

# Asiatic Division Outlook

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NO. 1

## All the Days

*"And, lo, I am with you alway"—Matthew 28:20.*

Yea, I am with thee when there falls no shadow  
Across the golden glory of the day,  
And I am with thee when the storm-clouds gather,  
Dimming the brightness of the onward way;  
In days of loss and loneliness and sorrow,  
Of care and weariness and fretting pain,  
In days of weakness and of deep depression,  
Of futile effort when thy life seems vain,  
When Youth has fled and Death has put far from thee  
Lover and friend who made the journey sweet,  
When Age has come with slowly failing powers,  
And the dark valley waits thy faltering feet,  
When courage faints before the unknown future  
And the heart sinks beneath its weight of fears,—  
Still I am with thee, Strength and Rest and Comfort,  
Thy Counsellor through all earth's changing years.

*Whatever goes, whatever stays,*

*Lo, I am with thee all the days.*

*—Annie Johnson Flint.*

## Ordinary Means for Extraordinary Tasks

W. T. HARRIS

*"There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?" John 6:9.*

THERE are times when to human sight the task of giving the Message to the tremendous multitudes of China seems well nigh impossible. Multitudes throng the highways; they are here, there and everywhere; they overflow into stores and shops, seemingly filling every available space. In the homeland there are times when one can go out into the street and find it clean of every human soul. But who ever found such a street in these crowded cities of China? Four hundred million men and women are to receive the light of the Gospel from a handful of believers!

Nor is the vastness of the multitude the only problem. There is also the factor of illiteracy. Great numbers are not only unable to read, but find it difficult to apply their minds for any length of time to the consideration of even simple Bible truths. One's heart cries out as did the heart of Elisha's servant, "Alas, my master! how shall we do?"

The problem is to us much as the problem of feeding the five thousand was to the disciples, "Behold," said they, "we have but five loaves and two small fishes, and what are they among so many?" But are we to stop there and say with the hopelessness of the disciples, "What are they among so many?"

It is a tremendous task and calls for great faith. But is it not for the accomplishment of this task that we, whose hearts are lighted with the Saviour's love, have come to China? It is the call of this task that has caused us to leave home and native land, and rather than appal us, it should arouse in us a consecration equal to its magnitude. "According to your faith be it unto you," said the Saviour.

But sometimes, like the disciples we see only the smallness of the supply and the greatness of the demand, and lose sight of the fact that the work is the Lord's. It was only five loaves and two small fishes, but when placed in the hands of the Saviour what great good they accomplished. So to-day, He only asks that we become willing instruments in His hands and He Himself will accomplish the task. The disciples had but to use the supply they had and they found it sufficient for the demand. They were ordinary loaves and ordinary fishes but how extraordinary a work they accomplished. And so we, ordinary men and ordinary women, when surrendered as instruments into the hands of the Master, may likewise accomplish what to human sight seems impossible.

Let us ever remember that if the Lord could use ordinary bread and accomplish an impossible task, He can to-day use ordinary men to accomplish the work whereunto He has sent us.

## Satan's Unifying Campaign

DISORGANIZATION spells defeat; and Satan knows that. One of the evidences of his sagacity is the marvelous unifying of his forces the world over, in preparation for the final great drive or offensive that he has planned these many centuries for the end of this age. In a way that is supernaturally effective he is uniting men both within and without the professing Christian church, representatives of many false religions, and of apostate Christianity, and of no religion at all, to stand shoulder to shoulder with him, in all that shall be summed up in anti-Christianity and the Antichrist. This is appearing in the increasing denial of the distinctive elements of true Christianity, the increasing denial of the authority and infallibility of the Bible as God's Word, the increasing denial of man's sinfulness and lost condition, and the increasing affirmation of man's natural divinity. In greater or less degree these unifying factors in Satan's campaign appear in New Thought, Christian Science, Buddhism, the New Theology, the Higher Criticism, other Eastern cults and religions, and with increasing emphasis in literature and journalism, as well as in social movements and political movements the world around. The challenge of Satan's masterly mind and power in bringing his forces into unity is that the children of God should let their Leader and Head bring them into such a unity of and under the Holy Spirit, for the final great conflict, as the Christian era has not yet seen. Satan is trying to forestall this by throwing Christ's forces into disunity. But "greater is He that is in you than he that is in the world."—Selected.

## Tried, and Found Faithful

AN interesting feature of the meetings held in connection with the Council of the General Conference convened at Minneapolis last Fall, was the talks given by Pastor L. H. Christian, in which he related some of the sufferings and persecutions endured by our people in Europe, and especially in the Levant, where much of the severest persecutions have been brought to bear. We are indebted to Pastor J. E. Fulton for the following incidents gathered from Brother Christian's reports, and passed on for the benefit of *Outlook* readers:

"There were about three hundred believers in Turkey at the time the war broke out. One hundred sixty-seven of these were killed during those awful days. Now, however, the work has gone ahead and we have again about the same number of church members in that section of the field. Many Christians of other denominations gave up their faith to save their lives, but so far as can be ascertained no Seventh-day Adventist renounced his faith. The Dark Ages furnishes no braver martyrs for the faith than did our faithful brethren in Turkey and other war-stricken parts of the earth. One of our ministers was imprisoned thirty-seven times, and during some of these times he suffered severely from one cause and another. Once he was chained to another minister and they two lay in chains in the most uncomfortable positions. On still another occasion he was chained to another minister, neck to neck, side to side, and feet to feet. They both suffered terribly, and could find a little relief from their chains only when they lay down together. They suffered on and on, and finally one day when this brother saw his companion was quiet for some time he looked at him, and lo, he was dead.

### A Miraculous Deliverance

"The little church at Tarsus in Asia Minor suffered much. Some of the members were banished to Damascus, some workers being among them. They were finally ordered to be shot. The house they were in was numbered, and the executioners came on their way to kill these servants of God. The officers passed the house, and did not seem to find the number. They came back again and missed it. On the morrow they came, with like results. Again and again they were passed by. It seemed an experience like that in Egypt when the destroying angel passed over those on whose homes the blood was sprinkled. Finally the leader said, 'The day has come for our deliverance.' An effort was made to escape. Camels were in some way secured, and the little company fled through Palestine toward Egypt. When nearing the refuge they so much desired, they were suddenly surrounded by a band of robbers and murderers. Rifles were levelled at their heads and it seemed they must die. Then they prayed and counted God's saving help on their way. As they looked up, a number of British soldiers and officers were riding fast toward them on horses. Their would-be destroyers fled. Surrounding the little group of pilgrims, the officers asked who they were. 'We are Christians, fleeing for our lives from the Turks.' 'All right,' said the British officers, 'your Master fled once into Egypt. Proceed on your journey and we will protect you.' How marvellously God delivered these faithful saints!

"Other members of the Tarsus church afterwards sealed their lives with their blood. A deacon by the name of Paul and some of the church members were driven out of the city. Some were crying, but Paul was singing hymns. At last they were shot to death outside the city.

## A Girl's Prayer Answered

"In Turkey many girls of Seventh-day Adventist families were taken from their parents and sold into Mohammedan homes where to all appearances they must be lost to an immoral life. But God wonderfully delivered a number of these unfortunate girls. One fine-looking girl was sold and resold. She had not been a decided Christian, but now she gave her heart to God and promised to serve Him. She asked God to protect her. At last she was taken to an auction to be sold again. Young Turkish soldiers bid for her, while she waited in tear and anguish. Her price went up to a rather uncommon figure. An old man commenced to bid against the young men and to run up the price. The young men began to curse the old man and finally left him as highest bidder. The old man was given the girl, and he untied the cords with which she was bound. She was crying bitterly. Then the old man said, 'Daughter, do not fear, I shall take you home to be under the protection of my wife. No one shall harm you. This morning my wife and I prayed, and as we worshipped we were impressed to buy you. When these troubles are over, we shall return you to your people.' Thus God wrought for this faithful girl.

### A Young Martyr

"In Slovakia, or old Bohemia, a baptism was held in a certain river. The priests were there and lined up with a mob along the river bank. No resistance was raised against the brethren till after the baptism was over. Then the stones were hurled. The brethren rushed up the bank and ran away, and sought to cross the river on a bridge. Here they were caught in a trap, for another mob that was waiting on the opposite side of the river closed in on the brethren as they came on to the bridge, the first mob following. The brethren were taken and all cast into the river from the bridge. Then they were stoned. One stone was cast on to a girl who had been baptized, a young woman about nineteen. She was stunned, sank, but finally reached shore. The others all escaped. But the girl was killed, stripped of all her clothes, and left to the dogs, which ate her body. Then a guard was sent to watch her bones, presumably to take anyone trying to remove them for burial.

"However, the brethren were not discouraged. Some of the girl's own people now accepted the truth and prepared for baptism. Others joined the number of candidates, and a few weeks later another baptism was held in the same place. The bones of the girl were still there, and still guarded. But no harm came to the brethren this time. They at last decided to make an attempt to take the remains of the young martyr to a burial place. They went together up to the bones, the guard standing like a statue, offering no resistance and uttering not a word. At the last baptism there were twenty who went forward with death facing them. What brave souls they were!

"Our membership in Europe is increasing fast, notwithstanding persecution has waged. Our ministers are very successful in their work. Our dear people there believe that the Lord is soon to come. Trouble has brought them very near to God."

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Faith of our fathers! living still  
In spite of dungeon, fire, and sword:  
O how our hearts beat high with joy  
When'er we hear that glorious word:  
Faith of our fathers! holy faith!  
We will be true to thee till death!



## Pioneer Work in Tatsienlu

*Report by Dr. J. N. Andrews of the Tibetan Mission  
at the West China Union Meeting*

TWO years have passed very quickly since we moved to Tatsienlu in 1919, and we look back to see what has been accomplished. We opened work in a native house, which we were happy to find cleaned and papered awaiting our arrival. It was of two stories, in the upper one of which we lived, dividing the lower story between rooms for native helpers, dispensary, and guest room.

Our dispensary work began immediately. Some years ago a foreign physician had worked for some months in Tatsienlu, and the people had learned to appreciate foreign medicine. Our dispensary calls increased quickly from the start till at the end of the year they totalled 6000, or averaging 500 a month. Our second year, given almost entirely to the building work, brought the total to 8000 dispensary cases. We tried to give whatever treatment or operation was necessary, in spite of our very inadequate facilities and shortness of help, and longed for the time when a good dispensary building and more help would enable us to do the best for these people. Our outside help was a native carpenter, who learned quickly and has now administered many anesthetics for various operations.

The opportunity will be large for surgical work, due to the need and to the great physical courage of the Tibetans. "I have a little pain in my stomach," says one, "won't you cut me open and see what is the trouble?" A woman of fifty years come down some days' journey to see us, having an accumulation of fluid in the abdomen. Scars revealed previous treatment. Upon asking her about it she said that fluid had been drawn off once by piercing the abdomen with a heated iron tube. She was pleased to find our methods less heroic.

The great curse of the town is opium, especially among the Chinese population. The drug is as common as is rice itself; many who can scarcely buy food enough must have their opium. Suicide by its use is very common. We treated many of these cases. Many addicts are hoping to be cured of their habit when we can accommodate them in our new building.

We have been glad many times that we can begin work for this new people with a dispensary. The interest of the Chinese and the Tibetans in the gospel is very slight, but our dispensary work has brought us into friendly and favorable touch with many people. We have friends among rich and poor, laymen and lamas, and have been called into nearly every Tibetan compound in Tatsienlu. These people travel continuously and tell of the new hope for the sick to be found at Tatsienlu. Frequently people come from a long distance, being recommended to us by their spiritual and temporal advisers, the lamas. Even poor lepers, subsisting as best they could along the road, have traveled in groups for days to reach us. "And if you can cure us there are many more who will come," they say.

The written language of the Tibetan is alphabetical, though much more complicated than European languages. The written form is alike throughout Tibet, though the spoken varies more or less in different areas. A foreigner must learn the written in order to learn intelligently the spoken, but is

handicapped in many ways. The greatest difficulty is in finding Tibetans sufficiently educated to be helpful to a student. As the language is regular in its following the spelling in the pronunciation, the ordinary lamas or priests can learn to follow the words in their books by sound, and thus "read" without understanding the meaning or the grammar or the construction in what they read. Very few of them go deeply enough into their written language to pretend to write or compose correctly. And as few can read except the lamas, an intelligent teacher is rare indeed. Some who understand the local dialect are quite at sea when trying to read our Bible portions, printed in the Lhasa dialect.

Here the classical language, in which their sacred books are written, varies also from the colloquial of any of the different sections. Our aim is to get a good working knowledge of the Lhasa dialect, which is understood most widely, and will enable us to keep in touch with the travelers who come here from all parts of Tibet. The New Testament and Bible portions have been translated with a view to being understood throughout Tibet, being more colloquial than strictly classical. Our first sheet, "The Law of God," was, of course, taken from this.

Our literature work, as all other work, has been for both Chinese and Tibetans. About one hundred dollars' worth of literature has been sold among the Chinese, in Signs subscriptions and book sales, here in the city, and free literature is distributed among dispensary patients. A beginning has been made in distributing Tibetan literature, with a plan for which we have high hopes. Through acquaintance with traders from Lhasa, gained by dispensary work, we have been able to send a good supply of our law charts to Lhasa and the interior, sewn up in skin-covered packages of tea. Most of the tea for the interior of Tibet, as far as to the borders of India, passes through Tatsienlu. Many hundreds of the large skin-wrapped bundles are passing through here monthly. It is our hope and plan to send out quantities of our literature throughout the whole country by this means. It may be a long time before the country is open to free travel by foreigners, but here is our opportunity to send the truths of God's Word throughout this dark land. We are grateful for the provision that has been made for the printing of literature in the press and type that has been furnished us. We hope in another year, when this outfit shall reach us, to be able to prepare tracts to send out.

Our two buildings, a dwelling and a dispensary building, are practically completed. We are grateful to those who have made possible this comfortable dwelling, which is situated in a fine location, and for the dispensary building, which will mean so much to us in doing efficient medical work for these poor people. It will, doubtless, soon be heard of in many parts of this great country. A whole year was consumed in erecting these buildings, with much effort and worry, almost stopping our dispensary work and language study for the time; and it is with no little satisfaction that we look at the completed work and prepare to start again our efforts for these people.

We have had no native evangelist with us thus far, our dispensary helper and his family being our only Adventist associates. We have thus been unable to conduct evangelistic efforts or series of meetings, though we have had Sabbath-school regularly, which many dispensary callers have attended. A consecrated native evangelist is our present great need. A new foreign family will soon be with us, for which we are very happy. We renew our determination with them to be lights for God among the people of this dark region.

## Central China Union Notes

CENTRAL CHINA has gone over her goal for the Harvest Ingathering, having raised over \$8000 Mexican.

BROTHER W. E. STRICKLAND, Director of Hupeh, holds the record for Ingathering gifts in Central China, having received two gifts of \$1000 each. He also holds another record for book sales. The men who gave \$1000 each also ordered 300 copies of the Chinese health book, making \$1200 worth of books ordered by each man.

THE second largest gift was received by Brethren A Mountain and M. E. Mullinex. One man gave \$600 for the Ingathering and ordered \$600 worth of books at the same time.

IN two days Brethren Davis and Beach raised \$830 in Yu Chow, Hunan, receiving only one gift less than \$100 in value, and that one was for \$30.

MRS. MULLINEX went out during Big Week in the city of Hankow and sold \$78 worth of "Our Day" in English in three hours.

MRS. BEACH in Changsha took part in Big Week. She has not had opportunity to learn much Chinese, but by stating the price and saying the book was good she reported twenty-five Signs and two health books sold for her first hour's work.

MRS. O. J. GIBSON AND MRS. F. A. ALLUM worked one week in the Harvest Ingathering and collected over \$500 from foreign business men in Hankow city.

MRS. LILLIE has had a very anxious time with her baby while Brother Lillie has been away in Shensi. It first had the measles and since then has not been well.

THE Hankow Church School, under the direction of Miss Della Chapman, rendered a beautiful Thanksgiving program on November 24.

PROFESSOR D. S. WILLIAMS visited Hankow about the 20th of November. One important purchase was a motor boat engine to equip a boat to visit the stations in Honan that are on the river.

MRS. BOGAR reports a good interest in the women's work in Honan. She has organized a Dorcas Society and holds weekly meetings with the women of Yencheng.

THE book sales for the Union for the month of October were over \$5000.

OUR native evangelists are receiving a wonderful blessing by taking part in the Ingathering Campaign. The largest single gift received by our Chinese workers was \$150. Many small gifts have been reported running around \$5, \$10, and \$20. We plan for them to get a training this year that will enable them to do much better next year.

BRETHREN ALLUM, MOUNTAIN, AND GIBSON are building summer homes on Kuling. They hope to have them ready for next summer.

BROTHER BOGAR's baby is better from the serious attack of dysentery she had last September and October. She was ill so long that although three years old she had to learn to walk all over again.

BROTHER BEACH expects to hold a Teachers' Institute during New Year's vacation. The institute is for Hunan teachers, but others may attend if they desire by making proper arrangements with him.

CENTRAL CHINA has thirty colporteurs in the field.

HUPEH leads in book sales for October with a report of \$3999. It seems too bad that some one did not sell the other dollar's worth.  
M. E. MULLINEX.

## Death of Our First Native Mandarin Colporteur

BROTHER LIU CHEN I and his eldest son were both killed by robbers while on their way to Yencheng, Honan, to attend the Colporteurs' Institute. Brother Liu was the first colporteur of this people in Mandarin China. He was converted about eleven years ago, and began his work as a colporteur. At the time of his death he was a minister in charge of a large chapel in western Honan. He leaves to mourn a wife, one daughter who is a nurse in our Yencheng Hospital, and one small son. He was found beheaded near the gate of a robber village.

M. E. MULLINEX.

## Among the Churches in the Kiangsu Mission

THE workers and believers in the Kiangsu Mission have welcomed very heartily the return of Sister B. Miller to the China field. A few days after landing, Sister Miller started on an itinerary among the churches, eager to learn of the progress made during her absence in the States. While there are some conditions that cause sadness, she is finding much that brings courage and joy to her heart. Writing under date of November 16, she says: "I have had some good times on this trip. I found the work at Bing Woo prospering. During my stay there of ten days, the latter part of which Brother Wood joined me, five sisters were baptized and one brother. On Sabbath Brother Wood organized a church of eighteen members.

"From Bing Woo I went on to Hangchow, and there I found that our faithful Bible woman is doing a noble work, a good number of women having given their hearts to Jesus. At this place there were three women baptized and two men. Among these was a woman sixty-one years old who for twenty-nine years has worshipped in the temple as head priest. She has now for more than two years been a Christian. The work at Lu Bo is advancing slowly for the time it has been in progress. We have now opened a street chapel and there are two men interested in the gospel; but I feel sad as I think of the work in this place. I believe that if we had had a good Bible woman here our work would have prospered. I compare conditions at Hangchow and here and feel confident if we had had no Bible woman at Hang Chow, the work there would be to-day as it is here.

"To-morrow I start for Nan Shang, and from there to Kong Yeng, and then to Nan Siang. Please remember me in your prayers."

## Truth Wins Its Way in Burma

"WE hear such good reports from Brother and Sister Hare," writes Sister J. E. Fulton, under date of Oct. 23, 1921, "concerning their work in Burma. In their school this year they have fifty-three children from among the heathen villages round about. They are kept busy also in their dispensary work, for many of the people have learned to look to them for help when they are sick or have met with some accident. Instead of running away as they once did, the villagers now give the missionaries a welcome when they go to the villages to hold services. Two native teachers and their wives, and a native evangelist and family also help in the mission.

"There is a great awakening among the Burmese and Karens in Burma, something like that we hear of in the Fiji and Solomon Islands. About a year ago a Karen preacher of the Church of England who was ready to be a bishop, discovered the Sabbath truth and began to observe and teach it among his flock. The result was that he was not ordained, but was cast out of the church. He continued teaching and preaching by himself until he had a number of devoted followers. This affair has lately come to the notice of our workers in Burma. A few weeks ago Brother Hare went to a village and held some meetings with these believers.

Last August a great man among the Karens, a hermit, living twenty-five miles from Rangoon, announced that he was going to have a big meeting in his town for the Karens (the new Sabbath-keepers), and published circulars and sent invitations all around to this meeting, which was to begin September 11. He was building a huge mat shed for the meetings to be held in, and had sent an invitation to all our workers in Burma to attend the meeting and teach them more about the Sabbath and other truths. He promised to pay all their railway fares to and from the meeting. We are eagerly awaiting the next letters to hear what were the results of this convocation.

"A Burmese man in the village of Henzada had a dream in which he saw two well-dressed Burmese selling papers. A few days later, when going down the street, he saw a crowd, and on approaching saw two men selling literature as he had seen in his dream. When the crowd dispersed he asked the men if they could teach him truth. They said they could, and enquired where he lived. 'O, you need not trouble to come to my house, I will come to you to learn.' He went, drank in the words of truth, accepted them, and is now a baptized convert."

## The Chinese in Australasia

THE Harvest Ingathering work among the Chinese of Australasia will be undertaken early in 1922. The brethren of the Australasian Union have ordered 500 of the Wenli Ingathering Special.

The goal of the Australasian Union for 1921 was set very high—at £20,000. This was far more than the average maintained in other lands. At one time the brethren feared that they would fail of approaching this goal, as times have been very hard. Under the blessing of the Lord, at last reports, they had passed £19,200, and were confident of reaching £19,500, if not the entire amount.

The membership of the Australasian Union is a little less than that of the Far Eastern Division. These members do not begin to have the opportunities for soliciting that we have here in the Far East. There are one hundred times as many people to approach in our Division field as in the Australasian Union. It would seem as if our constituency, if fully organized, might make as their aim a goal somewhat in proportion to that fixed by the brethren and sisters of the Australasian Union.

## From Pastor DeVinney

WORD has reached us of Pastor DeVinney's safe arrival in the States. After referring to the privilege of meeting with our people at various places on the Continent, Brother DeVinney says:

"New York was reached the last day of September, and at Oneida we found both our daughters at the train to meet us, and well as were all their families. This made a very pleasant home-coming for us, for which we are truly grateful.

"As soon as we reached New York I notified the brethren in Washington, and received notice to attend the Institute and Council in Minneapolis. When I arrived I found I was to room with Brother Finster, who came in a few hours. This was an added pleasure, as it has happened that we have roomed together several times before as well as having crossed the Pacific together eight years ago. At the meeting we renewed acquaintance with many we had known years ago, and made new with some that had grown into official positions since we have been away. I was glad to see Brother Fulton looking so well and able to take part in the work of the council, and also Brother Montgomery and Brother W. B. White, of which the same was true.

"The two Sabbaths were truly spiritual feasts. Confessions were made and resolutions expressed that if heeded will place a new seal to the work in the States. All the work of the council was directly or indirectly for the advancement of mission work. The sixty cent a week quota was maintained, and though the per cent. of tithe to be received from the conferences was adjusted, the same amount to be realized from the whole was not changed.

"Our interests are in the mission field; we feel out of place here, but are glad for the change and for a new view of the difficulties under which our brethren are laboring to supply mission fields with men and means. With all our perplexities in the heathen lands, I am sure that we have much the best part of the work; and there is no temptation to remain where there are so many able and willing to work, and so few able or willing to go into the regions beyond."

## Out-Station Work in the Foochow Mission

PASTOR C. C. MORRIS writes: "I returned the other day from Yen Ping, where I have spent a month with our work and workers. Had a very enjoyable time while there, and am glad to report a good work being done in that section."

Brother Morris's communication was accompanied by a postal map of Fukien Province showing the post routes that have been traversed by colporteurs in his field during the past four years. Practically every post route in his entire territory stretching westward to Kiangsi and north to Chekiang, has been gone over by the faithful colporteur. China is being sown with seeds of truth far more rapidly than we are wont to realize.

## New Books for the Japanese

THE Tokyo office is very busy now-a-days getting out a new edition of "Steps to Christ," which has been re-translated, and also an edition of "Patriarchs and Prophets" abridged. Pastor Benson writes of the difficulty of getting these books out on time while the regular work of the House is being done month by month. Brother Cole, the manager, is crowding the work through with the hope of having the books ready for the colporteurs on time, notwithstanding the difficulties always met with in the preparation of new literature. Little by little the list of books and pamphlets and tracts is being added to in the various vernaculars, and light is shining forth from many centers.

## South Chekiang Mission

THE report of Brother George L. Wilkinson, rendered at the general annual meeting of the Chekiang Mission, December 3 to 10, shows an encouraging growth in that field during the past year. We are unable to publish the entire report for lack of space, and therefore cull the following:

A new church building, the first to be built and owned by this mission, was dedicated just prior to the general gathering. "The members in that place," writes Brother Wilkinson, "are to be commended for their assistance in purchasing the land and donating it to the mission and for the labor and material donated." About 150 persons attended the dedicatory service.

Brother Gregory has made good progress in the language, and since the opening in the fall of the Wenchow Industrial School has been acting as principal.

Fourteen of the students in the Shanghai Missionary College are from Wenchow. This is by far the largest number sent in any one year.

The native force of laborers consists of 1 pastor, 9 missionary licentiates, 4 Bible women, 3 teachers, 2 office secretaries, 2 canvassers, 1 industrial teacher, and 3 other workers, making 25 in all. These are conducting work in 19 different chapels and in the Wenchow school.

The membership has grown from 114 to 137, an addition of 23 believers.

Three evangelistic efforts were held last spring in different places with crowded chapels at each. Twenty-two were baptized as the result of these meetings.

The following comparative statement serves to show the growth made in the various departments:

	7 months		
	1919	1920	1921
Membership	99	124	137 11 mos.
S. S. Offerings	\$98.05	\$217.64	\$326.27 10 mos.
Tithe	108.50	245.59	275.50 10 mos.
General Offerings	46.39	97.29	85.20 10 mos.
Periodical Sales	1.00	339.60	506.40 6 mos.
Book Sales	115.80	793.80	115.99 6 mos.

## Items of Progress

BROTHER MULLINEX writes that during October the regular workers of Central China sold \$1500 worth of literature. In November they sold more than \$2000 worth. If all will keep a supply of literature with them and watch for opportunities, our mission force in Asia can accomplish great things in the circulation of the printed page.

SOUTH CHINA'S November sales were the best for the year, reaching a total of more than \$2000. Their sales for the year will probably be more than twice those of 1920. They are working hard to give the *Signs* a wide circulation in that field.

THE Chinese *Signs* list is growing, the issue now being 33,500, the largest that it has been in a long time. We must press on until we reach at least 50,000.

BROTHER KLOSE writes that in Chosen the Harvest Ingathering permits were late in arriving so that they could not begin work until December, but that the campaign was opening most encouragingly. The first few days of the campaign netted more than Yen 1000. Brother Klose's personal collections in forty-two hours were nearly 500 Yen. While economic conditions in Korea are bad, Brother Klose says that his donations this year are larger than last. As an illustration he says of his last day's work: "One man gave 0 Yen, one 20 Yen, five gave 10 Yen each, and one, five."

BROTHER N. Z. TOWN after his return from his recent trip through Europe writes: "I had a good trip, visited sixteen countries, conducted meetings in fifteen languages, three of which I could speak; had my baggage examined sixty times at the borders, and got seventy-five stamps on my passport. After the Midsummer Council I conducted a Bookmen's Convention in Heidelberg, Germany, at which we had five union and twenty-one local conference field missionary secretaries present."

THE *Signs* monthly is discontinued, and Pacific Press will now concentrate on the *Signs* weekly. The club rate in lots of 100 or more is two and a half cents gold a copy. In quantities of less than 100, three cents. We should make large use of this message-filled weekly among the English readers of the Far East. Those who are accustomed to taking subscriptions for the *Signs* Monthly should now substitute the *Watchman*, published by the Southern Publishing Association.

BROTHER J. A. P. GREEN, Field Secretary of the Latin Union, writes that the students from the new French School had a field day for Harvest Ingathering work and that in a few hours they collected 2031 francs. The Ingathering work is spreading to every land.

By August Central China had reached about one-fourth of its literature goal for the year 1921. September 1 will begin a very vigorous campaign, and the last word is that this union will probably go "over the top" by December 31.

THE vacation campaign is now in full force down in Malaysia. The last report shows twenty colporteurs at work with sales of more than \$3000 Gold. The new health book in Malay is going well, and it is good to know that every man who gets the book also gets a year's subscription to the magazine.

C. E. WEAKS.

## Notes from the East Siberian Mission

EXTRACTS from a letter written by Elder T. T. Babienco under date of Dec. 5, read as follows:

"We are all of good courage and glad in the Lord. From time to time we are meeting hardships, but the Lord is helping us. Last Thursday night the rooms where Brethren Korshar and Popaw lived and which were used as an office were damaged by fire. We are looking for another place for these brethren, but this is hard to find.

"The brethren in the Amur Mission are of good courage. Notwithstanding hardships, they are standing true to the message and are working for souls. There are many people here in very great need. At the present time Brother Popaw is working in the Amur Mission, helping in the Harvest Ingathering and book work.

"The brethren in Harborowsk are suffering hunger. The market is plentiful, but there is no work and therefore no money with which to get bread.

"In Vladivostock also some are in great need. On November 17 one of our good brethren was shot in the street and left naked there. The robbers had killed him and then taken his clothing. This was at eight o'clock in the evening. His wife, four children and an aged mother are left without any help, and they are suffering. We have helped them a little, but will have to help more. We cannot send clothing, as the duty is so high that it does not pay. We could send money.

"Here in Harbin there are poor whom we as a church are helping. Our church schools are going ahead nicely. We have one in Harbin and one in Vladivostock. We are now getting ready for our winter effort in Harbin, which we hope to begin by December 18. We shall have to pay \$2000 Mex. a month for a hall; and we have not the money; but we trust the Lord, and believe we can get help from the people who come out to hear the Word. In addition to this I plan to hold classes for two hours each week to prepare workers for the future. We need workers very much and must have them."

# MISSION PROBLEMS

## The Missionary's Strength

O. B. KUHN.

OF himself the missionary has neither strength nor ability to convert the heathen to Jesus Christ. His learning, experience and eloquence, of themselves, can never turn the idolater from his graven images to the true and living God. His familiarity with God's word; his knowledge of prophecy and his understanding of the plan of salvation; his ability to expound the Scriptures; his skill in linking up the chain of truth, and his aptness in teaching the doctrine—all of these will not of themselves make of the heathen disciples of Jesus Christ. The Lord said, "Without Me ye can do nothing."

"It is the efficiency of the Holy Spirit that makes the ministry of the Word effective." This is the source of the missionary's power and efficiency. Without the unction of the Holy Spirit the missionary's most earnest, enthusiastic and capable efforts will be unsuccessful.

"The preaching of the word is of no avail without the Holy Spirit; for this Spirit is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit, will it quicken the conscience and transform the life. A minister may be able to present the letter of the word of God; he may be familiar with all its commands and promises; but his sowing of the gospel seed will not be successful unless this seed is quickened into life by the dew of heaven. Without the cooperation of the Spirit of God, no amount of education, no advantages, however great, can make one a channel of light." *"Gospel Workers,"* p. 284.

"The work of the Holy Spirit is to enlighten the darkened understanding, to melt the selfish, stony heart, to subdue the rebellious transgressor, and to save him from the corrupting influences of the world. . . . When the theory of the truth is repeated without its sacred influence being felt upon the soul of the speaker, it has no force upon the hearers, but is rejected as error, the speaker making himself responsible for the loss of souls." *"Gospel Workers,"* p. 253.

"There is nothing lost of that which comes from God," (Isa. 55:8-13), but when one attempts to preach without the Holy Spirit, much is lost. The missionary may have labored in weakness and in fear and in much trembling, but if his preaching has been in the demonstration of the Spirit and of power, the faith of his converts will stand, not in the wisdom of man, but in the power of God. 1 Cor. 2:1-5. Converts who have been won through the missionary's intellectual and social attainments merely, are the wood, hay and stubble that will burn up under the test of fire; but believers who have been converted to God, and whose faith stands in the power of God, are the gold, silver and precious stones that stand the test of fire. Therefore whatever work the missionary may have accomplished as the instrument of the Holy Spirit, that work will abide (1 Cor. 3:11-15); but whatever efforts he may have put forth without the aid of the Spirit will be lost. There is a great difference between winning men to oneself and of converting men to Jesus Christ; of adding men to the church society and of adding men unto the Lord. This difference has not always been made by missionaries.

In the early Christian church it was the Holy Spirit who selected and sent forth the missionary, and made him an able minister of the New Testament, working through him to convert the heathen to Jesus Christ. The apostle Paul was one thus sent forth; and later, when his converts at Corinth, Colosse, Thessalonica and elsewhere weakened, backslid, and fell into grievous errors, he had confidence in their restora-

tion in the Christian faith, and in their final victory and perfection in Christ. Paul had preached to these converts in demonstration of the Spirit and in power; he knew that these backslidden believers were the converts of the Holy Spirit; and he believed that the Holy Spirit had power to recover them strong. He could write to them, "For our gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." 1 Thess. 5:1-10. In the restoration of these backslidden converts was proven that there is nothing lost of that which comes from God.

So it should be to-day. Missionaries selected and sent forth by the Holy Spirit, approved of and brought on their way by the church, should labor in the might of the Holy Spirit, raising up believers whose faith shall stand in the power of God. And when these believers under peculiar trials and temptations become weakened and discouraged, the missionary can have the assurance that the Holy Spirit is able to restore such ones and to make them stand steadfast in the faith.

This is our only hope of winning the heathen to Jesus Christ, of keeping their souls in the love of the truth, and of perfecting them in Christian experience. To these ends the church in the homelands is bidden to pray God especially to baptize missionaries in foreign lands with the Holy Spirit. And to these ends the missionary himself should pray that God will daily baptize him and enable him to preach in the power of the Holy Ghost come down from heaven. 1 Peter 1:12.

Then as missionaries in a heathen country let us in all things meet the conditions to which God has subjected the promise of the gift of the Holy Spirit.

*Changsha, Hunan.*

## Self-Vindication

S. A. NAGEL.

"IT is the love of self that destroys our peace. While self is all alive, we stand ready continually to guard it from mortification and insult; but when we are dead, and our life is hid with Christ in God, we shall not take neglects or slights to heart."—*Mount of Blessing*, page 31.

"We should not allow our feelings to be easily wounded. We are to live, not to guard our feelings or our reputation, but to save souls."—*Ministry of Healing*, page 485.

"Jesus places meekness among the first qualifications for His kingdom."—*Mount of Blessing*, page 29.

A meek man is one who does not stand out for his own rights. He may not always be judged the gainer in this world, but he will certainly win large in the world to come. "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:11.

A missionary in Jamaica asked a little black boy, "Who are the meek?" He replied: "Those who give soft answers to rough questions."

Most of us will find that all of our perplexities will work out better if we will, instead of trying to vindicate self, or waste time and thought in an oftentimes fruitless endeavor to meet the unjust criticism of others, just wait God's time, and permit Him to solve our difficulties. In the meantime we should heed His injunction to "seek meekness" and remember that—

"If we were busy being right,  
We'd find ourselves too busy, quite,  
To criticize our brother long,  
Because he's busy being wrong!"



# THE ASIATIC DIVISION OUTLOOK

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PASTOR I. H. EVANS and Brother F. H. Raley are spending the months of January and February in South China and Malaysia.

A CABLEGRAM from the Home Board announces the early sailing of Pastor N. Z. Town to attend the Publishers' Convention and the Spring Council. He arrives in Shanghai March 6.

BROTHER H. O. SWARTOUT has been released by the Central China Union for service in Shanghai. For a time he will do editorial work in the Signs Press.

BROTHER J. P. BEACH writes from Changsha, Hunan: "Since coming here last September I have visited eleven of the twelve schools in this province, and feel greatly encouraged over the progress made. The schools are well organized and are manned with quite competent teachers. They are proving in many cases to be the means of winning souls for Jesus. This is what we plan for our schools to accomplish. Pray for the success of the school work in Hunan."

THE believers in Manila are rejoicing in the possession of a new church building to replace that destroyed by fire two years ago. The assembly room of this new meeting house measures 64 X 64 feet, minus a small vestry. Below the main assembly room is another with the same floor space and a ten-foot ceiling,--an addition which will be found most useful at such times as general meetings and conference sessions are convened. The brethren and sister in Manila have set themselves to the task of raising three thousand pesos locally for the enterprise.

PASTORS ALLUM AND LILLIE have reached home again after their trip to Shensi, which has occupied some weeks. The brethren in Shensi are doing well, though in need of closer foreign supervision. "We have been praying much," writes Brother Lillie, "that the Lord of the Harvest will send forth laborers into His harvest."

A DAUGHTER, Rhodabelle, was born, October 12, to Mr. and Mrs. A. G. Youngberg of British North Borneo.

THE following word from Pastor R. F. Cottrell will be of interest to the many friends on this side who are praying for his recovery:

"My knee continues much the same as it has been for the past six months. An X-ray taken three months ago seemed to indicate improvement, but the doctors tell me I must sit absolutely quiet until the soreness disappears, but it seems as though the soreness continues much the same from week to week and from month to month. I have been hoping I would be able to attend the General Conference next spring, but we cannot say what the prospects really are. What use I will have of my limb, if it does recover, is also a problem. Sometimes I think it would be best to have it amputated. But I am in His keeping, and have no cause to complain."

## Arrival of Recruits

AS WE go to press we are able to report the arrival, per S. S. "China," January 4, of Brother and Sister J. H. White Brother and Sister Geo. C. Leedy and wife, and Miss Ruth Gilbert, all recruits for this Division field. Brother and Sister White went on the next day to Peking where they will enter language school. Brother and Sister Leedy, after a few hours in Shanghai, proceeded on their journey to Hongkong, from whence they sail for the Malaysian Union. Brother and Sister Leedy are to join Brother and Sister Thompson at Kuala Lumpur, and in a short time will be carrying full responsibilities there in order to relieve Brother and Sister Thompson of their furlough. Miss Ruth Gilbert joins the staff of workers at the Shanghai offices. On the same boat Mrs. H. O. Swartout, who left Shanghai for the States last April in order to secure medical attention, returned with her two children to join her husband in the China field.

## Harvest Ingathering Notes

WRITING from Soekaboemi, Java, Sister V. L. Beecham sends the following cheering report of her Harvest Ingathering work: "I recently had the pleasure of receiving \$209 in Singapore in the Harvest Ingathering Campaign. My first afternoon out I spent one and a half hours and received \$77. The next afternoon, one and a half hours and received \$42. About 10 days later, I went out one morning and in two hours obtained \$90. I covered about one-third of the business places on Raffles Square. Had many rich experiences and a great blessing from the Lord as I explained the meaning of the times in which we are living. Only two refused to look at the paper. Four people gave \$25 each, one \$20, four \$10, eight \$5, one \$3, and three \$2. In other words, out of the twenty-two people who gave, only four gave below \$5.

"In closing I will say, if you want a blessing from the Lord, just go out for Him ingathering and find that He will do for you exceedingly abundantly above all that you are able to ask or think. If you are timid remember, *Faith* bids that the walls of Jericho be taken; *feeling* trembles at the thought of the giants within the walls.

"Since coming here to Java, where my husband is working, I went out a couple of hours one morning in Batavia and received 46 guilders. So people will give, no matter where you are."

FROM Yencheng, Honan, Professor Durward S. Williams writes: "Dr. James and I have been out several afternoons in the Harvest Ingathering work and have made a small beginning on the goal set for us here. We are not getting any very large amounts as this is not very rich territory, but we are getting some good experiences.

A SPECIAL form of receipt book with \$100 receipts coming first and then \$50 and \$25 receipts has been prepared for the use of Pastor W. C. Hankins of the Amoy Mission in Harvest Ingathering work. Before these had reached him, Brother Hankins had already taken in a little more than \$1500 Mex. in Harvest Ingathering returns the present year. He plans on spending more time in this work at the beginning of the new year.

## Ministerial Reading Course for 1922

MAY we suggest that the workers of the Far Eastern Division make sure of giving study to that which is being published in the *Review* and *Herald* regarding the Ministerial Reading Course for 1922. The Far Eastern Division Committee has taken action encouraging workers throughout the field to follow this Course from year to year in so far as this may prove practicable in connection with other necessary reading that missionaries must needs follow in order to become familiar with Oriental conditions and needs. The books listed for 1922 are:

1. "Modern Religious Liberalism," by John Horsh.
2. "The Christ We Forget," by P. Whitwell Wilson.
3. "Quiet Talks on Home Ideals," by S. D. Gordon and Mary Kilgore Gordon.
4. "Our Story of Missions," by W. A. Spicer.

A club rate of \$5.00 Gold has been arranged for those who desire to receive the books and follow the Course.