

Asiatic Division Outlook

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A Chinese sea-going junk in the harbor of Wenchow,
Chekiang Province

The Prayer of Habakkuk the Prophet

O Jehovah, I have heard the report of Thee, and
am afraid:

O Jehovah, revive Thy work in the midst of the
years;

In the midst of the years make it known;

In wrath remember mercy.

God came from Teman,

And the Holy One from Mount Paran.

His glory covered the heavens,

And the earth was full of His praise.

And His brightness was as the light;

He had rays coming forth from His hand;

And there was the hiding of His power.

Before Him went the pestilence,

And fiery bolts went forth at His feet.

He stood, and measured the earth;

He beheld, and drove asunder the nations;

And the eternal mountains were scattered;

The everlasting hills did bow;

His goings were as of old.

I saw the tents of Cushan in affliction;

The curtains of the land of Midian did tremble.

Was Jehovah displeased with the rivers?

Was Thine anger against the rivers,

Or Thy wrath against the sea,

That Thou didst ride upon Thy horses,

Upon Thy chariots of salvation?

Thy bow was made quite bare;

The oaths to the tribes were a sure word.

Thou didst cleave the earth with rivers.

The mountains saw Thee, and were afraid;

The tempest of waters passed by;

The deep uttered its voice,

And lifted up its hands on high.

The sun and moon stood still in their habitation,

At the light of Thine arrows as they went,

At the shining of Thy glittering spear.

Thou didst march through the land in indignation,

Thou didst thrash the nations in anger.

Thou wentest forth for the salvation of Thy people,

For the salvation of Thine anointed;

Thou woundedst the head out of the house

of the wicked man,

Laying bare the foundation even unto the neck.

Thou didst pierce with his own staves the head

of his warriors:

They came as a whirlwind to scatter me;

Their rejoicing was as to devour the poor secretly.

Thou didst tread the sea with Thy horses,

The heap of mighty waters.

I heard, and my body trembled,

My lips quivered at the voice;

Rottenness entereth into my bones, and I tremble

in my place;

Because I must wait quietly for the day of trouble,

For the coming up of the people that invade us.

For though the fig-tree shall not flourish,

Neither shall fruit be in the vines;

The labor of the olive shall fail,

And the fields shall yield no food;

The stock shall be cut off from the fold,

And there shall be no herd in the stalls:

Yet I will rejoice in Jehovah,

I will joy in the God of my salvation.

Jehovah, the Lord, is my strength;

And He maketh my feet like hinds' feet,

And will make me to walk upon my high places.

GENERAL ARTICLES

Revive Thy Work, O Lord

"Revive Thy work, O Lord!
Exalt Thy precious name!
And may Thy love in every heart
Be kindled to a flame!

"Revive Thy work, O Lord!
Give pentecostal showers!
Be Thine the glory, Thine alone!
The blessing, Lord, be ours!"

—Selected.

The Prophet's Prayer

To the prophet Habakkuk was revealed the impending destruction of Jerusalem at the hands of the Chaldeans. Of this he said: "Destruction and violence are before me; and there is strife, and contention riseth up." He was distinctly told that this work would be wrought in his days. These were the words of the Lord: "Behold ye among the nations, and look, and wonder marvelously; for I am working a work in your days, which ye will not believe though it be told you." In view of this situation the prophet offered that wonderful prayer which is printed on the second page of this issue. The one petition which he urges is this: "O Jehovah, revive Thy work in the midst of the years; in the midst of the years make it known; in wrath remember mercy."

As a basis for expecting that the Lord would renew in behalf of His people His work of mercy and deliverance, the prophet recites in brief poetical outline the evidences of divine favor shown toward the Israelites, from Sinai to the occupation of the land of Canaan. He "represents Jehovah as appearing in glorious majesty on Sinai, 3, 4; describes the ravages of the plague in the desert, 5; the consternation into which the nations were thrown by the victorious approach of the Hebrews to Canaan, and their wars with the inhabitants, 6-10; specially refers to the celestial phenomenon at Gibeon, 11; and then sets forth the auspicious results of the interposition of God on behalf of His people, 12-15. The prophet concludes by resuming the subject of the introduction, 16; and strongly asserting his unshaken confidence in God in the anticipated calamity, 17-19."

The parallel between Habakkuk's time and our own is very clear. The calamity which now impends is the destruction of the world, and all sinners in it, at the coming of the Lord. Again the scenes of destruction and violence are presented. Again "there is strife, and contention riseth up." It is therefore most fitting that God's people to-day should pray the prayer of Habakkuk: "O Jehovah, revive Thy work in the midst of the years." There

is great need that the Lord should reveal Himself in working a mighty work in behalf of His cause and His people. We are suffering from the need of a revival of His working in our own hearts to give us complete victory over besetting sins. His cause is suffering from the need of a reviving power in the proclamation of this message among the nations of the earth. This is a work for which neither intellectual keenness nor human devising can suffice. The Lord must revive His work, and reveal His own omnipotence. In this is our hope of victory. For this let us earnestly pray.—W. W. Prescott, in a "Review" editorial.

Successful Soul-Winning—2

THE only Christianity that will make an impression upon those dead in trespasses and sin, is that which manifests the Christ life as the one great evidence of the converting and keeping power of God. We have reached the time when men's hearts are "failing them for fear, and for looking after those things which are coming on the earth." Thinking men and women everywhere are alarmed at the present outlook. This, therefore, is the time to make known to men in no uncertain way the blessed hope and glorious appearing of our great God and Saviour Jesus Christ, and to present to the world the truth in such a way that men will fall in love with it, and give their hearts to God.

To this end we need the co-operation of every believer, that we may use to the utmost the facilities placed at our disposal. God speaks of the church as "an army with banners," thus implying a body of people thoroughly organized and drilled, ready for active, aggressive, and victorious service. Just now we must expect to see the work of God advance rapidly; and if we follow God's counsel to organize our church work for an active soul-winning campaign, we shall not be disappointed in our expectation of great results.

When Christ fed the multitude, His followers took active part in supplying the needs of the people. The Master made this the opportunity for giving a practical lesson on the importance of organization. He told the disciples to make the multitude sit in small companies, and when this was done, He "took the five loaves and the two fishes, and looking up to heaven, He blessed them, and brake, and gave to His disciples to set before the multitude." Thus by order and system twelve men were able readily to deal with, and supply the needs of, a multitude of five thousand men, besides women and children. This is a demonstration of what organizing for active service will mean to our church work. It is our privilege,

and we trust that every church throughout this conference will also accept it as a responsibility, to follow God's counsel for a thoroughly organized and continued effort in church missionary work.

"The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining courage and strength from the assistance of the others. Let them reveal Christ-like forbearance and patience, speaking no hasty words, using the talent of speech to build one another up in the most holy faith. Let them labor in Christ-like love for those outside the fold, forgetting self in their endeavor to help others. As they work and pray in Christ's name, their numbers will increase; for the Saviour says, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven.' Matt. 18: 19." "Testimonies," Vol. 7, pp. 21, 22.

We are near the close of time, when Satan has come down having great wrath, knowing that he has but a short time. He is working with all deceivableness of unrighteousness in them that perish. Our great leader has left in our hands the responsibility to carry forward the warfare. We hear His voice, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

We have taken our Saviour at His word; and as our faith has separated us from the world, so may that same Spirit which has thus convinced us of the truth, convince every believer in this conference and throughout the great harvest field, that "not more surely is the place prepared for us in the heavenly mansions, than is the special place designated on earth where we are to work for God."

J. M. JOHANSON.

ARE we doing personal work that leads to conversion, or does our personal work end in points of contact? Are we depending upon our preaching, or our teaching, or our medicine, or our writing to win men to Christ? When did we win our last man?—Rev. R. N. D. Buchman.

Rural Evangelism in the Wenchow District

An Outline of mission work being conducted by The United Methodist Church Missionary Society in the Wenchow District of Chekiang Province, China

(NOTE.—From Pastor Allum, of the North China Union Conference, who in company with Pastor K. H. Wood recently visited Wenchow, Chekiang Province, we have received for publication the greater portion of chapter 35 of "The China Mission Year Book" for 1917,— a chapter written by the Rev. A. H. Sharman, whom Brethren Allum and Wood visited while in Wenchow.

In passing these paragraphs on for the readers of the OUTLOOK, Pastor Allum has italicized certain statements. He suggests that the workers of the North China Union, and throughout the Asiatic Division, will doubtless be glad to give careful study to this succinct outline of results accomplished through the following of methods permitting of an aggressive evangelistic advance, under close supervision, with comparatively modest expenditure of mission funds.—EDITOR.)

"THE United Methodist Mission has been working in Wenchow since 1878. Its history, up to a few years ago, is given in a book entitled 'A Mission in China,' by the Rev. W. E. Soothill, M.A., who labored here for twenty-six years. Our connection with the work dates from 1899, and we have been asked to give some account of the work, especially the methods used to evangelize the country districts.

"Wenchow is one hundred and fifty miles south of Ningpo. The population of the district is estimated from 1,200,000 to 2,000,000. Several dialects are spoken. The field covered by the work of the mission is about one hundred and forty li from north to south, and the same distance from east to west. All the foreign missionaries live in the city of Wenchow, which is situated in the center of the district.

"The Wenchow district is divided into eight circuits, with from ten to fifty-three churches, and from two to nine pastors in each circuit. Half-yearly meetings are held in each circuit, except the smallest, *when the church register is examined*, discipline enforced, local preachers appointed, and the spiritual condition of the churches considered.

"The pastors of the Wenchow district number thirty-three; their salaries range from \$6.00 to \$9.30 (Mex.) per month, though one ordained man receives \$20.00 per month. Some of these pastors have had one or two years of theological training under the ordained pastor of the district, but the majority have had to go out directly into the work without such special preparation. We have sent two candidates to Peking, and another to Nanking, and hope to be able to continue this method of better preparing our Chinese pastors for their tasks.

"*By far the heavier burden of evangelizing this district rests upon the shoulders of the local preachers.* These form the backbone of the mission, and number 315. A few of these preach only on Sunday evenings

and on week evenings in the city, but the great majority preach four Sundays a month in our country churches. On two of these Sundays they give their services gratis. On the other two they receive merely their traveling expenses, which average about \$12.00 to \$13.00 for the year. Hence upwards of three hundred local preachers give two Sundays a month, making a free grant of from five hundred to six hundred Sunday appointments a month, thus making possible the evangelizing of a wide area, at a greatly reduced expense.

"These local preachers chiefly represent the farmer class; while not well educated, they are often men of strong personality, whose strength lies in their personal religious experience, and in their absorbing desire that their countrymen should obtain a saving knowledge of the truth.

"Bible study classes for these workers are generally held in the early part of the year in each circuit. The Sunday-school lessons are studied for the coming year, thus preparing the local preachers to take the Sunday-school lesson every Sunday in our churches. 365 teachers' quarterlies are received each quarter, and about 1,500 Sunday-school leaflets are used each Sunday. During the last two years the Rev. T. M. Gauge has invited some of the younger local preachers to the city for two months' course of study, which has included Theology, Church History, and Homiletics. This has proved very helpful, and will be continued.

"Another class of man which helps greatly in evangelizing the district is the "church leader." There is generally one to each church, appointed by the circuit meeting. He is consulted on all local matters, settles troubles between Christians and non-Christians, collects the offerings of the members for church expenses, and frequently preaches when the man appointed does not arrive. His work is always voluntary. He is in fact, as in name, the pillar of the church, and if he is worthy, the church generally prospers; if unworthy, the prospect is not bright.

"The church members are mostly of the farmer class, with the addition of a few small tradesmen. We have twice as many inquirers as members. The inquirers who become members average from four or five years on probation before baptism.

Methods Used in Evangelistic Work

"The chief agency in evangelization is the earnest missionary spirit of the rank and file of the church members. A great number of them have the spirit of Andrew, who brought his brother to Jesus. Nearly every candidate we examine for church membership seems to have tried to bring some one to Christ. Only last Sunday a man under examination

said he had persuaded over twenty people to believe the gospel.

"The hospital under the care of Dr. Stedeford, is a wonderful factor for good. During the last twenty years probably a quarter of a million people have visited it. Service is held every day. The majority of the patients come from the country districts. Last year there were 25,000 out-patients and 1,200 in-patients. During the past not a few have become Christians as a result of what they have heard in the hospital, and have gone back to their country home to tell of the 'Great Physician.'

"Some of the students, nearly all of whom are from the country, become Christians while in the college, and later on are a power for good in their home districts. Some, after leaving college, become teachers of our country schools, and there exercise a most helpful Christian influence.

"During the past year about two hundred of the local preachers and church elders undertook to sell from ten to twenty-five copies each of the Gospels. No wage except a small commission on the sales was allowed. In this way several thousand copies of the Scriptures have found their way into the homes of the people, and we know God's word, whether written or spoken, will not return unto Him void.

"We have opened over thirty schools in the country districts, and it cannot be doubted that they have greatly aided in the evangelizing of many villages. The teachers are nearly all Christians; many of them are local preachers. Thus hundreds of boys are daily under religious influence. *These teacher-preachers are mainly supported by school fees, and therefore cost the mission very little.* As preachers their work and influence is of immense help to the spiritual growth of the church. We are convinced that elementary schools are indispensable to the proper evangelizing of rural districts.

"We generally follow the lead of Chinese Christians, and hardly ever allocate a pastor to a village and expect him to gather a congregation. Our experience is something like this: The Christians who are members of a church in one village, but live in another where there is no church, return to their homes after each Sunday service to testify during the week to their neighbors and friends. In time a small group of sixteen to twenty people becomes interested, accepts Christianity, and applies to the mission to start a church in their village. The middle room of one of the members' houses is generally provided as a place in which to hold services. As a rule this room is given rent free. A local preacher for these Sunday services is then appointed. He preaches generally four times a month. He visits the village as often as possible, and in time a

church building is erected, and a permanent organization is started.

"Only by economy are we able to cover the large area comprised in this mission. We have about thirty churches built in foreign style, while we have about two hundred Chinese houses in which regular Sunday services are held. Some are mortgaged to us, others are rented to us, *but the majority are lent quite free of any expense either for rent or lighting.* It is only because of this generosity on the part of these members, that it is possible for us to have so many churches. There is a great deal to be said for 'The Church in the Home.' It seems homely, and 'in touch with reality,' and it may be easier to get the non-Christians to venture into a house than into a church.

"A list of over one hundred villages, situated in four of the circuits, was prepared some years ago. From these we selected about thirty villages, in which there were no churches, but at least one Christian family. Having permission to hold a week-night service in this Christian's house, we appointed a local preacher, from some other village not far off. This man generally had to spend the night away, and we gave him about twenty-five cents for traveling expenses. If the people appreciated the services, and a small band of Christians was formed, then later on we organized regular Sunday services. Quite a number of our churches were originally opened in this way.

"The cost of the work is still paid chiefly out of foreign funds. The Christians find it difficult to realize that we really need their financial help. The local preachers, by conducting five hundred services a month, without compensation, are most generous supporters. Though this is not money, it saves the mission large items of expense, and teaches the members the duty of self-support.

"*The cost to the mission of maintaining these country churches has gradually decreased.* This is chiefly due to the increased amount of free service given by local preachers. The following will show the decreased cost to the mission for each church in 1916, as compared with 1900 (The cost includes each church's proportion of the salaries of pastors, local preachers, traveling expenses, chapel-keepers, and of expenses for rent, lighting, repairs, etc.):—

Grant per church for 1900, \$70.00

Grant per church for 1916, \$40.00

"The growth of the evangelistic work in this district from 1900 to 1916 may be seen from the following table:

	Evangelistic Missionaries	Churches Out-stations	Chinese Pastors	Local Preachers	Church Members	In- quirers
1900	3	91	18	82	1234	2000
1916	3	258	33	315	3614	8529

"It will be observed that while the churches of the district have more than doubled, the number of missionaries has not increased since 1900. Owing to furloughs, there are seldom more than two men at work on the field, while on more than one occasion, as at the present time, there has been only one. This, without undue exaggeration, may surely be regarded as the irreducible minimum of foreign workers. The present circumstances are exceptional, still, for most of the time that I have been in China, I have had about one hundred churches under my personal care. This method of working has necessitated a large delegation of power to the pastors in charge of the circuits, and thereby increased the administrative ability of the Chinese leaders. The smallness of the foreign staff has allowed more money to be spent on pastors and local preachers, thus increasing the number of congregations to twice as many as would have been if the proportion of money spent on foreign workers had been greater (for the salary of one missionary is equal to the cost of about twenty pastors). However, it is true that the present number of foreigners is altogether inadequate for efficiency.

"If one foreigner were appointed for fifty churches, and there were still funds at the disposal of the mission, it is a question if it would not be wiser, in the best interests of evangelistic work, to use the remaining funds in employing more pastors and local preachers, rather than in trying to have one foreigner for every twenty-five churches. The methods used in this mission show that an extensive evangelistic work may be carried on by a few foreign missionaries, if supported by a large staff of Chinese workers.

"The work already accomplished seems insignificant, when compared with the task that still remains. The increasing area coming under the gospel light, makes us realize more clearly the extent of the darkness, in the 'regions beyond.' There is still much land to be possessed, and we must not rely too much upon means and methods in seeking 'the living among the dead.' God is not dependent upon 'the shining armor;' the sling and the stone will do His work, if the man will do His will. 'Without Me,' said the Master, 'ye can do nothing,' for it is 'not by might nor by power, but by My Spirit, saith the Lord.'"

CHEKIANG, with its wooded hills, its well-watered and fertile valleys, and its picturesque island groups on the coast, is one of the most beautiful provinces of all China. Though a small province (area, 36,700 sq. miles), Chekiang is a great producer of silk, tea, wine, cotton, medicine, rice, fish, bamboo, varnish, and furniture. Its population is 17,000,000.

REPORTS FROM THE FIELD

Wenchow, Chekiang Province, China

READERS of the *OUTLOOK* will, doubtless, recall the report by Elder J. E. Fulton some time ago regarding the interest developed in this message at Wenchow, Chekiang Province. A further report of the progress which our work has made during the past year will be of interest.



Baptism of first Sabbath-keeping believers,
Wenchow, China, March 29, 1918

It will be remembered that the interest in Wenchow came as a result of the efforts of our colporteurs during the latter part of 1916. The following spring, two series of evangelistic meetings were conducted in the city of Wenchow, at one of which Pastors J. E. Fulton and O. A. Hall were present, and assisted in establishing the work. Workers had previously been sent from Shanghai to care temporarily for the growing interest, and further to instruct the inquirers, many of whom were already observing the Sabbath. In the autumn of 1917, Pastor T. S. Wu was released from his former position as teacher in the China Missions Training School in order to locate in Wenchow permanently. Since going there, Brother Wu has applied himself faithfully to the study of the language, which is peculiar to that part of the country, and is now able to preach without the aid of an interpreter.

Immediately following the Chinese New Year's holidays, Pastor F. A. Allum, Mrs. B. Miller and the writer left Shanghai for Wenchow to itinerate and conduct meetings throughout the district. Sabbath, March 30, marked the close of a series of meetings in the city of Wenchow. It was a day that will long be remembered, I am sure, by the believers there. On the preceding afternoon, twenty-one dear souls were buried in the watery grave, under the overhanging boughs of two huge camphor trees, and on the Sabbath a church of twenty-four was organized, followed by the celebration of the ordinances of the Lord's house.

During the last series of meetings in Wenchow the committee examined sixty-one candidates for baptism, all of whom had been observing the Sabbath for several months. Of this number, thirty-nine were resident in the city, while the remainder were in attendance at the meetings from other places. A number of young men and women whose parents were baptized at this time, and who also desired baptism, were advised to wait until the next time. It was truly encouraging to see whole families unitedly taking their stand for the truth.

Our Kiangche Mission is divided into circuits, each having its leader who has direct supervision of the work in that territory, and all reports and funds are forwarded monthly to him by the leaders of these companies. In the Wenchow circuit there are now sixteen different places where meetings are regularly held by companies of believers. A Sabbath-school is also organized in each place, and where there are persons capable of carrying responsibility, other than the leader of the company, a superintendent and secretary are elected. These Sabbath-schools report quarterly through the Sabbath-school department. The companies of believers are visited regularly, both by the circuit leader and others whom he may appoint, giving such help and instruction as they deem necessary. On this plan we are at present conducting work in these sixteen different places in eleven of which there are Sabbath-schools, and in two of which there are two organized churches.

In our Wenchow mission, we are endeavoring from the beginning to place as fully as practicable the burden of evangelization on the individual believers, thus avoiding the wrong education given by always having a salaried evangelist to do the entire work. We hope to see developed a goodly number of trusted leaders who, as the work grows, will be able to carry heavier responsibilities; for it is very true that "wherever responsibility has been placed on the converts, leaders have been found. We hope thus to attain quickly, at least in large measure, self-support for a considerable portion of our work in those parts. As we come into close contact with hundreds of inquirers, we realize as never before that one of the greatest of mission problems in China is "how to generate a spontaneous, unsubsidized and self-sustained evangelism in native churches made up of truly believing, growing Christian men and women; how to secure in these churches a leadership true and bold and freely led of God; . . . and how to be ourselves more wise, powerful, contagious workmen."

K. H. WOOD.

To know God, and to make Him known, is our mission here.—*Bishop Thoburn.*

Our Work in the Wenchow and Lo Tsing Districts, Chekiang, China

As a result of our colporteur work, the Third Angel's Message has spread into many of the country villages in the Lo Tsing district, and much interest has also been stirred up in Wenchow itself. I am



Group of believers in Wenchow, China. The sign above their chapel entrance reads, "Believe the Doctrine and Keep the Commandments."

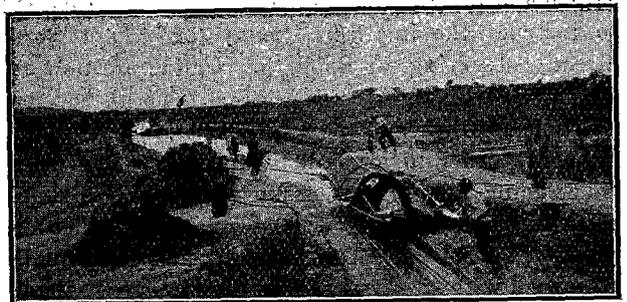
sorry to record that our first colporteur who went to that district was not a true representative of our message, and consequently at the beginning of our work there, some attached themselves to us from unworthy motives. However, many of these have been weeded out; for Brother Wood had been careful not to employ or baptize any of these persons up to the time of my visit there.

During our stay in the Lo Tsing district, I was enabled to visit eight out of twelve places where meetings are being held. These places have been opened by those who professed an interest in the message. The rent of the buildings and the equipment, which consists of pulpit, benches, etc., have also been provided by the people; so that up to the present, the mission has not been required to expend any money whatsoever. There seems to be a remarkable interest in these country villages, and many of those coming to hear us have a genuine desire to understand our message. Of course, connected with a movement of this nature, there are doubtless those who are in it for what they hope to get out of it; but if the situation is handled as carefully in the future as it has been in the past, time will test these self-seekers, and they will drop out.

Most of the inquirers in these places have in the past been connected with other churches, and because of this we felt it our duty to meet with Mr. A. H. Sharman, of the Methodist Mission, and with Mr. Seville, of the China Inland Mission. We talked

frankly with these gentlemen, read to them our statement of comity, and assured them that we would do everything in our power to conduct our work in such a manner that only those who came to us from conscientious convictions would be attracted to our church. We assured them that we had no desire to tear down the faithful work they had been doing, but at the same time explained to them that our convictions and our conception of the gospel commission would not allow us to divide territory. As I have studied the methods used by the workers in the Methodist Mission in establishing a self-supporting, self-propagating church, I am convinced that they are doing a fine piece of mission work in this district,—a work from which much can be learned by other missions. In another article in this issue of the OUTLOOK we are giving extracts from a report of Mr. Sharman, which outline these methods.

Travel in this part of Chekiang is comparatively comfortable. There are waterways in almost every direction, and the small sampans travel very quickly from place to place. The writer was enabled to journey by night and preach during the day, thus covering more ground than could otherwise have been possible. The different waterways in this part of the province are separated by locks constructed of mud. These locks are necessary in order to keep the water in the channels from flowing out, and thus assure a sufficient depth of water to enable traffic to be carried on at all times. Coming to one of the above mentioned locks, the boat and all it contains is hauled



Traveling by waterway in Southern Chekiang

by a windlass up a slippery, muddy incline and then allowed to slide down the other side, very much after the manner of the toboggan slide commonly seen in the water resorts of California.

While in Wenchow we held a special meeting for those who desired baptism, and the persons accepted were carefully selected from scores who desired to unite with us in church fellowship. In harmony with our comity statement, before the baptism took place the names of all who had been connected with

other missions were communicated by Pastor Wood to the missions concerned.

Sister B. Miller worked very faithfully for a large and intelligent class of women. Eleven of these women were baptized, and will, we believe, remain true. Sister Miller plans to return to this district next fall, and put in several months of labor for the women there. I wish that every missionary might have the same devoted spirit possessed by this earnest, godly woman. Let us continue to pray that God will strengthen Sister Miller, both physically and spiritually, for the particular work to which He has called her.

In conclusion we would request the earnest prayers of all our workers that special wisdom may be given to those directing the work in the Wenchow and Lo Tsing districts. There is a wonderful opening here for the development of a strong interest, but much care is needed in order to eliminate those who are coming to us from unworthy motives, and at the same time adequately care for this work which has been thrown open to us. Due consideration should be given to the missions already working in this territory, and our missionary endeavors should be operated in a spirit of frankness and fairness that will help the friends in these missions to understand the real motives that actuate us in entering this field. Let us all unite in earnest prayer that that which is done may be accomplished in a manner that will bring honor and glory to the cause we so dearly love.

F. A. ALLUM.

Tent Companies in the Central-Southern Luzon Conference, P. I.

At our last conference meeting, it was decided to put forth vigorous efforts in our evangelistic work in this conference. It was arranged that five tent companies should be organized for aggressive work. Four of the tents were put in places where we already have churches, with the object of strengthening the work already begun. At each of the tents we have had splendid hearings.

Opening of the Work in Bataan Province

We have had many calls from this province for a worker, and so a strong tent company was sent to Balanga, the capital of the province. No Protestant denominations have ever been able to get a footing there, as the town is bigoted Catholic. Our tent, however, was well received, and many are now obeying the commandments of the Lord.

Malolos

As a result of our tent effort at Malolos, twenty-eight were baptized and added to the church. Some of these met very bitter opposition. Some were dis-

owned by their parents; others were turned from their homes; while others remained to learn the bitterness of persecution in the home circle. It is encouraging to see how these converts passed through all these experiences.

Malabon

At the close of our meetings at Malabon, twenty-one were baptized. Last year a tent effort was made at that place, when more than eighty accepted the truth. These additional members will help to make a good strong church. At this place we met some very bitter opposition from other denominations. A good part of the time, from two to three opposition meetings were held close to our tent; but the Lord has given us the victory, and many others are interested in the truth.

Binakayan

Last year an aggressive effort was carried forward at this place also, and more than thirty-five accepted the truth. This year our tent was pitched in the barrio of Bacoor. Our church members were very faithful in their attendance, although they had to walk long distances every evening. As a result of this effort, seventeen were baptized. There is still a good interest there, and we trust that many more will take their stand for the truth.

San Pablo

The city of San Pablo has many barrios, and it was decided to put a tent in the barrio of San Crispin. This is a long distance from San Pablo, nevertheless many of our brethren were faithful in attendance. Several times I visited this company. It would take two hours to walk from San Pablo to San Crispin, and after the service there was the return trip to make. We were glad to baptize ten believers at San Pablo on my last visit there.

Our workers are all of good courage, and are doing their best to bring the light of truth before the people. Many miracles of grace are wrought in taking men from their vices of gambling and smoking and betel-nut chewing, and making them faithful children of God. We pray that the Lord may keep these people faithful unto the end.

Our First Church in the Tayabas Province

A short time ago it was my privilege to visit our church at Mauban. This church is situated on the Pacific coast, on the opposite side of the mountain range that runs through the island. More than a year ago, one of our brethren returned to his home town to tell his people concerning the truth. The Lord greatly blessed him, and a large number began to keep the Sabbath. Six months later we were able to send two of our evangelists to continue the work.

As a result of their efforts, twenty-nine were baptized, and a church was organized. Since that time these believers have been practically left alone, and it was a great privilege for me to spend a week with this church. Many of them had passed through very trying experiences, but the Lord had kept them in the love of the truth. I was privileged while there to celebrate the Lord's Supper with them, and to baptize three dear souls. It means a great deal for people to leave the Catholic church and stand alone for this truth. One young lady was not able to attend any of the meetings. When her father learned that meetings would be held, he took his daughter to the country, and stayed there until the meetings were over. Some are turned out of their homes and have to live with friends, yet this truth is dearer to them than all the friendships in this world. We pray that this church may spread its influence in this province, and that many more may be added to its membership.

L. V. FINSTER.

Manchurian Ministerial Institute

OUR three weeks' institute is now in the past. For a long time we had looked forward to it with great expectation, and surely the Lord has not disappointed us. As we came together to study the word of God, the Lord drew near by His Spirit, and a new experience came into the hearts of the workers as they dwelt upon the things pertaining to the kingdom. The testimony of many regarding this time spent together was, that it had seemed to them as though Christ had been crucified before time. We look forward to a good harvest of souls as a result of this meeting.

We were greatly pleased that it was possible for Brother Prescott to be with us. His valuable instruction was greatly appreciated. He held two meetings each day in the mission chapel in the city, and in the evening he gave special studies for the foreign workers.

Brother Johanson rendered valuable assistance in the home missionary department, as well as in the canvassing work. This line of missionary endeavor is of the utmost importance, and it is our aim to scatter the printed page over all this great field. Brother Gjording has been released from the Manchurian mission to answer an urgent call from the Shanghai Press, and we are greatly in need of a foreign worker who can take charge of this branch of the work, giving his full time to it.

During the past year the Lord has blessed in all the departments of the work throughout the field. This year we look forward to still greater results. We have a great work to do, and our workers are

few, but our trust is in God, who can accomplish great things through even weak instruments. Our field is undermanned. We have only the two foreign families who landed here about three and one-half years ago. May the Lord soon send out more workers to gather in the grain from this field that is white for the harvest.

BERNHARD PETERSEN.

The Shantung Mission

AT the close of the Shanghai council, the writer had the opportunity of visiting this field.

Pastor C. P. Lillie has been located here for several years. He has done earnest, faithful work, and has laid a good foundation. The present membership in this province is twenty-eight. To some this may seem a small fruitage for the time and effort put forth, but not so to one acquainted with conditions in the China mission field. We know that a solid foundation has been laid, and that this membership has been well and carefully chosen. The prospects are that during the present year quite a number will be added to the church. No man that I know of in the mission field has worked any harder or more faithfully than has Brother Lillie, and no man is more loved of the Chinese for whom he has labored, than he. During the writer's visit to Shantung three were baptized, and the prospects are that in a few months another class will go forward in baptism.

The chapel building that has been used by Brother Lillie and his faithful Chinese workers, while quite expensive, is the most unpretentious headquarters that I have seen in China. Evidently Brother Lillie was trusting for success, not to grand buildings or any outward appearance, but in the power of



Pastor Allum baptizing believers in Tsinan-fu, the capital of Shantung Province, China

God's Spirit to win men from heathenism to Christ; such is the spirit of the true missionary.

Brother Josef Hall is acting-superintendent of this field; Brother G. Hmelewsky is secretary-treasurer. Brother Hall was unanimously chosen local elder of a provincial church organized at the time of the writer's visit. Brother Hmelewsky was chosen deacon of the same church, and these workers are assisted by an efficient corps of native church officers.

A colporteur's institute was held in Tsinanfu by Brother Brewer, assisted by Brother Hall and the writer. Excellent instruction was given at this institute, and the colporteurs have gone out into the field probably as well prepared for their work as any in North China. Brother Brewer did faithful, earnest work, and his smiling face and happy laugh were contagious. The prospects are bright for the canvassing work in that field. Let us pray in a special manner for this enthusiastic band of colporteurs as they go forth to sow the seeds of truth among the 38,000,000 of that populous province.

Political conditions are far from favorable, and while we were there the pneumonic plague broke out in the city. The Japanese and other foreigners were all wearing masks. A telegram was received from Peking instructing the railway people that no tickets be sold and no one be allowed to leave Tsinanfu. It looked as though Brother Brewer and I were to be quarantined in that city. However, we knew that the Lord needed us elsewhere, so we determined to see what could be done.

Upon our arrival at the railway station, the station-master and police official informed us that we could not leave the city, and that no tickets were being sold. That looked discouraging, but we asked these officials to be so good as to lay no obstacle in our way, and that we would take the responsibility, and buy our ticket on the train, if possible. We told them that in any case we must proceed on our journey; for we had important work to do. Strange to say, they made no further objection, and we climbed on the train.

Finding no seat on the second-class, which was crowded, we went into the first class compartment. When the inspector came for our tickets, we had none. We told him of our situation, and asked him to sell us a ticket. He said, "I cannot sell you any ticket from Tsinanfu." We replied, "Sell us a ticket from anywhere you like," and he agreed to sell us our tickets from three stations further down the line.

Surely the good hand of our God was with us in all our experiences, and to Him we give the thanks.

F. A. ALLUM.



Our English school in Medan, Sumatra, Dutch East Indies. From left to right: W.P. Barto, wife, and child; Mrs. DeVinney; Pastor C.E. Weaks; D.S. Kime, wife, and child.

Woman's Work in Sumatra

IN Sumatra the same difficulties arise in working for the women as confront the workers in other Mohammedan fields. It has been only during the past two or three years that an effort has been made by the government to educate the girls; so all, except the very young, know nothing about the common branches of education, even in their own tongue. The burdens and cares of the home are thrust upon their shoulders when very young, and by the time they are middle-aged, they appear like quite old women.

Not long ago there was a scare among the natives here. Several men had been killed and partly eaten by tigers within a short distance of our small town. During this time our *baboe* (woman servant) was unusually quiet and sad. One evening I asked her why every one was so frightened, and why several persons did not go together to hunt and kill the tigers. She then told me what she and all natives are taught concerning man-eating tigers. They believe them to be spirits that live many miles away, but often appear in a community for a short time. These spirits roam about the country during the day in the form of men; but at night if they find a person alone, they call the *hariman* (tiger) spirit, which at once transforms them into this vicious beast, and then the person becomes his victim. Of course it is believed that the man who has been killed has not lived true to his religious vows, and this calamity is a judgment sent from an offended god.

I shall not soon forget the sad expression in those black eyes as my servant related this to me, then bade me good night. Such superstition as this adds greatly to the misery already heaped upon our dark-skinned sisters. Viewed from a human standpoint,

the task of enlightening so vast a number as live in these heathen lands seems an impossible one; but the Lord has promised to recover the remnant of His people from all parts of the earth, and special mention is made of the islands of the sea.

Many more hands are needed in this branch of the great cause for which not a few have already dedicated their lives

MATTIE LEVELL KIME.

SABBATH SCHOOL DEPARTMENT

How the Singapore Sabbath-school Easily Reached its Goal

THE Malaysian Union Conference has the highest per capita Sabbath-school goal of any field in the Asiatic Division. Yet, through God's blessing on the labor bestowed, this union, with a yearly average membership of only 443, exceeded its 1917 goal, giving the splendid sum of \$1,452.60, gold, for missions.

Brother K. M. Adams writes of how the "budget plan" has helped the Singapore Sabbath-school to easily attain its proportion of this goal: "At the beginning of the quarter, we asked each member to write down on a slip of paper what he could promise to give each Sabbath throughout the quarter. All except one or two did this with a will. The result was just about what our aim would be, so we waited to see how it would work. So far the results are splendid. When a member is absent through sickness, he remembers his pledge and brings it along next time. Some of the members get pretty short at the end of the month, but when pay-day comes, they make up the back amount. We feel much encouraged with this plan, as we are not forced to be "pulling" to keep the donations up to the goal. As our birthday offerings come in extra, we feel confident that we shall go well above the goal that was set."

We gladly pass this good suggestion on to our other Sabbath-schools, and incidentally wish to inquire, Are you in your field encouraging the giving of birthday thank-offerings? If not, try it. After the plan has been explained to the school, request your superintendent to make special call for all who have had birthdays during the week to respond with their thank-offering. The children may be encouraged to join in this plan by following some of the special birthday offering programs mentioned from time to time in the *Sabbath-school Worker*.

MYRTIE B. COTTRELL.

Daily Study of the Sabbath-school Lessons

THE following from the writings of Mrs. E. G. White clearly portray our duties and privileges in reference to the earnest study of the Sabbath-school lessons. After reading these quotations, if you are not already practicing their precepts, will you not join the increasing army of those who daily study a portion of these Bible lessons?

"The Sabbath-school affords to parents and children an opportunity for the study of God's word. But in order for them to gain that benefit which they should gain in the Sabbath-school, both parents and children should devote time to the study of the lesson, seeking to obtain a thorough knowledge of the facts presented, and also of the spiritual truths which these facts are designed to teach. We should especially impress upon the minds of the youth the importance of seeking the full significance of the scripture under consideration.

"Parents, set apart a little time each day for the study of the Sabbath-school lessons with your children. Give up the social visit if need be, rather than sacrifice the hour devoted to the precious lessons of sacred history. Parents, as well as children, will benefit receive from this study. Let the more important passages of Scripture connected with the lesson be committed to memory, not as a task, but a privilege. Though at first the memory may be defective, it will gain strength by exercise, so that after a time you will delight thus to treasure up the words of truth. And the habit will prove a most valuable aid to spiritual growth.

"The importance of seeking a thorough knowledge of the Scriptures can hardly be estimated. "Given by inspiration of God," able to make us "wise unto salvation," rendering the man of God "perfect, thoroughly furnished all good works" (2 Tim. 3; 15-17), the Bible has the highest claim to our reverent attention. We should not be satisfied with a superficial knowledge, but should seek to learn the full meaning of the words of truth, to drink deep of the spirit of the Holy Oracles."—"Counsels to Teachers," pp. 137-139.

"Those who study the Bible with a sincere desire to know and do the will of God, will become wise unto salvation. The Sabbath-school is an important branch of the missionary work, not only because it gives to young and old a knowledge of God's Word; but because it awakens in them a love for sacred truths, and a desire to study it for themselves; above all, it teaches them to regulate their lives by its holy teaching."—"Testimonies for the Church," Vol. 5, pp. 388, 389.

"From a child, Timothy knew the Scriptures; and this knowledge was a safeguard to him against evil influences surrounding him, and the temptation

to choose pleasure and selfish gratification before duty. Such a safeguard all our children need; and it should be part of the work of parents and of Christ's ambassadors to see that the children are properly instructed in the word of God."—"Testimonies for the Church," Vol. 4, p. 398.

MEDICAL DEPARTMENT

Typhoid Fever—Nursing and Treatment

TYPHOID FEVER, and fevers similar to typhoid, are very common throughout the Orient. Many families in the mission field are situated where they cannot secure the advice and attention of a physician, and in case of sickness some member of the family must act as both nurse and physician. It is with the idea of helping such as these that the following outline has been made out. It presupposes on the part of the one who is doing the nursing, some knowledge of nursing: Only those things that are important, and that should be strictly followed, are listed in this outline.

It may be a surprise to some to see the liberal diet that is used. In the "old days" the typhoid patient was given very little food. The result was that he became very thin in flesh, the hair fell out, and many weeks were required to regain his former weight and strength. During the past ten years it has been fully demonstrated that a more liberal diet is, in every way, better for the patient. This outline of diet, with the hours of feeding, is almost identical with that used in one of the largest and most efficient hospitals in America.

No foods that contain hard, solid particles should be given the patient during the course of the fever; and solid food should not be given until the patient has recovered, and has been ten days without any fever.

Do not wait for a positive diagnosis of typhoid fever before beginning to follow this outline of care and treatment. Any one who has a fever that has continued for two or three days without dropping, should be treated as a case of typhoid fever.

Outline of Care and Treatment

1. The patient should be in a room by himself.
2. The room should be well ventilated day and night, and should be screened.
3. Do not permit visitors in the room.
4. The bed should be springy, not too soft; there should be a rubber sheet under the patient.
5. The patient should have his own dishes, spoons, etc., which should be boiled each time they are used.
6. The nurse should wear a rubber or oilcloth apron when treating the patient, and this apron should be frequently washed with disinfectant.

7. There should be a pan of disinfectant in the room, and the nurse should wash the hands each time after handling the patient.

8. Sheets and pillow cases when washed, should be boiled.

9. Portions of food left by the patient must not be eaten by others.

10. If the patient has any sputum, let him expectorate into pieces of soft paper or old cloths; after being used the paper or cloths should be burned.

11. All the patient's bowel discharges and urine should be disinfected. The ordinary disinfecting fluids, "Sanitas," "Izal," "Cyllin," etc., sold by the dispensaries, may be used. Mix the bowel discharges with an equal quantity of a two or three per cent solution of any of the above mentioned disinfectants, and allow it to stand for two or three hours. Six or eight teaspoonfuls of disinfectant to a quart of water makes a solution that is strong enough for this purpose.

If a disinfecting solution is not available, "milk of lime" may be used. It is prepared as follows:—

Slake some lime by adding one pint of water to two pounds of lime. Use the lime that is in large lumps (the air-slaked lime is worthless). Only a small amount of lime should be slaked at one time, for it loses its strength in the course of a few days. Milk of lime is made by adding four parts of water to one part of this slaked lime. It makes a mixture of the consistency of thick cream. This milk of lime should always be freshly prepared, and should be added in quantity equal to the bowel discharges and urine, and after being mixed should be allowed to stand for two or three hours, or longer.

12. The wearing by the nurse of a pair of heavy rubber gloves when the patient's mouth is being swabbed and when the bedpan is being used, is a great convenience. The gloves may be disinfected with disinfecting fluid.

13. The nurse and others in the patient's household, who have not had typhoid, should have the anti-typhoid vaccination. This is now coming to be considered almost as imperative as vaccination to prevent smallpox.

14. The patient must be kept in bed until the temperature is normal.

15. The temperature should be taken every four hours. Disinfect the thermometer by keeping it in a bottle of five per cent lysol solution (made by adding four teaspoonfuls of lysol to half a pint of water). Before using thermometer, wash off the lysol, and dip into a bottle of spirits of wine.

16. Keep a record of the pulse, taken every four hours.

17. Keep a record of the bowel discharges. Whenever the bowels move, always note whether or

not stools contain any signs of blood. Blood in the stools is a serious symptom, for it shows there is hemorrhage (bleeding) in the bowels.

18. Use a mouth wash frequently. Dilute lysterine may be used; or the following may be used: Mix together half a teaspoonful of carbolic acid, two tablespoonfuls of glycerin, and half a pint of saturated solution of boric acid.

Another mouth wash that is very acceptable to fever patients is made by mixing together equal parts of boric acid (saturated solution), lemon juice, and glycerin.

19. By means of a swab made by twisting cotton on the end of a stick, swab the tongue, gums, and inside of the cheeks with one or the other of these mouth washes.

20. Use the following solution in an atomizer to spray the nose and throat every four hours:—

Dobell's solution 1 part
Water 3 parts

Dobell's tablets can be bought at the dispensaries. If they are not available, then the following may be used as a substitute:—

Sodium bi-carbonate, sodium borate, and salt; equal parts of each. Dissolve one or two teaspoonfuls in a pint of warm water.

21. Cocoa butter or massage cream, or a solution made by adding one part of water to two parts of glycerin, should be smeared on the lips frequently.

22. Use a soap suds enema every second day, if needed. This will not be needed in case cooling enemas are used.

23. Use some form of cold treatment every four hours, whenever the temperature in the mouth goes up to 102.50 F. or over. The cold treatment should generally continue for twenty minutes or longer, in case the reaction is good.

24. The cold treatments that can be conveniently used in the home are as follows:—

(a) Rectal irrigation. This requires a special enema tube that has an inlet and a return flow. The water can be used at a temperature of 75 degrees to 80 degrees Fahrenheit, and continued for half an hour, or longer.

(b) Cold sponging. The water may be tepid, cold, or ice cold, according to the height of the fever.

(c) The cooling wet sheet pack.

25. DIET (For an Adult)

BREAKFAST: Egg on toast with butter, and one of the following drinks:—

- (a) Milk, one-fourth pint, to which add a tablespoonful of milk of sugar.
- (b) Malted milk.
- (c) Mellins' food.
- (d) Yoghurt.

10 A. M.: Lemonade, or grape juice, or orangeade, or albumen water, to which is added three or four tablespoonfuls of milk sugar.

DINNER: Milk, one-fourth pint, with a tablespoonful of milk sugar, and one of the following:—

- (a) Egg with toast and butter.
- (b) Ice cream.
- (c) Yoghurt.

(d) Vegetable gelatin (agar, "yang tsai") flavored with some kind of fruit juice.

3 P. M.: Yoghurt

SUPPER: Milk and milk sugar mixture as above. Baked apple or banana whip, with two tablespoonfuls of cream.

DURING THE NIGHT:

Two drinks of one of the following:—
Grape juice, lemonade, orangeade, albumen water with three or four tablespoonfuls of milk of sugar, malted milk with milk.

26. The patient should be encouraged to drink a large amount of cool water. The water should be given at regular intervals.

A. C. SELMON, M. D.

DIVISION NOTES

The Peking Mission

FROM Pastor R. F. Cottrell, of our Peking Mission, we learn that he has recently become established in the Hutung district. His address is: 62 Ta Fang Chia, Hutung, Peking. Some native assistants of experience have been released by the North China Union to join him in labor. The outlook is encouraging.

Progress in Our Shanghai Publishing House

DURING the past few weeks Brother W. P. Henderson, manager of the Signs of the Times Publishing House, Shanghai, has been overseeing the erection of an additional section to the main building, at the rear, thus providing ample storage room for stock, besides adding to the floor-space of the electrotype plant and foundry, and giving the press-room a convenient vault for the housing of plates. These improvements will make possible an increased output at minimum expense. With its proportionate share of the operating fund being provided all our Far-eastern printing plants, the Shanghai publishing house is now in a position to supplement, in a very practical and aggressive way, the efforts of the evangelists and other workers endeavoring to herald saving gospel truth to unwarned millions.

At a recent meeting of the Asiatic Division Conference executive committee, Brother J. G. Gjording, recently transferred from Mukden to Shanghai, was appointed secretary-treasurer and circulating manager of the Shanghai publishing house. Brother Henderson continues in his position of general manager and factory superintendent. Almost from the beginning of our mission work in China, the Signs of the Times Publishing House has been one of the most important of all agencies employed for the dissemination of truth; and now that the plant has been enlarged and additional help provided, the future bids fair even to surpass the good record of past years of usefulness.

The Yencheng Dispensary

Good fruits are being borne in Honan because of the medical mission work which has been conducted

ted in that province by Seventh-day Adventists the past fifteen years. In the recent cases of brigandage not far from Yencheng, our Honan headquarters, the lawless element refused to trust any one as intermediaries excepting either accredited representatives of the Peking government, or else Seventh-day Adventist missionaries. Whilst we do not court the favor of brigands, yet the fact that even the most lawless have confidence in the integrity of our workers in Honan, indicates in some degree the respect engendered by our missionary operations in that province. This makes all the more timely and welcome the munificence of Mr. James Skee, one of our brethren in College View, Nebraska, whose gifts have been used in connection with the building and equipping of a small dispensary in Yencheng, with Dr. D. E. Davenport in charge. Plans are now being perfected for the enlargement of this dispensary. Further details will be given in an early number of the OUTLOOK. Let us rejoice in the strength that comes to our missionary operations through a proper use of gospel medical missionary work—"the right arm of the message."

Itinerating in West China

THE unsettled political conditions existing in the Szechwan Province, Western China, have led Brethren M. C. Warren and Dr. J. N. Andrews, of our Chungking Mission, to undertake an itinerating trip through the provinces of Kweichow and Yunnan, where a few months ago some of their colporteurs took many subscriptions for our Chinese *Signs of the Times* monthly. At last accounts, these brethren were in Yunnanfu, visiting among the people, ministering to the sick, and following up the interests aroused through the monthly visits of the paper. To a friend in Shanghai, Pastor Warren writes:—

"Dr. Andrews and I, together with a young man we are working in as an evangelist, a cook, and five baggage carriers, left Chungking March 8. I wish I had time to tell you how we have been preaching in the villages and the market towns along the way, and how we have spent a day or more in most of the large places holding studies with the many who called; and how Dr. Andrews has had the privilege of treating hundreds of cases.

"We entered Kweichow Province March 15, and after spending a month in that province, passed over into the province of Yunnan. Dr. Andrews and I are both walking,—have already walked over 2,000 li. This is our eighth day in the capital of Yunnan. I have been very busy here. Some days I have given Bible studies almost continuously from 6:30 A. M. till 9 P. M. We plan to leave for our mission station in Chengtu to-morrow, and hope to reach Chungking by the last of June. This surely is a hard trip; but we believe souls are going to be saved as a result of it, so we do not mind the "bitterness." There is a big interest in the message here in this city (Yunnanfu). Several have decided to keep the Sabbath. The interest is such that we feel we must leave the young man here whom we brought along with us. I wish I could spend three months here. Besides the work in the city, there is a chance to do a great work for the Miao tribes (the aborigines of China,

who are regarded as being very savage). Very little in the way of missionary work has ever been done for them. A man who was formerly a worker among the Miaos has united with us, and is anxious to carry the message of present truth to them.

"It is getting late, and I have a day's walk ahead of me to-morrow. I can hardly keep myself writing now, as there is a man by my side who is anxious to learn more of the truth before I leave; and I can hardly refrain from talking to him, as giving this message is the greatest joy I know.

"It gives me pleasure to tell you that the interest here dates back to the visit of the canvassers with the *Signs*. We are following up the work they started. Almost all the officials in the three provinces of West China, besides many merchants, are reading the *Signs* magazine."

Malaysian Union Headquarters

THE brethren in charge of our work in the Malaysian Union Conference are sending us the cheering word that negotiations have been completed for the purchase of a most desirable mission property in one of the residential suburbs of Singapore. This property embraces five and a half acres of high rolling ground,—a plot sufficiently large to accommodate all our workers connected with the Malaysian Union headquarters, together with the printing plant being established there, and our Singapore Training School. For years the brethren in Singapore have lived in rented quarters. For a time rents were comparatively low, but more recently the rental expense has mounted very high, until it has seemed imperative that we secure permanent quarters from which to conduct mission work for the sixty million people of many nationalities in the Malaysian Union. Already orders have been placed in the United States for printing machinery and materials with which to establish a printing plant of our own in which can be published our Malay monthly magazine, *Pertandaan Zaman*, besides books and tracts. These advance steps have been made possible through extraordinary efforts on the part of brethren and sisters in the home lands to place our mission work in Malaysia on vantage-ground. May we not expect a rapid development of our work throughout the Straits Settlements and the East Indies as a result of the broad plans which give promise of early realization?

Pastor Detamore writes concerning his work in the Malaysian Union: "Our tithes and offerings are coming in very well this year, and reports indicate that the work is moving forward in the various stations. The book work is very encouraging, and we can make a large record as soon as we get the Malay books for the boys to sell. The Malay boys who are working with the Malay paper are doing quite well, but they need a book to go with it. The Chinese boys do well every time they get a chance to go out, but they are in the school most of the time. Our records for last month are the best yet, and show what could be done if we had regular work going. I hope we get English and Dutch canvassers into the field soon."

C. C. CRISLER.

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PASTOR J. E. FULTON reached the Shanghai headquarters from America, on Tuesday, the 28th. He will doubtless be reporting to the OUTLOOK readers soon concerning his experiences on this trip.

PROFESSOR AND MRS. W. W. PRESCOTT reached Shanghai May 30 from Seoul.

THE ministerial institute for all workers in the provinces of Anhwei, Shantung, Kiangsu, and Chekiang will open in Shanghai June 8, continuing two weeks. Daily Bible studies by Professor Prescott, together with special studies by Pastors Fulton, DeVinney, O. A. Hall, Frederick Lee and others, will make this meeting of special value to those in attendance. The committee on arrangements suggests that it would be well for those coming to bring with them bedding and linen.

THE "Fushima Maru," reaching Shanghai May 19, brought to our shores Pastor and Mrs. O. A. Hall, returning from furlough, and two new families of workers for the China field: Brother and Sister G. L. Wilkinson, for evangelistic work in the North China Union, and Brother and Sister Harold L. Graham, for work in the Shanghai offices. Brother and Sister H. E. McWhinney, recruits for the India Union Mission, also came by the "Fushima Maru," after a day spent in Shanghai continuing their long journey to their future field of labor.

Administrative Changes

DURING the recent General Conference session in San Francisco, March 29 to April 14, some far-reaching administrative changes were proposed and adopted, which will have a bearing in future on the conduct of our denominational work in the Far East. These changes, which are the natural outgrowth of development in mission territory, involve a division of our former territory into two portions, and the election of a General Conference vice-president to stand at the head of each portion.

Pastor J. E. Fulton, who has been president of the entire Asiatic Division field, will henceforth be asked by the Mission Board to supervise that portion of the old Asiatic Division at present embraced by the India Union Mission and the Australasian Union Conference, with its vast island mission territory in the South Pacific. The remaining portion of the old Asiatic Division field—the Far-eastern section, including the East Asian Union, the North China Union, the South China Union, the Philippine Union, and

probably the Malaysian Union—will henceforth be under the general supervision of Pastor I. H. Evans, who as a vice-president of the General Conference has been assigned to the Far East as an executive head, with headquarters in Shanghai.

The Asiatic Division treasury in Shanghai becomes a sub-treasury of the General Conference; and former Division departmental secretaries become assistants of the General Conference departmental secretaries.

These and other administrative changes, while technically important, will, nevertheless, cause no break in the real work in progress in our various mission fields in the Far East. The outstanding policies that have characterized the activities of the Foreign Mission Board of Seventh-day Adventists from the beginning, remain unchanged, and the division of territory and of leadership is designed primarily for the strengthening of a good work that has developed into proportions so large as to call for readjustment.

The Shanghai headquarters will be favored with the presence and counsel of Pastor Fulton during the months of June and July at least, as he may not have to leave for India and Australasia until August. It is expected that Pastor Evans can reach the Orient by early September. Pastor DeVinney, who as vice-president of the Asiatic Division has served as chairman of the executive committee during the absence of other executive heads for the past few months, may find it possible to remain in Shanghai until the arrival of Pastor Evans. Thus the great work in progress will continue without interruption during the period of transition. In times such as this, we are reminded anew of the fact that God's work in the earth moves majestically on, whatever the changes in human leadership. As General Pershing recently declared when tendering to the supreme command of General Foch the army sent over by the United States to France, "There is at this moment no other question than that of fighting." It is our privilege, as laborers together with God against the hosts of evil in these heathen lands, to accept with full assurance of victory the changes proposed by our Mission Board. Neither our sorrow over the transferance of a former leader, or our welcome of another leader, should be permitted to lead us for an instant to lose sight of the fundamental fact that "there is at this moment no other question than that of fighting."

C. C. CRISLER.

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