

Asiatic Division Outlook

VOL. 9

SHANGHAI, CHINA, AUGUST 1-15, 1920

NOS. 15, 16

LIFE'S SECRET POWER

*The Master Player touched His harp,
The harp of a thousand strings,
And the sweetest notes, that mortals know,
Sped forth on silvery wings.*

*The throb of a life was in the tune,
The warmth of a loving heart,
And each true passion that mortals know,
Claimed there its thrilling part.*

*A thousand souls the music heard,
And hope leaped to the breast,
For the tune like a magnet drew their hearts
Into the realms of rest.*

*And joy and pain was in the tune,
And the evening bells' sad toll,
For the tune He played was the song of life,
His harp, a human soul.*

Edward J. Urquhart.

GENERAL ARTICLES

LORD, Thou hast been our dwelling place in
all generations,

Before the mountains were brought forth,
Or ever thou hadst formed the earth and
the world,

Even from everlasting to everlasting,

Thou art God. . . .

O satisfy us early with Thy mercy;
That we may rejoice and be glad all our days.

Let Thy work appear unto Thy servants,
And Thy glory unto their children.

And let the beauty of the Lord our God
be upon us:

And establish Thou the work of our hands
upon us;

Yea, the work of our hands establish Thou it.

—Psalm xc.

What are You Saying of the Mission Field?

"GIVE me Scotland, or I die," was the agonizing prayer of John Knox, pleading, as he did, for the building up of evangelical truth in the land and for the people he loved.

"God bless Fiji; God save Fiji," was the dying prayer of the saintly John Hunt, missionary to cannibals, and translator of the Bible into Fijian.

These men, like their Master, and like many other great men, were true missionaries. They loved the people, and they loved the country where they labored. No doubt there are many unpleasant experiences in missionary labor, and who would not rather labor under more healthful and congenial surroundings in the homelands,—that is, if the burden of the true missionary is not on the heart. But when the "woe is me if I preach not the gospel" that Paul felt, rests upon us, there is no place to labor so congenial as the mission field, there are no companions so much loved as our missionary friends, there are no converts so dear as those we win or help win, even with all their faults, here in the mission lands.

The writer knows this from personal experience in labor for people lately emerged from cannibalism, and with a grossness of nature which was often disheartening and disappointing. But how we learned to love them! They are still as dear to us, almost, as our own, and their country became our country. Many other missionaries have had the same experience there, here and elsewhere. Thank God that the love for poor, frail humanity can be shed abroad in our hearts and we can regard them tenderly.

But sad to mention, some missionaries, few we hope among our numbers, do not so learn to love their work. To some the people are referred to as rogues, liars, deceivers, unreliable. The country is "vile, and no place for Europeans." And, of course, many of the people are not very reliable or good; but dwelling on that side of the picture does not help our spirit, or assist us to find the gold amid the dross. Thinking of the unpleasant things in the country and talking about it so much does not help, either. Of course there are difficulties, bad climate, unreliable people with whom to deal. If all were right we would have no missionary work to do here. The missionary is a follower of Christ, who left all to win man to Himself and to His Father. He endured hardness, poverty, buffeting and death, and some disciples He won proved untrue. So of Paul. The history of missions furnishes thousands of examples of men and women who suffered every affliction to bring men to God. Let us be imitators of these noble characters.

I am sorry to say that a few who have left for the homelands have given the mission field a bad name. Some correspondence has indicated this. I trust our missionaries now in the field will remember they have a duty to represent our work aright in their letters home and finally in their visits there. Don't pick out the unpleasant things to tell. There are plenty of difficulties here, but what is the use of magnifying trials and difficulties? Did not Christ have them, and Paul? Who will say China and India furnish more than they had? Then let us cheerfully bear the difficulties of a missionary life, remembering it is a joy to suffer. Don't give the Orient a bad name. There are blessings for all in the mission field and let us tell of these. Said a lover of men, who was almost half a century a missionary in India: "The average American and European can live his three score years and ten in India and enjoy health and cheerful spirits, if he adapts himself to his environment. The writer of these lines, after a personal experience of forty-six years, is glad to put on record the testimony that when God called him to India he gave him 'a goodly heritage,' and many retired 'old Indians' in Great Britain and other parts of Europe often speak longingly of the Eastern home in which the years of their active life have been spent."

Avoid calling attention to the unpleasant things in the country and the people. It discourages our own hearts to dwell upon such things, and it also discourages those who hear us. It makes mission work harder for our leaders in the homelands who are talking missions, and it has a tendency to dis-

hearten young men and women who are planning to come to the mission fields. While it is right enough to acquaint our friends with the difficulties and hardships in a right way, don't forget also the blessings, the pleasant associations, and the joys of service. Let none of us give China and India an unsympathetic, uninviting outlook to our friends. The life of the missionary is a life of sacrifice. There are difficulties and unpleasantnesses, but nevertheless the life is the grandest, most inviting and most interesting of any occupation, and there is nothing we should feel more free to call our young friends to take up for the Master than this very life. What are you saying for mission fields, and how are you saying it?

J. E. FULTON.



Manchuria

It was a very happy morning indeed when, after five weeks' travel, we again saw the Mukden railway station, and could alight from the train together with Brother and Sister Halvorsen, who are to connect with the work in this Manchuria Union. None were at the station to meet us, as Brother and Sister Bye had not received the telegram we sent through the Japanese post office in Dairen the day before. It would seem that in this country telegrams are sent through mail rather than by wire, as we have had similar experiences in the past.

We were very glad to be able once again to greet our workers who had faithfully stood by the work in this province during our absence. Likewise we were happy to see our Chinese believers. It was our privilege to see these dear souls accept Christ when we first connected with the work in Manchuria, and we have seen them grow in the message. As we think of what the Lord has done for these people, we are filled with courage to take up the work anew and lead to Christ other souls who may be prepared to greet our Lord's return. Brother Halvorsen takes up work in this field as secretary and treasurer, thus giving Brother Bye opportunity to do active field work.

It took some time to remove all the dust that had gathered in the house since the last time we occupied it. Only those who have been in Manchuria and have experienced the sandstorms that are prevalent in this country can understand how the

sand can accumulate here. We have had some of these sand storms since we returned, and the less said about them the better. There has been no rain in Mukden thus far this year, and the several inches of dust on the roads are carried in clouds by the strong winds common in this part. The poor farmers are especially to be pitied, as their crops are entirely ruined.

About two weeks after our return a general meeting was held in Changchun for the workers. All the laborers were present, and as the students from the Shanghai school had just returned, they were also able to be with us. We were glad that Brother Evans could spend this week with us. The brethren greatly appreciated the studies he gave. The time was well occupied every day as different phases of the work were presented and studied. In the early morning meetings all those present expressed a greater desire than ever before to obtain new power to carry on the work and to win souls for Christ. The workers returned to their fields filled with new courage and hope. From this meeting the canvassers also started out to carry the printed page to the various sections of the field.

A few days before the meeting, the writer, in company with Brethren Evans and Bye, made a trip to Harbin to study into the possibility of opening up work in that great city. We had hoped that Brother and Sister Bye might be able to start the work in this place. But while the time has come when the work should be begun there, yet it did not seem advisable at the present time, while rents are so high, to open up work. It was therefore decided that Brother and Sister Bye spend the summer studying the language with the view of moving northward in the fall, if the way opens.

We were glad at this meeting to greet once more our foreign workers in the Kirin Province, where Brethren Grundset and Cossentine are located with their families. Although sickness has entered among them, yet the workers are of good courage. Sister Cossentine needs our prayers, that she may be restored to health, that she and her husband may be spared to this needy field.

Brother Oss also was able to come up from Peking in time to attend the meeting, as his school closed just the day previous. Since Brother and Sister Oss arrived in China they have been busy studying the language in the Peking language school. We are glad that they can now join our forces for the promulgation of the message. Brother Oss will have charge of the book work.

The prospects in the Manchurian union are very bright, and we look into the future with new

courage, hopeful of seeing many souls gathered into the fold from the efforts put forth.

BERNHARD PETERSEN.

Advance in Malaysia

UPON receiving the first quarterly report of the Malaysian Union for 1920, I was much encouraged as I compared it with our returns for last year for the same period. I was glad to note that converts have been baptized and brought into church fellowship. Correspondence from every local field in the union indicates that there are large numbers awaiting and desiring baptism. This, above all other items of interest, cheers our hearts; for it is for the salvation of these souls that we have left homes and loved ones to labor in these needy fields.

Brother G. A. Thompson writes from the Malay States: "I baptized only one at our last quarterly meeting. There were six other candidates for baptism, but I felt that these should wait a while longer. Two are in Sungei, where Brethren Chung and Lee have been laboring. One has a dentist and barber shop, and seems to be quite prosperous. The other is a doctor, and has a small dispensary."

From Borneo Pastor Mershon reports encouragingly of the work in several places; and then adds concerning the work at Kudat: "There are twenty asking for baptism; but as they have never paid tithe, and this is a new place, I felt that I would rather they wait until they had paid tithe for a while before being baptized."

In a recent letter from Brother A. Munson,

Director of the East Java Mission, he says, "We are planning to baptize five new converts soon. The boys (native workers) are doing well. The church is in good condition."

Concerning the progress of the work and the need of workers in West Java, Brother I. C. Schmidt writes, "We should also have a Chinese worker in Bandoeng, where there is a nice family of photographers studying the truth with Brother Phang. They are anxious for baptism. A Chinese worker could do a good work in that place. He should know the Cantonese. I hope we shall be able to secure such a one from China. If we can have such a worker, I believe we could have a dozen souls from that place by the end of the year." Brother Phang, mentioned above, is a dentist in Bandoeng, where we do not have any salaried worker.

Reporting concerning his public effort in Padang, South Sumatra, Brother Pattison says, "We have closed all meetings in the Cinema Theater, with the exception of a Sunday-afternoon meeting, and we shall hold Sunday meetings as long as possible. The Islam fast broke in on our meetings somewhat, and the attendance did not continue so well after the *poeasa* (fast of the Mohammedans) commenced. But we feel that the Lord has blessed our efforts, for we have gotten in touch with those whom we should never have been able to reach otherwise. The prejudice that existed before has to a large extent been broken down, and we have more freedom among the people than previously. Before the close of this quarter there will be six new converts to go forward in baptism. Others are asking



Since this photograph of Manchurian believers was taken at a general meeting held a year or more ago, several have been added to their numbers, the baptized membership now being eighty-seven. Three foreign families have joined the working forces, and two more laborers are expected to arrive the present month for service in Harbin among the Russians. As soon as conditions permit, one of the Russian laborers, Pastor T. T. Babienko, will press into Eastern Siberia, now closed to missionary endeavor. The future of our work in Manchuria is bright with hope.

for baptism in the near future. We believe that there will be more who will take their stand for this truth."

Pastor W. P. Barto tells something of what is being done in North Sumatra as follows: "in our house-to-house work we are finding some new Bible readers. Krisostomus and Hermanus are still doing well. A number of Chinese whom Chow Chee Lee had interested are now taking readings with Krisostomus, and two of them are coming to Sabbath-school. We are sorely in need of Chinese workers. We ought to have at least two Chinese evangelists and one Bible woman."

Since our last annual committee meeting Pastor Kime has made a trip to the hills, and he reports that many souls are urging him to come to teach them more fully and to baptize them. Only the week before last a man came to us from that part of the field to learn the truth more fully and to be baptized. He wanted to work with our Press to pay expenses while attending school, and we should have been glad for his services, for he has been a teacher in the Government school and knows Malay and Battak well; but he is not well, so we had to let him return. Very often men travel all the way to Singapore from that land where we are not given freedom to preach the truth, to be baptized. It is pathetic to see these dear souls drink in the truth and beg for more.

The brethren in Siam report good interests, and beg for us to try to find them Chinese workers who can use the Swatowese language. We are looking to South China to try to fill some of these needs, and we have faith to believe that we shall secure this help. One new convert to the truth came from Siam recently and is now in the school getting a preparation for the work in that field. He gives promise of making a successful worker.

Here in Singapore Brother Rowland is studying the truth with a number who are asking for baptism, and who will soon receive this rite. He has a good work going in Sarawak, and the reports that come from there are splendid. A number of new families have recently begun to keep the Sabbath and are attending the services regularly.

Comparing the first quarterly report of this year with that of last, we see that there was a gain of 55 per cent in the foreign tithe, and that the native tithe was 106 per cent more than for the same period of last year, making an average gain of about 75 per cent. The Sabbath-school offerings made a gain of 57 per cent, and the sale of literature was 109 per cent more than for the first three months of last year. We trust that the various fields may

keep the records climbing throughout the year, and that the end will witness to a strong healthy advance along all lines of missionary endeavor.



A Battak Worker and his Wife

Just now the workers in the Press are working with all possible speed (for the East) to get out "Our Day" in the Malay in time for the vacation, which will begin at the end of August. This has been a large undertaking, with no foreign worker understanding the Malay language, no regular editor, and only new school boys to do the translating. But we have every reason to thank God for the blessing He has bestowed. A year ago the task seemed impossible. But God is accomplishing the impossible these days.

F. A. DETAMORE.

Another Overflow for Far Eastern Fields

THE Thirteenth Sabbath Offering given on September 27 of last year for the work in Japan and Chosen was the largest ever made on a thirteenth Sabbath, amounting to \$66,664.19. The amount called for was \$46,530. The remaining portion, \$20,134.19, is an "overflow" for these fields, and comes at a most opportune time. We rejoice in this good gift from Heaven and from our brethren and sisters throughout the world.

C. C. CRISLER.

Siam

THE kingdom of Siam is bounded on the west and north by Burma, and on the northeast and east by French Indo-China. To the south it meets the waters of the Gulf of Siam, and extends over the northern portion of the Malay Peninsula. It covers an area of two hundred thousand square miles, nearly as large as its neighbor British Burma, or larger than Germany or France. The population is relatively small, estimated at about eight million five hundred thousand. Siam is called "Muang Thai," or the Land of the Free, and the Siamese speak of their race as the "Thai."

The northern portion of Siam is mountainous. These highlands descend to the plain of the Menam Valley which extends south to the gulf and the peninsula. The chief products of the country are derived from the teak forests in the north, and the fertile paddy fields of the plains.

The kingdom is organized into a system of *monthons*, or circles, which are sub-divided into *changwads* or provinces. The provinces contain the Amphur's districts, and within these are smaller communities in regular graduation. This system is much the same as that inaugurated by Moses, which is recorded in the first chapter of Deuteronomy.

The state religion of Siam is Buddhism, this being the only independent Buddhist kingdom in the world. Temples are numerous. Everywhere, even in the smallest places, one finds the Buddhist temple with its retinue of priests. The king is the protector and supporter of the faith. It is the religious duty (purely voluntary) of every male Siamese, at some period in his life, to enter the priesthood for the cultivation of his religious life. In Siam, probably as in no other country, can be seen the pure results of this system of religion. There are many feast days and holy days, which, taken with the weekly rest day which is commonly recognized as Sunday, leave little time for work. To get a living is a very easy matter, for with little effort it is possible to get a comfortable living. These conditions combine to develop a free, easy-going, pleasure-loving, self-satisfied people.

During the last few years, however, much progress has been made by the country and its people in the organization of the work of the government, in legislation and the administration of law, building of railways, commerce, agriculture, irrigation, and in a general raising of the standard of living. Perhaps the greatest advancement has been made along educational lines. This has been due to the influence of foreign teachers. To this factor no

doubt is due the general awakening of the people of this country.

Gradually, as they have turned away from the old customs and traditions of the past, there has been a turning toward the civilization of the West. Siam is also looking at the religion of the West. Just as surely as the call came to Paul, "Come over into Macedonia and help us," the call has come to our people to preach the gospel to the whole world. These calls must be answered. It is our duty to answer them.

May God grant that every missionary volunteer may volunteer for service:

"It may not be on the mountain's height,
Nor over the stormy sea;
It may not be at the battle's front
My Lord will have need of me;
But if by a still, small voice He calls
To paths that I do not know,
I'll answer, dear Lord, with my hand in Thine,
I'll go where You want me to go."

F. A. Pratt, in
"Atlantic Union Gleaner."

Sabbath School Report for the Philippine Union

THE report of the Union Sabbath-school secretary, which just came to hand, is a very encouraging little document. We often hear it said that figures are dry things. Not so, when dealing with the Sabbath-school work in the Philippines. The report tells of real growth, which is as follows: Increase in number of schools, 12; in membership, 512; in offerings, \$228.06.

The fact that the membership is 323 more than that of the entire church at the close of the preceding quarter is also an encouraging feature. This is especially so when contrasted with the membership in some of the conferences in the United States and Canada, which is below that of the church. In this connection it is worthy of note, that the average attendance is only 23 below the church membership as given in the last statistical report of the General Conference. While the donations given were only about three cents per week per member, yet this is no cause for discouragement, for there is a continual increase.

The importance of the Sabbath-school work cannot be over-estimated. The writer has in his possession the lesson sheet (it cannot be called a quarterly, as it is for six months) for July to December, 1888. The two subjects dealt with are, The Third Angel's Message and The Second Epistle of Peter. These

lessons came out thirty-two years ago, and one of these subjects at least has been duplicated several times since. It is the study of these cardinal truths of our message that will fortify our young people to stand amid the perils of the last days. Well do we remember studying Prof. Bell's series in the intermediate department with Pastor Butterfield, now of Korea, at that same time. As the time of the end draws nearer the need for study increases. This can plainly be seen in Higher Criticism, Spiritism, and the like.

This is the time for old and young to pledge themselves to greater faithfulness in the Sabbath-school work, that greater results may be obtained.

S. E. JACKSON.

Manila, P. I.

From a Persecutor to an Advocate of the Truth

WE are instructed in the Holy Scriptures that as we near the end of time, God will pour out His Spirit upon all flesh. He will speak to man by means of dreams and visions.

A very impressive experience illustrating this principle, and showing the work of the Spirit of God, came to our notice recently.

Ever since we opened our work in the province of Bataan, in Central Luzon, Philippine Islands, the head of one of the Protestant churches in that district has continued a bitter opposition to our efforts. He would gather his pastors together and come to the place where we were holding meetings, and try in every way possible to discourage the people and hinder the work.

About a month ago, he had a very impressive dream. In this dream he was told that he should not "oppose our work," but should "investigate it." True to this impression, the next day he decided to attend the meeting and investigate the truths that were taught. He became interested in the subject presented, and continued his visits the following evenings. Soon he became very much interested in the message that was being given, and asked that he might have an interview with our pastor. After some talk, they arranged for a daily study. When he understood our real position and the truths that we preach to the people, he was glad and was willing to follow the truths as revealed. He soon brought his wife to the meetings, and she also became deeply impressed. They have now begun to keep the Sabbath, and they desire to be baptized and unite with our church.

Yesterday this man came to our office and asked the privilege of going out and circulating some of our literature, as he desires especially to have his friends read the truths that we believe.

This pastor speaks the Pampanga language very well, and it may be that this is the answer to our prayers that God would raise up workers for this unentered province. Let us pray that the Spirit of God may continue its work upon the hearts of men, and that many, in this time of harvest, may be gathered into the fold of God.

L. V. FINSTER.

Manila, June 2, 1920.

Helping Young Men of Promise to Attend Our Training Schools

THE following paragraph, taken by permission from a letter written by Brother L. O. Pattison to Pastor J. W. Rowland concerning one of the students who went from Singapore to his home in Padang for a short vacation, shows how one student in our school has been helped; and this is a sample of what other boys have found:

"I am taking this opportunity to write you in reply to your letter which you sent me regarding Choa Kek Djin. We are able to see the hand of God in the moulding of this boy's character, thanks to the influence of a Christian school. What a marked change there is in Kek Djin from the time that he went with us to Singapore, one year and a-half ago! His father was opposed to his Bible then, or having anything to do with religion. But how different now! The father has seen the change that Christian influence has had on his son; and when Kek Djin told his father that he was going to be baptized into the Christian faith, he replied, 'Use your own judgment; you are capable of choosing that which is best.' We baptized Kek Djin with three others, one a Mohammedan who has taken his stand firmly for this truth."

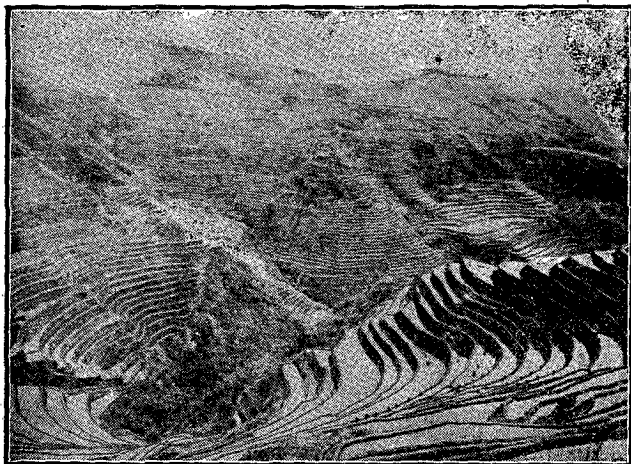
The Singapore Training School is soon to close for this year, on account of our having to vacate the building where the school is now held. During vacation a goodly number of our students will enter various departments of the Lord's work, the major portion intending to sell our message-filled literature. It is hoped that we shall succeed in getting a new school building erected in time for next year's work.

F. A. DETAMORE.

Singapore, S. S.

A Visit to the Land of the Kalingas—2

"WE saw the first of the world-famed terraces about noon. These terraces are built on the sides of the hills, sometimes there being 120 of them one above the other, each following the contour of the mountain. Some are a few feet wide, while others are twenty or more. Whenever a child is born in a family a new 'paddy' is built. The lower hills are terraced



A glimpse of the wonderful rice terraces in the land of the Ifugaos, Northern Luzon

on the sides, and the terraces meet at the top, which has been leveled off and converted into a rice field. Sometimes one family will own one entire hillside. The retaining walls are built of stone and average nearly ten feet in height. We could look up valley after valley branching off from the main valley, and see the terraces, all green, towering up to an incredible height. Water for these fields is brought in ditches and wooden pipes from higher mountains, often for a distance of twenty kilometers. For two days we were winding along the sides of these mountains, the trail often passing through the midst of the terraces or on the edge of a dike."

"On Thursday we tried to make a two days' trip in one. Toward evening we were still far from our destination. Brother Strahle went ahead to find the house of a school-teacher where we were to stay. It became dark. Weary and tired, we went on through the rice fields. Our flash light was broken, but we could see lights down in the valley. After a time we were met by a man carrying a bunch of runo stalks that served as a light, and later some boys appeared, and we were led down through a water-ditch and over stones and along dikes; for no road led to the town where we were to stop. The school-teacher gave the best he had for supper—an egg and some rice. We slept on a bed of grass reeds.

"For a long time before retiring, I visited with those who came to see us. Many old legends were told, some of which bore a close resemblance to the Bible history before the flood.

"One of the men present that evening, had several strings of gilt beads, heirlooms, about his neck. Each of these strings was valued at two carabao, or about two hundred pesos. The average wealth per capita of the Ifugaos is about five hundred pesos, although some are very poor.

"The Ifugao house consists of a single room set up on four posts, and covered with a low overhanging thatched roof. The space under the floor, which is about five feet

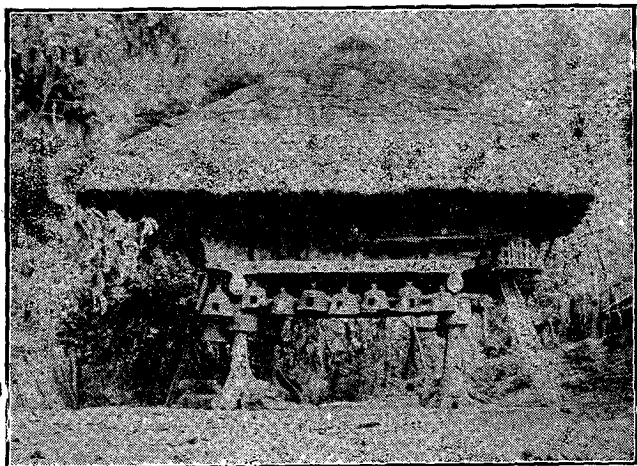
above the ground, is nicely paved with stones. Here are stone mortars where the rice is pounded out. The walls are not perpendicular, but slant outward from the bottom. The door is small, and is the only opening. The inside is dark, and one must be inside several minutes before anything can be distinguished. There is an open fire in the middle, the smoke escaping as best it can. The only furniture is a shelf or two for pots and the few possessions. Very, very simple indeed is the life of these people whose customs are so interesting to us.

"The next morning we climbed up to a pass and went over into another valley. Still there were terraces, but not so wonderful as those seen a day or two before. Along the edges of the dikes were bushes with brilliant red foliage. These are planted for use in certain religious ceremonies.

"The Catholic Church has a mission station in Kiangnan, the capital of Ifugao, but not much success has attended their work. Just ahead of us on the trail was a Protestant mission worker who was planning to open a mission school. We spent the night at the constabulary station in Banaue. From Banaue we went on to Bontoc in company with the colonel inspector of the constabulary. He told us much that was interesting and helpful. During the day Mrs. Sevrens rode part of the time in a chair tied to two poles and carried on the shoulders of four men. She said it was condensed misery. The misery came not so much from the riding, as from the seemingly perilous position, especially when the carriers swung out their chair over the edge of a precipice. When we reached the top of Polis Pass, which is one of the highest mountains in Luzon, we sent the chair back. During the afternoon we followed a trail that ran down hill all the way into Bontoc, the capital of the Mountain Province of Northern Luzon.

"In Bontoc we could see marked differences in the richness of the soil, and also in the type of people living there. The people were as surprisingly careless of their personal appearance as the Ifugaos were clean.

"The Bontoc house is on the ground, and has side walls only half way up. One end is entirely boxed in, and is about eight by four feet. The parents sleep in this cubby-hole, closing a little door tight to keep out the cold as well as enemies. Sometimes there is a little room up in the grass roof which is reached by a ladder from the dirt floor. The older children sleep in dormitories; the one for boys being called the *pabafunan* and the one for girls the *olag*. Every



A typical Ifugao dwelling-house

house has a stone-walled pit about four feet deep and six feet square which serves as the home of the family pet, the pig, whose use is indispensable. By the side of the house and protected from the rain by the overhanging eaves are often seen huge box-like coffins, ready for use when needed. These are made by hollowing out a log.

"Since the American occupation, Bontoc has been developed, a spacious new section being added to the old city. This new section is well laid out in regular streets, and many of the buildings are of substantial brick construction, with lawns and gardens adjoining. One of these is the club-house, which now serves as a rest-house or hotel; and here we stopped, glad for the comforts of life, including a hot bath and a lavenderia.

"In Bontoc we found a native *canas* or religious festival and dance in progress, and we attended during the afternoon, carrying away memories of sights we shall never forget.

These people are in the darkness of heathenism, and our hearts went out after them in sympathy and in longing to help. The Government has done what it could to uplift this tribe; and many Filipinos are doing what they can to bring to them the blessings of civilization; but the results are not as extensive as had been hoped for. The Anglican Mission has done a noble work, and has wrought wonders with some, especially among the younger people.

"Maurice and Mariano, my boys in Manila, came from Bontoc. They had come into contact with mission workers when they came to me last year. There is certainly fine material to be found under the least promising exterior. Both have been baptized and wish to become workers.

"In the evening we called on Captain Wilson and family, the only Americans at present living in Bontoc. They have a comfortable home, but find it lonesome at times with so few associates. The Government maintains a six-grade school in the capital. There is a modern, well-equipped hospital also, a prison, and a model market.

Monday we planned to make a long day, in going over the trail from Bontoc to Luabuagan, so we arose at dawn. Brother R. E. Hay had come up on a shorter trail from Baguio and had met us in Bontoc, in order to be with us among the Kalingas. The trail was on the east side of a grassy mountain nearly all day, and we were very warm. We were following the valley of the Chico River. Far below we could see and hear the waters tumbling along on their journey to the sea.

We made good time until we came to a place where the *cargadors* refused to go farther. No threats or inducements could make them go on. The only way to do was to get new ones from a town across on the other side of the valley. We left Brother Hay and my boy with one horse, and the rest of us went on. We did not see them again till morning. After three hours, Brother Hay, through the good offices of the presidente, succeeded in getting *cargadors*. The Bontocs are not very friendly or obliging. At the next settlement he again had to wait so late that he built a fire and camped by the trail. Walter, my Kalinga boy, was very much afraid because a town-mate who had passed by this village a few years ago, had been killed. Even now people will go from one town to another only in groups. Walter snuggled up close to Brother Hay. About midnight they were startled by lights, and saw two bushy-haired men gazing at them. These turned out to be *cargadors*. Brother Hay told them to lie down and sleep till daybreak.

Meanwhile the rest of us had come to a camp, and waited for a long time. Brother Strahle and I went down to the near-by mountain stream and took a good bath. The current was



Mrs. Sevrems borne aloft by friendly Ifugaos. Brethren Strahle and Sevrems are standing at the right.

so swift that I stumbled and fell on a huge boulder in the bed of the stream and skinned my shin. This did not heal for six weeks. Finally we decided to go on, as it was getting late and we had no food.

We saw interesting contrivances used to keep birds away from the ripening grain. In some cases a network of strips of flexible bamboo covered the field and a single piece was so arranged that when it was pulled the entire arrangement would move. This piece was attached across the river, and a weight which was placed in a rapid bounced about by the water and kept the device in perpetual motion. Other fields had strips of wood which were kept hitting a piece of tin, the sound scaring away the rice birds. Still other fields relied upon children who live in the field during the ripening of the harvest and frighten away the pests.

I was surprised that we passed so few people on the trails. Occasionally we met people coming down with baskets of rice or bundles of palay (unthreshed rice in the head). Up in this northern section the people do not come down to Bontoc very often. The Kalingas do their trading more in Abra.

Just before dark we saw across the river, high up on the bank, a town which according to our map should be Tinglayan. A path led down to the river. We called across. Yes; it was Tinglayan. Quickly, because it was nearly dark, I had Mrs. Sevrems ford the river on the horse. Soon she came back disgusted. All the town was not there. The place where we were to stay was on our side, farther up the river.

The people of Tinglayan were quite different from other Bontocs, being very slender in build. All the men and boys had brass necklets and wrist-bands formed of heavy brass wire wound about the arms and necks. A great crowd followed us. To tell the truth, I felt rather uncomfortable. We could use only a few words, and the men in the crowd were all talking excitedly. Each one had a *bolo* fastened to his side. They guided us safely, however, to the house of a Christian Filipino, where a good supper was awaiting us, as we had telephoned ahead.

The next morning, while we were eating breakfast, Brother Hay and Walter arrived. We went on, fording a river, and about ten o'clock that morning reached the border town of the Kalingas, Bangad. Here again we found a distinctive dress. The women wore great pearl shell earrings which rested on the shoulder. This time I remained behind with Walter to obtain new *cargadors*. The people had been vaccinated recently, and the doctor had gone away without leaving

nearby town close to Luabuagan, with an understanding that he join us later.

On our way to Balbalan, we were suddenly surprised to hear an exclamation from Brother Hay as a great naked man sprang out at the side of the road. He had been working in a sugar-cane clearing, and had recognized Brother Hay as the American he had seen in Abra the previous year when Elder and Mrs. Evans made a trip with Brother Hay. Brother Hay gave Intay a picture of himself which he had taken in Abra, and Intay seemed pleased with it. He gave us some sugar-cane, and with his father accompanied us down the mountain to the town and then to the school, where he wanted us to see his daughter. These friends also gave us a bamboo tube of *tagapulot*, a sort of thick molasses. We carried this to Balbalan, where it formed a welcome part of our diet. On the way down the mountain we had to stop to see Intay's home and wife. Surely these people are kind and hospitable. Intay said he was an *alsados*, which means "wild people of the mountain."

The Kalinga houses are well built, having an opening opposite the doorway. The floor is about three feet from the ground, and is made of bamboc. All within and without the house there was cleanliness and order, as in Ifugao.

In Kalinga the dress of the people differs from town to town. During our four-day stay in Balbalan we had opportunity to see representative people from all sections. Each town was doing its bit to help re-roof the central school at Luabuagan; so each *barrio* (town) had sent its quota of men. Here was a group of stalwart, clean-looking men with milk-white teeth, and clad only in a blue gee-string. They were absolutely devoid of any sort of ornament or tattooing. Another group had black teeth, the result of continual chewing of betel-nuts. These young men wore a bag made of red cloth and hung about the neck. The bag was kept closed by means of little silver slip-rings. The wealth of the individual was often expressed by the number of these rings, varying from two to twenty. In these bags are carried little vials of lime powder, some betel-nuts, and a box of matches or a *pinkey* (a sort of flint), a pipe, some tobacco, and silver coins.

Others from a northern town had a queer, tight-fitting bodice, gay in color, but extending only to the breast. Little tiny buttons crowded each other on the front, and long tight sleeves seemed to impede the movements of the wearer.

Each group, as it came in, was checked by the secretary. Then they went up the hill to a place where the timber had been cut and was drying. Each man carried one piece; or, if the timber were unusually heavy, two would carry it. The place to which the timbers were being carried was two days' journey distant.

One of the groups of young men that came for work, had many strings of large, colored beads, artistically matched, and forming a sort of collar about the neck. Still others had huge plugs of wood, or designs in plugs of colored cotton thread, thrust into slits in the lobes of the ears. There seemed to be as many varieties of dress as there were towns. In fact, it was possible to tell where each young man came from. All seemed cheerful, and willing to bear his burden, in order that their younger brothers or their children might attend school. It is but a few years since the Government has been able to conduct schools here in Kalinga. The leaven is working, and the old superstitions and customs are passing. The people must have something satisfying and abiding to take the place of that which they are casting aside. As yet, no mission has entered this province or the one to the north of it, Apayao.

(To be concluded)

Cheering Reports from Central-Southern Luzon.

THE 18th of June forty-four believers were baptized at Lucban, following an effort by Pastor Emilio Manalaysay and his colaborers.

PASTOR Victor Arevalo has been successful in his labors at Lipa, where thirty-two have been baptized.

LAST month Pastor Finster visited Naujan, Mindoro, and baptized nine. Others are keeping the Sabbath and will be baptized later. Brother Ricardo Magealen continues the work there.

ELEVEN were baptized recently at Mabatang, Abucay, and one of these was a Methodist pastor, who is now engaged in selling our books.

SIX dear souls were baptized at Balintawak June 26th through the labors of Sister Juana San Augustin.

TWENTY-NINE followed their Lord in baptism at Gapan July 7.

Two stereopticon lectures have been given by Pastor Finster recently,—June 30 at Magdalena, and at Majayjay July 1.

SIX months of this year find more believers baptized in Central-Southern Luzon field than the whole of last. Up to the present time 409 have been baptized in the conference.

MORE than a thousand pesos were paid in last quarter over the amount paid in the preceding quarter.

SIX or seven Sabbath-school and Missionary Conventions are to be conducted during July and early August.

THE enrollment of the Philippine Academy up to this date has reached more than 150. We bespeak for the school here a prosperous year, in training workers for the Lord's broad harvest field.

S. E. JACKSON.

June 14, 1920.

DURING the first six months of this year 8900.95 pesos worth of literature has been sold in the Ilocano field, and during the past three months 965 subscriptions for *Damag ti Pagarian* have been taken.

PUBLISHING DEPARTMENT

From Napoleon's Last Home

"SEVERAL years ago a Japanese cruiser called at San Deigo, California. One of our brethren who was in the habit of supplying the vessels with our literature, interested some of the Japanese marines in the *Signs* weekly. When their cruiser left, our brother gave them a roll of the *Signs* to leave at some port on their voyage home. They went by way of Africa, and called at the island of St. Helena. Mr. George A. Ward, the signal station man on the island, received the roll of papers. The address of the brother who sent the roll was on the wrapper. Mr. Ward wrote him after looking over the papers. The seeds fell on good ground on that lonely island. The *Signs* has been going regularly to Mr. Ward. In a recent letter, speaking of the papers, he says: 'They do me much good. I have learned many things from God's Word through them. The blessed coming of Christ is not far away. The *Signs* pointed out to me the observance of the wrong Sabbath. I had for a long time been thinking of that.'"

The above testimony as to the value of our missionary papers as missionary agencies is so much to the point that I have thought well to reproduce it here, though many of our workers have doubtless read it in the bulletin sent out by the Pacific Press. While this testimony relates to the work of our English *Signs*, the same class of work can be accomplished by a judicious use of our papers whether the language be English, Chinese, Japanese, Korean, or any other language in which we are producing literature.

Recently a European officer whose duties call him to visit lighthouses along the China coast, purchas-

ed a supply of our Chinese literature to carry out to the lighthouse keepers. Only eternity will reveal the great good that even to-day is being accomplished in many hearts in these remote places through the ministry of the printed page.

What use are you making of the papers that are regularly coming to you? After you have read them are you storing them away in some out of the way place in your house? or are you sending them out into the world on a mission?

C. E. WEAKS.

Selling our Literature among the Kaffirs

For years we have been accustomed to hear of the wonderful work being accomplished by our industrial mission schools among the natives of South Africa. But we have always understood that because of the extreme illiteracy of these native people there was little promise of success along colporteur lines among these black people. But Africa must be warned, and warned quickly, and the Lord is evidently preparing the way so that the message may go quickly to that land. The following note from Pastor W. B. White, President of the South African Union Conference, is of interest:

We find it very difficult to produce native books as fast as they can be sold. Recently an order came for one thousand copies of "Prophecies of Daniel" and five hundred "Steps to Christ" in Kaffir from the Transkei Mission, where eight young Kaffirs are working the field with native literature. Everywhere throughout the field natives are accepting the truth through reading. They are willing to purchase books and to pay cash for them, if we can only produce them. This we are striving hard to do."

Our literature work seems adapted to every land and every clime.

C. E. WEAKS.

Report of the Publishing Department, South China Union Mission

June, 1920

Field	No. Colps.	Orders	Value	Helps	Value	Subs	Papers	Value	Total Val.
Canton	1	—	\$ 26.10	—	\$ 4.90		—	\$67.50	\$ 98.50 Mex.
Foochow	1					99		99.00	99.00
Hakka	5	37	89.00	12	3.60	29		29.00	121.60
Amoy	1	262	797.00				300	30.00	827.00
	8	299	\$912.10	12	\$ 8.50	128	300	\$225.50	\$1146.10 Mex.

NOTE: The Kwangsai and Swatow Missions did not report.

D. E. REBOK, Sec.

From Chungking

BROTHER EARNEST LUTZ sends the following note relative to conditions prevailing several weeks ago about Chungking:—

Night before last a robbery was committed across the little river from us. In the morning we got the report of the mischief done by the shooting done in the night. Some had been killed, others were wounded and still living. Brother Warren and I went over to see what we could do. We found that a man and a boy had been killed; another old man was dying. The mother of the boy that was killed had been given a flesh wound by the same bullet that had killed her son. This was a narrow escape for her as the wound was in the jugular region. An older brother of the man that we found dying had a nasty flesh wound in his arm. In all there were eleven that were killed or wounded. Some had gone to the hospital in the city. I looked after three over there and they came to see me this morning to have their wounds dressed. A lot of robbing is going on in the city too. Chungking seems to be in the grip of demons now. We rather feel that we will not be molested but we cannot be assured. We have received no word from the consul of any danger that might come to us.

Two of our paper men have had to return home on account of the many robbers on the road they were to work. We still have four teams in the field however.

—EARNEST L. LUTZ.

1919年 入 款	
什一捐	815 04
工人什一捐	45645
派書員什一捐	23626
教學友什一捐	12233
義工捐	57154
清道捐	5762
平夜捐	6714
小字費	27565
捐助興學堂捐	8050
收工人佃銀	14040
	203589

Receipts from believers in a China province

Effort to Attain Partial Self Support

In one of the provincial missions of Central China Union, there hang on the wall of the director's office charts showing receipts and expenditures during the year 1919 for various phases of church work,—evangelistic, educational, publishing, Sabbath-school, etc., etc. Similar charts have been sent out to all our centers in the province, where believers are being encouraged to do their very best in an effort to support the cause of God. We are able to publish this month a photographic fac simile of the charts. The first one shows the native income, and the second the expenditures.

Little by little our constituencies may be trained to give freely of their means, in order that the average percentage of self-support may be brought up.

We must do everything in our power to encourage our church-members to continue to develop in the grace of giving, until our percentages are far in excess of their present showing. Only as we gather strength and become more and still more self-supporting, can we hope to extend our work from hsien to hsien and from province to province. In the province from which we publish these lists of receipts and expenditures, there are upwards of one hundred hsien, and we are operating chapels in less than one-seventh the entire number. God will bless His church in these parts as we fulfil our stewardship with fidelity.

C. C. CRISLER.

1919年 出 款	
薪水	461458
佃銀	780
修理費	3424
零星用物費	28965
傢具費	5323
來往路費	155158
補助學生費	15211
特別用費	30061
公事所需紙筆各費	25215
送行傳錄及小書費	200
押租銀	876
	968898
	1919年共計支出之數為 968898

Expenditures (including funds from Mission Board)

IN THE HOME

Home-made Protose

This recipe for protose has been tried out by several of our missionary wives with excellent results.

1 lb. gluten 3½ teaspoons salt
1½ lb. peanut butter 2-2½ cups strong cereal coffee

To prepare the Gluten

Sufficient gluten for this recipe may be purchased at any sizeable Chinese village for about twenty cents. For those who for sundry reasons may prefer the home-made product, the method of procedure is here given:

For one pound of gluten take four pounds (about eight cups) of good bread flour. Add to this sufficient water to knead it into a hard ball. Place in a deep bowl, cover with cold water, and let stand one half hour. Then, taking this ball of flour in the hands, and keeping it in the water, knead it well, to wash out the starch.

When the water becomes rather heavy with starch, pour it out through a fine colander into a large vessel, in which the starch may be allowed to settle. (This starch from the first one or two washings of the dough may be used wherever thickening is required in cooking, and for laundry purposes. The water should be carefully drained off as the starch settles, and the starch dried in the sun as quickly as possible to prevent souring.)

Wash the dough through several waters, draining each time through the colander to catch any particles of gluten, until no starch remains in the water. You now have the gluten, the proteid element of the wheat. Put this into a bowl and let stand for about an hour—not longer—draining occasionally. Some think the protose has a better flavor if some starch is left in the gluten. If this is desired, wash through three or four waters only.

Now run the gluten five or six times through the foodcutter, using the finest knife and adding the nut butter and the salt. Finally mix thoroughly with the cereal coffee, put into a well-greased double boiler and steam for from six to twelve hours. The longer it is cooked, the better will be the flavor.

It is a good plan when making protose to prepare a larger quantity than this recipe calls for. Put the mixture into small, well oiled containers, either glass jars or tins, set in a large vessel containing water, and boil the required length of time. Ordinary baking-powder tins can be used for this purpose, and may be sealed when taken from the water by running around the opening a strip of adhesive tape. The protose put up in this way makes a very useful addition to the housewife's larder.

A large variety of savory dishes and "relishes" can be made with this recipe for a foundation, some of which will be published in future numbers.

Do Not Consume—

FRUIT, vegetables, salads, melons, etc. which have not been cooked or sterilized.

Food on which flies have settled.

Milk or Cream which has not been boiled or sterilized

Water which has not been boiled.

Aerated water and other drinks unless of best quality.

Bread which has not been sterilized by reheating in the oven.

Ice-cream unless made of boiled materials.

Fruit, tomatoes, melons, etc. can be sterilized without spoiling the flavor, so that they can be safely eaten raw, by dipping for a few seconds into briskly boiling water. Strawberries better are sterilized by dipping into boiling sugar syrup. Milk and cream can be sterilized by placing the bottles in a pan of cold water and gradually raising to boiling point.—*Health Officer of the Shanghai Municipal Council.*

Worth Trying

It is said that roaches are killed outright by the the poisonous water exhaled from fresh cucumber peelings scattered about at night, and that two or three repetitions will exterminate them root and branch. It is worth trying.

To remove mildew from linen, mix soft soap with powdered starch, half the quantity of salt, and the juice of a lemon. Lay this on both sides of the linen with a brush and put in the open air, on the grass if possible. The brighter the sunshine, the quicker will be the disappearance of the stain.

To remove rust stains, moisten with oxalic acid solution, and spread on the grass in a hot sun. When dry rinse well, as the effect of the acid is to destroy the life of the fabric.

Another method: The articles must be first well soaped, as if they were to be washed in the ordinary way. An iron is heated, and on this laid a wet cloth. When the heat makes the cloth steam, the rust stain is laid on it and a little oxalic acid is rubbed on with the finger. The heat and the moisture hasten the effect of the acid on the rust, and when this has disappeared the soaping and washing may be continued.—*Selected.*

DIVISION NOTES

QUOTING from a personal letter in which reference is made to the flood that visited Hunan recently: "The water covered the compound and came to within a few inches of the floors. How thankful we were for good cement cellars. If it had not been for these the houses would have suffered badly. As it is, they can be scrubbed out and disinfected and sunned, and be as good as ever.

"The foreigners on the island—Asiatic Oil people, etc., had to leave Changsha. First came the war, and then the flood. They sailed right across the island in boats!

Our teacher had to move out of the compound, as his house was flooded. Part of the land and bunding was washed away. It would have been much worse but for the good stones and bunding that Brother J. G. White had put in."

THE workers from Shanghai and Wenchow who are spending a few weeks on Mokansan this summer are: Brethren S. L. Frost, J. G. Gjording, R. J. Brines, L. E. Froom, and F. P. Griener, with their families, and Miss Dowell. The summer in Shanghai this year is proving more than usually trying, and we are glad these workers can have a respite from the heat.

ARRANGEMENTS are being made for the temporary release of Brother L. A. Carr, of the Sanitarium staff, in order that he may take the 1920-21 year of language work in the Nanking University.

FROM Nanning, Kwangsi Mission, Brother P. V. Thomas writes: "We are indeed glad to have the new workers [Dr. and Mrs. R. A. Falconer and Brother and Sister Paul Williams] with us, and we are pleased that there are two families instead of one. They are working now on the language and we have not planned for heavy work in the medical line until they get well along with the language.

"We have had some blessings from the Lord this year. Last week we were made glad by the baptism of five believers. Two others are studying, and by the end of the year we hope to have another class ready. The Lord is going before us, and we are led to rejoice as we see His guiding providences."

THE workers in Chungking report very warm weather, but are keeping well.

MISS FLORENCE E. SHULL, on furlough, was to have returned to Shanghai this fall, but has been counseled by the Home Board to remain in the States yet another year. She will spend a portion of the winter months in St. Helena, California.

VERY soon after their arrival in Nanking Brethren M. C. Ackley and Leroy Shinn and their wives began work on the language. This they will continue privately until the opening of the next school year, when they will enter the Nanking Language School.

WRITING after almost a year of residence in Tatsienlu, Dr. Andrews says: "Tatsienlu is really healthful, and the summers very comfortable. We hope to be better prepared with food for this winter than we were last year. There is considerable fruit to be had during the short summers. We are well.

"The most encouraging thing now to report is the apparent prospect of obtaining a good piece of property before the summer is over. Securing lumber and building material, however, bids fair to be a formidable task."

BROTHER G. HMELEVSKY writes from Shantung: "One of our colporteurs in Tsingtau took, in two weeks, orders for 204 copies of 'Heralds'. This means that two hundred persons will have this last message in their hands, that two hundred families will have a knowledge of the last-day signs, and that many friends who visit these homes will see, and perhaps read, these silent messengers.

"Mrs. Hmelevsky and the children and myself are all well. The weather is very hot, and we have many days of very unpleasant weather. We plan on remaining in Tsinanfu all summer, but will be ready to go to Tsingtau should there be any trouble here."

BROTHER E. J. URQUHART writes from Seoul, Chosen: "I think I can truthfully say that our publishing work in this field is forward. Our subscription list has shown a material gain for the year, while word comes from several sections of interests developed through the magazine. Just a week ago we received word of a group of some twenty people to the north-west of Seoul, between here and the coast, who through reading the magazine have come to a knowledge of this truth, and have signified their intention of obeying it."

BROTHER ARTHUR MOUNTAIN left Sydney, Australia, per s. s. "Tango Maru" July 30. "We have enjoyed our furlough," he writes, "and are looking forward to joining you again in the work in China."

PASTOR S. E. JACKSON recently met with a painful accident. While he was cranking the Press motor, the crank slipped, breaking his arm just above the wrist. As only the large bone was broken, this was soon set, and, we trust, will soon be entirely healed.

THE ASIATIC DIVISION OUTLOOK

PUBLISHED SEMI-MONTHLY BY

THE FAR EASTERN DIVISION OF THE GENERAL
CONFERENCE OF SEVENTH-DAY ADVENTISTS

EDITOR: MRS. C. C. CRISLER

ADDRESS: U. S. BOX 523, SHANGHAI, CHINA

SUBSCRIPTION PRICE: SEVENTY-FIVE CENTS, GOLD, A YEAR

REGISTERED AT THE CHINESE POST-OFFICE AS A NEWSPAPER

中華郵政特准掛號認爲新聞紙類

WE call especial attention to Pastor J. E. Fulton's article on page two, entitled, "What are you saying of the mission field?"

IN this number we publish the second instalment of Brother Sevren's story of his trip into the land of the Kalingas. The story will be completed in our next issue.

MEETINGS in the Central China Union have been appointed for September. Brethren Evans and Lacey, with others, will be in attendance.

Mission Stories and Photographs for the next Harvest Ingathering Special

THE Harvest Ingathering Special, issued annually in many languages, is usually made up of short mission stories and good photographs showing progress in many lands. Every year, late in the fall, the call comes to us to supply quickly to the Home Board the material that we regard as suitable for use in this Special. It is to the interest of the work we love so much, that we all be on the watch continually for such material. Every worker in our Far Eastern Division has a responsibility in this matter. When you learn of something of special interest, make full notes of it, and afterward write it out. If possible, secure some photograph illustrative of the incident.

Photographs are always in demand,—good, clear photographs, and particularly those that are printed on glossy paper. When passing through Oriental cities, it is well to examine the collections of views on sale. Your understanding of the needs of the Home Board will guide in the selecting of suitable prints. It is not desirable to invest heavily, but rather to make selection of those pictures that contain within themselves a story that every one, of whatever tongue, will understand. One or two good photographs will speak volumes, and may bring in substantial returns for the support of our work.

Whether we have cameras, or must depend on commercial photographers, let us keep in remembrance the needs of the Home Board from year to year; and secure that which will give our fields a balanced representation in the *Review*, the *Signs*, the *Watchman*, and the Harvest Ingathering Special.

C. C. CRISLER.

Harvest Ingathering Paper

ORDERS for the Harvest Ingathering edition, and any other copies desired in other European languages, should be sent to the homeland through the union publishing houses in the Far Eastern field. If perchance some other copies of English editions are required, they may be secured on application to the division headquarters. It is anticipated that considerable will be done in the gathering of funds the coming autumn.

No Chinese edition of the Harvest Ingathering special is being published from our Shanghai house the present year.

Ordination

DURING the Workers Institute held recently in Wakamatsu, northern Japan, an impressive service was held, during which Brother Benj. P. Le Duc was set apart to holy ministry by the laying on of hands with prayer. Thus Japan is given still another minister of the gospel, to lead out in the proclamation of the third angel's message.

THE quarterly report of the Philippine Union, for the first three months, is at hand, and shows a baptized membership of 1,914—an increase of 251 over the previous quarter. At the close of the corresponding quarter a year ago, the membership of the Philippine Union stood at 1,303. The increase this year over last is 611. And from recent correspondence, we learn of still further additions during the unreported months of April, May, June, and July. Already, the membership of our Far Eastern Division stands at 7,060 (March 31, 1920); and the prospects are that this is to be swelled to upwards of 7,300 at the time the report for the second quarter of the year is made up. All praise to the Lord of the Harvest!

Mandarin Language Books For Sale

TWO or three of the brethren who have recently left Shanghai have left with us certain language books which they wish to have placed on the market for sale. Among these are a McGillivray's Dictionary, which is priced at \$5.00 Mex. Also the following:

Baller's Primer, with teacher's text,	\$2.50
Davis & Silsby's Dictionary,	\$2.40
2 copies of Bryan's Analytical Primer	\$3.00 each.

There are sundry other volumes, including a Baller's dictionary, a Williams' dictionary, etc. etc. A complete list will be sent upon application for same to the Division offices.

C. C. CRISLER.

Denominational History by Correspondence

SO many inquiries have been received the last few weeks for studies in Denominational History that the Fireside Correspondence School has decided to issue typewritten lessons in this subject, to be ready as soon as students may wish to enroll. The course will consist of twenty lessons, a semester's work of academic grade. Textbooks: Loughborough's Great Second Advent Movement, \$1.50 (paper 75 cents). Life Sketches, of Mrs. White \$1.00 (Limp Leather \$1.75). Order from your tract society. Expenses: Matriculation Fee \$1.00 (New students only); Return Postage 50 cents; Tuition \$6.00 (\$5.70 for cash).

Send your enrolment today to

The Fireside Correspondence School,

TAKOMA PARK, D. C.