

Asiatic Division Outlook

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SHANGHAI, CHINA, JANUARY 1-15, 1918

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WORKERS IN ATTENDANCE AT THE HUNAN GENERAL MEETING

Changsha, Hunan Province, China,
November 29 to December 8, 1918.

The foreign laborers present were (seated, left to right) Mrs. O. A. Hall, Pastors O. A. Hall, F. A. Allum, H. M. Blunden, and (standing in center, just back of those named) Pastor O. B. Kuhn. (See page 7.)

God's promises of what He Himself will do in heathen lands in the last days should give us an abundant faith that the gospel will be preached in all the world for a witness in this generation, and then shall the end come. Although the present outlook, from a human standpoint, is not the most encouraging, and although we may feel almost helpless in view of the great task before us, the measure of our faith must be as broad, as deep, and as full as the promises of God. There must be advancement where advancement seems impossible. Prospective work must become actual work. Baptisms of genuine converts must multiply. God's work is to grow until it fills the earth with the knowledge of the Lord.—
Pastor O. B. Kuhn, Superintendent of the Hunan Mission.

GENERAL ARTICLES

East and West*

Oh, East is East, and West is West, the wain
 Shall never meet!—So sings the sage his song,
 One clear crescendo, as though nothing wrong,
 And naught but truth were uttered in that strain!
 Now, ye who rush to swell the score of such
 Half-truths and hybrid thoughts, come, listen ye
 To one that all unlearning learnt to be
 Responsive to the Spirit's guiding touch:
 Love that loves all and dies to love again—
 The Love that spans all gulfs and scales all heights,
 That breaks all bars, and holds in high disdain
 All that parts man from man, and disunites—
 This God-Man's Love that breathes sweet peace and rest,
 Can blend, and blend in one, both East and West.
Lucknow, India. M. C. Roy.

* The writer is an Indian, and for more than twenty years has been head master of the C. M. S. Birkett Memorial High School at Lucknow.

The Ground of Confidence in Foreign Missions

(Portion of a Sermon preached in Portland, Maine, Sept. 9, 1851, before the American Board of Commissioners for Foreign Missions, at their Forty-second Meeting, by David H. Riddle, D.D., of Pittsburg, Pennsylvania, U. S. A.)

"FEAR not, thou worm Jacob, and ye men of Israel; I will keep thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth. Thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff." Isaiah 41:14, 15.

These words illustrate "the wisdom of God in a mystery," as distinguished from "the wisdom of this world," that cometh to naught. The philosophy of human enterprises is that success is rationally to be expected, as the instrumental agency is adequately proportioned in power to the result to be accomplished.

God seems resolved to demonstrate another and deeper philosophy of power. It seems good in His sight to so accomplish results by instrumentalities, that in every case "the excellency of the power," the superadded element which alone philosophically explains the result, "may be of God," and not of the instrument employed. "God hath spoken once; twice have I heard this; that power belongeth unto God."

Look at the case presented by the text. A great result is to be accomplished. Mighty resistance is to be overcome, mountains are to be threshed and beaten small, and hills made like chaff. And what is the agency employed? "Thou worm Jacob, and ye men

of Israel;" "few men," according to one interpretation. The philosophy of success here is the help of the Almighty, supplying the obvious inadequacy of the instrumental agency. "I will help thee,"—divine efficiency, working through human weakness. The beautiful principle contained in this passage may be thus expressed: *Want of proportion between instrumentality and results is no ground of discouragement in enterprises to be conducted by faith in God.*

This principle, illustrating the divine philosophy which governs God's great administration, would allow of a variety of applications. We purpose on this occasion to apply it to the great enterprise in which we are engaged, and are here assembled to promote, the work of foreign missions; an application which all will grant is admissible, and by the divine blessing may be profitable.

1. Guided by the drapery of this passage, let us first contemplate the inadequacy of the agency, or want of proportion between the instrumentality employed and the result to be accomplished. For this purpose place in juxtaposition these two elements, a worm and the everlasting hills and mountains. What a contrast! What a sense of disproportion is at once produced! According to ordinary calculations, can a worm ever thresh these mountains, and beat them small, and make these hills like chaff? The reply of philosophy and experience is, No! It is impossible. To expect it is the acme of absurdity. Again, think of Israel as a people, in comparison with the colossal empires and organized structures of power and opposition by which they are surrounded. What disproportion, estimated by human standards! Can these "few men," destitute of all elements of influence, inferior in science and wealth, wrestle successfully with the countless numbers and almost limitless resources of the rest of the world? Sense and human philosophy have here but one reply: "It cannot be."

Such is the contrast, figuratively presented, between the resources of the church, and the results to be accomplished in the enterprise of foreign missions. On the one hand are "mountains," whose massive and gigantic proportions it is difficult, with all our increased appliances of information, fully to realize,—mountains of error and iniquity, idolatry, superstition, and false religion. These great mountains we may not wisely, and cannot truthfully, despise or depreciate.

And what, on the other side, have we of instrumental agency?—"Worm Jacob," and "few men," the very emblems of weakness and inadequacy. These words figuratively, but forcibly and fairly, represent the agency employed.

It seems to be a part of God's settled plan to

produce and perpetuate this sense of inadequacy. He chooses "weak things" to confound the mighty, and "things which are not to bring to naught things that are." The instruments of God's selection, to be properly qualified, must not only acknowledge, but be willing to glory in this arrangement.

When Gideon was to be made "the sword of the Lord" against Midian, his host was reduced to "few men," that no might or glory should be ascribed to the instrument. When the brazen serpent, once the instrument of salvation, was perverted to an amulet, it was ground to powder and called "*Nehushtan*." When the ark of God was prostituted to mere magical purposes, in the spirit of fetishism, as the cross is often now, it fell into the hands of the Philistines. Yea, when He who was "in the form of God," and "thought it not robbery to be equal with God," came to achieve the great victory, "He humbled Himself," "took upon Him the form of a servant," and was found in the fashion and feeling and infirmity of a man, that this great principle might even here be preserved intact, and by this illustrious exemplification be made intelligible as the governing idea of all God's operations through His selected instrumentalities. "Worm Jacob, and ye men of Israel!"

Such, brethren, is the inadequacy of the agency, or the want of proportion between the instrumentality employed and the results to be accomplished, in the great enterprise in which we are engaged. Let us ever cherish the right spirit in regard to this point. Ever let us realize the inadequacy of the instrumental agency, even if ever so much increased. From the extraordinary influx of wealth and intellectual resources into the church in these last days, the natural result of Christian activity, we may be approximating the critical period in the development of this great enterprise, the hour and power of temptation to fleshly confidences, and to forgetfulness of the great truth, that it is "not by might nor by power" that the work is to be done.

2. But in the second place, notwithstanding this confessed and entire inadequacy of instrumental agency, there is no ground of discouragement, provided we view aright, and make available by faith, the infinite resources promised to render the instrumentality efficacious. "Fear not, thou worm Jacob, and ye men of Israel." Why? Because "I will help thee, saith the Lord and thy Redeemer, the Holy One of Israel." Almighty power can energize the weakest instrumentality for any conceivable purpose. With God working in us and by us, we can work out all "the good pleasure of His goodness."

But this infinite power is made available only by faith. "All things" that are to be done, "are possi-

ble to him that believeth." Nothing is too hard for God, or for us, if we have the faith of God, "who quickeneth the dead, and calleth those things that be not, as though they were."

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."

Brethren, our faith, if intelligent and available, must embrace clearly these two great principles, that the work is to be done, for He has so purposed, and we are to do it; that "the excellency of the power" is of God, and the glory of the instrumentality is of us, worm Jacobs and men of Israel, weak, inadequate in ourselves, but mighty through God, and relying on His almighty and promised resources.

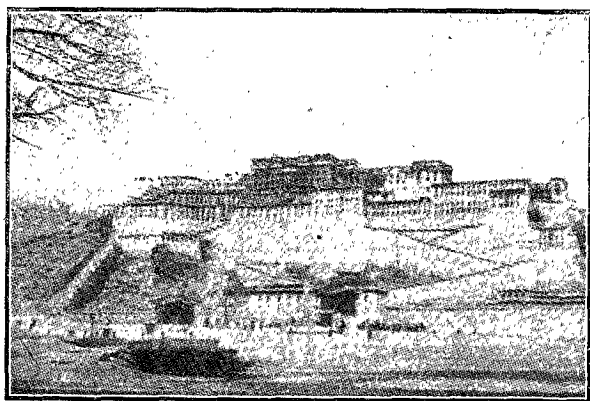
With this faith, expulsive of fear, and grasping the infinite resources promised, we need not be discouraged, however deeply we realize our own weakness, and however clearly we comprehend the immense magnitude of the work. The voice that commands us to do the work, says "Fear not, for I am with thee. Be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee, yea I will uphold thee with the right hand of My righteousness." These are the words of Him that weighs the mountains in scales and the hills in a balance, who measures the waters in the hollow of His hand, and

comprehends the dust of the earth in a measure, to whom all "the nations are as a drop of a bucket" and "the small dust of the balance," yea, less than nothing and vanity. Why then should we fear? Or why shall we not go up and take the land? We are able to do it.

Lhasa, the Tibetan Capital

(From an article by Dr. Shaoching H. Chuan, Medical Officer of the Chinese Mission to Tibet in 1906-07.)

LHASA, the capital city of Tibet, is situated in an impressive and picturesque valley, sixteen miles long by two to four miles wide, and 12,500 to 13,500 feet above the sea-level. It is surrounded by mountains ranging from 3,000 to 6,000 feet above the valley. The weather is not excessively hot in summer nor bitterly cold in winter; for the high plateau is above the reach of the heat waves, and the still higher mountains seem to shut off the freezing



The palace of the Dalai Lama on the Potala Hill, Lhasa, Tibet

winds. The natives call Lhasa "The Ideal City of the World," and certainly not without reason, at least as far as weather is concerned.

The main streets of Lhasa are generally wide and fairly smooth. There is no heavy traffic in Tibet. Carts and carriages are beyond the natives' imagination. Every one travels on foot. The yak and the horse are the only two means of conveyance.

The houses are usually built of stone and are two or three stories high. The outside looks clean, with its whitewash, but the inside is dark and dirty to the last degree. Rich and poor are all alike in this respect.

The first floor of every house is always occupied by a yak stable. Hence every visitor is first welcomed by the yak stable, with its disagreeable odor constantly pouring out.

Only two entrances, one at the eastern end and the other at the western end, open into this isolated valley. Two highways go out from the entrances—the one on the east leading into China, and that on the west into Upper Tibet and British India. A large stream, called the Kichu, flows in from the eastern entrance, winds through the southern part of the valley, and emerges at the west, finally joining the Brahmaputra, which is one of the important rivers of the world.

As the traveler comes into the western entrance, an imposing view of Lhasa valley meets his eyes. The glittering golden roofs of the palace of the Dalai Lama on the hill Potala, contrasted with the rugged tops of the Medical Hill, apparently floating in the air, form a grand and brilliant sight, that can hardly fail to gladden the heart of the weary explorer. Farther on, after passing by the extensive Dupon Monastery and the Great Oracle, he arrives at the back of Potala Hill and is brought face to face with the Medical and the Millstone Hills.

Contrary to Oriental custom, the city of Lhasa has no wall. A broad highway is built around the city instead. Lhasa is two miles long and a little less than one mile wide. Its north and east sides are open, while the Ki River protects the southern part, with Potala and Medical Hills guarding the west side.

The city gate, decorated with pagodas, opens between these two hills. The pagodas are built of white stone, with golden domes. These emblems of Lamaism are made even more magnificent by the reflection seen in the water.

Like the Jewish style of building, all the houses have flat roofs, which are accessible by small doors. A peculiarity of Tibetan houses is that they have no chimneys. The windows serve the double purpose of letting the light come in and the smoke out. The walls are thus made very dark with soot.

The Palace of the Dalai Lama

Most prominent and important of all the buildings in the city of Lhasa is undoubtedly the palace of the Dalai Lama. It is a fortified palace located on the Potala Hill, at the western end of the city. It is about 400 feet high and 1,000 feet long, containing 490 rooms and 1,333 windows. The entire structure is built of stone, whitewashed on the outside, except the upper half of the middle portion, which is painted crimson. All the eaves of the roof and the copings of the zigzag-shaped steps are also crimson.

The Living Buddha occupies the central section of the upper part, while the rest is divided into lecture and prayer halls, executive department, treasury, granary, and bedrooms for 350 lamas.

According to tradition, the work of this gigantic construction began about 1,200 years ago. The forts and garrisons were first built. Other parts of the palace were later additions. It took nearly ten centuries to complete this Lama Vatican.—*National Geographic Magazine, October, 1912.*

The Blessedness of Longing

"God loves to be longed for, He loves to be sought;
For He sought us Himself with such longing and love,
He died for desire of us, marvellous thought!
And He yearns for us now to be with Him above."

At first thought, a condition of longing would seem to be undesirable, and far from blessedness. Longing suggests unhappiness, discontent, the absence of that peace which seems to us to represent the loftiest state of blessedness, and the highest ideal of the life of faith. To have all our longings satisfied, we are apt to regard as the most desirable human condition. Yet, when we think more deeply of it, we know that there is a blessedness in longing. . . . One of our Lord's beatitudes was for those who long. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Longing is, then, a healthful state; one that has an upward look, and has the promise of spiritual enriching. . . .

There is no mood so hopeful as longing. It is depicted in the Psalms as an intense thirst for God, not the bitter cry of an unforgiven soul for mercy, but the deep, passionate yearning of a loving spirit for closer, fuller, richer, more satisfying communion with God Himself. We find it in the life of the greatest of the apostles, who, wherever we see him, on whatever radiant height, is still pressing on, with unsatisfied longing and quenchless ardor, toward loftier summits and more radiant peaks, crying ever for more intimate knowledge of Christ, and more and more and more of the fulness of God. . . .

Longing is the very soul of all true prayer. It is the empty hand reached out to receive new gifts from heaven; it is the heart's cry which God hears with acceptance, and answers with more and more; it is the ascending angel that climbs the starry ladder to return on the same radiant stairway with blessings from God's very throne; it is the key that unlocks new storehouses of divine goodness and enrichment. . . . It is, indeed, nothing less than the very life of God in the human soul, struggling to grow up in us into the fulness of the stature of Christ.—*J. R. Miller, D.D., in "Silent Times."*

In the Pashan Training Camp, Kirkee, Bombay

THE following paragraphs are taken from a letter written by Brother Arthur Mountain from the Pashan Training Camp, Kirkee, Bombay. They will be of interest to many, but especially so to the friends and fellow-workers of the writer in the different mission fields of the Australasian Union and the Eastern Asia Division. Brother Mountain says:—

"The voyage from Hongkong to Bombay occupied just three weeks. We had fair weather all the way, and I was spared the discomfort of seasickness. At Singapore we spent three days, where the brethren were kindness itself, and made my short stay very pleasant, as well as interesting.

"At Bombay, the same day that we disembarked, we entrained for Kirkee, but were allowed a few hours' leave during this time. I sought out our mission headquarters, and made the acquaintance of the workers there. Brother Petit, who is in charge of the work in the Bombay presidency, is carrying on an aggressive program. The literature sales are most encouraging. Brother Thrift, of Australia, is studying the language preparatory to taking hold of the publishing work.

"We boarded the train at 10 P. M., and reached Kirkee at daybreak the next morning. We then marched out to camp, where I am still located. We were allowed several days to rest and become accustomed to camp life before commencing our training. During this time I sent in a request to the chief officer, stating that I was a Seventh-day Adventist, and as such desired to be transferred to the Royal Army Medical Corps, and to be given only non-combatant training while still attached to this regiment. The chief officer treated me in a gentlemanly considerate manner, winning my respect and esteem. It was several days before the application was returned from headquarters. The result was an order exempting me from combatant training, and giving me orderly work in the camp hospital. This is but temporary; I am expecting any day to be transferred to the Royal Army Medical Corps training depot.

"On the first Friday afternoon I decided to interview the company sergeant-major and explain to him why I would not be able to parade on Saturday morning. But he was away, and I failed to see him, although I went to his tent four times. So I asked one of my tent mates to speak up when my name was called, and explain the reason for my absence.

"Sabbath morning came, and I was glad to sleep in for a change. But it was not long before an orderly came running to my tent to find out what was the trouble between me and the calendar. I

explained. He informed me that there was only one 'Sunday' in the army, and advised me that if I did not intend to parade, I had better report sick! However, I confidently assured him that in the army Seventh-day Adventists were granted Saturday off in lieu of Sunday. Being uncertain of his ground, not having handled such a situation before, he left me to report to his superior officer. The outcome was an order from the chief officer instructing me to report for duties Sunday morning.

"This was before I was allotted work in the hospital. The business hours in the hospital tent come before breakfast, when the sick report to the medical officer and are sent through for medicines and treatment. There is a good deal of bandaging and dressing to be done. After breakfast there is more to do in the line of running errands, preparing doses, taking serious cases to, and obtaining supplies from, the base hospitals. I acquainted the officer in charge with my religious beliefs, and told him that this work was appropriate for the Sabbath, and that if necessary I was willing to work all day as usual; but that I would rather, after helping during the morning rush, be free for the remainder of the day. To this plan he was quite agreeable, so I feel that I have a great deal to thank the Lord for in thus making the path of duty plain and opening the way before me.

"Of course there are some who sneer at me as a 'conscientious objector,' but I tell them that I am just as anxious to do my 'bit' as they are to do theirs, and just as willing to make 'the great sacrifice' if necessary, also, but that my 'bit' consists in saving rather than in taking life, in binding up wounds rather than in making them.

"We see but little of native life here, and therefore do not have much opportunity to become acquainted with the customs of the people. The days are extremely hot, and the sunlight intense. As a rule all out-door training is over by 9 A.M.; but thanks to the high altitude, the nights are delightfully cool.

"Just now the country is suffering from a drought. Food is scarce, and riots have occurred in most of the large cities. The long spell of dry weather, with its accompanying shortage of food is favoring the spread of the disease. An influenza epidemic is ravaging the country. In Bombay the mortality is fearfully high. The newspapers report from 700 to 800 registered deaths daily.

"I have ordered a club of *Signs* from Bombay, and have already distributed the first lot among the troops. One man told me that it was a fine little paper, and showed me a clipping he had taken from it. But I realize that the greatest advertisement for

the gospel is a consistent Christian life, and this I am endeavoring by the Lord's help to live."

Progress and Instability

THERE is no progress without change, but there is much change without progress. There are two kinds of change: one that makes for instability, and one that leads to progress. When an army, each component part of which feels confident of the fitness and dependability of itself and every other part, moves forward in an orderly body, each man assured that his own contribution is one of peculiar value which cannot be exactly duplicated by any other unit, and, being appreciated as such, must be fulfilled to the last measure of physical strength and mental alertness; this is progress, and means victory.

When no man in an army is sure of his position, or the permanency of his duties; when as a result every man suspects that no other man is any better fitted than himself to fill any given responsibility; when the army from general staff to commissariat is subject to complete change in organization without notice; when mule-drivers may any day be ordered to mount as cavalry, or the intelligence service to take the field as scouts; this is instability, and it spells confusion.

J. W. HALL.

The Missionary's Reward

SAID a missionary in China after a day of toil and trial: "A missionary's life is the happiest in the world." "It may be," as Mrs. Isabella Bird Bishop warned a party of young missionaries, "that advancement in the professions at home may be sacrificed by going to the foreign field; but in the hour when the soldier lays his dinted armor down after the fight has been fought, and the hands which were pierced for our redemption crown his brow with the crown of life, and the prize of the high calling of God is won, will there be one moment's regret, think you, for the abandoned prizes of the professions at home?"

It is not in riches, not in power or position to buy such joy as comes to the faithful missionary. "I am born for God only," joyously exclaimed Henry Martyn, "Christ is nearer to me than father or mother or sister—a nearer relation, a more affectionate friend; and I rejoice to follow Him and to love Him. Blessed Jesus! Thou art all I want; a forerunner to me in all I shall ever go through as a Christian, a minister, or a missionary. . . . I do not wish for any heaven on earth besides that of preaching the precious gospel of Jesus Christ."

Can such men be defeated?

"Speak, History, who are life's victors? unroll thy long annals and say—

Are they those whom the world called the victors, who won the success of a day?

The martyrs, or Nero? the Spartans who fell at Thermopylae's tryst,

Or the Persians and Xerxes? his judges or Socrates? Pilate or Christ?"

—A. J. Brown, in "The Foreign Missionary."



Sabbath-keeping believers baptized during the fall of 1918 in the province of Hunan, China. Although Hunan has been torn by war and pillage the past year, precious souls have been won

REPORTS FROM THE FIELD

The Hunan General Meeting

THE date of the Hunan general meeting was originally set for September 13-21, but at that time the foreign and Chinese authorities at Peking telegraphed to the summer resorts forbidding the women and children to return to Hunan, and saying that the men would return only at their own risk without passports or similar papers from the Chinese officials, and that neither the foreign nor the Chinese governments would be held responsible for anything that might happen to the missionary should he return to the province. There are three hundred foreign missionaries in Hunan, and most of these were resting on the mountains during the hot season. Arrangements were made for the women and children to remain on the mountains or in Hankow. Some of the men returned to their posts of duty in Hunan.

About that time our believers wrote saying that they could not attend the meetings, as the soldiers would not allow anyone to travel from city to city in the province. The date of the meeting was changed to November 29-December 8, and as political disturbances had quieted somewhat, our church members and inquirers came in from all parts of the province to attend the meeting. One party from the southern part starting early by boat, was twelve days reaching Changsha because of adverse winds. Another company in the north-west could not secure a sailing vessel, as the soldiers had taken all river craft to carry men and supplies. Not having sufficient money with which to purchase steamboat tickets, these brethren walked several days to the meeting. Others from the east came four days' journey, and some from other directions walked three or four days to reach Changsha. One woman inquirer, because her husband would not give her money, walked nearly two days. As her feet were bound, this was quite a task. The customs of that place do not permit a woman to walk in company with men, so she traveled alone, although the road was a dangerous one. When the meeting opened on Friday evening one hundred and sixty persons from outside Changsha had registered their names. Others came in later. Altogether about two hundred and thirty-

five persons attended the meeting. The last Sabbath there were more than two hundred and fifty present.

A few days before the meeting one of our most earnest, consecrated evangelists was stricken down with the Spanish Influenza with complications. His limbs seemed paralyzed, and were numb and cold. He could not walk or talk. His brother wrote saying that because of the seriousness of the disease the evangelist could not possibly recover in time to attend the meeting. However, the evangelist's family and the little church company prayed for him, and the same day he was wholly restored to health. He came to Changsha a day before the meeting began, looking well and strong.

From the first service to the close of the meeting a spirit of earnestness and consecration was manifested by the workers and believers. The people prayed for and expected spiritual blessings, and they were not disappointed. During the consecration service on the last Sabbath morning nearly the whole congregation, including evangelists and colporteurs, went forward confessing definite sins and seeking God for victory.

The spirit of the Lord was present in the conference sessions, and the business of the mission was accomplished without friction and without waste of time. The discussion of plans and purposes and resolutions was highly profitable. The consideration of the principles of organization and mission management will prove of great benefit. The delegates, workers, and believers were of one mind and one heart.

The meeting was a school of instruction. The people were taught how to work in many ways for the unsaved all about them. Their responsibility to advance and support the interests of the church were clearly set forth, and they responded to their duty.

A special offering was taken for educational work, which amounted to more than two hundred dollars in cash and pledges. Ten young men and women attending the meeting decided to give their lives to the Lord's work, and these will attend the Hankow Intermediate School this year.

At the close of the meeting five young men were baptized who will enter the canvassing work. Others wished to be baptized at this time, but it was thought best that they receive baptism at their local church. This will give the local church members an opportunity to express their approval or disapproval of the candidate. It will also give the candidate an opportunity to take this step publicly, thus witnessing to the Lord before his townspeople.

The president and vice-president of the North China Union, the secretary of the publishing and home missionary departments, and the secretary of the Sabbath-school department were present, and rendered excellent help during the entire meeting.

We believe that the influence of the Hunan meeting will reach to all parts of the province with its population of nearly thirty million judgment-bound men and women; and we look for a new era in the work in this province under the prospering hand of our God and Saviour.

Statistics

	Men	Women	Total
Membership	186	62	248
Inquirers	71	45	116
Baptized	26	10	36
School Children	29	15	44
Young People	117	68	185
Students	18	3	21
		(1917)	(1918)
Baptized		24	36
Inquirers		57	116
Tithes		\$ 494.49	\$ 536.63
Sabbath-school Collections		241.31	367.04
Church Offerings		39.17	51.75
Thank Offerings		32.42	65.23
Literature Sales (Canvassers)	2,074.67		6,488.59
Station Sales		27.53	85.24

O. B. KUHN.

Visiting the Outstations in Kiangsi

THE writers have just concluded a four weeks' itinerary in the needy province of Kiangsi. It is now some five years since work was first begun in that province, but up to the present no foreign laborer has located there for any length of time, and it is still calling for a foreign laborer. None of the outstations, with the exception of Nanchang, the capital of the province, had previously been visited by any of our foreign workers; hence the joy of our members to see foreign workers visit them for the first time.

From Kiukiang, our outstation in the most southern part of the province, and which is really the port of the province, to Gandjou, is a distance of no less than 1,200 li (400 miles). The first 240 li (80 miles) are made by train from Kiukiang to Nanchang, the capital. From Nanchang to Gian we made the journey in a small launch, which took a little over two days to accomplish. If it had not been high water time we would have been compelled to travel this distance by native boat. We spent Friday and Sabbath with those interested in the message in Gian. There is no regular chapel at that place, one of the church members conducting meetings on the Sabbath day in his shop. This church member claims that two hundred persons are interested in this truth; but our investigations showed that many of these are not interested in the message, but desired to have the authority of the church back of them for purposes that we could not countenance.

From Gian to Gandjou is another 480 li (160 miles). This we were compelled to take by native boat. Often if the wind is unfavorable it takes weeks of time to cover this part of the journey. We had our appointment out, and had but four weeks to spend altogether in the province of Kiangsi. We therefore made this part of our journey a matter of earnest prayer. The Lord heard us, and we were enabled to cover the distance in about four and one-half days, arriving in Gandjou two days ahead of the time that we ourselves had set for the meeting. One whole night we traveled with a favorable wind for over one hundred li. Truly the Lord was good to us.

On arriving in Gandjou we found one of the cleanest, nicest chapels that we have seen in any of our outstations in the North China Union Conference. There is not a very large company in that city, but those who are there are faithful in paying tithes and making offerings. On the thirteenth Sabbath the little company, numbering not more than twenty, gave a Sabbath-school offering of \$17.00, their total amount for the quarter being almost \$24.00. This was surely good for a baptized membership of only seventeen.

While in Gandjou a class of candidates for baptism was instructed, and the day we left nine souls were baptized in the beautiful river that flows by the city wall. Five of these connect with the company in Gandjou, and four with the believers in the mountain market-town of Shadi. All, previous to baptism, were faithful in tithe paying. This is an encouraging feature of the work in southern Kiangsi.

In Gandjou city one is as near to the city of Canton, in the province of Kwantung, as to Nan-

chang, the capital, in the northern end of the province. Much of the trade from Gandjou finds an outlet through Canton instead of through the Yangste Valley. This reveals how far south this station is situated. Here one meets with woman coolies carrying heavy loads along the streets of the city. This is the first place in Mandarin-speaking territory that the writers have noticed women being used regularly for coolie work on the streets.

In Gandjou four influential men of the city were visited in behalf of the Harvest Ingathering work. The sum of \$85.00 was donated toward the support of mission schools and hospital-dispensary work.

After spending more than a week with the Gandjou company, we dropped down the river some 80 li and then traveled on foot twenty li inland by a beautiful mountain stream to the market-town of Shadi, which nestles among the hills. The country around this town is very beautiful.

Here is a little company of baptized Sabbath-keepers and a Sabbath-school of twenty members. This company during the past year has donated the chapel rent, supplied all fixtures for the chapel, and supported the native evangelist. In addition to their

Sabbath-school offerings, they paid on an average last year about \$6.00, Mex., per month for the support of the work in their city. This reveals what can be done along the line of self-support when the burden is laid upon the native church, and right plans are adopted.

After three happy days spent with this little company, we returned to Gian and then passed on to Nanchang. Nanchang is the capital city of Kiangsi Province, and is connected with the river port Kiukiang on the Yangtse by rail, as also by the Gan River. It is rather a large city, as cities go in China, with a full variety of trade stores, the main business street being about two and a half miles long. The usual wall surrounds the city, and is in quite good repair. Our chapel here is well located, and a fair amount of interest is manifested by the populace in the doctrines taught. However, owing

to a lack of supervision, we have but a small congregation of believers—the number is twelve. Doors of opportunity were wide open here four years ago. But there are intimations of a hedging up of the way, not only here but throughout the province, and for no other reason than that our work has been poorly husbanded through lack of laborers.

Needs

Kiangsi, as already stated, has waited for some four years for a foreign leader. We earnestly pray the Lord of the harvest that it may not have to wait any longer. Two families at least should be placed immediately to care for the work in this field. Not only should our mission plan to place two or more families in either Nanchang or Kiukiang, but, owing to the great distance from north to south, another two families should be located in the beautiful town of Gandjou. Only then can we properly take care of the interests of our work in that province and quickly give to its waiting millions in a proper manner the last message of warning which Kiangsi must hear before the end comes.

F. A. ALLUM,
W. E. GILLIS.

Chengtu, Szechwan

ONE year ago the work here in Chengtu, the cap-

ital of Szechwan Province, was opened by the writer. Our native evangelist, Brother Li Fah Kung, with his family and a native Bible woman, accompanied us to this field. During the year all have been busy preparing a foundation for the work. The Lord has greatly blessed us, and we are now seeing some results from the seed-sowing.

As soon as there was sufficient interest, we organized a Bible class, and this class has continued, with changes in the personnel, for the past six months, the different members gaining a good knowledge of the subjects taught. We have impressed upon them the importance of being able to give a reason for their belief. This has resulted in close study and in the memorizing of important texts. In class work they were required to answer questions with the chapter and verse, and to be able to give the general thought of the text. In most cases the text could also be

Chengtu, the capital of Szechwan, 1,678 feet above sea level, is situated in the center of the Chengtu Plain. Its inhabitants number nearly half a million. From the Chou dynasty onwards it has been the most important city in West China, and apart from the various Imperial capitals, has exercised a more decisive influence upon China's history than any other.

Walled in on all sides by vast mountain ranges, with an area of 218,480 square miles, the province is a kingdom within itself. Its present population is variously estimated to be from fifty to sixty millions.—*Thomas Torrance, in "The Early History of Chengtu."*

quoted from memory. On one occasion there were twelve men who repeated from memory the tract, "Thirty-two Reasons for Keeping the Sabbath." Our evangelist is a thorough man, and trains the interested ones in a thorough way. We believe we are building our work here on a rock foundation.

Those who were coming to us without a sincere purpose have gradually dropped out. Those remaining are taking hold of every point of faith as presented. At present nearly all their names are on our tithe receipt book, and this number is steadily increasing. Our hope is that these names will also be found written "in the Lamb's Book of Life."

C. L. BLANDFORD.

City Work in China Evangelistic Effort in Changsha

ABOUT a year ago we began a series of meetings in Changsha such as are conducted in tent and hall work in America. Printed illustrated advertisements were used, and the people were personally invited to attend the services. In this way a large audience of the better class was obtained. Our chapel seated three hundred, and many more persons found standing room. A great interest was aroused in the prophecies and in Bible doctrines.

One night an incident occurred that illustrates how easy it is to get a large audience quickly in China. The evangelist was in the midst of his discourse persuading the people, when a man in the street shouted in the doorway, "Fang-dzi-shih-liao hwo. Li-buh-yuan-fang-dzi dzou liao-shui." This meant that a house not far away was on fire. "Shih-liao-hwo" is "literally 'lost in the fire;'" "dzou-liao-shui" is "water gone away." In their words the house was so dry it was full of fire. The audience heard the cry of fire, but the preacher did not. Suddenly nearly everyone rose up and quickly left the chapel. The evangelist, with an expression of surprise, called after the rapidly disappearing crowd, "Hsien-seng, hsien-seng, men ah!" "Sirs, sirs!" He was so astonished that he could not say anything else.

In a few minutes a new audience nearly as large as the first, but composed of persons of the lower classes, gathered together, and the evangelist delivered another stirring lecture on his subject. In Chinese cities one needs but to open the door of the chapel on busy streets, and the singing of a hymn and the appearance of a foreign preacher will soon bring a large crowd. The constantly moving stream of humanity is like water seeking to run in and fill the place. But if one wishes to gain an intelligent audience of the upper classes, he must advertise the lectures in an attractive form, and the people should be personally invited.

Our Changsha chapel is situated on one of the principal streets, and on the rear adjoins the city magistrate's residence and headquarters. The official residence of the governor-general is but a short distance away. While the location is a fine one generally, in war time it is in the most dangerous district.

There has been civil war in Hunan during the past year or more, and Changsha has changed hands a number of times. Whenever this has happened fighting has occurred on the street in front of our chapel. Soldiers and citizens have been killed and wounded sometimes directly in front of the chapel building. At these times we have closed and fastened the chapel doors and held no meetings until conditions became more quiet.

We had continued our special evangelistic effort less than a month when the southerners defeated the northerners and took the city from them. A few days before this was done the city officials ordered all stores and public halls to be closed day and night, and the people were not allowed on the street after a certain hour in the afternoon. This greatly interfered with the meetings, and when firing began on the street we were compelled to discontinue the lectures entirely.

Although thus hindered, forty persons sent in their names for continued Bible studies. Of this number after several months' study a score or more were formed into a class of candidates for baptism. On a recent Sabbath day nineteen were baptized. Among them was a young lady about twenty years of age. She was head nurse in a hospital located in Changsha, which is one of the largest medical institutions in Asia. A few days ago this young lady left Changsha to connect with our sanitarium work at Shanghai. She will prove a valuable assistant, having besides a medical training a good education in Chinese and some knowledge of English. The wife of an official holding an important position in the provincial government was baptized at this time; also a large contractor and builder who completed the construction of several bridges and culverts and a number of miles of railway on the Hankow-Changsha railroad. Then, too, there were some from the humbler walks of life, with simple faith and honest hearts, poor in this world's goods, but rich toward God, promising to continue to tithe their income and to support the work of the gospel by their prayers and offerings, and to faithfully witness to the truth of God. The converts from the poor class especially interest me, and their promises and their tithes and offerings are indeed touching.

We are now planning another series of lectures, but the political outlook is not encouraging. The

city is at present in the hands of the northerners, but the officials are prepared to flee at a moment's notice. Passenger steamers are held here several days past their regular sailing date, reserved for the use of the officials. The southerners are expected to again take the cities in the Siang River Valley, and once more be established in Changsha.

To-day in China's ancient cities there are many souls who may be won to the Saviour. The newer forms of government, the introduction of better ideas, the changing customs, the opening minds and hearts of the people all favor the preaching of the gospel message. But these changes and the growing experience of the people demand that special efforts be made in evangelistic work. The old methods of preaching and teaching alone are not sufficient to reach and persuade men to-day. Newer and better methods must be added to the older ones. And above all else the workers must be baptized with the Holy Spirit. For these things we pray, that our labor may not be in vain.

O. B. KUHN.

Changsha, Nov. 3, 1918.

In the Swatow Language Area

FROM Thug-khe, in the province of Kwangtung, South China, Pastor J. P. Anderson writes of itinerating experiences among believers and others in the Swatow language area. He says:—

"Well, here I am away up here in the country. In Thug-khe we have an organized church. Brother Tsen Thiam is stationed here. He has an excellent grasp of the special truths of the third angel's message, having for some years studied in Singapore under Pastor G. F. Jones. The Thug-khe church is prospering under his care. To-day, in looking over the tithe record-book, I saw over fifty entries for tithe given by different ones. Some of the amounts were not very large, but the record shows systematic giving on the part of a few, their names appearing again and again.

"One of our brethren here has a son twenty years old, who has been blind since he was two months old. The father, who is a farmer, does not read much, but has taught his boy to repeat nearly all of our hymns, and also many passages of scripture. Father and son always arrive at our place of worship earlier than others. Disagreeable weather never stops them from attending church services. This farmer is a faithful tithe-payer.

"Monday I went over to Kon-im-sua, about ten miles from Thug-khe, where we have another organized church. They are just now gathering in their crop of peanuts. We were unable to have any meetings in the daytime, so held them in the evening. An addition has been built to the church building,

giving them a schoolroom 50 x 30 feet, one story. This addition cost them \$400, Mex., and the Mission has helped to the extent of \$100, the balance all having been met by the local church, excepting \$30, for which pledges have been made. This church-school has an enrolment of 40.

"To-day I returned to Thug-khe. To-morrow I will visit all the members in their homes. Sabbath the Kon-im-sua brethren will come to Thug-khe to unite with this church in celebrating the ordinances. There are some to be baptized here."

In a later letter Pastor Anderson writes further:—

"In Thug-khe seven were baptized, all but one being from heathenism. From Thug-khe I returned to Swatow for a season, and then went out to Sua-chie-lian, where three more were baptized. In this country village our school is doing very well. I like the country people. They are simple-hearted and true. This fall the harvests have been good, and the farmers are happy, as their spring crops were almost a failure, and much depended on a bountiful fall crop.

"From Sua-chie-lian I went to Peh-thuh, where seven more were baptized—all direct from heathenism. This also is a country village, and the members of our church are mostly farmers. Here two of those baptized, husband and wife, were each seventy years of age. With them was baptized their grandson. We rejoice when entire families accept the truth.

"While in Peh-thuh I became ill, and had a high fever and severe headache. I was able to be about in the daytime, but at night I suffered intensely. While still weak, I walked six miles to take a boat for Swatow, where I slowly recovered. Later I visited our country church at Lau-kug, where I was able to do a little Harvest Ingathering work."

THE Swatow dialect, the language of the district of Chao-chou-fu, in the province of Kwangtung, is spoken by over five millions. Under the name of *Hoklo*, it is used in the southeast of the province and along the coast, where it tries to compete with Hakka. Among the Chinese in Siam it is the principal language, and it is also spoken by colonists in the Straits and in Hainan.—*The China Mission Hand-book, first issue, page 54.*

SWATOW, with a population of 35,000, occupies a site on the northern bank of the Han, and has a very salubrious climate. The foreign trade of the port has never been large, and the people have always been antiforeign in sentiment, but of recent years both has the trade increased and the antiforeign feeling died down.—*The National Review Annual, 1910.*

THE PHILIPPINE UNION CONFERENCE

(Synopsis of report rendered by the president, Pastor S. E. Jackson, at the opening of the first biennial session, Manila, P. I., Nov. 5, 1918.)

To the delegates of the first session of the Philippine Union Conference:

As we take our seats to-day, we acknowledge God as our Leader, thanking Him for His Fatherly care over us and for the success that has attended our efforts to save souls, and asking Him to preside in all our deliberations, to teach us His will, to inspire us with His zeal, and to fill us with a mighty faith in Him for the finishing of His work and His return to earth to reward His servants.

In December of 1916, this field, comprising the Philippine Islands and the Sulu Archipelago, was organized into the Philippine Union Mission. At the conference held in Shanghai in April, 1917, the Philippine Union Mission was organized into the Philippine Union Conference, comprising the Central-Southern Luzon Conference and the Northern Luzon, Cebuan, and Panayan Missions.

The membership July 1, 1918, was 1,362, distributed among 18 churches. In 1917 and 1918, 609 were baptized. We have 21 evangelistic workers, 44 colporteurs, and 20 other workers, making a total of 85.

Tithes and offerings have increased steadily. By years, beginning with 1915, the tithes and Sabbath-school offerings are:—

	Tithes	S. S. Offerings
1915	P3,237.07	464.84
1916	5,318.67	785.18
1917	8,069.91	1544.15
1918 first nine months,	8,770.98	1862.99

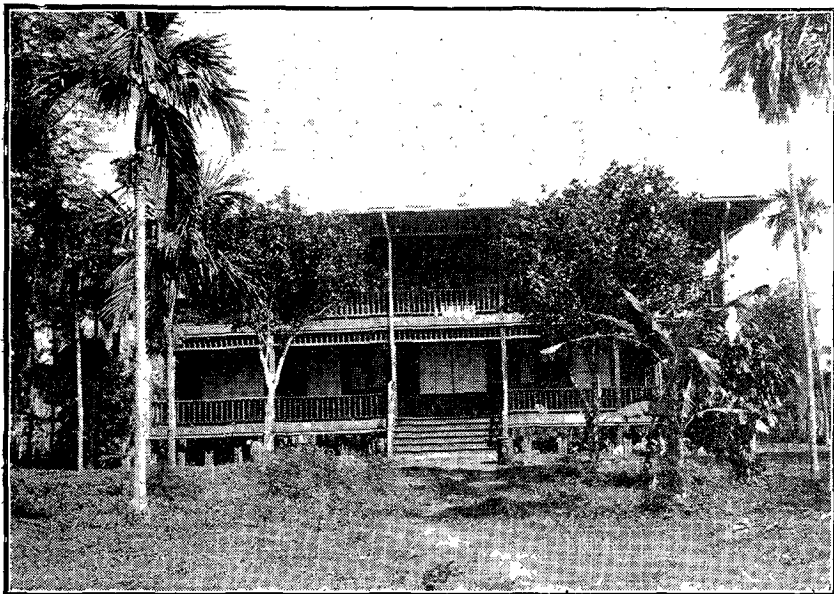
The annual offerings for 1917 and 1918 were Pesos 526.85. The per capita tithe during that time is Pesos 12.35, and the per capita offerings, Pesos 2.91.

Tithes and offerings will not insure us a place in heaven; but he who is unfaithful in these things evinces a lack of the Holy Spirit in his heart. In the words of the Spirit of prophecy, "This liberality on the part of the believers was the result of the outpouring of the Spirit." May we ever grow in the spirit of liberality.

Literature Work

It would almost seem, from the reports of the publishing house manager and field missionary secretary, that the admonition, "Our literature should be scattered like the leaves of autumn," is being fulfilled. The monthly reports from the press for the first eight months of this year show a monthly average billing of literature for distribution and sale, of Pesos 3,069.91 (wholesale price). This is more than double that of the same period of last year.

During 1917 Pesos 42,125.36 (retail value) of literature was sold. The sale in five dialects for 1918, to the end of October, is Pesos 80,690.94, making a total for the two years of Pesos 122,816.30. This enormous sale of literature cannot but make an impression. The rapid growth in membership is largely due to this one factor. One of the large churches in the Luzon Conference attributes its



The assembly hall of the Philippine Union Academy, where the first biennial session of the Philippine Union Conference of Seventh-day Adventists was held, Manila, P. I., November, 1918. The upper story of the assembly hall serves as a dormitory for the young men in attendance at our training school. In the upper left-hand corner are apartments occupied by Professor and Mrs. O. F. Sevens.



A group of Philippine Union workers. First row (left to right) Leon Z. Roda (Ilocano), Emilio Manalaysay (Tagalog), Wenceslao Rodriguez (Panayan). Upper row (left to right) C. N. Woodward, J. S. Barrows, I. A. Steinel, L. V. Finster.

beginning to this agency. May God bless the faithful colporteur and the seed he is sowing, to a bountiful harvest of souls in God's kingdom.

The Missionary Work

The home missionary is the colporteur's twin brother. He is to unite with the colporteur in one supreme effort to enlighten the earth with the glory of God. It would be very difficult indeed to overestimate the importance of either of these heaven-appointed agencies. "It is a universal principle that whenever one refuses to use his God-given powers, these powers decay and perish. Truth that is not lived, that is not imparted, loses its life-giving power, its healing virtue." "Acts of the Apostles," page 206.

It has seemed sometimes a little difficult to train

the home missionary and to keep him systematically at work. But the results that have obtained wherever the home worker has been encouraged and properly helped to go out from house to house with the pages of truth and the helping hand, have fully justified this plan of missionary work.

Women's Work

The women's work, as an organized branch of our work, is comparatively new. But no one who knows of the work being done by our sisters in this way, will question the wisdom of starting such work. Dorcas was only a seamstress, so far as the record goes, but she used her needle in making garments for the poor. The Lord regarded her missionary work of sufficient importance to bring her back from the dead so she could continue in that work. Who can tell how much good can be done in these Dorcas meetings where our sisters of experience can talk over the every-day affairs with the women, teach the mothers how to train their children, how to care for and feed them, how to tell them Bible stories, how to teach them memory verses for the Sabbath-school, how to make dresses and children's clothing after a good pattern, how to be clean, how to treat simple diseases, how to keep the home, and many other important things. Besides this, the sisters are learning how to give Bible readings and to distribute literature.

The Educational Work

We are thankful for the gifts of our dear brethren in America that have provided us a school for the training of our young people for workers. The academy is carrying up to twelve grades. The school is now in the second year of its very successful operation, with an enrolment of twenty-seven. The students are making good progress. The teachers are devoted to their work, seeking to emphasize and supply the spiritual needs of the students. A number have been converted since coming to the school.

Our Young People

In all lines of business, military, and civil service, the young men are filling places of responsibility. This is also true in God's work. Our young people should be developed for service. While our youth are training for other lines of service, they should have opportunity to do some real work for the Master in saving souls. There should be systematic and efficient effort to save the wandering sons and daughters of Seventh-day Adventist families. This is all beautifully provided in the Young People's Missionary Volunteer Department. In places where our work is older, many men now holding offices, such as Sabbath-school superintendent, church elder, conference president, got their

first knowledge of service in an official capacity in connection with the young people's meetings. And hundreds have been saved to the cause who otherwise would likely have found their places in the world.

The young people's organization has also become an important part of the financial support of our work. They have given thousands of pesos to the missionary work.

Only a beginning has been made in our union in this line. We have four societies, with 132 members. They have raised about Pesos 80 for gospel work. We hope to see a steady growth in this distinctive young people's work.

The Sabbath-schools

The influence and value of the Sabbath-school is well understood, both as a financial and a spiritual factor. We now have 32 Sabbath-schools, with a



Pastor R. E. Hay treating a Tingian boy in Northern Luzon, P. I.

membership of 1,299, according to the report of the second quarter of 1918. The secretary reports 148 baptized during the two years through the medium of the Sabbath-school.

The children of the Filipino brethren have in the Sabbath-school an opportunity to grow up in a spiritual atmosphere, with a knowledge of the Scriptures, which are able to make them "wise unto salvation." This is more than any of their parents have had. But none are too old to learn. We all should be members of the Sabbath-school, in good and regular attendance. God help us to co-operate in all the plans that are made to build up this branch of the Lord's work, and may our Sabbath-schools grow and prosper.

Suggestions

1. No doubt at this time careful thought will be given to the question of tithes and offerings. While we would not wish to give the least impression of commercialism, still we must constantly keep before our constituency the duty and privileges of faithfulness in tithes and offerings.

2. We need an efficient ministry. The great factor of efficiency is the power that comes from the Holy Spirit. But God expects us to educate and train the young men and young women who are sent out to teach others. And as institutes have been found necessary for the development of a better ministry in other places, we suggest that a careful study be given to the matter of workers' institutes for the coming biennial period.

[The president made further suggestions regarding the development of the mission portions of the Philippine Union, the church-school work, and the training school work. He emphasized special needs by quoting from "Gospel Workers," pp. 36, 37.]

Let us begin at once in this very first meeting to seek God, searching our hearts in humility to remove all hindrances to the full and free working of His Holy Spirit in us at this time. And in all our plans for the future, let us encourage devotion, piety, zeal, faith, and love.

S. E. JACKSON.

SABBATH SCHOOL DEPARTMENT

How Devices Helped in our Sabbath School

(Copied from the "North Pacific Union Gleaner," Sept. 19, 1918)

THE kindergarten class of the Baker Sabbath-school is having some very interesting experiences in setting a goal for their donations this quarter. Last quarter we used the device suggested in the *Worker*, the flying machine. The kindergarten class obtained more bags on the machine than any other class in the Sabbath-school. This encouraged us to set a goal for this quarter and have a device of our own.

We set our goal for twenty dollars, which we feel sure we shall more than reach. On a square table, we made a sheep fold; a small fence with a gate which could be opened and shut. The Good Shepherd was represented by a paper cutting. Outside of the fold a wilderness was made of rocks. Twenty wooly sheep and lambs were placed in the wilderness among the wild animals, which were hiding around the rocks and trees.

I cannot tell you how happy the child is whose turn it is to find a little lamb and open the gate, and put the lamb in the fold while the class sing, "Hark! 'tis the Shepherd's Voice I Hear."

One dollar a sheep! No wonder one three-year-old member of the class said to her father one day, "Daddy, give me three dollars." When the father asked her, "What for?" the answer was, "for the Sabbath-school."

It is a matter of education that is of no little importance. Should it be always the little money for the Lord, and the big money for ourselves? I would rather see a father drop in fifty cents and his little son twenty-five cents, than to see the father drop in one dollar and his little son one cent.

Not long ago a man from another Sabbath-school visited our class, and became so much impressed with our sheep-fold device, that he called upon me later and asked for some patterns. I gave him one of the sheep from the fold. The next Sabbath we had a lesson about "the missionary lamb." One of our little lambs had become a real missionary and had gone to help make another fold in a far-away Sabbath-school.

Let the children have a greater part in the giv-

This practise started from testimony borne by Mrs. E. G. White. This is not found in any of her books, but in an article of hers published in the *Review and Herald* of November 19, 1894, which is as follows:—

Birthday Gifts.—Not only on birthdays should parents and children remember the mercies of the Lord in a special way, but Christmas and New Years should also be seasons when every household should remember their Creator and Redeemer. Instead of bestowing gifts and offerings in such abundance on human objects, remembrance, honor, and gifts and offerings should be caused to flow in divine channels. Would not the Lord be pleased with such a remembrance of Him? Oh, how God has been forgotten on these occasions!"

**Report of the Eastern Asia Division Sabbath School Department
for Quarter Ending Sept. 30, 1918**

Conf. or Mission	No. Schools	Mem.	Ave. Att.	Sen.	Int.	Prim. Kind.	Home Dep't	Perf. Att.	No. Bapt.	Offerings U. S. Gold.		
										12 Sabbaths	13th Sabbath	Total
No. China	98	2879	2290	2070	533	276				\$ 381.64	\$ 147.99	\$ 529.63
So. China	44	1931	1338	712	642	229			37	194.08	22.20	216.28
Japan,	104	2088	1466	1543	12	409	124	525	75	445.00	150.33	595.33
Korea, & Manchuria												
Malaysia	14	479	401	261	37	93	84		7	333.29	122.77	456.06
Philippines	39	1346	1077	1042	8	270	26	481	5	306.01	87.65	393.66
Peking Mission	1	20	25	20						15.11	2.14	17.25
Totals	300	8743	6597	5648	1232	1277	234	1006	124	\$1675.13	\$ 533.08	\$2208.21

Please notice that this is the largest quarterly report ever sent to the General Conference Sabbath-school Department from this territory.

MYRTIE B. COTTRELL,
Asst. Secretary.

ing. It adds untold interest to the whole Sabbath-school.

ALICE RITTENHOUSE.

A Letter from Elder Loughborough

(Copied from the "Missionary Worker," of March, 1917)

I NOTICED in the September number of *The Missionary Worker*, page 106, how "all felt impressed," by the action of one of the brethren who "made a thank-offering for his fifty-fifth birthday by giving a penny for each year of life granted him." In many of our Sabbath-schools in America it has become a custom before closing the Sabbath-school for the day, for the superintendent to inquire if "any have had a birthday the last week, who have an offering to make."

Before me is also a manuscript testimony, which was sent to many of our ministers, bearing date of October 11, 1898, entitled "Birthday Gifts." This reads as follows: "On birthday seasons children are taught to expect gifts and attention for themselves. Too often self-gratification is the lesson given. The mind is turned away from God to self. This is as Satan would have it, but Christ desires to give it a different lesson. On these occasions He desires that our thoughts should be turned to God's great goodness in the work of salvation, and to invite us to unite with Him in His ministration of sacrifice. For our sakes Christ gave Himself to a life of self-denial and poverty. He was without luxuries, without adornments, without houses and lands. He said, "Foxes have holes, and the birds of the air have nests,

THE ASIATIC DIVISION OUTLOOK

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中華郵政特准掛號認爲新聞紙類

WE welcome Brother and Sister W. A. Scharffenberg to the Far East. They arrived in Shanghai January 4, and are now engaged in language study in Nanking.

WE also welcome Sister Dorothy Wheeler, who arrived in Shanghai December 30, to connect with the Division office staff.

BROTHER and Sister G. S. Luther, who came out in time to be in attendance at the South China Union Conference, have been assigned to the Fukien Mission, where Brother Luther will serve as secretary-treasurer.

Statistics of Denominational Literature for Year Ending Dec. 31, 1917

IN *The Publishing Department Record*, No. 12, Pastor N. Z. Town reports total literature sales throughout the world for the year ending Dec. 31, 1917, as follows:—

North America	\$ 2,041,275.75
Europe	454,612.39
Other countries	385,500.56
Total	\$ 2,881,388.70

The Seventh-day Adventist denomination, at the close of 1917, was issuing literature in 94 languages and dialects from 40 denominational publishing houses, in the form of 134 periodicals, 562 books, 364 pamphlets, 1,648 tracts, a total of 2,708 publications, one set of each having a total retail value of \$704.50.

Pastor Town writes: "The prospects are that we shall go well above our three-million-dollar goal set at the General Conference for the year 1918. During the first eight months of 1918, the Southern Publishing Association reports a gain in sales over the previous year of \$135,600, or 78%. The gain of the Pacific Press during the same time amounts to \$100,000, and of the Review and Herald, \$55,000."

A Letter from Elder Loughborough

(Concluded from page fifteen)

but the Son of man hath not where to lay His head." He gave Himself a sinless offering that man might have opportunity to return to God. To-day the heavenly watchers wait to see who will appreciate the inestimable gift. He is waiting to see who will show their gratitude to Him by self-sacrifice for those for whom He died."

It was such instruction that has resulted in the practise of calling upon old and young to make birthday offerings, to be used in some branch of the missionary work, as may be decided by the vote of the Sabbath-school at the close of the quarter.

J. N. LOUGHBOROUGH.

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