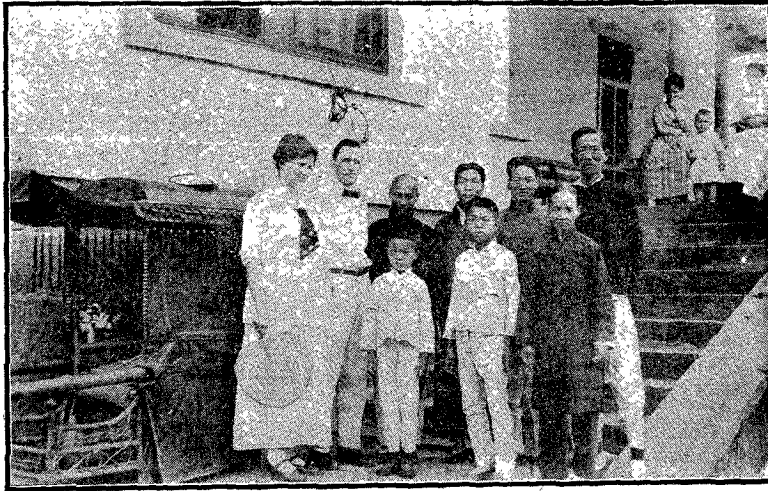


# Asiatic Division Outlook

VOL. 8

SHANGHAI, CHINA, JULY 15, 1919

NO. 13 14



Brother and Sister Blandford and three of the Chengtu believers, ready to start on the 11-day return journey from Chungking to Chengtu, overland. (At right, Evangelist Li and wife and two boys, formerly of Chengtu staff.)

"Chengtu, the capital of Szechwan, 1678 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 (B. C. 1122-293) 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 of Szechwan is a kingdom within itself. Its present population is variously estimated to be from fifty to sixty millions.

"The climate being temperate, the soil rich, the rainfall good, and possessing splendid irrigation systems, its wealth from the Chinese standpoint has always been prodigious. Moreover, the beauty of its long undulating stretches, the magnificence of its western steepes, the unrivalled variety of its flora, its bird and animal life, mark it out as one of the choicest homes of man on the face of the earth."—Dr. Torrance, in "The Early History of Chengtu," preface

### To-day is the Day of all Days

TODAY, lo, today! is the season we've sought,  
The era we've dreamed of and prayed for is here;  
It comes with rich treasure of privilege fraught  
For all who have vision to see it anear.

Today, ah today! is the time to achieve,  
To do what so often our hearts have resolved;  
To turn to attainment the thing we believe,  
To bring to fulfilment the purpose revolved.

Today, oh, today! is the chance to lend hope  
To hearts that are burdened, to spirits depressed;  
With comfort to strengthen the fearful who grope  
In shadows and danger, discouraged, distressed.

Today, *this* today! is the day of all days,  
But swiftly, so swiftly it speeds ere we know;  
Then crowd it with labor, and fill it with praise,  
For e'en as we ponder its fleet hours go!

—Philip B. Strong.



### The West China Meeting

THE West China meeting opened May 16, in Chungking. A newly completed factory building outside the city, near the mission compound, was secured for the conference. This afforded living quarters for all the believers, and a large hall for the services.

Brother and Sister C. L. Blandford, with a delegation of four, besides evangelist Li and his family; came from Chengtu, down the Min and the Yangtse by houseboat. A company came from Hochow, on the Kia Ling river, above Chungking. There was also a good attendance from Kiangpeh, the town across the Kia Ling from Chungking. I estimated about a hundred at the meeting who counted themselves with us.

The usual program of such meetings was followed, from early morning till night, and there seemed no slackening of interest. It was a good meeting. Eleven souls were baptized in the Kia Ling at its close. Quite a number of others desired baptism, but were advised to wait.

On the third day of the meeting, to our sorrow, Elder Warren was taken ill and could not be with us again during the session. This naturally weakened our forces seriously, as the leader of a field necessarily carries the burden of planning for the work. But Brethren Blandford and Andrews not only translated for me, but carried on lines of instruction and preaching, and the conference went strongly forward. Brother and Sister Lutz were also with us, but while they are making good headway in lang-

uage study, they are not yet able to launch out into the deep of public speech. Sisters Warren, Blandford and Andrews took part in the meetings for women.

One brother's presence we much enjoyed—a new believer from Kweichow, a member of the Miao aboriginal people, one of the first fruits of the trip which Brethren Warren and Andrews took in Kweichow and Yunan. This brother seems a keen, intelligent, and consecrated man. He reports two others in his part keeping the Sabbath. He was among those baptized at the meeting, and returns to keep the light shining, we hope, while supporting himself.

It is a little company thus far in Szechuan—less than sixty members. There are few workers. The two great centers of population are Chungking and Chengtu. I was glad to find Brother and Sister Blandford looking hardy and strong, and to note their courage in the work. It seemed hard, however, to bid them goodbye as they started back to the populous Chengtu Plain with no evangelist to go with them. Evangelist Li, who has pioneered the way with them, has failed in health, and must return to his Honan home. There was no one to take his place unless the Chungking evangelist, Brother Su, also from Honan, was transferred, a step not advisable. Several young Szechwan men are in hopeful prospect; but in this greatest and most populous of all the provinces how great the need of more workers.

Doctor and Sister Andrews also longed for a Chinese evangelist to go with them for the opening of the work in Tatsienlu. Trained Chinese workers, and more of them, is certainly the cry everywhere. Meanwhile a few canvassers have been putting out the papers and books. The growth of sales in West China is shown by these figures: For 1915-16, \$821; for 1917-18, \$7,607. The tithe increased in the same periods from \$177 to \$622. Thus there is progress.

In organizing the Union Mission, three missions were formed out of Szechwan. These are East Szechwan, population about 35,000,000, headquarters in Chungking, Elder Warren acting superintendent; West Szechwan, Chengtu the headquarters, with about 25,000,000, C. L. Blandford superintendent; the Tibetan Mission, the border land, 8,000,000 population, Dr. J. N. Andrews, superintendent, Tatsienlu, the headquarters.

June 11, Dr. Andrews and family started by houseboat on the journey toward Tatsienlu. From twenty-five to thirty days by boat was the time estimate, then ten or twelve overland. This is the time for heavy transport, of course. Mails go

through from Chungking in about fifteen days, I believe.

Thus we reach out toward Tibet, classed as the last of the great closed lands.

Our forces in China are so thinly strung out that some at the Hankow general meeting questioned the advisability of pushing on now toward the border. But a year or two of preparation had carried the enterprise to the point of launching, and the word had gone out through Szechwan that medical work was to be opened by us in Tatsienlu; and some cheering and unusual indications of Providence beckoned the West China brethren on just now. So on it is, into another language area. A Chungking brother (cavasser, carpenter, and middle man) and his wife accompany the party to help in getting the new quarters and work established. A week after the start the party report a fair rate of progress up river, robbers thus far letting them past while holding up native boats.

I should add that Elder Warren was nearly back to usual health as we left Chungking.

W. A. SPICER.

### The Swatow General Meeting

At the Swatow General meeting held in Thng Khey the churches and chapels in the Swatow Mission area were well represented by nearly a hundred delegates and workers. The more serious and trying the situation in the fields, the more determined efforts will the enemy put forth to ensnare the hearers and believers of the church. For this reason we can appreciate the injunction to assemble ourselves together, and that the more frequently as we see the day approaching.

The meeting, held from the tenth of June to the fifteenth, was the first of its nature since December, 1916. One strong evidence of appreciation on the part of the brethren and sisters throughout the mission was the large representation in spite of inclement weather. Every meeting was well attended, from the early morning prayer-meeting, conducted for the Chinese by a Chinese evangelist, to the open air meeting in the evening, held for the villagers in front of the magistrate's yamen.

Pastor F. H. DeVinney, superintendent of the South China Union Mission, presented a helpful and enlightening series of studies on the church, tracing its history from the time of its institution in the pre-Mosaic period down through the time of the wilderness tabernacle, the magnificent temple on Mount Moriah, the Apostolic period and the church for the Gentiles and the time of the Reformation to the

remnant church, which is the natural outgrowth and fulfilment of conditions and prophecies concerning the church of the last days. Then followed lessons on the discipline of the church, with emphasis upon the individual responsibility placed on those who become stewards in the household of faith; the ordinances of the church; and how to handle difficulties that arise. In a clear and forceful way the church was presented as a living organization, with Christ as the head and the members "fitly joined together" for the purpose of teaching the gospel of love and salvation in all the earth.

Pastor W. C. Hankins, from the Fukien Mission, was present, and gave studies on the Word of God: its authorship, object and purpose and its all-important office as the Christian's guide book. These studies were much appreciated and were most timely.

The department work proved a source of interest, especially in Educational, Young People's and Home Missionary lines. This year the Swatow Mission is aiding the elementary schools only to the extent of one-fourth of their entire expense. The other three-fourths are coming from the schools in tuitions, gifts, and local chapel support. To further this matter of support, steps were taken to supply each outschool with a Board of directors to be responsible for all the finances and the general status of the school.

The prevailing thought in our Home Missionary meetings was "Every member a working member." To aid in getting our brethren and sisters started in personal work opportunity was given to take "The Way of Life" and use it in their work. We had set our goal high when we named one thousand copies as the number we felt we could dispose of at the general meeting; but at the close of our meeting we found that the total number taken by individuals and chapels to be one thousand five hundred. This is a new feature in the South, and as the results of the first general meeting have been so gratifying, it is believed that at every general meeting throughout our five missions our believers should have the same opportunity.

On the first day of the meeting a request came from the village that we hold street meetings at night in front of the magistrate's yamen for the benefit of the villagers. This was done, with most encouraging results. Every evening fully five hundred crowded around the speaker's table.

The Sabbath-school work was presented in the form of a model Sabbath-school, with a special program showing its method of conduct.

The young people of the Junior Societies at Thng Khey and Kon Im Sua rendered a well prepared program of songs, dialogues and recitations.

These junior societies are well-organized, and are accomplishing a good work for the students in the schools.

All the brethren and sisters in attendance at the Swatow meeting declared it the best general meeting yet held in that field, and they returned to their respective churches with renewed courage and zeal.

D. E. REBOK.

### The Anhwei Mission

It will doubtless be of interest to OUTLOOK readers to know that three earnest followers of the aviator were recently baptized in one of China's great waterways, the Grand Canal, and two others in the Yangtse Kiang. Many who witnessed the joy and peace in the faces of those who had put off the old life bore earnest testimony to their determination to study His life and be ready to receive the baptismal rite at the very next opportunity.

While the harvest of souls in the great provincial mission of Anhwei is not so large as we have hoped and prayed for, yet the work of seed sowing has gone unabatingly on. We recall the promise of God concerning His word, "It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it," and we have faith that there will be a larger harvest some day. Those whom we see accepting the truth now encourage us to press on with greater zeal to finish the work.

The colporteurs are doing good work. Our special effort this summer is to place thousands of yearly subscriptions for the *Signs* magazine in the homes of the people within the territory of the Anhwei Mission. Surely some honest souls will thus be drawn to Christ. Let us remember to pray for this phase of the work, and especially for the young men who are subjected to all manner of temptations while engaged in scattering the printed page.

H. J. DOOLITTLE.

### The Shanghai Missionary College of Seventh-day Adventists 1919-1920

We are printing in our Chinese school calendar brief extracts in English for the information of our English-speaking believers. Feeling that these items may be of interest to others who would not receive the calendar, we take advantage of the OUTLOOK to bring this information concerning the school and its work before our friends.

#### Board of Directors

I. H. Evans, *Chairman*, F. H. DeVinney, F. A. Allum, O. A. Hall, H. M. Blunden, M. C. Warren,

B. Petersen, D. E. Rebok, R. F. Cottrell, H. W. Barrows, C. C. Crisler, S. L. Frost, *Secretary*.

#### Faculty

S. L. Frost, *Principal*, R. F. Cottrell, George Harlow, M. G. Conger, R. J. Brines, Mrs. R. J. Brines, Mrs. George Harlow, Mrs. S. L. Frost, Wu Muh Si, Sie Sui An, Ma Djung Fang, Cheng Si Muh, Han Mi Li An, foreign and Chinese preceptresses and two additional Chinese teachers to be supplied.

#### School Year

**Examination and classification of students**, September 29 and 30, 1919; Classes formed Wednesday, October 1; First semester closes January 31, 1920; Second semester opens February 1, 1920; Commencement sermon and exercises May 29 and 30, 1920; School closes May 31, 1920.

#### Special Lecturers

I. H. Evans, F. H. DeVinney, Dr. A. C. Selmon, F. A. Allum, O. A. Hall, C. C. Crisler, Dr. C. C. Landis, L. E. Froom, C. E. Weaks. This list will be supplemented by other visitors to Shanghai, and by those passing through *en route* to other fields.

#### Location and Present Status

The address of the school is 17 Ningkuo Road, Shanghai, China. The name of the school is The Shanghai Missionary College of Seventh-day Adventists. It was formerly known as the China Missions Training School. It is the training school for Seventh-day Adventist youth for all China. It carries work from the first to the fourteenth grade inclusive, and has several short courses of study arranged with the aim of meeting the needs of the field for trained evangelists, teachers, Bible workers, office and other helpers. Its aim is to prepare Chinese workers to proclaim the story of God's plan for the salvation of man and to herald the message of the soon return of the Master.

#### Entrance Arrangements

Students should plan to be present from the opening date, September 29, 1919. Superintendents and directors of missions should see that their students make complete arrangements with them before coming. Every student should have some one known to him to be his guarantor. An agreement should be made and signed by the student, and the student should then be given a proper testimonial from the superintendent or director of his field which he may present to the management of the school. The school management should have all necessary information concerning students, including the financial arrangements entered into between mission and student, so that the fullest cooperation may be assured.

**Fees**

An entrance fee of \$1.00 cash is required of each dormitory student upon arrival at the school. This is held until the close of the year as a guarantee that room and furniture will be left in good condition upon the departure of the student.

Tuition per month, grades 1-4, 50 cents; grades 5-7 \$1.00; grades 8-11, \$1.50; grades 12-14, \$2.00. Organ lessons per month, 75 cents. English per month, \$1.00. Laboratory fees in Advanced Physiology, Physics, and Chemistry, \$2.00 per year.

Room rent: Two students in room, 75 cents per month, three or more in room, 60 cents per month.

Board on European plan. Probable average about \$4.00 per month.

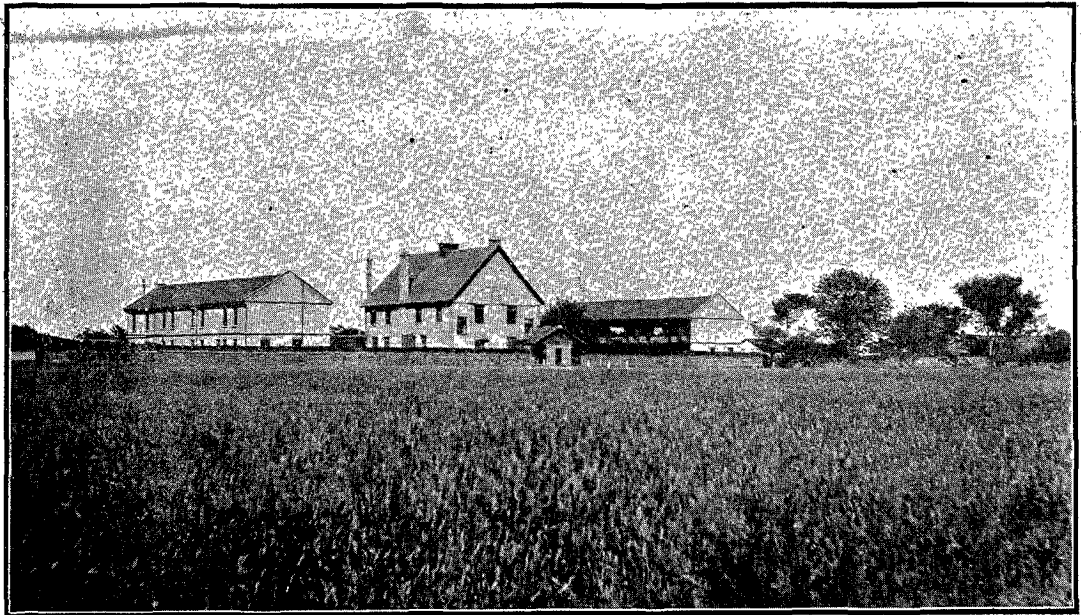
Books: Probably about \$8.00 per year, for advanced students.

Work: Each student, in addition to fees, is required to work one hour a day, or six hours a

departure of the student, should there be a balance remaining from board and general expense money, it will be returned. No return will be made of tuition fees. This amount to be paid in advance is, approximately, \$30.00 for each student. For those taking English, organ, or other special work for which an additional charge is made, the charge will be somewhat above this figure.

**The Scholarship Plan**

The amount of literature to be sold by the student in order to gain a scholarship will depend upon the work that the student is to take. For grades 8-11, English and music included, the total retail value of literature to be sold and money passed in to the mission is \$160.00. Exclusive of English and organ, the sum is about \$130.00. For lower grades the amount is slightly less than this. These figures cover the main items of expense but do not include medical attention, donations, etc. Other



School Buildings of the Shanghai Missionary College with land in the foreground recently purchased for the erection of Mission homes

week, without remuneration. A charge of 80 cents per month is made against the personal account of the student to cover this amount by labor. When the labor has been vouched for by the one in charge, the account will be credited this amount. This is not a charge against the mission. However, it is hoped that each mission will lend its moral support to the carrying out of this plan.

An amount sufficient to cover tuition, board and general expense for the half year (semester), will be required of each student at the beginning of each term. At the close of the year, or upon the

sundry small expenses incidental to student life must be met by the student.

**General Course of Study**

The first seven grades are outlined in Chinese and are not included here.

Middle School Course: Grade 8, Year 1. New Testament; Arithmetic; Wenli; Physiology; Romanization, one-half year; Denominational History, one-half year; Drills.

Grade 9, Year 2. Old Testament; Algebra; Wenli; General Science, one-half year; Book-keeping, one-half year; English (optional); Drills.

Grade 10, Year 3. Acts, Epistles and Church Organization; Wenli; Botany, one-half year; Zoology one-half year; Chinese History; English (optional); Drills.

Grade 11, Year 4. Daniel and Revelation; General History; Wenli; Physics; English (optional); (Special Mandarin, if needed); Drills.

College Course: Grade 12, Year 1. Ancestry of Bible and Advanced Bible Doctrines; Wenli; Advanced Physiology; Geometry; English (optional); (Special Mandarin, if needed); Drills.

Grade 13, Year 2. Pastoral Training and Testimonies; Church History and History of Missions; History of Education, Christian Education, two-thirds year; Astronomy, one-third year; Wenli; English (optional); Drills.

Grade 14, Year 3. Major and Minor Prophets; Wenli; Chemistry; Medieval and Modern History (elective); Solid Geometry, one-half year; Trigonometry, one-half year (elective); English (optional); Drills.

Note.—Students graduating from the Middle School Course, and not intending to return for College work, should take Bible twelfth year instead of Bible tenth year, and may substitute Pastoral Training and Testimonies, or History of Education and Christian Education two-thirds year, Astronomy one-third year, for Physics.

#### Normal Course (Elementary)

*Prerequisite*, nine grades.

Grade 10, Year 1. Daniel and Revelation; Psychology and Pedagogy; Methods 1, Observation and Practice Teaching; Wenli; Denominational History, one-half year; Music and other drills required.

Grade 11, year 2. Ancestry of Bible and Bible Doctrines; History of Education, Christian Education; Methods 2, Observation and Practice Teaching; Wenli; Advanced Physiology; Music and other drills required.

#### Normal Course (Advanced)

*Prerequisite*, elementary course above.

Grade 12, Year 1. Pastoral Training and Testimonies; Physics; Church History and History of Missions; Methods 3, Observation and Practice Teaching; Wenli; Music and other drills required.

#### Business Course

*Prerequisite*, nine grades.

Grade 10, Year 1. Daniel and Revelation; Special Arithmetic; Chinese History; Book-keeping; Christian Business Principles; and Drills as Penmanship, Romanization, and as needed required.

Grade 11, Year 2. Ancestry of Bible and Advanced Bible Doctrines; Rapid Calculation;

Book-keeping and Office Practice; Commercial Geography, one-half year; Commercial Law, one-half year; Christian Business Principles; and Drills as needed required.

#### Workers' Short Course

Designed only for mature workers who can spend but the two years in school.

FIRST YEAR. Daniel and Revelation; Wenli; General History; General Science; Denominational History, one-half year; Drills as Music, Physical Culture, and as needed required.

SECOND YEAR. Ancestry of Bible and Advanced Bible Doctrines; Pastoral Training and Church Organization; Wenli; Advanced Physiology; Christian Education, one-half year; Drills as Music, Physical Culture, and as needed required.

#### Women's Short Course

Designed only for mature women who can spend but the two years in school.

FIRST YEAR. Old Testament; Daniel and Revelation; Wenli; Arithmetic; Geography; Drills.

SECOND YEAR. New Testament; Bible Doctrines and Testimonies; Physiology and Sanitation; Bible Readings (practical); Drills.

#### Enrollment

The enrollment the past year was 129, the following provinces being represented: Kwangtung, Fukien, Chekiang, Szechwan, Hupeh, Shangtung, Kiangsi, Kiangsu, and Anhwei. We trust the present year may bring us a much larger number of students from these provinces, and that several other provinces may have representatives here.

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## SABBATH SCHOOL DEPARTMENT

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### How to Set and Reach the Goal

THE first requisite in goal-setting and goal attaining is an inspiration born of an intelligent understanding of the needs of the cause, and of our individual responsibility.

As teachers and leaders we must first be inspired with the same spirit with which we wish to inspire others. If we are aglow with the love of the message and a burning zeal to accomplish the work of the Lord, then we can set others on fire, and can hope to inspire them to dedicate their lives and their all to the finishing of the Lord's work in the earth. In our teaching the ideals set forth and the conceptions given should all be designed to impress the minds of the people that their mission as individuals must be the mission of this whole people, just as the mission of the Sabbath-school is the mission of the church of which it is a part.

The second requisite is an entire, whole-hearted consecration to the accomplishment of the Lord's work.

The Lord not only needs men, He also needs means to carry this gospel to the ends of the earth; and He is depending upon us to supply the means as He is depending upon us to carry the message. When this fact is burned into our very souls, woven into the very fiber of our being—that the Lord is depending upon us—there will be no lack of men or means. It is as great a privilege to bear our share financially in extending the triumphs of the cross as it is to go out to teach or to preach. Our offerings are a tangible evidence of our faith in the message and our consecration of all we have and are to the work of passing on these truths to others.

Goal-setting is simply a systematic means of attaining an end. Spasmodic, aimless effort never amounts to much. It is the set purpose that counts. The reason so many never accomplish anything is because they never aim at anything. Besides being a means to an end, daily goal-setting makes a great task seem small. Suppose our life's work were all summed up and placed before us at one time. We would stagger at the stupendous task; but when only one day's stint is measured off, we advance with courage and accomplish it with ease.

Did you ever think of the handiwork of God in nature,—the great worlds and systems of worlds, each having a fixed daily goal? And harmony of the universe depends upon every planet reaching its goal. Suppose the sun in his daily course should fail to reach his goal on time. Everything would be in utter confusion. It would be a very anxious time. Just so it is in the Lord's work. He has just as definite plans for the finishing of His work, and the same confusion results in the gospel work when we fail to operate the Lord's plans or fail to reach the goal set for us.

We have only to review the Sabbath-school work to be convinced of the value of financial goals. The offering has advanced from one penny per week per member to fifteen cents a week. At each advanced step the strength increased with the burden, and today the testimony of those who in former years gave a penny or a nickle is that now they find it just as easy to give from fifteen cents to one dollar. There is an inspiration in a definite goal, and a genuine satisfaction in attaining to it.

If the Bible rule for the payment of offerings—"Let every one of you lay by him in store as God hath prospered him,"—be followed in fixing our individual goals, setting the Sabbath-school goal would be an easy task, and each individual would bear his

rightful share of the responsibility, and there would be sufficient to bring the Lord's work to completion. But because of a wrong training, or a prejudice born of a wrong conception of the Lord's plan for replenishing His treasury, sometimes we find it quite difficult to get all to fall into line. Where this is true not much can be accomplished until right principles be instilled. If we can teach that this is the Bible plan and that those who follow this rule can expect great blessings, both spiritual and temporal, the prejudice usually vanishes.

Let each individual set his own goal and ever keep before him what his proportion would be, all things being equal. The ability and opportunity for earning should be taken into account. Five cents a week may mean more of a sacrifice to some people than one dollar to others. Also keep before the people what is being done, and the opportunities, and when they get a vision of the millions of souls begging for the bread of life, then the determination will come to arise and finish the work. What others are doing also has its influence, and it is always interesting, at least, to compare the average of the different schools, and it sometimes helps us to put forth more effort. I often think of the experience of one of our leaders while visiting in China. He said many a time when the offering was being taken he would reach down into his pocket and take out his donation; but when he would see how the brethren and sisters would give great strings of cash, representing often a half day's or a day's work, he would have to go down into his pocket three or four times before his conscience would be at peace.

And then, when you have set a goal, keep it continually before the school. Try to keep even step toward it each Sabbath. Some kind of device that will show how the offerings are running will prove an invaluable aid in attaining it. Give every member an opportunity to contribute by enrolling in the Home Department all who cannot attend regularly. Give attention to the birthday offerings and the Thirteenth Sabbath offerings. Use the self-denial or mite boxes. And if there be those who do not give because they do not earn, help them to devise plans by which they can earn; and so let us endeavor to do our best in raising funds to carry forward the work of the Lord in the earth, and bringing it to a speedy finish.

The essence of Christianity, the keynote of salvation, is sacrifice. God gave all for you and for me. How small seems the little we are asked to give when placed in the balance with the sacrifice of heaven.

MRS. G. A. THOMPSON,  
S. S. Sec. Malaysian Union.



# THE ASIATIC DIVISION OUTLOOK

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## A Manuscript on Bible Doctrines

DURING Professor Prescott's sojourn in the Far East he prepared by request a manuscript on Bible Doctrines, which has been mimeographed and is now obtainable by all who may wish a copy. Orders may be placed with any Union Mission Treasurer, or with the Literature Bureau, Box 523, U. S. Postal Agency, Shanghai. When orders are sent direct, remittances should be made payable to Mr. H. W. Barrows, Treasurer.

A nominal price has been placed on this type-written manuscript, to cover in part the cost of its production. It will be sent out to any of our workers, postpaid, for Mex. \$1.60, or Yen 2, or Gold \$1, or 4 s. The supply is limited, and these who especially desire a copy should place their orders early.

## DIVISION NOTES

ON July 12 Brother Melvin Munson, of our Singapore Press, arrived in Shanghai, *en route* to the states where he is taking his little children. Brother Munson expects to leave by the s.s. "Nanking," sailing from Shanghai August 22.

BROTHER PETER VANDENBERG, who has been visiting in Batavia, arrived in Shanghai July 15, *en route* to the States.

BORN—to Mr. and Mrs. H. O. Swartout, July 11, a daughter.

PASTOR AND MRS. J. P. ANDERSON and family are now in Shanghai, in order that Sister Anderson may have the advantage of Sanitarium care. We know our workers throughout the Far East are bearing Sister Anderson's case before the Lord.

SOME families are scheduled to arrive at Asian ports of entry in September, including the Drs. Selmon, Pastor and Mrs. Lillie, Brother and Sister A. C. Hanson (East China), Brother L. A. Carr (Shanghai Sanitarium). Others under appointment may arrive about the same time.

SINCE the return of Pastor and Mrs. Evans from their tour through North China, Manchuria, Chosen, and Japan, several meetings of the available members of the Committee have been held. In our councils we have been favored with the presence of Brethren W. A. Spicer, J. J. Ireland, and J. M. Johanson. Several requests made during recent sessions of Union Missions have been considered, and calls have been placed with the Mission Board for workers to meet pressing needs. Some of the larger problems before the brethren have been referred to a full meeting of the Committee, to be convened in Shanghai August 5. Immediately following the close of this Council, Pastor W. A. Spicer expects to return to the States, going *via* rail to Yokohama, and thence direct across the Pacific per s.s. "Empress of Japan." Brother J. J. Ireland returns to the States by the same steamer, which is scheduled to sail from Yokohama August 29.

THE date for the general meeting of the East China Union Mission, which will be held in Shanghai, has been placed at September 5-13. It is planned to have all foreign and native workers in attendance.

AT a recent committee meeting of the East China Mission the territory of the Kiangche Mission, comprising the two provinces of Kiangsu and Chekiang, was divided into two missions. The Wenchow language area, in the southern portion of Chekiang Province, will henceforth be known as the South Chekiang Mission. Pastor George L. Wilkinson has been appointed director of this newly-formed mission, and Brother F. P. Griener will act as secretary-treasurer.

ON July 5, Pastor K. H. Wood and family left Shanghai on the steamship "China," for their furlough. On the same boat were Pastor E. M. Adams and family from the Philippine Union, who also are bound for America on furlough. During Brother Wood's absence, Pastor O. A. Hall, in addition to his union work, will act as temporary director of the Kiangsu Mission, until other help can be secured.

DURING the month of June Brethren O. A. Hall and K. H. Wood itinerated in the province of Chekiang. A general meeting of all workers was held in Wenchow, at which time the work of organizing the South Chekiang Mission was completed. Although we have been working in this district only two years, a good beginning has been made. Four churches have been organized, and work is being conducted in over twenty places by a corps of fifteen native workers. The prospects before us in this mission are very bright, and we have every reason to believe that of the many now manifesting an interest in the truth, a goodly number will unite with us soon.

BROTHER J. H. DOOLITTLE and family, Brother Nathan Brewer and wife and Brother George L. Wilkinson and wife are spending the summer in Mokasan.