

Asiatic Division Outlook

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Give Ye Them to Eat

"AND when it was evening, His disciples came unto Him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals." It was late, the disciples were weary and heartsick because of the death of the Baptist. They had gone to this quiet place on the other side of the lake to take comfort with the Master, and to pour out their souls to Him who knew so well how to apply the balm to their bruised spirits. Who so well as He! But the people (that everlasting crowd from whom the disciples would fain be free for a brief time) heard that the Christ, the only One in the world who understood their heart's need, and could heal their sicknesses, had gone to the other side, and they followed Him afoot.

The disciples were disappointed, but they patiently stood by the Saviour all day, ministering with Him to the wants of the people. The great heart of the Saviour was filled with compassion as He

looked upon the people who were as sheep without a Shepherd. When the even was come the Saviour was very weary, and the disciples came to Him and said, "It is late, let the people go into the villages to buy food for themselves." O Lord, send them away! What a human cry from tired human hearts! O Lord, send them away! There seems at times to come a limit to human endurance. After days, or months, or years of constantly bearing the burden of souls upon one's heart, and fighting the devil for those souls who are plucked like brands from the burning, the human part of us calls out for a respite. But just at the time when we are praying, "O Lord, send them away," the compassionate Christ says, "Give ye them to eat!"

And who is so well able to feed them as those who

have borne the burden and heat of the day! Who can better sympathize with, or sense the soul-needs of those who are as sheep without a shepherd, than those who have ministered with the Master by every wayside! It is not time now for the tired, yes and for the tried servants of the Man of Galilee to talk of giving up their work, and to long to take their ease. We have reached the height of the battle. The attacks of Satan to snare souls and overcome the elect were never more vigorous. The multitude has been fed long enough on husks and ashes, and never was the Master's pleading, "Give ye them to eat," more tender and importunate.

Remember the setting of our picture. "It was evening time." Have we not now reached the evening time of life? The shadows are lengthening. And just as sure as God is true, we have reached the culmination of the ages. Many lives are "going out in madness." Never was the earth in more urgent need of those who will feed the multitude. The by-

My Task

To love some one more dearly every day,
To help some wandering child to find the way,
To ponder on some noble thought, and pray,
And smile when evening falls.
To follow truth as blind men long for light,
To do my best from dawn of day till night,
To keep my heart fit for His holy sight,
And answer when He calls—
This is my task.

—Selected.

ways and hedges call to us. The cities and plains stretch out "lame hands" to God. Christ grant us strength and courage to continue to bear the heat and burden of the day, and to heed the words of the Master, "Give ye them to eat!"

Vavau, Friendly Islands. LILY M. THORPE.

The Wonders of God's Word

THE translation and diffusion of God's Book must be estimated by its whole effect on the life of a people. Not only does it elevate individual converts, and the moral character of a community, but it lifts their language to a new dignity, ennobling it as a vehicle of communication between man and man, and as a mold of popular literature.

Tribes have been brought to light by exploration in the heart of Africa or inland China, Patagonia or Alaska, South America or the Isles of the Sea, whom centuries of ignorance and superstition had degraded to the level of beasts. To give God's Word to such tribes, puts beneath their whole life a lever such as Archimedes imagined wherewith to move the world. It is providing for their character and inner selves a new power. They, like Kepler, learn to "think God's thoughts after God," to love Him, and love what He loves and as He loves; and their language expands to meet these new conditions. Its limited vocabulary is enlarged, and new words are engrafted into it to express and convey new ideas, or old words are invested with new meaning. And so, during this mission century, many barbarous forms of speech, wrought over, have become God's silver trumpet of witness; or, as Dr. Cust says, the "golden censer" for prayer and praise. God has made the speech of depraved tribes of men, that had been used for vile and low ends, a chosen vessel to receive and convey the message of grace. No words can express the infinite gain when a debased language is so transfigured as to be capable of communicating scriptural and spiritual conceptions of sin and guilt, repentance and faith, pardon and purity, patience, humility, love; and, above all, the holiness of God!

The triumphs of the Word of God stand, therefore, conspicuous. Considered in itself, as God's messenger and missionary, belonging to no sect, having its own unique character and fitness for a world-wide mission, it has shown itself a living book by its power to give life. Could its secret history be written, and that of the millions it has reached with its saving truths, it would astonish us. Now and then some pathetic fact comes to light which indicates some of the riches of this unwritten history; but the full truth can never be known until the hidden things are brought to light. The Bible tells no story and writes no history of its own travels, experiences and successes. Its kingdom comes without observation, for its work is done so quietly and secretly as to escape general notice.

A native evangelist, visiting a village near Calcutta, discovered a band of young men meeting stately for Bible study and worship, and reading the Word openly before their neighbors. The leader of the band had been to Calcutta and had there been induced to read God's Book. Hence the movement had grown on his return. A copy of one gospel in the vernacular, found in the pocket of some cast-off clothes, has been similarly used to convert men.

Again, a missionary met a man who begged to be

allowed to buy of him a Bible, and from him he learned how, eleven years before, a blacksmith had bought a copy, and for all these years had been reading with two companions, accepting Brahman rage and opposition as the price of their freedom. They had not yet met with one Christian. This man who wished for a Bible himself had only heard the Scriptures read by others, yet he was well acquainted with the New Testament. When the worn-out Book, which had been thus for eleven years searched by these heathen men, was brought to the missionary carefully wrapped in a cloth, he confesses to have touched it with a feeling of reverential awe.

"China's Millions" tells the story of Chu and an old Bible-seller from Chau-kia-keo. While he and the colporteur were speaking, a violent man came along, and, seeing the "foreign devil's" books, scattered his Bibles broadcast, the colporteur fleeing for his life. Mr. Chu picked up an armful of the books to return them to the poor old man, but he was gone. So he took the books home and read them, and became much interested.

He soon learned to love His Book and believe in God. He did not, however, know anything about the Sabbath or about worship until, traveling north of the Yellow River, he came in contact with some missionaries, from whom he learned a great deal. On returning to his home, he fell in with another man who had heard the Gospel in other parts, and the two got quite friendly, and started worship in his house every Sunday, and invited the neighbors to attend. For years this little congregation has continued to meet in a city which was considered almost impenetrable.

The account of a Japanese Christian, Tosaburo Oshima, baptized in 1898, in his seventy-second year—is remarkable for the esteem in which this old man held the Word of God. When, in old age, failing sight threatened to deprive him of the privilege of reading the precious Book, he actually set about making with his own hands a copy of the New Testament in characters large enough for his own use. He began with Matthew, in 1896, and, by great labor, in three or four years carried the work to completion. It embraces twenty volumes, an imposing library. "eloquent in its story of devotion to the Saviour, in whom he learned to trust after more than threescore and ten years in heathen darkness." The body of the text is in black ink, and the headings of chapters in red, to assist the eye. Frequently the Chinese and Japanese characters are introduced side by side, to aid in grasping the meaning. When he has no intimation beforehand of the subject of the sermon, he carries all the volumes to the service, and when the

chapter is announced, searches out the needed portion, finds the place, and follows the public reading of the Scriptures. His character is held in highest esteem, even those who speak harshly of others always referring to him in terms of appreciative praise. . . .

It is a great honor to have taken any part in aiding these triumphs of the Word. It is full glory enough for one man that his epitaph records how "he translated the whole Bible into a language, the very name of which was previously unknown;" how "he had found all the tribe savage pagans, and left them decent Christians." To have borne any part in such a work is an honor which is its own reward. Godly women have lent a hand in translating, revising, and correcting proofs, as did the second Mrs. Carey, who nobly aided her great husband. Native converts, themselves a short time before rescued out of the horrible pit and miry clay of superstition and ignorance, iniquity and idolatry, have made it possible for the missionaries to issue proper translations, and have, in some cases, become themselves independent translators into languages totally unknown before, but discovered in their own exploring tours among surrounding tribes.

The advance of the Word of God especially strikes us in reviewing the last century. Its divine Author has singularly helped on its widespread victories, multiplying sevenfold its available translations,

supplying it to all the leading nations of the world and to all those of secondary rank, in their own tongue; in many cases giving it to a people who had previously no written language, laying as the basis of all their literature His own cornerstone.

Results grow greatly in grandeur when we consider how God has provided for the multiplication of copies of His Word, and at so low a price as to be universally within reach, harnessing to the chariotpress His great steeds—steam and electricity—so that with lightning speed the Word may be reproduced for man's use.—*Arthur T. Pierson, in "Miracles of Missions," pp. 224-237.*

Difficulties in the Tagalog Bible

GIVING the Word of God to any people for the first time in their own tongue always means a great deal of painstaking work. For instance, it took almost unlimited patience to put the English Bible into Tagalog for the Filipinos. There are many words in English and Spanish which have no equivalents in the dialects spoken in the Philippines, and when dialect fails, the translator is compelled to substitute Spanish or English words. Also, the lack of uniformity in the meaning of words is a big obstacle. In Tagalog a word that means "blue" in one town, in the next village will mean "gray." The word meaning "cup" will also be misunderstood as "jar" or as "jug." "Prophet" may be totally misunderstood as such five miles away, and will there mean "wizard" or "fortune teller."

The American Bible Society decided to revise its edition in 1911, completing the task by the revision of the Old Testament in 1914. It was not an easy task, for the Japanese typesetters did not know a word of Tagalog, and made thousands of mistakes

both in the print and in the references; and it took steady reading of proof, eight hours a day for six months, to finish.—*Missionary Review of the World, Sept., 1918.*

The Tide will Win

"ON the far reef, the breakers recoil in shattered foam,
While still the sea behind them urges its forces home;
Its song of triumph surges o'er all the thunderous din.
The wave may break in failure, but the tide is sure to win.

"The reef is strong and cruel. Upon its jagged wall,
One wave, a score, a hundred, broken and beaten, fall.
Yet in defeat they conquer; the sea comes flooding in.
Wave upon wave is routed, but the tide is sure to win.

"O mighty sea, thy message in clanging spray is cast.
Within God's plan of progress, it matters not at last
How wide the shores of evil, how strong the reefs of sin;
The waves will be defeated, but the tide is sure to win."

—Selected.

Working at Her Religion

A FAITHFUL Bible woman in Taiku, Korea, was very ill last year, and went to the Japanese hospital

for treatment during an entire summer. At the end of the time, when she asked for her bill, the Japanese physician in charge said, "I am a Buddhist, and you are a Christian, but I see that you are working at your religion, and so there is no bill." Shortly after that the Bible woman came to one of the missionaries in great distress, and said, "How can I repay him?" And then suddenly her face brightened, and she said, "Oh, I can pray that he may become a Christian, and then he will be fully repaid."

The missionary tells also how, soon after the Bible woman began to pray, this physician, who is a man of high rank, having been decorated by the emperor

for bravery during the war with Russia, began English lessons, reading the gospel of John, and soon became so interested that he asked to have the way of salvation fully explained.—*Missionary Review of the World*, Sept., 1918.

REPORTS FROM THE FIELD

The Friendly Islands

FAR off from the marts of commerce and the highways of the world, in the midst of the blue Pacific, lies the large group of islands known as the Friendly Isles. They lie thirty-six miles south of Samoa, and three or four days journey from Fiji. These Friendly Islands comprise three groups having three principal seaports, viz:—Nukualofa in Tongatabu (Holy Tonga), Lifuka in Haabai, and Neiafu in Vavau. Tongatabu is about two hundred miles distant in the south from Vavau, and is comprised of a number of islands, few of which are inhabited. The population of Tongatabu is 9,445. Haabai is a large group containing many inhabited islands. The population is 6,052. Vavau has a large number of islands, many of which are inhabited. The population is 5,883. The total population, including Nuva Foow, Nuva Tobutapu, and Ewa is 23,766.

The Friendly Group, commonly known as Tonga, has had an uneventful history as far as her national history is concerned since the cessation of her civil wars, and her wars with Samoa and Fiji. Only the fact of old King Thakombau passing Fiji over to the British prevented Fiji from belonging to the little kingdom of Tonga. In the early days of Tongan history, before and a short time after the advent of the missionaries, one group of islands fought against the other. Huge war canoes were continually plying the heaving bosom of the wide Pacific between these different groups. All through Tongatabu and Vavau the remains of the huge entrenchments of the warring Tongans still exist. Struggle between the contending parties was bitter.

Before the end of the fifteenth century a Tongan Colony was founded at Mangaia in the Cook Group. It is quite evident from the records of Tasman's voyage to the South Pacific that the Tongans were a more industrious people then. In 1643 the land was highly cultivated and fenced, and each family lived on its own plantation. Their geographical knowledge was quite wide at this remote date. They made voyages to and from Samoa in the sixteenth century, and four hundred miles from Samoa to Fiji. The colony founded in the Cook Islands in the fifteenth century shows the extent of their wanderings in their war canoes. A group of Tongans, probably castaways, settled in Ontong-Java,

In 1616 the Dutch ships of Schouten and Lemaire anchored at Niuva Tobutabu in the Friendly Group, and this was the first time the natives living in the Tongan Islands learned of the world outside their own. After Tasman's visit in 1643 the Tongans saw no more of the foreigners for 124 years. In August, 1767, Wallis landed on Niuva Tobatabu and gave the people a present of some nails which were treasured and shown to Captain Cook some years later in 1773, when he anchored near Nukualofa in Tongatabu in the "Discovery." Four years later with the "Discovery" and the "Resolution" Captain Cook landed in other parts of the Tongan Group. Twenty-two years later Tonga was practising all the barbarities of savage warfare. Intercourse with Fiji was warping the Tongan character, and now for some years on into the eighteenth century Tonga was to see war and strife.

The first missionaries to the Tongan Islands arrived in 1797. They were landed on April 12 of that year by the missionary ship "Duff," belonging to the London Missionary Society. Their names were Messrs. Sheely, Kelso, Wilkinson, Bowell, Harper, Buchanan, Cooper, Nobbs, Veelson, and Gaulton. Disasters befell them. In the midst of a native war three of this number were killed, and one man, Veelson, apostatized to paganism. The remaining missionaries were removed to Sydney in 1800.

Many years after, two Tahitian teachers belonging to the London Missionary Society were landed at Nukualofa, Tonga. These two men started a work for God that was destined to result in great things. Later the Wesleyan body sent missionaries to Nukualofa and in a few years the Tongan Islanders were reported practically Christianized. Canibalism, learned in their wars with the Fijians, was abandoned. The Fijians abandoned the practise sometime before the Tongans, it is said.

Some thirty years ago there was a division in the Wesleyan church, and what is now known as the Free Church of Tonga resulted. The Wesleyan body is now very small in comparison. Much could be written concerning the secession from the Wesleyan Church by the Tongan natives. This movement was headed by old King George Tabou in agreement with Shirley Baker, Holy Tonga's one-time prime minister. There was bloodshed and persecution for the Wesleyans, and grave faults on both sides. Anyone interested in the subject will find interesting reading in Basil Thompson's book, "The Diversions of a Prime Minister."

The work of the third angel's message in these islands began some twenty-five or twenty-six years ago, when the missionary ship "Pitcairn" first visited them. Literature was distributed at that time

which is still to be found on the islands, although none who possess the books are Adventists. Old residents of Vavau still speak of the lady on the "Pitcairn," who sang so beautifully, presumably Mrs. Dr. Reid. Since the time when Dr. M. C. Kellogg located in Nukualofa, several workers have taken an active part in the work in these islands. These were Brother and Sister Hilliard, Brother and Sister Butz, Brethren Piper, Palmer, and Paap, and G. C. Stewart. Some of the old European Sabbath-keepers have moved to other parts of the world, and a number have apostatized.

After somewhat of a break in the work in these islands, work was recommenced in 1912. At the present time two schools are in operation. In Haapai Brother and Sister Tolhurst are laboring, and operate a school of sixty children, with an income of one pound per week school fees. Small additions are made to the church membership each year, and an awakened interest is being shown.

The second school is operated in Vavau with a membership of fifty scholars. The membership of the Vavau church is twenty-one.

In Nukualofa we have a small membership of six or seven. There is no worker in Nukualofa. The week of prayer offerings this year for the field

tumors, and almost every other known disease, tropical and European, are reducing the population.

A great deal of medical missionary work has been done among these people. Many lives have been saved, and thousands have been helped. Since the arrival of Dr. A. W. Semmens as government medical officer, we have sent the people who came to us to the government hospital, where the medical officer treats from 60 to 120 cases per day. He doubtless can tell some good stories about his work for this people.

Pray for the Lord's work in these Friendly Islands. This is no field teeming with millions of souls. The people number 20,000, and they are self-satisfied, and feel the need of nothing. There is no Ethiopia here stretching out dumb hands to God! But praise His name, some Tongans will walk the gold-paved streets of the city of God.

Vavau, Friendly Islands. LILY M. THORPE.

Our Magazines

THE Pacific Press recently received the following letter from a gentleman in East Java:—

"It has given me very much pleasure since the receipt of a copy of the *Signs of the Times Magazine* from a friend. The contents are most striking, as well as worthy of perusal,

Colporteurs' Summary, July, 1918

Field	Books			U. S. Gold		Hours	Periodicals	
	Colp.	Hours	Orders	Value	Colp.		U. S. Gold Value	U. S. Gold Total Value
Philippines	46	5355	2667	\$4638.45			\$276.50	\$4914.95
North China	21	1757	1098	1230.08	27	2149	716.97	1947.05
South China	12	65	79	53.00			272.60	325.60
Japan			120	17.97	9	1195	258.90	276.87
Korea	20	2165		30.50			227.87	258.37
Malaysia	No report received as yet							
Total	99	9342	3964	5970.00	36	3344	1752.84	7722.84

C. E. WEAKS.

amounted to twenty pounds. We have not yet received returns from Haapai.

Our Tongan work is largely educational. The circumstances under which the truth is being taught and lived are peculiar and difficult. The Tongan is essentially religious. That is, a religious veneer envelops him under which the old man flourishes without restriction. Smoking and kara drinking are national practises. The Tongan who is a non-smoker, man or woman, is a wonder among his own people. He also has to bear much ridicule and anger on this account. Smoking and kara-drinking are causing great weakness among the people. Tuberculosis is claiming hundreds of young people and children. Weak hearts, diseased lungs, cancer,

"Therefore, please be so kind as to forward me regular copies of the same commencing July 1, 1918, subscription of which will be paid at the local post office on receipt of your advice.

"If possible, I request you to send me at the same time the 'A Rare Combination' of eight snappy documents on world questions—under postal reimbursement, or, otherwise kindly inform soon as possible.

"Trusting this will meet with your kind attention,

"Yours truly,

(Signed) "Mr. Chew Choon Hai,

"English Teacher, T. H. H. K.,

"Probolinggo, E. Java."

Our papers and magazines are great soul-saving

agencies. I have learned by experience that the English-speaking native people, as well as the foreigners, in these lands much appreciate our attractive magazines from the home lands.

We ought to improve our opportunities to greatly extend the circulation of this class of literature among those of these lands who read the English language.

C. E. WEAKS.

Vigan, Ilocos Sur, P. I.

OUR school closed two weeks ago, and now the workers and colporteurs have gone to their different fields. The Lord came very near to us in our school this year. We enjoyed a splendid week of prayer together. The last evening we held a consecration



Students from the Vigan School staring for their homes at the close of the school year. They carry with them all the available copies of "Health and Longevity," for which they will canvass in the towns and villages through which they will pass.

service, and as it closed with prayer all felt that God had breathed a little of His Spirit upon us.

During the time that we were together the colporteurs, by working in the afternoons, sold P. 554.00 worth of books and took nearly one hundred subscriptions for our magazine. At one of the little towns near here, the priest gathered the books and burned them two days after they had been placed in the hands of the people. This is the third year that he has done this, but each year we have more than doubled our sales of books in that town, and this year eleven subscriptions were taken in addition.

Just before the school year closed, three were baptized, two of whom were the direct fruit of work and studies given during the school year.

Our brethren at Bontoc report a good interest there, while at Mankayan, Lepanto, Brother Balatero reports nineteen in the Sabbath-school. Two of our young men who are now canvassing, have spent

several years in the Igorrot country, and so speak the language. Following our general meeting next month, they will go to Bontoc to canvass for our Ilocano books.

ROY L. HAY.

SABBATH SCHOOL DEPARTMENT

Soul-winning the Object of Sabbath-School Work

THE Sabbath-school is an important branch of the missionary work, not only because it gives to the young and old a knowledge of God's Word, but because it awakens in them a love for its sacred truths, and a desire to study them for themselves; above all, it teaches them to regulate their lives by its holy teachings. There should be zealous, faithful workers in our Sabbath-schools, who will watch, and discern upon whom the Spirit of God is moving, and co-operate with the angels of God in winning souls to Christ.

The Teacher's Aim

In His charge to Peter, the Saviour first bade Him, "Feed My lambs," and afterward commanded, "Feed My sheep." In addressing the apostle, Christ says to all His servants, "Feed My lambs." When Jesus admonished His disciples not to despise the little ones, He addressed His disciples in all ages. His own love and care for children is a precious example for His followers. If teachers in the Sabbath-school felt the love which they should feel for these lambs of the flock, many more would be won to the fold of Christ.

The one aim before the teacher should be, to educate the children to know God, and Jesus Christ whom He has sent. Teach the youth that sin in any line is defined in the Scriptures as "transgression of the law." Teach them in simple language that they must be obedient to their parents, and give their hearts to God. Jesus Christ is waiting to accept and bless them if they will only come to Him and ask Him to pardon all their transgressions, and take away their sins. And when they ask Him to pardon their transgressions, they must believe that He does it.

Small children as well as older will be benefited by this instruction, and in thus simplifying the plan of salvation, the teachers will receive as great blessing as those who are taught. The Spirit of God will impress the lessons on the receptive minds of the children, that they may grasp the ideas of Bible truth in their simplicity. And the Lord will give these children an experience in missionary lines. He will suggest to them lines of thought that even the

teachers did not have. The children who are properly instructed will be witnesses to the truth.

Teachers, study the simplicity of the Scriptures, so that you may learn to make their truths plain to youthful minds. Your earnest desire for the present and eternal good of children under your care should bring you often to your knees to seek counsel of Him who is too wise to err, too good to leave you to the helplessness of your own wisdom.

Bible instruction is to be made forcible by the holy life of the teacher. God-fearing teachers will practise every principle that they seek to imprint on the minds of their children. If the teacher has learned his lessons from Jesus Christ, and has learned for the purpose of bringing the lessons fully into his own life, he can teach successfully.

Personal Labor

There should be much personal work done in the Sabbath-school. The necessity of this kind of work is not recognized and appreciated as it should be. From a heart filled with gratitude for the love of God, which has been imparted to the soul, the teacher should labor earnestly and tenderly for the conversion of his scholars.

Teachers, meet with your classes. Pray with them, and teach them how to pray. Let the heart be softened, and the petitions short and simple, but earnest. Let your words be few and well chosen; and let them learn from your lips and your example that the truth of God must be rooted in their hearts or they cannot stand the test of temptation.

The All-important Lesson

A mere intellectual understanding of the work of God will not be sufficient to influence the habits of life, for the life is regulated by the condition of the heart. When Sabbath-school teachers have taught the lessons of external revelation, their work is just begun, and they should not cease their labor until

they have evidence that the precepts of heaven are not only accepted by the understanding of the pupil, but written upon the heart.

Jesus said to the ruler in Israel, "Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God." Except a man be born again, he cannot understand the character of the heavenly kingdom, or discern its spiritual nature. Christ was saying to Nicodemus in these words: "It is not learning you need so much as it is inward renovation. You need not to have your curiosity satisfied so much as to have a new heart, and until that change takes place, making all things new, it will result in no saving good for Me to discuss with you My authority, My work, My mission, as One who bears the credentials of heaven."

The lesson which Christ gave to Nicodemus is important to every teacher, to every Sabbath-school worker, to every youth and child. It is certainly important that we become acquainted with the reasons of our faith; but the most important knowledge to be gained is the experimental knowledge of what it means to be born again.—*Selected from Special Testimonies on Sabbath-school Work, abridged.*

Keeping Out of the Rut

AWAY to the north in China are numerous roads, portions of which are so worn by travel that they are many feet below the country's level. So narrow also are these deep ravines that the traveler is often compelled to halt by the wayside and wait for the passing of another more fortunate one who has reached the opposite entrance first. In some instances long stretches of country are of this nature, which renders travel very disagreeable; for in drought and windy weather the loosened soil rises in great profusion,

(Concluded on page eight)

Report of the Asiatic Division Sabbath School Department for Quarter Ending June 30, 1918

Mission	No. Schools	Mem.	Av. Att.	H. Dept.	Perf. Att.	No. Bap.	Total Offer.	12th Sab. Offer.	13th Sab. Offering
N. China	96	3015	2318				\$454.92	\$322.78	\$132.14
S. China	45	2232	1934			33	217.77	170.72	47.05
E. Asian Union	102	2171	1581	99	512	49	604.20	449.37	154.83
Malaysia	13	434	352	71		10	435.13	312.67	122.46
Philippines	32	1299	1093	17	300	5	306.30	272.98	33.32
Total	288	9151	7278	187	812	97	\$2018.32	\$1528.52	\$489.80

MYRTIE B. COTTRELL,

Asst. Sabbath-school Secretary.

THE ASIATIC DIVISION OUTLOOK

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Recruits for the Far East

ON October 6, Elder E. E. Andross, vice-president of the General Conference, and Pastor and Mrs. W. C. Flaiz, of the North Pacific Union Conference, arrived in Shanghai per s.s. "Nanking." Elders Andross and Flaiz are visiting the mission fields in the Far East as representatives of the General Conference. Their help and counsel will be greatly prized at a time when large plans are being laid for the finishing of the work. After a brief stop in Manila, these brethren will proceed to Malaysia and India where they will spend the cool season, returning to China in the spring of 1919.

Brethren Andross and Flaiz were accompanied by a large party of recruits for various parts of the field: Pastor Jackson of North Dakota, appointee to the presidency of the Philippine Union, and family; Pastor and Mrs. L. E. Froom, from editorial work at Pacific Press to similar duties at Shanghai; Brother and Sister L. O. Pattison and child, of California, to Sumatra, to take the place made vacant by the departure of Brother and Sister Yates; Brother and Sister Durward Williams, of Fox River Academy Faculty, Brother and Sister W. E. Strickland, of South Carolina, and Brother and Sister Earnest Lutz, of Mt. Vernon, Ohio, to China.

The sailing schedule of the "Nanking" permitted two evenings on shore to those of the company who were continuing their journey by the same boat. The second evening of their stay was the occasion of a pleasant social gathering at the Shanghai compound, at which about sixty missionaries assembled.

The following morning Pastors Andross, Flaiz, and Jackson, and Brother Pattison with their families took ship again for Manila, Brother Jackson to take up his duties in the Philippine Union, and Brother Pattison to evangelical work in Sumatra.

Brother and Sister R. M. Cossentine and family reached Shanghai October 5, per s.s. "Katori Maru," after a pleasant voyage. Brother and Sister Cossentine come to us from College View, Nebraska. They will make China their field of labor.

While the recruits who disembarked at Shanghai have not been assigned to definite provinces as yet, all are now busy studying Mandarin.

We extend a hearty welcome to these newcomers, as will every worker in the Orient, and shall wish for them a happy and fruitful missionary career in these lands of heathen darkness.

Keeping Out of the Rut

(Concluded from page seven)

causing much discomfort to man and beast. The deep ruts thus worn make the roads very rough, and to avoid the heat and ruts and floating sand, the traveler often takes a more circuitous route, over which he trudges through smooth plains and pleasant scenes, to reach at last the desired haven.

As Sabbath-school workers we must sometimes shun the shorter way to the desired goal of our endeavors. "The same old way" of doing things, wears away the interest, the road becomes rough and billy, which causes a decline in membership, attendance, and the giving of gifts to support the cause in this and other lands. The newer path may appear long and the end far out of sight, but by giving time for daily study and prayer, and earnest thought to plans for the success of the school, as well as to the many valuable helps to be found each month in the *Sabbath School Worker*, we may, as we near the journey's end, through divine guidance reach the heights of our anticipation.

Promptness and regularity at the teachers' meeting is essential to real success in Sabbath-school work. Discussions at these meetings regarding methods of teaching, the duties of officers and teachers, the use of illustrations, how to vary the program, and kindred subjects, will not only assist in making the Sabbath-school services more interesting, but will greatly enhance the educational value of the different phases of Sabbath-school work. When teachers and officers do what they can to make the Sabbath-school interesting, they will find regularity and punctuality on the part of the membership becoming important factors in promoting the growth and usefulness of the school.

The Training Course offers every opportunity for reaching higher ideals in the upbuilding of the Sabbath-school work. The helps furnished by the Sabbath-school department serve as examples of many other methods that may be employed in the conduct of the regular Sabbath-school services. By changing the programs often, varying the exercises whenever possible, and giving diligent study to the modern methods used in conducting local schools, we may be privileged to escape the "hilly" pathway, and keep out of the rut.

Consecrated superintendents, secretaries, and teachers may be accounted as watchmen standing on the walls of Zion. Souls must be reached and led to a saving knowledge of the truth through personal efforts made in the Sabbath-school. By our example those under our care will be influenced for a better or a poorer way of carrying on this branch of the work. Then should we not grasp every opportunity for bringing life and vigor into this department of God's great work in the earth? Whatever of labor or sacrifice this may entail we shall find a large reward in seeing souls gathered into God's eternal kingdom.

NANNIE L. WOODWARD.