

Asiatic Division Outlook

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Intercession

My soul, wait thou in silence for God only;
For my expectation is from Him.
He only is my rock and my salvation:
He is my high tower; I shall not be moved.
With God is my salvation and my glory:
The rock of my strength, and my refuge, is in God.
Trust in Him at all times, ye people;
Pour out your heart before Him:
God is a refuge for us.

—Psalm 62: 5-8.

A Call to Prayer

THE prayer season appointed for world-wide observance, December 14 to 21, 1918, is at hand. In every land our fellow workers in missionary endeavor are determinedly setting their faces to seek God in a special manner, and are entering upon a thoughtful study of the readings prepared for our spiritual refreshing.

The missionary enterprise with which we are connected, calls for gifts of spiritual leadership on the part of our foreign workers, such as Heaven alone can bestow. Through timidity, or otherwise, many a worker may instinctively shrink from asking of Heaven all that is essential for a personal fitting up for aggressive spiritual leadership. Yet in the very nature of things, our willing response to the call of missions was a pledge to God that we were ready to covenant with Him to serve as faithful stewards of the treasures of His grace among the peoples to whom He might send us. To-day we are surrounded by these peoples, and we have learned to love them as we love our own souls. Under these circumstances, dare we stop short of asking humbly yet confidently for that fulness of spiritual blessing and power that will give us abiding success? We must be winners of the souls of men and women. In every mission station, the records of baptisms must be increased many folds. Our constituent strength must be added to and multiplied. Our working forces must be enlarged through the accession of hundreds of laborers from the ranks,—laborers who with proper training may speedily be prepared

to take their places by our side for the warning of the multitudes.

Let us gird ourselves to the tasks of the hour. Let us determine to enter into fullest sympathy with Heaven's purpose for the peoples of Asia. Let us lay hold on present opportunities, visioning clearly the while the future so fraught with solemn responsibility. For the sure and speedy attainment of these ends, *Let us pray.*

C. C. CRISLER.

A Faith that Staggers Not

THE faith that eminently gives glory to God in every age, is that which staggers not at improbabilities or impossibilities suggested by sense when a promise and command are given, but is "fully persuaded" that whatsoever He has promised He is able also to perform, and by the precise instrumentality He is pleased to select and make efficient by His superadded excellency of power.

What we want most of all, more than money or men, intellectual resources or an overflowing treasury, or wisdom and prudence in their management, is such faith as will bring the infinite and pledged resources of our Almighty Head, the living Jesus at the right hand of the Father, to the aid of our instrumentality. Along with a deepening sense of our inadequacy, we want a more living, vivid, abiding apprehension of His actual position as our Redeemer, the Holy One of Israel, of the vastness of His power, the amplitude of His promise and His infinite veracity and trustworthiness. Here we find the life and power of all Christian enterprises, especially of this in which we are engaged. With this faith, victory is sure.

If we had this faith, how could we fear? It is only for lack of this that we ever stagger, when we look at the greatness of the work or the feebleness and fewness of the instrumentalities. "Oh! Lord God, we have no might against this great company," "neither know we what to do; but our eyes are upon thee." "What art thou, O great mountain? Before Zerubbabel, thou shalt become a plain."—*From a sermon by David H. Riddle, D. D., on the Ground of Confidence in Foreign Missions.*

UNENTERED REGIONS

Tibet

NORTH of India and west of China, close to the very heart of the Asian continent, there lies the land of Tibet, with its six million and more of people who have never heard the gospel message. Tibet is literally one of earth's remotest nations. Its natural barriers—"the fearful cold, the piercing winds, the barren plateaus, and the bleak passes,"—combine to make it a land set apart, and deter all save the stoutest of hearts. Not even the highest ranges of the Himalayas, however, have proven as strong a deterrent against the penetration of Tibet from without, as have "the political barriers raised by its monks, the lamas, who are at the same time the rulers, the priests, and the merchants of the country; and who, prompted by their own commercial and clerical self-interest, and their dread of losing their advantageous monopoly by the introduction of Europeans and their methods, have struggled and striven by every means in their power to preserve their isolation."

Early Catholic Missions in India

No missionaries are permitted to dwell in Tibet. In former years Roman Catholic missionaries have made missionary tours in Tibet, one priest being reputed to have resided for several years in Lhasa in the fourteenth century, and two others for thirteen years in the same city in the eighteenth century. In 1719 a Capuchin friar with twelve companions began a mission in Lhasa, which was continued till 1760. "It has often been pointed out that much of the ritual of the lamas of Tibet, including the use of the cross, the mitre, censers, the dalmatica, the cope, etc., is so closely similar to that which has long been in use in sections of the Catholic Church that it is practically certain that they have come from Christian sources. Father Hue conjectured that these are to be traced to the influence of Franciscan missionaries who were working in China in the fourteenth century. It is not inconceivable that some of the Nestorian missionaries of a much earlier date may have visited Tibet."

"The Tibetans themselves have a tradition that a white lama from the far west visited Tibet long ago and instructed the lamas of Tibet in the doctrines of the West. It is, however, more probable that to some of the missionaries referred to above should be ascribed the resemblances which can be traced to-day between the Tibetan and Christian religious customs.

Protestant Missions on the Borderland

"No success has been attained in establishing mission stations in Tibet, despite the many attempts which have been made. The Moravians have long had representatives at Leh in Kashmir, and have



A TIBETAN FAMILY

No mission work has as yet been undertaken by Seventh-day Adventists in behalf of the Tibetan people

four stations in the Indian frontier states. The C. of S. Mission and the Scandinavian Alliance have several similar stations on the Indian side. On the Chinese side, the Christian and Missionary Alliance started work at Taichow in Kansu in 1895, the China Inland Mission started at Tatsienlu in Szechwan in 1897, and later on the Foreign Christian Mission started in the same place. From these centers itinerations have been made, and many thousands of portions of scripture have been distributed. About twenty Tibetans have been baptized. On the Chinese border there are nine missionaries who speak the Tibetan language.

"The Roman Catholic Church has a mission at Tatsienlu at which a bishop and twenty European priests are stationed. The baptized Christians, who number 2,633, include a few Tibetans. The work is supported by the Paris F. M.

"There are also mission stations at Batang, Atuntsu, Tseku and Weihsi in the provinces of Szechwan and Yunnan, in connection with which efforts are made to reach Tibetans."—*Robinson, "History of Christian Missions," pp. 216-218.*

C. C. CRISLER.

The Tibetan Language

(A statement adapted from the Encyclopaedia Britannica, 11th edition.)

LINGUISTICALLY, Tibetan is allied to the Burmese languages, and forms with the latter a family of the so-called Turano-Scythian stock called "Tibeto-Burman." The first serious European student of Tibetan was Csoma de Koros (1784-1842), an indefatigable Hungarian, who devoted his life to the study of this language and the ancient Buddhist records enshrined in its unknown literature. For this purpose he resided like a monk for several years among the lamas. His "Tibetan-English Dictionary," and pioneer "Tibetan Grammar," both published in 1834, opened to Europeans the way to acquire a knowledge of the Tibetan language as found in the ancient classics. The next great advance in the study of the Tibetan language we owe to the labors of H. A. Jeaschke, of the Moravian mission, which was established in Ladak in 1857. His "Tibetan-English Dictionary" and "Tibetan Grammar" are models of scientific precision and important sources of our knowledge of the structure and development of the language.

The language was first reduced to writing with the assistance of Indian Buddhist monks in the middle of the 7th century A. D. by Thonmi, a Tibetan layman. The letters, which are a form of the Indian Sanskrit characters of that period, follow the same arrangement as their Sanskrit prototype. The consonants are 30 in number. The vowels are *a, i, u, e, o*. By means of agglutination, that is, by adding to the bases form-words as prefixes, suffixes, or infixes, the Tibetan language has developed a considerable grammatical system. The language is much ruled by laws of euphony, which have been strictly formulated by native grammarians.

The religious literature is very considerable. The non-religious literature of Tibet is not extensive, probably owing to the printing being in the hands of the priests.

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གྱིས་ལྷུ་ལ་མཆོད་པར་གྱིས། ཉལ་ལེ་བུ་ལྷུ།

The closing verses of the one hundred fiftieth psalm, in Tibetan characters. The Review and Herald Publishing Association, Washington, D. C. has recently appropriated one thousand dollars of its surplus earnings, for the purchase of a small press and some Tibetan type, with which to begin publishing in this new language-area.

Fertile Valleys in Tibet

DESPITE the fact that Tibet is the highest country in the world, being comprised of tablelands averaging over 16,500 feet above the sea, with mountain peaks running from 20,000 to 24,600 feet, and difficult passes from 16,000 to 19,000 feet, there are portions which have a salubrious climate and afford many advantages for permanent residence. Dr. Shaoching H. Chuan, medical officer of the Chinese Mission to Tibet in 1906-07, describes the Po district of Lower Tibet, near Assam, as "a region of great fertility, as is, though to a lesser degree, the Chumbi valley." In the Tsangpo valley, near Lhasa, rich areas of cultivation are to be found. The villages thereabouts are reported by another traveler, Colonel L. Austine Waddell, as "pictures of agricultural peace." "The prosperous-looking inhabitants were busy harvesting, reaping, threshing the corn, and building stacks. So populous was this part that I counted over a dozen hamlets within two square miles. The fertility of the fields here was amazing; the wheat, barley, peas, and beans were breast-high, and quite equal to the best English crops, as were also the vegetables."

Of the higher altitudes, it is said that "pastures and low bushes make their appearance at 18,544 feet—2,800 feet higher than Mont Blanc, and 1,279 feet above the snow-line on the Andes near Quito. Below this level extends a country of bare and scanty pastures. Owing to the great dryness of the air, trees (the cedar and birch) are only met with in a few scattered spots on the hills.

"In the great plains, the pursuits of the inhabitants are chiefly those of the pastoral tribes of the steppes of Central Asia. In the valleys, however, the soil is more productive; and fruit-trees, the vine, and the European grains are cultivated. The conditions of the climate render irrigation necessary, and the construction and maintenance of terraces along the slopes. This has given rise to a kind of agriculture characteristic of Tibet, which demands skill and continuous labor, and which has called into existence an intelligent, strong, and hardy population.

"In spite of the inaccessible nature of the country, and the absence of good roads and bridges, the rivers being crossed by inflated skins, a great trade is carried on with the neighboring lowlands. That with China is conducted chiefly at Sining, but partly at Lhasa, by caravans, the goods being conveyed on the backs of oxen, mules, and horses."

Surely, from among these hardy tillers of the soil in Tibet, we may confidently hope for a goodly harvest of souls. Let us continue our supplications that the gospel may yet have free course in this ancient stronghold of Buddhism.

C. C. CRISLER.

REPORTS FROM THE FIELD

British North Borneo

DURING the August vacation, Prof. K. M. Adams, from the Singapore Training School, visited Borneo, and we went over the field together. It was a great pleasure to have someone with me to advise and counsel in regard to the work. This is the first real help in the form of a visit from a foreign worker that we have had in over two years. We tried to give Brother Adams a taste of real life in Borneo; and while I fear he got very weary at times tramping around through swamps and mosquitoes, he enjoyed it very much.

I met Brother Adams at Jesselton, and the same day we started out to visit the places where we have missionary work in operation. Mengattal was first visited. Here we have a prosperous school. Seven students have been baptized as a result of the work of this school, three of whom are now in the training school at Singapore, preparing for future work in the field. Two others, a man and his wife whose son was baptized last year, are also ready for baptism.

From Mengattal we went to a place called Bitian, where there is a family of believers. Here we found another woman ready for baptism who had had no instruction whatever from any laborer. Except for books and papers that the woman had bought and read, the believer who lives there had been wholly instrumental in her taking her stand for the truth. I was surprised at this woman's knowledge of this message. She can read and write, which is unusual for a Chinese woman. Just before I led her down into the water, she took a pin out of her hair and handed it to Brother Wong. When we came up out of the stream, she gave this pin to me, saying that she was through with it, and would give it to me to sell. I took it to a goldsmith, who bought it for \$36.90, Mex. The incident shows how the truth appeals to this believer's heart. It is seldom that we get so large a donation from any of these people.

Returning by rail to Membakut, where we have another school, we found a good interest, and arranged for the teacher there to devote part of his time in giving Bible readings to the interested ones. We also made provision for our worker at Jesselton to visit this place once a month.

From Membakut we went to Papar. Last year we had a flourishing school in this place, but had to close down on account of our teacher's going to the training school at Singapore. We hope to begin regular work again next year. We visited one family who, while we were there, decided to cast in their lot with the commandment-keeping people of God. This family is in good circumstances, and, we hope, will

have a wide influence for good in this large community of Chinese settlers.

Passing by Kinarut and Putatan, in each of which places there is a good interest, we went direct to Jesselton, where a meeting was appointed to be held as soon as we should arrive. Here a church was organized, and after the service we went down to the sea-side and baptized one old sister who, being sick at the time of our last baptismal service, had been compelled to wait until this time to be admitted to the church. The next day we started for Sandakan, arriving home in two days, tired, but well pleased with the results of our trip. We had baptized four people, organized one church of thirty-eight members and one Sabbath-school of eight members, besides a home department school of ten members.

Some time ago there came to my knowledge the case of one woman who has had a remarkable experience. For more than five years she had been demon-possessed, and at times when the trouble came on, she would almost lose her life. She told me that many times the devil had choked her until she lost consciousness.

One day our evangelist in his rounds among the gardens, called at hers. She and her husband seemed friendly, and he invited them to come to the meetings on the Sabbath. They came the next Sabbath, and listened very closely to the sermon, which was on the subject of faith and prayer. During the service the Holy Spirit impressed the woman that she could be healed, and she went home determined to try the new remedy. She did not know how to pray to God, so she simply knelt down without uttering a word.

A day or two after this the evangelist went to her place again. At this time she told him of her trouble. She said she wanted to know how to pray, and what to do in order to have the help of "Shang Ti" (God). The evangelist told her that she must tell God all about her sins, and ask to be forgiven. She immediately asked all the questions she could think of, and the evangelist told her of the things that she must put away. As fast as he could tell her, the earrings and rings came off, the unclean meats were thrown out, and the place for the old idol torn down. From that day to this, she has had no more of those awful struggles, and is walking in the way of the Lord. Surely, the day of God's miracle-working power is not past. "Even the devils are subject unto us in Thy name."

The whole neighborhood is stirred over this thing, and many are inquiring what such things mean. Brother Tsen En Fook, our evangelist there, wrote me not long ago that he was working night and day telling the people about the good news.

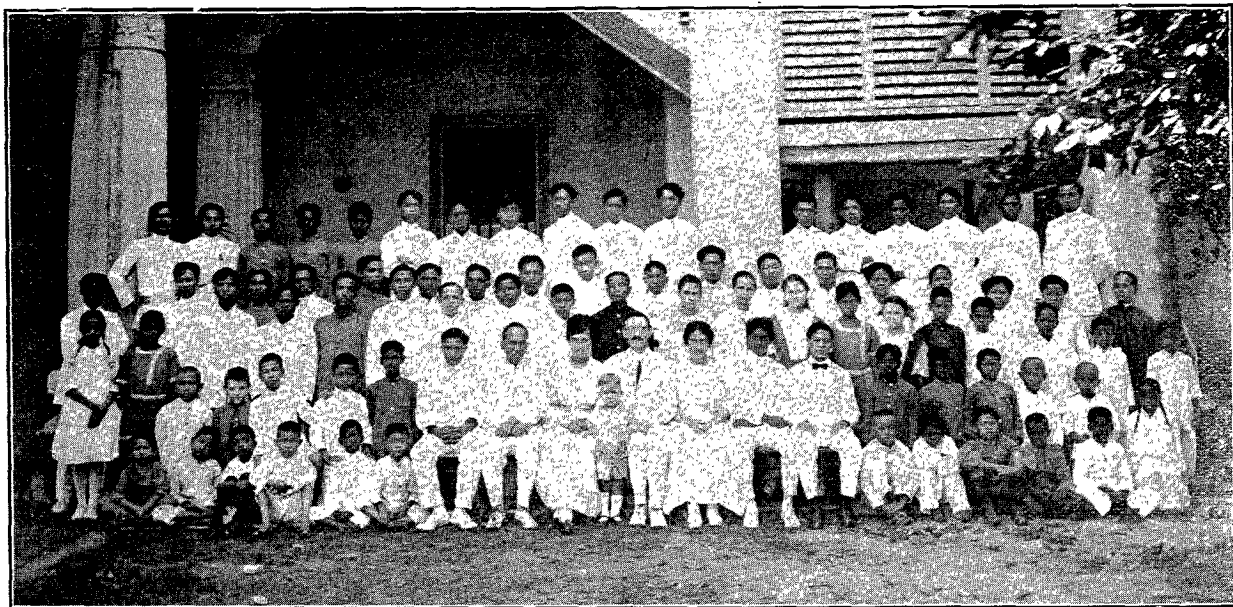
R. F. MERSHON.

News Notes from Malaysia

ONE of the students in the Singapore Training School is having a very good experience in the canvassing work. He is a young Chinese, who has had practically no opportunities for obtaining an education. He can read only the simplest Chinese primers. Singapore has been canvassed over and over again for the Chinese "World War;" yet this young man, who could not even read the book he was selling, in

ing free of charge. He is now doing this work on Sundays, when he is free from his business.

ABOUT seven months ago, one of our school students had to leave school on account of lack of funds. He went to Bangkok, in Siam, where he found work. There he met a Chinese who is an Adventist, and lived with him. It was not long before the young man began holding Bible readings, and the number



FACULTY AND STUDENTS OF THE SINGAPORE TRAINING-SCHOOL,
SINGAPORE, STRAITS SETTLEMENTS

The school was founded in January, 1915. Instruction is given in Malay, Chinese, and English. The aim of all departments is to train Seventh-day Adventist young men and young women for Christian service. The work is of as practical a nature as possible. The teachers hold Bible readings among the inhabitants of Singapore and take students with them to observe. Teachers and students are encouraged to go out and sell books and papers. Many do well in this work. In the pastoral training classes, the teacher gives the Bible reading and then the students take turns at giving the reading to the rest of the class. After some experience, the students go out by themselves to hold readings in the city.

four hours one afternoon after school sold thirty-five "World War" at two dollars per copy, making seventy dollars in all, or \$40.00, gold. That is about \$10.00, gold, an hour. Since they have had some training in canvassing our boys have averaged two dollars, gold, per hour.

Not long ago we made the acquaintance of a gentleman of Dutch descent from Ceylon who is in Singapore temporarily on business. In conversation with him I mentioned the fact that we were going to have our new property surveyed. He replied that he was a licensed surveyor, and would do the survey-

attending these studies soon began to grow. The latest report is that a company of forty have rented a meeting place, which they pay for themselves, and are holding regular meetings every Sabbath. The student writes that these believers are fairly well informed on the doctrinal points of our faith, and wish for baptism.

We have received the joyful news that workers are already on their way to Siam from America. It seems that the Lord is preparing the hearts of the people for the reception of this last message of mercy to the world.

K. M. ADAMS.

The First Provincial Meeting in Shantung

THE third angel's message made its first converts in Shantung through the vacation efforts of that indefatigable worker, Brother F. E. Stafford, while spending the summer of 1913 in Chefoo. The next summer two Anhwei students from the Shanghai training school, since become evangelists, went to Chefoo, and from there worked their way as self-supporting Bible workers and colporteurs along the Gulf Coast, then by way of Wei Hsien to Tsinan, where they awakened considerable interest in this last-day message before passing south along the railway into Anhwei again.

A year later, 1915, the province was definitely entered by Pastor C. P. Lillie, who took up his residence at Chefoo. Professor Wu, of the Shanghai training school, went north with Brother Lillie, and held a tent effort in Chefoo. This was followed by an itinerating trip into the interior during the summer. Wang Yu Tang, one of the Anhwei men who made the trip through Shantung the previous year, came to Brother Lillie's assistance in the autumn, and a chapel was opened in Chefoo. Brother Lillie, delegated to the difficult task of at once recuperating his broken health and beginning a new provincial work, after the first year moved with his family to Tsinan, establishing a chapel at this center. A year of improper housing and arduous itinerating rendered a return to America imperative, and he with his family left on furlough to America in February of 1918. It is sincerely hoped that he will be able to return soon and help build on the foundation which he so conscientiously laid.

After a summer spent in energetic tent campaigns among the villages of the peninsula, the workers now in charge of the mission in Shantung decided to hold a general provincial meeting for the workers, members, and believers at Lan Di, Pingdu Hsien, about ninety miles from Tsingtau and twenty miles from the railroad. This place is much more central to our work than Tsinan, which lies far to the west. The meeting was held October 18-30, two weeks earlier than originally planned, in order that we might have the assistance of several of the union conference workers who could be with us at that time. This change limited our attendance considerably, as the farmers are very busy at this season; the influenza epidemic also hindered very many from coming; yet in spite of these difficulties our attendance reached as high as sixty, and averaged forty. The president and vice president of the union, with Sister O. A. Hall, and Brother Nathan Brewer were present, and rendered valued assistance and encouragement in the various lines of the work.

We believe that the laborers have returned to

their work strengthened for service, and with an added realization of the importance of their ministry and of the nearness of its culmination. The members have been built up in the faith and blessed with a new vision of their responsibility to support the work.

God is opening doors for us in this bulwark of conservatism faster than we can enter them. Nearly every incoming mail tells of some new interest in some section of the province, with its population of thirty-six millions. Many of these interests, in their beginnings, seem to be miraculous;—a native leader impressed through a dream; an answer to a public prayer for rain; a man unjustly condemned to execution, and delivered from jail a few days before the date set for his beheading as the result of prayer to the Christian's God. An encouraging feature is that over eighty per cent of these interests are among heathen, the inquirers after truth having never before been connected with any Christian denomination.

A brief statement of the progress of the Shantung Mission the past year involves the following items:—

In October, 1917, the mission had one foreign family and employed three native evangelist workers. In October, 1918, it had two foreign families and employed six native evangelist workers.

A year ago three stations were being operated with a local work at each place. The sections of the province being worked are at present divided into six circuits, with a worker in charge of each whose duty it is to develop local leadership and exercise a general supervision and give instruction by regular and constant circulation about the district under his care. In this way interests are being fostered in at least fourteen separate places.

A year ago three Sabbath-schools were being conducted, unclassified, and without devices for the offering goal. At present seven Sabbath-schools are being conducted, and through the stimulation and efficient instruction of Sister O. A. Hall, all are provided with goal-devices and efficient methods of operation.

The baptized membership has increased in the year 108 per cent, consisting at present of forty-eight members.

A tract society has been put into operation within the year, which did a business for the first nine months of 1918 of \$1,789.84.

The growth of the colporteur work is particularly phenomenal, evidencing the faithful and efficient work of Brethren N. F. Brewer and M. E. Yu, in training men and leading out in this line of endeavor. In September, 1917, the mission had seven colporteurs, with sales of \$59.11. In 1918 the mission had five colporteurs, with sales of \$520.30. The sales for the quarter ending September 30 have been \$1,232.10.

One of the records of the field is held by a Shantung colporteur, Wang Chiao Chang, which is, for a day, \$66.00; a week, \$150; and a month, \$373.50. The average sales per hour for the Shantung Mission during September were \$2.12.

Reports of three of the colporteurs for the first week after the general meeting have just come to hand. One colporteur reports \$81.00 sales, another \$240, and the third \$270 for one day and \$369 for the week, part of which was given over to delivering. The subscription book work is very new in this field, and has developed most phenomenally; but such records as the above are past all our expectation. It seems that through the subscription-book work we have at last found a means of reaching the wealthy and aristocratic class, in which effort no Christian mission in China has as yet greatly succeeded.

For these evidences that God's work in this province is growing we are sincerely grateful, and humbly desire to give all the glory to Him who has rewarded our faith. Our greatest lack on the human side is the lack of workers, especially for the women's and educational lines. We have men in training who we hope will soon fill the need in our neglected church school work, but we can never hope for an aggressive women's work until we have single lady missionaries to lead out. The women of the home lands have proved their mettle; we hope to see increasing numbers of them devoting their new-found powers to the cause of missions. A Japanese evangelist to labor among the 300,000 Japanese said to be added to our population, would be a most valuable addition to our force. We are led to believe that these people may be more easily reached in the land of their adoption than in their home land.

The finances of the Shantung mission, owing to the liberality of our faithful people at home, and in small measure to the increased tithes and offerings of our constituency, are most favorable as compared with last year. Native and foreign workers alike are working with might and main toward self-support, in view of the fact that our monthly appropriation from outside for 1919 will be decreased absolutely by the amount of \$120 per month under that of 1918.

On the last Sabbath of the meeting an effort was made to make up the provincial Sabbath-school donation goal, which had fallen behind the past three quarters. It had been decided to endeavor to raise \$25.00 on this amount; but this was passed by over 100%. \$54.60 in cash, and some gold and silver jewelry was given. A most timely impetus was given to this effort by the presentation by one of the workers of 1,500 cash,—the gift of a poor illiterate widow,

who, unable to be present at the meeting herself, had sent her offering instead. At the Sabbath-school departmental meetings the provincial goal was apportioned out among the various schools, representatives of each school gladly volunteering to undertake to raise their quota. It was resolved by all never to fall behind the goal again.

The examination of candidates for church membership at the meeting resulted in the baptism, by Brother O. A. Hall, of thirteen men and two women in the Lan Di baptistry. After the public signing of the covenant by the new members and their acceptance into the church, in the evening the sacred ordinances of the church were conducted, and the potent blessing of God was felt. At the farewell testimony meeting on the following day, many professed a new realization of the nearness of Christ's coming, and the necessity of more diligence in watching and prayer. One old gentleman, over sixty years of age, who arrived on the last day and was able to attend only this one gathering, declared that to have had the privilege of attending this one meeting alone was worth his two days' journey each way overland.

The meeting broke up with the beautiful benediction of Numbers 36: 24-26 read in concert: "The Lord bless thee, and keep thee: the Lord make His face to shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace."

JOSEF W. HALL,
GEO. H. MELEWSKY.

God's Opening Providences

THE political changes which have occurred in China during this decade (1907-1917) have had a profound effect upon the thought and life of the people. The effect has been most marked upon the educated, although thousands, who cannot tell what a republic is, understand that changes have taken place, which are making for greater liberty and a larger life. A new atmosphere has been created, as though the Spirit of God had breathed a new breath of life into men, and the missionary is working under conditions, developed in a single decade, which a few years earlier his greatest faith had not imagined possible in this generation.—Rev. H. W. Luce, of the American Presbyterian Mission, North, Tsinan, in the "China Mission Year Book," 1917, p. 217.

Manchuria*

It is with grateful hearts to God for His manifold blessings that the delegates of the Manchurian Mission bring their greetings and report to the first session of the East Asian Union Conference.

Four years ago the tenth of this month marks the beginning of the first seed-sowing by Seventh-day Adventists in the Manchurian Mission. On that day Brother and Sister O. J. Grundset with Sister Petersen and myself for the first time set our feet on Manchurian soil. With eager eyes we had looked forward to the time when we should be granted the privilege of bringing the everlasting gospel to the multitudes of this vast field with its four hundred thousand square miles, comprising the three provinces, Fengtien, Kirin, Heilungging, with a population of more than twenty million. As we now look back over the four years that are past, we cannot but praise God for His loving kindness to us. We came to Mukden as strangers. Not a native was there to greet us, nor a home in readiness for us, as is the case with some of those who come out now. But after some searching we obtained living quarters and a chapel in the Chinese city, where in the summer months the dirt and its smells were very trying. Not the least of our annoyances came from a Chinese barracks, only a few rods away, where the soldiers would start their false notes before daybreak and continue them for a considerable length of time.

The Evangelical Work

But through these difficulties, we look back to this place with loving memories, as it was there we first took up our work for the Lord. We had been in China only one year, having studied Chinese in Shanghai. Our words in the Chinese language were few, but trusting in the Lord, we started in the work, and the Lord blessed our efforts. Nine souls took their stand for the truth in this place. In July, 1915, the first Manchurian church was organized here.

As our chapel had been connected with our compound, in a rather obscure place, where the people often had great difficulty in coming to our meetings, we transferred our chapel work inside the walled city, where we obtained a good location. The Lord blessed our efforts, and we rejoiced to see fourteen souls take their stand for God during the following year. During the same summer (1916) we were glad to be able to baptize four souls at two of the outstations. We had by that time established three chapels besides the one in Mukden.

But seeing the great work to be accomplished, we felt that new territory must be occupied, and during

the month of July, 1916, our little force was divided. Brother and Sister Grundset moved on to Changchun, a city one hundred eighty miles north of Mukden. Work was thus opened in the Kirin Province. Brother J. G. Gjording, who had connected with the mission in November of 1915, then took up the treasury work. Last year Brother and Sister Grundset saw the first fruit from their labors at that place, when six souls were baptized. In this province we now have two chapels. Brother and Sister Grundset have been living alone in that province for more than two years. We sincerely hope that a second family may come out very soon from the States to join them in the Kirin Province.

In the southern or Fengtien Province we have now five outstations. One of these was opened only two months ago.

During the summer we were not able to carry the work as strongly as was desired, as Brother J. G. Gjording was released to connect with the Shanghai Press. I was, however, able to spend more time with

The Peoples of Manchuria

WHILE there are large numbers of other races—Machus, Koreans, Japanese, Mongols, Tungus tribes, and Russians—in various parts of Manchuria, it should be clearly understood that the great bulk of the population, say nine-tenths of the whole, are purely Chinese, speaking pure northern Mandarin.—*China Mission Year Book, 1917, p. 272.*

the church in Mukden, holding meetings and giving Bible readings, while Mrs. Petersen conducted her usual class for the women. We rejoiced to see seven souls follow their Lord in baptism. Thus far this year sixteen souls have received this rite in the mission. Others are waiting to follow soon. There are now two churches in Manchuria with a baptized membership of sixty-six, besides nineteen believers. There is thus a total membership of eighty-five Sabbath-keepers, including foreigners.

We have also been greatly encouraged to see the progress made in tithe-paying. At the close of the year 1915 the total tithe amounted to \$200.24. Of this only \$19.95 was native tithe. At the close of 1916 the total tithe was \$339.59, of which \$85.17 was native tithe, while last year the total tithe amounted to \$478.84, \$203.82 being native tithe.

About six weeks ago we were glad to welcome Brother and Sister Bye to our field. Brother Bye has been chosen by the General Conference as secretary and treasurer for this mission. Our working force now consists of three foreign families, six

*Note.—Extracts from report read by the superintendent of the Manchurian Mission at the East Asian Union Conference, October 11, 1917.

native evangelists, a church school teacher and a Bible woman. While we need more foreign help, we also need more native workers. With the exception of a canvasser, all the workers have been developed in the field. Two of these workers with their wives have had a year's training at the Shanghai school. The need of giving the native workers a better education is greatly felt.

The work in Manchuria is onward, and we are grateful for the degree of success the Lord has given us in the past. But our working force must be strengthened by the coming of more foreign laborers to this field if the work is to be done successfully.

We therefore earnestly request that more workers be sent out at the earliest possible date. The harvest is truly great, but the laborers are indeed few. We are grateful to God for the success He has given us, but we long for the time when we shall be able to push the work with still greater effort, and gather out from the dying millions a company that shall be translated at our Lord's return.

BERNHARD PETERSEN.

A Chinese Colporteur's Experience in Manchuria

At the time of our recent meeting in Mukden, Manchuria, the mission had only one colporteur in the field; but he had developed the stick-to-it-iveness that makes work a success. When invited to come in from his territory to attend the meetings, he wrote back and said that if they would write and tell him when it was time to sing and pray, he would sing and pray out in the field, as he preferred to stay by his work. However, when he fully understood what these meetings meant to the work and workers he gladly came in, and we were much interested as well as encouraged by hearing from his own lips his experiences in canvassing in the northern part of Manchuria during a severe winter.

He started out on foot, walking through the heavy snow from place to place. He did very thorough work, and we rejoiced with him as he told us how gladly many of the people received the papers, and how intently they would listen to what he had to tell them concerning the truth and the love of the Saviour.

As the snow froze he saw the more well-to-do traveling on donkeys and mules; but donkeys were expensive to buy just then; nevertheless he said he did not see why the Lord should not help him to get a donkey to carry him and his pack over the frozen snow. So he prayed, and he told us how the Lord heard his prayer by giving him an opportunity to buy a good donkey at a comparatively low price. This, he said, greatly helped him in his work until

the snow began to thaw. Then he and the donkey would sink into the deep snow and slush so that he found it was more of a hindrance than a help to have the donkey. But just then it was a bad time to sell; and so he prayed to God that He would help him to sell reasonably, as he could not afford to lose money on his donkey. He told us in a simple way how the Lord led him to a man who gave him such a good price for the donkey that his whole winter's work practically cost him nothing for transportation.

It was a simple story as the colporteur told it; but the experience this young man had as a result of his faith and trust in God brought power and earnestness into his work and gave him wonderful success in the sale of his papers. His example, too, in continuing his work through the severe weather experienced in the winter in these northern countries had its influence, and was the means of encouraging others to desire to have a part in a work that brings such great personal blessing, and which is such a potent factor in making known the everlasting gospel to the people in these heathen lands.

J. M. JOHANSON.

Baptisms in the Hakka Field

LEAVING Waichow September 11, I planned to be gone about two months on a preaching tour and Harvest Ingathering work. Could I have gone directly up the river to Lan Lung by steamer, I would have been in the field in two days; but as the country above Waichow was in the hands of robbers and no boats were running, I was compelled to go via Hongkong and Swatow, and so did not reach Lan Lung until September 25, just two weeks later.

In this part of the Hakka field we have five well-established stations in as many districts. I began my work at Lan Lung, spending a week there holding meetings daily, and working with Harvest Ingathering papers.

As the result of the year's work of the evangelists at Lan Lung, eighteen were baptized. My Harvest Ingathering experience was a surprise to us all. We had never tried it before; the country had suffered much from robbers and floods, and the native workers were doubtful. But God blessed us as we went to work. In all I used ninety-nine papers, and received \$180, Mex.

Chong Lok district was next visited. Here we have a good interest, and fifteen were baptized. I spent six days with the believers here. Fifty-seven papers were given out, and \$70.70 received. Then I spent six days at Hi Neu where thirteen received baptism. In the Harvest Ingathering work forty-six papers were used, and \$109 donated.

Ka Yin Chiu was my next stop, forty miles by chair. We made it in one day from daylight until 8. P.M. Here six were baptized and two were received into the church by letter. I used thirty-three papers, and received \$72.

The last chapel visited was Chiu Phen. It was only a small place. Here is a good interest, but I thought it best to wait until my next visit before baptizing those who have been keeping the Sabbath and studying regularly. I received \$36.50 in the Harvest Ingathering work.

On my return trip to Swatow I stopped at one place, using ten papers and receiving \$33.00 Harvest Ingathering funds. Altogether, on this tour, I used 268 papers, and received \$501.20. I thank God for this measure of success. I am praising God especially, however, for the fifty-four additions to our church. May they grow, and develop into strong Christians, ready for the Master's coming, is my prayer.

We shall be happy when we can have another worker to live in this very encouraging field.

S. A. NAGEL.

The General Meeting in Honan

THE Honan general meeting has just closed, and although the attendance was smaller than we had planned for, yet this was a very pleasant and profitable occasion. A large tent was erected and arrangements were made to use the dormitories of the Honan Intermediate School, so that, if necessary, we could accommodate between four and five hundred. The preparations made on such occasions are of a very primitive nature. All that is necessary is to have plenty of straw and mats on the floor. A large number of men will crowd into one room, lying side by side. There were about two hundred and fifty in attendance at the last part of the meeting. These representatives came from more than twenty companies and churches scattered over the northern, eastern, western, and southern parts of Honan.

The reason for the small attendance was the widespread epidemic of influenza which had attacked practically every family in Honan. This was very disappointing to those who had planned to come; for we had had no general meeting in Honan for two years. In most places the disease has proved very fatal. In some towns it is said that the carpenters could not find material or time to make the coffins fast enough to bury the dead.

Unavoidable circumstances had compelled us to postpone the Honan meeting from the first of November to the middle of the month. It was feared that the weather would be very severe at this

time of the year; but we were happily surprised; for we had perfect weather. The sun shone in all its brightness almost every day, and all hearts were glad. In the praise service held each day many expressed their joy in the providences that were attending the holding of this meeting, and in the tender care of God for his people. There have been good crops this year. Peace has come to the world. The Lord has protected His church in the midst of pestilence. It



Students of the Yencheng (Honan) Intermediate School

was no wonder that all were thankful to God for His goodness.

On one day of the meeting we made an appeal for funds to reach our Sabbath-school offering goal. We were in arrears to the amount of four hundred dollars or more. We came to the meeting with perhaps less faith than we should have had; but before the meeting closed not only had our faith in God been strengthened, but also our confidence in the loyalty of our workers and church members. At this one meeting \$450 was given in cash and pledges.

On the afternoon of the last Sabbath of the meeting twenty-six persons were baptized in Sand River, at the back of the mission compound. At the morning service a consecration meeting was held, at which most of the congregation came forward to confess their sins and consecrate themselves anew to God. Thus our meeting closed in a very fitting manner, and all, we believe, went to their homes with rejoicing hearts.

Pray for the four hundred and forty church members in the fourteen churches of the Honan Mission. Pray that the believers may see more clearly their duty to God and to their fellow men. Much was said along this line at the meeting, and many expressed their determination to be more earnest not only in working out their own salvation, but also in seeking for the salvation of others. Pray that these, with other seekers for truth in this province, may in their searchings after God find Him whom to know aright is life eternal.

FREDERICK LEE.

WOMEN'S WORK

Personal Consecration for Service

AN evangelistic campaign is on this winter among the women of Shanghai. A number of members were chosen from the different churches and these divided into bands, each band meeting daily for four consecutive days to receive instruction on how to do personal work. It was my privilege to join one of these groups which was composed of a fine class of educated Chinese ladies, many of whom speak English well. Miss Paxton, of the Y. W. C. A., who has been with Mr. Sherwood Eddy and his associates in their evangelistic campaign work in China, gave the instruction, which was deeply spiritual. The keynote was Personal Consecration for Service.

The method to be adopted this winter is quite the reverse to that followed in previous years. Heretofore the method has been to start with a great mass gathering which would bring to the meetings a large number of non-Christians. These were urged to sign cards expressing their willingness to join classes for Bible study. From this contact with Christianity and Christian workers it was hoped that many would be led to accept Christ and thus bring new life into the church. While there have been some results from this method, yet not all was accomplished that might be expected considering the amount of work, time, and prayer put into the effort.

The women who attended the personal workers' band were each urged to choose some non-Christian, and during the coming winter months make it a matter of special business to pray and work for this one, so that by the time of the coming meetings, which are to be held next March, this subject of missionary effort will be educated to the place where she can make an intelligent decision for Christ. The ticket of admission to the spring meetings will be the individual for whom personal work has been done. It is hoped that the campaign will mark an era in evangelism in China.

The thought urged home at every meeting was that Christian experience and personal work are inseparable. Spiritual life in the heart, that vitalizing life from God which works the miracle of the new birth, cannot live unto itself. It must overflow into the lives of others. Its possessor is compelled to go forth to lead others into this same experience. And those thus helped must in turn become personal workers. This is the aim of the campaign.

As we face the unwarned, unnumbered millions of heathen lands, it is very easy for us to think in terms of multitudes; but the way to reach the multitude is through the individual. Christ, our great example in personal work, "had a faithful regard

for the one-soul audience." "It was in private, often to but one listener, that He gave His most precious instruction." Though thronged by the multitude; He took cognizance of the individual. God does not expect us, a little handful of missionary wives, to give to all these millions of our unwarned sisters this glorious message of a life victorious over sin and of the soon coming of the Prince of Peace. But He does expect us to do earnest, individual work for those within the sphere of our influence. These, in turn, can spread the light to those about them, and thus the circle of influence will ever broaden, ever deepen until the waves thus set in motion touch the furthestmost outlying district. We are not responsible for those whom we cannot reach, but God does expect us to work for those at our door. This responsibility should be urged home upon the heart of every believer, foreign and native; for it means life to the Christian, life to the church, and will result in a movement that will mean the finishing of the work.

MRS. C. E. WEAKS.

Chekiang Province

THE first few days of my stay in Wenchow it rained heavily, and these days I improved in visiting the sisters and some of the inquirers after truth. The following Sabbath the chapel was filled. There are about two-thirds as many more attending the church services as when Brother Wood and I were here ten months ago. The women's work seems to go slowly, but many are interested and are asking to be taught the truths of the third angel's message.

Brother Woo, Brother Dzung, and myself, with our Bible woman, visited Bing Yang, where we held an institute for one week. At this meeting the people gathered from four different communities. I have never seen a more earnest company than this was. One poor old man with sores on his legs which I know must have hurt him dreadfully, had walked 140 li to attend the meeting and to receive baptism. Three others, farmers, had walked from the same place. There is no chapel where they live, and they can read only a very little; but through our literature they had received the light of this last-day message, and *they are walking in the light*. They understand the doctrine much better than I could have hoped for under such circumstances.

Thirteen men were baptized at the time of this institute. There could be no hesitancy in accepting this company of candidates as ready for baptism. One could hear their prayers being offered in the early morning and in the hours of the night. They ate the word of life like hungry children. All have kept the Sabbath for more than a year.

One of the number is an old man eighty years of age. He is very deaf. He received the Sabbath truth through a paper sold to him by one of our canvassers. Now he has bought "Bible Readings" and "Daniel and the Revelation." He has been a Christian for more than twenty years, and is now in harmony with all the points of our faith. He has kept the Sabbath for more than a year. After the baptism he came to me, his face beaming with joy, and told me of his great delight in the truths of this message.

Our women's work is in a sad condition for lack of the right kind of help in leading these women into all the privileges of the gospel. While there were thirteen men baptized at this time, only one woman was prepared to take on the duties and privileges of church fellowship. I can hardly rest when I see the great need of help in this department of our work. There is ability for service among these women, and if only their powers could be rightly trained and developed, they could do a good work in teaching the truths of the gospel to their neighbors and friends. But we have no Bible woman to give to this work. Wherever I have opportunity I appeal to the brethren to help their wives by teaching them to read and by explaining to them the teachings of the Word of God; and as I urge this responsibility upon them, some seem to realize their duty in this respect. I have faith to believe that many of our brethren will take hold of this work of helping their wives and children to obtain a knowledge of the truths of God's Word.

Before leaving Shanghai I secured 1,000 broadsides for use among the believers here in doing missionary work among their friends and neighbors. I tell them that I have donated these broadsides to the mission, and that they are to pay the evangelist for them so that he will be able to buy more, and thus keep them supplied with material with which to spread the knowledge of the gospel among their own people. I wish I had brought three thousand instead of only one thousand; for I could use them all.

There are about fifteen stations where we have good interests. Next week we start for Hong Djon and Lohtsing, at both of which places meetings will be held. Pray for us that we may work successfully for these people. Pray that the Spirit of Christ may reign in us, and His character be revealed through us to the people. I long to be like Him, for He is altogether lovely. Soon we shall all be with Him in our heavenly home. Then how great will be our joy to see some of these precious souls shine forth with us in the kingdom of our Father.

MRS. B. MILLER.

SABBATH SCHOOL DEPARTMENT

Keep the Scales in Balance!

BEGINNING with January, 1919, in all, or nearly all, the fields of Eastern Asia it is planned to use a pair of balances as the Sabbath-school offering device. On one side, the figures are to indicate the total goal that should be reached by any given Sabbath; and on the other side, the total amount contributed by the school from the beginning of the year. The position of the balance bar properly adjusted shows at a glance if the goal is attained, or whether there is deficit or surplus.

There is strength and value in having a common cause, a united purpose, a definite aim, a uniform method to assist in attaining the goal, and a universal slogan to be sounded throughout the Sabbath-schools of Eastern Asia. By such action it will not be found difficult to "Consider one another to provoke unto love and to good works;" and of our Sabbath-schools it may also be said, "They helped everyone his neighbor; and everyone said to his brother, 'Be of good courage.'"

We thoroughly believe it will be found beneficial for all our Sabbath-schools throughout each and every conference and mission to adopt the uniform device; and, with an offering goal placed well in advance of the contributions received during 1918, make determined efforts to keep abreast of the mark. As a watchword, we would suggest, "Keep the Scales in Balance!" And as a form of salutation between Sabbath-schools, missions, or conferences, the question may frequently be asked, "Are Your Scales in Balance?"

It will be remembered that the offering goal for the Asiatic Division (including Australasia and India) for 1917 was \$30,000, gold, which amount was exceeded by \$2,001.75. The portion donated in 1917 by that part of the field now known as Eastern Asia was \$6,746.43. In placing the 1918 goal at \$35,000, a gain of 16 2/3% over 1917 was anticipated. If Eastern Asia increases her Sabbath-school offerings in like ratio, it will give us \$7,870.83, gold, to raise for 1918, and \$9,182.64 in offerings for 1919. Some parts of the field will doubtless show a much more rapid increase, but we believe no mission or conference should plan on an annual increase of less than 16 2/3%.

The following lines, borrowed from the Missionary Volunteer campaign literature, are just as appropriate for the Sabbath-school:—

"It takes a deal of striving,
And a firm and stern set chin,
No matter what the battle,
If we really want to win.

"It takes a little courage,
And a little self-control,
And some grim determination,
If we want to reach the goal."

The task in which we are engaged, is a part of the greatest enterprise in the world, and it is the many little rivulets that when united swell the mighty stream that God is now using for the finishing of the message. At the beginning of 1919 shall we not adjust our Sabbath-school scales for large and liberal contributions; and then let all unite in the slogan, "KEEP THE SCALES IN BALANCE?"

R. F. COTTRELL.



A group of colporteurs in the South China Union Conference

PUBLISHING DEPARTMENT

The Kwangsi Institute

AFTER an uneventful trip of about six days Pastor Thomas and I arrived in Nanning. The boat we took from Saam Shui to Wuchow was the same one on which Elder N. Z. Town, our General Conference bookman, and Dr. Law Keem had their experience with the pirates. The old captain told us of the whole affair and said he could never understand just why it was that "those rascals did not molest the missionary men." The captain has lost the use of his right eye and bears several ugly scars as a reminder of his part in the episode. It is wonderful how God protects His own servants. We are working for a Master who stays by our side in times of peril and in times of prosperity.

Our trip was a very pleasant and quiet one. We arrived in Nanning October 26, and began our institute the following day. Three canvassers and several visitors were present during the whole of the session. The program was simple but helpful. The first hour, spent in Bible study with Dr. Law Keem, was an inspiration to all, and a source of great spiritual help. It was good to draw apart from the busy world for a few days of prayer and study. Such seasons always prove a blessing, renewing our courage to meet the attacks of the enemy. Two weeks seemed all too short.

General instruction to the colporteurs was given in the second and third periods, with plenty of time for study and drill. While the men were preparing their canvasses in the afternoon, Dr. Law and I went out into the city to try out the field. The four hours or so that we spent in this work gave us in all fifteen orders for "Health and Longevity." The money thus gained was used in paying the expenses of the meeting—the travel of the canvassers and their board while here.

One young man bought the book and paid for it on the spot. His pleasure in having it was only exceeded by his enthusiasm to get copies of it into the hands of his friends. The next day he came and asked for two more. He had sold his personal copy and another to men who wanted them at once. These business men have told their associates, and this has given our work a good name.

While one canvasser was drilling in the chapel one day, several ladies came into the dispensary. True to Chinese nature, they inquired what it was all about. The young man gave them a fine canvass, but with seemingly no results. However, the next day one of the women came to the chapel and said, "I'll have one of these books if you don't mind." So the work is going. One after another is searching us out and literally asking for our books.

Now is the time for our book work to grow in South China, and we must hasten to improve the opportunities. Let us pray to God that the men who go out from this institute may be filled with zeal and work faithfully to carry the message to every part of this great province of Kwangsi.

Our book work is onward in the union, and if each colporteur will put in faithful time and give his best energies to the work, we will continue to advance.

D. E. REBOK.

Harvest Ingathering Notes from North China

EARLY reports indicate that prospects for a successful Harvest Ingathering campaign are good.

Brother F. A. Allum reports receipts of \$185 from the first seven papers used. Amidst his many duties he collects just where opportunity presents itself as he travels from place to place.

Brother N. Brewer has done some excellent work again this year, having received up to date nearly \$400.

Brother Josef Hall, in Shantung, reported some time ago the amount of \$248. He writes that in his territory workers for the Red Cross Society, the Independent Church, the Roman Catholic Church, the Y. M. C. A., the Government Charity Lottery, the Liberty Bond Loan, and Seventh-day

Adventists are all in the field together; so he thinks his results are pretty good. They certainly are.

The writer has collected \$1,169. The donors of last year gave willingly again this year, and in many cases doubled the amount of last year's gift.

A Harvest Ingathering drive was carried out in Shanghai for two days and netted nearly \$1,200. The following workers took part: Brethren W. P. Henderson, J. G. Gjording, C. E. Weeks, W. I. Hilliard, Geo. P. Wilkinson, E. Lutz and H. M. Blunden; Sisters Williams, Miller, and Wilkinson. All feel amply repaid for their effort.

Four days previous to this Brother Wilkinson had collected \$339 in the city of Shanghai, and one other worker had raised \$116. Thus the total up to date for Shanghai is \$1,600.

Other missions in our union are working hard to raise their quota, but no reports from them are yet to hand.

H. M. BLUNDEN.

The Publishing Work in the Central Southern Luzon Conference

THE year 1918 marks high water tide thus far in the history of the publishing department of the Central Southern Luzon Conference. When we stop to consider what has been accomplished in the past year, we wonder that so much could have been done in so small a field with a population of three million people. God has surely looked with favor on the work of our faithful colporteurs, and has richly rewarded their efforts.

The highest number of colporteurs that there have been at any time in this conference is thirty-nine. Twenty-five of these have worked the Tagalog-speaking area, while six or eight have labored in the Pampanga Province.

The Kalumpit church, while within our conference territory, happens to be located on the border of

the Pampanga Province. The brethren here speak both the Tagalog and the Pampanga languages. Taking advantage of this, we held an institute with the Kalumpit brethren which resulted in four or five from that small church giving themselves to the canvassing work. It is interesting to note that two Sabbath-schools have already been organized in that field.

During the past year two institutes have been held for the Tagalog colporteurs. Our canvassers went out from the January institute to finish selling the second edition of "Sa Licod" (After Death, What?). In this effort we had the colporteurs combine the *Ang Tanglaw* (The Searchlight) with the book in making their sales, and this plan worked very well indeed. They were enabled to take thousands of subscriptions for the paper, through the reading of which many have become interested in the truth for this time. One of these subscribers, after reading it, sent in an order for five more subscriptions, that he might give them to his friends.

In June we called our colporteurs together for another institute, and at this time they received instruction in the sale of "Aklatng Panggagamot" (Health and Longevity). The workers went into the field with this book with great enthusiasm, and met with gratifying success.

The growth of the book work in the Central Southern Luzon Conference may be seen from the following figures:—

1915.....	P. 7862.00
1916.....	23340.00
1917.....	32589.00
1918.....	65506.00

It will be observed that in the first ten months of 1918 the sales were as high as those of the three previous years.

Colporteur's Summary, September, 1918

Field	Books				Periodicals			
	Colp.	Hours	Orders	U. S. Gold Value	Colp.	Hours	U. S. Gold Value	U. S. Gold Total Value
Philippines	48	3650	2809	\$4,937.80			\$ 838.00	\$5,775.80
North China	29	1898	1487	1,797.20	29	1889	588.20	2,385.40
South China	13		35	79.20			365.12	444.32
Korea	17	1306		16.90			262.76	279.66
Manchuria			26		4		251.73	251.73
*Malaysia								
*Japan								
Totals	107	6854	4357	6,831.10	33	1889	2,305.81	9,136.91

* Report not received

C. E. WEEKS,
Secretary.

In the Philippine Union for the first ten months of the year there were forty-four colporteurs in the field. During the vacation this number increased to fifty. We hope by the end of 1919 to have this number still further increased, possibly to sixty or seventy. Our sales for the Philippine Union for the first ten months of 1918 were P. 80,000. In other words, the sales were doubled over those of the whole of 1917.

J. J. STRAHLE.



A group of colporteurs in attendance at an institute in Manila, P. I. During the summer of 1918 many of these colporteurs made record sales

Division Notes

SEVERAL have been gathered into our Mukden, Manchuria, mission headquarters for special training during the winter months. Regular school work is conducted. Seven prospective workers are in attendance, and one or two more are expected. Pastor B. Petersen, in charge, reports that the prospects are excellent for good service from these students during the coming year of field work.

In addition to the guest-room chapel at our mission headquarters in Peking, Pastor Cottrell and his associates are now opening a small city chapel on one of the broad avenues of the Imperial City, just to the north of Coal Hill.

PROFESSOR AND MRS W. W. PRESCOTT are now in attendance at the South China Union Conference session and institute, in Canton, and will attend the Singapore meetings appointed for January and early February prior to their return to Shanghai about March 1.

THE coming season in the Philippines will be a busy one. Plans are perfecting for the conduct, simultaneously, of nine evangelistic tent-efforts in the territory of the Central-Southern Luzon Conference. This does not include like efforts in other portions of the islands. The baptisms for 1918 in

the Tagalog language area aggregate some 270. The goal for 1919 is 400. The membership of the Philippine Union has about doubled during the past three years. This is a slightly higher average than in other portions of the Division field, the general average showing a doubling of membership in four years.

WORD has been received from the Mission Board headquarters of the grant of one thousand dollars for the purchase of a printing press and Tibetan type for the use of Dr. J. N. Andrews and associates. The full amount of this appropriation is met by the Review and Herald Publishing Assn., who have voted this from their surplus earnings in addition to other liberal grants made during the past year. It is noteworthy that the amount given is in excess of the entire original cost of the Review and Herald printing plant in the year 1852, when the inventory value of their printing plant, including press and type and material, was reported as \$652.93.

ATTENTION has been called anew to the name adopted last February for the mission embracing the Kiangsu and Chekiang provinces of eastern China. The name is, The Kiang-Che Mission, and the headquarters address is No. 58 Baikal Road, Shanghai.

THE first reports of the Hunan provincial general meeting held in Changsha November 29 to December 8, are most excellent. One hundred sixty persons from outside Changsha had registered by the time the first service was held. On the last Sabbath the attendance was upwards of two hundred fifty. Unity prevailed throughout the session, and much instruction was given in practical, personal evangelism. Ten young people decided to give their lives to the Lord's service, and will attend the Hankow school this winter. Five young men, baptized at the close of the meeting, will enter the canvassing work. A report from Pastor Kuhn, director of the Hunan Mission, will appear in the next issue of the OUTLOOK.

BROTHER R. T. SISLEY, for many years a self-supporting worker in Java, has returned from his furlough, and writes courageously from Soekaboemi, where he has once more taken up his work. "I have found a Friend," he writes, "who has bidden me cast all my care upon Him. This is very satisfactory to me, as I grow older. I think the older we get, the more we appreciate being relieved of those corroding cares that seem to sap one's very life away. It is truly good to trust in a living God, one who knows the end from the beginning."

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THE present issue of the OUTLOOK, a double number, closes the seventh volume of our Division paper. We take this opportunity of thanking the workers throughout the field for their contributions during 1918. Many of these reports have been written by workers whose days have been filled with countless duties, and we have no doubt that among our most faithful contributors for 1919 will be those whose hearts and hands are pressed with many burdens. May we not bespeak for the readers of the OUTLOOK during 1919 a continuance of reports that will give to them an intelligent understanding of the progress of the work in every part of the field?

We wish every member of the OUTLOOK family "A Happy New Year."

Division Notes (Concluded)

A MEETING of the members of the general committee for Eastern Asia has been called to convene in Shanghai March 2, continuing until March 21. It is especially desired that at that time full statistical information for the entire year 1918, be in hand. It is anticipated that all who share in the responsibility of acquainting provincial and union secretaries concerning the status of the work at the close of the year, will send in their reports promptly, in order that the directors of missions and others may be enabled to pass on full data to the union offices and to the Shanghai office early in the year 1919.

IN December and early January some colporteur institutes are to be held in the Malay Peninsula and in Java. It is expected that several from the Singapore Training School will spend the coming season in selling our literature. The subscription list of the Malay monthly magazine is steadily increasing. Brother M. E. Mullinax, field agent for the Malaysian Union, will be assisted in the institute work by Pastor C. E. Weeks.

BRETHREN E. E. ANDROSS and C. W. FLAIZ, after spending some weeks in the Philippine Union, and a

fortnight in Singapore and the Federated Malay States, sailed for Colombo on December 7. They will be returning to the States via Eastern Asia sometime next spring. Mrs. Flaiz spends the winter with her daughter, Mrs. F. A. Detamore, at our Singapore headquarters.

CONSTRUCTION has begun on the Malaysian Press building at our Singapore headquarters. The cornerstone was laid on November 14, Pastors Andross, Flaiz, Detamore, Rowland, and Adams participating.

C. C. CRISLER.

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