whitening fields of Shantung to-day. The grateful people are harvesting their best crop of grain in many a year, and a harvest of souls as bountiful awaits the labor of the reaper. The incident has been blazoned throughout the district, interest in idols and deities has waned, and many people are awaiting a teacher to instruct them in the worship of the Christian's God. I have received several letters, signed by from twenty to forty people of the influential class, pledging themselves to study Christianity, and begging for an evangelist to be sent to teach them. When I visited the district in April, these importunate requests were made to me in person, and it was embarrassing to have to beg them to wait until a man could be spared from somewhere else, or another evangelist come out of training.

The government schoolmaster here is one of the interested men, and he lent us the public school building (formerly a Taoist temple) for meetings. I conducted three or four in a room arranged to seat about forty people, but the seats were ignored altogether, and the room jammed with a standing audience of over two hundred, with many more disappointed ones in the courtyard. It was almost frightening to look down on that anxious, expectant sea of faces by the glare of three or four candles stuck precariously about the room. I dared not think what would happen if one of those candles

should fall into the crowd, or set fire to one of the old paper mottoes hanging on the wall. But I never spoke to a more respectful or more attentive audience. One who has spoken in public in Oriental lands, especially to audiences that have never heard a foreigner before, will appreciate this as remarkable.

I am glad to report that we have a tent company with three workers at present on their way to this district. The prospect is indeed encouraging, all the more so as these are people coming direct from heathenism, never having before professed Christianity. The leaders, however, are familiar with the

While such conditions as these have prevailed, the word of God has been working as leaven in the hearts and lives of many. Inquiries and appeals have come to us from several parts of the province. Several letters have been received telling of a body of believers on South Mountain who are keeping the Sabbath. They have asked that a teacher be sent them, and have even offered to provide house and food for an evangelist. They have also taken up an offering amounting to \$40. These appeals have been coming to us since last February; but just as we had promised to send a worker, South Mountain became



Fording a river in Shensi

Bible, which is a most excellent and unusual feature. The Presbyterian Mission for years conducted a chapel in this district, and did faithful work in spreading the Scriptures and creating an interest in Christianity. Only a year or two ago, in discouragement for seeming lack of definite results, they practically discontinued their work here. And now, most unexpectedly comes the harvest. "One soweth, and another reapeth."

J. W. HALL.

### Shensi

It is now about three years since the third angel's message first reached the province of Shensi. Last November Brother and Sister Loveland and child with the writer and family came to Sian. Shortly after our arrival there, trouble broke out with a small body of troops, and from then until now war, robbery, bloodshed, and wickedness have been rife.

Just at this writing there are at least six distinct factions in the province warring against each other. No faction is in true harmony with any other faction. Then within these factions are two large robber bands, whose only object in fighting is loot. They have no political interest whatever in the province.

infested with robbers from Honan, who, the Chinese say, rob a man to the last copper. This has made it quite impossible to send a worker there.

Last April we crossed the Wei River, and came to the Gospel Village District. Since being here we have held two Bible institutes, and a series of meetings for outsiders. At Tan Gia Bu the mission purchased a lot, and on this the local people have erected a church at their own expense. The place will seat about two hundred persons, and while only a mud building, is still far in advance of that which we had been using; for we have provided for ventilation, which, though not greatly desired by the local people, is much appreciated by a few.

The erection of this church building has greatly encouraged our people here. It cost them over one hundred dollars besides some three hundred days' labor (including the fencing of the four-acre compound). Besides raising this amount the people have also been faithful in paying tithes. The majority of the people here are tithe-payers.

Just now we find it difficult to go to and from Sian. Yesterday, August 14, with two Chinese I went in search of a place where we might cross the river, but found it lined with sharpshooters, who are taking special precautions at this time, as preparations are

being made to attack Sian. We have a place rented in Sian, but it can hardly be said that we have opened work in that city. There are some interested people there, and as soon as the present trouble is over, we



Pastor F. A. Allum preaching in Gospel Village, Shensi

hope to preach the gospel message for this time to the people in that place.

We are surrounded on four sides by robbers and revolutionaries, but God has preserved us from all danger. We rejoice to see a foundation being laid in this newly-opened province. Soon we hope to hold another baptismal service, as several are now preparing to enter the church.

S. G. WHITE.

## EDUCATIONAL DEPARTMENT

### The Forward March of Our Educational Work in the North China Union

ALL over the globe, in every awakened nation education has a prominent part, and aids in laying a stable foundation upon which nations or individuals may safely build. The strong men in the world are, generally speaking, the educated men. The man who knows is the man who succeeds. This is especially true of those in the front to-day. In the Chinese government service, in the banks throughout the land, and in other responsible positions, enterprising men, whose intrinsic worth is increased by education, are giving satisfactory service; and this is equally true in other lands. And when to education experience is added, we have an efficient product.

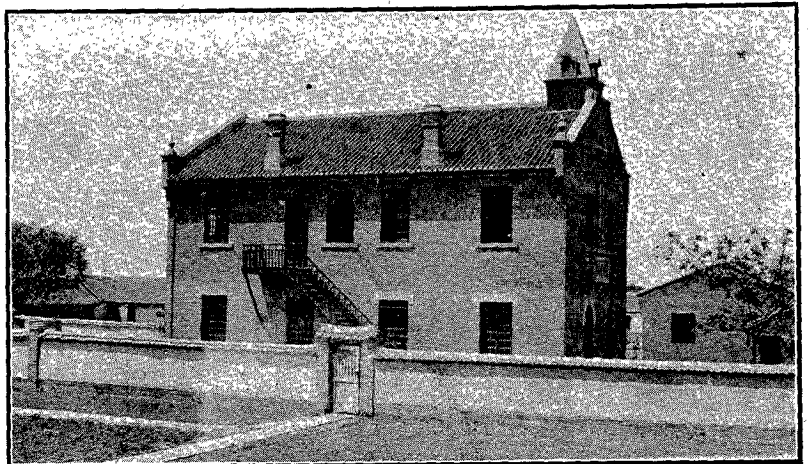
#### Our Elementary Schools

If these principles are true in regard to education in general, how much more so when applied to Christian education as we know it in our denomina-

tional schools. In common with other boards, the schools conducted by the Seventh-day Adventist Mission Board are proving a blessing the world over. In these institutions the young people receive inspiration and courage to develop the best that is in them, and to render noble service to mankind. Many honest hearts are rejoicing to-day because of the system of schools promoted by this board.

In the ten provinces of the North China Union Conference we have established elementary (primary) schools teaching grades one to four, and in some cases grades five, six, and seven. According to late statistics, these elementary schools number thirty-three, and are scattered from Shanghai on the sea to Szechwan near the border of Tibet; and from North Honan, hard by the northern capital of Peking to southern Hunan, miles below the old southern capital of Nanking. In this far-flung educational line something like 300,000,000 souls are found, all of whom may in some way, directly or indirectly, be affected by our educational work. While these schools are instituted primarily for the instruction of the children of church members, yet many children not of our faith receive daily benefit in attending them. Including our higher schools, fully one thousand students receive daily instruction throughout the school year.

During the present year two teachers' institutes were conducted for the teachers in charge of schools, and it is hoped that next year a summer school may be opened. A daily program and a graded course of study has been recommended and is being carried out in many of the schools. As our educational sec-



Honan Intermediate School, Yencheng

retaries give more study to the needs of these schools, and as more general supervision is given them, and an efficient teaching force developed, greater progress will be made and larger results realized. To these ends we are now working.

### The China Missions Training School

The China Missions Training School, located in Shanghai, has prepared many young people for service. Professor H. O. and Mrs. Swartout, R. J. and Mrs. Brines, Pastor George Harlow, and Mrs. S. L. Frost, together with Chinese assistant teachers, have conducted a successful school during the past year. All things considered, this is one of the best developed advanced schools in the Asiatic Division. This school has a good academic hall fitted with six class



The Faculty of the Honan Intermediate School, Yencheng

rooms, a fair-sized chapel, and offices for the principal and the treasurer. Three two-story dormitories are serving well the needs of the student body. The map industry and denominational chart-making indicate that manual training has not been overlooked. Situated at the Asiatic Division headquarters this school is frequently favored with visits from general workers.

### The Hankow School

For about two years a school building on the outskirts of Hankow has been ready and waiting for use. Operating funds and a faculty have been wanting, but it is hoped that in response to urgent calls, two educators of experience, one of whom has an excellent knowledge of Mandarin, may come out this fall from America, in order to connect with the Hankow school in time for its opening. These teachers under appointment, working in connection with an associate faculty of Chinese teachers, will be able to operate the school in Hankow in an acceptable manner. It is planned to erect in our Hankow compound a two-story dormitory having two sections, or sixteen rooms, on a plan similar to that of the dormitories of the training-school in Shanghai. By using this dormitory to accommodate the girls, and by using the existing dormitories for boys, both sexes may have the privilege of attending from the beginning. It is contemplated that students of intermediate grades from the four provinces of Hupeh, Hunan, Kiangsi, and Szechwan shall attend this school,—a territory which will surely crowd its capacity to the utmost.

### The Honan Intermediate School

Located at Yencheng, the headquarters of our oldest provincial work, in the midst of the Honan plains and on the Peking and Hankow railway, the Honan Intermediate School is the natural educational center for the students of the great northwest territory. The 1917-1918 school year was a full and prosperous one, showing most gratifying results both in numbers and in intellectual and spiritual advancement. And as this school is supported by a constituency that loves education and seeks for true learning, we have every reason to believe that it will continue to prosper. From these hardy Shensi and Honan students many promising workers are being developed who will be welcome additions to our force of native laborers in proclaiming to the Chinese people the message for this time.

In 1915 a good school building, affording excellent chapel and class room accommodations, was erected, and the work was fostered by the provincial secretary-treasurer; but it was not until last year that full personal supervision by a foreign worker was granted. Both constituency and students have appreciated the labor bestowed, and have worked to reach the goals set. Practically every one of the hundred students paid the school fee, and provided his textbooks, etc. This was quite a stride over previous years, and the general custom of the missions in supporting students. Higher fees have been set for the coming year, and further efforts will be made toward self-support. The sixteen students baptized indicate that in spiritual matters also the school made a distinct gain.

While the Honan Intermediate School is not favored with the best dormitory accommodation, nor has it many modern conveniences, yet it is blessed in having one of the best qualified native faculties



Student body of the Honan Intermediate School, Yencheng

to be found in our advanced schools in the Far East. The teachers are all Seventh day Adventists; are still young, and have good educations coupled with experience. This gives confidence and faith in their work. As a result, the school is turning out students who are well developed intellectually, and



## Death of Pastor R. C. Porter

THE many friends and former associates of Pastor R. C. Porter will be pained to learn of his death in Hamilton, Missouri, on July 29. When Brother Porter sailed from Shanghai in May of last year, he was, as is well known, in feeble health, but his spirit was indomitable, and he had large hopes of ultimate recovery. For a time following his return to the States he made decided improvement; so much so, in fact, as to lead him to expect to be able to attend the last General Conference session, and take part with his brethren in planning for the extension of the work to which he had given so many years of untiring service. In this hope he was disappointed, as unfavorable symptoms developed, and our brother gradually lost his strength until he fell asleep in Jesus.

Brother Porter began laboring as a Seventh-day Adventist minister in the Iowa Conference, in which he became president during the 80's. When Pastor D. A. Robinson left for England and India in 1891, Brother Porter took his place as superintendent of district No. 1, covering the Atlantic seaboard territory extending from Newfoundland to Virginia. After some years failing health led to a retirement from active service. Careful nursing on the part of Sister Porter, together with outdoor exercise and freedom from official responsibilities, in time restored him to his wonted vigor, and he was permitted to give nearly a score of years for the upbuilding of the cause that he loved more than life itself.

Prior to his appointment as president of the Asiatic Division Conference in 1913, Brother Porter served successfully as president of the Kansas Conference, president of the Southwestern Union Conference, and president of the South African Union Conference. He counted the four years spent among the missions in Africa among the happiest of his life.

To Sister Porter, who has shared with Brother Porter the responsibilities and the joys of so many years of fruitful labor we extend, in behalf of the entire Asiatic Division force of workers, sincere

sympathy and love. We pray that the sustaining grace of our heavenly Father may be hers in this hour of deep sorrow.

## A Pioneer Fallen

WORD has just been received of the death of Brother George I. Butler, one of the pioneers of the advent movement, and for a number of years during the prime of his life the president of the General Conference. His death does not come as a surprise, in view of advanced age and of recent failing health. One of the choicest heritages he left is his testimony during the recent session of our world's General Conference in behalf of the cause of present truth, to which he had given three score years and more of devoted labor. A full notice of his life work will doubtless appear soon in the columns of the *Review and Herald*.

To his widowed companion and his children and loved ones we extend our heartfelt sympathy. Among those who were privileged to be in attendance at his bedside during the closing weeks of his life were his grandchildren, Pastor and Mrs. W. D. Burden, senior members of our Far Eastern Mission staff, on furlough from the Japan Conference.

## Miss Edith Graham

THE church missionary department of the General Conference has lost its leader in the person of Miss Edith Graham, whose death has recently been announced. Since the organization of the Church Missionary department (until recently known as the Home Missionary department), Sister Graham has been its general secretary. Her long and successful experience in similar work in the Australasian Union preeminently fitted her to lead the church in its varied home missionary activities. In her death the cause of God has lost a tried and trusted worker, the General Conference a valued associate, and a large circle of conference laborers an esteemed friend and helper. Her labors are ended, but the influence of her life lives on.

who are grounded in the principles of our faith.

### The Opportunity

To-day, while the larger part of the world—America, Australia, Europe—are engaged in the great war which is curtailing the work of education, our young people in the Far East are free to attend school instead of being called to military service. Surely, while comparative peace rests upon this part of the world, we should insistently urge our young people, one and all, to attend the schools provided for making them competent Christian workers. Let the foreign workers of North China, and all other unions in this Division, hold before the youth their privilege and duty in this respect. And may our young people themselves, like Lincoln in the log cabin, receive a vision of future usefulness, and like him prepare for their coming opportunity.

*Yencheng, Honan.*

M. G. CONGER.

## DIVISION NOTES

PASTOR I. C. SCHMIDT, director of the Java Mission, with headquarters at Weltevreden, reports five baptisms during a fortnight spent in East Java. Our membership in Java is scarcely one hundred, but these are active in Christian service, and others are awaiting baptism. At present, Brethren Schmidt and M. Munson, with Sister Petra Tunheim, are holding a special series of meetings in Weltevreden, and some colporteurs are at work with the Malay paper. Plans are being laid for the erection of a church building soon.

We have been made sad to learn of the failing health of Dr. Carlos Fattebert and wife, of Cebu, Philippine Islands. Dr. Fattebert has for some years been director of our Cebu Mission. We pray that he and his companion may be strengthened in a special manner to bear the burdens devolving upon them, and that reinforcements can be sent soon to Cebu. Calls have already been placed with the Mission Board for another family for the Cebu Mission, as well as one family each for the Panayan Mission and for the Northern Luzon Mission. Those who have labored alone for some years in the tropical heat of the islands, must have special consideration in order that their health may be preserved.

A COLPORTEURS' institute for the Kiangsu Province is being held in Shanghai as we go to press. It is expected that this institute will add six to the ranks of our colporteurs in this section of our field. Brother Nathan Brewer, with Brother Ts'eng Lui Deh, the native missionary leader for the this province, are bearing the chief burden of the institute work.

In the Ilocano language area, a workers' institute is held each year during the rainy season. Such an institute is now in progress at our mission headquarters in Vigan, Ilocos Sur, P.I. Pastor R. E. Hay

is in charge, and reports a good school. Calls are coming in from many places for workers during the fall and winter, and it is expected that the Northern Luzon Mission field will have bestowed upon it more labor this coming season than ever before. Not a little of the success attending the Northern Luzon Mission may be attributed to the faithful efforts of the leaders in that field to give the laboring forces each year a few weeks of special training.

As a result of the colporteur work recently begun in the Pampangan field, a new language area in the Philippine Union, one family has already begun to keep the Sabbath, and several others are interested.

REPORTS continue to come concerning the large attendance and deep interest of the people in Nagkariang, in the Central-Southern Luzon Conference, where tent-meetings are being held by Pastor Bibiano Panis. Many hundreds are in regular attendance, and the prospects indicate nearly as rich a harvest as two years ago in San Pablo. The prayers of God's children are solicited in behalf of those at Nagkarlang who are now deciding whether or not to obey the commandments of God, and to make the Holy Scriptures the rule of their life.

THE tithe receipts in some quarters indicate a healthy development on the part of church members in the payment of that which is the Lord's own. This is one of the surest indications of growth in grace and in a knowledge of Bible truth, and speaks volumes concerning the consecration of the dear people of the lands of Eastern Asia who have chosen to unite with us in Christian fellowship.

STOCK has been purchased for a second edition of "World War" in the Ilocano dialect, which is spoken by nearly a million people. "World War" in the Pampangan dialect is still having a good sale, despite the fact that there are no more than a third of a million Pampangan-speaking people in all the Philippines.

By mid-July the total amount of literature sales in the Philippines was as much as the sales for all 1917. It is confidently expected that by the close of 1918, last year's sales will have been doubled. During the month of June, in the Tagalog language area alone, our agents booked orders for P.11,000 (\$5,500, gold) worth of literature.

DEFINITE word has been received of the acceptance by Pastor S. E. Jackson of his appointment to the Philippines as union conference president. Brother Jackson expects to reach his field in time for the general meetings appointed for October and November.

WE have recently been informed by Mission Board officers that Pastor W. A. Spicer expects to leave the Australasian field in time to spend several weeks in China during the spring of 1919. This will give him opportunity to visit some of the more distant mission stations in both the South China Union and the North China Union. Sister Spicer is accompanying Brother Spicer on this trip.



# THE ASIATIC DIVISION OUTLOOK

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## Division Notes, Concluded

THE postponement until the spring of 1920 of the Division General Meeting makes possible the holding of the North China Union Conference meeting in the spring of 1919, rather than in November of the present year. It is expected that both Brethren Evans and Spicer will be in attendance at this important meeting, which has been set for April 13-20, preceded by a workers' institute running from March 28 to April 13.

PASTOR E. E. ANDROSS, vice president of the General Conference, with headquarters in Washington, D.C., U.S.A., has been asked by the Mission Board to spend some months in India, Burma, and Malaysia. He expects to reach Tokyo early in October, and will probably spend two or three weeks visiting our mission stations in the East Asian Union and the North China Union before sailing from Shanghai for Hongkong and India. We rejoice in the opportunity this gives mission workers to meet Brother Andross, and to enjoy the inspiration and help of his presence and counsel.

IMPORTANT work in the United States is keeping Professor M. E. Kern in the home land the present year. Although his friends in the Orient are disappointed in not having the privilege of a visit from him as had been planned, we, nevertheless, are glad that he can serve the interests of the cause of God in America during this time when so much need exists for his labors there. We shall hope to see him in Far Eastern lands a little later.

THERE has come to our desk a sample copy of a new quarterly in the Ilocano dialect, entitled, "Ti Damag ti Pagarian" ("The News of the Kingdom"). This is a thirty-two page journal besides cover, and sells for ten centavos a number, or forty centavos for an annual subscription. Among the subscribers are those who dwell several days' journey inland beyond the seaport post-towns.

BROTHER O. J. GIBSON, on furlough in Mt. Vernon, Ohio, reports that he has been spending considerable time in manual labor since reaching his

home. Gradually he is building up in strength. Mrs. Gibson is caring for her mother, who is in feeble health.

BRETHREN J. J. IRELAND and H. W. Barrows are spending some time in the South China Union on auditing work. They found it impossible to get early bookings to Singapore, and so have decided to visit our missions along the coast of South China, returning to Shanghai the latter part of October.

BRETHREN S. L. FROST and C. E. Weeks are spending some time in the South China Union in the interests of the general work. They will probably be returning in time for the union conference meeting in Japan early in October.

DISTRIBUTION has been made of the Harvest Ingathering Special, Wenli edition, to the unions in Eastern Asia and also to the United States, the West Indies, and other lands. The edition runs a little above 20,000. In some of the unions, the Harvest Ingathering Campaign opens September 1.

PASTOR AND MRS. J. E. FULTON report a pleasant voyage to Hongkong, where they transhipped to the s.s. "Aki Maru," sailing August 22 for Sydney, N. S. W. We pray they may be prospered during the month they spend on the waters of the South Seas en route to the Australasian Union Conference.

COMMUNICATIONS from Pastor S. G. White, director of our Shensi Mission, bring us word of the continuance of serious trouble in that part of the field. Pastor White's report in another column of this paper will give some of the details of his trying experiences in the midst of a territory occupied by robbers.

PROFESSOR H. O. SWARTOUT is spending a few days in the Wenchow district of Chekiang, in the interests of the China Missions Training School, which is to open early in October.

C. C. CRISLER.

## Special Notice—Address of Malaysian Union Conference Office

IN a recent issue of the OUTLOOK attention was called to the change of address for our Malaysian Union Conference headquarters. We regret to say that the wrong number was given by us in our former notice. The proper address to which all mail for the Malaysian Union Conference of Seventh-day Adventists should be addressed, is 399 C Upper Serangoon Road, Singapore, Straits Settlements. This address was given properly in the first instance by Pastor Detamore.

## A Correction

A MISTAKE occurred in the last issue of the OUTLOOK which we herewith correct. The article in the women's department entitled, "In the Kiangsi Mission," should have read, "In the Kiang-Che Mission."