

Asiatic Division Outlook

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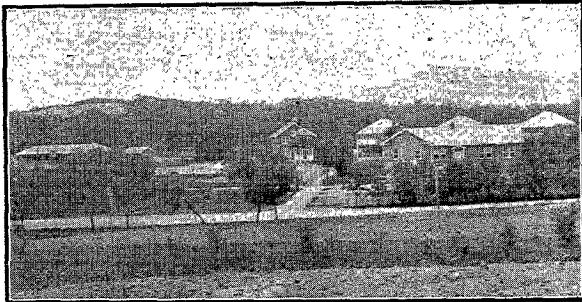
NO. 12

MEETING OF THE CHOSEN UNION MISSION

THE meeting of the Chosen Union Mission was held in Soonan May 9-17, and enough of our people came in so we had an attendance of about three hundred. Many could not come, owing to existing conditions, for very serious troubles are prevailing in various places. However, the school chapel was often crowded to its full capacity, especially during the Bible studies. Our meetings were not disturbed once by the police, and the Lord was with us from the first. Departmental meetings were held each day, also meetings for various classes of workers. Brother J. J. Ireland was with us, rendering valuable help in counsel, committee work and Bible study.

Russell was chosen to act as president. Two mission fields were also organized, one consisting of the central and northeastern portions of the country, with Elder Butterfield, superintendent of the Chosen Union Mission, in charge; and the other comprising the southern part of the country and adjacent islands, with Elder Oberg as director.

Unity prevailed throughout the meeting. Everyone seemed to want to do the right thing. There was no strife or division in the meetings, but love and peace were so manifest that it was refreshing to be among people of such an earnest Christian experience. Brother Howard Lee and a native evangelist,



A general view of the headquarters of the Chosen Union Mission, on the main highway running out of East Gate, Seoul. In the foreground stands the Korean printing house, the second story of which serves as a chapel. Close by are the four mission homes. At the right stand the buildings of a government agricultural experiment station and school.

The tithe for 1918 amounted to \$2500, and the offerings to \$1250, both gold. The literature sales aggregated \$3417.10, gold, more than five thousand copies of the native *Signs of the Times* magazine going to the homes of the people each month. Over four hundred yen worth of literature was bought by our people during the meeting for home missionary work, and over two hundred yen was raised in Sabbath-school offerings. This is a splendid record for people who have as little as these native brethren.

Formerly the Chosen Conference included the whole country, but at this meeting the territory was divided. The conference was localized in the section where the school is situated, and given the name of the North Chosen Conference. This conference has a membership of 450 church-members. Dr. Riley

Kim Nae Chun, were ordained to the work of the gospel ministry.

Our Soonan training school has been permitted by the government to re-open, and we now have a good attendance. The principles of entire separation of church and state, which we have so long taught, and which have constituted a cardinal part of our denominational faith, have kept our Chosen believers, with few exceptions, from taking any part in the recent disturbances. More and more it must be apparent that the cause of Christ does not need the support of civil authority to give it power. When Christian men, or professedly Christian churches, seek favors of the world and alliances with the state, they betray the cause of Christ and weaken the power of the church. Only harm can come to God's

work from this secular relationship. The word of God, lived in the life of the messenger, and preached in simplicity with the Holy Spirit to witness to it, is worth more to the cause of God than all the favors won by courting the world.

At the Soonan meeting I met some who have been in the work from the time I first visited Chosen, in 1908. All these years they have kept pace with the message, and are far stronger workers now than they were ten years ago. Here, too, I met men in the work as preachers, secretaries, and colporteurs, who were in school when I first knew them, but now are men bearing responsibilities; here I saw women with cares and burdens in the Lord's work who ten years ago were in school, and novices in the faith. I asked the brethren if these native believers could stand alone if the foreigner were not here, and they assured me that many of these workers were men to be trusted with any responsibility, and that the message in Chosen would grow by the efforts of the native working force, even if there were no foreign workers in the field.

We look for a good, solid growth in membership during the coming year. The workers set themselves a goal in soul-winning, and if they work earnestly to accomplish it, we shall see a large number of additions to our membership in Chosen this year.

I. II. EVANS.

The China Missions Training School

THE China Missions Training School, from now on to be known as the Shanghai Missionary College, closed a successful year's work June 1. The blessings of God have been greatly manifest in the school throughout the entire year. The student body has



Graduates of the Shanghai Missionary College, May, 1919. Each boy is from a different province

shown a high degree of earnestness and devotion to duty. Several times during the year, at students' prayer meetings, every student responded to the call to give himself to God for service.

The enrolment reached a hundred thirty-two, a fifty-three per cent gain over the previous year. The average of scholarship has been better than ever before. The students have entered heartily into Sabbath-school and Missionary Volunteer activities. Fifteen students earned Standard of Attainment Certificates. Much literature has been sold in the city. Six young people were graduated from the highest course offered in the school. Many students have gone out into the Lord's work. Others will return for more study.

The year's results show that our Chinese young people are not behind their friends in other lands. God's true children everywhere are actuated by the same spirit, are working to accomplish the same ends, and are looking for the same reward.

H. O. SWARTOUT,
Principal.

The Nansiang Institute

THE institute for the Bible women of the Kiang-che Mission, conducted by Sister Miller May 14-23, was a deeply spiritual meeting throughout. The threefold purpose of the meeting was (1) to give instruction to the Bible women, and thus fit them for better service; (2) to prepare and examine candidates for baptism; (3) to teach believers and inquirers how to read and study the Bible. These aims were kept constantly in mind as the meeting progressed.

The attendance, which ranged from thirty-five to forty-five, varied only slightly from day to day, although some had to walk long distances to the meeting. Two old ladies, aged fifty-eight and seventy-two, walked eight *li* and fourteen *li* respectively every day in order to be present. The faces of these dear women were radiant with joy as day after day they sat under the teaching of the word, and drank in its truths.

Among those in regular attendance, in addition to the Bible women for whom the institute was especially held, were the women members of the Nansiang church. Others who came day by day were still in heathenism, but were inquiring into the new way. In addition to these there were present from first to last two students from the Shanghai Church school and several of the wives of our native workers who were awaiting baptism. To

all of these varied classes the institute proved a blessed opportunity to learn the way to God, to consecrate their lives anew, or to gather fresh strength and courage for future service.

The chief burden of the studies was borne by Sister B. Miller. During the greater part of the institute Sister C. E. Weeks was present, rendering material assistance. Others of the sisters resident in Shanghai, and some of the ministering brethren, came out from time to time to give special studies. The daily program ran as follows:—

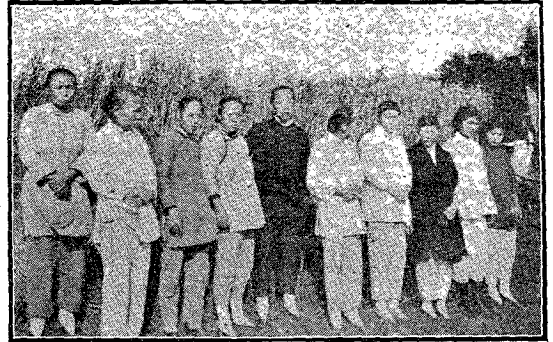
6: 30 to 7 A. M.	Meditation and prayer
8: 30 to 9	Testimony study and prayer service
9 to 10	Bible study
11 to 11: 15	Review of previous day's work
11: 20 to 12	Bible study
Dinner	
2: 30 to 3: 30 P. M.	Reading classes and study of the ten commandments
3: 30 to 4: 30	Studies on home and child training, health principles, and simple treatments
4: 15 to 5: 15	Baptismal class

A part of one day was given to the interests of Sabbath-school work. The hour given to the review of the previous day's lessons was one of special interest. The time was occupied by the native Bible women, and gave them opportunity to prove how fully they had grasped the lessons taught, and their ability to make these truths known to others.

The time of the institute included one Sabbath, and this was a season of spiritual revival and of great blessing to all in attendance. In the morning service Pastor Weeks spoke on the purpose and work of the Holy Spirit, and its results upon those who make room for its indwelling and yield their lives to its moulding. When at the close of the discourse the invitation was given for those who desired to give themselves fully to the Saviour, to come forward, quite a number pressed into the front seats; and a second call to all who wished to renew their consecration brought forward almost the whole company. An earnest testimony meeting followed, in which those who had newly accepted Christ bore witness to their faith in Him, and their purpose to live henceforth for the true God.

Among the first to respond to the call for surrender to Christ was a young Buddhist girl, Tsang Siau Tsie. All her life Tsang had been a devoted worshiper of Buddha. She had never eaten any flesh or animal food. She was an ardent believer in her religion, and had studied deeply into its teach-

ings. Her acceptance of the Saviour at this time was largely the result of the labors of a young Bible woman in the employ of the mission, Dju Siau Tsie. Dju is a devoted worker; and although crippled with



Baptismal class, Nansiang Institute

an injured spine and an intense sufferer at times with heart difficulty, she is always cheerful, and untiring in her efforts to bring the message of the soon-coming King to all within range of her influence.

Many months before the Nansiang institute Dju had become acquainted with Tsang, and with acquaintance there had sprung up in her heart a great longing to win this young woman for Christ. Acquaintance ripened into friendship, and the two young people agreed to teach each other about their religious beliefs. This gave to Dju the opportunity she desired, and little by little, with many prayers and great faith and tact, she taught the young girl the truths of the third angel's message.

But it was long before Tsang gave any evidence of turning from her faith in Buddha. Day after day she would argue with Dju the merits of the Buddhist religion, which she believed to be superior to every other. And day after day, as she had opportunity, Dju endeavored to win the heathen girl's heart by showing her the sweetness and joy to be found in the service of Christ.

At times it seemed to Dju that she must fail. She would go home and tell the evangelist's wife that she did not know what to do next; she had come to the end of her resources. Then she would go before the Lord, and pray and weep for Tsang's conversion. She felt that she could not give her up.

And then came the institute, and Tsang's renunciation of idol worship and her acceptance of the gospel of Christ. Dju's joy was very great. "This is the happy day," she exclaimed again and again; "I have born a child to-day."

Now it is Dju's happy task to lead her friend into

a full understanding of the way of salvation. When the Shanghai missionary college opens the coming fall, Tsang will enter as a student. Shall we not pray for these two young people—for Dju, that God may continue to make her labors fruitful; for Tsang, that she may not only be led into the full light of Gospel truth, but into a life of service in the cause of God.

To several of the believers who had lost courage and faith, the Nausiang institute marked a new beginning in Christian experience. One of these, previous to her first acceptance of present truth, had been an opium fiend for eighteen years. For several years this woman was a faithful church member, and then had lost courage and hope. She with several others had their faith renewed and their experience deepened. When we consider the circumstances of many of these women, we cannot wonder that they lose hope and fall out by the way. Their knowledge of the way of righteousness is limited; their opportunities to learn are few; for many can read but little, many more cannot read at all. And they must usually live in the midst of heathen influences, often the only one in a family who is not an idol worshiper. Great indeed is the need that the number of our native Bible women be multiplied many-fold, if those who receive a knowledge of the gospel, and who desire to follow Christ, are to be grounded in the truth and their faith strengthened to endure.

A baptismal service closed the real work of the institute. Hiring two boats, the company of believers and workers made their way up the canal to a more sparsely settled part of the country, and there in a quiet spot the newly accepted believers were baptized into the name of the true God whom henceforth they were pledged to serve. It was a blessed occasion, and many hearts rejoiced as these dear sisters, ranging from youth to middle age, thus publicly gave themselves to God and His cause.

That evening many of the sisters returned to their homes. The following forenoon was given over to some closing counsels to the Bible women. Sister Miller made a strong appeal for more prayerful, careful, Spirit-directed effort, and it was plain that her words made a deep impression. We cannot but believe that the Bible women of the Kiang-che Mission went out from the Nansiang institute with their spiritual life deepened, and their determination strengthened to represent more truly and more constantly the principles of truth which they profess to hold.

PUBLISHING DEPARTMENT



Members of a canvassing class, Philippine Union training school, Manila

The Manila Institute

THERE was something about the size and swing of the Manila Institute that appealed to me strongly from the very first. A good proportion were experienced men and had excellent reports to their credit. Others were entering for the first time, but they knew of the success already won by their brethren, and came confident that they could do likewise. There were thirty-eight in all. A big institute for the home field, you see.

Brother Woodward and his associates in the publishing house had been working at high tension for weeks to get out their new book in Tagalog—"Our Day"—in time for the institute. They were finishing the last forms, but could not bind them up. They did the next best thing, however; they sewed the signatures and put on temporary paper covers. These books, literally "hot from the press," were passed around for study and drill. There was no canvass on hand, and so Brother Strahle proceeded to prepare one. It was quickly translated and typewritten, and then the work of memorizing began.

Brother Strahle's method of conducting an institute is to encourage a large amount of drill, both public and private, and to draw out from his men their general experiences on the various phases of salesmanship. This made the liveliest kind of sessions, and was keenly enjoyed by all. More than once I wished it were possible to transfer the scene—tropical setting, paper-covered, full-book prospectuses, the thirty-eight colporteurs, a half dozen of whom would be on their feet at once waiting to talk, one man at the front giving his experience, and another translating, and in the midst of it all and always smiling Strahle—to Union College from which he came, as a vision of the work that many of its students and those from similar institutions might do, and that we hope they will do in the near future.

The subscription book business in the Philippines doubled during 1918, and there is every prospect that it will double again this year, if Brother Wood-

ward and his workers can supply the demand. They have already ordered a number of additional machines, and I believe they should have a linotype as well, so great are the demands for our gospel literature in these islands.

Elders Jackson, Finster and Hay were with us a portion of the time, and gave inspiring talks which were greatly appreciated. Our literature has had the staunchest kind of support from the conference officers all the way through, which accounts for the prosperity that is attending it. I went to the stable where Brother Finster began the publication of books in Tagalog on a little job press operated by foot power. At the present publishing house I found four of those original workers. There is something about this department that holds its men, isn't there?

Ever since I read of the raising up of the San Pablo church through the instrumentality of native colporteurs, and where Elder Finster baptized 104 people in an hour, I had wanted to see it. On the way out I was to get a fresh example of the attitude of the conference men to the literature work. Elder Finster opened a package, and out tumbled a lot of 25-cent books. He loaded up and started through the train, talking with the people and offering them their choice of books in English, Tagalog and Spanish. Before we got to San Pablo he had sold thirty-eight and on our return the next morning half as many more were disposed of. In talking to the church that evening I referred to the incident as a development of the principle that had brought the truth to them.

Brother Melchor Aurelia, the Field Secretary of Northern Luzon, was taken ill the second day of the meeting, and was unable to attend any of the subsequent sessions. Brother Strahle and I visited him just before I left. While he was greatly disappointed in being unable to carry on his work through the institute, where he had not only done the most of the translating but some original work as well, he was not discouraged. He and his wife were hopeful that he might yet return to this his chosen work. Let us remember Brother and Sister Aurelia in our prayers.

On my way across from Nagasaki to Manila I fell in with the secretary of the American Bible Society for the Philippines. He had been there for nineteen years. He knew our folks well, of course, because of the large number of Bibles we use. From the records he gave me, I have about concluded that the American Bible Society and the Philippine Publishing House have nearly made up the libraries of the common people in the islands! Not a bad combination, either.

Brethren Weaks and Brewer were in the midst of their institute in Shanghai when I returned. The instruction and drills were being given by Brother Brewer and his associates in the native language. Even so it seemed good, for through occasional translations we could readily see that the same tried principles that we have used in English are also applicable to the Chinese. Brother Brewer's method of carrying on his institute is much like that of Brother Strahle's, and seemed to be equally enjoyed by his men.

There is much more I would like to say about the work out here and the experiences I have had in other parts of the field, but this I must say: After three months in the Far East, I am confident that we stand on the threshold of a vast increase in the circulation of our good books and papers.

H. H. HALL;

Notes of Progress

THE world summary of our literature sales for 1918 totals \$3,365,000, thus passing the goal set by more than a third of a million dollars. It pays to have a goal, an aim. The goal set for 1919 is \$4,000,000. Brother N. Z. Town, of Washington, writes: "The outlook for reaching our \$4,000,000 goal for this year is more encouraging than it was a year ago for reaching our \$3,000,000 goal. . . . Both the Review and the Southern houses, and I think also the Pacific Press, are running their presses three shifts a day, which means that they are running twenty-four hours daily, printing Seventh-day Adventist literature, and yet, notwithstanding this, they are far behind in keeping up with the demands."

Brother Mullinnex writes from Singapore: I returned home from Borneo April 28th. The trip was a good one for both us and the book work. Four men went into the book work in Kuala Lumpur, and two are coming to begin work in two weeks' time. One is working in Borneo. They are all doing well. There are nine men at work now, and during vacation, beginning June 15, we hope to have fifteen.

"The men in Siam are doing great things. Phang has sold over 1600 "World War," and we have had to send to Canton for books to fill the orders. The Siam orders now total 2,300 "World War" Chinese. Last week he took seventy orders out of one hundred exhibitions. We are hoping to send another man to Siam to work with Phang."

From far Szechuan comes this word from Brother

E. L. Lutz: "Two of our men came in recently from a four months' trip. These used the paper only, and sold \$800 worth in that length of time. We sincerely hope that those who read these papers may take more than a casual interest in them. We are just now realizing a little of this hope. A certain Pan Sien Seng, who learned the truth from the *Signs*, has come a fifteen day's journey in order to be with us at our general meeting, beginning May 16."

The company plan is being tried out in different parts of the China field with most encouraging results. This plan brings the men into groups in the large centers and makes possible close supervision. This supervision will, we believe, greatly help to obviate some weaknesses that have been apparent in our colporteur work. It throws about the colporteurs a protection that means much to them as they enter the great modern Sodoms. Brother E. H. James writes from Nanchang, the capital of Kiangsi, where he has just started a company:

"Just a few lines this morning before we start work. We have only three boys here at present, but are expecting several others later on. On Tuesday I worked with two of them on the \$3.00 book, and we took nine orders, the paper man taking 13 subscriptions. Total, \$35.00. Yesterday the two bookmen worked by themselves on the Mandarin book, and took nine orders, while I helped with the paper until 4 o'clock, taking thirty-three subscriptions. After that we sowed a few seeds for to-day's work. Yesterday we passed the previous day's record by \$35.30.

"Noon. Yesterday's total almost reached. The paper men working alone took ten subscriptions, and we helped the bookmen take eight Wenli and three Mandarin orders for the medical book, totaling altogether \$34.70.

"8: P.M. Another good afternoon passed. We succeeded in reaching \$34.50, twenty cents less than this morning, making for the day, \$129.50. The boys are thanking the Lord, and they are coming up to my room directly for a prayer meeting. They are energetic fellows, and the Lord is helping them."

Following the Yencheng, Honan, institute in early May, I accompanied Brother Davis and a company of four paper workers to Chengte Fu, a city away north of the Yellow River. We have a company of believers there, and their little compound and chapel was our home for the days that we were there. Our lunch box and a near by "noodle

shop" did us good service, and I greatly enjoyed the days spent there. After leaving Chengte Fu, Brother Davis started a company on the health book at Kaifeng Fu, the capital of Honan. He writes of the beginning of the work at Kaifeng thus: "In two and a-half days of actual canvassing we took \$120.00 worth of orders, \$30 worth, or ten orders, from one man."

The Yencheng school has just closed, and one or two more companies will be started in Honan, thus giving that field three or four groups of workers.

Brother Nathan Brewer, field secretary of the East China Union, took a company of paper workers to Wuhu, Anhwei, several weeks ago. He insisted on thorough work. The result was 400 subscriptions from the one town—several times more than have ever been taken there on previous canvasses of the city.

A magazine worker in Nanking recently set a goal of \$1,000 in eight months. In little more than that many weeks he has received 700 subscriptions, and he has not finished the city yet. Before starting this work, he insisted on being given other territory, as he felt that it would be impossible to accomplish anything in Nanking, a territory that has been worked so many times. But never before have we had so many subscriptions from that center. Neither has any previous worker done such thorough work there.

The circulation of the Chinese *Signs* has risen to 27,500. We have our eyes on the 50,000 goal by June, 1920. The new price, \$1.00 per year, becomes effective July 1st of this year.

The Shanghai Missionary College institute, conducted by Brother Brewer, has just closed and the workers have left for various parts of East and Central China. We have greatly appreciated the help that Brother H. H. Hall, of the Pacific Press, has given us at this meeting. Brother Hall is now spending a few days at the Shanghai Publishing House, previous to starting on his homeward journey. Daily morning meetings are being held with the employees of this institution. We believe these meetings will prove a great spiritual blessing to our brethren here.

Brother D. E. Rebok, in South China, has been spending the past two months in institute work at Swatow, Foochow, and Amoy. From Swatow, under date of April 23, he wrote, "I have been in Swatow about two weeks. We have put in good time in an institute, and some time in the field for

actual experience, to test out the theories I have been advancing. In our spare time we have sold more than \$200.00 worth of the health book."

From Amoy May 18: Brother Rebok writes again, "Three regular men are at work at Foochow, together with a class of ten young men from Brother Morris's school, who are out earning scholarships for the Shanghai Missionary College." This sounds good from South China.

Down in the Philippines one of the best institutes ever held in that field has just closed. Thirty-eight were in attendance, and nearly all prepared to use the new Tagalog book, "Our Day."

Despite Korean troubles, the book work in that field has made progress. The last report was the best ever received from that field. It totalled nearly 1500 Yen. The average monthly reports for the entire year of 1918 were Yen 608; so the work is onward in Korea. The Korean magazine, and that is about all the Korean canvassers have to use, is being increased to Yen 2 per year after this month. Two years ago the price was one-half Yen.

Rush seems to be the order of the day in this department the world over. Brother Graham of the Review and Herald writes: "You will be pleased to know that 1919 shows a decided increase over 1918. Reports from the field for the first three months of the year indicate a 50% gain over the first quarter of the year. The little book "World Peace" is having a phenomenal sale. In the first forty-three days after its publication, orders for 208,000 copies were received. Surely the Lord is using the printed page mightily in this closing message."

From the Southern Publishing Association comes this item: "From a human standpoint the great sale of Seventh-day Adventist literature cannot be understood nor explained. Another evidence that the Lord is behind the work is seen in the following quotation from the report of our superintendent, Brother W. A. Harvey, which he rendered at the recent S. P. A. Constituency meeting: 'During the time it was difficult to get freight shipments on account of embargoes, two or three carloads of paper which we were needing very much came through under government bond. This, of course, meant that the car bearing this bond could not be delayed. Neither the selling agent nor the revenue collector could understand why these cars were so labelled. It shows to those who are engaged in this work how God cares for it.'"

Brother Floyd Jones of the Pacific Press writes this word: "We don't need to tell you that we are crowded with work. Things stand just about the same as far as our ability to keep up with the work

is concerned. It does not look as if there were going to be any 'let up.'"

That is right: there is to be no "let up" and no "let down" until the work is finished. And that day is not far off.

C. E. WEAKS.

Literature Work in Amoy, China

A NEW record for South China has been made in the book sales connected with our institute for the colporteurs of the Amoy district in the Fukien Province. \$240.80 Mex., with a list of eighty names for "Health and Longevity" as a result of sixty-two exhibitions in thirteen and one-half hours, is the record.

The work, as stated above, was the result of the new impetus that came with our institute. The Lord has added His blessing in this field where only "hard times" has been the cry for more than a year. For some months our book sales in Amoy have been far below par. New life, however, came into our forces with the addition of five men, three of whom are students from the Intermediate School at Kulangsu, who have entered the field to earn scholarships that will enable them to continue their studies for another year.

Following the class recitation, each man had a half day of field experience in the city of Amoy with Brother Hankins and myself so that they might be helped to form correct habits in their methods of salesmanship, and to give them courage and enthusiasm in seeing that it is possible to sell the books. The best record we had was seventeen orders in one and a-half hours. This is an average of nearly \$3.00 for each five minutes. The health book can be sold, and the men are anxious to fill the country with them.

The instruction that has been given us is: "We must carry the publications to the people, and urge them to accept, showing them that they will receive much more than their money's worth. Exalt the value of the books you offer. You cannot regard them too highly." Having the books to offer, the most difficult part we have to do is to reach the people. On this point our Chinese colporteurs need help. We must teach them the best methods of gaining an entrance. Once before the proper person, the Lord will make good the promise, "To every worker Christ promises the divine efficiency that will make his labors a success."

In connection with the three institutes held at Swatow, Amoy, and Foochow, we were able to sell nearly \$800 Mex. worth of literature. This field work and its attendant success has done more for our literature work here in the South than any other one

thing we have tried. From the commission earned by the boys while they were out with us, they pay their own expenses to the institute. Thus the local missions have had no expense, and the fields have received the benefit of the increased sales. Several of our fields have already reached the goal that was set for the entire year of 1919. We thank the Lord for the publishing department, and for the work that it is accomplishing in these Far Eastern lands.

D. E. REBOK.

SABBATH SCHOOL DEPARTMENT

Five Missionary Minutes in the Sabbath School

[IN some lands "five missionary minutes" composes a part of the regular Sabbath-school program. And where in the mission field it is possible properly to supervise such an exercise, why should it not be encouraged? If we would direct the eyes of our native believers to follow in the footsteps of the Master-Teacher, we must seek to develop the "foreign" as well as the "home missionary" idea in their hearts and sympathies, that the love of Christ may be given liberty to constrain them to give as well as to take.

Our attention has been directed to a series of articles adapted from "Five Missionary Minutes," a little book compiled by George H. Trull, which, while not primarily written for mission fields, still contains such good suggestions that we gladly pass them on to the readers of the OUTLOOK, trusting they may at least prove suggestive to our wide-awake Sabbath-school workers—M.B.C.]

ONE of the leading aims of the Sabbath-school is to develop Christian character. Missionary instruction is an essential part of such training, and must therefore be provided in such ways as the needs of the local school demand. Because missions are so intimately and vitally related to Bible study, prayer, singing, giving, personal service, temperance and other subjects dealt with in the Sabbath-school, the topic can be introduced in a natural and normal way practically every week, as an integral part of the session. It should never be "tacked on" or "lugged in;" its place is fundamental.

Missions is really the central theme of the Bible, so that whatever part of it is studied, whether historical, poetical, prophetic, or doctrinal, it should be approached in the spirit of one who desires spiritual truth for the purpose of fitting him to find his place and to do his duty in the expanding kingdom of God. For this reason we are not only warranted, but compelled, to plan for missionary education in the Sabbath-school.

Missions every Sabbath does not mean the revolutionizing of the Sabbath-school session, but rather the introduction of the missionary idea into the regular opening or closing period of worship in a normal way. The purpose is not to show how ingeniously the missionary idea can be brought forward,

but how naturally it is related to the development of spiritual life, and how aptly it fits into the regular session.

Owing to the brevity of time of the Sabbath-school, and the lack of facilities for more intensive and effective work, the plan of missionary instruction through the five-minute-a-Sabbath method is the only one that is feasible in a very large number of Sabbath-schools. It is hoped, however, that the Sabbath-school that uses this method for a year or more will be led in due time to undertake in certain classes or departments, as least, more thorough mission study.

Its Advantages

Some very distinct advantages of the five-minutes-a-Sabbath method" are apparent.

1. It is simple, but effective.
2. It does not require extensive preparation.
3. The items are very brief.
4. There is a great variety of material.
5. There is much variety of presentation.
6. It produces definite missionary impression through consecutive presentation of missionary facts.
7. It will also help to remove prejudice to missionary instruction in the Sabbath-school; for it proves not only how interesting missions are, but how intimately they are related to the Christian life.

A Variable Period

Emphasis should be laid upon the fact that there should not be a special and set five-minute period for the presentation of missionary material, always at the same hour every Sabbath. This will defeat the very aim to make missionary education normal. By the Five Missionary Minutes we mean rather a brief period allotted from week to week at different times for the introduction of the missionary idea. Sometimes this may be in the opening period of worship, sometimes in the closing. The five minutes, will be utilized, or less, whenever the material in hand can be most effectively presented.

Missions in the Worship of the Sabbath School

IN addition to the specific missionary hymns to be found in most hymnals, many other hymns have a broad missionary significance because of their relation to certain events in church and mission history. To call attention to these incidents when announcing the hymn will help the pupils to enter into the situation, and, therefore, to appreciate its missionary bearing. Who can fail ever afterward to associate the following stories with "All hail the power of Jesus' name" and "How firm a founda-

tion," when once they have been told?

"All Hail the Power of Jesus' Name."

George Grenfell was a missionary explorer on the Kongo in Africa from 1875 to 1906. One time while traveling along the Lomami River, one of the tributaries of the Kongo, at several of the landing-places he was welcomed by a choir of pupils from the mission schools with their teachers singing to the tune Miles Lane, a translation of "All hail the power of Jesus name."

The strains of music floated across the water before the engines of the little vessel had stopped. As Grenfell listened, his heart was filled with gratitude to God, that these native Africans redeemed by Christ were now singing "Crown him Lord of all." Grenfell knew what scenes of cruelty had been enacted on the banks of this very river before the Gospel light had come. He had himself seen there the devastation and the smoking ruins left by the Arab slave-traders. But now better days had come.

Do you wonder that the missionary, thrilled with emotion, joined with these converted Africans in singing that wonderful coronation hymn?

Let us imagine ourselves in Grenfell's company in the heart of Africa to-day, and stirred as he was, let our song of praise to Christ ring out, "Crown Him Lord of all."

"How Firm a Foundation."

At the time of the outbreak against foreigners in China, in 1900, Tientsin was one of the places where the lives of the missionaries were greatly endangered because of the fury of the fanatical Boxers. One day, shells were hissing through the air, coming dangerously near to the mission residences. Finally one of these shells struck the house and wrecked a portion of the varandah. Two of the missionaries seated near the front door were injured, but fortunately not seriously.

That night as the little company gathered to tear bandages in the moonlight, and talked of the wonderful way in which God had protected them, some one started the hymn, "How firm a foundation." The second stanza of this hymn certainly was especially appropriate under the circumstances, and brought great comfort to the missionaries in their distress.

"Fear not, I am with thee, O be not dismayed;

For I am thy God and will still give thee aid;

I'll strengthen thee, help thee, and cause thee to stand,

Upheld by My righteous, omnipotent hand."

Let us sing this hymn to-day in the same spirit in which we might have sung it, if we had been with that little company of missionaries in Tientsin in 1900.—*Selected from "Five Missionary Minutes" by, George H. Trull.*

Increasing the Individual Sabbath School Offering

A PLAN has been followed in the Sabbath-school of the Shanghai Missionary College during the past quarter which has been productive of good results in the endeavor to raise the individual offering. We pass this plan on to other superintendents who may be looking for suggestions to increase the offerings.

On the first Sabbath of the quarter slips of paper were passed out to each member of the Sabbath-school, with the request that he state the amount he would endeavor to give each Sabbath during the quarter. This was not a pledge, but an endeavor. From these slips were obtained facts which helped in determining the amount that each class should give every week. This weekly goal was written on the outside of the envelopes. A form was drawn on the outside of the envelope in which the teacher wrote the number of dollars, dimes, coppers, and cash contributed each week, the total of which should equal the class goal. This method enables the teacher to know how his class is doing. If the offerings fall below the goal, he can, by speaking a few words of encouragement, greatly assist in bringing up the offering the following week.

If a class constantly overreaches its goal, mention may be made of the fact before the school, thus showing appreciation for the efforts put forth. And such recognition will help classes in poor standing to make a stronger effort to reach the goals.

This method of giving to each class a goal helps surprisingly in keeping up the weekly goal of the entire school. It also tends to produce a regular rise in offerings from week to week, thus helping to do away with the fluctuations that often occur.

Special mention should be made of the benefits that have come from this plan in the women's department of the Sabbath-school. The previous quarter a class of women was giving ten or twelve coppers a week. This same class is now averaging thirty coppers a week. The coppers in the general collection have increased fully seventy-five per cent above the amount given the previous quarter. While one copper is a very small amount, many coppers swell the offering quite substantially. The Lord will bless those who increase their offerings even if be only by several coppers.

During the present quarter, every week the school has been ahead of its goal: and when Thirteenth Sabbath comes instead of having to make a hard pull to get enough, by an extra offering, to reach the goal, we know there will be an overflow upon which we may surely expect the blessing of the Lord.

H. J. BRINES.

OBITUARIES

MUNSON.—Irene Viola Frisbie was born July 29, 1888, in Oakland, California. She was baptized at the age of thirteen, and became a member of the Seventh-day Adventist Church. She completed the nurses' course at the Loma Linda Sanitarium, after which she acted as head nurse of that institution for two years. Jan. 14, 1917 she was married to Melvin Munson, and they accepted a call from the mission board to come to Malaysia, he to act as editor of the *Signs Press*. They made their home in Java for two years, coming to Singapore Dec. 30, 1918. She passed away May 31, 1919, at the General Hospital, Singapore, after an operation followed by serious complications. In her work in Loma Linda, she was a most capable head nurse. As a missionary she was greatly beloved by the native people and all others who made her acquaintance. Many souls saved in the kingdom will be the reward of her great sacrifice to the East India Islands. She leaves to mourn, her husband and two infant sons, Eugene Alvernon, aged sixteen months, and Ralph Earl, aged seven weeks, a father and mother, Brother and Sister C. E. Frisbie, of Oakland, California, a brother, of Lodi, California, and a sister, of Loma Linda, California. The funeral services were conducted by Pastor J. W. Rowland, assisted by Pastor K. M. Adams. Their remarks were based on Psalm 91: 12. Sister Munson had claimed this promise during her last illness.

Pastor Law Keem, M. D.

FRIENDS of missions and all our brethren will be made sad to learn of the death of one of our beloved pioneer missionaries to China, Dr. Law (familiarily known to the brethren in California as Charlie Keem), who was born in Sun Wui District, Kwangtung, China, May 19, 1867, and died at Nanning, Kwang-sai, May 5, 1919.



Pastor Law Keem, M. D.

As his relatives were doing business in America, Law Keem went to the United States in 1882 for his education. While still a young boy, he made the acquaintance of the Hutchins family, and went to work for them. Mother Hutchins took a great interest in the lad, and taught him English. The textbook used was the Bible, and while the young student aimed at learning English, the teacher aimed at getting the truth into his heart. In a short time he showed signs of responding; but when this came to the knowledge of his uncle, he became alarmed and took the boy away, sending him into the mountains away from all Christian influences. But the youth's

ambition was to learn English, so he was sent later to school in Merced, California. Here he still found opportunity to study the Bible, and soon attended meetings conducted by Elders Lamb and Church at that place; and it was here that he fully decided to become a Christian and to keep the Sabbath.

He met with difficulty in carrying out his purpose on account of the opposition of his relatives; and so by arrangement he left his employers one night, and quietly, in company with Elder Denver Church, went to Fresno. Here he made his home with the Church family, and continued to study. Later he attended Healdsburg College, and learned self-reliance by working his way.

In 1896 he went to San Francisco and attended the California Medical College, graduating in 1900. He began practice in Fresno, with marked success, and later opened a private sanitarium, which he conducted for some years. In 1904 he volunteered for mission work in China, and was accepted. In preparation for this work he took a post-graduate course in the Post Graduate Medical School and Hospital of Chicago.

On September 13, 1904, Doctor Law was married to Edith Miller, a graduate nurse of the Battle Creek Sanitarium Training School for missionary nurses; and the next year they gave up their bright prospects in America to help those in greater need. They were the fifth family sent by our Mission Board to China. They landed in Hongkong July 26, 1905, proceeding to Canton to join Brethren J. N. Anderson and E. H. Wilbur there. Here Dr. Law remained for a year and a-half, and then went to Fat Sh n to open a chapel and dispensary. The Lord blessed his work, and a number began to study about the third angel's message. About thirty believers were baptized by him before he went on furlough to America in 1912. The first converts were Pastor Wong, who was ordained in 1918, and his brother. These two workers have since been carrying on the work that the doctor left. The Fat Shan Dispensary stands as a memorial of Dr. Law Keem's work.

On returning from furlough in 1913, a short stay was made in Hongkong, and then Dr. Law proceeded to open work in the Kwang-sai Province, living first at Wuchow, and in 1917 moving to Nanning, the capital of the province. He was joined for a time by Brother H. B. Parker, and later by the writer and wife. Soon he opened a little dispensary in Nanning in connection with the chapel. Marked success attended the effort from the first. It was more than self-supporting, and was a great help in winning friends for the cause. Through the liberality of James Skee, a fund of \$1200.00, gold, was set apart to build and equip a dispensary for Dr. Law's

use; but on account of the adverse exchange rates and the high prices due to the war, building operations were delayed until this year, when the Harvest Ingathering funds gathered locally were allowed to apply on this enterprise. Dr. Law assisted in an effort to raise funds for this purpose,—an effort which resulted in securing an additional \$2200.00 Mex. Preparations were just under way for the building work at the time of his death.

On Thursday, May 1, Dr. Law taught his Bible class in the evening, and on Friday worked in the dispensary as usual, but complained of aching; so in the evening, after family worship, he took a treatment and went to bed early. Sabbath morning he was feeling a little indisposed, and decided to remain in bed. He spent the time in reading the *Review*, several numbers of which had just arrived. Sunday he seemed to be better, and was up a little. In the evening he felt weaker, but nothing serious was suspected until Monday morning, May 5, when he complained of severe headache. Treatments were given; but he grew rapidly worse until 10:30, when he lost consciousness. At 1 P. M. he died. The cause is believed to be blood-poisoning.

Funeral services were conducted by Mr. Loader, of the Christian and Missionary Alliance, the writer being away among the out-stations. The foreigners and Chinese friends showed great kindness, and many followed the body to its last resting place.

Dr. Law was a good, kind, cheerful, energetic, self-sacrificing Christian, and we live in hope that we shall see him at the resurrection of the just. He leaves a wife, two sons and three daughters to mourn their loss.

"Asleep in Jesus, soon to rise,
When the last trump shall rend the skies,
Then burst the fetters of the tomb,
And wake in full, immortal bloom."
P. V. THOMAS.

DIVISION NOTES

IMMEDIATELY following the recent meeting in Chosen one canvasser in five days worked 53 hours taking 25 annual subscriptions for the *Signs of the Times*. His total sales during the time were Yen 38.70 which he says is his best record yet. However, just before the meeting one canvasser made sales amounting to Yen 140.00 in one week.

BEGINNING with July 1st, the price of the Korean *Signs of the Times* will be increased to Yen 2.00 a year and 20 sen a copy. The make up of the paper will also be somewhat altered. Agents have been receiving 50%, but with the increase of price they will receive only 40%. We hope soon to bring the subscription list up to 10,000.

ELDER AND MRS. EVANS and Brother Ireland spent 22 days in the Chosen Union before going on to Japan. At the close of the meeting at Soonan Brethren Evans and Ireland visited Wonsan on the east coast and Mokpo in the south west, thus getting a very good idea of the field, its work, and needs.

A TENT meeting has been held in the West Chosen Conference since the annual meeting. Fifty people have taken their stand for God and His truth. These are all from heathenism. They have purchased Bibles and song books, and are showing much zeal for the truth.

LITERATURE sales in the Chosen Union for the first five months of this year, amounted to Yen 5076.00. For the same period last year they were Yen 3174.00.

THE General Meeting for the Swatow Mission is being held at the Thng Khey out-station from June 10-16. Pastors F. H. DeVinney, W. C. Hankins, J. P. Anderson, and T. K. Ang will bear the burden of the meetings. The department work will be represented by D. E. Rebok. A report of this meeting will appear soon.

A NEW foreign mission residence at Foochow has been added to our Far Eastern Division work. This house, to be occupied by Brother C. C. Morris and family, is located in the city, where we have a growing work. The house will be ready for occupancy about the first of August. We, as workers in these fields, thank our brethren and sisters at home who, by their generous gifts to missions, make these homes possible.

ON Sabbath, May 24, a special meeting was held at the chapel of the Kulangsu Intermediate School for the sailors from the United States Battleship "*Helena*." This is one of the smallest ships in the Navy, and is located here in Eastern waters. More than thirty of the boys enjoyed an English service conducted by Pastor W. C. Hankins and Professor F. E. Bates. Over sixty of the boys had promised to come, but on account of the rain some were detained. These American boys appreciate any kindness shown them by their countrymen here in the East. During the month of April a similar service was conducted at Amoy for the sailors on the S. S. "*New Orleans*."

IN a letter received from Pastor G. A. Wood, under date of May 23, some facts are given relative to the terrible earthquake that occurred recently in Java. He says: "A town named Blitar has been destroyed, and 12,000 people are missing. Whole villages have been swept away. All the doctors from the neighboring town were on the scene yesterday, and there was much need of medical help. We greatly desired to be there also, to help the suffering and distressed. The railway was destroyed for a distance of twenty-one miles, and a train was precipitated into the river Brantas in the vicinity. The ashes lie about three inches deep, and in the town mentioned the lava was about five feet deep and five miles wide across the country. The latest word was that the mountain was quiet again, but the river was rising, and a fear existed that the surrounding country would be flooded.

"We are feeling anxious in regard to some folks whom we knew in Blitar. One of our aged Chinese sisters living near by was a faithful witness in that town for about a year. May this dreadful calamity be a warning to the many thousands who have at least heard something of the message through the medium of our literature, and honest hearts be found and comforted and instructed, is our earnest prayer."

THE Singapore people appreciated a call from a party of our missionaries, sailing by the S. S. "*Venezuela*" to India. It was composed of Mr. and Mrs. Hubley, Mr. and Mrs. Denoyer, Miss Shryock, Miss Reed, Mr. Jewel, and Mr. Enoch. It was inspiring to hear these workers express their intention to stay in India until the Lord comes.

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THIS issue is a double number, bearing date of June 15 and July 1. The July 15 issue will be mailed on time, D. V.

WORD has been received of the safe return of Brethren F. A. Allum and O. J. Gibson from their recent trip into Shensi.

LATE in June Brother H. H. Hall sailed from Yokohama for San Francisco per S. S. "Persia."

ANNOUNCEMENT is being made by the *Signs Press*, Shanghai, of the early issuance of a booklet of 120 pages or more on World-Problems, by Brother F. E. Stafforl in Wenli.

A BOOK entitled "Heralds of the King," by Pastor R. F. Cottrell, is now nearing completion in the Mandarin, and will be placed on the market within a few weeks. This is to be followed within three months by a Wenli edition of the same volume. The book is standard size, on the best paper, well illustrated, and will sell by subscription for two dollars Mex. per copy.

PASTOR B. PETERSEN writes: "Since the meeting here in Mukden I have been out on two itinerating trips, and have had some real good experiences. On these two trips seven have been baptized, and there is a good class preparing for baptism here in Mukden. I am planning to start work on the church-school building at once. The work is gradually moving forward, for which we are very thankful.

BROTHER AND SISTER W. A. SPICER reached Shanghai June 17, having made the journey down the Yangtse from Chungking in eight days. Brother Spicer had a severe attack of influenza in Chungking, but is steadily improving. He reports a good conference with the workers in Szechuan. The day after he left Chungking, Dr. and Mrs. J. N. Andrews left that place for Tatsienlu, which outpost center they expect to reach after seven weeks of travel. Brother M. C. Warren is up and about, and is slowly regaining his strength. During the Szechuan meeting eleven were baptized, including a Miao, the first-fruits from a new tongue.

BRETHREN R. J. BROWN and E. J. Johanson have been auditing for some weeks in Hankow, Changsha, and Yencheng. Provincial treasurers are expected later for all these places.

PASTOR AND MRS. C. E. WEAKS are joining Professor and Mrs. Conger for a sojourn of a few weeks in Kuling.

BROTHER AND SISTER H. G. GRAHAM arrived in Shanghai June 17, where they will spend the summer at the East China Union Mission headquarters, No. 9 Jessfield Road.

VACATION began in the Singapore Training School June 15. A colporteur's institute for the Malay-speaking boys was held at that time.

ONE colporteur in Siam, Brother Phang Yin Hee, has sold \$2185.76 gold, worth of Chinese "World War" in the city of Bangkok since January. This averages \$128.51, gold, per week.

BROTHER ROY L. MERSHON baptized thirteen new converts at Jesselton, British North Borneo, April 23. He also has a large baptismal class in Sandakan.

ELDER F. A. DETAMORE and Elder and Mrs. C. W. Flaiz left Singapore in May for Padang, where they have visited Brother L. O. Pattison in the Sumatra field.

BORN—to Mr. and Mrs. B. A. Roberts, of Shanghai, May 8, a daughter.

BORN—to Mr. and Mrs. W. E. Gillis, of Singapore, May 31, a daughter.

BROTHER AND SISTER KRUGER have been compelled to leave Malaysia for South Africa on account of ill health. They sailed May 30 for Bombay, where they transship for Cape Town. We regret exceedingly that Brother Kruger's health failed just at the time he was in a position to do strong work in the sale of Dutch books in the Dutch East Indies. Our prayers follow these friends.

WORD from Mrs. S. W. Van Trump tells of returning health as the result of medical care in the Portland, Oregon, Sanitarium.

SOME of the leaders of our work in Japan, including Brethren J. M. Johanson and B. P. Hoffman, have been visiting the southern portion of the empire. "We have spent about seven weeks with the companies of believers and churches," Pastor Johanson writes. "It has been a most interesting trip; and while we have but a small number of believers and the work is widely scattered, I was glad to note evidences of progress, and I feel confident that consecrated, earnest efforts will speedily result in souls being won for the kingdom. During this trip we had fifteen baptisms, and in each place we found some interested persons studying the message. It was both interesting and encouraging to be brought into close touch with the work in different places, and to meet with our Japanese brethren.

"Brother Webber has a good interest at Fukuoka, and is hopeful that he will have some good results there before leaving to connect with the school."

"OUR work still continues to grow," writes Pastor L. V. Finster from Manila. "Thus far this year about two hundred or more have been baptized, and our time has kept up very well. I think we shall be able to run about even financially. Our canvassers have been having a very trying time for the past two years, as we had no books for them; and our work has been very badly broken up. But this week we have our prospectus ready, and our men are now starting again to the field.

"I spent more than three weeks in Baguio, and I assure you the change was very good. This was the first real rest that I have had for many years. Mrs. Finster stayed two months, and it has done her a great deal of good."

BROTHER AND SISTER J. R. CAMPBELL and family, and Brother and Sister Loren C. Shepard, passengers on the S. S. "China" spent two days in Shanghai on their way to their respective mission fields. Brother and Sister Campbell are returning to the South African Union Conference where they have labored for some years. Brother Campbell is to have charge of the Zulu Mission. Brother and Sister Shepard go to the India Union Mission in the interests of the colporteur work.