

Asiatic Division Outlook

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NO. 2

UNENTERED REGIONS IN THE ASIATIC DIVISION

The Mountain Province in Luzon

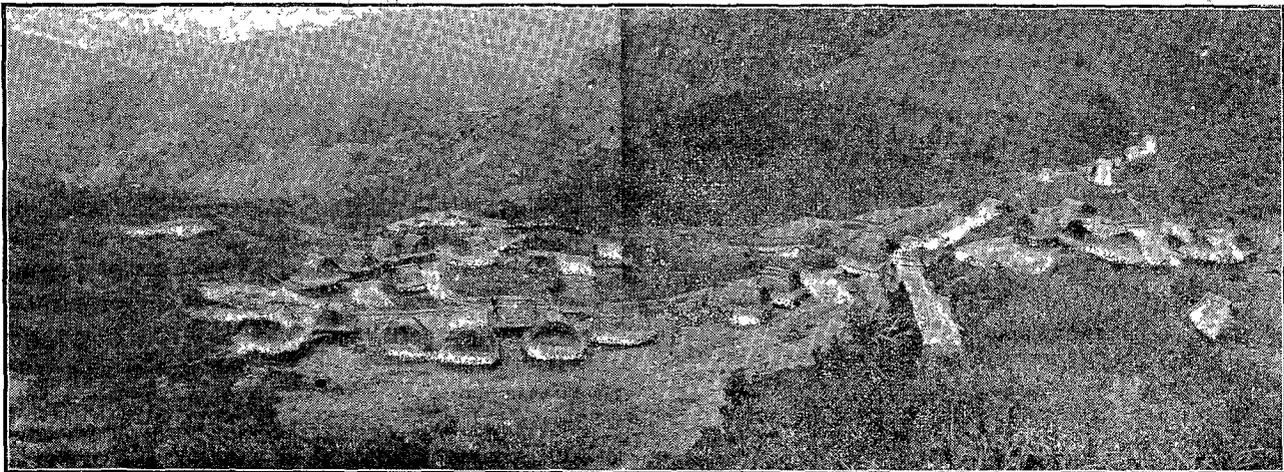
IN the very heart of Luzon, the most important island of the Philippine archipelago, there dwell a number of distinct peoples known collectively as the non-Christian tribes of Northern Luzon, and occupying a great *cordillera* region set apart by the Philippines Government as the Mountain Province. These peoples are eight in number, with varying populations, as follows:—

Name	Population
Tingians	27,648
Bontocs	63,258
Ifugaos	132,500
Igorots	61,308
Apayaos	23,000
Kalingas	67,450
Ilongots	6,150
Negritos	35,926

It is a most encouraging fact, in connection with our present-day missionary activities, that "the unentered regions" have relatively small populations.

work of Seventh-day Adventists has developed into a flourishing union conference. A portion of the territory of this union organization, including practically all of the Tagalog language area, has been organized into the Central-Southern Luzon Conference, with a thousand and more of baptized believers. Rapidly growing provincial missions are conducting work in the Ilocano language area of Northern Luzon, in the Panayan-Visayan district centering at Iloilo, and in the Cebuan language area. The only peoples of the Philippines that remain untouched are the non-Christian tribes, numbering little more than a million souls; and even these are not left wholly without labor; for a beginning has been made with some Tingian settlements close to the borders of Ilocos Sur and in Abra.

Until very recently, the non-Christian tribes of Northern Luzon have been fierce head-hunters; and for this reason it has been impossible for missionaries to labor among them freely. To appear in their moun-



THE BONTOC TOWN OF BUT-BUT, MOUNTAIN PROVINCE, P. I.

Usually, in Bontoc houses, the ground floor is surrounded by rough-hewn boards set one above another, very like a fence, and forming a box-like enclosure three or four feet high—the home, including living-room, dining-room, kitchen, and bedroom. The bedroom is a mere narrow enclosed box at one end. Stones sunken into the bare earth serve as partitions for the other "rooms" of the ground floor. Above is an enclosed space used as a storeroom. In Bontoc towns there are usually three special buildings, in one of which all boys, unmarried men, and widowers must sleep; in another of which all girls, unmarried women, and widows must sleep; the third serves as a men's club house and council-chamber, with a secret room in which are kept the skulls of men killed in war.

The populous lands have nearly all been entered by living messengers of truth. To-day, when referring to "unentered regions," we are compelled oftentimes to name mere provinces rather than entire countries. Thus it is in the Philippine Islands, where the mission

tain fastnesses, has meant almost certain death. During the long centuries the Spaniards held sway in the Philippines, they were never able to subdue these mountain tribes, and even strong garrisons at times planted in the mountain districts, were utterly destroyed and

their occupants massacred. The earlier years of the American occupation were marked by many a bloody conflict with these implacable foes of civilized races, and for a time it was questionable whether civil order could ever be established. Expedition after expedition

One of the most practical fruits of unselfish love revealed by those in civil authority toward these mountain tribes, has been the construction of trails across the ranges and through the valleys of Northern Luzon, thus opening up lines of communication with adjacent provinces. The building of trails has had a most marked effect on the mountain peoples, establishing order in the place of rebellion, and making possible the occupation of these "unentered regions" by gospel workers. Many a village and hamlet practically inaccessible ten or fifteen years ago, is now linked with the world without by government trails, and is awaiting the messengers of righteousness and peace. We must enter these open doors speedily, while conditions are so favorable.

Fortunately, although every tribe speaks a different dialect, there is a common medium of communication afforded through the widespread use of the Iloeano tongue. Colporteur evangelists and preachers of the Word with an understanding of the Iloeano will find it possible to carry on conversation with a considerable number of the people, while mastering the special dialect of those among whom they may be laboring. This is a providence that will facilitate greatly the proclamation of Bible truth to hundreds of thousands who have never yet so much as heard the name of Jesus. From our rapidly increasing force of strong Iloeano evangelists and Bible workers and colporteurs, we may choose some of special knowledge and tact to give their lives to ministry among the non-Christian tribes dwelling in the Mountain Province. May the Lord of the harvest hasten the day when we shall be occupying this most promising field. C. C. CRISLER.

Pagan Beliefs among the Igorots, Bontocs, and Ifugaos

"THE Igorot, Bontoc, and Ifugao peoples," declares Dr. H. Otley Beyer, long a student of the non-Christian tribes of Northern Luzon, "believe that the regions of the sky world, earth world, and underworld are peopled by an almost incalculable number of deities of varying character and powers. Some of these deities are the great beings who inspire the phenomena of nature, while others are guardian spirits, messenger spirits, or mischievous tricksters. The great nature deities are mostly of malevolent character, and are much feared. Ancestral souls and the souls of sacred animals are looked upon as mediators between gods and men. Pigs and chickens are sacrificed to the deities, and other articles of food and drink are provided for them. Many elaborate religious feasts and ceremonies are held, at which priests officiate. The priests form a well-defined class, and in some districts there are also priestesses. A religious ceremony is required for every important act of life, and the priests and priestesses are usually busy people."



LEPANTO-IGOROT WOMAN, MOUNTAIN PROVINCE, P. I.

Some of the women among the Igorots of the Lepanto district have very elaborately tattooed arms, and the men often tattoo the backs of their hands. Tattooing is practised even more extensively among the Bontocs, the Ifugaos, and the Kalingas.

of soldiers sent to penetrate the almost inaccessible retreats where these mountain people had located their villages and their well-cultivated farms, were compelled to retreat, baffled, sadly crippled, yet with wholesome respect for the sturdy mountaineers who were so well able to defend their homes from the invasion of unwelcome strangers.

Undaunted by repeated failures, the American soldiery and the civil officers persevered, combining firmness with uniform kindness. After a time, the mountain tribes began to understand the motives actuating these persistent invaders. They were finally won, not by force of arms, but by love. And love is the key that will unlock to us the hearts of these open-minded pagans who have so long been isolated from the outer world.

PHILIPPINE ISLANDS

Scale 1: 7200000

English Statute Miles



CHINA

SEA

LUZON

SULU

SEA

MINDANAO

CELEBES

SEA

Area
115,016
sq. miles

Population
(1914 estimate)
8,987,597
including
1,000,000 Non-Christians

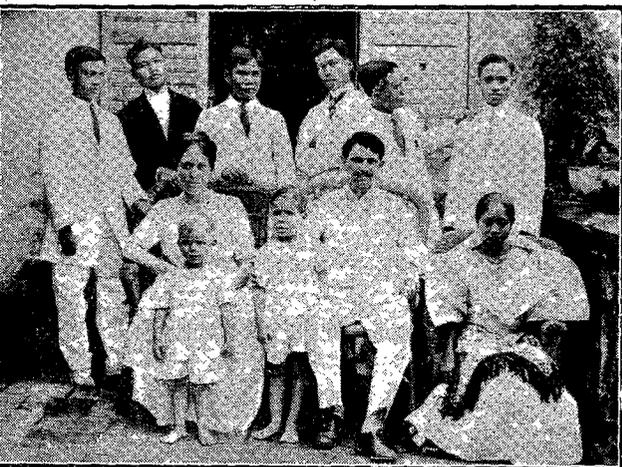
Peoples and languages

Tagalogs	1,460,675
Visayanos	3,214,000
Ilocanos	803,742
Bicolos	566,265
Pangasinans	343,636
Formosans	280,734
Cagayanos	157,558

Progress in the Philippines

LITERATURE sales in the Philippine Islands for the past twelve months totaled but little less than \$20,000, gold, an amount nearly twice that of the 1916 sales.

ONE year ago our Tagalog monthly had a circulation of but 2,000 monthly, with only a thousand regular subscribers, although the price was but fifty centavos per year. One year ago the price was raised to one peso a year. To day there are between four and five thousand regular subscribers, and the monthly circulation is six thousand,—a case of doubling the price and trebling the circulation.



Some of our workers in the Ilocano language area of Northern Luzon. Pastor Roy E. Hay (in charge) and family have been in the Ilocano field four years.

A FEW months ago the little book, "The Other Side of Death," was published in Tagalog and placed on the market in a good board binding, at one peso per copy. The colporteurs were urged to combine it with yearly subscriptions to the magazine *Ang Tanglaw*, the combined price being two pesos. This plan has been instrumental in building up the magazine subscription list. I met one young man just returning from a 100 per cent delivery—eighty books and seventy-five yearly subscriptions. An edition of 5,000 of the above book has already been sold, and a second edition of 7,000 is now off the press. The entire population of the Tagalog field is about 1,500,000; 12,000 books to a population so small shows thorough work.

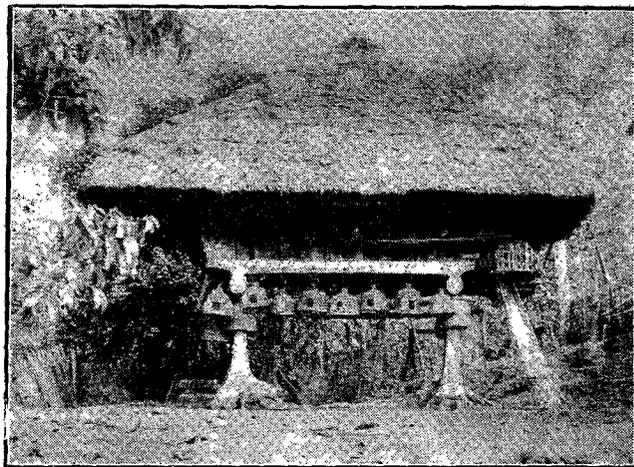
DR. SELMON's medical book has just come from the press at Manila. It is well illustrated, well bound in cloth, and will probably retail at \$2.00, gold, per copy. The first edition is 5,000. We predict a large sale of this book.

AN edition of 8,000 "World War" is just off the press in the Ilocano language, the tongue spoken by nearly 1,000,000 people in Northern Luzon, Philippine

Islands. Our colporteurs in that field are meeting with excellent success. While they have no local leader for this work, Brother Hay, the director of the Northern Luzon mission, was telling me that he tries to visit all his colporteurs personally at least once a month, spending, when possible, two nights with each group, eating with them, sleeping with them, and visiting the people with them. No wonder the literature work goes when the leader takes such a personal interest in the work.

BROTHER J. J. STRAHLE has recently arrived in Manila to take up his work as field missionary secretary for the Philippine Union Conference. This releases Brother R. E. Stewart for the literature work in the South Islands, fields that have waited long for a leader for this department. We are glad that Brother Stewart can go on to these waiting fields of the Visayas, with their population of 3,500,000. He will spend a few months with Pastor Adams at Iloilo, and then move on to his permanent headquarters at Cebu, the natural center for the southern islands.

THE Philippine Publishing House is a place of busy activities these days; 20,000 subscription books have come from the press within the last few weeks. This large output, together with the regular tract and paper work, has kept the presses running, I can assure you. Brother Woodward finds that this department has already almost outgrown their present quarters, and he is figuring on an addition to the plant.



A typical Ifugao home. Ifugao houses rest upon four strong pillars, and are usually solidly built of hard woods. Within the frieze of pendant open work baskets, are placed the skulls of enemies.

SUBSCRIPTION books will soon be published in the Bicol and Pampangan languages, and Tagalog colporteurs who speak these tongues are prepared to pioneer the way in these unentered parts of the Central-Southern Luzon Conference.

IN company with Brother J. J. Strahle it was the writer's privilege to start the Harvest Ingathering work in the city of Manila. We each worked eight or nine hours, and took in a total of nearly three hundred pesos. There is a large field for this work in the Philippines, and the workers plan on occupying the field. When I left, the students from the Manila school had raised about eighty pesos on the fund.

C. E. WEAKS.

Our Work in Shensi

SHORTLY after the close of the Hankow Institute, the writer left for Sianfu, Shensi. This journey takes fully two days by train from Hankow. For the last few hundred li one travels in fourth-class cars, which consist of open trucks with no roofs. For a seat the traveler is given the privilege of sitting on his luggage. On a cold November morning this method of travel is, to say the least, rather rigorous; but it is only a good preparation for what is yet to come.

The journey from Gwangyintang to Sianfu, the capital of Shensi, is made over the most atrocious roads I have ever traveled upon in China. In many places the road is worn down some two hundred feet below the ordinary level of the ground, due, perhaps, to the fact that this road has been traveled on for centuries and has very heavy traffic. The dust is fully a foot deep. In most places the road is only wide enough to allow one mule cart to pass along at a time. However there are cuts in the road here and there that will allow a cart going in the opposite direction to be placed there when meeting another cart. Should two carts meet where there is no such provision, traffic is quickly congested, and sometimes hours must be spent in waiting until an adjustment can be made. Often during this time no less than several hundred carts will accumulate. The usual method taken to relieve this congestion is to cut out a new place at the side of the road large enough to place the cart and mules in it, and while this is being done the Occidental must be patient. While returning, in one of these narrow places sunken down more than a hundred and fifty feet, we met over three hundred camels which were going in the opposite direction carrying ammunition. We were forced to wait over two hours while these camels went by.

Ordinarily it takes about six days to go from Gwangyintang to Sianfu. In order to accomplish it in this time, however, one must begin each day's journey about 3:30 or 4 A. M., and keep going steadily until about seven o'clock in the evening. On the first day's journey, the road is full of boulders and rocks, which make traveling exceedingly uncomfortable, and even dangerous. As I thought of Sister White and Sister Loveland traveling over this road with their little

babies, I could not but feel the greatest sympathy with them. I realized that it is only the power of the gospel that would ever make our women workers who have been reared in western lands, endure such hardships in the uncomplaining and brave way that these sisters have done.

It was a great pleasure, after six days of tossing to and fro in these uncomfortable mule carts, to meet the kind friends in Sianfu. We found them living in a Chinese compound, which was rather too small to accommodate two families and still provide a suitable chapel in which to hold meetings. Another compound next door, belonging to the same owner, and which could be connected with the compound already occupied simply by piercing a hole through the wall, was very suitable for this purpose. For this compound the owner wanted \$20 a month rent and \$50 deposit money. We were desirous that our brethren secure this compound; but when I arrived in Sianfu, Brother White had one dollar in his possession, and Brother Loveland had two; \$3.00, Mex., being the sum total of all their funds. This was owing to the fact that their traveling expenses had been much greater than was expected, and also to the non-arrival of our funds from America. It takes a quiet, calm faith to be separated from headquarters by something like eight days' travel in that far-off corner of China, and to have only three dollars in hand. But we found these brethren and sisters full of hope and courage, and not a complaining word was uttered. Such is the spirit of the true missionary.

It was very necessary that this additional compound be secured, so after talking the matter over, we decided that Brother White should go ahead and take up the matter with the landlord, while Brother Loveland and I should go out with the Harvest Ingathering paper, and see if the Lord would not give us the money needed to pay the deposit. We went to but seven places, and in six of these sixty dollars was subscribed. We returned home happy, and that evening the rental contract was signed for the other compound. This was the beginning of the Harvest Ingathering work in Shensi. We received \$20.00 from the Secretary of Foreign Affairs, and he gave us the address of several other influential men, such as the Secretary for Lands, who also has given us a recommendation to the Secretary of Education and others. Thus we have a fine list with which to begin our campaign in this city. We left shortly after for Gospel Village, leaving the work to be carried on by Brethren White and Loveland as soon as they are settled in their new homes.

In Gospel Village and the surrounding district the Lord has given us a wonderful opening, and the foundation work is excellent. The type of people who are coming into the message are a splendid, sturdy class

some of whom are paying tithes even before baptism. During Brother White's previous visit to this district he baptized twenty-six; and while we were there he baptized fifteen more. These, together with those baptized in Honan and by Dr. Selmon, give a total membership in that province of fifty-eight. This is most encouraging when we consider that our foreign workers have been located there but a very short time.

During my stay I presented the matter of self-support, which is a live issue in our union. From that little company we raised a special offering of \$112, Mexican. The month previous the Sabbath-school collections in that district had amounted to \$29.00, Mex., and this at a time when very few of the native workers were around, owing to their attendance at the Hankow meeting, and when no foreigner at all was there.

We organized three churches: one in Sianfu, the capital, with eight members. This church was organized because it is at the headquarters of our work. Another was organized at Gospel Village with twenty-six members, and the third, with twenty-three members, in Tangiabuh, a village about five li from Gospel Village. We have three church schools in this district, with a total membership of about forty Seventh-day Adventist children. There was another school running in a village a short distance away, but almost entirely for the heathen, there being but one Seventh-day Adventist child in the school. In accordance with our educational policy, this school was closed.

There are several bright, educated young women in the message, and the prospect for the women's work is excellent. It stirred my soul to see how wonderfully the Lord has prepared the way for us in this place. The work there is started upon right lines, and, so far as the native work is concerned, will be practically self-supporting right from the start. This is as it should be.

We desire all our workers to pray in a special way for our friends in Sianfu. That station is far away, and political conditions there are so unsettled that it takes faith and courage to stay in times like the present. Since my return I have received a communication from Brother White, dated December 11, which reads:—

"From eight o'clock this morning the business of the city has been closed up, and soldiers are roving the streets. From all sides there is a continuous firing of rifles, with an occasional fire of rapid-fire guns, and once a cannon. In some respects our place has its disadvantages, for the Bank of China is closed, and you will remember that it is a regular fort. About noon one of the guards had a bullet enter his nose and come out through his cheek. They sent a hurry-up call for Brother Loveland, and he has been over at the Bank of China three or four times looking after the

case. It is just sundown now, and the bullets continue to beat the air.

"Wednesday, December 12, 6.30 A. M. There has been incessant firing of rifles all night, and once or twice the hum of machine guns. Our trust is in God, and we accept His promises of the ninety-first psalm, and insert 'the bullet' instead of 'the arrow.'

"Thursday, A. M., early. All yesterday and last night we heard the firing of guns and the whizzing of bullets overhead. Just at daylight this morning they got to business in earnest; and evidently there was a battle in the Manchu city near the yamen; rifles, machine guns, small guns, and a large piece or two were used. We do not know the result yet.

"11 o'clock, A. M. The fight is over, and the rebels have fled. Brother Loveland and I have just made a circuit of the place. From the information which we could secure, about four hundred or five hundred soldiers ran amuck and rebelled; also soldiers from Lintungshien secured ammunition there and came over to this place. They secured the central tower, which is used as a telephone office, and a great deal of fighting passed between that place and the yamen. Some hundred or over were killed. The way they were handling the dead was desperately crude."

Our missionaries, at the time all this occurred, had but \$5.00 in their possession. Brother White writes:—

"It seems we must consider some method whereby we, in this situation, can have an operating fund. Today is December 13, and we have not received our November remittance nor December's operating fund for Shensi. We are down to the last \$5.00, and trouble on all sides, so that if it became necessary for us to get out we do not have a dollar to rent a cart to go even as far as Gospel Village."

This was not written by way of criticism or complaint, but it serves to illustrate the value of providing an emergency fund so that such fields as Shensi can have sufficient on hand to meet such emergencies as the one the workers were passing through at that time.

Let us all remember our friends in Shensi, and pray that God's special protection may be over them during these unpeaceful times.

F. A. ALLUM.

SABBATH SCHOOL DEPARTMENT

Sabbath School Offerings During 1918

THERE is a sound of progress in our Sabbath-school offerings. It is as yet too early to announce whether or not the Asiatic Division Conference has reached its goal of \$30,000, U. S. currency, for 1917; nevertheless, there is every reason to believe that the full amount has been made up.

Therefore, with courage we turn our faces toward

1918. At the last Asiatic Division session the goal for the coming year was placed at \$35,000, U. S. currency, which means a gain of sixteen and two-thirds per cent over 1917. To attain this should not be difficult; in fact, if strong, united effort is put forth, we may go far beyond the specified amount.

Present indications lead us to believe that such will be done. In the North China Union, the native goal for the coming year has been placed at ten cents, Mexican; in Japan, fifteen sen (seven and one-half cents, U. S.) per church member is set as their weekly aim in Sabbath-school offerings; and on the same basis, the Central-Southern Luzon Conference has voted to strive for ten centavos (five cents, U. S.). In two union conferences, an amount equal to fifty cents, U. S. gold, has been named as the foreign workers' family goal, and in nearly all fields the sentiment is growing that the English-speaking workers have a special privilege in leading out with liberal Sabbath-school offerings. Furthermore, there is a general awakening to the fact that our Sabbath-school offerings may become a large contributing factor in self-support.

Let us all seek God to know what He would have us do individually, and let us assist in starting a wave of liberality that will roll thousands, yes, tens of thousands of dollars into the Lord's treasury.

R. F. COTTRELL.

Systematic Giving

As a denomination we teach the tithing system as the basis of all our giving to God's cause. We return to the Lord in proportion as He gives to us. "Of all that Thou shalt give me I will surely give the tenth unto Thee."

We teach also, on the authority of the word, that offerings should be brought to God in addition to the tithe, and that while the tithe is a stipulated proportion of our income, the giving of offerings is left to the free will of the individual. But we should not overlook the fact that there is a Bible rule for the payment of offerings. "Let every one of you lay by him in store, as God hath prospered him."

Some Christians will give a good deal in offerings when they are living in a place where the church makes regular demands upon them, but if they happen to be living in an isolated place, they feel no responsibility to make regular offerings.

Would it not be best for us all to adopt a definite basis for the giving of our offerings, setting aside a certain proportion of our income for that purpose, so as to give, not according to demand, as it were, but because of our own spontaneous determination to give. One can, for instance, set aside for this purpose a second tithe, or more, or less. "Every man according as he purposeth in his heart, so let him give." But

let the payment of offerings be systematic and regular, just as is the payment of the tithe. Times of prosperity could perhaps be marked by an increase, not only in the amount of the offering, but also in the proportion of the income offered.

And should not missionaries set an example in this matter? We ought to "abound in this grace" ourselves, and seek to "finish the same grace also" in the churches in Asia, as Titus did at Corinth.

If we were thus systematic in making our gifts, we might greatly increase the Sabbath-school offerings, which play such an important part in extending the triumphs of the cross. We are in a position to do this the more according as our isolation releases us from other church calls.

"I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love."

W. W. FLETCHER.

PUBLISHING DEPARTMENT

The Literature Work in Manchuria—1

THE month of June, 1916, marks the real beginning of our literature work in Manchuria. At that time our brethren in the Central and East China Missions each gave us the noble gift of a real colporteur; and with these two men we launched the literature work in this field. To these two men were added later three others of considerably less experience than the first; and with this force we were able, so we thought, if filled with His Spirit, and with the desire to scatter His truth burning ever brighter in our hearts, to go out by faith and plant the truth in Manchuria's old palaces, whose gates we firmly believed would open to let in the precious rays of light from above. Though few in number, we felt that we were not weak while we used rightly the strength which the Lord had provided.

For convenience sake more than for any other reason, we began our work in the corner of the field nearest Mongolia, which is also the one nearest China proper; and it is interesting to note that we finished up in that corner. Commencing where we did, it would be expected that we would gradually work northward until we should reach the Russian interests in the north. This we did, visiting every city and town along the way with our truth-filled magazines until we reached the Sungari, the beautiful river on which Harbin is situated. Then we turned, and, following the river, planted the truth in every city but one this side of Siberia. Fuchinh sien marks our stopping place in this direction.

Then, taking the steamer back as far as Harbin, we boarded the Russian cars, and worked eastward as far as Hengdaohodzi, which you will see from the map is over half way to the Russian port, Vladivostock. From

THE ASIATIC DIVISION OUTLOOK

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中華郵政特准掛號認為新聞紙類

From a personal letter written by Pastor R. C. Porter to Pastor J. E. Shultz, under date of Nov. 17, 1917, we are permitted to copy the following cheering report:—

We have now returned from California, and are located at Hamilton, Missouri, our old home church. When we reached Hamilton, a month ago, I was in the weakest condition I have been in during the three years I have had sprue. I am now rapidly regaining my strength. The disease has been stayed, and it is only a question of rebuilding my strength back to normal until I shall be my old self again. In less than two weeks I have gained four pounds. The cool, bracing climate was what I was needing, but God's hand has accomplished the work of recovery. To Him I give all the glory. The recovery was accomplished in a night, in answer to prayer. You are at liberty to pass this word on to our friends there."

On December 24 the workers at Division headquarters were cheered by the arrival of Brother J. J. Ireland, of the General Conference treasury department, Washington, D. C., to spend a year or more in the Asiatic field. Early in January, we had the pleasure of greeting Pastor and Mrs. Frederick Lee and children, and Mrs. B. Miller, all of whom have returned from furlough with renewed health and strength for continued service in the North China Union. With them were Brother and Sister S. W. Van Trump, released from employ in the Review and Herald office to assist in the Shanghai publishing house. The Drs. James, of Southern California, are expected on the incoming s. s. "China" to take charge of medical work in Canton. We rejoice in these substantial additions to our working forces.

An Acknowledgment

"I will lift up mine eyes . . . from this time forth and forevermore." Psalm 121. Surely Jehovah has been my keeper; and I feel that I should appear an ungrateful recipient of God's mercies should I not make mention through these columns of restored health following my recent illness, of which kindly mention has been made a number of times in the OUTLOOK.

Yesterday closed the sixteenth week since the attack which confined me to my bed for full seven weeks. Though I have not as yet my former endurance, yet I have more than regained my normal weight, and am "fatter and fairer in flesh" than I have known myself to be for years. The doctors at our sanitarium in Shanghai consider that I have made a remarkable recovery.

During my convalescence my mind has been at rest, so that I have had abundant opportunity for reflection. Lessons of value have been indelibly stamped upon my memory. My faith and hope have been strengthened, and I look to the future with confidence, knowing that inasmuch as God has kept me, He has kept me for a purpose. And may His expectation not be unmet, is my prayer.

We are planning to leave for home by s. s. "China," which is scheduled to leave Shanghai the 29th inst., rather expecting to remain in California until after the coming General Conference.

O. J. GIBSON.

The Literature Work in Manchuria—1

(Continued from page seven)

Harbin on south to Changchunfu, the station opened last year by Brother Grundset, some in every city along the railroad and in one inland city received our silent messengers, and they are still receiving them monthly. From Changchunfu east to Kirin, the capital of the central province, our boys spread the light of Christ's soon coming, and from there on southward in every city along the Japanese railroad, and in many others as far east as half way to Korea, and west as far as civilization has built cities this side of Mongolia. From Mukden on south through the length and breadth of the Liao-tung Peninsula, many have heard the glad news of a soon coming King.

At Antung we had but the Yalu between us and our friends in Korea. At Dalny and Yingkow only the sea lay between us and our brethren in Shandong. At Shanhaikwan there were but a few hours' travel between us and the large metropolis, Peking. Thus many a dark corner was lighted up by this glorious message, and that too in the comparatively short time of six months or so. That we could cover all this territory in the course of a few months is a marvel to us. Here where illiteracy abounds; here where it was asserted by those who had had long years of experience in salesmanship with other societies that it was entirely out of the question to sell our literature; here where we had been told that it was useless to ask our brethren farther south to send trained help, inasmuch as their dialect would be against them, and their time and fare wasted;—here the Lord has given us such a rich harvest that even we who were here and grew into and expanded with the growing and expanding work marvel greatly as we see what God has wrought.

At the end of these experimental months we came out with three thousand yearly subscriptions in our bag. We were glad indeed; for this experiment opened our eyes to the possibilities that lie before us. Truly the power of God is the same to-day as it was anciently. His word does not return unto Him void. His bid-dings are enablings.

J. G. GORDING.