

Asiatic Division Outlook

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No. 18

Our Source of Strength

LORD, what a change within us one short hour
Spent in thy presence will avail to make!

We kneel, how weak! We rise, how full of
power!

Why, therefore, should we do ourselves this
wrong,

Or others, that we are not always strong,
That we are ever overborne with care,

That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with
thee?

—Selected.

The Glory of the Impossible

A Call to Prayer

OCTOBER 6 has been set apart as a day of special prayer and fasting, when all our churches in the Asiatic Division shall seek the Lord in a special manner. The Asiatic Division Committee selected this date by request of the North China Union Conference, because at that time our special October meeting will have convened. Therefore the workers of the North China Union should seek God in a special way that His blessing and power may attend that meeting and all similar meetings that will be held in other parts of the Asiatic Division. We should pray for the special outpouring of the Holy Spirit that God's workmen may be qualified to do the work committed to their charge.

Surely there never was a time in our mission history when we needed God more! The situation that confronts us is most serious, and one that almost makes the missionary despair, and say in his heart, "Impossible."

Let us look the situation squarely in the face.

1. *Our Financial Need.* With the rate between gold and silver at seventy-one and still rising, and budgets made out at fifty, with four months of the year still before us, and the accumulated responsibility of the last eight months already a heavy burden, will not the union and mission officers struggling with this problem say that the situation is "impossible"?

2. *Need of Foreign Workers.* With Hunan, Hupeh, Kiangsi and Shantung each manned by only one foreign family; with Chekiang and Kansu, where seemingly there are such wonderful openings, pleading that we send some foreign helper to direct their souls into the way of life; with Tibet still waiting until some one can relieve Dr. Andrews that he may go to that people with the story of the cross; and with all our other fields under-manned, will not the enemy of our souls whisper, "Impossible"?

3. *Native Workers' Need of Consecration.* Then again, we are deeply impressed with the need of con-

secration on the part of the native laborer. It is true that we have many native laborers, and some of them are men of talent, but how few are filled with the Spirit of God and are real soul-winners! Again the missionary sighs and says, "Impossible."

4. *Foreign Workers' Need of Power.* Although we place this last, this is our greatest need. As we look into our hearts, we are made conscious of the fact that we need to be aroused to seek God for *ourselves*. We realize that we are weak, faulty, erring, mortals. We had imagined that we were "rich, and increased with goods, and had need of nothing; now, we realize that we are "wretched, and miserable, and poor, and blind, and naked;" and again we are forced to whisper in the anguish of our souls, "Impossible."

The situation outlined is true, every word of it. Therefore this season of prayer must drive us back to God, and we must learn "the glory of the impossible." Let us therefore carefully consider the quotations given below. Let them be a message to our hearts, bidding us to seek the God of the impossible.

Under God, these burning words are responsible for the opening of our work in Szechwan. They came through the mail to the writer from a godly sister in London on the very day that the Asiatic Division committee asked the writer with Brother Warren to open the work in west China. Circumstances were such in the writer's home that the enemy was whispering that such a course was "impossible." These were the words that made possible the "impossible":—

"Far up in the Alpine hollows, year by year, God works one of His marvels. The snow patches lie there, frozen into ice at their edges from the strife of sunny days and frosty nights, and through that ice-crust come, unscathed, flowers in full bloom.

"Back in the days of the bygone summer, the little soldanella plant spread its leaves wide and flat on the ground to drink in the sun-rays, and it kept them stored in the root through the winter. Then spring came, and stirred its pulses even below the snow-shroud. And as it sprouted, warmth was given out in such a strange measure that it thawed a little dome in the snow above its head. Higher and higher it grew, and always above it arose the bell of air, till the flowerbud formed safely within it; and at last the icy covering of the airbell gave way, and let the blossom through into the sunshine, the crystalline texture of its mauve petals sparkling like the snow itself as if it bore the traces of the fight through which it had come.

"And the fragile thing rings an echo in our hearts that none of the jewel-like flowers nestled in the warm turf on the slopes below could awaken. We love to see the impossible done. And so does God.

"Gazing north, south, east, and west, over His world, with the signs of coming spring in one nation after another, two great tracts catch our eye, still frost-bound,

as it were, in snow and ice. Hitherto, in the main, they have held out against the gleams of His sunshine that have come to them, and it looks as if it must be long before we shall see grass and flowers appear. They are the caste religions of India, and yet more unbroken in its resistance, the power of Islam throughout the world [and, we may add, China].

"And the watchers there have a fight sometimes, lest the numbness and chill that reign around should creep into their own souls with the hope deferred; and the longer they stay the more keenly they realize the dead weight, impenetrable, immovable, that shuts down like a tombstone the weak little germs of life that lie buried beneath.

"It may be you have half unconsciously avoided looking the situation square in the face, lest faith should be awakened. But faith that has to ignore real facts is not real faith.

"Think over steadily the position of one of these imprisoned souls as he comes in contact with God's message. Try to understand the intense prejudice and conservatism, the absolute satisfaction with a creed that fits so well the religious instincts, and leaves him so free to sin. And then, if a stir begins in the rigidity of his mind and the torpor of his conscience, and his will wakes out of the paralysis of fatalism, it is only to stumble up against a fresh barrier. His very heartstrings are involved in the matter. Think what it means for him, with his Eastern imagination and his Eastern timidity, to face the havoc that confession of Christ would involve—the dislocation of every social detail, the wrecking of home and prospects, and the breaking of the hearts of those he loves. Everything that has made life to him must go, and possibly life itself, if he moves towards the light.

"This is a distant sight of these great snowfields; but it can give no sense of the icy coldness and hardness that pervade them. For that you need contact.

"And then the adversary goes a step further. Not content with dealing directly with his captives, he rivets their chains by dealing with God's people about them. He works on our unbelief and our faint-heartedness, and breathes a half-uttered word, 'Impossible.'

"But oh! he overreaches himself when he gets to that word. He means it to sound like a knell, and instead of that it breaks into a ringing chime of hope; for,

"The things that are impossible with man are possible with God."

"Yes, face it out to the end; cast away every shadow of hope on the human side as a positive hindrance to the divine; heap the difficulties together recklessly, and pile on as many more as you can find; you cannot get beyond that blessed climax of impossibility. Let faith swing on Him. He is the God of the impossible.

"It is no new pathway, this. 'The steps of . . . our father Abraham trod it long ago; and the sentences of the flyleaf bear witness that the footprints of those who 'do know their God,' mark it still.

"You do not test the resources of God till you try the impossible."—*F. B. Meyer*

"God loves with a great love the man whose heart is bursting with a passion for the impossible."—*William Booth*

"We have a God who delights in impossibilities."—*Andrew Murray.*

"Look in the Revised Version at the description of Abraham's launch forth. He considered (there is such a beautiful quietness in the word) the whole extent of the hopelessness, and went straight forward as if it did not exist, 'being fully persuaded that what He had promised He was able also to perform.'

"But have we a promise to go on for these people? Has God spoken anything upon which we can reckon for them?

"Do we need more than the following? I think not.

"O Lord, my strength . . . the Gentiles shall come unto Thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods unto himself, and they are no gods? Therefore, behold, I will this once cause them to know, I will cause them to know Mine hand and My might; and they shall know that my name is the Lord.' Jer. 16: 19-21.

"From the ends of the earth—the farthest away and the hardest to win—they shall come with the cry of broken hopes that nothing can wring from them yet, sweeping away the idolized prophet and the idols of wood and stone among the 'things wherein there is no profit.' And oh the triumph of the words, 'I will this once cause them to know, I will cause them to know Mine hand and My might.'

"And lifting the veil from the time to come, we have the vision, 'I beheld, and lo a great multitude which no man could number, of all nations, and kindreds, and people, and tongues stood before the throne and before the Lamb, clothed with white robes, and palms in their hands.'

"Have the Mohammedans, the Chinese, and the caste races a fair representation there yet? If not, those who shall stand before the throne are still to be found. They will be found by those to whom God gives 'a passion for the impossible.'

"And if these promises are not enough, there is an infinite horizon out beyond them in God Himself. If it were only a matter of asking Him to repeat the miracles of the past, faith would have plenty of room. But He is not bound to reproduce. He is the Creator: have we ever let our hearts and hopes go out to the glory of that name? Look at the tiny measure of creative power given to man in music, poetry, art—where there is a spark of it, how it refuses to be fettered by repeating itself! The history of His wonders in the past is a constant succession of new things, and He is not at the end of His resources yet. Years ago, at Keswick, Campbell Morgan gave us this rendering of John 15:7: 'If ye abide in Me, and My words abide in you, ye shall demand that for which ye are inclined, and it shall be generated for you.' 'Generated for you'—oh, the depth of the 'possible with God' that lies in these words!

"Will you ask Him to do a new thing among these hard-bound races; to 'generate' a glow of Holy Ghost fire that will melt its way up through all the icy barriers and set a host free?

"Hitherto the work done has been more like trying to break through these barriers from above, in the hopes of finding solitary life-germs imprisoned—how few they have been, and how stunted and weak for the most part, at any rate in Moslem countries! God has yet to show what can be done if He stirs thus by His

Spirit from within.

"No matter if for the time it is a hidden process; the sunlight will be storing underground as you pray, and life will be set moving. Nothing is seen of the soldanella under its frozen crust till the moment comes when the top of the air-bell gives way, and the flower is there. We believe that God is beginning already a mighty work below the surface in these seemingly hopeless fields, and that it may be with the same suddenness that it will be manifested; and the miracle of the snow-hollows will be wrought afresh by the crowding up of human souls who have won through in the hardest of fights.

"Read once more these sentences:—

"You do not test the resources of God till you try the impossible."—*F. B. Meyer.*

"God loves with a great love the man whose heart is bursting with a passion for the impossible."—*William Booth.*

"We have a God who delights in impossibilities."—*Andrew Murray.*

"Let us give ourselves up to belief for this new thing on the earth. Let us dare to test God's resources on it. Let us ask Him to kindle in us and keep aflame that passion for the impossible that shall make us to delight in it with Him, till the day when we shall see it transformed into a fact.

"Behold, I am the Lord, the God of all flesh; is there anything too hard for Me?"

F. A. ALLUM.

goodly proportion of these are also observing the Sabbath to the best of their knowledge. At the other five places, Sabbath services are held regularly in the homes of believers. Nearer Wenchow, eight small companies meet together each Sabbath. This makes fifteen companies in all.

The zeal and eagerness which some of these people manifest for the truth is evidenced by the fact that they gladly walk from twenty to fifty li in order to attend one or two meetings. This is true not only in the country section, but every Sabbath there are those in attendance at the services in Wenchow who have left their homes at two or three o'clock in the morning and walked over the mountains, that they might reach the chapel before the opening of the Sabbath-school.

A recent letter from our evangelist at Wenchow reports that the previous week one hundred people were in attendance at the prayer-meeting, and one hundred and seventy at the Sabbath services. The Sabbath is the truth which has separated these believers from Babylon, but they still need to be taught the other truths of the three angels' messages. We trust that this rapidly growing interest may be remembered in the prayers of our brethren and sisters throughout this Division.

K. H. WOOD.

Heroshima, Japan

We are in the midst of another tent effort at Koi, a suburb of Heroshima. We have a very pleasant and convenient location at the street-car terminus. The car company has kindly given us the use of the ground for one month, advertising space in their cars, and passes for the workers, free of charge.

Our attendance has been good. Several have attended the lectures every night, and our church members have been very faithful in lending the good influence of their presence. As this will probably be our last tent effort in Heroshima, we are very anxious that some souls shall be led to obey the truth.

Not long ago a well-educated woman, the wife of the manager of a large copper mine, decided to keep the Sabbath, and requested baptism. She and her two well-bred little daughters make a valuable addition to our little company. This sister is now working for her husband, whom she confidently expects to be won for Christ, as he is deeply interested. Having a good command of English, Mrs. Ueda has written out her own experience:—

"Attracted by an advertisement a few months ago in a local newspaper, I went to hear Mr. Daniells speak on 'The World War and the Advent of Christ.' I think this was the topic. The speech interested me very much; but what most impressed me that night was the preacher's manner, especially during the last few words of his address. I concluded that whatever that speaker said, he could not be trying to deceive others; nor could he himself be deceived or remain so long.

"I felt desirous of hearing him further, and of learning more of the faith I understood him to embrace. It was the first time I ever heard of any Christians observing the seventh-day Sabbath. We have only recently come to Heroshima.

REPORTS FROM THE FIELD

A Rapidly Growing Work

A RECENT number of the OUTLOOK contained a report by Pastor Fulton of his visit to Wenchow, Chekiang. It was thought advisable at that time that, after his return to Shanghai with Pastor O. A. Hall, the writer should remain ten days longer visiting the interested companies in the surrounding country.

We left Wenchow in the early morning on a sailing junk, and toward evening arrived at Lotsing, the city where, exclusive of Wenchow, is the largest company of these believers. Lotsing is about two miles from the ocean, situated between two mountains, the waters from which unite, forming a beautiful stream which flows through the city. The silvery streams dashing down over the rocks, the terraced mountains, and the winding stone stairs and walks leading up to pagodas and temples combine to make a most picturesque scene. A few minutes' walk up the mountain gives one a view of the city below, and of the ocean dotted with the numerous islands which fringe the coast of the Chekiang province.

The meetings held at Lotsing were well attended. The court outside, as well as the chapel, was always crowded, and the greater part of the congregation were necessarily compelled to stand. Altogether there are about fifty who seem genuinely interested, and a number have already begun the observance of the Sabbath. There are six other places in the same vicinity where there are believers. Hoong Giau compares favorably with Lotsing as to numbers, having some thirty persons who are studying the message, and a

I naturally spoke and wrote about it to some of my Christian friends, among whom were two pastors. But all I obtained in answer was ridicule. The more I mentioned the subject, the more ridiculed I was, until at last I thought I was only making a fool of myself to allow this question to trouble me. So I endeavored to erase it from my mind.

"But my first impressions I could not easily destroy. I studied the question of the Sabbath, pro and con. I became terribly troubled. I felt as though I were being tossed about in every direction by the wildest of waves. But as I continued to read my Bible, I also prayed that He who had this blessed Book written for our guiding might send me His light if He thought me worthy of being guided."

Mrs. Ueda then relates how she soon let the matter drop as not being worth her attention. She felt sure that the Lord had answered her prayers for a solution of the difficult problem. In the meantime we continued to pray that she might see the light.

Her peace of mind did not last long. She began to study Buddhism, but soon found that with all its "profound philosophy" the doctrine did not contain the power to save souls. She continues:—

"Again I studied my Bible and waited for an answer to my petitions, expecting a sort of enlightening inspiration. The answer did not come in the way I expected, but to-day I am resolutely settled as to where to plant my faith.

"The more I read the Bible, and learn about God and the omnipotence of the Creator of the heavens and the earth, the more fully can I comprehend His love toward us as revealed through Christ, and His willingness to pardon our sins. In view of His great mercy I earnestly desire to be found obedient.

"A copy of 'Bible Readings for the Home Circle' has greatly helped me in acquiring a knowledge of the truth. I feel very grateful toward my instructors for not giving me up as too obstinate. Whereas before I groped in darkness, I am to-day rendered capable of standing in the clear light of day."

A. N. ANDERSON.

Itinerating in the East Asian Conference—2

Korea

Our first stop in Korea was at Seoul, the headquarters of the Chosen (Korea) Conference. Here we found all hands hard at work. Brother Bowers and his wife had arrived but a few days previous, but they were already settled in their new work, happy to have a part in giving the message to the millions of the Hermit Kingdom.

After a brief stay here, I left, in company with Pastor Butterfield, for a newly organized company of believers. The leader of this company was at one time one of the leaders in a large church in Seoul. One day when passing our office, he thought he would step in and look about our publishing house, get some literature, and see what we stood for. He carried away quite a liberal supply of reading matter. This he studied, and he was soon keeping the Sabbath. Some time afterward he left the city and returned to his country home in this village where we visited. Here he began earnest work for his relatives and neighbors.

Being a man of high social standing and some wealth, he had influence, and people listened to his message. Soon he had a company gathered in to worship with him. The best rooms in his house were transformed into a meeting hall, while he built on an addition for his family. He has built up a Sabbath-school of more than thirty members, and about half of these are already baptized. Seven more were baptized at the time of our visit. Thus far we have had no worker located at this village; the work has been almost wholly built up through the efforts of this brother. This is another illustration of how God uses our literature to find the honest in heart, and also of how he can use our lay members to plant the seeds of truth in new places.

Two weeks were spent in company with Brother Oberg and our three Korean assistant field agents in itinerating in northern Korea. The days were spent largely in going from village to village with our literature, while at night we would meet with the churches for services. The weather was hot, and the days were strenuous. A day's program generally included a walk of from seven to fifteen miles across country, several hours spent in canvassing, a late evening meeting, besides the work naturally involved in attending to culinary duties. During the summer months our Korean farmer brethren are late retirers and early risers. Evening meeting seldom opened before nine thirty, or ten o'clock, and then there must be more or less visiting after dismissal. It was generally well toward midnight before we could get the chapel room sufficiently cleared of visitors to enable us to make preparations for the night. Early morning callers were the rule rather than the exception.

During this tour baptismal services were held at two places. At one place thirteen and at the other six new members were baptized.

We returned to the Soonan station very weary, but happy in having had the privilege of seeing so many miracles that God is working in Korea. The school at Soonan was just closing, so two days were spent with students who were to enter the field with our literature for the summer months. Two of the boys who speak Japanese have gone to Seoul to work with the Japanese magazine among the thousands of Japanese of that city. It is estimated that there are nearly 500,000 Japanese in Korea, so there is a large field there for our Japanese literature. This is the first time we have sent our Korean colporteurs to work exclusively among the Japanese.

C. E. WEAKS.

A Visit to the South China Union

On July 20 I left Shanghai for the South China Union, to spend a little time with the local meetings held at Amoy and Swatow, and to visit our workers at Hongkong, Canton, and Waichow. The steamer on which I took passage was a small craft of 1,000 tons, and no sooner had she entered the open sea, which was then very rough because of high winds, than she was tossed about like a chip. About half way to Amoy we passed right through a typhoon, and for a time I thought much of Paul's experience on his journey to Rome, and wondered if my voyage would prove to be as perilous as was his; but in time our ship was brought

safely to the desired haven. Fortunately I am a good sailor, and was not much disturbed by the rough weather.

I was the only foreign passenger aboard, all the rest, except the officers of the ship, being Chinese. The captain very kindly offered to share his cabin with me, which offer I accepted during the daytime. Being thus brought into close association with the officers of the ship, I had opportunity to converse with them on present truth themes, and left with each a copy of "World's Crisis," which they gladly purchased.

My boat, because of the storm, was twenty-four hours late in reaching Amoy, where I was warmly greeted by Pastors Anderson and Hankins. The meetings began the day following my arrival, but owing to the recent storm along the coast, and severe floods inland, many of our Chinese brethren who had planned to attend, could not leave their homes. However, there was a goodly number present, and, best of all, the Spirit of the Lord was there, and all present received a spiritual uplift and refreshing. The meetings closed with an impressive baptismal service in the sea a few yards from the building where the meeting was held.

I very much enjoyed my visit with our workers in Amoy. A well-equipped school has been established here for the training of workers to carry the truth to the millions of Fukien province, and beyond. Brother and Sister Floyd Bates, who are in charge, are working untiringly to make the school a potent factor of the mission work.

From Amoy I went to Swatow, in the Kwangtung province, accompanied by Pastor B. L. Anderson, and Pastor N. P. Keh, and was given a cordial welcome to the home of Pastor J. P. Anderson, who had just taken possession of their newly-finished house. The meeting for this province was held at Lau Kng, a Chinese village of 5,000 inhabitants, about sixty miles west of Swatow, to which place we proceeded by launch and house-boat shortly after our arrival. Being a little late in reaching this place, we found the meetings in progress. Only the day before the company here had dedicated their new place of worship, and the quarters adjoining, which was to be used for a church-school and the home of the teacher and evangelist. We have a church of nineteen members at Lau Kng, and this little company provided almost the entire amount of money required to build their neat little chapel and school.

The attendance at this meeting was composed mostly of our own workers from the province, and the local members. The Lord was present by His Spirit in all the meetings, which was followed at the close by a baptismal service. This meeting afforded me my first opportunity of seeing real China outside the port cities. I enjoyed sleeping in a house-boat on the canal, and eating Chinese "chow" (food) with chop-sticks at the home of our Chinese evangelist. But best of all I enjoyed the genuine Christian fellowship of the Chinese workers and believers, and their zeal and love to carry the truth to the people about them. May the Lord speedily give us many such churches, not only in this province, but throughout China and the Asiatic Division.

My next halt was at Hongkong, where I found Brother and Sister Meeker busy with our message-filled literature in this great port city. They are meeting with good success, and daily find honest inquirers for the

truth. This faithful seed-sowing will one day bear its glorious fruitage in souls gathered into the kingdom. The needs of this important city will not be fully met until it has been provided with an evangelistic force sufficiently strong to engage the attention of the numerous foreign residents living there.

From Hongkong Brother B. R. Owen accompanied me to Canton, from which place we intended to visit our work at Waichow. We were hindered in this latter plan by a heavy storm which did not permit of our boat going up the river. We spent a little more time at Canton, and we were glad; for it gave us more time to visit with our workers there, and study the needs of the work. Pastor Ham was busily engaged in getting up their new building for the Boys' School, which will add very materially to the equipment of this station, while Brother Parker was giving much-appreciated counsel and help along building lines, and getting hold of his new duties as treasurer of the Canton Mission. While at Canton I had the privilege of running out to Fat Shan and seeing our oldest medical dispensary in China.

On returning to Hongkong I was pleased to greet Pastor S.A. Nagel and Brother and Sister Wearer, who had come down from Waichow on business connected with their mission, and to talk with me. Illness in Brother Nagel's home made it necessary for him to return the day following. Friday evening Professor Frost arrived from the Philippines, and after a blessed Sabbath day together with the workers in Hongkong, we booked for Shanghai, arriving home safely August 23.

Throughout my visit I found our workers everywhere of good courage and pressing the battle forward. All have hard and perplexing problems to struggle with, and sometimes the way ahead does not open up clearly to human vision, but all seemed confident of a triumphant outcome and early victory. Some have illness in their homes, and some have had misfortune, but a note of confidence and determination to press forward comes from all.

J. S. J.

From Shanghai to Singapore

ACTING on instructions from the Asiatic Division Executive Committee, the writer, accompanied by Mrs. Fulton and daughter, left Shanghai July 31 for a visit to our missions in Malaysia, Burma, and India. The last days with our workers and friends in Shanghai were busy ones, attending committee meetings and making the necessary preparations for a somewhat extended trip.

On our voyage we were favored with smooth seas, and our good ship, the s.s. "Suwa Maru," afforded us many comforts. Freedom from seasickness and an abundance of work made the days pass quickly.

After a few days' run we reached Hongkong, where the few hours went quickly in visiting our workers there and looking about the city. Hongkong is one of the great cities of the Orient, and a city of much influence. Our work has a very small hold in this great center, and it should be the effort of our leading brethren to plan wisely on behalf of the work in this place. It will no doubt be difficult to establish our work strongly, but it is important that at such strategic centers due attention should be given to the building up and establishment of our work.

Leaving Hongkong, we were soon skirting along the coast of Annam, where important cities, as Saigon, are situated. This country is under French rule, and so far nothing has been done to establish our work there. Adjoining Annam is the great country of Siam, with its capital at Bangkok. As we crossed the mouth of the Gulf of Siam on our way to Singapore, we could not but think of these countries and wonder when we should have workers to enter them. The doors that were closed against missionary effort are now swung wide open, and in this time of comparative peace in the Orient God's people should give liberally of men and means for the establishment of the work in these needy fields. Surely we have come to the time when we should expect great things from God, and pray for the outpouring of His Spirit, that the work in these new fields should not long be neglected.

A few more days' run and we came to the city of Singapore. This is a city of about 305,000 people, and is another great strategic point of the Orient. It is built on an island of the same name, which has an area of 226 square miles. There are representatives in Singapore of many different races. It is perhaps one of the most cosmopolitan cities of the world. It has representatives of at least seven Malay tribes, but the Chinese are the most numerous race, there being about 200,000 on the island. Of the English speaking people there is a population of about 5,000, and about as many Eurasians. Singapore is also one of the greatest commercial cities of the world. Its harbors and docks are classed among the world's greatest, and in shipping it ranks next to Liverpool. It is situated at one of the great cross-roads where shipping from Europe, Africa, Asia, Australia, and America center. God has blessed in the establishment of our work in this city, and we have a very neat and commodious chapel and a congregation of considerable numbers.

God has blessed the band of workers who are trying to uplift the banner of truth. We were glad to meet these different workers and to find them in fair health and courage. At the time of our visit, the president of the Malaysian Union Conference, Pastor F. A. Detamore, was making a tour of Java and Sumatra; but we were entertained at his pleasant home, and made happy and comfortable by Sister Detamore and the children. Pastor Rowland, the vice-president of the union, and the one in charge of the work in the city, made our stay very pleasant by showing us about the city, where we visited places of interest.

It was our privilege to visit the Singapore Training School, in charge of Brother K. H. Adams, assisted by Miss Mead, Mr. Adams, Mr. Lo Ah Chong, Mr. Rantoeng, Mr. Lo, and Mr. Phang. The school has an attendance of 150. There are nine grades taught in English, and besides these the training department, which is taught in Chinese and Malay. A number of young men and women are receiving an education for a place in the work of God. The days spent in Singapore were pleasant ones. We appreciated greatly the privilege of meeting our workers, and seeing the good work that is being done in this city.

J. E. FULTON.

"THE door between us and heaven cannot be opened if that between us and our fellow-men is shut."

PUBLISHING DEPARTMENT

Selling Our Literature in North China

We are thankful indeed for the evidences continually being received that the Lord's power is at work in the circulating of our literature in the North China Union Conference. Were the Lord not with our colporteurs, they surely could not attain the measure of success so many of them are having.

From Szechwan comes the report that two young men in eleven days took 500 annual subscriptions for the *Signs*.

A group of young men who went to Kiangsi from our late institute in Shanghai have all had remarkably good success. During the first week not one of these boys reported less than \$28 worth of business; while one of them secured nearly \$90 worth of orders for Dr. Selmon's book. The second week this young man spent a portion of his time in prison through some misunderstanding on the part of the magistrate concerning his work. But he was soon released, and at work again.

One young man in Kiangsu reported sixty-seven orders for the subscription book during his first five days of work. This colporteur has worked a year and a half with the Chinese magazine, and has had fine success. It was he who sold the papers that stirred the Wenchou district, resulting in the wonderful interest which we now have in that center.

From Honan has been received the best provincial report that has ever been sent in from any part of our field. During the month of June the colporteurs in that field, under the care of Bro. C. H. Davis, reported a total of \$640 worth of literature sold. This is more remarkable in view of the oft-expressed fear that it would be very difficult to sell our literature in the poor province of Honan at the advanced prices we have lately established. To receive so excellent a report from Honan puts all these fears to flight, and demonstrates the wisdom of the step taken in setting a profitable price upon the product of our press.

In Shandung Province a class of seven young men have just entered the field, and have made a very successful beginning. This class received its training in salesmanship from a native field agent who has lately taken up his duties in Shandung. This worker is a fine young man, and gives promise of making a good leader.

One important step taken at the organization of our union conference was the appointment of a native field agent for each provincial mission. These young men are rendering excellent service, and will be a great strength to our work in the near future. They will work in very close co-operation with foreign field agents, and we believe that in many respects, owing to their native knowledge of the conditions of the country and the customs of the people, they will be able to accomplish even more in this line of effort than can the foreign worker.

We are assured that there are good things in store for us in this department of the work in this great country. We request your prayers in behalf of the literature work in the North China Union.

H. M. BLUNDEN.

CONSTITUTIONS

Form of Model Constitution for Use of Local Conference Organizations

THE delegates assembled at the recent session of the Asiatic Division Conference drafted and adopted a form of constitution which they recommended as suitable for adoption by local fields that may in future be organizing themselves into local conferences. The wording of this "model" constitution for local conferences is as follows:—

Constitution and By-Laws of the _____ Conference of Seventh-day Adventists

ARTICLE I — NAME

This organization shall be known as the _____
Conference of Seventh-day Adventists.

ARTICLE II — TERRITORY

The territory of this conference shall consist of _____

ARTICLE III — OBJECT

The object of this conference is to teach all nations the everlasting gospel of our Lord and Saviour, Jesus Christ.

ARTICLE IV — MEMBERSHIP

Section 1. The membership of this conference shall consist of such churches as have been or shall be properly organized, and accepted by vote of the conference.

Section 2. The voters of this conference shall be designated as follows:—

- (a) Delegates at large.
- (b) Regular delegates.

Section 3. Delegates at large shall be:—

- (a) The members of the executive committee of this conference.
- (b) All ordained ministers holding credentials from this conference.
- (c) Members of the General, Asiatic Division, and the _____ Union Conference present at any session of the conference.
- (d) Such other persons who may be recommended by the executive committee, and accepted by the delegates in session.

Section 4. Regular delegates shall be such persons as are duly accredited by the local churches of the conference, on the following basis:—

- (a) Each local church shall be represented in the conference sessions by delegates chosen on the basis of one for each church organization, and one additional for each fifteen members.
- (b) Delegates representing companies not yet organized into churches, shall be appointed by the executive committee of this conference.*

ARTICLE V — OFFICERS AND THEIR DUTIES

Section 1. The regular officers of this conference shall be a president, a vice-president, a secretary, and a treasurer.

Section 2. President.—The president shall act as chairman of the executive committee, and labor in the general interests of the conference, in counsel with the executive committee.

Section 3. Vice-President.—The vice-president shall, in the absence of the president, perform such duties as pertain to the office of the president.

Section 4. Secretary.—It shall be the duty of the secretary to keep the minutes of the conference sessions, and of the meetings of the executive committee, and to collect such data from churches and companies as may be desired by the officers of the conference, or by the executive committee; and to perform such duties as usually pertain to said office.

Section 5. Treasurer.—It shall be the duty of the treasurer to receive all funds, disburse them by order of the president or as the executive committee may direct, and to render such financial statements at regular intervals as may be desired by the conference, or by the executive committee.

Section 6. All secretaries of departments of the conference shall be appointed by the executive committee.

Section 7. Election of officers.—All officers of the conference and members of the executive committee, except *ex officio* members, shall be chosen by the delegates at the regular sessions of the conference, and shall hold their offices for the period of one year, or until their successors are elected and appear to enter upon their duties.

ARTICLE VI — EXECUTIVE COMMITTEE

Section 1. The executive committee shall consist of the president, vice-president, secretary, treasurer, departmental secretaries, and _____ additional members.

ARTICLE VII — INCORPORATIONS, DEPARTMENTS, AND AGENTS

Section 1. Such incorporations and departments may be created by this conference as the development of the work requires.

Section 2. At each regular session of this conference, the delegates shall nominate or elect such trustees of all corporate bodies connected with this organization as may be required by the statutory laws governing each.

Section 3. The conference shall employ such committees, secretaries, treasurers, auditors, agents, ministers, missionaries, and other persons, and make such distribution of its laborers, as may be necessary to execute its work effectively, and shall also grant credentials and licenses to its laborers.

ARTICLE VIII — SESSIONS

Section 1. This conference shall hold annual sessions at such time and place as the executive committee shall designate by written notice sent to all churches and companies at least one month prior to the session.

Section 2. The executive committee may call a special session at such time and place as it deems proper, by a like notice, and the transactions of such special session shall have the same force as those of the regular sessions.

ARTICLE IX — BY-LAWS

The voters of this conference may enact such by-laws as are not inconsistent with the constitution of this conference; and may amend or repeal such by-laws at any session.

ARTICLE X — AMENDMENTS

This constitution or its by-laws may be amended by a two-thirds' vote of the voters present at any session of the conference, provided that such amendments shall not be inconsistent with the constitution of the

Union Conference; and provided, further, that if it is proposed to amend the constitution at a special session, notice of such purpose shall be given in the call for such special session.

By-Laws

ARTICLE I — EXECUTIVE COMMITTEE

Section 1. During the intervals between sessions of the conference, the executive committee shall have full administrative power with authority to grant and withdraw credentials and licenses, and to fill for the current term any vacancies that may occur in its offices, boards, committees, or departments, by death, resignation, or otherwise. The withdrawal of credentials or filling of vacancies on the executive committee, shall require the consent by vote of two-thirds of the members of the executive committee.

Section 2. Any three members of the executive committee, including the president or vice-president, shall be empowered to transact such executive business as is in harmony with the general plans outlined by the committee; but the concurrence of three members shall be necessary to pass any measure.

Section 3. Meetings of the executive committee may be called at any time or place by the president, or, in his absence, by the vice president; or, such meeting may be called by the secretary upon the written request of any five members of the executive committee.

Section 4. Previous to each session of the conference, the executive committee shall provide for such temporary committees as may be necessary to conduct the preliminary work of the session.

Section 5. The executive committee shall nominate for election by the delegates of each regular session of the conference, the following committees to serve during the session:—

- (a) Credentials of delegates.
- (b) Nominations.
- (c) Plans and Recommendations.
- (d) Credentials and licenses.

ARTICLE II — FINANCE

Section 1. The conference shall receive tithes and offerings from its churches, companies, and isolated members.

Section 2. The treasurer of this conference shall render such reports to the treasurer of the _____ Union Conference as may be required.

Section 3. The executive committee of this conference shall annually submit to the executive committee of the _____ Union Conference an estimate of its operating expenses for the ensuing year.

Section 4. This conference shall receive from the General Conference, through its authorized channels, appropriations to assist in carrying forward its work.

Section 5. This conference shall pay to the _____ Union Conference a tithe of its tithe receipts.

ARTICLE III — AUDITS

Section 1. The officers shall have the accounts of the conference, the institutions, and the churches audited at least once each calendar year, and shall report upon the same to the executive committee, and to the conference at its annual session.

Section 2. The executive committee shall appoint annually three persons not in its employ, who, with themselves, shall constitute a committee for auditing the accounts of the laborers of the conference.

SABBATH-SCHOOL DEPARTMENT

Our Sabbath-schools—Past, Present, and Future

How remarkable has been the development of our Sabbath-schools! The beginnings were very simple, with companies meeting here and there in different parts of America for Bible study,—each school choosing its own topics. Gradually the Sabbath-schools were organized, with regularly appointed officers; classes were formed, and teachers chosen for each. Beginning with August, 1852, children's lessons were regularly published. In 1888 uniform lessons in the form of the Sabbath-school Quarterly, were provided for the senior classes. The good work of organizing Sabbath-schools has gone on until, throughout the entire world, there are some 5,300 Sabbath-schools, with an average of nearly 30 pupils to the school. These schools include the old, the middle-aged, the youth, and the children; they include the white, the black, the brown, the yellow, and the red,—altogether more than 150,000 with Bible and lesson quarterly, or lesson sheet, going each week to Sabbath-school.

Consider, then, the great possibilities for good that are found in our Sabbath-schools. How many lives, how many homes, how many communities have, through the influence of the Sabbath-school, been transformed and given a new vision of life, new courage, new faith! Through the Sabbath-school the Lord has placed in the hearts of thousands the determination to live for Christ, and to gain the strength that will bring victory over every trial and weakness.

Officers

The officers of every Sabbath-school should be wisely chosen; and as these enter upon their sacred duties, they should seek God most earnestly that everything connected with the school may be arranged and conducted in such a manner as to arouse and hold the interest of all who attend. They should put forth untiring efforts to make the Sabbath-school a delight, causing each pupil to feel that he cannot afford to miss a single Sabbath, and thus increasing the attendance by the constant addition of new members who are attracted to the school. Every Sabbath-school officer should sense deeply his sacred responsibility, and be wide awake to his great opportunities.

The Sabbath-school Teacher

Only God-fearing, earnest church-members should be appointed as teachers, and often should officers and teachers pray and counsel together for the benefit of their pupils and the advancement of their school. The teacher of the children has the blessed privilege of telling the gospel story in a simple, attractive manner that will lead the little ones to their Saviour, and beget in them principles of honesty, loyalty, faith, and courage. Under the influence of God's Spirit, the teacher may mold the minds of the children, and make impressions upon their hearts that will abide with them through life, and lead their feet in the paths of righteousness.

The youth of to-day who take their places in our Sabbath-schools are the hope of the church. Guided by right influences and training, they should, in a little time from now, step into the ranks of the workers; but if such fail to receive the proper instruction, we

but if such fail to receive the proper instruction, we tremble to think of the future and the downward course they may pursue. Consider, teacher, that one youth in your Sabbath-school class may, if surrendered fully to God, become in His sight more precious than the golden wedge of Ophir; and that your help, your influence, your words, may be the deciding factor in his life. Could any work be fraught with greater or more sacred responsibilities?

No matter how unpromising the material, the teacher, with tact and wisdom received from above, should put forth effort, earnest and persevering. Some of the most disobedient and careless have been reclaimed through the teacher's prayers and influence, and have later developed into most valuable workers for God. If Sabbath-school teachers were given one hundred dollars for each pupil converted and brought to Christ, would there be manifest greater zeal and activity? But since the reward for winning souls from ruin is so infinitely greater and more desirable, should it not be the teacher's supreme thought and burden?

In all departments of the Sabbath-school, there are those suffering persecution, hardships, or trials of some nature. To these, the teacher has the opportunity of speaking the fitting, comforting words which are as "apples of gold in pictures of silver." The teacher should visit the homes of his pupils; and especially, if one has been absent, he should seek at once to ascertain the reason, call at the person's home, assure him that he was missed, and encourage him to be present each Sabbath.

The Home Department

For those unable to attend regularly, there is the home department. In College View, Nebraska, U. S. A., we have a Sabbath-school of some five hundred members; and for a period of six months it is reported that there were no absent marks on the class record cards. This splendid report was made possible through the service of the home department. In the first place, everyone was encouraged to attend the Sabbath-school; but when for any unavoidable reason, such as sickness, a member was detained, one of the home department officers visited the member, studied the Sabbath-school lesson with him, and received his donation. If a person was an invalid, and permanently unable to attend, he was, if he studied his lesson at home and sent in his donation, counted as a regular member of the Sabbath-school home department. We urge that throughout the Asiatic Division, home departments be organized in every school, and that the superintendent of each school arrange for capable officers who will do faithful work in searching out and assisting the absent members.

Donations

It was in 1886 that our Sabbath-school offerings were first given to missions, \$2,233.07, gold, being the total amount for that year. From that time, the Sabbath-school offerings have increased year by year until the contributions so raised and appropriated during the past thirty-one years now total nearly \$3,000,000, gold, about one-half of this having been donated during the past four years. In the Asiatic Division Sabbath-schools we expect to raise \$30,000, gold, the present year, and \$35,000, gold, during 1918. With

such sums as this coming from the Sabbath-schools, consider how many workers may be employed, schools and printing-offices established, books printed and circulated, and men and women won from idolatry to the service of Christ.

The Outlook

Three years of the World War are already in the past, and the end is not yet discernible. A state of fear and uncertainty exists everywhere. Famines, earthquakes, and pestilences, together with new and hitherto unheard-of perils, all proclaim that the limit of God's forbearance toward this world is almost reached. From a human standpoint, the prospect is dark and foreboding; but to the child of faith, these are omens of the better day. The outlook for the finishing of the message was never brighter. In this final work, God has ordained that the Sabbath-schools should fill an important place. Let us then rally our forces for service; let us all plan on larger and more liberal offerings for missions; and let us make the Sabbath-school a great center for earnest Bible study and soul-winning.

R. F. COTTRELL.

MINISTERIAL DEPARTMENT

Life and Department of the Gospel Worker

NOWHERE in Christian literature can we find a better description of the life and department of the gospel worker than that found in the second chapter of First Thessalonians.

Doubtless it is the hope of each gospel worker that when life's end comes, he, with Paul, may be able to say, with the same stirring certainty, "Yourselves, brethren, know our entering in unto you, that it was not in vain." What a dreadful tragedy it would be for a worker after spending the best years of a lifetime, to find that after preaching to others, he himself had become "a castaway." Let us then stir ourselves to discover the reason which made it possible for Paul to state so confidently, "Yourselves, brethren, know our entrance in unto you, that it was not in vain."

Paul's Manner of Life. In this inspiring chapter Paul claims that the seven following sins were not in his life, and he is so sure of this that in the fifth verse he says, "God is witness." When the gospel worker can in sincerity call God to witness that these sins, which may be unknown even to dearest friends, do not exist in his life, then he also will be able to assert with the same positive assurance concerning his work, that "it is not in vain." Let us now consider carefully these seven sins which Paul declares were not in his life and department.

Our Exhortation Was Not of Error. Verse 3. In another place Paul earnestly exhorts the Christian worker to "take heed to himself and to the doctrine." This is fundamental to success. No man can expect that God will work mightily with him when he departs from the fundamental principles laid down in the word of God. There were those in Paul's day who "handled the word of God deceitfully." No man is called to this ministry who harbors doubts in his mind regarding the pillars of truth which are contained in the word of God. "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead

at His appearing and His kingdom; preach the word; . . . for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch in all things; . . . make full proof of thy ministry." 2 Tim. 4:1-5.

2. *Nor of Uncleanness.* Verse 3. It requires no argument for us to believe that the holy God cannot cooperate with a man or woman whose heart is filled with unclean or lustful thoughts. "Blessed are the pure in heart: for they shall see God" is true not only in the life to come, but now. Nothing robs a man of power or of the consciousness of God's presence with him sooner than a failure to cast out all impurity from his life. Of such the poet has truly said:—

"And men took note of his gloomy air,
The shame in his eye, the halt in his prayer,
The sign of a battle lost within,
The pain of a soul in the coils of sin.

Into the desert alone rode he
Alone with the infinite purity!
And bowing his soul to its tender rebuke,
As Peter did to the Master's look,
He measured his path with the prayer of pain
For peace with God and nature again."

3. *Nor in Guile.* Verse 3. "Truth is of God; deception in all its myriad forms is of Satan; and whoever in any way departs from the straight line of truth, is betraying himself into the power of the wicked one. Those who have learned of Christ will have no fellowship with the unfruitful works of darkness. In speech, as in life, they will be simple, straightforward, and true; for they are preparing for the fellowship of those holy ones in whose mouth is found no guile."—"Captivity and Restoration," p. 252.

4. *Not as Pleasing Men, but God, which Trieth Our Hearts.* Verse 4. "There are many professed Christians who, if they should express their real feelings, would say, what is the need of speaking so plainly? They might as well ask, why need John the Baptist have said to the Pharisees, 'O generation of vipers, who hath warned you to flee from the wrath to come?'" Luke 3:7. Why need he have provoked the anger of Herodias by telling Herod that it was unlawful for him to live with his brother's wife? The forerunner of Christ lost his life by his plain speaking. Why could he not have moved along without incurring the displeasure of those who were living in sin?

"So men who should be standing as faithful guardians of God's law have argued till policy has taken the place of faithfulness, and sin is allowed to go unreproved. When will the voice of faithful rebuke be heard once more in the church?"—"Captivity and Restoration," pp. 140, 141.

5. *Neither at Any Time Used We Flattering Words.* Verse 5. "All flattery should be put away; for it is Satan's work to flatter. Poor, weak, fallen men generally think enough of themselves, and need no help in this direction. . . . Reproof is more to be prized than flattery."—"Test," Vol. 2, p. 338. "Thou art the man." Words as unmistakably plain as these spoken by Nathan to David are seldom heard in the pulpits of today, seldom seen in the public press. If they were

not so rare, we should see more of the power of God revealed among men. The Lord's messengers should not complain that their efforts are without fruit, until they repent of their own love of approbation, and their desire to please men, which leads them to suppress truth."—"Captivity and Restoration," p. 141.

6. *Nor a Cloak of Covetousness.* Verse 5. "Covetousness is a soil in which all sorts of briars and brambles grow. If the poison of covetousness flows in a man's blood, there is no limit to the foolish things he will think and do."—"Minister as Shepherd," p. 139. "But covetousness does not necessarily mean love of money. It is an excessive desire for anything which gratifies one's own cravings."—Id. p. 134. "Put to death covetousness," says the apostle Paul, "it is idolatry." The idolatry of self always leads to hell, and never so swiftly as when the sinner is a minister."—Id. p. 140.

7. *Nor of Men Sought We Glory.* Verse 6. "Covetousness leads to conceit, and also to vanity. Every human being has in his heart a peacock, and the peacock is ever hungering after crumbs. The covetous man feeds the peacock in him all the time. People praise his sermons, and this praise makes him voracious for more praise. They compliment his voice, or his memory, or his beautiful diction, and this awakens an appetite which, growing by what it feeds on, is never satisfied. This abnormal love of praise is in reality a form of covetousness. It is a sort of avarice which is as fatal as the greed for money. Praiseful words are coins, and some men itch and burn for them as other men do for silver and gold. The last man of all men upon the earth who ought to hunger after the sugar of popular commendation is the minister of Jesus of Nazareth. If the applause-seeking brother were not dead, he would hear a voice saying: 'How can you believe who receive honor from men, and seek not the honor which comes from God only?'"—Id. pp. 140, 141.

Seven Qualifications to Success

We have presented the negative side of this topic. The above seven subheads reveal the sins that Paul said were not in his life. Now we will carefully consider the seven qualities which Paul said were in his life, and which were the cause of his wonderful success in Thessalonica.

1. *Gentle as a Nurse.* Verse 7. "But we were gentle among you, even as a nurse cherisheth her children." Here gentleness is placed as the first requisite to success. In another place Paul states that the "servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." 2 Tim. 2:24. Of God we read, "Thy gentleness hath made Me great." This quality moves men more than any other. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness." "We need more of this practical godliness. Many deceive themselves. They go to fervid meetings and profess that they have placed all upon the altar; they speak as if they were indeed filled with the Holy Ghost. But when they return to their homes, the least friction, or interference with their plans, or mistake on the part of others, or angry outburst, arouses a sudden and violent manifestation of temper. Such people have not yet experienced His special grace; there is much for them to learn. He who first led them to Jesus is able to make them meek with His meekness, and gentle with His gentleness. He can give them victory over their natural infirmi-

ties, as well as over all-conscious sins? He can work so great a transformation with them, that 'instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting-sign that shall not be cut off.'

"If the Holy Spirit is really filling the heart, there will come over the rudest, the least refined, the most selfish, a marvelous change; there will be a gentleness in speech, in the very tones of the voice; a tender thoughtfulness in the smallest actions; a peace passing understanding on the face; and these shall be the evident seal of the Holy Ghost, the mint-mark of heaven. Are they evident in ourselves?"—"Elijah," by F. B. Meyer, pp. 54, 55.

"Gentle Spirit, dwell with me,
I myself would gentle be!
And with words that help and heal,
Would Thy life in mine reveal.

2. *Imparted Not the Gospel Only, but Our Own Souls.* Verse 8. "We were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." It is only when our lives reveal this spirit of self-sacrifice, which is ready to give up life itself if necessary, that there can be any real fruit in our lives. Jesus truly said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

"With this truth Christ connects the lesson of self-sacrifice that all should learn: 'He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.' All who would bring forth fruit as workers together with Christ, must first fall into the ground and die. The life must be cast into the furrow of the world's need. Self-love, self-interest, must perish. And the law of self-sacrifice is the law of self-preservation. The husbandman preserves his grain by casting it away. So in human life: To give is to live. The life that will be preserved is the life that is freely given in service to God and man. Those who for Christ's sake sacrifice their life in this world, will keep it unto life eternal.

"The life spent on self is like the grain that is eaten. It disappears, but there is no increase. A man may gather all he can for self; he may live and think and plan for self; his life passes away, and he has nothing. The law of self-serving is the law of self-destruction."—"Desire of Ages," p. 623.

3. *Laboring Night and Day.* Verse 9. "Ye remember, brethren, our labor and travail; for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." "God has no use for lazy men in His cause."—"Gospel Workers," p. 277. "Work is a blessing, not a curse. A spirit of indolence destroys godliness, and grieves the Spirit of God. A stagnant pool is offensive, but a pure, flowing stream spreads health and gladness over the land. Paul knew that those who neglect physical work soon become enfeebled. He desired to teach young ministers that by working with their hands, by bringing into exercise their muscles and sinews, they would become strong to endure the toils and privations that awaited them in the gospel field. And he realized that his own teachings would lack

vitality and force if he did not keep all parts of the system properly exercised."—"Gospel Workers," p. 237.

4. *How Holy We Behaved Ourselves among You.* Verse 10. "Ye are witnesses, and God also, how holily . . . we behaved ourselves among you that believe." Speaking of God's expectation of the gospel worker, Peter says, "But like as He which hath called you is holy, be ye yourselves also holy, in all manner of living; because it is written, Ye shall be holy; for I am holy." 1 Peter 1:15, 16, A. R. V. Again we read: "God hath not called us unto uncleanness, but unto holiness." 1 Thess. 4:7. "The minister who is a co-worker with Christ will have a deep sense of the sacredness of His work."—"Gospel Workers," p. 16. "The true minister will do nothing that would belittle his sacred office. He will be circumspect in deportment, and wise in his course of action."—Id., p. 17. "The minister stands as God's mouthpiece to the people, and in thought, in word, in act, he is to represent his Lord. When Moses was chosen as the messenger of the covenant, the word given him was, 'Be thou for the people Godward.'" Ex. 18:19. To-day God chooses men as He chose Moses, to be His messengers, and heavy is the woe resting on the one who dishonors his holy calling, or lowers the standard set for him in the life and labors of the Son of God." Id., p. 20. God has said, "I will be sanctified in them that come nigh Me, and before all the people I will be glorified." Lev. 11:3.

5. *How Justly We Behaved Ourselves.* Verse 10. "The path of the just is as a shining light that shineth more and more unto the perfect day." Prov. 4:18. If we would live a just life, we must be very careful of our judgment of others. "It is easy to misjudge another. These are busy days, and we do not take the time to investigate some hearsay story, which has become neighborhood gossip, and on it we express an opinion, which is just the thing Jesus said we must not do. 'Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.' Like in so many other instances, He not only gives us the principle, but tells us why we should practise it. Misjudgment will come back on the one who misjudges. It may be proper to express an opinion on facts, and frequently it is our duty to do so, but to have an opinion on every hearsay betrays our lack of concern in the brotherhood of mankind. Misjudgment is a disease, of which society is to be healed, and Christ is dealing with individuals in the cure of the race. For the health of the soul and the triumph of Christ, my brother and I are bound to try to practise caution in opinions of each other."—"My Brother and I," p. 37. If we would live a just life let us constantly pray this prayer:—

"O God! that men would see a little clearer,
Or judge less harshly when they cannot see.
O God! that men might draw a little nearer
To one another. They'd be nearer Thee."

6. *How Unblameably We Behaved Ourselves among You.* Verse 10. "Paul's writings show that the gospel minister should be an example of the truths that he teaches, 'giving no offense in anything, that the ministry be not blamed.' To Titus he wrote: 'Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works; in doctrine
(Concluded on page twelve.)

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PASTOR O. A. HALL, vice-president of the North China Union, may be reached during his furlough at the following address: 115 W. 10th St., Tropicco, Calif., U. S. A.

THOSE wishing to reach Pastors J. E. Fulton and F. H. DeVinney during the months of October and November should address them, 17 Abbott Road, Lucknow, India.

THE latest mail from America brings us word that Pastor W. W. Prescott will be in attendance at the general meetings this fall and winter in the East Asian, Philippine, and South China Unions. Brother and Sister Prescott will arrive in Yokohama about October 10.

WE are pleased to report an addition to the Division force of workers in the arrival of Bro. and Sr. B. Rebok, from America. These workers reached Shanghai, Sabbath, August 18, and after a few hours spent at the mission compound, continued their journey to their station in Swatow, South China.

THE friends of Pastor R. C. Porter will be glad to learn that at the time of the Oakland camp-meeting his strength had sufficiently returned to enable him to take part in this meeting. Brother and Sister Porter are resting for a time at the St. Helena Sanitarium. Their permanent address will be, 3520 Woodruff Ave., Oakland, Calif., U. S. A.

SAMPLE copies of Pastor Daniells' book, "The World War," in easy Wenli, will be ready to mail out from the Shanghai publishing house the first week in September. The Japanese edition will be ready to send out from the Japanese publishing house about the same time. A Tagalog edition will soon be issued by the Philippine publishing house. It is anticipated that these new books will have a good sale. In America the three publishing houses report having printed 500,000 copies of "World War" (English), and 20,000 Spanish within three months of the time the first copies came from the press.

Appointments for General Meetings

VARIOUS union and local conference organizations are planning to hold general meetings this coming fall and winter. A full list of the appointments can not be given as yet, as some of the dates have not been definitely determined. The first known appointment is that of Burma, where the workers have been called to meet at Rangoon September 20. The North China Union general meeting opens September 28, at Hankow, and continues until October 20. The Japan meeting has been set for November 1-10. The remaining portion of November will be filled with Korean appoint-

ments. The general meeting for the Philippine Union and for the Central-Southern Luzon Conference will be held at Manila, December 6-23. The month of January will be given largely to local institute work at Waichow and Canton, closing with a committee council of the South China Union, January 20-26. In early February the Executive Committee of the Asiatic Division Conference will meet at Shanghai for their annual spring council.

At these fall and winter meetings, special instruction will be given to the scores and hundreds of native workers who are so eager to proclaim the third angel's message in all its purity, yet whose opportunities for study and self-improvement have been more or less limited. Let us pray that the ministerial institutes which have been planned for our native workers in connection with our general meetings, may place many on vantage ground as winners of souls during the coming year.

C. C. CRISLER.

Department of the Gospel Worker

(Concluded from page eleven.)

showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." "Gospel Workers," p. 60.

"Higher than the highest human thought can reach is God's ideal for His children. Godliness—Godlikeness—is the goal to be reached."—"Gospel Workers." p. 95.

7. *How We Exhorted, and Comforted, and Charged . . . as a Father.* Verse 11. "Paul never forgot the responsibility resting on him as a minister of Christ; or that if souls were lost through unfaithfulness on his part, God would hold him accountable. 'I take you to record this day,' he declared, 'that I am pure from the blood of all men.' 'Whereof I am made a minister,' he said of the gospel, 'according to the dispensation of God which is given to me for you, to fulfil the word of God . . . which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to His working which worketh in me mightily.'"—"Gospel Workers," pp. 59, 60.

"Toward those who fall into sin the church has a duty to warn, to instruct, and if possible, to restore. 'Reprove, rebuke, exhort,' the Lord says, 'with all long-suffering and doctrine.' Deal faithfully with wrong doing. Warn every soul that is in danger. Leave none to deceive themselves. Call sin by its right name.'"—"Desire of Ages," p. 805.

Conclusion

"My message to ministers, young and old, is this: Guard jealously your hours for prayer, Bible study, and self-examination. Set aside a portion of each day for a study of the Scriptures and communion with God. Thus you will obtain spiritual strength, and will grow in favor with God. He alone can give you noble aspirations; He alone can fashion the character after the divine similitude. Draw near to Him in earnest prayer, and He will fill your hearts with high and holy purposes, and with deep, earnest longings for purity and clearness of thought."—"Gospel Workers," p. 100.

F. A. ALLUM.