

Asiatic Division Outlook

VOL. 7

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NO. 4

A VISION OF THE NIGHT

"No, Lord, I cannot, cannot take that cross!
Thy hand is holding it to me, I know;
But it involves too much of pain and loss.
Such crushing down of self, and things below!"

Thus spake I to my Lord, and He replied,
With, oh! such mournful pathos in His tone,
"I bore *much more* for thee—for thee I died;
I may not bear *this* too, alone, alone.

"I only ask thee just to *share* its weight,
To take thy part in bearing it with Me;
If thou refuse, I can no longer wait,
I must seek help, but not again from thee."

He turned to go: methought I saw a tear
Stand for a moment in His calm, sad eye;
Then, with a sudden bound, a sudden fear,
I sprang toward Him with a bitter cry.

"O Lord, dear Lord, go not from me away;
I could not live if Thou wert gone, my Light!
I will do anything—*except that cross!*
I cannot share its weight with Thee *to-night.*"

One sigh He breathed, then mournfully once more
Set forth to journey on His weary way:
My heart stood still, my strength was almost o'er,
"Help me, dear Lord!" was all that I could say.

Immediately He turned, and with a smile
Again approached me with the dreaded cross;
"Lord, give me strength," I whispered low the while,
"Help me to bear that bitter shame and loss!"

But when I reached my hand that I might hold
That cross I dreaded, to my heaving breast,
My Saviour's own strong arms did me enfold,
And in their shelter I had perfect rest!

—Charlotte Murray.

OTHERS MAY; YOU CANNOT

"If God has called you to be really like Jesus, He will draw you into a life of crucifixion and humility, and put upon you such demands of obedience that you will not be able to follow other people, or measure yourself by other Christians, and in many ways He will seem to let other good people do things which He will not let you do.

"Other Christians who seem very religious and useful may push themselves, pull wires, and work schemes to carry out their plans, but you cannot do it; and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

"Others may boast of themselves, of their work, of their success, of their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works.

"Others may be allowed to succeed in making money, or may have a legacy left them; but it is likely God will keep you poor, because He wants you to have something far better than gold, namely, a helpless dependence on Him, that He may have the privilege of supplying your needs day by day out of an unseen treasury.

"The Lord may allow others to be honored and put forward, and keep you hidden in obscurity, because He wants you to produce some choice fragrant fruit for His coming glory, which can only be

produced in the shade. He may let others be great, but keep you small. He may let others do a work for Him and get the credit of it; but He may make you work and toil on without knowing how much you are doing; and then, to make your work still more precious, He may let others get the credit for the work which you have done, and thus make your reward ten times greater when Jesus comes.

"The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings, or for wasting your time, which other Christians never seem distressed over. So make up your mind that God is an infinite Sovereign, and has a right to do as He pleases with His own. He may not explain to you a thousand things which puzzle your reason in His dealings with you, but if you absolutely sell yourself to be His love slave, He will wrap you up in a jealous love, and bestow upon you many blessings which come only to those who are in the inner circle.

"Settle it forever, then, that you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying your tongue, or chaining your hand, or closing your eyes, in ways that He does not seem to use with others. Now when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of heaven."—*Selected.*

Efficiency in Service

"**SEEK** thou a man diligent in his business? he shall stand before kings" This statement contains definite assurance that earnest, faithful service will always have its reward. The principle underlying the promise applies even more forcefully to our work now than to the work of God in any previous time.

We are living in a time, and under conditions that, if we would aspire to attain success, call for efficiency. Wherever we look we find keen competition, and the man who makes good is the man who renders efficient service in whatsoever his profession or work may be. Efficiency demands, however, thorough preparation, not merely the acquiring of knowledge and the consequent mental training; for the man who is merely a great scholar, is rarely ever a practical man. Such men are frequently visionary and mere theorists, disposed to advance ideas and plans that neither they nor others can ever work out.

Preparation, therefore, in order to make men truly efficient, must, with the acquirement of essential knowledge, also consist of a course that will develop resourcefulness.

Environment and conditions change frequently; but the foundation that enables a man to build success is everywhere and at all times the same, and may be summed up in three words: *Tact, Push, and Principle*. This will be found true in all preparation for service. It is true in business life. It is abundantly true in the highest of callings—the gospel ministry.

Tact is that peculiar faculty which will enable us to readily adapt ourselves to men and circumstances. It is that delicate perception that moves the tongue to say the right thing at the right time. It is the power which, while enabling us to see things from the viewpoint of others, compels them, without raising their opposition, to accept our views. Tact is essential to good salesmanship, as well as to success in soul-winning, and is indispensable in our daily associations. It prevents friction; and as friction is always a waste of energy, to develop tactfulness will mean to increase efficiency.

"Push" is one of the essentials to the attainment of things upon which we have set our hearts. Jesus said, "From the time of John the Baptist until now the kingdom of heaven is gotten by force, and they that thrust men take it by force." (Matt. 11: 12, margin.) Push means to prosecute with energy whatever we take in hand, to do with our might what our hands find to do. Many have difficult propositions which must be faced, but the most difficult thing may be mastered by close application. In study, as in every other pursuit, it is, after all, the plodder who finally comes out ahead.

The third essential is principle, a fundamental truth that supplies a settled rule of action, an eternal foundation of all that is right, good, and true. Tact,

push, and principle are, therefore, the essentials for efficient, successful service, and the man who possesses these qualities has all that he requires to make good in his every-day work and business. Time and opportunity come to all. The advantages which they offer invariably go to those fully prepared to grasp them. These once lost to us may never return.

J. M. JOHANSON.

REPORTS FROM THE FIELD

General Meeting among the Hakkas

THESE are stormy days in South China. The revolution has called for the services of most of the regular soldiers, leaving the country largely at the mercy of the robbers—a class of undesirables for which this part of China is especially noted. A few days ago Brother Mountain and I endeavored to get passage on a river boat plying between Canton and Waichow, the headquarters of our work among the Hakka people. We were informed that no boats had been running for two weeks, as no agreement had yet been reached with the robbers as to how much they would accept for permitting the boats to pass unmolested. The demands being made by the robbers were so exorbitant that it did not pay the boats to make their regular runs.

We waited for two days, but no boat would venture the trip. Then we decided upon another route, as we were told that there was a possibility of our being able to get a boat from Shek Lung, a point some distance down the river, to which place we could go by train. Reaching Shek Lung, we waited in an old Chinese hotel for two days longer, and finally found a steam launch that was making the trip. The captain of the boat told us that he was paying six different gangs of robbers for the privilege of making the sixty-mile trip to Waichow. This meant that we had to pay three times the ordinary fare. An armed guard was also carried for additional protection. The cabin in which we slept was somewhat battle-scarred from recent attacks. I counted five bullet holes in it. However, there is seldom any loss of life, though frequently the passengers are relieved of their money and clothes.

At Weichow we found Brethren Nagel and Wearner busy in a general meeting with two hundred of our Hakka believers. While there have been many difficulties in this unsettled part of China, and the work has had serious drawbacks because of lack of workers, the message for this time is steadily advancing. To-day we have thirteen regular stations where evangelists are located, and a Sabbath-school membership of 340. Of this number, 180 are baptized members. Seven schools are being operated. Five colporteurs have been at work, and at the close of

this meeting-eight will enter the field. We are now conducting an institute for these workers. On the closing day of the meeting thirty-six believers were baptized, making eighty-nine that have been baptized since Brother Nagel came back to the field one year ago. Of these thirty-six, thirty-three are direct from heathenism.

The Hakka people number about 10,000,000, but only 6,000,000 of these live in this part of the country. The other millions are to be found in different parts of South China or have migrated to other lands. Many thousands have gone to Borneo, Singapore, and other parts of the Malaysian field. Singapore alone has 250,000 Chinese, many of whom come from this part of China.

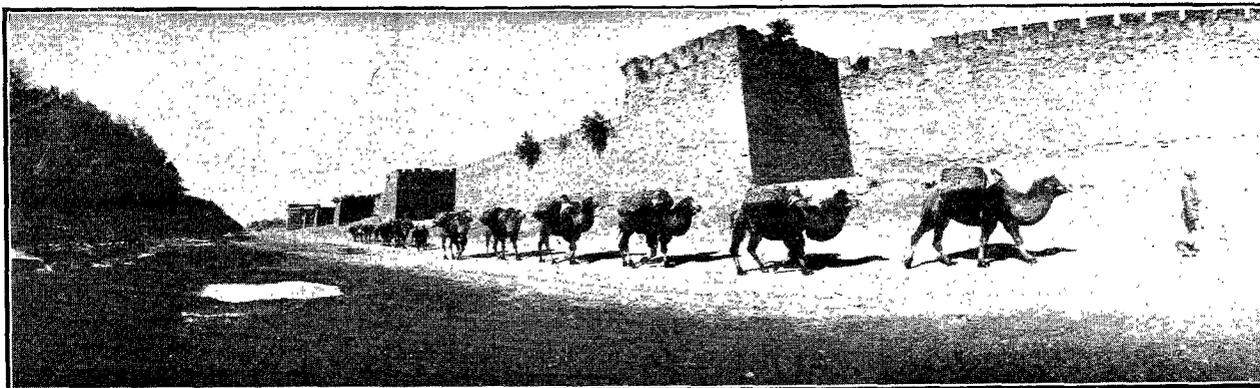
An interesting feature of the work in Waichow is the effort that is being put forth for the women. Sisters Nagel and Wearner, with some native assistants, are working among the homes of the community, and fruit is being borne as a result of their

brued. While China suffers much at the hands of robbers, it is said that the people fear the soldiers even more. They have a proverb that says that robbers go through the country with a coarse-toothed comb, while the soldiers use a fine-toothed comb, leaving them no chance to escape.

I have greatly enjoyed the privilege of visiting this field. We have a good mission property here, and the workers are happy in their service. The house where I am staying is the first one built from the \$300,000 fund raised several years ago. These houses that have been built through the liberality of our people in the home land are a great blessing to our workers. They enable them to keep their health to a degree impossible where only Chinese houses are obtainable.

The workers are now returning to their various stations to make the year 1918 the best ever witnessed in this part of the Master's vineyard.

C. E. WEAKS.



A CAMEL TRAIN ENTERING PEKING

The camel trains that for centuries have linked China's capital with Mongolia, Kansu, Chinese Turkestan, and Tibet, are now beginning to bear the message of the everlasting gospel across the long, faint trails of the Gobi desert to distant cities in the very heart of Asia.

efforts. In order for our work for these people to be truly effective, the home life must be influenced; and this can be done best by consecrated sisters who can go right into the homes and labor for those who in their quiet way are perhaps doing most to keep heathen superstitions and practices alive. To reach the mother, and influence her for Christ, is generally to touch the very springs of the religious life of the home.

Near the close of the meeting a large company of soldiers passed through Waichow. They wanted coolies to carry their luggage, and they laid hold of any who happened to pass their way, forcing them to accompany them. Two or three of our people who had come in to attend the meeting were thus captured, and taken off for luggage carriers. The soldiers laid hold of one of our evangelists; but he resisted, and while making his escape was severely beaten and

"These from the Land of Sinim"

"BEHOLD," says the prophet Isaiah, "these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim." An example of the people spoken of in this age-long prophecy, is portrayed in one of the faithful, God-fearing evangelists of northern China. His home is at Djang Deh Fu, Honan, where he manages a preaching chapel, and which forms his headquarters for several smaller stations to which he makes regular tours. This young evangelist, Fan Deh Djun, on his acceptance of Christianity, suffered severe persecution. His father tied his hands and feet, and with heated irons branded his back; then with his long finger nails scraped off the tender skin of his son's mouth. And this for no other reason than that he would not relinquish his new found hope in Jesus Christ. This father has now been won to the gospel.

As I preached on Sabbath morning recently, this man listened with interest to the message of Matt. 11:28-30 and Rev. 22:17. Thank God, he had already decided to leave his idols and serve the living God, whom his son loves so much and serves so well.

This evangelist has drawn lessons of help from his experience. He knows how to trust God, and to commune with

his Maker. His wife, a godly woman, is patient and kind, and cares for husband, children, and guests in a manner becoming to her profession. The faces of their little boy and girl reveal how the gospel has found its way into the springs of their life, and this is demonstrated in their daily doings. When I began to tell the children the story of the New Jerusalem with its streets of gold, and of Jesus as King over His happy subjects, the little boy spoke up quickly, saying, "We know all about it." He then told us of his conception of heaven—no severe heat nor penetrating cold; there would be enough to eat and enough to wear; all would be peaceful and contented. These few words of the child tell a story of hardship that exists among the people of China. It is cold in this New Year's time in northern China; and the penetrating winds as they sweep over the vast Honan plains, catch up the sand, causing terrible sand storms, and making the climate at times almost unbearable. Extra heavy, cotton-padded garments are worn by those who can afford them.

With a knowledge of these conditions we can



A Group of Seventh-day Adventists at Nazareth, Tinnevely District, South India, where Harvest Ingatherings are held semi-annually

better understand the sacrifice of evangelist Fan Deh Djun, who, without gloves or overcoat, was on his way to the far northern city of Peking. I asked him why he did not wear more clothes, and whether or not he had an overcoat. He evaded my question but after several inquiries he replied, "You know the union is in great need of funds. I had fifteen dollars saved during the summer, with which I intended to buy winter clothes; but hearing of the great need, I contributed it to the church, and therefore had no money to buy clothes."

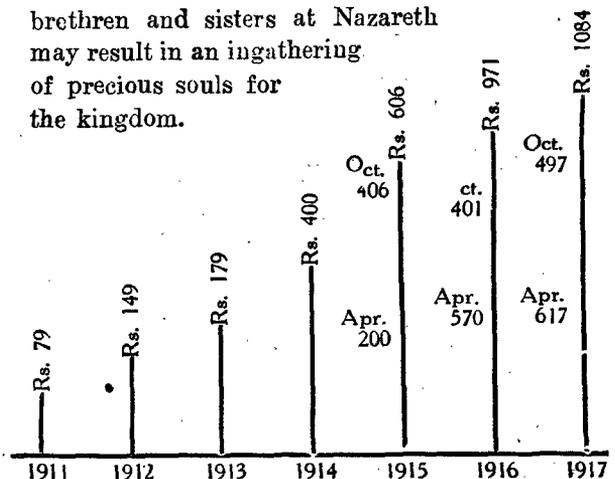
My heart was touched by this real sacrifice—one which he must feel during each day of the long cold winter. As I reflected, there came to me a sense of what God is doing in the lives of some of China's sons and daughters. Here, thought I, is true sincerity and faithful devotion to the cause of right. What could we not do if all followed the example of this faithful Seventh-day Adventist in inland China. Truly this is an example of those whom the prophet saw in vision when he said, "These from the land of Sinim."

M. G. CONGER.

Harvest Ingathering at Nazareth

FOR seven years our Sabbath-keeping believers at Nazareth, Tinnevely District, South India, have held a Harvest Ingathering service, at which time they bring their gifts for the support of the cause of God. These gifts consist chiefly of native products, as money is comparatively scarce with them. During the past three years two such services have been held annually—in April and October. These services have tended to foster the spirit of self-denial and a willingness to support our advancing missionary work. The accompanying diagram indicates the increase of offerings year by year by this church at their Harvest Ingathering services. A rupee is the equivalent of about 33 cents, gold. We pray that the gifts so freely brought into the treasury by our

brethren and sisters at Nazareth may result in an ingathering of precious souls for the kingdom.



PUBLISHING DEPARTMENT

The Work of the Literature Bureau

It was a keen, heaven-born foresight on the part of Carey and Morrison, missionaries of India and China respectively, who, realizing the power of the press in these Eastern lands, became pioneers in establishing printing plants for these populous lands. Now fifty-three publishing houses have been established at important centers of population and influence in India, and are printing about one hundred and sixty newspapers and magazines, besides many thousands of books, papers, and tracts, all under Christian management, and for the extension of the cause of Christ. Over four million copies of leaflets, books, and periodicals for evangelistic and educational work are issued in India annually. A similar work is being done for China.

But one noted modern missionary says:

"For some reason missionary societies on both sides of the Atlantic have failed thus far to appreciate the power of the printing press. This is the more unfortunate as far as India is concerned, because the educated leaders of the Indian community have been quick to avail themselves of the power it puts into their hands, and often it happens that the streets are placarded with notices of books and pamphlets which are hostile to Christianity, while hardly a line in defense of the truth can be obtained. The speeches of Ingersoll and Bradlaugh with others of like kind have been scattered far and wide throughout the Eastern world." *The Christian Conquest of India*, pp. 179, 180, 226.

Says John P. Jones, missionary in South India:

"The power of the printed page, as a Christian messenger in India, is second to none at present; and its influence will multiply mightily as the years increase. Missions and individual missionaries should enter more fully into this work; none needs increasing more than this; and none has larger hopes of preeminence in the work of India's redemption. Missionary societies also should devote more men, than in the past, to the creation of a strong Christian literature." *India's Problem*, p. 254.

This not only emphasizes the power of the printed page, but it also presents the great urgency of moving forward quickly in this line, establishing and producing our message-filled literature in the various languages, and equipping offices of publication at centers of influence so as to hasten the kingdom of Christ.

Owing to the progress modern education is making in Eastern lands, the literacy of the populations is rapidly on the increase. In this providence we see a call for haste that the plastic minds may be impressed with that which is true before the baneful literature of sceptics and higher critics poisons the

hearts and blights the hopes of those who are inclined toward the light.

Let Seventh-day Adventists be awake. We have been leaders in other lands, and our literature has a telling power. And what we have already accomplished in the Far East with our literature is a demonstration of the power, influence, and benefits of our message-filled literature.

We must produce in all the leading languages of the East good books that will be readable and attractive. Sufficient has been already done along this line to demonstrate that books can be sold in the East. A great work lies before us in proclaiming the truth before the many millions of these lands; and we must aim to make the work as nearly self-supporting along all lines as possible. As the canvassing work has been a means in other lands of presenting the truth in a self-supporting way, so in most fields of the East the literature work can also be self-supporting. Much thought, therefore, must be directed to this great work. Let us not overlook the importance of this God-given agency.

"Emphasis may properly be laid upon literary work as a missionary agency. The peoples of Asia are not so much accustomed to public discourse as Western races. The priests of the native religions seldom or never preach, and it is much more difficult to influence people in that way than it is in England and America. The Chinese, in particular, are preeminently a people of books. Buddhism converted them, not by preaching, but by literature. The essay, the pamphlet, the placard, and more recently the newspaper, are the common means of disseminating ideas. Christianity must make a larger use of this method if it is to supersede Buddhism and Confucianism.

"The printed Bible goes where the living voice cannot be heard. It brings its truths to men in the quiet hour. The force of its message is never lessened by controversy or perverted by error. Within a century, over 200,000,000 copies of the Bible have been printed in 360 different languages. If every missionary were to be banished, God's Word would remain in Asia, a mighty and indestructible power, operating as silently as the sunshine, but containing within itself the stupendous potency of a world's regeneration. To-day, the Persian and the Hottentot, the Korean and the Siamese are reading in their own tongues that 'He is able to save them to the uttermost that come unto God by Him,' and we know that God's Word shall not return unto Him void." *The Why and How of Foreign Missions*, pp. 129, 130.

Perhaps all the readers of the OUTLOOK are aware that we have organized a Literature Bureau in the Asiatic Division to foster and encourage this line of effort. Plans were laid at the Asiatic Division Conference held at Shanghai, April, 1917, to make this bureau strong and helpful to the entire field. A number of brethren have given more or less of their time to the preparation of suitable literature for translation into the vernaculars. Some of these

manuscripts have already been printed. Others are soon to be published.

And besides books for the general public, we must also print abridged editions of the Testimonies and portions of the "Controversy" series for the benefit of our church membership in various parts of the Division. Much work has already been done in adapting portions of these volumes. It is hoped that this much needed literature for the church will soon be ready for use by our constituency.

And now we ask the co-operation of our workers in all parts of the field. Friendly criticism and suggestions will be in order. The brethren serving on the Literature Bureau at headquarters will welcome this. Help them make this important work a success.

J. E. FULTON.

SABBATH SCHOOL DEPARTMENT

Here and There among Our Korean Sabbath Schools

It is only a little low, L-shaped, mud building, with mats tacked overhead to form the ceiling, in which our people meet for Sabbath-school in Keizan, Korea; but one bright, frosty, November Sabbath morning, groups of neatly-dressed Koreans were seen wending their way through the two doors opening respectively into the men's and women's ends of the building, and quietly taking their seats on the mats spread down over the dry, earthen floor.

A moment of silent prayer, and then the superintendent, a Korean brother, opened the Sabbath-school by announcing the hymn and opening exercises, following practically the same program carried out in our world-wide Sabbath-schools. The foreign visitors present were watching from their seats on improvised benches to see how the classes would divide for the recitation of the lesson; but we soon had our curiosity satisfied as we discovered that at a word from the superintendent, very quickly and quietly little groups of five or six separated and formed themselves in a circle on the floor about their teachers. Although of course we could not understand what was being said, we felt that on the whole the school was well conducted.

In the larger mission stations at Soonan and Seoul, the Sabbath-schools are held in commodious, foreign chapels, quite different from the native building just described. Do you find yourself wishing that you, too, might have been present at the Soonan general meeting Sabbath-school? Listen, and you shall hear how our Korean brethren conducted it.

Following the accustomed silent-prayer period at

the hour appointed for Sabbath-school, about two hundred fifty voices (the total attendance, for all try to sing), joined in singing "He Leadeth Me," in the strange, native language. All found seats on the floor, while the fifty women, dressed in their clean white, blue, or green, padded winter garments and all wearing white cloth turbans, were, according to their custom, separated from the men's apartment by a curtain dividing the room.

In the front rows were forty-one bright-eyed boys and girls, who also seemed to be the leaders in the singing. The superintendent called on one brother and one sister to each offer a short prayer; after which the secretary's report revealed, among other interesting things, the fact that the previous Sabbath their donation had been Y.5.96.

Six little girls with neatly braided hair sang the stanzas of "Jesus Paid It All," while the answering chorus came from six boys of about the same age. After a short talk by the visiting Asiatic Division Sabbath-school secretary, the children marched out to their room, and the review occupied ten minutes in both the primary and senior departments. A special primary lessons for the children, up to the present time, have not been translated into Korean, the teachers were doing the best they could during the lesson period to teach the next Sabbath's lesson, often reviewing to fasten the lesson. The children were enthusiastic about committing their memory verses, which are written out in the Korean character on slips of paper and given to each child. Three of the boys knew all the memory verses of the quarter, and all the girls were able to repeat the verse for that Sabbath. One of the American sisters has charge of the children's division, and invites all the teachers to her home each Wednesday night to instruct them how to teach their classes. Perfect attendance is encouraged by allowing the children to place stars opposite their names on their cards, when present.

After the recitation of the lesson and the school had again come together, a brother from the west coast of Korea told how our Sabbath-schools are coming to the front in that part of the field. This brother also emphasized the giving of offerings by suggesting that according to the prophet Malachi, if we withhold our donations we are just as truly robbers, as if we do not pay our tithes. God has placed the commandment against stealing, he said, near the center of His law; and if we break this commandment by withholding our means, we are guilty of breaking all the commandments. In closing his sharp, pointed speech, he advised all present to give, not a few *sen* (cents), but all the small change they had in their purses. The interest grew while the collection was taken up and counted; but the offering lacked seventy *sen* of reaching the day's

goal of Y. 15. When this was announced, the members of the school were not satisfied until a special offering had been taken up which enabled them to more than reach their goal by about one yen. Singing by the school closed this interesting service.

On the following Sabbath, it was our privilege to meet with the Seoul Sabbath-school, which we were also pleased to find well supervised and conducted. We not only attended the regular Sabbath-schools in each of these three leading churches of Korea, but were also given an hour during the Bible institutes for instruction to our native brethren regarding Sabbath-school topics; and we felt much gratified to note the enthusiasm manifested in this branch of the Lord's work. Conscientious and faithful training in the past has brought most of our workers to the place where they are conversant with progressive Sabbath-school methods; and with God's ever-needed blessing, we predict advance steps among our Korean Sabbath-schools.

MYRTIE B. COTTRELL.

Methods in Teaching

Sabbath School Primary Grade

"TRAIN up a child in the way he should go: and when he is old, he will not depart from it." This instruction is timely, and we do well to heed it. The Sabbath-school is one of the leading factors in the training of our children. Not only is this true in the home lands, but it is equally true in the Orient.

Object Methods of Teaching

Experience has taught us that the object method of teaching is invaluable. By its use the teacher is able, not only to secure and hold the attention of the pupil, but to make a lasting impress upon the mind. The Great Teacher used this method in teaching His disciples some of the profound truths of the gospel. He chose His subjects from nature and from the common things in every-day life. He made His teaching so simple and comprehensive that it could be understood by the children.

Use should also be made of the blackboard, of charts, maps, and pictures to illustrate the important points in the lesson. In the Orient as well as in the Occident this method of teaching can be used in our primary grade.

Story Telling

The art of story telling as a means of disseminating knowledge is essentially a custom of the East, where school opportunities are so limited, and where very few in proportion to the great masses are able to read. When the Saviour was upon earth He weaved into thrilling stories the common things in nature, such as the flowers, grass, trees, birds, etc., in order to illustrate the lessons He wished to impress upon the minds of His hearers. In this, as in other things, we may well follow our divine pattern.

It is important that the teacher should know her subject so thoroughly that she will be able to tell it in an interesting and comprehensive way. It should be adapted to the age, needs, and growth of the children. To hold the attention of the children the interest should increase as the story is told, and should end with a fitting climax. After the story has been told, it may be well to review it. Ask the children questions, and have them point out places referred to on the map; this will impress the story upon their minds.

Memory Verse Cards

The memory verse cards are a very effective means of teaching the children to memorize Bible texts, because different senses are called into exercise in mastering them. First, the eye is trained to receive the impressions of the texts as illustrated by the interesting pictures. Second, the ear is trained by hearing the verse repeated several times; and the act of remembering becomes comparatively easy. The pupils should be encouraged to look at their cards every day and repeat the verses.

I have found by experience that these memory verses with pictures serve as drawing cards. Especially is this true if the teacher is careful to favor the children who are present with the cards and withhold them from those pupils who are absent, requiring them to memorize the verses without the cards. Exceptions should be made in the case of those who for good reasons cannot be present.

The Personal Touch

The teacher should become acquainted with her pupils. She should visit them in their homes and encourage them in the daily study of their Sabbath-school lessons. They should be made to understand that she is their friend, and interested in each one personally. Knowing this they will often come to her with their little troubles, and she will be in a position where she can, by God's help, mold their characters for eternity.

Power of Example

Most important of all is the living of a godly life on the part of the teacher. Holy words are empty words if they are not backed by a consecrated, God-fearing life. May God help us that we may be able to set the right example before the lambs of His flock.

JULIA A. ANDERSON.

Notice

ALL who have satisfactorily completed the study of "Learning to Teach from the Master Teacher" are entitled to a Training Course certificate. Only this requirement is made:

Write a statement setting forth ten distinct points in the book which have been helpful to you.

Send the statement to the Asiatic Division Sabbath-school secretary.

Sign your full name, and give address.

A certificate issued at Washington and signed by the secretary of the General Conference Sabbath-school Department, also by the Asiatic Division Sabbath-school secretary, will be sent you.

MYRTIE B. COTTRELL.

THE ASIATIC DIVISION OUTLOOK

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Division Notes

THE Committee Council appointed for February 1-14 was continued to the 20th, when the members separated for their various fields of labor.

PASTORS J. E. FULTON, J. S. JAMES, C. E. WEAKS, W. W. FLETCHER, and B. L. ANDERSON have left for the States, to attend the General Conference session beginning March 29. With the exception of Brother Anderson, who remains in the States on furlough, these brethren plan on a very early return to the Asiatic Division.

PROFESSOR W. W. PRESCOTT is now in attendance at a biblical institute for the eastern portion of the South China Union. All our workers, native and foreign, from the Fukien Mission and the Swatow Mission have assembled at Amoy for a fortnight of study together. Brethren B. L. and J. P. Anderson, with Brother W. C. Hankins and others from the local fields, are assisting in the institute.

APPOINTMENTS are out for biblical institutes in the East Asian Union in early spring. The first of these will be held in Mukden, Manchuria, April 4-25, followed by the Chosen Institute, May 3 to June 1. Professor Prescott will return to Shanghai in time to hold an institute for the East China field, in Shanghai, June 8-22. The summer will probably be spent by Professor Prescott in Shanghai, on literary work, and the holding of biblical institutes will be resumed in early fall, the first being that for Japan, September 27 to October 11, followed by the North China Union, Hankow, Nov. 1-17; Cantonese Institute, Canton, Dec. 17, 1918, to Jan. 15, 1919; and the Malaysian Union Institute and Conference, Singapore, S. S., February 1 to March 7, 1918.

THE next session of the Asiatic Division Conference will be held in Shanghai, April 3-23, 1919.

NO special provision has been made for the holding of biblical institutes the present year in the Philippine Union and in the India Union. The

biennial session of the Philippine Union Conference has been set for Oct. 25 to Nov. 3, 1918, to be followed by the annual session of the Central-Southern Luzon Conference, Nov. 8-16, 1918. Appointments are out for local meetings in the India Union from April to August, 1918. The biennial session of the India Union Mission has been postponed to Sept. 18-28, 1919.

PASTOR F. H. DEVINNEY has been asked to make Shanghai his temporary residence during the next few months, while others are in attendance at the General Conference. Upon the return of Pastor Fulton from America, Pastor DeVinney will probably be released for a few months of special service in the Australasian Union as a representative of the Division Conference at their next union conference session and at some of their more important local conference meetings. Pastor DeVinney will be returning to his Singapore headquarters not later than early in 1919, in order to be present at the Malaysian Union Conference.

LETTERS addressed in care of the Pacific Press, Mountain View, Calif., U. S. A., will reach Brethren Fulton, James, and Weaks during the few weeks these brethren are spending in the United States.

C. C. CRISLER.

"General Conference Bulletin"

THE proceedings of the General Conference session to be held in San Francisco, Calif., U. S. A. March 29 to April 21, 1918, will be published in a *Daily Bulletin* by the Pacific Press Publishing Association. Subscriptions for the session, at seventy-five cents, gold, should be placed early. They will be forwarded promptly by the Signs of the Times Publishing House, Shanghai (\$1.50 Mex.), or may be sent direct to Pacific Press Publishing Association, Mountain View, Calif., U. S. A. It is to the advantage of every English-speaking worker to subscribe without delay, in order that the *Bulletin* may be received at the earliest possible date.

C. C. CRISLER.

A Correction

IN referring in the last issue to the funds raised within the India Union Mission we should have stated that the responsibility for the local support of certain branches of the native work in that field began with 1918, and will be assumed more fully in 1919. The tithes and offerings of the India Union Mission during 1917 were about R.50,000 (\$16,000, gold), and not R.64,000, as stated in the last issue.

C. C. CRISLER.