

Asiatic Division Outlook

VOL. 7

SHANGHAI, CHINA, SEPTEMBER 15, 1918

NO. 18

The Better Way

THE world has griefs enough;
It has no need of thine,
Or mine;
So hide from human gaze
The thorn that thou must bear;
But on thy breast where all may see,
The rose of gladness wear.

The world has tears enough
From hearts more sad than thine,
Or mine;
Then in thy closet shut
Let all thy tears be shed;
But to the world do thou still turn
A smiling face instead.

The world has doubts enough;
It must not hear of thine,
Or mine;
If of thyself thou hast
No tidings that will please,
The grace and goodness of our Lord,
O, let them hear of these!

—Selected.

Freely Ye Have Received, Freely Give

WHEN God blesses His children, it is not alone for their own sake, but for the world's sake. As He bestows His gifts on us, it is that we may multiply them by imparting.

The Samaritan woman who talked with Jesus at Jacob's well had no sooner found the Saviour than she brought others to Him. She proved herself a more effective missionary than His own disciples. The disciples saw nothing in Samaria to indicate that it was an encouraging field. Their thoughts were fixed upon a great work to be done in the future. They did not see that right around them was a harvest to be gathered. But through the woman whom they despised a whole cityful was brought to hear Jesus. She carried the light at once to her countrymen.

This woman represents the working of a practical faith in Christ. Every true disciple is born into the kingdom of God as a missionary. No sooner does he come to know the Saviour than He desires to make others acquainted with Him. The saving and sanctifying truth cannot be shut up in His heart. He

who drinks of the living water becomes a fountain of life. The receiver becomes a giver. The grace of Christ in the soul is like a spring in the desert, welling up to refresh all, and making those who are ready to perish eager to drink of the water of life. In doing this work a greater blessing is received than if we work merely to benefit ourselves. It is in working to spread the good news of salvation that that we are brought near to the Saviour.

Of those who receive His grace the Lord says: "I will make them and the places round about My hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing."

Those who receive are to impart to others. From every direction are coming calls for help. God calls upon men to minister gladly to their fellow-men. Immortal crowns are to be won; the kingdom of heaven is to be gained; the world, perishing in ignorance, is to be enlightened.

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal."

All may find something to do. None need feel that there is no place where they can labor for Christ. Millions upon millions of human beings, in sickness and ignorance and sin, have never so much as heard of Christ's love for them. Were our condition and theirs to be reversed, what would we desire them to do for us? All this, as far as lies in our power, we are to do for them. Christ's rule of life by which every one of us must stand or fall in the judgment is, "Whatsoever ye would that men should do to you, do ye even so to them."

By all that has given us advantage over another,—be it education and refinement, nobility of character, Christian training, religious experience,—we are in debt to those less favored; and, so far as lies in our power, we are to minister unto them. If we are strong, we are to stay up the hands of the weak.

Angels of glory, that do always behold the face of the Father in heaven, joy in ministering to His little ones. Angels are ever present where they are most needed, with those who have the hardest battles with self to fight, and whose surroundings are the

most discouraging. Weak and trembling souls who have many objectionable traits of character, are their special charge. That which selfish hearts would regard as humiliating service, ministering to those who are wretched and in every way inferior in character, is the work of the pure, sinless beings from the courts above.

Jesus did not consider heaven a place to be desired while we were lost. He left the heavenly courts for a life of reproach and insult and a death of shame. He who was rich in heaven's priceless treasure became poor, that through His poverty we might be rich. We are to follow in the path He trod.

He who becomes a child of God should henceforth look upon himself as a link in the chain let down to save the world, one with Christ in His plan of mercy, going forth with Him to seek and save the lost. —Mrs. E. G. White, in *"Ministry of Healing,"* pp. 102-105.

Photographs and Missions

IN the conduct of successful missionary work, the closest possible connection must be maintained between the mission fields and the base of supplies. Those who are continually furnishing men and means for the conduct of mission work are intensely interested in the fruits of their sacrifices. Those who are sent out to do a specific work are looked to by their supporters in the home land to give full and clear reports of results attained.

Especially is this true of a work that has become well established. That which at first was new, is later taken as a matter of course; yet those who are continuing to support a long-established work in a mission field, must be kept in touch with new developments. Faithfulness should be observed in the matter of reporting, and when progress can be visualized by means of good photographs, such reports are made doubly interesting when thus illustrated. Missionaries gain much through a proper use of the kodak as well as of the pen. Sometimes more can be told in small space by means of a picture than by many words.

Comparatively few, however, have had thorough training in the art of taking pictures suitable for publication. The following paragraphs on this subject, written by a veteran newspaper correspondent, may prove helpful to many a busy worker desirous of passing on to friends in the home land, through the medium of pictures, the story of the triumphs of the cross.

MAGAZINE and newspaper offices are influenced by, and governed through, certain fixed and inflexible methods, forms, and systems as unalterable as the laws of the Medes and Persians.

All connected with these enterprises,—the editors-in-chief, their assistants, the contributors and writers, even the errand boys,—are amenable to these well-defined plans and systems of action. No rule can be violated with impunity by anyone. Necessity created the want for these methods, forms, and systems, and

forced their adoption; hence policy demands their rigid observance.

Among the many rules considered of vital importance is the one which demands that all the matter in any publication, even the most brief and most insignificant, shall "tell something," "tell a story,"—shall present some picture to the eye or mind, particularize some occurrence, or embody some entertaining fiction; that is, contain life or action.

It is not so well understood that this rule applies to the illustrations equally as much as it does to the printed matter; hence many a meritorious photograph is declined, and many an otherwise pleasing illustration, if accepted, fails to entertain, because the rule governing the taking of photographs for the press was not understood, or not followed.

The main object in presenting a picture is more fully to impress the mind of the reader with the value of the story before him, as well as to give him material upon which he can more fully fill out the scene as he reads. The picture must be one that, in imagination, the reader can enter into as a spectator, can lose himself in the scene before his eyes, can become a part of the story the picture is telling.

To illustrate: A picture is presented of a large and costly edifice, evidently some public institution. The photographer, anxious to show the details of construction, came close to the building with his camera, and allowed the structure to monopolize all available space on his plate or film. As a mechanical piece of work, the photograph may be even more than passably good, yet it fails to create any interest, as it tells no story, does not lead the mind to fill out details by a mental association with it. Even the name and the location of the building have to be sought for by a reading of the "legend," or inscription, given below the picture, and by a perusal of the story accompanying it.

Had the artist dropped down with his camera below the mound upon which the building stood, retreating to a proper distance, cutting down the size of the structure to one-third of its former dimensions, allowing the surrounding scene to occupy the greater portion of the plate, then the eye would have abundance of material to present to the mind upon which a story could be constructed. The surroundings then would give the clue to the location of the building,—whether it was in a city, in a park, or in an isolated place; whether in a temperate zone or a tropical region; whether in a situation familiar personally or by report, or in a locality unknown to the reader.

A camp-meeting scene consisting merely of the "big tent," its expanse of white canvas filling the entire background, with possibly a figure or two in

the foreground, is most decidedly a view of "still life." The eye can scarcely be tempted to give it a second glance.

If, however, the artist had waited for his opportunity, and, standing some distance away, had caught a leading speaker in the foreground (the large tent in the rear and of reasonable proportions), reading to members of the local conference a telegram just received containing some joyful news items,—there would be a story. As soon as the eye took in such a scene, the mind would begin to clamor for a reading of the article in order to obtain all possible details. Such an illustration would be a photograph with life and action.

Our foreign views as given in our denominational publications often sadly lack in interest, although always connected with matter of great importance. Our missionaries fail, generally, to remember that foreign scenery is unfamiliar to the people at home, and that without sufficient exhibition of the surrounding scenery, the pictures of their houses, schools, or other institutions can not be associated with their environment. If in these photographs some domestic scene connected with the life of the people were shown, there would be a story. Mentally, the reader would become at once a spectator, a part of the story. A study of the principle involved in making illustrations for our publications would materially increase public interest in their contents.

W. S. CHAPMAN.

"Review and Herald," Dec. 21, 1911.

REPORTS FROM THE FIELD

The Gospel Push in Shantung—2

THROUGH the work of one of our colporteurs, a wide interest has sprung up in Lan Di, a large market town, situated in a district lying to the west, and a wealthy man has donated the largest building in the town for our use as a chapel. We are thankful to be able to place a man in this town, after having had to leave the newly-interested people to their own resources for many months. A baptismal class has been organized here of forty members, looking toward baptism this fall. Two other such classes, one of fifteen members and one of nine, have already been organized, and it may be necessary to open several more during the summer. By means of these classes, the candidates are put through a course of instruction, and those who are evidently unprepared to participate in this rite are weeded out. We feel that we must demand of our candidates for church membership a fair knowledge of the doctrine, as well as a straightforward life living up to it. We now

have two tent companies working in the densely populated village districts, one of which reports: "Not only is it full of people under the tent, but it is full under the sky outside."

For awhile our colporteur work was disrupted by the anarchical condition of society, but a stronger set of men are now getting into the field who do not stop for difficulties, and who are willing to risk their lives for the work. The morale of this branch of the Lord's forces is well illustrated by the experience of the field secretary while delivering books for two of his men. He was ill when he left the headquarters, but we could not prevail on him to tarry. The first six days he traveled in an open boat on the Yellow River, the last three of which were bitterly cold, with a steady downpour of rain. This man took his own blankets and outer clothes and wrapped them about the books, exposing himself in his weakened and fevered condition for three days and nights without protection.

Disembarking, he continued his journey by wheelbarrow (pulled by a donkey) for three days and nights across one of the great salt marshes of northern Shantung. These are favorite lurking-places of bandits. He was drenched by several storms on the way, and when about half way across was met by a man traveling in the opposite direction who warned him that not over half an hour before he had been assaulted and robbed.

The wheelbarrow man refused to go on, fearing that his animal would be taken from him. After many assurances of the Lord's protection from Mr. Yu, he consented to proceed, and whipped up his donkey; but the animal refused to budge, finally pulling the entire equipage into the ditch. Just as Mr. Yu and the barrow man had reloaded the vehicle and were again ready to start, four armed soldiers appeared going in their direction, whom they followed in safety to their destination.

On arrival at the walled city of Liu Twan, Mr. Yu found the gates closed and guarded, no stranger being allowed to pass unless he could procure some leading man of the town to guarantee him. Acting with quick decision, he asked the guide if the guarantee of the head of the guilds (the most influential man in a Chinese town) would be sufficient. The soldier, taking for granted that he was acquainted with this man, consented to escort him to the guildhall. Entering the hall, Mr. Yu inquired which dignitary was the guild-master. The soldier, exclaiming, "I thought you knew the guild-master," started to seize him, but he begged to be allowed a moment. Producing by way of identification the order for the book which the head man had himself made out, Mr. Yu delivered a book, received a recom-

mendation, and a guarantee allowing him free entry to the city.

By this time his fever had mounted high, and he was very ill; but he forced himself to go on delivering. While leaving a courtyard, he fainted and fell on the flag-stones, receiving a long gash in the head. He bound up his wound, however, and continued his work until nightfall, completing the delivery in that town.

When he returned to the inn he found his head and body broken out with a pox. The inn-keeper, fearing lest he should have a dead stranger on his hands, wished to have him carried to a deserted temple outside the city. Yu prevailed on the inn-keeper to allow him to remain over night, promising that if his condition were not better in the morning he would consent to being carried out and abandoned. Spending the night on his couch in agony and prayer, he arose in the morning in the strength of the Lord and traveled twenty miles to the next city, where he had a delivery to make. While on the way he was again drenched by the rain, but the Lord's business could not stop for the rain, and he triumphantly reports: "I delivered every single order in this city."

His pox was followed by small boils in his mouth, and although unable to eat for several days, he continued his work, rejoicing in the opportunity of interviewing several officials and educational heads and explaining the gospel to them. In relating this experience he closes thus: (translation)

"From Ye Hsien I quickly made a circuit of the near-by towns and completed my delivery, returning to Tsinan, where, by the good hand of the Lord upon me, I was again privileged to greet our brethren and sisters in person. When I think of my lying sick in the inn, with the inn-lord confident that I would die, and not knowing myself whether I would survive or perish, and how God answered my prayers and renewed my strength with the morning, bringing me back to meet my dear brethren once more, and with them to engage in the Lord's work, I am perfectly confident of the power and results of prayer. Was my suffering for name, for profit, or for food and clothing? No! It was alone for the gospel of God and to hasten the coming of the Lord. We know that our sufferings on earth are but for a moment, while in heaven our joy will be eternal. May all the believers in this last generation work to the utmost of their strength to hasten the Lord's appearing."

The narrator of this experience is one of the few converts who embrace Christianity from the wealthy and cultured class. He has been a superintendent of county schools, and petty official in the customs.

The enlightened men of this type are not usually idolaters, but atheists, still maintaining, however, their ancestor worship; and such was Yu when Pastor Lillie in Chefoo won his interest in the second advent gospel. He attended our Shanghai training school for two years, leaving his family and living on a tithe of his usual income. He is at present one of the most valuable and progressive workers in the Shantung Mission. His cultured, courteous way wins with everyone, and he is the only worker we have at present who is able to successfully reach the wealthy class.

He has stood firm through the most subtle persecution from his father, who, finding that to cut him off from his share of the family income and inheritance did not influence him, tried sending a concubine and a daughter to live with him and help eat up his meager mission salary, hoping in this way to impoverish him and force him to return home. Yu received them in a most Christian spirit, doing without proper clothing and heat through the severe winter in order to provide for them, in the meantime taking advantage of the opportunity of teaching them the gospel. Much to the father's chagrin they, too, became interested in Christianity and asked for baptism. He removed them, and, adopting another method, promised to build a chapel in his home town for him to preach in, and to himself become a church-member, if the son would only leave the mission employ and return home. In four years of progress from a heathen atheist to the head of our colporteur work, a valued personal worker, and a member of our mission committee, this man illustrates the power of the living gospel in this sin-hardened and convention-bound land. How many souls as precious and as loyal as he have been and are being daily lost to God's kingdom because of our inability or our culpability, we dare not think. The homes of the Christian converts, as that of the evangelist Liu, mentioned above, with his four bright, well-trained children and neat wife, are indeed a contrast to the unwashed, quarreling families all about. They shine out like jewels. Is not one soul transformed like this worth all our donations and sacrifices and labors?

I have just received word that one of our colporteurs has been stopped under suspicion of being a spy, and another has been injured in the abdomen by bandits, while our tent company at Lan Di has just passed through a siege by armed brigands. But the work moves on in spite of our insufficiency and of outside obstacles. When we come to the place where we can find no other way out but the prayer route, we are really at the beginning of our power.

And so the Great Push which is going to bring in the eternal reign of peace and righteousness is culminating in Shantung. This gospel of the kingdom shall be preached in the whole inhabited earth for a testimony unto all the nations; and then shall the end come. Thank God, there is an end, and after the end, then the *beginning*.

J. W. HALL.

The Opening of our Work in the Pampanga Province, Philippine Islands

THE Pampanga Province lies about forty miles north of Manila. It is one of the richest provinces in the Island of Luzon. The people speak the Pampanga language, which is quite different from the dialect spoken in Manila.

About two months ago, "World War" was translated into this language, and several canvassers were sent to open the work in this province. They met with a ready sale from the first, and after a few weeks I received an earnest request from one of our canvassers to visit a man at Bacolor who had become interested in the truth. I was unable to visit this man until last week, and then I was very glad to find one of the most influential men of the province now keeping the Sabbath. He is said to be the best orator in the Pampanga language. He has a family of nine children. He has traveled in Europe with Rizal and has been twice banished from the island because of his opposition to the church of Rome. As the truth was explained to them in the Tagalog language, he would interpret it to his family into the Pampanga language, and it was very touching to see the interest that they took in trying to find out the teachings of the Bible.

His is quite a model home. All his children are musicians. He told me that he did not give his children money to go to the cinematograph, dances, and other places of pleasure, but that when they would go to Manila he would give them ten pesos to buy music. Then they would be content for three or four months to spend their evenings at home playing the new pieces. This man has many influential friends in the province, and he feels very anxious to have the truth brought to them.

This is another evidence of the Lord's plan in using our literature to open up our work in new places, and it seems evident from this opening that God has called us to begin our work in this new province. We ask an interest in your prayers that this man may be faithful, and that he may be used to give the light to others who are still in darkness.

L. V. FINSTER.

A Wonderful Awakening

MENTION was made in a recent issue of the OUTLOOK of a wonderful turning to God among the people of Fiji. The latest number to hand of the *Australasian Union Record* contains an article by Pastor C. H. Watson, which gives further word of this rapidly developing interest. This article we quote in large part:—

"The following literal translations of two petitions received by Brother Parker while I was in Fiji recently will serve to reveal how wonderfully the truth, as good seed sown in the past, is now producing a marvelous fruitage in Fiji. The messenger by whom these petitions were brought was sent by the people of his own district with the first of these requests, but while on his way through another district, he was pressed to bear the second petition for the people of that locality. This was signed by eleven chiefs. The letters are as follows:—

"To the Big Chief, the Minister of the Seventh-day Adventist Church, Suva.

"Dear Sir,—

"I am abide writing away to you because of your church. Going away to you is teacher Wiliami to take this to you. I desire greatly to accept your faith. This is my true mind. Also, you understand, if you accept this my true report, I desire greatly that you appoint a teacher to my town, and that you send me a Bible and the hymn book.

"If you believe my report, there will not be only myself. There are very many who will follow me therein. I will listen away to you. Yes, there will then be very many who will all worship in this good church.

"I am appointed to write away to you. If you have faith you will see, for there will be a great many people who will enter therein to this good church. This you, the Big Chief, understand.

"Yes, we hope greatly that you will accept my report. You will then judge the thing plain to me. If you appoint Ratu Wiliami, it is good. You tell him the message which is straight and very plain, or write me a letter to the end that I may know therein that my letter has reached to you. This is the amount that I write away to you, the Big Chief.

"I send a great deal of love away to you.

"I am,

(Signed by the leading chief.)"

"Dear Sir,—

"I write away to you that we, the chiefs with all the people, both men and women of———desire to enter the Seventh-day Adventist Church.

(Here follows the signatures of eleven chiefs.)

"These are the taxpayers. I have not written the names of the women and children. This is what we have to write away to you. We desire you very, very much. Finished.

(Signed by the leading chief.)"

"In addition to these petitions, we have requests from another district of two hundred and fifty people for baptism and acceptance to church fellowship, and

of twenty-five towns of still another district there are 812 persons who make the same appeal.

"To attend to these interests and enter these open doors additional workers must be sent at once to Fiji to give Brother Parker, who is already overburdened, the assistance that will enable him to take advantage of this remarkable awakening, and supply the help that these people desire. We feel sure that if we at the home base now send forward workers of experience, at least a large number of these inquirers will be led to surrender the use of unclean things and be built up in 'the most holy faith.' We confidently appeal to our people throughout Australasia to support us in every effort which is put forth to step into this the most wonderful of all God's opening providences in this field. With those who have given health and effort in the years of seed-sowing in Fiji we covenant in the same spirit of sacrifice to continue the work which they began, until Fiji is lightened with the glory of God, and sends forth her sons and daughters in growing numbers as light-bearers to still darker lands.

"The prayers of God's people everywhere are requested for the work and the workers in Fiji."

SABBATH SCHOOL DEPARTMENT

The Thirteenth Sabbath Offering

In a communication recently received from Sister L. Flora Plummer, secretary of the Sabbath-school Department of the General Conference, she suggests that the Sabbath-schools in the Asiatic Division should "fall in line," if they have not already done so, with the general world-wide plan as outlined for the Thirteenth Sabbath Offering. I am sorry that it has been necessary for Sister Plummer to call this matter to our attention, but I believe our failure in many parts of this field to carry out this general plan in the past, has given her reason for bringing it before us at this time.

Some of the conferences and missions in this division are very loyal in the matter of reporting the amount received on the thirteenth Sabbath of each quarter, and they seem to take real pleasure in having their offering passed on through the proper channels to the field which should benefit thereby. Other conferences and missions have not yet "fallen in line" with this plan which opens the way for every Sabbath-school in the wide world to give a missionary offering on one Sabbath in each quarter for one specific place or towards one common enterprise. The brethren in charge of such fields may think that their field is gaining something by retaining what is received on the thirteenth sabbath and using it,

together with that received on the other twelve Sabbaths of the quarter, in their own field. But it has been demonstrated in many fields, both large and small, that when the believers interest themselves in the advancement of the cause in fields outside their own borders, real strength and growth comes to the work in their own field.

To bring the plan referred to more definitely before us, I will quote the recommendation covering this question as passed at the last General Conference session:—

"Whereas, It has been abundantly demonstrated that uniformity of action and policy has, under the blessing of God, produced the best results in our denominational work, this being especially manifested in our Sabbath-school work, and,

"Whereas, The plan of the Sabbath-school Department designating a special field or enterprise as the object of the offering of the Sabbath-schools for each thirteenth Sabbath, has been enthusiastically received by our Sabbath-schools and resulted in greatly augmented offerings,

"We recommend, That our conferences and mission fields throughout all the world adopt this plan, setting before their constituencies as the object of their gifts, such missionary enterprises as shall be selected by the Sabbath-school Department of the General Conference.

"That all fields pay into the General Conference treasury the full amount of the gifts reported as the Thirteenth Sabbath Offerings."

Shall we not throughout the Asiatic Division take a new and united interest in this recommendation which, we believe, is intended to emphasize the plan that should have been followed by all our Sabbath-schools in recent years. Much has been done, as a result of these Thirteenth Sabbath Offerings, for different phases of the work in this great Asiatic field; and when some feature of our own work has been set before the Sabbath-schools in all the world as the one to benefit from the offerings received on a certain Sabbath, we believe the native in the heart of Africa has given as liberally as the believer in the field receiving the offering. So let us all unite in educating our Sabbath-schools regarding the needs of the different fields and the enterprises brought to our attention each quarter by the General Conference, and let us give as much inspiration towards developing the missionary spirit as we possibly can. Then, when the offerings have been received, let all who have to do with the handling of these funds, be faithful in passing them on through the proper channels to the General Conference treasury.

H. W. BARROWS.

"Largely Thou givest, gracious Lord,
Largely Thy gifts should be restored.
Freely Thou givest.
And Thy word is, 'Freely give.'
He only who forgets to board has learned to live."

Sabbath School Convention at San Pablo, P. I. June 21-23, 1918

ALTHOUGH occasional showers came to cool the breeze, these did not prevent most of the members of the San Pablo Sabbath-school, besides many visitors, from attending our week-end convention services held at San Pablo, June 21-23, 1918. A profitable program had been arranged two weeks before, thus giving all who were to take part plenty of time in which to prepare. That the members had appreciated this advantage and had benefited by it was evident in the logical presentation of the topics that had been assigned.

The work of the convention opened with singing after the regular Sabbath-school service. Prayer by Brother Bartolome Calampiano, and a special song by Brother Augustin Panaga, were followed by timely remarks by Pastor L. V. Finster. The subjects, "Purpose and Aim of our Sabbath-school Work," "An Ideal Superintendent," "Duties of the Secretary," "The Review," "Teaching," "Perfect Attendance," "Varying the Program," "Our Offerings and How to Increase Them," "Daily Study," "Feeding the Lambs," and "Primary Methods," were interspersed with appropriate solos and songs by the children. Lively discussion followed the presentation of each topic, the Filipino brethren and sisters giving valuable help, not only in their well-prepared papers, but in leading out in some of the discussions. Altogether this was a very profitable occasion, and we believe much good to our Sabbath-school work will result from the time spent together in the consideration of these important subjects.

NANNIE L. WOODWARD.

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.—Would you advise in a large Sabbath-school to have a review every Sabbath during the quarter, or nearly so?

Answer.—I do not see that the size of the school should regulate this. I advocate having it every Sabbath. We need to have a look at the previous Sabbath's lesson. The only time the review may be a little out of joint is when you have finished the quarter, and begin a series of lessons on an entirely new subject. Sometimes it is just as well then to have something extra, in harmony with the work, and omit the review. Every school should have one hour and a quarter for the session period, and you will get better results in every division. A complete

Sabbath-school program can hardly be handled in an hour.

Question.—Should a Sabbath-school teacher teach the same class continuously with no change? Also should the leader of a division keep the same position year after year?

Answer.—I do not think the test is the years of service, but whether or not that teacher keeps awake, and keeps up the interest in the class. The class may grow away from her, but if she grows with the class, there should be no limit on her services. Sometimes, however, a teacher works out all the methods he has with one class, and not having anything new, the class loses interest. To change the teacher to some other class may be a real benefit to teacher and class.

Question.—We have schools and sanitariums in our conferences that believe in training workers; so they change their superintendent and secretary every quarter. What do you think of this plan?

Answer.—It takes longer than one quarter to train a superintendent or secretary. A local secretary comes in contact but once with the conference secretary in making a report to that official. No doubt that report will not be made out properly, but that person does not get the instruction that the conference Sabbath-school secretary can give, if he goes out of office as soon as he gets out the report. I believe in staying by a thing until you learn something of how it is done. It usually takes a longer time than three months to train a secretary. He does not get the contact with the conference secretary in that time to enable him to get the training. It was in recognition of this fact that the term of Sabbath-school officers was changed from three to six months, then to one year. In that time you have time to train one who does not know how.

Question.—Do you consider Sabbath morning the ideal time for holding teachers' meetings?

Answer.—It is the poorest time of all the week for a teachers' meeting. I recognize the difficulty of getting people together in many places, and a teachers' meeting at that time is better than no meeting at all. There is always more or less confusion attendant on the opening of the school, and it does not give time for the Training Course, nor for prayer. If the teachers cannot come together at another time, I would try to hold a counsel meeting once a month, when matters of interest to all teachers can be discussed, new methods considered, and the work advanced. You need time to pray and plan and work for the best interests of the Sabbath-school. Some hold it in connection with Wednesday evening prayer service, meeting an hour earlier. This usually works well.

THE ASIATIC DIVISION OUTLOOK

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

EDITOR: MRS. C. C. CRISLER ASSOCIATE EDITOR: J. S. JAMES

OFFICE EDITOR: MRS. W. P. HENDERSON

ADDRESS: U. S. BOX 523, SHANGHAI, CHINA

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

REGISTERED AT THE CHINESE POST-OFFICE AS A NEWSPAPER

中華郵政特准掛號認為新聞紙類

Division Notes

BROTHER R. D. BRISBIN, secretary of the India Union Mission, reports from Lucknow: "Everything is progressing favorably in this union, and the outlook is encouraging for still better results in the near future. Our press especially has been quite busy this year, entirely on our own work. The bi-monthly circulation now aggregates 35,000 of our vernacular papers, which is nearly half, as far as we can learn, of the entire amount of evangelical literature published in the vernaculars by all Protestant missions. We expect to be printing the Burmese paper before long here in Lucknow."

REPORTS from America indicate that our brethren and sisters are giving very liberally for the support of missions—more so, in fact, than ever before. We rejoice in this manifestation of God's mighty workings. It is significant that at a time when so many interests are springing up in the mission lands in which we are laboring, the church in more favored lands is responding with proportionate liberality to the extraordinary demands of the times.

THE brethren of the Review and Herald Publishing Association are now having prepared a large number of beautiful electrotype blocks of illustrations suitable for use in our standard denominational works which we hope to publish in Far Eastern vernaculars. These electrotypes are gifts from the Review and Herald constituency to the publishing work in the Far East. We rejoice in this kind providence that is helping to make possible the doing of a strong work in the publication of saving truth.

THE Dutch edition of "Bible Readings" is out, and 3,000 copies have been shipped from the home office of Pacific Press to South Africa. It is hoped that this volume will find considerable sale also in the Malaysian Union.

BROTHER R. T. SISLEY writes that he expects to leave California shortly for Java, where he will continue to work as a self-supporting missionary. The

benefits, physical and otherwise, derived from his sojourn in the home land, have renewed his strength and put him, as he expresses it, "in fair shape for another good hard pull in Java." Brother Sisley suggests the possibility of a young couple joining him in independent mission work in Java.

"Finally, Brethren, Farewell"

ON our journey southward to Australia, we have already called at Manila, and to-morrow we hope to reach Zamboanga, the most southerly port of the Philippines, and here we take the opportunity of sending back a word of farewell before we pass from our old work into the new, from the north and east into the sunny south. We are glad to report a pleasant voyage thus far. We acknowledge the protecting care of our Heavenly Father. Typhoon flags have been up as we journeyed, but no unpleasant breezes have been permitted to blow. We met our dear brethren and sisters both at Hongkong and Manila, and enjoyed our stay with them. They have all been kind and thoughtful of all our needs. At Hongkong our visit was extended several days, but at Manila we had but four hours. We were glad of the former and sorry not to have had longer at the latter. But at Manila we had time to see most of the workers, and visited briefly at the school and press compound.

And now as we leave the mainland and the islands of Eastern Asia and pass to our work in Australasia and India, we carry many pleasant memories of associations with our dear workers and native brethren and sisters. We are glad for the opportunities this period of labor has afforded us. We can appreciate better the great work to be done in these fields, and we shall pray more intelligently, and we shall try to represent the fields more truly than we otherwise could.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." 2 Cor. 13:11. "Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men: for all men have not faith. But the Lord is faithful, who shall stablish you, and keep you from evil. And we have confidence in the Lord touching you, that ye may both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." 2 Thess. 3:1-5.

J. E. FULTON,
Mrs. J. E. FULTON.