

Far Eastern Division Outlook

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Selfishness

I. H. EVANS



SELFISHNESS, which is an undue interest in one's self, regardless of others, is the almost universal sin of mankind. To a greater or less degree, it has tainted most of us.

Selfishness manifests itself in many ways, and often is so disguised as to deceive "the very elect." Rarely does selfishness wear its full uniform, or present to the vision of others its true designs. It is cunning, crafty, and so works under cover that we are often surprised at its final results.

Selfishness says, "I am not a common man; I am extraordinary, and ordinary rules do not apply to me. I demand the best, for the sake of the office which I hold; I do not ask that you honor me, but demand that you honor my office." "Better reign in hell than serve in heaven" is the keynote of selfishness.

One would naturally think that a Christian worker would not be guilty of selfishness. Yet it is this very quality that causes most of the troubles between workers as well as church-members. James and John sought the supreme place among the redeemed. Of all the blood-washed throng they would be chief; beyond themselves, they seemed to have neither thought nor care.

Most of our unhappiness comes from undiluted selfishness. We desire position, not that we may render valuable service to Christ and His work (for true service is not dependent upon position), but to satisfy our love of self. How different such a spirit from that of Xavier, who said, "I would like to reform the world without my existence being known"!

Humble service is pleasing to the Lord. That old Moravian hymn breathed the very spirit of unselfish service when it made the people sing, "Through the eternal ages I ne'er shall tell what I have suffered here below." There is no greater spiritual attainment than to consider others better and more deserving than ourselves. John Donne put humility in this dress:

"I have done one braver thing
Than all the worthies did;
And yet a braver thence doeth spring,
Which is to keep that hid."

The humble Christian must flee the spirit of self-glorification, and seek to become, as Christ said, "servant of all." This cannot mean "servant of all" only as related to our own countrymen; but as related to the people of God among all the nations.

Sometimes we think that if we do not contend for our own rights and for position, we lose our opportunity for service and our full ability will not be appreciated. Moses rose not in the esteem of the ages when he "smote the rock," and cried, "Hear now, ye rebels! must we fetch you water out of this rock?" How different is the picture presented, and how his real greatness shines out, when he said, "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written."

Selfishness never can be satisfied; it is a deadly disease, the only cure for which is the grace and mercy of God. If indulged, it will surely ruin the soul.

Shanghai, China
January, 1930

Note and Comment

TATSIENTLU, THE GATE OF TIBET

(Extracts from Dr. E. H. Wilson's monumental volume, "A Naturalist in West China," chapter 16)

THE town of Tatsienlu is situated in longitude 102.13 E., latitude 20.3 N. *circa*, at an altitude of about 8,400 feet (later estimates make this 9,400). By the most direct route it is twelve day's journey from Chengtufu, the provincial capital of Szechwan, on the great highway which extends westwards to Lhassa.

The first occidental other than Roman Catholic priests to visit Tatsienlu was the late Mr. T. T. Cooper in 1868. Since that date it has been visited by many scores of travelers, and has become fairly well known to the outside world. It is a more than ordinarily interesting place, and though much has been written concerning it the subject is far from being exhausted.

The present town is built in the narrowest of valleys at the head of a gorge, down which the river Lu cascades, falling some 4,000 feet before it joins the river, Tung, 18 miles distant. A branch of the Lu river bisects the town, being crossed by means of three wooden bridges, and is joined immediately below the north gate by another stream, which flows from the Ta-pa'o-shan snow. The town is hemmed in on all sides by steep, treeless mountains whose grassy slopes and bare cliffs lead up to peaks culminating in eternal snow.

The population of Tatsienlu consists of about 700 Tibetan and 400 Chinese families and, with its floating members, is reckoned at 9,000 people. In and near the town are eight lamaseries boasting 800 lamas and acolytes. The population is very mixed, consisting of pure Tibetans, pure Chinese, and half-breeds. Very few purely Chinese women are to be found in Tatsienlu.

As seen in and around Tatsienlu, the Tibetans are a picturesque people. Of medium height and lithely but muscularly built, they have an easy carriage and independent mien. The young women are usually sprightly in manner, always cheery, with dark brown eyes, and finely cut features. Both sexes are fond of jewelry ornamented with turquoise and coral, but they are stranger to soap and water, and personal cleanliness is neither appre-

ciated nor practised. Meat, milk, butter, barley-meal, and tea constitute the favorite food of these people; they are also fond of Chinese wine.

The everyday dress of these people is a loose, shapeless garment of dull red or grey woolen serge; sometimes sheep-skins are substituted in part. Top-boots of soft hide with the hair inside usually encase the feet and lower legs of both sexes. The men wear their hair in a queue wound round the head and ornamented with beads and rings of silver, coral, and glass. A large silver earring with a long silver and coral pendant usually decorates the left ear. The women wear their hair parted down the middle and made up into a number of small plaits, which are gathered into a queue, bound at the end by a bright red cord, and wound around the head. Silver and coral are lavishly used in their coiffure and about their persons generally. When in holiday attire these people are more gaily dressed, red-colored trimmings to their garments being then much in evidence, whilst the wealthy affect silk and fur robes. Ornaments of silver and gold, inset with coral and turquoise, are most profusely worn. The lamas shave their heads and wear a raiment of coarse serge of a dull red or brownish color. This has no shape, being simply a large piece of cloth thrown over the right shoulder, leaving the left bare. A similar piece of cloth is wound two or three times round the waist and reaches down to the ankle,

forming a kind of pleated skirt. They are usually bareheaded and barefooted, and each lama carries in his hand a rosary and a small prayer-cylinder. . . . The lamaseries are usually very richly endowed with land, and most charmingly situated midst groves of poplar and other trees. Nearly all Tibetan families of affluence maintain a lama on the premises to perform by proxy their religious duties. Many other lamas find employment as temporary chaplains to less wealthy families on occasion of marriage, illness, or death.

Commercially, Tatsienlu is a most important center, enjoying a monopoly of the trade between this part of China and Tibet. The value of the trade is estimated at about one and three-quarter million taels. The Tibetans bring in musk, deer horns, skins, gold-dust, and various medicines, and take in exchange brick tea and miscellaneous sundries. The trade is largely one of barter, but much less so than that of Sungpan Ting. Sycee and Indian rupees were formerly the only coinage current, but the Chinese during the last few years have been minting in Chengtu a rupee of their own for the special purpose of this trade center. Its use has been insisted upon, and, in consequence, the Indian coin has been ousted from the field. Most of the "bigger" trade is in the hands of the lamaseries on the one hand, and Chinese from the province of Shensi on the other.



At left, Tibetan trader; at right, Tibetan priest

General Articles

LIFTING THE LOAD

While hearts are sick with sorrow,
 And cheeks are wet with tears
 For cares that haunt to-morrow
 Or laze the passing years,
 There somewhere is a kindness,
 A word from tongue or pen,
 Which heaven, but for our blindness,
 Could use to comfort men.
 Why let the world be bitter
 And sorrow camp around,
 Where stars of hope should glitter
 And flowers strew the ground?
 Tho' clouds be thick above us,
 And thorns our feet beset,
 Still does our Father love us —
 And God can not forget.
 There is no heart so weary
 But Christ can lift the load;
 No prospect is so dreary
 If He but point the road.
 O, let the heart be lightened,
 And hope the way illumine;
 The threatening skies be brightened,
 And joy dispel the gloom.
 There is a brighter morning,
 A happier, sweeter day,
 Our every hope adorning
 With its unfettered ray;
 And toward that morn we're speeding
 With glad hands lifted high,
 Our trials all unheeding,
 Our sorrows all passed by.

C. M. SNOW

DEDICATION SERVICES OF THE FAR EASTERN ACADEMY'S NEW INDUSTRIAL BUILDING

On Sabbath, January 25, at 4:00 P. M., the new industrial building of the Far Eastern Academy was dedicated by suitable services. This building was erected last summer. The first floor is divided into a chapel and a type-setting room. The faculty and students with the local brethren and sisters filled the chapel. The opening song was followed by a Scripture reading and prayer by Professor S. L. Frost. A vocal duet, "Jesus Lover of My Soul," was given by Mrs. Woesner and Mr. Anderson. Professor Morse then gave a report of the work of the school since its opening in 1926. Following the talk by Pastor Evans, Dr. Miller offered the dedicatory prayer. The advanced singing class sang the closing song, "Thy Presence Here," and Pastor E. R. Thiele pronounced the benediction.

The text of the sermon was Matthew 4: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Among other things the speaker said:

"This scripture is Christ's answer to Satan when he came to Christ, and tauntingly said, 'If Thou be the Son of God, command that these stones be made bread.'

"Satan did not know to a certainty the divinity of Christ, but he did know that mortal man never possessed creative power. He wanted a demonstration. This miracle would be proof that Christ was the Son of God.

"Christ's answer, 'It is written,' shows that He knew the word of God. He would work no miracle in Satan's realm to feed Himself. His followers could never make bread out of stones. Why should He? 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' Christ would make no bread from stones; but He would live by the word of God.

"Living by the word of God is a genuine Christian experience. It spells the secret of living the Christ life. There is no other way that a man can be a Christian. Talent, training, position, singly or together, will never make a Christian; but living by the word of God does make a Christian.

"One may inquire, 'How can I live by the word of God?' Suppose here lies a ten-dollar bill. I love money. I need ten dollars. No man would ever suspect that I would steal. That money could be taken by me with never a suspicion that I took it. My hand covers the bill. But there comes the word of God, 'Thou shalt not steal.' I say, 'I cannot steal. God sees me. He forbids my stealing.' That is living by the word of God. To live by the word means to obey the word. That is the way Christ lived."

HEZEKIAH'S MISTAKE

GEORGE L. WILKINSON

AFTER Hezekiah's miraculous recovery, accompanied by the sign which God gave him of the sundial going backwards ten degrees, a delegation came from Babylon with presents to see the man who had been so richly blessed. This was a wonderful opportunity for Hezekiah to tell these heathen visitors of God; but he spent all the time showing them his house of precious things; his store of silver, gold, spices, and ointment; the house of his armour, and all that was found in his treasures. There was nothing of value in all his dominion that he did not show them. For this neglect of duty, all his precious things and all his

family were later carried away to Babylon.

When heathen visit us, what do we talk about? Is it not true that many times we talk about the weather, the government, the price of different commodities, and various other subjects, and our guests go away without our having said or done anything to make them acquainted with God? We may not have treasures to show our guests; still it is possible for us to make the same mistake that Hezekiah made.

When we visit our brethren and sisters, do we spend most of the time talking about the faults of others, their mistakes and peculiarities, and various unimportant subjects? or is our time spent talking about the solemn times in which we are living, the beauties of the New Earth, the victories we are gaining through Jesus, and His great love to us?

Do we faithfully gather our family together each day and have worship with them? Do we take time to tell our children Bible stories and educate them for Jesus? or do we let them grow up as they will? Hezekiah was a good man and a wise king; but through his great interest in his own possessions, he neglected his own family. His son Manasseh, who followed him on the throne, was a wicked man and undid all the good his father had done before him.

Why is it that we are so inclined to talk about everything but the things that should be our main theme of discussion? Is it not because our interest is centered on other things? When we are intensely interested in a certain thing, we are almost always ready to talk about it. The farmer is sure to talk about his farm, and the carpenter about building; then shouldn't our dominant theme be Christ crucified, Christ ascended, and Christ coming again?

As workers and leaders, we must set the example in all lines. We cannot bring a great spiritual revival to our churches until we first obtain it ourselves; and we can never expect any great addition to our churches until the church members are advancing in Christian experience. We can never live the victorious life and have power with God until we surrender all to Jesus. We cannot cling to even one known sin. Our thoughts should be pure and right; our lives should be spent for the one purpose of winning souls; and our conversation should be of heavenly things.

General Reports from the Field

THE SOUTH CHEKIANG ANNUAL MEETING

C. C. MORRIS

THE annual meeting of the South Chekiang Mission was held at Wenchow, February 11-18, 1930. Seventy-one regularly appointed delegates were present, besides a large number from many sections.

All departments of the work were represented in a strong way, and encouraging progress was reported in practically every line of mission endeavor. Outstanding, among other things, was a net gain in membership during the past year of 136, which brings the present membership of the mission up to 606. A total of 50 Sabbath schools, with a membership of 1,672, is reported, as is also a home missionary record of over 200 members who have had definite results in the winning of others to the truth.

Throughout the meeting a keen interest was manifested, it being especially noticeable in the good attendance, which averaged two hundred or more every day.

Sabbath, February 15, was a day long to be remembered in the South Chekiang Mission. The first service of the day was a model Sabbath school, in which all took an active part. An offering goal of \$80 was set, and very easily reached. At the close of the Sabbath school, the home missionary department demonstrated the promotion of its work, the collecting of reports, etc. The preaching service was the occasion of the dedication of the new Wenchow church building. This is a beautiful structure, just completed, in the heart of the city of Wenchow, easily accessible, yet in a quiet place. The building is very well arranged, providing good light and ventilation, and has a seating capacity of about 500. Over 300 were present at the time of the dedication service, all of whom were highly grateful to God for the privilege of dedicating themselves, together with the building, to the work and service of the Lord. In the afternoon the new administration building of the South Chekiang Junior Middle School was dedicated. This building is in another location, a little way outside the city; a large attendance was also present at its dedication. A long-felt need has been supplied in the erection of this build-

ing, and it more than doubles the working capacity of the school. All were truly thankful to God for the help and blessing this new building will be in the education of the young people of this field.

An excellent spirit pervaded every meeting. Workers and members were united in a common determination to bring 400 new converts into the truth this year.

Pastor G. L. Wilkinson, the director of the mission, led out in the work of the meeting in a strong way. Closely associated with him were Brethren B. F. Gregory, secretary-treasurer of the mission, and Alfred Fossey, principal of the Middle School. The East China Union was represented by Pastor and Mrs. K. H. Wood, Pastor W. E. Gillis, and Brother Y. Y. Tung. Representatives were also present from the Fireside Correspondence School and the Signs Publishing House.

All confidently believe that 1930, under the blessing of God, will be better than any previous year in the history of the South Chekiang Mission.

EVIDENCES OF PROGRESS IN EAST VISAYAN MISSION

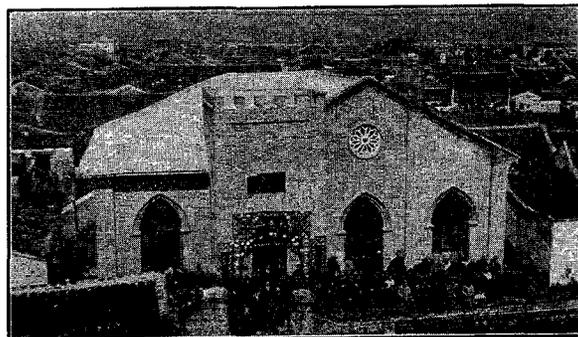
L. O. PATTISON

BEFORE coming to the Philippine Islands, I read many times of the advancement of the work in these islands. As I read these glowing reports, I had a feeling that perhaps they were somewhat overstated. However, since coming to the East Visayan Mission, and observing the progress of the work here, this idea has all been taken away. I must confess that I look upon this movement in these fields with amazement. Our baptisms for 1929 amounted to 524 souls, 209 being baptized during the last quarter. Many are ready for baptism whom we could not reach before the close of the year. We now have 90 churches and com-

panies scattered all over these islands. To visit each company would take more than one year, as a great deal of the travel must be done by boats, and often in small *bancas*. Calls for workers come in from every direction, and even with our large working force of 38 evangelists and Bible workers, we are not able to answer all of them.

The advancement of the work in this field is due largely to the faithful work of the colporteurs. Ninety-five per cent of those baptized last year were brought into the truth through the Home Missionary work and the work of our faithful colporteurs; and this year bids fair to be better than last.

Our people in this field are getting under the burden of church schools. Many new companies are calling for teachers, and desire to establish church schools for their children this year. A large number also promise to be self-supporting. However, we are faced with a lack of trained teachers, and are at a loss to know how to cope with the problem of advancing this work. All this is an evidence to me that the latter rain is beginning to fall. The Spirit of God is going before our workers and is moving upon the hearts of the people so that they actually are clamoring to learn of the way of life. We are in receipt of letters from fields in which there are pagan tribes, telling of these pagans searching for the truth. We are laying plans to place messengers of the cross among these tribes; for surely there are many among them whom God will save in His kingdom. We are opening a colporteurs' institute in which more than fifty recruits will be in attendance. When these men go over the field this year with our literature, it means that next year greater demands will be made upon us for Bible workers to go to those places and teach the truth. We all rejoice.



The New Wenchow Church Building

KIANGSI MISSION ANNUAL MEETING

K. H. WOOD

The first week of December found the workers and a large company of believers from the Kiangsi Province assembled at Nanchang, the capital, for the annual meeting of the Kiangsi Mission. More than one hundred sixty persons were in regular attendance throughout the meeting, this number being greatly increased at the evening meetings and on the two Sabbaths. A real camp-meeting spirit prevailed throughout the entire session, and the interest taken by the believers can be judged somewhat from the fact that all paid their own expenses while at Nanchang, as well as their travel both to and from the meeting. It was necessary for some in attendance to travel more than two weeks in order to reach the meeting.

The hearts of all present were lifted in thanks to the Lord for the commodious quarters which the director, Pastor Liu Djung Gwang, and his co-workers had been able to secure for the meeting, and for the accommodation of the provincial mission headquarters and school thereafter. More than two years before, the brethren had endeavored to find a building suitable for their needs, and all felt it providential that this place could be obtained in time for use during the annual meeting. Although the rental on the building was high, yet the owner offered to sell the property to the Mission for a very reasonable sum, considering the fact that it is located but a short distance from two newly-opened, broad thoroughfares and an important center. Following an action regarding the matter taken at the Kiangsi Meeting, the Central China Union Mission Committee has made arrangements for securing this property for the permanent headquarters of the Kiangsi Mission.

The reports rendered by the officers and departmental secretaries of the Mission in almost every instance showed progress over previous years. No doubt even greater progress will be seen in the future, for all expressed dissatisfaction with the results of their work of the past and a determination, by the help of the Lord, to accomplish much more during 1930 than ever before.

Among items of interest gleaned from the various reports rendered at the meeting were the following:

The tithe received during the year 1929 was more than twice the amount received during 1928.

All of the workers in the Kiangsi Mission are studying in the Fireside Correspondence School.

All of the workers finished the 1929 Ministerial Reading Course, and have enrolled in the Course for 1930.

All workers and many of the believers subscribed for all of the periodicals published by the Signs of the Times Publishing House, namely: *Signs of the Times*, *The Shepherd*, *The China Christian Educator*, and the *Sabbath School Helper*.

A resolution to establish the family altar in the home of every believer in the Mission was passed unanimously.

Following the proposal of the director, a resolution was also passed, to strive to make the present work in the Kiangsi Mission self-supporting within four years; that the funds now used on work already begun may be released for opening the many unentered sections of that province.

On the last Friday of the meeting, thirteen souls followed their Lord in the rite of baptism.

The last Sabbath of the meeting was marked by a spirit of devotion and consecration which could well be emulated by the believers in other places. The Sabbath school offering amounted to nearly \$60, and all present rejoiced to see the darkness gradually dispelled from the map of Kiangsi as the amounts were received from the various classes, until finally, with the goal reached, the full light of the gospel was shining into every part of the province.

Besides this liberal gift for the advancement of the work of Christ, all present consecrated themselves anew to the Lord, and resolved as they returned to their homes to labor earnestly to win others to Him that, at His appearing, they may meet Him with joy.

WHY DID HE MOVE HIS BED?

H. P. EVENS

For many months Brother ———, church school teacher at ———, had placed his cot each night next to the window of his room. But a few weeks ago, as he retired one night, for no reason that he could give he placed his bed back farther away from the wall. He was awakened at midnight by a terrible crash. All the household and neighbors were frightened. What was it that had crashed through the nipa roof like a cannon ball?

When they came with a lamp a great coconut, broken in two by impact with the floor, was found. It had fallen from the tree on the exact spot where our brother was accustomed to lay his head. Surely "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalms 34:7.

ITINERATING IN THE WEST

WITH Brethren M. C. Warren and J. J. Strahle it has been our privilege to visit mission stations and out-stations in Szechwan. Since early October, following the close of the biennial union session held in Chungking, we have traveled from place to place. The twelve weeks thus spent together on the road and at mission centers, have been filled with interest, and we have had evidence of the Lord's leading in the West China Union. Since leaving Chungking we have attended several baptisms, during which fifty souls have been added to the church.

Our itinerary included Tatsienlu, the headquarters of the Tibetan Mission. Dr. J. N. Andrews took us across the Chedo Pass, which is 15,500 feet above sea level, and introduced us to a few days of Tibetan life in a section of his field high upon the Eastern Tibet tablelands. The Doctor has free access to great areas in which are Tibetan farmsteads about as far apart as farmhouses in Ohio or Iowa. No Chinese live on these plateaus, because the climatic conditions are unfavorable for any but those who from earliest life have been accustomed to the rigorous cold and the lack of almost all food save that supplied by small fields of barley and by the great flocks of yak.

We are now together on a boat carrying to Chungking twelve men who have volunteered to enter the colporteur work, and who will soon be in attendance at the Chungking Bookmen's Institute to open the latter part of December. Brother Warren and I plan on leaving the boat a day below Suifu for a ten-day journey by land to Pichieh, Kweichow, where the annual meeting of the West Kweichow Mission is appointed for January 3-11. We hope to continue as far as Kweiyang, for an annual meeting of the East Kweichow Mission January 24-28.

The cause of present truth is onward in the West China Mission.

Dec. 20, 1929

c.

Thy love to me, O God,
Not mine, O Lord, to thee,
Can rid me of this dark unrest,
And set my spirit free.

Horatius Bonar,

Statistical Report of the Far Eastern Division

1 Number of Mission	2 NAME OF MISSION	3 Number of Mission Stations	4 Number of Mission Outstations	5 Number of Organized Churches	6 Baptized Membership of Organized Churches	7 Baptized During Quarter	8		9		10		11 BIBLE WOMEN (not including column 10)		12 Other Foreign Women (Unlicensed)	13 BOOK AND PERIODICAL CANVASSERS			
							Foreign	Native	Foreign	Native	Foreign	Native	Foreign	Native		Foreign	Native	Foreign	Native
1	Philippine Union	5	306	228	12633	605	11	18	2	28	27	71		25		1	113		
2	Chosen Union	4	45	26	2128	139	6	8	5	33	18	66		6		1	41		
3	Japan Union	5	18	14	673	6	4	9	4	13	19	3				1	18		
4	Manchurian Union	3	12	11	375	1	4	1		1	8	15		1		1	18		
5	Central China Union	5	77	24	1772	125	5	13	11	16	20	62	1	15		1	30		
6	North China Union	3	14	8	547	32	3	3	6	5	7	15		3		1	23		
7	South China Union	8	106	40	2500	135	9	16	6	50	17	71		24		1	26		
8	West China Union	6	34	13	566	87	8	4	1	7	10	27		9		1	11		
9	East China Union	6	86	44	2153	112	7	5	3	14	12	64	1	28		1	20		
10	Division Headquarters						14	1	1		53					1			
11	Malayan Union	6	15	15	866*	46	12	1	6	20	19	22	1	1			10		
12	Sungari-Mongolian Mission	1	9	3	438	8	1	1		9	1	8				1			
13	TOTALS, 4th Qr. 1929	52	722	426	24651*	1296	84	80	45	196	211	424	3	112		11	310		
14	<i>The totals given below for fourth quarter of preceding years reveal the growth year by year</i>																		
15	Totals, 4th Qr. 1928	60	727	402	23488	967	83	76	43	197	220	445	6	101	13	12	377		
16	Totals, 4th Qr. 1927	53	570	345	20305	1241	81	66	43	205	202	420	4	94	12	12	339		
17	Totals, 4th Qr. 1926	49	557	316	19472	1103	85	53	40	185	178	430	4	87	14	11	301		
18	Totals, 4th Qr. 1925	49	495	277	17007	1037	81	53	45	202	184	330	5	84	11	14	282		

25 Number of Mission	26 Average Attendance S. S.	27 S. S. Offerings to Foreign Missions for First Twelve Sabbaths	28 Thirteenth Sabbath Offering	29 Total S. S. Offerings for Year including Thirteenth Sabbath Offering	30 Retail Value of Periodical Sales (including Subscriptions)	31 Value of Book Sales (on Basis of Retail Price)	32 Total Retail Value of Book, Tract, and Periodical Sales (All Literature)	33 No. of Church Buildings Owned by Mission	34 Estimated Value	35 Approximate Seating Capacity	36 Number of Church Schools Conducted	37 Enrollment Church Schools	38 Number of Intermediate Schools
1	9496	\$ 2442.60	\$ 566.77	\$ 3009.37			\$ 25691.21	150	\$ 40800.	17645	27	928	2
2	4570	908.52	102.04	1010.56	2720.88	3421.45	6142.33	88	32363.	9150	28	1134	
3	581	917.08	221.48	1138.86	629.90	2980.55	3610.45	8	18000.00	800	1	8	
4	311	132.59	26.10	158.69	1337.25	991.95	2329.22	7	4100.	550	4	115	1
5	2386	505.78	95.85	601.63	2084.42	3108.79	5193.21	24	16100.	2875	22	424	4
6	568	139.13	20.16	159.29	2364.85	1518.94	4320.59	3	3500.	1100	7	119	1
7	2718	726.63	170.11	896.74	2643.77	1307.50	3951.27	25	24345.	4410	31	959	4
8	1073	240.88	60.24	301.12			289.49	8	8600.00	1050	10	209	
9	3089	904.14	160.57	1064.71	3190.18	3422.46	6546.65	13	30587.50	3250	15	586	3
10											3	51	2
11	831	630.43	224.86	855.29	921.03	3185.25	5175.97	13	24919.28	1370	12	626	
12	387	357.86	80.41	438.27	6.12	516.22	522.34	2	700	1	63		
13	26019	7001.50	1728.59	9634.53	15898.40	20453.11	63772.73	336	209314.78	42900	949	5222	17
14	<i>Totals, fourth Qr. 1928, 1927, 1926, 1925 given below</i>												
15	25889	7518.86	1976.54	9495.42	17648.56	31959.82	57228.25	241	211227.61	42500	166	6461	15
16	20646	6945.49	1647.59	8593.10	11645.14	31332.70	56274.55	266	204667.55	36215	149	5658	10
17	21599	6392.10	2106.23	8498.33	19150.43	46337.56	70538.37	239	187081.58	33680	173	5944	8
18	19404	5595.22	1475.85	7070.07	30027.28	45701.95	82404.39	220	172222.00	29505	185	6746	11

* Exclusive of Netherlands East Indies, transferred to Central European Division.

Mission for Quarter Ending Dec. 31, 1929

	14 MEDICAL WORKERS (including those licensed)		15 OTHER WORKERS (not else- where listed)		16 TOTAL LABORERS (net total)		17 TITHE RECEIPTS (U. S. GOLD)			18 Tithe Per Capita	19 Total offerings Foreign Missions Excepting S. S. and Y. P. M. S. as noted Columns 27, 51	20 Total Contributions Home Mission Work Exclusive of Harvest Ingathering and Sustentation Funds	21 Total Receipts, Harvest, Ingathering Work	22 Total Contributions for Local Church Work not included in Columns Nos. 20 and 21	23 Number of Sabbath-Schools	24 Membership Sabbath-Schools	
	Foreign	Native	Native	Foreign	Native	Foreign	Native	Total tithe Receipts (Foreign and Native)									
1	4	30	28	40	286	\$ 1056.13	\$ 10086.33	\$ 11142.46							329	12142	
2	2	9	65	28	246	707.61	1751.50	2459.11		240.21			826.17		120	5816	
3	2	11	12	27	57	893.85	2365.73	3259.58							23	788	
4			11	12	47	432.26	362.92	795.18		338.15				15.17	16	374	
5	3	28	23	36	181	1230.11	1347.80	2577.91		1296.44	7.66		6723.64	124.14	87	2630	
6			7	15	41	411.06	491.16	902.22		252.89			2070.06		16	583	
7	8	30	37	32	264	884.56	2100.49	2985.05		834.03	20.00		1430.12	36.38	106	3444	
8	2	2	12	19	72	465.70	325.88	791.58		390.04				174.34	44	1084	
9			13	23	157	1174.40	2195.64	3370.04		1046.72			31413.18		355	121	4220
0	18	53	107	68	179	6576.70		6576.70									
1	4	6	19	38	73	892.71	2351.76	3244.47		812.39			3435.17	291.65	26	835	
2				2	18	507.98	825.46	1333.44			6.37	169.39	943.60		8	420	
3	43	169	334	340	1621	15233.07	24204.67	39437.74		5217.24	197.05		46841.94	996.68	896	32326	
4																	
5	34	89	290	360	1490	14860.53	26841.17	41701.70		7228.67	2136.07		36231.45	2323.15	874	30816	
6	21	65	269	349	1428	13375.97	23253.25	36957.80		6094.63	1457.08		10689.78	3169.80	752	24764	
7	23	68	301	316	1457	10186.41	21359.45	31787.22		5546.28	6013.57		9236.77	1230.51	704	24462	
8	27	47	339	321	1425	10189.15	19014.03	29203.18		5308.49	284.31		11601.39	7749.49	631	21044	
9																	
Number of Mission	40 Enrollment of Intermediate Schools	42 Number of Training Schools	43 Enrollment of Training Schools	44 Total Enrollment	45 NUMBER OF FOREIGN TEACHERS		46 NUMBER OF NATIVE TEACHERS		47 Estimated Value School Buildings and Equipment	48 Expense of Maintenance of Schools	49 Number of Young People's Societies	50 Membership	51 Y. P. S. Contribution for Foreign Work	52 Y. P. S. Contribution for Home Mission Work	53 Y. P. S. Contributions for Local Society Work		
					Men	Women	Men	Women									
1	56	1	288	1272	5	8	14	15	\$ 11634.47	\$ 685.56	97	2102			36.44		
2		1	178	1312	4	2	56	6	39350.00	7382.52	27	1442		43.55	25.94		
3		2	83	91	4	4	4	3	30000.00	5 00.00	8	123					
4				138	1		6	6	9835.00	778.94	7	135	3.95		.08		
5	213			637	2	4	37	7	12300.00		15	197		31.27			
6	95			214	1	1	9	5	2500.00	1445.45	4	73		.35	6.74		
7	178			1137	3	7	40	23	32572.00	3175.00	14	527		54.00	10.00		
8				209			10	4	700.00	449.32	2	73					
9	135			721	1	1	15	3	105000.00		9	421					
0	105	3	632	788	11	12	10	2	35		2	31					
1		1	63	689	3	5	17	7	57334.56	3505.59	8	389			30.65		
2				63			4	2	6	298.55	3	116	41.60				
3	805	8	1244	7271	35	44	222	83	399	206726.03		196	5649	45.55	15.60	109.85	
4																	
5	839	7	1290	8590	32	41	231	100	404	183069.93	23320.00	201	5853	58.64	66.40	267.35	
6	301	8	1152	6477	27	44	202	100	373	193037.92	18536.70	88	2661	9.77	60.18	39.09	
7	473	5	648	7065	26	33	248	100	401	254933.06	32320.03	123	3931	35.56	12.31	453.27	
8	696	5	907	8349	29	37	282	84	432	136296.77	23928.03	165	4561	11.55	22.17	44.43	

The Sabbath School Department ----- Far Eastern Division

Summary For Quarter Ending December 31, 1929

Conference or Mission	Number Schools	Membership	Average Attendance	Birthday Offering	Investment Fund Offering	12 Sabbaths Offerings	13th Sabbath Offering	Total Offerings to Missions
Central China	87	2,620	2,386	\$ 22.14	25.56	458.09	95.84	\$ 601.63
Chosen	120	5,816	4,570	46.16	36.57	815.94	111.89	1,010.56
East China	121	4,220	3,098	33.33	164.27	813.13	139.35	1,150.08
Japan	23	788	581	17.44	332.46	624.80	21.48	1,196.18
Malayan Union	26	835	831	25.48	7	577.63	224.86	855.29
Manchuria	16	374	311	3.26	5.50	123.83	26.10	158.69
North China	16	583	568	2.07	6.61	131.45	20.16	160.29
Philippines	329	12,142	9,496	231.33	32.75	2,178.52	566.77	3,009.37
South China	106	3,444	2,718	39.40	19.63	667.60	170.11	896.74
Sungari-Mongolia	8	420	387	11.05	25.03	321.78	80.41	438.27
West China	44	1,084	1,073	3.68	13.62	266.36	79.28	362.94
Total	896	32,326	26,019	\$ 435.34	\$ 639.32	\$ 6,979.13	\$ 1,736.25	\$ 9,840.04

MRS. I. H. EVANS, *Secretary*

HONOR ROLL

SPECIAL effort was made by our Union Sabbath school secretaries to have the Sabbath school reports for the fourth quarter of 1929 reach Shanghai as soon after the close of the quarter as possible. Following is the order in which the reports came in:

Union Mission	Date	Number of Schools
Manchuria	Jan. 31, 1930	16
Japan	Feb. 4, 1930	23
North China	Feb. 5, 1930	23
Sungari-Mongolia	Feb. 5, 1930	8
Philippines	Feb. 8, 1930	329
Central China	Feb. 12, 1930	87
Chosen	Feb. 12, 1930	120
Malaya	Feb. 13, 1930	26
South China	Feb. 14, 1930	186
East China	Feb. 27, 1930	121
West China	Feb. 27, 1930	44

INVESTMENT DAY IN HARBIN

THE following from Mrs. C. Brajnicoff, Sabbath school secretary of the Sungari Mongolian Mission, gives an interesting picture of an Investment Fund program in the Harbin church:

"Early in the year we had a splendid Investment Fund program, which was carried out almost entirely by the children themselves. We enjoyed very much hearing them singing, telling stories, and reciting verses. Everybody did his part with enthusiasm. The children brought their offerings. Some of them had saved copper

money during all the quarter, and dropped it out from the boxes and little bags into the Investment Fund box with great delight and no less great noise. A small boy brought seven eggs which his hen had laid on Sabbath, a six-year-old girl gave to the Lord three local dollars that her mother had paid her (one dollar monthly) as encouragement in preparing her piano lessons. Some girls brought their fine handiwork. The offerings filled three boxes reaching the sum of \$28.56 in the local currency. The adults took their part also. We received also many other things that should be sold later. We are thankful to the Lord for His abundant blessing in the Investment Fund meeting, both spiritual and material, and for the idea of the Investment Plan that has called out an army of workers for His great field of the world."

A WORD OF APPRECIATION

IN going over the Sabbath School reports for the fourth quarter of 1929, it is observed that there is cause for encouragement in the matter of harmony of reports. For a number of years it has been the aim of the departmental secretaries and the statistical department to bring out reports that agree in the figures representing the progress of departmental endeavor. Little by little this ideal has been emphasized, and the possibility of its attainment is now a thing of reality.

While in a few of the Unions it still seems difficult for the reports of the treasury department to show the facts in exact agreement with those submitted by the Sabbath school secretaries, we are glad to observe that some fields are checking the reports quarter by quarter with a degree of accuracy that is certainly commendable.

Sometimes there is a difference in the two sets of reports which is approximately the amount of the Birthday and Investment offerings. This seems to indicate that a few of the treasurers have not yet listed these special offerings as a part of the regular Sabbath school offerings. The treasurers *should not* carry separate accounts for these offerings, which are a part of the "12 Sabbaths offerings." It is merely a matter of departmental concern as to *how much* of the total "12 Sabbaths offerings" is Birthday offerings, and *how much* is Investment offerings. This information is given by the Sabbath school officers, beginning with the secretary of the local school and carried on up to the General Conference Sabbath School Department at Washington. The treasurers *do* keep special track of the Thirteenth Sabbath offerings.

This word of appreciation of the efforts put forth to effect "uniformity in reporting" is intended to bring courage to those who have not yet attained; and satisfaction to those who have.

OUR SABBATH SCHOOLS IN THE PHILIPPINES

THE following interesting paragraphs concerning the progress of the Sabbath school work in the Philippines are taken from recent letters from Bertha Shanks Chaney, the Union Mission Sabbath school secretary:

"The Sabbath school work is progressing in the Philippines in spite of backsets now and then. The Northern Luzon Mission is doing well. They have already for the first three quarters raised more Sabbath school offerings than for the entire year of 1928. I wrote a letter of appreciation to Pastor Afenir as soon as I received their figures. His mission seems to be financially sound. They always keep within their budget, and they make progress too. One of their most serious problems is their lack of workers. From a recent census which Pastor Afenir took among his people he found that more than 200 of them had gone to Hawaii and the United States. This is a serious loss. It takes away his most promising material, the young men who should be going into colporteur, teaching, and evangelistic work. This is a real handicap in that field.

"The 'Investment Fund' idea is spreading a little. I have had many letters from the teachers of the provincial church schools, telling of what they were doing or hope to do. Here are some excerpts. From La Carlota, Occidental Negros, Arturo Macasiano writes:

"The Sabbath school is active. We have always a good attendance although it has been raining these last few months. Our children are very enthusiastic about the suggestions you sent us regarding the Investment offering. There are girls who pledged to give or set aside one hen each for the purpose. Others banana plants, some pillow tops, pillow cases, and handkerchiefs. In the school we have three cans, one for grade one, another for grade three, and the third for grades five and seven. I have learned that the can of grade one is always the heaviest every Sabbath.

"From Lipa, Batangas, Eufemia Asuncion writes:

"When I received instruction from you about the Investment Fund, I talked about it to my pupils. They are very glad to help raise the money, and the small children are dropping their centavos in a saving box which we keep in school. This plan, I believe, will be a great success. Four

of my bigger girls in grades one and two are willing to make handkerchiefs, and my grade-seven pupil will do some embroidery to sell. We do not have any ground for a garden, but one of my boys offered a portion of their back yard to be our garden. Now we will begin to plant vegetables, and I am hoping that this plan will be a great success through the help of the Lord."

"From Magallon, Isabela, Melecio Arellano writes:

"I talked to the children about the Investment Fund, and I was glad that many are willing to co-operate. The boys are willing to make a garden and plant vegetables. We plan to set apart a portion of it and sell them. All the money will be given only to the Investment Fund. The boys are starting now their gardens.

"From Lutucan, Sariyaya, Tayabas, Justa Santos writes:

"I talked with my pupils, telling them about the Investment Fund. My boys will have gardening. Since they are very few, I will make a garden of my own and give all of it for the Investment Fund. The boys have already begun their garden, but their plants were eaten by animals because there was no fence. Yesterday with two pupils I went to the woods to get wood for our fence. We will put up the fence and prepare our garden for planting this week, and we will plant next week. Mother will buy the seeds, and we will plant them as soon as possible. I told the girls to make handkerchiefs to be sold. My girls are very small to make other kinds of sewing, and besides they are only five; for that reason they could not raise much. But even so I hope that they will do their best to get something for the Investment Fund."

"From Paco, Manila, Dionisia Akyatin writes:

"I gave the big boys and girls envelopes to keep their savings in. For the little ones I had a savings box placed where they can drop in their centavos whenever they feel like buying candies or any other unnecessary things."

"From Aguisan, Occidental Negros, Francisco Cabansag writes:

"Gardening is not practicable here, because we have no space for gardening, and moreover the soil is as sandy that few plants could grow. Some of the larger boys have promised to keep poultry. Recently I was informed that some of their hens are laying, and others are hatching. They are proud of having a property of their own to take care of. I have about ten girls who are embroidering pillow cases, bed-

spreads, handkerchiefs, tableclothes, etc., for home use. They are planning to sell these things, and give the profit as their Investment Fund offerings."

THE JOY FUND

FLORENCE E. WOOD

By many the Investment Fund has been aptly termed "the Joy Fund." I believe the only members of our Sabbath schools who are not supremely happy on the twelfth Sabbath of every quarter are those who have no Investment offering. Quarter after quarter, as we see the smiling faces of those who bring their offerings forward in our schools and hear their testimonies, we realize that these good people are truly contributing to a *Joy Fund*. Last quarter, one Chinese sister who had recently accepted the truth told us that for several years she had been in the habit of buying a Chinese tonic which was supposed to keep one well during the winter months. This medicine is rather expensive, and this year before spending the money in this way, she prayed about it, and felt impressed to give the price to the Investment Fund. This she did, asking the Lord to keep her well, and she stated that she had never had better health in her life.

The members of the Chiao Tou Djen Sabbath school are among those who made a good contribution to the Investment Fund in the fourth quarter of 1929. An aged sister belonging to the Home division of the Shanghai Sabbath school pieced a quilt, which took many weeks of hard work, for her Investment money. She was so happy when she heard what a good sum (\$27.50 Mexican) had been received for it that she plans to make another.

During the fourth quarter of 1929 more than \$325 Mexican was received from the Investment Fund. If used in our own territory, this sum would have kept four evangelists in the field during the entire quarter. This is surely cause for rejoicing.

We hope that all who have had a part in the "Joy Fund" in the past will do at least as much during the first quarter of 1930. Some of us could do much more. More than half of the first quarter of the new year is already in the past. *Have you decided on an Investment plan for yourself for this year? Remember that "where there's a will, there's a way."*

Miscellaneous Reports

SOUTH CHEKIANG MISSION

GEORGE L. WILKINSON

(Synopsis of report rendered by Pastor Geo. L. Wilkinson, director South Chekiang Mission, during annual meeting held Feb. 11-18, 1930)

"IN visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844.—"Testimonies for the Church." Vol. 9, p. 126.

I believe it is time the Lord would have this experience come to the work in this mission. Truly, the doors have been thrown open on every side to the proclamation of the truth. We, too, can say that hundreds of our members are visiting families, and opening before them the word of God; for about two hundred of our members, or one third our total membership, have actual results to show for their work, having led from one to twenty members into the truth as the result of their personal work. This does not include the work of our members who have influenced an even larger number to attend our Sabbath schools, but who have not yet been baptized.

Now is the time for us to stretch every energy, to have a large vision, and to go forth to bring in hundreds of new believers during the present year; for we have been told that what is not done under favorable circumstances will have to be done under times of difficulty. Then, too, the night cometh, when no man can work. We surely want the good news of salvation to have been given to every *hsien* and to every village in our field when that times comes.

I am glad to report that in many of our churches and companies a new spirit seems to be coming in, and nearly every week new inquirers come to the chapels. This new spirit has been manifest during the past year in our Wenchow church. In a number of cases whole families are accepting the message. This is as it should be. For the father to go to church while the family stays at home and works in the field or in the shop, is not keeping the Sabbath according to the commandment. We should never cease working for a family until, if possible, every member is converted.

Last year we released one of our brethren from his responsibilities in Ko Mang to carry work as tent evangelist, and successful efforts have been conducted in a number of villages. In five of these villages new companies have been organized. Heretofore, it was difficult to hold an interest for a month, but this last year we have been urged repeatedly to continue the effort a month longer.

We now have 50 Sabbath schools, with a Sabbath school membership of 1,673, which puts us at the head of all the provincial missions in the Far East, with the exception of some in the Philippines. Many of our schools are small and poorly organized, but with a brother devoting his full time to the interests of the Sabbath school work we shall undoubtedly see marked progress. From "Testimonies on Sabbath School Work," page 20, we are told that "The Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ." With this statement before us, we should do all we can to help our Sabbath schools and to increase the number to at least sixty by the end of the year.

Our enrollment in the Wenchow school was sixty-four for the last semester, and now with our new building giving us larger and better accommodations, we expect to see the enrollment grow. We hope many of the students attending this school will later develop into efficient workers for this field. We have eleven students in the Chiao Tou Djen school, which is the largest number we have ever sent in any one year.

Last year we had 156 baptisms and made a net gain of 136. There were 61 more baptized last year than we have previously baptized in any year. I was interested in reading a paragraph from Pastor Frederick Griggs in the *Review* a month or so ago, giving statistics which showed that

the Philippine Union made a proportional per cent gain in increased membership ten times that of the United States for the year 1928. Comparing the per cent gain in membership of the Philippine Union with that of the South Chekiang Mission for 1928, I find that while they made a 15 plus per cent gain, we made a 19 plus per cent gain, and that for the year 1929 we made a gain of 29 minus per cent.

Ten years ago last May this mission was organized, and in all this time we have entered only eleven *hsiens*, or exactly half the number of *hsiens* in the mission. Surely we cannot expect to spend ten years more before we get into these unentered sections of our field. I believe it is time to enter these fields without delay. Surely we should pledge ourselves right now to do all we can, by urging the members to pay a faithful tithe, thus furnishing means for sending out new workers; by going wherever God may call; by being earnest in prayer and in faithful work, and by making every effort to enter every *hsien* in this mission within the next year or two.

HIGHER ACCOUNTANCY

IT is now possible to take a thorough course in bookkeeping and higher accountancy through the Far Eastern Branch of the Fireside Correspondence School. Bookkeeping I, II, and III covers the elementary principles of bookkeeping.

The higher accountancy course is divided into three sections. Six college hours of credit will be granted at the completion of each section, or eighteen college hours for the entire course. The course aims at preparing the student for the Certified Public Accountant's examination.

Why should not every Seventh-day Adventist treasurer in the Far East be prepared to take that examination, and become a fully qualified accountant? "Whatsoever thy hand findeth to do, do it with thy might," is a good motto to work by. Arrangements have been completed whereby a special discount on tuition will be given to our workers here in the Far East. For further information write to the Fireside Correspondence School, 25 Ningkuo Road, Shanghai.

Oh, listen then, Most Pitiful!
To thy poor creature's heart;
It blesses thee that thou art God,
That thou art what thou art!
—Frederick W. Faber

FROM TATSIENTU TO PICHIEH

C. C. CRISLER

WITH Pastors M. C. Warren and J. J. Strahle the writer left Tatsienlu the morning of December 8, and journeyed by the "big road" over "Great Elephant Pass." At Yachow we found mail, and continued traveling down the trail to Kiating, where we were joined for a few days by Brother C. A. Woolsey and thirteen colporteurs from Chengtu, enroute to the Bookmen's Convention in Chungking. A few miles below Suifu we parted, Brethren Strahle and Woolsey and the colporteurs going on to Chungking, while Brother Warren and the writer proceeded southward on a ten-day journey to Pichieh, in the northwestern part of the province of Kweichow.

By walking as rapidly as possible the first four days over roads as muddy and slippery as any we have ever found; and by pressing on day after day through the icy mountain passes and high tablelands beyond, where sleet made it necessary to wear constantly sharp-pointed irons strapped under our shoes in order to keep our footing, we reached Pichieh a day prior to the opening of the annual meeting appointed for January 3-10. Twenty-six days have been spent by us in travel along the road between our Tatsienlu station and the headquarters of the West Kweichow Mission at Pichieh. It was a joy to enter the home of Pastor and Mrs. Ho Ai Deng at our chapel in Pichieh, and put up our cots, and arrange our luggage for a ten-days' stay in one place.

Brother Warren and his associates in the West China Union have the problem of covering an extensive territory. They might have confined their labors within a limited area, arranging their stations along navigable waterways and along the larger roads not far from Chungking. This would have made it comparatively easy for them to get about from place to place; and they might have had by this time even more Sabbath-keepers than are now numbered in their Union. They have chosen, however, to hold to the policy of sowing gospel seed over extended areas, and along by-ways difficult of access as well as along the main arteries of commerce. This has led them into Kweichow and Yunnan, over very long roads; and the smaller roads also running into the Miao and Nosu districts, have been traversed again and again.

One of the greatest surprises the writer has had on this trip through West China, has been the hitherto

unreported planting of the third angel's message in many an out-of-the-way corner, far over hills and valleys, in places reached by muddy, slippery, and very narrow trails requiring hard travel. Not content with ordinary methods, some of our workers in West China have isolated themselves from their homes and offices for many months at a time, in order to develop and follow up interests over widespread spheres of labor.

The circle of our influence as a mission is constantly enlarging. Here at the Pichieh meeting we find representatives of many groups of believers who have come into the faith in *hsiens* never before listed on our maps as having believers.

In lesser or greater measure this multiplication of representatives of present truth in many, many new places, is being seen throughout the China field. As we study closely the advance of the message in China to-day, we must recognize the fact that God is at work by His Holy Spirit, making effective to the saving of the soul various agencies now in operation for the proclamation of the final warning and invitation in every *hsien* of the China field. What we see here in West China, may be seen also in Central and South China, and in the North and the East. Verily the truth will reach every honest soul, and populous China will surely be prepared in our day for the advent of our Lord. May we gather courage over these cheering evidences of steady advances taking place in our Far Eastern fields; and may we press on in the name of the Master of the Harvest and never cease to enter new territory until every part of our field shall have been given the message of life eternal through Jesus our Lord.

A HEAVENLY TEACHING

THERE is a heavenly teaching that flashes from God to man, but only those men hear it whose hearts and lives are in accord with the spirit of the Teacher. Is that not what Jesus meant when He said, "If any man willeth to do His will, he shall know of the doctrine?"

— Sunday School-Times

Special Notices

ANNUAL MEETING (SPRING COUNCIL) — FAR EASTERN DIVISION COMMITTEE

The annual meeting of the Far Eastern Division of the General Conference Committee, usually spoken of as the "Spring Council," is appointed for April 10-22, 1930, at the Division office, 25 Ningkuo Road, Shanghai, China. The first meeting is called for 9 A. M., Thursday, April 10. Members of the Far Eastern Division of the General Conference Committee are expected to be present in time for the opening meeting.

(Signed) I. H. Evans, *Chairman*.
C. C. Crisler, *Secretary*.

CHINA THEOLOGICAL SEMINARY

The regular annual meeting of the Board of Directors of the China Theological Seminary is called to convene at Chiao Tou Djen, Kiangsu, China, on Thursday, April 3, 1930, at 7 P. M., for the transaction of such business as may properly come before the meeting, the rendering of reports, etc. A full attendance of the Board is urged.

(Signed) I. H. Evans, *Chairman*.
D. E. Rebok, *Secretary*.

SIGNS OF THE TIMES PUBLISHING HOUSE

The annual meeting of the Board of Directors of the Signs of the Times Publishing House is called for April 7, 1930, at 9 A. M. in the Division Committee Room, 25 Ningkuo Road, Shanghai, China. The usual reports will be rendered, and necessary business transacted.

(Signed) I. H. Evans, *Chairman*.
E. R. Thiele, *Secretary*.

SHANGHAI SANITARIUM AND HOSPITAL

Notice is hereby given of the annual constituency and board meeting of the Shanghai Sanitarium and Hospital, called to convene at the Sanitarium chapel, 150 Rubicon Road, Shanghai, China at 10 A. M., April 8, 1930, at which time annual reports will be rendered and the usual business transacted.

(Signed) I. H. Evans, *Chairman*.
A. Mountain, *Secretary*.

Far Eastern Division Outlook

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中華郵政特准掛號認爲新聞紙類

Pastor I. H. Evans was in attendance at the South China Union annual committee meeting held during January. In February and March he has spent considerable time with brethren in committee work and in general meetings in the Chosen, Manchurian, North China, and East China Unions. A visit was made to the Sungari-Mongolian Mission. His next appointment is with the Japan Union, their biennial session having been appointed to open in Tokyo March 20.

LOSS BY FIRE IN CHOSEN

With regret we learn of the almost total loss by fire of the Korean Signs of the Times Publishing House, outside East Gate, Seoul, Chosen. The loss is covered only in part by insurance. Temporary provision is being made for the continuance of the periodicals regularly, the subscription lists having been saved.

ARRIVALS

Pastor and Mrs. R. P. Abel, with their daughters, Genevieve and Evelyn, returning from furlough, arrived in Shanghai January 9, on the "Korea Maru." Pastor and Mrs. Abel went on to their field of labor, Siam, while the daughters remained in Shanghai for attendance at the Far Eastern Academy.

In January, Dr. and Mrs. W. C. Dalbey, returning to Shanghai from the States.

Pastor and Mrs. V. T. Armstrong and family arrived in Japan the latter part of January, following their furlough period.

Misses Irene Dawson and Esther Nash arrived in Shanghai January 9, on the "Korea Maru." Miss Dawson has taken up stenographic in the Division offices, and Miss Nash is studying the language at present. She is to be connected with the Shanghai Sanitarium Clinic.

Mr. and Mrs. R. E. Brett, from England, arrived in Shanghai February 18. Mr. Brett is to take up work in the industrial department at the China Theological Seminary.

Dr. J. Vinton Scott and family returned to Shanghai on the "Canada," March 5. Dr. Scott is well known by many as a former resident of Shanghai, engaged in the practice of dentistry. He is returning for service in connection with the Shanghai Sanitarium and Clinic.

DEPARTURES

Mr. L. I. Bowers left Korea January 1, for the United States, via Europe.

Pastor and Mrs. J. G. Gjording and children left Singapore February 8 for the United States, on furlough.

Mr. and Mrs. I. B. Newcombe and child, of Swatow, South China, left for the United States early in February.

Mrs. J. P. Fentzling, of Manila, P. I., left for the United States the latter part of December.

DEPARTMENTAL ACTIVITIES

Several of the secretaries of Division departments have been out during the winter months, attending various conventions and meetings.

Professor S. L. Frost spent several weeks in the Malayan Union conducting, in collaboration with Professor V. E. Hendershot and others, a teachers' vacation school for the Malayan Union. In Hongkong he joined Pastor I. H. Evans and the brethren of South China in their annual union committee meeting. This gave opportunity also for a visit to the Canton Middle School. Professor Frost has more recently been in attendance at the Philippine Union Mission annual committee meeting held at Manila the latter part of February.

Pastor J. J. Strahle, since his return from an extended itinerary in the West China Union, has spent a profitable fortnight or more with Dr. H. W. Miller in a supplemental solicitation campaign in behalf of the Shanghai Sanitarium Extension Clinic. Substantial returns have given assurance of meeting promptly many of the expenses connected with the completion and furnishing of the Clinic. Brother Strahle is spending the latter part of March in institute and general meeting work in Chosen and Japan.

Professor W. A. Scharffenberg has been in attendance during the winter at various provincial meetings and conventions in China, Manchuria, and Chosen.

Dr. H. W. Miller has given a little time to the development of the medical work in the Philippines and in Japan, but has been spending most of the winter close to the Shanghai Sanitarium because of heavy demands at headquarters this year while the Clinic is nearing completion.

Pastor L. V. Finster has been absent from the headquarters office most of the time throughout the winter in a long series of Home Missionary Institutes and general meetings, covering considerable sections of the Chosen, Manchurian, East China and Central China Unions, and the Sungari-Mongolian Mission. The closing weeks of this long-continued effort have been spent at annual meetings in the Central and East China Unions.

VISIT OF PASTOR AND MRS. LUKENS

A month has been spent in the Far Eastern Division by Pastor and Mrs. M. Lukens, of Walla Walla, Washington, U. S. A. Brother Lukens is president of the North Pacific Union Conference, and under appointment of the General Conference has been spending some months in visiting division fields in Europe, India, and the Far East. While his time with us has been limited, he has touched at several points in South China, East China, and Japan, including Hongkong, Canton, Wai-chow, Shanghai, Chiao Tou Dien, Kobe, and Tokyo; and his visits to these centers have brought inspiration and courage. The North Pacific Union is one of the strongest Unions of the homelands in the support of missions.

Brother and Sister Lukens have themselves served in former years in mission fields; and they are giving themselves untiringly to the upbuilding of our cause throughout the world field. As they sail to the States on the s. s. "Asama Maru," leaving Shanghai the evening of March 2, they go with the prayers and gratitude of the brethren and sisters of the Far East who have been cheered by this visit and by the messages given by Brother Lukens in his talks. His closing work in Shanghai was in connection with the annual meeting of the Kiangsu Provincial Mission in session in this city.

FOR THE JAPAN UNION

Plans have been laid for a general meeting for the Japan Union, opening March 20, 1930, in Tokyo. Since the return of Pastor V. T. Armstrong, the superintendent, visits have been made to various centers, and a representative attendance of believers is expected. The progress made in Japan during recent years has been encouraging, but is not as marked as has been hoped for by those who have been laboring untiringly in the laying of foundations. Those connected with the evangelistic advance have been pleading that their hands be strengthened, in order that more may be attempted than the present limited funds seem to allow. They realize, however, that it is not mere funds, but the presence and power of the Holy Spirit accompanying their labors, that results in the winning of souls; and they have been emboldened by successes already attained, to seek for added power for witnessing in that great land. The brethren in Japan expect that the meeting soon to be held, will be the beginning of a decided advance along all lines.

The Division Committee have arranged for Pastors I. H. Evans, Frederick Griggs, L. V. Finster, and J. J. Strahle to be at the Japan meeting, in addition to Brother H. H. Hall, of the General Conference. Let us pray that this meeting may bring added courage and hope to those who have so faithfully toiled to bring into being and efficiency the Japan Publishing House, the Japan Junior College, the Tokyo Sanitarium, and the various provincial missions throughout the Empire. c.

INTERCHANGES OF HELP

For several weeks the past fall and early winter Pastor Frederick Lee, editor of the Chinese "Signs of the Times," united with Pastor Frederick Griggs in a series of important institutes and general meetings for church officers and church members in the Philippine Islands.

The brethren of East China Union were glad to have with them, by arrangement with the Far Eastern Division, Pastor C. C. Morris, superintendent of the South China Union, at the annual session of the South Chekiang Mission held in Wenchow early in February.

In mid-February Pastor E. R. Thiele, of the Signs of the Times Publishing House, Shanghai, attended the Shantung provincial meeting held in Tsinanfu.

A further exchange was that of the visit of Pastor K. H. Wood of the East China Union, to the Kiangsi Provincial Mission annual meeting at Nanchang, which has already been reported.

Pastor A. L. Ham, director of the Cantonese Mission, has spent some weeks in attending meetings in the Philippine Union.

IN GRATEFUL ACKNOWLEDGMENT OF HEAVEN'S MERCIES

The protecting care of Heaven has seemed very real to the undersigned during the trip of five months just made through Szechwan, Kweichow, and Yunnan. We found it possible to meet every appointment on time, and to visit all the main mission stations of the West China Union. "This is the Lord's doing; it is marvelous in our eyes." Inasmuch as Brother Warren and I have united so often along the highways and byways in praise to God for deliverance after deliverance when it had really seemed as if we could not get through to meet appointments, his name is added to mine in this public personal acknowledgment of Heaven's special mercy attending us all along the way.

C. C. Crisler
M. C. Warren