

# Asiatic Division Outlook

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No. 24

## The Burma General Meeting

THE general meeting for our workers in Burma convened at the church hall in Rangoon, Burma, September 20, 1917, and continued for six days. All the workers from the field were in attendance. Those who visited from abroad were Pastors DeVinney and Weaks, and the writer. Pastor Fletcher, president of the India Union, was also present. Most of the meetings of the day were held in the mission home assembly room, with the exception of Sabbath and Sunday services, and were conducted in English with the exception of a Burmese service held in the afternoon in the church.

ated, laboring with those who understood but little English, and a number of these also joined in the consecration service. In the testimonies that were given at the close of this good service, it was found that those who came forward and gave their testimonies were speaking in five different languages, namely, English, Burmese, Telegu, Hindustani, and Chinese. It was most encouraging to see these different nationalities yielding to the Lord, and being made one in Christ Jesus.

A number had been preparing for baptism, and on Tuesday morning a baptismal service was held at Royal Lakes, a most beautiful spot near the city.



Workers Gathered at the Rangoon Council

All the meetings were well attended, and the workers manifested a deep interest in the subjects presented by the brethren who bore the burdens of the meetings. It was felt that God drew near, and the testimony of all was that the meetings were of great profit.

The meeting on Sabbath was of special interest. Some of our brethren connected with the church felt the need of drawing near to God. A revival service was held, and a goodly number responded, yielding their hearts to the Saviour. Among these a number who have been studying the truth made a definite decision to yield their hearts to God, and came forward for the first time. While the service was held in English, workers understanding the other languages co-oper-

ated, laboring with those who understood but little English, and a number of these also joined in the consecration service. In the testimonies that were given at the close of this good service, it was found that those who came forward and gave their testimonies were speaking in five different languages, namely, English, Burmese, Telegu, Hindustani, and Chinese. It was most encouraging to see these different nationalities yielding to the Lord, and being made one in Christ Jesus.

Our workers leave for their fields of labor each of good courage, and there are evidences that God is working with them in the difficult sections of the fields. We feel sure there are good days in store for Burma, and that during the years to come many souls will be gathered out.

J. E. FULTON.

### The Hankow Workers' Institute

THE Workers' Institute and Union Conference committee meeting, combined, held in Hankow, Hupeh, Sept. 28 to Oct. 20, will go down in history as a distinct waymark in the work of God in the territory of the North China Union Conference.

The provinces were represented by native workers about as follows: Honan, 26; Hupeh, 40; Hunan, 39; Kiangsi, 13; Shensi, 30. Of the North China Union foreign workers, F. A. Allum, W. E. Gillis, J. G. White, H. M. Blunden, S. G. White, O. B. Kuhn, R. D. Loveland, George Harlow, Dr. D. E. Davenport, C. H. Davis, M. G. Conger, J. W. Hall, C. P. Lillie, H. J. Doolittle, K. H. Wood, Geo. Hmelewsky, H. O. Swartout, Nathan Brewer, E. H. James, and Dr. Bertha Selmon were present all or a portion of the time. The Asiatic Division Conference was represented by Pastor J. S. James, Bro. C. C. Crisler, Pastor R. F. Cottrell, Dr. A. C. Selmon, and Prof. S. L. Frost, who gave excellent help in their respective lines of work. Especially helpful was Pastor James' work on the subject of "Organization," which included "Self-support," and the relation between self-support and self-government. The spirituality contributed to the meetings by Brother Crisler was greatly appreciated. The long experience of Drs. A. C. and Bertha Selmon in the work in China made their work on the committees and with the public very valuable. Pastor R. F. Cottrell took hold energetically of the work of the ministerial and Sabbath-school departments, and the workers responded readily to his efforts.

Nearly all the union committee being present, a large amount of committee work was done relating to conditions in and plans for the work throughout the entire field. One very prominent feature, both of the committee work and the institute, was the thorough instruction given concerning the relation between the church, both native and foreign, and the Chinese government; and between the church, both native and foreign, and the foreign governments. This included all such questions as foreign influence; the proper use of the mission's name in seals, on name cards, and at the yamen; and the relation of the church to the yamen. Policies concerning all such matters as these have now been spread on the union conference committee minutes for the guidance of all foreign and native workers.

#### A Meeting Convened by Faith

The Hankow meeting was called and convened by faith. Financially, to hold it was an impossibility, as neither the provinces nor the union had the necessary money, nor could secure it. But we have found that "man's extremity is God's opportunity." At the time several workers were stricken with serious illness, notably Brother O. J. Gibson, who lay in a Hankow hospital in a very serious condition during the entire time of the institute. The little daughter of Dr. and Mrs. Dav-

enport was laid away during this meeting, a little grave being made in the Hankow compound, by which we may be frequently reminded of the uncertainty of life and be spurred on to greater faithfulness and diligence. Sister Davenport and Sister E. H. James, and others were ill. Daily we were led to seek God for the life and health of the workers, and our hearts were knit together as thus we sought Him in common sympathy; and we found it to be indeed true that "blest be the sorrow, kind the storm, that drives us nearer home." It was necessary to use the utmost economy in all the arrangements for the meeting. The foreigners were given rooms to lodge in by the various foreign families living in the compound; and the basement of one of the foreign cottages was turned into a kitchen and dining room for their use. A cook house was erected for the Chinese, and a large tent served as their dining-room.

During the larger part of the institute a daily meeting of the foreigners alone was held, that we might "come apart," to obtain fresh draughts from the living fountain to meet the needs of our own souls, and to replenish our store of grace to minister to a needy world. One hour each day was given to a devotional service for the Chinese. These were greatly enjoyed, and proved a great blessing to the workers. A very high ideal was set before our native workers of what it means to be a church member and a worker in this cause, in preparation for the soon coming of the Lord.

#### Self-Support

One of the noteworthy features of this meeting was the steps taken toward self-support. Before the meeting opened, a deep conviction had fastened itself upon some of the workers that *now* was the time to launch this thing in earnest. It had been talked about, advocated, and preached on for years, but no step had thus far been taken that seemed to bring it any nearer from year to year; indeed it seemed that in some places the church was growing more dependent rather than more self-sustaining. To some, who had given much thought to the question, it was felt that to let the church remain thus dependent was exceedingly dangerous to the future welfare of the church,—even more dangerous than a crisis that might be precipitated by a marked change in policy.

Then, too, it was realized that one of the most serious deficiencies in the Christian experience of the native church is concerning things financial,—as to whether they join the church to *draw out* or to *put in*. This touches a most vital principle of the gospel, both on the part of God, and on the part of men who desire to be like God; for the Scriptures declare, "It is more blessed to give than to receive." The gospel, with giving and sacrifice left out, would not be the gospel; and to bear the name of Christian yet with giving and sacrifice left out of the experience, is really not to be a Christian.

Therefore, for the truest development of our native church, as well as to help meet the perplexing financial conditions with which God has permitted us to be surrounded at this time, it was decided that after the Harvest Ingathering campaign has been vigorously prosecuted, all our evangelistic workers will earn one month's salary by selling the new book "The World War." But more important still is a very definite step taken toward *permanent* self-support, as outlined in the following action passed by the committee:—

*Whereas*, to be continually dependent is unnatural and illogical; and every movement or enterprise in order to be permanent and enduring must be self-sustaining, and

*Whereas*, there are great, populous, and needy fields unentered for which large sums of money must still be supplied from the home lands, and

*Whereas*, the great fundamental principle of the gospel is that of *giving*, and every true follower of Christ must *join* our Lord in freely sacrificing to meet the need of the world if he is to have a sound, symmetrical character, and

*Whereas*, careful figures and estimates clearly show that if the North China Union Conference total native tithes and offerings in 1919 can be substantially increased over those as estimated in the 1918 budgets, these, together with the tithes of the foreign workers' salaries, will meet the salaries of all native evangelistic workers, therefore we are convinced that the

time of God's providence has fully come when we should make a definite advance move toward self-support; and we therefore

*Recommend* the following as the basis of making the budgets of this Union Conference for the year 1919.

1. That native tithes, all regular Sabbath-school offerings, and special donations, shall be retained by the respective local missions for use in evangelical work.

2. That in order to place a strong incentive before our Sabbath-schools to donate liberally on the thirteenth Sabbath, these offerings be given for some specific purpose, to be determined by the Union Conference committee. The objects of these gifts should be something for which special appropriation has been granted by the General Conference, thus making these funds available for the respective missions to the extent to which they have contributed, if such becomes necessary to meet the degree of self-support covered by this recommendation. Any surplus remaining after such disbursements have been made, will be distributed by the Union Con-

ference committee where the needs are greatest.

3. That all tithes on salaries of foreign laborers shall be paid into the treasury of the local church of which the laborer is a member, to be used for evangelistic work in that field or mission.

4. That the salaries of school teachers shall be provided for by tuitions and special offerings.

5. That salaries of medical helpers be provided for by medical fees.

6. That native salaries and expenses in the publishing department be paid from tract society profits.

7. That any necessary adjustment of these departmental funds shall be made by the local mission committee.

8. That estimates of budgets shall provide for all regular, special, and prospective mission work, exclusive of native salaries.

9. That in view of the fact that the native workers' salaries in all our missions, both new and old, are to be eliminated from the 1919 budget, the sum of one thousand dollars, gold, shall be requested by the Union

Conference, to be used in the discretion of its committee for the assistance of new work, and the relief of any mission which may be unable to raise its entire native salary expense. And

10. *Whereas*, the funds raised within the local missions would naturally and rightfully be disbursed by each local mission committee, and because the salaries of native workers under the proposed plan will

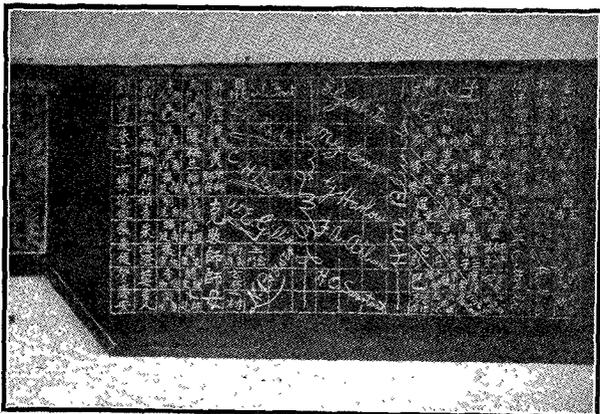
be paid largely from native funds, therefore, we further

*Recommend*, That hereafter all native salaries shall be set and audited annually by an auditing committee appointed by each local mission at its regular annual session, said audit to be subject to the approval of the Union Conference committee.

This we believe is a great forward move.

Another item of no mean consequence, was the setting, by the Chinese as well as the foreigners, of a Sabbath-school financial goal for 1918 of \$5,000, Mexican, for the union.

This talk and planning about self-support was not empty theory. When the conditions were laid before our Chinese brethren, \$1,000, Mex., was pledged by the workers, native and foreign, present at that meeting. An illustration is here shown of the blackboard upon which the donations were recorded. Each square represents five dollars. This, so far as we know, is the largest donation made in China in the history of our work.



The publishing department must be a great factor in our attaining to native self-support, and we thank God for the good foundation already laid in this line. Upon this we now should build a thoroughgoing and symmetrical work. It is well understood that there are still many difficulties to overcome in this department of the work. Considerable time was given to the study of these questions, and finally a business method, or operating policy, was formulated and adopted covering every part of the publishing department work from the field end. We feel sure these plans will result in greatly increased efficiency.

**Distribution of Workers**

A report of the Hankow meeting would not be complete if we did not say that day after day was spent in planning how our small band of workers could cover the largest amount of territory possible, and to the best advantage.

Pastor S. G. White and Bro. R. D. Loveland with their wives and families left for the new work in Shensi at the close of the meeting. Brother Gibson's illness, and the illness of Sister E. H. James, and the questionable health of other workers brought great perplexity to know how to man and hold the work already going, to say nothing of advance work. The large school building in Hankow must remain empty another year for want of foreign laborers. It seemed necessary that Bro. M. G. Conger take the treasuryship of the Honan Mission. Bro. Josef W. Hall was chosen as secretary-treasurer of the Shantung Mission, to assist Pastor Lillie in that field. Arrangements were made for Pastor George Harlow to connect with the China Missions Training School as Bible teacher and to serve as editor of the *Hsing Chwan Luh*, our union Chinese church paper, in connection with his school work. As temporary measures Pastor W. E. Gillis was asked to care for the Kiangsi Mission as best he can from Hankow, and for Bro. H. M. Blunden to do the same for Hupeh until other arrangements can be made. A few changes were made in the locale of Chinese workers. Pastor Liu was released from Honan to connect with the work in Shansi. Pastor Hwang is connecting with the Hupeh Mission, and Pastor Mo Gi Ren is moving from Hunan to the Kiangsi Mission.

On the last Sabbath of the meeting a very sweet spirit prevailed. The Friday evening sermon by Pastor Allum was on the subject of the "Latter Rain." In the morning Dr. A. C. Selmon and Pastor C. P. Lillie presented the subject of the ordinances of the Lord's house, which was followed by a very lively testimony meeting, over one hundred testimonies being given in twenty minutes. In the afternoon the ordinances were celebrated, a hundred and fifty-nine participating. It was a quiet and blessed occasion.

Thus closed a meeting convened by faith,—one of the most important meetings ever held in these fields.

F. A. ALLUM, *President*,  
J. G. WHITE, *Secretary*.

**Harvest Ingathering Campaign in West Java Mission**

Dear Fellow Workers:—

With the help of the Lord, we have been able to collect \$106, gold, during the first week of the Ingathering effort. We have not been able to give our full time to this line of work, but what little time we have had besides attending to our regular work, has been spent with the Ingathering papers. We have set our aim at \$650, gold, and we believe that we shall realize it. We are anxiously waiting for the Chinese Ingathering magazines.

Sincerely your co-worker,  
I. C. Schmidt.

**One Day a Month for the Church**

"IN one church about fifty miles from Seoul," writes Rev. F. G. Vesey in "The Regions Beyond," "I spoke to the people about supporting their own preacher. Fifteen yen a month seemed a big sum for these poor people, but this is how they raised it: Every one in the church, from the littlest ones in the Sunday-school up to the oldest member, promised to give one day a month to special work on behalf of the church. Every one could do just what work he or she pleased, but the day must be faithfully consecrated, and the proceeds of the work must be given toward the support of the preacher."

"What a day it was. Little boys climbed the mountain and gathered dried grass for firewood, and tiny girls helped mother wash or dye the clothes or sew yards of linen for winter garments. Strong men got up early in the morning and went off to the forests to bring home firewood to take to the town on market day. Women sat in their tiny courtyards making straw shoes, or went into the fields to weed the grain. Each one of the 174 men, women, and children gave to God one day in the month, and when the money was all gathered in it was found that instead of fifteen yen there were eighteen."—*Missionary Review of the World*.

**Would You Enjoy your Substance?**

WOULD you make your property secure? Place it in the hand that bears the nail-print of the crucifixion. Retain it in your possession, and it will be to your eternal loss. Give it to God, and from that moment it bears His inscription. It is sealed with His immutability. Would you enjoy your substance? Then use it for the blessing of the suffering.—*Mrs. E. G. White*.

## MINISTERIAL DEPARTMENT

### Personal Labor for Souls

PERSONAL labor for souls means the putting forth of specific, systematic effort for the salvation of individuals, by visiting them in their homes or at their places of business, meeting and consulting with them by the way, addressing them together with other small groups of people, assisting them in times of sickness or of need, praying for them in secret or in company with others, and in every way possible keeping in mind their needs as individuals, and trying to better their conditions in this life, and to help them to prepare for the life to come. Such labor cannot be done in a general or public manner. It must be performed with reference to the specific need of the one man, the one woman, the one child, who is the object of the effort. To be effectual this work must be wisely planned and persistently followed up. It cannot, if it is to accomplish definite results, be entered into from mere impulse, and dropped when the fitful impression has passed away.

#### Love the True Motive

The individual who desires to become a gospel worker must himself first be fully converted to God. He must know that the Lord accepts him individually as truly as though God had no other child in the world. Such knowledge brings the worker into personal relationship with God; they are friends, and as such they commune together. He knows God, and knowing Him, he loves Him. He loves to pray to Him. He loves His word. He loves the creatures whom God has made in His own image, even though this image has been so marred by sin that its likeness to the divine can no longer be recognized. He longs to help sinners to find their way back to the God, and he is willing to endure hardness that he may have the joy of bringing wanderers into the fold of Christ. Worldly pleasure and selfish desire are given up. The old man is crucified. To be a helper in God's hands in winning precious souls for the kingdom of heaven becomes the one consuming desire, the only ambition of the life.

#### God Saves Individuals

We are apt to think of God's love being so comprehensive that He does not think of us as individuals, or love us personally. But this is a mistake. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us." Rom. 5:8. He loves us singly, and His efforts for our salvation are just as personal as is His love.

The Bible abounds in illustrations showing that salvation comes from God to man in a personal way. God talked with Adam and Eve both before and after they had sinned, and the promise of a Saviour was

given to them individually. He was personally acquainted with Cain and Abel, and because He knew their inmost thoughts, their inner life, He accepted the one, while He rejected the other. Abraham is called the friend of God, and the Lord declares Himself "the God of Abraham, Isaac, and Jacob." God communed with Moses, with Aaron, and with a host of others of His servants, to show His personal interest in and love for each, and His purpose to save men individually.

● We are not accepted by God as companies, but as individuals. Belonging to a certain church or congregation will not save if the heart is not right. Each soul stands alone before the Lord, and his salvation depends on no other one. God walks and talks with each of His children, and He saves them one by one. He is acquainted with their peculiar needs, and He supplies these needs from day to day.

#### Personal Work in Christ's Ministry

As we study the life of Christ and His methods of labor, we find that He did much more personal work than public preaching; and the reason for this was that His heart was filled with love for each individual soul as He came in contact with it. He was moved to give to each just that which would be of the most lasting benefit. Seeing the misery and sorrow that came to man as the result of sin, He was willing to make an infinite sacrifice to redeem him. He "gave Himself for our sins, that He might redeem us from this present evil world, according to the will of God and our Father. Gal. 1:4. And this sacrifice would have been made had there been but one person to die for.

It was not in a public gathering that the twelve apostles were called to their work as co-laborers with Christ. In a quiet way Christ called them one by one. To one woman at the well of Samaria He first announced His Messiahship, and He labored for her salvation with all the patience and earnestness that the largest congregation could demand. John 4:5-26. Great multitudes followed Jesus to hear His words; but He gladly stopped all else to heal a leper. Matt. 8:1-3. He was moved with wonder at the faith of the centurion, and responded to his request in behalf of his sick servant. Verses 5-13. He found Peter's wife's mother sick with a fever, and "He touched her hand; and the fever left her." Verses 14, 15. Many others were brought to Him for help; and "He healed all that were sick." Verse 16.

When the friends of the palsied man brought him on a bed to the Healer, "Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee." Matt. 9:2. The Saviour knew that this man's memory of his past life of sin was greater torture to him than his physical sufferings, and He tenderly set his mind at rest by assuring him of forgiveness.

In the midst of a talk with the Pharisees, Jesus left them and went at the request of a ruler to bring back to life the little daughter who had died. On the way a poor suffering woman came behind him, and, not wishing to attract attention, reached through the crowd that pressed about Him, and in faith touched His garment. With sweet assurance Jesus replied to her faith in the words, "Daughter, be of good comfort; thy faith hath made thee whole." Verses 18-25.

"When Jesus departed thence, two blind men followed Him, crying, and saying, Thou son of David, have mercy on us. . . . Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened." "And as they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake."

Thus Jesus labored from place to place, ministering to the needs of individuals as He found them, and seeking to bring to them, not temporal blessing only, but also the precious boon of spiritual life. "When He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep without a shepherd. Verse 36.

Christ's success as a missionary was established upon the foundation of love. Love prompted Him to give just the help that each suppliant needed, and to give it at the very time that it would do the most good. His was true personal labor for souls. Would we be numbered with God's true ministers? Then let us follow His example, ask for His Spirit, pray as He prayed, love as He loved, and work as he worked. Such effort can never fail.

#### Paul's Example

Paul, the great apostle to the Gentiles, and one of the most successful missionaries that ever lived, early in his experience learned to do personal work. And he became so expert in it, that he could adapt himself to almost any circumstance. Wherever he went, Paul found openings for service because he was ever on the watch for them. At midnight in the jail at Philippi he could win to Christ the jailer and his family; or he could stand and preach in the court of Areopogus in Athens, the center of Greek learning. He testifies that he became all things to all men that he might win some to Christ. When being tried before Felix he reasoned of "righteousness, temperance, and judgment to come;" and "Felix trembled," for the message went home to his heart in a personal way. To the elders of Ephesus he could say, "I kept back nothing that was profitable unto you, and have taught you publicly, and from house to house." Acts 20:20. This service was rendered "with all humility of mind, and with tears, and temptations." Verse 19. The experiences of Paul are placed on record for the instruction of all who would become successful gospel workers.

Naught but the love of Christ can lead one to make such sacrifices as Paul made; and when this spirit dwells in the heart of one of Christ's followers, nothing can keep him from doing as Paul and as others have done for the salvation of sinners.

#### Sermonizing Alone Insufficient

God has ordained that men should preach the gospel in a public way, by addressing congregations, and this is a method not to be despised or lightly esteemed. He who has the gift of public speaking, and is able to present truth in a logical and forceful manner, using pure and simple language, has a large responsibility resting upon him. He is accountable to his Maker for the use to which he puts his ability. But men are prone to think that when the sermon has been delivered, the greater part of the task is done. This is a great mistake. If one must be neglected—the sermon, or the personal work for souls—let it be the sermon. Suffer not the personal touch with the various members of the congregation to be lost; for this is the most important part of the minister's work. Both lines of work should go hand in hand, the one supplementing the other.

In "Gospel Workers" pp. 185, 186, we read: "In the work of many ministers there is too much sermonizing, and too little real heart-to-heart work. There is need of personal labor for souls. In Christlike sympathy the minister should come close to men individually, and seek to awaken their interest in the great things of eternal life. Their hearts may be as hard as the beaten highway, and apparently it may be a useless effort to present the Saviour to them; but while logic may fail to move, and argument be powerless to convince, the love of Christ, revealed in personal ministry, may soften the stony heart, so that the seeds of truth can take root. Ministry means much more than sermonizing; it means earnest, personal labor.

"There is tactful work for the under-shepherd to do as he is called to meet alienation, bitterness, envy, and jealousy in the church; and he will need to labor in the spirit of Christ to set things in order. Faithful warnings are to be given, sins rebuked, wrongs made right, both by the minister's work in the pulpit and by personal labor.

"If one entering upon this work chooses the least self-sacrificing part, contenting himself with preaching, and leaving the work of personal ministry for some one else to do, his labors will not be acceptable to God. Souls for whom Christ died are perishing for want of well-directed personal labor; and he has mistaken his calling who, having entered upon the ministry, is unwilling to do the personal work that the care of the flock demands."

Christ has likened the members of His church to sheep, and the minister to the shepherd, whose business it is to feed the flock of God. Each lamb must receive its share of the shepherd's attention. He who truly leads

his flock knows each sheep by name, and all the sheep know him. Picturing the tender relationship that should exist between the spiritual shepherd and his flock, the Saviour said: "If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" Matt. 18:12. Such ministry demands wearing service. But, loving as he does each individual member of the flock, the faithful shepherd stands ready to make any sacrifice for the welfare of even the poorest. Thus it may be said that every good shepherd gives his life for his sheep.

Speaking of the unwillingness of many ministers to make this personal effort for souls, Dr. Jefferson writes: "They say quite openly that they despise pastoral work. Study they enjoy, books they love, preaching they revel in. But as for shepherding the sheep, their soul hates it. They like to feel that they have special gifts for the pulpit. When their friends prophesy for them a glorious pulpit career, their hearts sing. The work of a shepherd was an abomination, we are told, to the ancient Egyptians, and so it is to all pulpit Pharaohs who are interested in building pyramids of eloquent words. The fear of breaking down in a sermon weighs like a nightmare on them; the fear of breaking down in pastoral duty is never once before their eyes. A slip in the pulpit brings gnawing remorse, a blunder in pastoral work gives the conscience not a twinge. Public worship is to them the be-all and the end-all of ministerial life. They have not read the New Testament sufficiently to observe that public worship is not made the one thing needful either by Jesus or the apostles; and that while it is not to be neglected, there are many weightier matters of the law."—"The Minister as a Shepherd," p. 30.

Without this personal touch with the people, no minister of the gospel can have true success. He may preach sermons that burn with eloquence and are mighty with intellectual thought. Large congregations may sit spellbound while they listen to him; but unless he mingles with his hearers in their homes, reading to them from the Scriptures, instructing them in duties they may be neglecting, joining them in prayer and song, and when necessary ministering to their physical needs in times of sickness and distress, his efforts in the pulpit will be more or less a failure.

#### Cottage Meetings

Not infrequently a few persons gather together in some home where Bible studies are given. On such

occasions prayer should always be made for the guidance of the Holy Spirit. One or two songs are usually sung, and these may prepare the heart for the truth, even as the rain softens the hard soil and prepares it for the seed. A series of Bible lessons covering the message for our time may be planned, and these should be given in logical order, so that one will prepare the way for the next, and all will be linked together. Each subject should be carefully arranged, and should be given with an earnestness that will arouse and hold the attention of those present. Apt illustrations, and frequent reviews help to fix the truth in the mind.

Each inquirer should be encouraged to walk in the light as it comes to him, and he should be led gradually along the path of truth until he has heard and accepted every phase of the third angel's message. Before the ordinance of baptism is administered, he should be instructed in all the duties and responsibilities that will devolve upon him when he unites with the church and becomes a member of the body of Christ. As soon as possible he should be enlisted in the army of missionary workers and be given some part to act in winning other souls.

#### Helping New Converts

Close watch should be kept over new converts to the faith, and a helping hand should be given in the times of special temptation which so often follow baptism. Christ met His fiercest temptations immediately after His baptism. The gospel worker soon becomes accustomed to reading in their faces the experience of his converts; and the first sign of discouragement should be a signal for putting forth the necessary efforts for the encouragement, comfort, and support of the tried and tempted one. Thus the new disciple may be enabled to be victorious in his conflict with the power of Satan.

Faithfulness along these lines of ministry often means hard toil by day and night. Sometimes the worker's efforts will be unappreciated; but in heaven an accurate record is kept, and no deed performed in the name of Christ will be forgotten or go unrewarded. Those who accept the message bring joy to the worker, and cause rejoicing in heaven. Stars representing the souls whom they have brought to Christ will adorn the crowns of the saints in glory, and what an adorning that will be! No earthly joy, no worldly pleasure, or temporal gain can compare with such a reward as this.

F. A. DETAMORE.

#### Our Lessons Too

A LITTLE child, with lessons all unlearned  
And problems still unsolved, before me stands;  
With tired, puzzled face to me upturned  
She holds a slate within her outstretched hands:  
"My sums are hard—I cannot think to-night;  
Dear father, won't you make the answers right?"

Thus do I come to Thee, great Master, dear;  
My lessons, too, are hard; my brain is weak.  
Life's problems still unsolved; the way not clear,  
The answers wrong—Thy wisdom I would seek.  
A tired, puzzled child, I pray to-night:  
"Here is my slate—O make the answers right!"  
—Jean Dwight Franklin.

# THE ASIATIC DIVISION OUTLOOK

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EDITOR: MRS C. C. CRISLER      ASSOCIATE EDITOR: J. S. JAMES

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## DIVISION NOTES

THE "Empress of Asia," touching at Shanghai November 10, brought to the Asiatic Division three families of workers: Brethren Mullinex and Strahle, for book work in Malaysia and the Philippines respectively; and Brother and Sister Maline for school work in the India Union.

Mrs. J. E. Shultz and children left Shanghai per s.s. China November 19, on furlough to the United States. The health of several members of his family has for some time been causing Pastor Shultz serious concern; and this, with other imperative calls have seemed to demand the departure of his family to more favorable conditions. Pastor Shultz remains to continue his work as editor of the Chinese *Signs of the Times*.

"THE Japan Mission," writes Pastor B. P. Hoffman, "has now given place to the Japan Conference, which was successfully organized during our recent general meeting. Everything went off smoothly, and the Japanese brethren took hold of the work of organization and the attendant business sessions and committee meetings with a good spirit. The other meetings that were held, especially the daily Bible studies by Professor Prescott, were a feast of good things that I believe has strengthened our work in Japan."

IN a personal letter, Pastor M. C. Warren, director of the Szechwan mission, West China, writes: "It is just a month since I returned with Brother Blandford from our trip to Chengtu. The Lord gave us a safe journey. There were robbers all along the first half of the way between here and Chengtu, but we did not meet with them."

"Brother Blandford and his company left for Chengtu last Monday. They had been promised a military escort, but at the last minute this failed to come. The reason given was that all the soldiers were out warding off an attack on the city by the southern soldiers. We thought this only an excuse at the time, but next night we could hear the shooting. If our workers had waited until now, it would perhaps be impossible for them to leave. We are earnestly praying that the Lord will care for them."

WE quote the following from a letter received from Brother B. A. Meeker, written from Foochow, South China, where Brother Meeker is working in the interests of the Harvest Ingathering campaign:—

"I am devoting my time to the Harvest Ingathering work, and have been successful in gathering \$120 here in Foochow in the past few days. A large percentage of the foreign population here are missionaries, so the greater amount of this comes from the Chinese. In Hongkong, by the help of God, \$1,041.30 was secured. I had a few more five dollar offerings than any other amount. But the offerings above this amount were very few. I will be in Foochow a few days longer, and then expect to work Amoy and Swatow."

UNDER date of November 18 Brother S. A. Nagel writes from Waichow: "Our two months' Bible institute begins Wednesday. Or rather it is planned to begin then if the workers succeed in getting here. Right here at Waichow things are quiet now; but the surrounding country is still very unsettled. At this writing the magistrate from this city and his soldiers are fighting the Swatow people. Last week an attempt was made to rob the London Mission school, ten miles down the river. One man, their cook, was killed. We are all safe and well, for which we thank God. I am getting letters from different workers that it would do your heart good to read. These letters speak of their faith; they are coming to the meeting in spite of troubles along the way. Pray for the meeting, that it may add much in the way of knowledge, and still more in the way of an increased experience in the things of God."

IN the Australasian Union the special season of prayer appointed for Sabbath, November 6, was an occasion of earnest seeking for the favor of God. As in some of the churches the needs of mission fields in the Far East were presented, many were stirred to give themselves anew to the service of Christ, and some to give liberal offerings to the cause. In one church a widowed sister gave \$1,000, gold. This was money that she had earned; but she gave it gladly, saying that she was well and strong and could work with her hands to support herself. A brother pledged that from that time forth he would give one-third of all his income to missions. Thus as God's work in missionary fields makes its appeal, and a response is awakened in the hearts of His people in the home lands, the workers in the darkened places of the world may rejoice in the assurance that God's providence is overruling for the advancement of His kingdom in the world. May the Lord abundantly bless the brethren and sisters in the Australasian Union as they give and serve for His sake.