

# Asiatic Division Outlook

VOL. 8

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NO. 18 24

## — D E V O T I O N —

*Do we sufficiently cultivate the unselfish desire to be all for Jesus and to do all for His pleasure? Or are we conscious that we principally go to Him for our own sakes or our fellow creatures? How much of prayer there is that begins and ends with the creature, forgetful of the privilege of giving joy to the Creator.*

\* \* \*

*The consecration of all to our Master, far from lessening our power to impart, increases both our power and our joy in ministration. The five loaves and two fishes of the disciples, first given up to and blessed by the Lord, were abundant supply for the needy multitudes, and grew, in the act of distribution, into a store of which twelve hampers full of fragments remained when all were fully satisfied.*

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*True devotion will rather ask to be allowed to give, and will count as loss all which may not be given up for the Lord's sake—“I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord.”*

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*It is comparatively easy to lay the sacrifice on the altar that sanctifies the gift, but it requires divine compulsion—the cords of love—to retain it there.*

—Hudson Taylor.

## GENERAL ARTICLES

### Life

FORENOON and afternoon and night—forenoon  
 And afternoon and night;—forenoon and—what?  
 The empty song repeats itself. No more?  
 Yea, that is life; make this forenoon sublime,  
 This afternoon a psalm, this night a prayer,  
 And time is conquered, and thy crown is won.  
 —E. R. Sill.

### Faith in the Church of China

God's promise concerning heathen lands in the last days is now being manifestly fulfilled. Great changes in China's national life give evidence of God's will and work; multitudes freed from the bonds of heathenism seeking truth and salvation, witness to His light and love. Opportunities to preach the Word, and the response of converts, prove His providence and power. In China's national affairs, and in the growing experiences of the Church, may be seen the hand of God and His superintendence.

The Lord's presence with His people should be recognized, His nearness to His work acknowledged, and the extent of His influence in China realized. The importance of the hour and the greatness of the opportunities and possibilities before the church should be fully sensed.

Persons who have inherited a pessimistic disposition, disposed to discount values, underestimate possibilities, and sow seeds of doubt; those whose tendency is to cast a shadow over the life and work of others who are advancing the interests of God's cause and taking possession in His name, should take heed lest that besetting sin, unbelief, lead them finally to reject all.

In missionary experience to-day there is much to invite, encourage and increase faith. The fulfilling of God's unfulfilling promises; the guidance of the Holy Spirit; the Macedonian calls from the people; the numbers being steadily added to the church—all provide for a larger, more abundant faith.

Those faithful words, "Expect great things from God; attempt great things for God," should today find a broader application than ever before. The strengthening of stakes and the lengthening of cords should be on a larger and more extensive scale than heretofore. Our plans, policies, methods and efforts should be sufficiently strong and broad to comprehend the needs and possibilities of the work, and to insure the greatest measure of success.

To those engaged in the upbuilding of the church in mission lands in these last days the Saviour's question, "When the Son of man cometh, shall He find faith on the earth?" has increasing significance. Individual church members genuinely converted, purified, and strengthened and prepared to meet the Lord; an efficient Chinese Christian leadership; a constituency of faithful tithe payers; self-sacrificing, liberal contributors; and a church active in home mission work is not only within the range of possibilities, but are also, today, embraced by an intelligent faith.

Let all exercise faith, express confidence, and talk courage.

*Changsha, Hunan.*

O. B. KUHN.



### The North China Union Meeting

THE first meeting of the North China Union Mission was held in Tsinanfu, September 18-29. The brethren had rented a nice hall, which they had decorated with mottoes and many flags. It was a neat, clean, commodious place, disturbed only by the hideous squeaking of the numerous wheelbarrows which passed. But that noise, dreadful as it is to the ear of the foreigner, is not displeasing to the Chinese.

Five Bible studies a day were given, and these, with the business sessions, filled the days full. Two homes have been erected in Tsinanfu for the foreign workers. Brethren J. G. White and G. Hmelwsky, with their families, reside here, having charge of the work in the Shantung province.

About forty workers and believers attended this meeting. It was the first conference that many of our people in this field had ever attended, as they have newly come to the knowledge of the truth. From the first they took a deep interest in all the studies as well as in the business meetings, and eagerly drank in the truths as they were presented.

As Brother H. M. Blunden had been compelled to return to Australia on account of his health, Brother F. Lee was appointed superintendent of the North China Union Mission. He goes to Peking to take charge of the work in that great center, and will carry on a strong evangelistic effort this coming year.

The work in this field is new, and we have but few believers; but there is a population of about

80,000,000, with good transportation facilities, a salubrious climate, and great opportunities for growth. The workers are few in number, but full of faith that God will greatly multiply the believers and add many to the faith. Surely if ever a band of workers needed divine fervor and help, these three foreign families certainly need it. With a population almost equal to that of the United States, nearly equal to that of great Britain and France combined, greater than that of the former German Empire, what are three families as a working force, two families of these scarcely able to speak in the vernacular of the people? Yet they know that when the end comes these people will have been warned, and that among them will be many who will welcome their returning Lord. God must provide the means for accomplishing this great work.

I. H. EVANS.

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### From Chunking to Tatsienlu

Yachow is the furthest point west for navigation on these rivers. Because of great rapids and falls even rafts do not go up farther than to this place. It is a large city, where Baptists are stationed. A good hospital is conducted here by them, but just at present is closed for lack of a doctor. The city has been canvassed on two occasions by our colporteurs with good success.

It was Monday noon, July 21, before we could get our new company on the move. It was an immediate climb out of the city, following a rushing stream into the mountains. Made only 40 li this day. The second day after the men eat their opium (some of them eat it several times a day) we start again, and again we climb. We walked some of the way, but it soon began to rain. The road crossed and recrossed the roaring stream, going up and up. It rains here almost continuously, which the rank vegetation clearly tells. Wherever possible corn and rice are raised, and bamboo is still quite plentiful here. The road, becomes steeper and steeper until about five o'clock we reach the top of this highest pass on the road, about 11,000 feet high. The rain ceased just before we reached the summit, and the clouds and mists rolling around the mountain tops were a wonderful sight. The wind was cold, too, and we headed immediately down. This side of the mountain is much dryer than the other, and shrubs and trees much less. We much admired the wide stone road which ascends to the very top of this pass, built as the main military road to Tibet. Except the main road from Chungking to Chengtu, we have

not seen such a good highway anywhere else in West China.

But our wonderful scenery must be paid for. We reached Chingsien after dark—but our bedding did not. It was not warm that night, but we slept on oilcloth rather than use native bedding. Luckily the mosquitoes were few, as of course our nets did not arrive either. Little Bobby had his usual Good-night, as we take no chances, but keep his blankets with us on the sedan chair.

The next days were spent high in the mountain,—wading some swollen streams, stopping at little villages with poor hotels and little to eat. Four nights we went without our bedding and sometimes also without our food boxes. Urging on the stragglers and changing carriers seemed of no use. We stopped Sabbath at Nitow, a town blessed with a clean, large hotel. We took the rooms supposed to be used by officials in passing through (at least called officials rooms) much to the surprise of our coolies; but we did not feel unduly honored. There are few officials rooms that could be endured long by a foreigner.

The second high pass we crossed on Sunday. It was a steady climb all day, high on a bank beside a small river, now and then making long deep drops at right angles to the main road, to go around a gulley or little stream running in. In the afternoon the trail became steeper and steeper until at 4:30 we zigzagged up a thirty-degree incline and were really at the top. A snow-capped peak showed itself among the clouds far to the West. The rolling clouds below and around us and the great mountains in all directions made a wonderful sight.

But the wind was cold and we started down toward the valley. A steep drop for hours took us through wild brush with strawberries and raspberries, through little towns surrounded by poppy fields in full bloom, which have done their worst for a shiftless population. A soldier guard in rags, some with no hats or guns, but exacting what money they could from the people for their precious weed. The old time punishments being carried out—one poor man whose opium habit had driven him to thieving, hung up by his wrists tied behind him in the doorway of Yamen.

We were pleased to meet in one village some members of the Lolo tribe who had come to market. One could speak good Chinese, and we hastily held a preaching service for his benefit. We were happy to see the interest he seemed to manifest. It was the first of these people I had seen in Szechuan, and is doubtless the first to hear of our truth.

Throughout the trip we were so sorry for the

cookies along the road. Hundreds—thousands of them struggling along, a few steps at a time, under great loads of tea for Tibet. They earn just enough to buy the coarse corn cakes which form the only article of diet here, and to supply their opium. Little boys beginning with what they can carry, getting their backs toughened while young for the long road which ends only when, with a mere skeleton remaining, and no money for opium, their days come to an end. One poor man I heard complaining of the high cost of keeping supplied with straw sandals (at one or two cents per pair Mex.), his whole living going into opium.

From the foot of this mountain we turn to the northwest up a great canyon which we follow for nearly two days. The river here is a large stream which passes through some dotted sections on the map and finds its way to Kaitingfu. Our road is sometimes high above it on rocky cliffs, and again near down by the level of the water. The section grows little produce, the hills being sandy and the road lined with cactus. Some of the grandest scenery is seen through this section. At twenty miles from our journey's end we turn to our left up a roaring river which is a continuous waterfall for the whole 60 li of our last day. We climb up and continuously, spending one night without our food boxes or bedding in a little room with one bed while the cold wind howled outside. In the morning the wind still blew hard, but the sun was bright, and in two hours we were in sight of this little town which we had looked to for so long.

The members of the China Inland Mission here took us in most cordially, and showed us the rooms they had rented and cleaned and papered to make us comfortable on our arrival. We felt very grateful, after fifty-two days on the road, to find things so nicely prepared for us. This is a small city and has not the conveniences of larger places in China, but we have a nice little building and compound. We are getting settled, and having furniture made, and here soon to be working in earnest for the long neglected people whom we find here. We need your prayers that we may keep well and of good courage, and truly do a work for the Lord in this place.

J. N. ANDREWS, M. D.

### The Anhwei Provincial Mission

THE church membership for Anhwei was nearly one hundred sixty. There were no baptisms in the fall of that year, as we felt that we should become better acquainted with the field before holding baptisms. But in the spring of the next year,

at the close of a four months' itinerary to all the churches, and accompanied the last month by Pastor F. A. Allum, we baptised forty-five new members. Since that time about ten others have been added to the church. With these additions, and deducting those lost by death and apostasy, our present membership stands at one hundred ninety-three.

During the past two years of conservation, the word passed on to our mission has been, not, "Enlarge the place of thy tent; . . . lengthen thy cords and strengthen thy stakes," but rather, "Shorten thy cords, and drive down thy stakes." So, although there have been many calls from different places to open new stations, we have held to the ropes and have not in all this time opened a single new station. On the other hand we have cut down our working force, in some places by combining two stations when the distance between these stations was not too great. It has not been easy to stand still in this way, but doubtless the experience has not been without value to us. It has given us time to examine the work already done, and to establish it. It will also help us to discern which are true Macedonian calls. However, I believe that we have now come to the time when we should stretch forth the curtains of our habitations. South of Wuhu, and near the capital of Anhwei, there seem to be interests that demand our attention. After the careful economy of the past, I see no reason why we should not follow up these calls.

Regarding the training of new workers and the improvement of those already in the field, our policy is to give each year to one, or two, or even more of the regular workers another term of training in the Shanghai Missionary College, either for review or advanced work. We are continually on the watch for bright young men and women, church members, whom we may encourage to finish their education in the Shanghai school, and to enter the Master's service as teachers, Bible workers, evangelists and colporteurs.

During the past two years forty students from Anhwei have attended the Shanghai Missionary College. Some of these have graduated, others have taken one and two terms; while others are planning to continue in school until they finish. I am safe in saying that two-thirds of these have been self-supporting. This fall we are again planning to send a goodly number of young people to Shanghai. Some who attended last year are canvassing for scholarships, and have already sold sufficient literature to pay for their schooling and to meet other necessary expenses.

Much might be said of the work of the Publishing Department. All are more or less acquainted with the difficulties attending the distribution of literature in this province. It has required much time and patience to deal with these difficulties. One of the most serious has been the complaints coming from subscribers to the *Signs Magazine* that the paper was not reaching them as promised. This has threatened to cause loss of confidence in the paper and the colporteur. Brother Brewer and the Tract Society assistants have labored untiringly in their efforts to discover and correct the error, and their efforts have been largely rewarded.

The sale of literature is on the increase. We have but few canvassers in the field, but these are doing more than double the work that was formerly done. A strong effort is being made to increase the subscription list of the *Signs*. Thousands of subscriptions have been taken, yet the territory is barely touched. Our present need is for many more faithful colporteurs. And earnestly do we need to pray that our young men who enter the canvassing work may be strong to resist the temptations by which they are constantly surrounded, and may be worthy representatives of the cause in which they labor.

The Home Missionary Department is making definite plans to get into touch with every individual who has purchased one of our books, and to every subscriber to the magazine. As a result of the efforts of this department, two-thirds of the workers in this province subscribe for the *Signs Magazine*. There is growing up a stronger union between the evangelistic and publishing departments. Thousands of pages of tracts and pamphlets have been sold and given away this year. We cannot but believe that some day there will be a great harvest gathered as the result of this seed-sowing.

In connection with our church school work I wish to make mention of the fact that already our schools have been greatly benefited by the training the teachers have received in the Normal Department of the Shanghai Missionary College. Wherever we have placed teachers who have received this special training, there has been a raising of the standard, so that not only have our own people been willing to pay the required tuition, but also many outsiders have been glad to pay rather than let their children attend the free government schools. During the past year several families have become interested in the message through children who have attended our church schools.

Our Sabbath-school has had a good normal growth. The keen interest taken in the Sabbath-school this year is due to the united efforts of the

workers together with the excellent helps provided for teachers and officers by Mrs. O. A. Hall. I can not but believe that the Sabbath-schools in our province are doing more to ground the church in the fundamental truths of salvation than any other means being used. Our yearly Sabbath-school goal is \$423.00. We believe we will reach this goal, and a little more.

As we look back over the past two years we will all doubtless remember times when the prospects were dark and discouraging; but always the sun of God's love has brightened things again. To-day as we note the gains in tithe, in Sabbath-school offerings, tuitions, literature sales, as well as the decrease in expenditures and the increase in church membership, we have reason to be greatly encouraged. Should we not, with greater faith, reconsecrate ourselves to God and His service? The promise is, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." We are in the time of the latter rain, just before Christ's second appearing. Let us, therefore, "ask great things" and "expect great things" of God.

H. J. DOOLITTLE.

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### Japan Union Mission Training School

WE are glad to report to our fellow-laborers the reopening of our Training school at our Union Mission headquarters, October 1. Many of you know, and have regretted with us, the unavoidable closing of the school for the past two years, and therefore will rejoice with us to know that the doors of the school building are again opened and the halls alive with young people. There were about thirty-five students with us at the opening exercises, and some more have entered since then. We were all impressed on greeting these young men and women that they are of the material which, rightly trained, will make good Seventh-day Adventist workers. A good share of these are paying students while others will earn their way by canvassing in the city. Still others will do work connected with the printing office and other lines of endeavor carried on in the compound.

The curriculum of the school has been well planned and will cover the studies usually carried by the regular "Middle" or High School courses; and the financial side has also been put on a much more satisfactory basis. Thus we hope that the two years spent in planning and preparation for the new opening of the school will be more than made up rather than be a loss to our cause in general. Pastor Webber, who has accepted the position of principal and his co-laborers are encouraged with the prospects, but are carrying very heavy work and need the support of all of us when we pray. Brother Webber will report more fully in regard to his work from time to time.

B. P. HOFFMAN.

## SABBATH SCHOOL DEPARTMENT

### Missions Quarterly Suggestive Program

- Dec. 13 Official Notice  
 "In West China" W. A. Spicer.  
 Dec. 20 Love Expressed in Service" Ernest Lutz  
 Dec. 27 "The Gateway to Tibet" A. N. Andrews,  
 (Offering to be taken immediately following the  
 reading of this article)

Note.—Others articles are promised from Szechwan. If received in time, these will appear in the next issue of the OUTLOOK, and may be used in the various fields to supplement this program.

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### Official Notice

October 9, 1910.

Pastor R. F. Cottrell, Sec. S. S. Dept.  
 Far Eastern Division Gen. Conf. S. D. A.

Dear Brother Cottrell,

During a recent meeting of the Executive Committee for the Far Eastern Division it was—

"Voted, That we recommend to the Sabbath-school Department that the West China Union be made the object of the Thirteenth Sabbath-Offering for the fourth quarter of 1919."

Our work in the western provinces of China is, as your know, in the earlier stages of development. We have three stations in Szechwan; namely, Chungking, Chengtu, and Tatsienlu. There are a few outstations also. Our literature is being distributed in certain sections where colporteurs are sent; but we are unable to do what needs to be done until more workers can be placed in the field to lead out in the development of a constituency. Kweichow and Yunnan remain unopened. A few believers who are in these provinces are calling earnestly for help. We must plan to do a quick yet thorough work all through the three provinces of Western China. We know our brethren and sisters will give freely for the advancement of the work among the ninety million judgment-bound souls in the West China Union Mission.

Your brother in Christ.

C. C. CRISLER.

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### In West China

I HAVE visited West China and seen our brethren and sisters there. It is a long journey from Central China to Szechwan; but the people looked to me like the same people we meet in all China. Our brethren there love this truth just as we do. At the meeting in Chungking they expressly asked me to give their greetings to the churches I should visit in China and other lands.

The work is still small in West China. It is a new field for us. Our gifts this quarter will help the brethren there to enlarge their work and to bring the truth to many.

We were glad to see brethren from Chengtu who came a long distance with evangelists Blandford and Li. They brought a good report from that ancient city. One brother came a twelve-day fast journey from Kweichow. We were glad to see him. He loves the truth and has won two others in Kweichow, although he has only recently begun to keep the Sabbath. We could see that the truth had made him happy. One thing pleased us much. He belongs to the Miao people, those ancient dwellers among the hills of Kweichow. So we felt happy that God had given us believers of another tribe and tongue. The Miao people have preserved many ancient traditions which show that their fathers once had a knowledge of creation and the flood. One of their sayings is:

"Who made heaven and earth?

Who made insects?

Who made men,

Made male and made female?

I who speak don't know."

Then the answer is:

"Heavenly King made heaven and earth.

How is it you don't know?"

So the answer is given to all the questions, that the King of Heaven made all these things. We must go to these people with the message of Revelation 14, which calls all nations and tongues to worship Him that made heaven and earth.

In Yunnan also is a little company keeping the Sabbath. They send their offerings to Chungking to help spread the truth. So the work is slowly growing, and will become larger and larger in Szechwan, Kweichow, and Yunnan.

After the Chungking meeting a foreign family and a Chinese family began a long forty-day journey up the river to open a mission at Tatsienlu for the Tibetan people. Some day we must try to reach the Lolo, who are difficult to work among, as they do not like strangers to come into their country. But the message of God's love and of Christ's soon coming is for all. Let us give to help our brethren in West China to increase their work.

W. A. SPICER.

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### Tatsienlu, The Gateway to Tibet

NEARING the end of our six weeks' trip which brought us to Tatsienlu from Chungking, we watched the towns and the road for signs of the Tibetan people for whom we were coming to work. Thousands of men carrying tea destined for the interior of Tibet, went along with us; and many loads of wool and hides coming from away inside that dark land, met us coming out; but, except for two lone Tibetans, met a few days out from Tatsienlu, we looked in vain for numbers or settlements of this people.

But just as we came within sight of the city gates, there on a great rock at the side of the road sat a crowd of twenty or more Tibetan men, women and children, smiling and watching curiously the new foreigners who were arriving at their town,—and in the city are thousands more!

One may wonder at times in looking at a map of this section, how Tatsienlu, at a great distance inside Szechwan border, should be considered a suitable place in which to work for the Tibetan people, or should be called "The Gateway to Tibet."

A few weeks spent in this place, have proved quite enlightening regarding the real meaning and importance of this phrase. Throughout Tatsienlu are many large compounds owned by Tibetans, which are the "hotels" for caravans from the interior. Each compound, or "go dzwang," receives caravans from one certain section in Tibet. Here the merchants turn over their goods to the head of the compound—a woman in perhaps all cases—who acts as middleman in transferring their freight on into the Chinese provinces. The "go dzwangs" in Tatsienlu represent, and in this very practical manner, nearly every section ("all" areas, some tell us) of the whole of Tibet. Every day long lines of shaggy yak, loaded with tea and other produce, set out on their journeys inland.

An interesting personage lives here,—a reminder of the days when this was Tibet, and not included in the Chinese map because of the soldiers stationed about over the country by the Chinese. This interesting person is the King of the Tibetans, whose ancestors for some eight hundred years governed an area of one month's journey in extent, to the North and the South of this place. He is still rich, and has much influence over his people. I was quite surprised in visiting with him to notice how much he had become like the Chinese,—speaking the language like a native, and wearing Chinese clothes.

About 6,000 Tibetans live in this city, a constantly changing population of traders, laborers, and priests. Seven lamaseries supply the religious rites for these superstitious worshippers of Buddha. Everywhere are to be seen the lamas in their loose clothes, chanting prayers as they go, their fingers on a string of beads.

So is not this truly a Gateway? From cities and towns which are entirely Chinese, immediately to step into this city which is so *very* Tibetan? What an opportunity is presented here of meeting Tibetans from all parts of their country, and of sending our message of a soon-coming Saviour to those distant parts! Surely, God has prepared the means here for carrying His truth into the great Closed Land, and even kept this city open for our medical work, by which we believe He will help us to gain entrance to hearts, and to point men and women to the true Physician. Pray that we may be enabled to accomplish all that God has for us to do in Tatsienlu.

J. N. ANDREWS, M. D.

### Love Expressed in Service

ONE of the beautiful realities connected with that which is good and noble and true is that there is love for others associated with it, and that this love in a man inspires him to express that goodness so as to get for others the benefits that he himself enjoys. In Gospel work we come in contact with this beautiful reality more than in any other branch of human endeavor. I want to tell the follow-workers and brethren of the Far Eastern Division of how, in spite of sickness, one of our evangelists tried to express his love for the truth. By his experience we can see that when love is behind service, men are moved.

For a long time Yang Dzo Tang (楊琢堂) had been suffering from tuberculosis and was unable to preach the Word or to visit the members of his chapel. Days came when he felt a little better. In these days his mind was very much exercised over the great need of his fellow-men. He knew how badly they needed the Gospel that he had learned to love and hold so precious. His weakness would not permit him to go about, and he was able to preach only short sermons. He felt that he must do something, and he set himself to find a way to tell others of their need of Christ. He adopted this plan. Just outside of his door he posted one of our calendars which is a silent preacher of God's holy day. Every day he brought a chair and sat down near the calendar. There were many who passed that way, on business or in their leisure time, and to them he would extend an invitation to stop for a moment and see a calendar that was different from ordinary calendars. This gave him an opportunity to speak about the Sabbath, and in this way proclaim the Truth to passers-by. If one showed special interest he was invited into the house to study further about these precious things.

This sick man's efforts were not without result. The Lord holds such endeavors as these to be very precious, and He sends fruit to repay the heart's sincere consecration. Yang Sien Seng told us about this experience in our general meeting held at Chungking this past spring. He said that his simple way had at least reached one man. One day an umbrella-maker passed his door. He stopped, became interested and stayed for a longer visit with Yang Sien Seng. Pointing to a man sitting in a seat just ahead of him the evangelist said: "Here is a man that passed my door and learned of the Truth. Now he closes his shop every Sabbath and comes to the services at the chapel. He comes to prayer meeting every week, he pays his tithe and always knows his Sabbath-school lesson." The ways of the Lord are simple and effective. By this man's feeble efforts a soul was won to Christ.

ERNEST L. LUTZ.

# THE ASIATIC DIVISION OUTLOOK

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FROM Malaysia Brother M. E. Mullinex writes: "We have been trying to get our Chinese girls to enter the colporteur work. Last week we succeeded. Two girls from the Singapore school entered the field with Brother Stafford's book, 'World Struggles.' They worked together in the business sections, taking forty-five orders the first five hours they worked. I think we should not overlook our Chinese girls in planning for the colporteur work. This new book is our chance. If we can get our girls away from their Chinese customs in this respect, the people will be glad to buy from them."

## God Helps

THE same God who made the sea a way in ages past is working to-day in behalf of His trusting workmen. This fact is forcefully expressed in the following experience of Brother R. Lopez, a colporteur working in Venezuela. Brother Green, the Field Secretary for the North Latin fields, reports the experience as follows:

"The first business man that he met treated him with indifference. The next man seemed to be just as bad, if not worse. Eight men were visited and every one of them refused to listen to him. He next tried the homes of the people, and they seemed just as cold and indifferent. Brother Lopez stopped working and sought a quiet spot, and there sat down and read in 'Manual for Canvassers,' page 13:

"Every canvasser has positive and constant need of the angelic ministrations; for he has an important work to do, a work that he cannot do in his own strength. Those who are born again, who are willing to be guided by the Holy Spirit, doing in Christ's way that which they can do, those who will work as if they could see the heavenly universe watching them, will be accompanied and instructed by holy angels, who will go before them to the dwellings of the people, preparing the way for them."

"He then bowed in prayer and asked for wisdom that he might know just what to do. He arose and went back and canvassed every man who had refused to give him an order, and every man ordered a book."

We who are labouring in these lands of heathen darkness know what this "indifference" mentioned by Brother Lopez is. Scarcely a day but what we feel it. How it would lighten our path way if we would more frequently seek that "quiet spot" and pour out our hearts before the great Lord of the Harvest for wisdom to know how to reach hearts. The promise is that "The Lord Jesus standing by the

side of the canvassers, walking with them, is the chief worker. If we recognize Christ as the One who is with us to prepare the way, the Holy Spirit by our side will make impressions in just the lines needed."—"Manual for Canvassers" page 40. Surely we all need this help whether we are colporteurs, Bible workers, or ministers. But it comes only in answer to earnest prayer for wisdom to "know just what to do."

C. E. WEAKS.

## Colporteur Work in East China Union

THE blessing of the Lord has rested upon the colporteur work in the East China Union during the past two years. The work in this field meets with many difficulties and men are constantly changing; but we must press forward in faith, trusting the results to the Almighty.

During the year 1918 the sales reported in the different provinces in the Union were as follows:

Anhwei,	\$3422.40;
Kiangche,	1393.40;
Total for Union,	4815.80.

For the first seven months of this year (1919) we have the following report:

Anhwei,	\$2336.90
Kiangche	1538.50
Total for Union	3875.40.

This means an average of \$553.63 per month, or a total of \$6643.56 for the year, if the average can be maintained. We hope that this can be accomplished.

Our men are doing more careful work in the field than formerly. One of our colporteurs has placed over 800 subscriptions for the Chinese *Signs of the Times* in the city of Nanking, while another in this same city has sold nearly \$1000.00 worth of "Health and Longevity."

In the city of Wuhu our colporteurs have placed nearly 500 subscriptions for the paper. Formerly this city was considered a very hard place to work. Some workers have gone there, taken twenty or thirty subscriptions, and then have considered the city canvassed. This time we tried the company plan, four men going there together; and the Lord surely blessed their efforts. Such work as this must yield fruit for the Kingdom. We are bidden to sow beside all waters, and this the colporteur certainly does. We know that the Lord will water the seed sown.

The need of the Publishing Department in this union is great. The Kiangsu Mission and the recently-organized Chekiang Mission are both without native leaders. Workers must be found to fill these places. In the Anhwei Mission we have a good leader in Dziao Wen Li. He has been a great help to the work there. We wish we had many more like him; for we must have many more trained workers to carry the printed page to the millions who know nothing of this wonderful truth. May the Lord by His Holy Spirit move upon the hearts of those who can do this work to come forward to help while the door of opportunity is still wide open to us.

N. F. BREWER.