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God's Chosen Ones



AMONG earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law. Even now they are appearing in every nation, among every tongue and people; and in the hour of deepest apostasy, when Satan's supreme effort is made to cause "all, both small and great, rich and poor, free and bond," to receive, under penalty of death, the sign of allegiance to a false rest-day, these faithful ones, "blameless and harmless, the sons of God, without rebuke," will "shine as lights in the world." The darker the night, the more brilliantly will they shine.

What strange work Elijah would have done in numbering Israel at the time when God's judgments were falling upon the backsliding people! He could count only one on the Lord's side. But when he said, "I, even I only, am left; and they seek my life," the word of the Lord surprised him, "Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal." 1 Kings 19:14, 18.

Then let no man attempt to number Israel to-day, but let every one have a heart of flesh, a heart of tender sympathy, a heart that, like the heart of Christ, reaches out for the salvation of a lost world.—Mrs. Ellen G. White, in "Prophets and Kings," pages 188, 189.

GENERAL ARTICLES

The Upper Room (Zephaniah 2; Ezekiel 7)

A NIGHT of deepest trial
Is stealing o'er the land;
The time of Jacob's trouble
We know is just at hand,
For the powers of darkness are stirring,
And they whisper a threat of doom—
Oh come and let us gather
In the Saviour's upper room.

As we hear the distant rumble
Of the thunder, ere the storm
Has gathered and burst about us,
As we see the growing form
Of the heavy clouds descending,
Wrapping all the earth in gloom,
Oh come, and let us gather
In the sacred upper room.

Behold the morning hath gone forth,
The rod of pride hath bloomed,
Rank violence hath risen up—
The offspring of the doomed,
Come ye, My people, it may be,
That I will turn the doom,
From all that shall be gathered
In that holy upper room.

MAY C. KUHN.

"Tarry Ye"

"EVERY century has had its own special need of the Spirit, and our century has its needs no less than those which preceded it. Our age is one of machinery, literal and metaphorical. Millions of our countrymen are content with the mechanical side of civilisation to the neglect of the worship of God, and our churches and missions—with their fine plants and premises, their well-elaborated organisations and methods—are assailed by daily temptations to forget that *their sole working force, and their sum-total of success, is prayer success.*"

"The early Church won its great initial triumphs with the minimum of apparatus; and we may win ours too, if purged from the fatal heresy of substituting so much excellent apparatus for the power divine, and so much "work" for the all-essential life of importunate prayer. Otherwise we shall have a succession of powerless powerplants, of prayerless prayer-meetings, of missionless missions, and other good-natured shams; which will amuse the powers of darkness, and perhaps please ourselves, but will do next to nothing toward overturning the exceedingly real forces of evil entrenched and established

in the heart of humanity. Oh! our Lord was right, a thousand times right, when He gave as His Last great commission the injunction (not 'Go ye,' but) 'Tarry ye—in ceaseless supplication—until ye be endued with power from on high.'"

"God is adequate for the sum-total of human need. God's adequacy is at the disposal of a united band of intercessory souls. . . . *God and we, as a praying church, are adequate to save the world.*"—"Axioms of the Spiritual Life," by Rev. William Arthur Cornaby, in the 'Chinese Recorder,' August, 1908.

Power from the Throne

THE REV. HUDSON TAYLOR, founder of the China Inland Mission and for half a century a leader among gospel workers in the Far East, was pre-eminently a man of prayer and of faith in God. His power to win souls from among the heathen lay not in his distinguished ability, or in inherent gifts of leadership, or in commanding presence, or in super-eminent wisdom; for in none of these excellencies had he by nature been endowed above his fellows. The secret of his power lay rather in putting into exercise ordinary talents for the accomplishment of a work to which he gave himself unreservedly, and for the success of which he trusted in God implicitly.

One of his long-time friends in mission work, Dr. Chauncey Goodrich, in an analysis of the reasons underlying Hudson Taylor's success in the winning of souls, has observed:

"1. *The Saving of China was with Him a Passion.* The desire for China's evangelization, like the work in Jeremiah, was 'a fire in his bones.' It impelled him onward and ever onward to the end. And finally, when his life forces were spent, and the death angel was already feeling for his heart-strings, he must needs come to China, over the long stretches of ocean and continent, to see the province last to be won, and for which he had prayed so long and breathe upon the infant church his benediction. I note—

"2. *His Consecration.* Some know of his early trials and struggles and also of his sacrificial consecration, of how he laid himself upon the altar, and how the fire fell upon the gift. No less a consecration can account for so great a work.

"3. *Mr. Taylor Connected Himself with the Throne.* This is not a new story. 'I will not let Thee go' was the impassioned cry of Jacob. Here is where Moses found his power of leadership, power and meekness at once. But how he prayed! What boldness, what directness of aim, what earnestness, what reverence, what intimacy, what love for his people, and what sinking of self out of sight! It was so that Mr. Taylor talked with Him, and morning by morning looked into His face. It was so that power came for the heavy burdens, wisdom for the perplexing problems, and peace and joy, and a renewing of the soul-life.

"4. *Mr. Taylor was a Man of One Book.* I have heard it said that his expositions of the Bible, while very simple,

were quite unique and exceptional in their freshness and beauty, and that under his reverent and affectionate treatment of Scripture passages, they became henceforth filled with new meaning and grace and power. Did this insight into the heart of Scripture come by intuition? Not thus does such power come, but by daily, loving, prayerful, receptive study of the Word.

"5. *Mr. Taylor Studied the Word to Follow It.* Mr. Taylor followed the light as he received it, whether from heaven or from the Bible. And he stepped out on the promises, even though it meant walking into the sea. . . . He entered into a sort of partnership with God, rolling off all the burdens upon Him, while claiming all the promises, looking upon them as bank notes payable at sight. . . . And he found abundant time for the study of the Word, in the joy of which he lived. And so he was strong. So he accomplished a notable life work."

Among the most intimate of Hudson Taylor's friends, was Dr. Griffith John, of Hankow; and the testimony borne by this friend is that "Mr. Taylor was a man of prayer. He lived in the atmosphere of prayer. It was his vital breath, his native air. He believed, not only that God *could* answer prayer, but that He *did* answer prayer. And well he might, for he himself had asked much and often of God, and God never failed him. He loved and revered the Word. He fed his soul on it, his mind was saturated with its blessed truths, and he built on its promises as on an eternal rock. He lived in closest fellowship with Christ. The doctrine of the mystical union of Christ and the believer was a great reality to Mr. Taylor. He lived in Christ and Christ lived in him. This is a theme on which he delighted to dwell.

"Mr. Taylor was a very affectionate man; his heart was full of love, not only to God but to the men, and women, and children by whom he was surrounded. His love for the Chinese was manifest to all, and they knew it. His influence over men, and especially the members of his own mission, was very remarkable, and this is to be ascribed in a great measure to his kindness of heart, his humility and self-denial. He was the *servant* of all, though the head of the mission. . . . His capacity for work was immense. And to crown all, there was the *singleness* of aim. He did not fritter away his time and energies on a hundred and one things. God had given him this work to do, and he did it. 'This one thing I do.' That was his motto. Such was Hudson Taylor as I knew him."

Loyalty to God and to our sacred trust, faith in the Unseen, singleness of aim, untiring effort and importunate prayer,—in these lie the hiding of our power.

C. C. CRISLER.



The Northern Luzon Mission, Philippine Islands

THE Bible training class this year was a time of real blessing to all who attended. The Lord came very near to us in our class work, and at the close of the institute the workers went forth with the determination to "press the battle to the gate."

The prospect for a harvest of souls in the Northern Luzon Mission is encouraging. We are entering the Mountain Province in quite a definite way. During our institute, a petition giving the names and the thumb-prints of forty-six heads of families (the thumb prints were given because they could not



A Lepanto Bontoc woman with typical native costume. The Lepanto Bontocs are among the best of the non-civilized tribes dwelling in the Mountain Province of Northern Luzon. The appeals coming from the Bontocs for instruction in the truths of the message, must be answered.

sign their names) came to us requesting us to send a missionary teacher to teach them the truth. Pastor Roda expects to leave next week to answer this call. He will go by cart to Cervantes, then by horse one day to Suyoc, Mankayan. He writes that the Igorrotes have a house for the missionary and a building for the school and meetings.

At Cervantes several are now keeping the Sabbath and conducting Sabbath services, although none have yet been baptized.

At Bontoc, we have three baptized believers, and a letter just received from one of the sisters there says that there are three others who are awaiting baptism when I can make a visit to Bontoc.

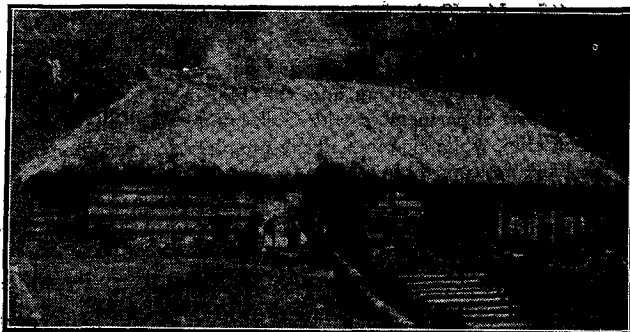
During our institute, a man from San Emelio, Lepanto, came to see me about sending a worker to that place. This was not possible at that time, so I persuaded him to attend the institute for a few days. He was thoroughly convinced of the truth, and returned to tell his friends. Thus far we have not been able to send an one there, but recently this believer sent me the names of thirty-six who, he said, were keeping the Sabbath. They have a Sabbath-school of forty members. This man seems to be quite influential in the mountain towns. Yesterday he came again to Vigan and presented his petition that we send a worker back with him. Oh, that we had the workers to send! But all are busy caring for definite interests. We cannot, however, let such opportunities slip, so I plan to go back with the man, via Candon, where he and seven others will be baptized on the Sabbath. Ten candidates for baptism are waiting at Suriwan, a three-hour walk over the mountains from Amarao; while at Amarao three are to be baptized next week.

We have also entered the province of Pangasinan, and Brother Afenir reports thirty preparing for baptism at Sison, where he and Brother Atiga are holding meetings. He writes that the brethren have

gone ahead and erected a neat chapel.

Last week I organized a church at Bacarra in Ilocos Norte, and an addition of seven of eight members is expected soon.

Thus the work goes on, and although we get very



A rest house on the principal government trail traversing the Mountain Province of Northern Luzon. These rest houses are veritable havens of rest to the traveler at the end of each day's march. Some of them are fully equipped as a caravansary, a caretaker and wife being in charge and having in stock some simple foods. Other rest houses are merely strongly built shelters; on the heavy floors of which travelers spend the night. It is from the rest house center at Suyoc that our evangelist is going out to minister to the Lepanto Bontocs, mentioned in Brother Hay's article.

tired at times and long to get away for a rest, yet these very demands upon us give promise that the Lord will soon finish the work, and take His people home. We pray that in that glad day our labors may not have been in vain, but that we may be among those who shall "come rejoicing, bringing their sheaves with them."

ROY E. HAY.

[Note.—Since Brother Hay's article went into type we have received from Sister Woodward, of Manila, a photograph of the finger prints mentioned in Brother Hay's article, with further incidents of the progress of the cause in Northern Luzon, and these will appear in our next issue.—Ed.]



Fifth annual Bible Training Institute, Vigan, July 1 to September 16, 1919. The believers pictured here are all engaged in some branch of the work.

The Hankow Intermediate School

THE Hankow Intermediate School opened October first. The enrolment has passed last year's mark already, and more students are on the way. The preceptor, the only member of the faculty who is not new this year, says that the students work, study and behave much better than last year's students.

I find that the majority of the students have never known what it means to go to a real school. It is difficult for them to get down to real brain work and to bring their habits into conformity with proper school routine. However, the constant attention given by those in charge to the students' study and behaviour results in constant improvement. If we can only keep these students in school for from three to five years or more, instead of one, we may hope for substantial results.

We also face the problem of housing our students and workers in the school. Four, five, or even six people have to be crowded into one little eight-by-twelve room. We solicit the prayers and aid of all the friends of God's schools to the end that those things which are good may continue to improve and those things which are not good may soon be eliminated.

H. O. SWARTOUT,

Wang Gia Dun,

Principal.

Hankow, Hupeh, China

November 14, 1919

Reports from the Changsha Meeting

A GENERAL meeting for the believers in the Province of Hunan, Inland China, was held in Changsha, the capital, October 31 to November 8. Pastor Kuhn in his annual address set forth general conditions—political, financial, and religious, and gave an itemized statement regarding the progress of the message during the past year. The political situation has been complicated because of civil strife between the North and the South. This has involved the financial system ordinarily in use and has made difficult the financing of mission work.

Of religious conditions, Pastor Kuhn told of the turning of some of the influential men of the province toward Christianity. In one city, the general and the magistrate, both members of a Christian mission, "demolished the idols and transformed the temple into Christian meeting houses for the soldiers, five hundred of whom have been baptized. On the walls of the magistrates' courtyard are painted pictures illustrating the results of various crimes and evil habits, and how men are led into these wicked ways. One illustration of the cigarette

and drink habits is taken from our book, "Health and Longevity."

Pastor Kuhn reported some places practically closed against gospel teaching. In one of these he and his associates have tried for two years to open a chapel. Only one man who has a building suitable for chapel purposes, is willing to rent, and he wants \$900 rent deposit in advance and \$450 annual rental besides. Such a building in other cities would rent for about \$80 per year. Because of such conditions, we are unable to open chapel work in that city.

The progress of the message in Hunan has been encouraging. Pastor Kuhn tells of manifold blessings the past year. During 1917 there were 16 baptisms; the following year, 40; the present year, 55. During the past two years 3 new stations have been opened. In 1917 the baptized membership stood at 243. To-day the membership is 304. There are 6 church-schools with 92 students in the primary grades. Forty are in attendance at our training schools in Hankow and Shanghai.

The financial progress of the Hunan Mission is set forth as follows:

| | | 1917 | 1918 | 1919 |
|--------------------------|------|----------|----------|----------|
| Tithe | Mex. | \$379.22 | \$456.83 | \$584.27 |
| S. S. Offerings | | 176.22 | 296.38 | 442.05 |
| Miscellaneous | | 9.95 | 24.18 | 54.21 |
| Literature Sales | | 1674.65 | 4509.65 | 6488.03 |
| (All values are in Mex.) | | | | |

In closing his annual report before the delegates assembled at the general meeting, Pastor Kuhn said:

"Besides the regular stations and companies there are large interests that must be cared for. Two more stations will be opened before the close of the present year, and two or three more should be opened early in the new year. We feel our need for well trained men for evangelistic work, and are looking to our schools for help. We have as our motto at this general meeting, *'The harvest truly is plentiful, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.'*

"Never before has the need of foreign workers appealed so much to us as to-day. We can only 'pray the Lord of the harvest' and trust that He will not only raise up strong native men, but that He will also influence young men and women in the homelands to answer the call of the mission fields.

"Looking out over this most promising field, and facing the great possibilities of the coming year, we bow ourselves before the Lord in grateful acknowledgment of past blessings, and rededicate ourselves to His service."

Of the same meeting, Pastor Weak, in attendance throughout, writes:

"While the brethren are labouring hard to train a native ministry, and promising young men are being selected and sent to our training school at Shanghai for a preparation for gospel work, these young men upon their return to the field should have men from the homeland to give them the field help that they so much need. Brother Kuhn, the provincial director, must also act as treasurer of the field, besides looking after the multitude of details that naturally come to one in his position. Brother Davis, his only foreign associate, has his hands full in looking after the publishing and home missionary interests. These workers need help, and should have it. Our

little band of colporteurs have often 'eaten the bitter'. They have been robbed, imprisoned and forced to endure many privations, but the majority have proven true. A colporteurs' institute is now being held following which eight men will enter the field.

"We have had a spiritual feast together during the eight days of the meeting. Workers and members pledged themselves to greater faithfulness in holding up the banner of truth in this dark land."

On Furlough

ON November 22, Pastor and Mrs. R. F. Cottrell sailed from Shanghai for the States, where they will spend some months on furlough, returning if possible in time to connect with the Shanghai Missionary College Faculty at the beginning of the school year in September, 1920. Brother Cottrell hoped to be able to carry his work as Sabbath-school Secretary for the Division and also as Bible Teacher in the Shanghai school during the present year; but his health has not permitted him to do full work, and it has been advised by his physicians that he spend some months in the States. This brings additional burdens upon the faculty of our Shanghai School; but some other help has been secured, and the available teachers are taking on extra work, in order to give the students a thorough training. The prayers of God's children in the Far East are solicited in behalf of Brother and Sister Cottrell, that they may be restored speedily to their wonted strength. Mail addressed to them in care of Pacific Press, Mountain View, California, U. S. A., will be forwarded promptly.

Korean Work in Manchuria

FOR some years past Koreans have been gradually moving into Manchuria, where they can purchase land cheaper than in Korea. Among those who have entered this new territory are several families of our own people. Some five years ago we sent a worker to Manchuria who did well for a time, but later became discouraged and gave up the truth. This was a hard blow to the new believers, and it was hard to find another worker to take charge of the interest, because of its far separation from the rest of our field.

Some time ago it was decided that Paster N. C. Kim and Brother Y. S. Pak should move into Manchuria—about 200 li from the northeast part of Korea. Therefore on October 23, in company with these two brethren and their families, I left Wonsan by steamer for Chyung Jin. From this place we took train to Hae Ryong, and from there put the freight, women and children into ox carts, and after

a four days' journey reached Chyong Sim Dong. Here we found a company of people keeping the Sabbath. They have a nice church building with about twenty-five attending.

This is the third day of our meeting, and we are certainly having a good time together. I have just baptized twelve believers, and others will follow later. I will spend another day here and then return twenty-five miles to Tu Tu Ku, spending four days with the company there; then on to Ku Su where there is another company of twenty or more. There will be a goodly number to baptize at each of three places. From this last place I will start for home, stopping at one of our churches on the coast of Korea, where eight or ten are waiting for baptism.

Chyong Sim Dong is 2000 li from Seoul, but all except 200 li of the distance can be made either by boat or rail. The territory belongs to the Manchurian Union Mission, but it is 900 li to the nearest railway station—Kirin—in Manchuria. There are practically no Chinese here; all are Koreans. It is one of the best farming districts I have seen in the East. I believe that strong churches can be built up in this territory which by their tithes and offerings could be a strength to the work in Korea proper. We solicit an earnest interest in your prayers for the Korean work in Manchuria.

C. L. BUTTERFIELD.

The Pasay Sabbath-School

UNDER the supervision of Brother J. S. Barrows the past six months, the Pasay Sabbath-school has met the requirements of being a real pattern, which is "a model proposed for imitation." All the important and up-to-date methods for the conduct of a good Sabbath-school have been emphasized, and the "church at study" during these months have developed in officers and teachers a real desire for a closer walk with God, and for leading the pupils under their charge to "the Lamb of God, which taketh away the sin of the world."

The silent period at the beginning of each service brought in a spirit of real devotion. The songs, the varied secretary's reports, the five minute exercises, and the reviews given by different ones, the variations so necessary to a good, live program, were given due emphasis by the workers in charge.

The offerings during the half-year showed a weekly gain which was one feature worthy of notice. The "Daily Study," "Present" and "On Time" goals were some of the aims set before the members, and the records showed greater interest in all these different lines.

The services usually closed by the entire school repeating together the words of the psalmist, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer." Ps. 19:14.

NANNIE L. WOODWARD.

Responding to our Calls

NEWS from the Fall Council of the General Conference Committee, held in Poudre, Colorado, in October, is just beginning to come into our Shanghai offices. Doubtless by the time these lines reach the readers of the OUTLOOK, comparatively full reports will have been received by all our workers through the columns of the *Review*. We can not refrain, however, from quoting a little from the *Lake Union Herald*, in which we find our first news. Brother C. A. Russell, of Michigan, writes:

"The spirit of the council is one of unity and of consecration. Broad, far-reaching plans are being laid to meet the demands of the advancing work. A great forward movement on behalf of the mission fields of the world is being launched. Plans for increasing the revenues of the mission board are being laid.

"The most impressive and touching appeals for volunteers to answer the calls from darkened lands are being made. Pastors Spicer, Andross, Thompson, Flaiz, and others lately returned from such fields as India, China, Africa, and Latin America are presenting calls for help which may not be refused. The long, thin line of missionaries must be reinforced. The broad unguarded gaps between mission stations must be filled in. The hands of the workers already in the field must be held up.

"From across the seas comes the call, 'Send us workers and we will show you a harvest.' The fields are truly ripe, ready for the harvest. Where are the reapers? . . .

"For more than a year has the Mission Board been endeavoring to find workers to send in answer to some of the most urgent calls, appropriations for which already have been made, only to be disappointed.

"The open doors in the mission fields—yes, more than open doors—appeal, demand, speak to us in tones which may no longer be disregarded."

Brother C. S. Wiest, President of the Indiana Conference, writes:

"Sabbath was a good day. Special attention was given to prayer and consecration. . . . I wish every believer in Indiana could have listened to the stirring appeals from the brethren who came back from the countries of India, China, and Africa. Every heart was melted to tears as we heard the sympathetic report from these needy heathen lands.

"The financial programme for the year 1920 was almost staggering. The calls from all lands amount to \$2,266,135.43. This means \$800,000 more than the programme for 1919. What could we do? Should we respond to the appeals made, and vote for this large programme? We could not refuse. I am sure if you could have seen the tears of strong men as these urgent requests were presented, every member in the Indiana Conference would have voted with us to provide means to cover the calls. Before the vote was taken opportunity was given for conferences to give of their surplus tithe, and the sum of \$100,000 was pledged to the mission fund.

"Brethren, God is doing a mighty work in the earth, and surely the work will soon be finished."

Pastor William Guthrie, President of the Lake Union, writes:

"In a meeting which was conducted yesterday, I think every Union Conference president and a large number of the local

presidents threw their fields open to the General Conference to select any men they might choose to take to the foreign fields for work. This may deplete very largely our already thin line of workers, but surely we can get on in the homeland better than they can in the foreign field.

"It will be interesting to you to know that the budget for 1920 totals about three quarters of a million more than for 1919. But as the men have looked the fields over they have been unable to see how we could fulfil the call of God and cut down on the calls that are brought to us from these benighted lands. To meet the additional demands, many of our conferences have opened up their treasuries and have given to the General Conference from their funds. An amount totalling at the least \$100,000 was thus voluntarily given on Sunday, October 12. No doubt the demands for 1920 on the weekly offerings will be greater than ever before, and I do not see how we can possibly meet them with less than 35 or 40 cents per week per member. I trust that our people throughout the Lake Union will begin to shape their affairs and join in the spirit that has taken possession of the Council for finishing the work."

The spirit of sacrifice which has characterized the advent movement in every time of crisis, is prompting our dear brethren and sisters in the homelands to give their all. We who have been entrusted with the responsibility of giving saving truth to the millions of the Far East, must arise as one man and labour as never before for the salvation of souls. We must warn these millions. Nothing less than a finished work in our day will be accepted of heaven. In and of ourselves we are as naught before the great multitudes of the unwarned; but God is the portion of His people, and He will endue us with all power needful. He bids us advance with strong faith. At His bidding we will not falter; we will minister to the needs of every inquiring soul, till all the honest in heart shall have been prepared for the coming of Jesus. We dare not fail. All heaven is at our command; and now our brethren in the homelands are rallying to our support with men and means. Let us praise God with heart and voice for His marvelous goodness and for the prospect we now have of seeing our calls for help speedily met.

C. C. CRISLER.

A Typewriter for Sale

AN L. C. Smith typewriter is offered for sale by Pastor R. F. Cottrell, who has left for a few months of furlough in the States. Pastor Cottrell has not used this machine very much, having worn out only three ribbons since he purchased it new. The machine, when cleaned, will give satisfaction to anyone who desires an L. C. Smith. It is fitted with pica type. A neat carrying case manufactured in China goes with the machine. This case cost \$15 Mex. The price for machine and case has been fixed at \$55 gold. Any inquiries concerning the machine should be addressed to the Division Office.

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Our Church Membership in the Far East

THE statistical reports for the first two quarters of 1919 reveal a falling off in our church membership, the total for the close of 1918 being 6032, whereas at the end of the second quarter of 1919 it stood at 5919, a loss of 163. The record of baptisms for the six-month period, 592, would lead us to expect an increased membership. This loss is explained in part by the inclusion in the report of baptized members of churches only, all isolated believers who are not church-members being left out. We must now strive to make up our losses by the close of the year, and plan for an evangelistic advance throughout 1920 that will largely increase our numbers. We must gather in the honest in heart while opportunity affords, and train them to serve in turn as soul-winners. Constantly we are to follow the course pursued by the apostles of old in sowing the gospel seed and in reaping a rich harvest of souls. When the apostle Paul, at the close of his years of fruitful ministry, sought to impart to Timothy that which would make his labors in the gospel effectual to the saving of a multitude of souls, he wrote his beloved fellow worker: "The things that thou hast heard of me among many witnesset, *the same commit thou to faithful men, who shall be able to teach others also.*" 2 Timothy 2:2. We receive to impart; and in proportion as we impart shall be our increase in constituencies of Sabbath-keeping believers.

Tithe-Paying

OUR Far Eastern workers will doubtless study with care the record of tithe receipts for the first six months of 1919 from native believers within our territory, as published in the last issue of the OUTLOOK. The tithe is little more than double the amount contributed by our Sabbath-schools. While our constituency is not such as would warrant us in expecting returns as large as those realized in more favored lands, we may nevertheless expect more than is now being received. Let us set forth anew before our church-members, the principles underlying the support of God's work in the earth. In such efforts we shall find much blessing. Fortunately we have an excellent manual on Tithing in several of the vernaculars in which we are operating; and and this tract by Pastor Cottrell should be placed in the hands of every believer.

In South China

FROM Foochow, Amoy, and Canton, Pastor I. H. Evans writes encouragingly of meetings held with the believers in these important centers of our South China Union. Of the Canton meeting he says: "We had a very good meeting in Canton. It ran from Thursday evening until the next Tuesday

night. Brother DeVinney was present and all the workers of the Cantonese section. The chapel at the old Bethel School Compound had been completed and was dedicated last Sabbath. It is a very presentable building. It sets back from the street about twenty feet, has a pleasing red brick front, and is really a very neat, commodious chapel which will seat about 250 people. It has a good gallery which will accommodate about 80. There is a baptistry in the chapel; and on Sabbath, following the dedicatory service, eleven precious souls were baptized."

From South China Brother Evans sailed for Manila, where the general meeting was to be convened November 27. Later Brother Evans plans on visiting all the missions of the Philippine Union—the Panayan, Cebuan, and Ilocano language areas.

In the East China Union

THE brethren in each of our provinces are making their fall itinerating trips. As churches and companies are visited, it is encouraging to find newly-interested truth seekers.

It is planned to hold a general meeting in the Anhwei Province at Ying Shan Shen the last of November, and another in the Chekiang Province at Wenchow during December. Brother and Sister O. A. Hall and Brother N. F. Brewer from the union will assist at these meetings.

THE week following Chinese New Years' has been set aside as a campaign week or "Big Week" in all the churches and companies of the East China Union. Plans are now being formulated to have every church member spend the week in active missionary work. As all shops are closed and business is at a standstill during this season, many who at other times would be too busy to lay aside their work, will be glad to hear or read the message as it is brought to them. We pray that the blessings our people in America have found through engaging in home missionary work will come to our Chinese brethren, and that many souls will know of the truth through this channel as our members here are trained to do missionary work.

H. L. GRAHAM.

An Urgent Call for Harvest Ingathering Material

THE brethren of the Mission Board request all engaged in missionary work in the Far East and elsewhere to send in to the Home Board, in time to reach Washington January 15, 1920, good material for use in the Harvest Ingathering "Watchman" to be published during the summer of 1920. It is highly important that the material be sent promptly, inasmuch as the paper must be made up by the editors by the close of January. Good clear photographs of work in progress, and of typical life in the Far East, are particularly desired, with brief descriptive matter attached thereto. We owe a debt of gratitude to the Mission Board for all that is being done in behalf of our part of the field. Everything we can do to help supply material for the Harvest Ingathering campaign, will be just that much of a contribution in aiding on the cause we represent. We know our workers will not fail the Home Board in this matter.

C. C. CRISLER.