

# Far Eastern Division Outlook

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## Leaders in God's Work

I. H. Evans

**T**HE work of God on earth has always been represented by men. Its success and prosperity have been dependent upon the kind of men the Lord could find to lead in His work. When a Moses, a David, or a Hezekiah headed the work of God, growth and progress attended His people. All the succeeding kings of Israel and Judah scarcely more than held the territory conquered by David in his lifetime. Since the passing of Moses, no other man who has led the cause of God, has inaugurated such reforms, or stood more loyally for God than did this prince of men.

In these days God uses men as leaders. They are not always ideal men, nor are they perfect in character, but He uses them to build up His kingdom on earth. It is easy for us to believe that God called to His work and blessed the founders of the third angel's message. They gave their lives to God and to His work as truly as did Moses, and David, and Paul, and Peter. Even in our day, we see remarkable evidences that God is using men to enlarge His kingdom.

The great question for each one to-day is, Has God a leader for His work where I am? Am I a leader for God? If so, am I extending His kingdom in the field where I am a leader? or am I marking time and allowing the enemy to defeat the purposes of God?

Leaders must be untiring workers. They do not send; they go. A stayer at home, an ease lover, can not lead. A general who sends his army to fight, while he seeks a place of safety, ease, and physical comfort, will know only defeat. The conquering head is the man first on the field of battle, and last to leave it. Amid the din of conflict he stands beside his fighting men; he tastes the hardship of the campaign and heartens his followers. An Austrian duke said of Napoleon, that on the field of battle he was worth one hundred thousand fighting men. So with God's leaders. They are ever at the front with their workers, leading, enheartening, and doing more than could be asked.

Such leaders bring the cause of God growth and prosperity. By example, by their spirit of self-denial, by their faithful labor and untiring zeal, they are invaluable to the cause of God.

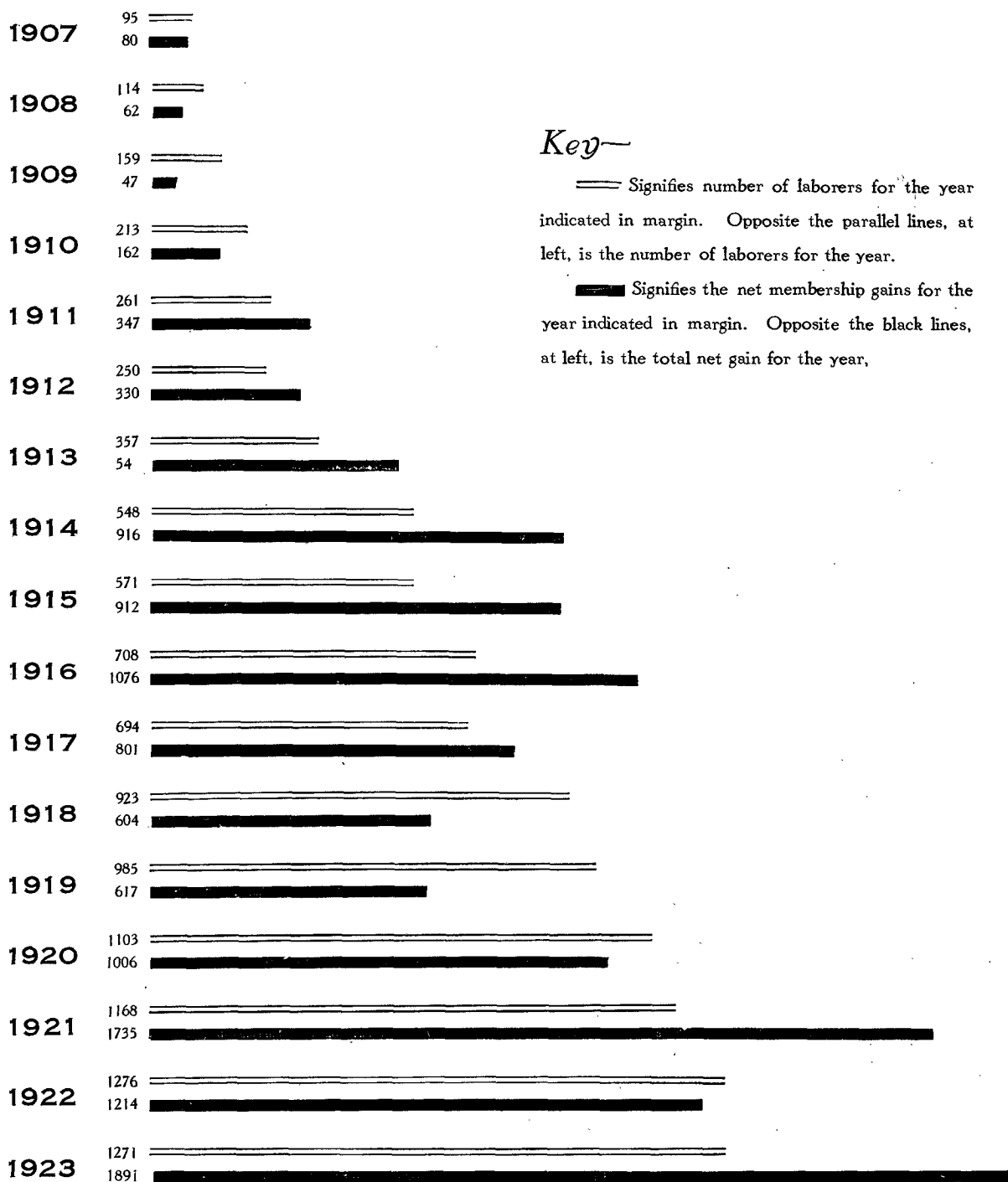
The success of God's work in your field depends upon you. Will you measure up to what God expects, and prove a builder for Him, a workman who needeth not to be ashamed?

# GAINS IN MEMBERSHIP—FAR EASTERN DIVISION

As compared with total laborers, both foreign and native



Against each year, from 1907 to 1923, the first number and the light lines represent the total laborers in the Division, and the second number and the dark line represent the net gain in membership for the year



## GENERAL ARTICLES

### His Lamps

"Among whom ye shine as lights in the world."

His lamps are we,  
To shine where He shall say;  
And lamps are not for sunny rooms,  
Nor for the light of day;  
But for dark places of the earth,  
Where shame and wrong and crime have birth,  
Or for the murky twilight gray,  
Where wandering sheep have gone astray,  
Or where the lamp of faith grows dim  
And souls are groping after Him.  
And as sometimes a flame we find,  
Clear shining through the night,  
So dark we cannot see the lamp—  
But only see the light—  
So may we shine, His love the flame,  
That men may glorify His name.

—Annie Johnson Flint.

### "Overwork"

COMPARATIVELY few persons are killed by overwork. A thousand die from overeating, overdrinking, and over-indulging in other ways where one dies from overwork. Work is man's great blessing. It is the surest escape from indulgences that would break his health, and drag him down to an untimely grave.

Said Martin Luther: "Only slaves die from overwork. Work a weariness, a danger, forsooth! Those who say so can know very little about it. Labor is neither cruel nor ungrateful. It restores the strength we give in a hundredfold, and, like financial operations, the revenue is what brings in the capital. Put soul into your work, and joy and health will be yours."

In the mission field so many persons break down and leave their work that sometimes it is distressing to know what to do. They feel that they are martyrs to the cause of God. Surely it is a pity that some have too little vitality or nerve fiber to endure work. This comes either from inheritance, or from a lack of proper food and regularity. Of course no one can control his inheritance, but our habits and our food are under our own personal control. And it is fortunate for most of us that the *choice* of health lies largely within our own wills.

Altogether too many workers in the cause of God, and in other lines of endeavor as well, live and die at enmity with their work. As soon as any one puts love into his work, he becomes an artist, and it at once assumes a color that it can never have when the worker is at war with his task. It is possible to enjoy common work as the painter loves his easel and brush, or the musician his violin or piano. When love is the actuating motive, even the commonplace tasks of home-making become a pleasure. Drudgery is eliminated, and there is a song in the heart and on the lips. "Give me the man who sings at his work," said a philosopher who had learned that harmony with one's environment and one's daily task means harmony in the soul.

And if this is true of ordinary tasks, how much more so in the service of the Christian! Joy is to be found in everything he does; for all his work is to make life worth living on earth and to prepare for eternal living hereafter.

To him who loves his environment, and who is at peace with all about him,—sunshine or rain, cold or heat, friends and enemies, the grass, the trees, the flowers,—all the work that he does becomes a pleasure, and he draws the honey out of life, and misses its thorns and briars.

Only such can succeed as missionaries in a hard and trying field; for the mental attitude of the mission worker has as much to do with his success as of workers in any other line of endeavor. Why should Christians not learn to love their work, and scatter peace and sunshine all about them, thus greatly adding to their usefulness in the mission field, and to their own happiness as well? I. H. EVANS.

### In Explanation of the Chart on the opposite page

ATTENTION is called to the chart given on the opposite page, showing in the form of a *graph* our total annual net gains in baptized church-members in the Far East, year by year, as compared with the total number of workers of all classes. In arriving at totals, we have included workers of all classes,—ministers, evangelists, Bible workers, the wives of all foreign missionaries, and all other laborers, both native and foreign, holding license from any of our mission organizations. The colporteurs are included, and all workers connected with our publishing houses, our schools, and our hospital-dispensaries.

The showing, year by year, averages a little better than the general average maintained by the combined missionary agencies of other Protestant organizations operating in these Far Eastern lands; but it is nevertheless far less than it should be. The black lines, showing total gains, should be extending farther out than they now extend; for a quick and final work must be done *in our day* for all the peoples of the Far East, and we must learn to think in terms of large accessions every year. Nothing short of an extraordinary ingathering of earnest believers, will meet the demands of our time. And Heaven is ready to help. The angels are at work; hearts are being prepared; it is ours to sow the seed in living faith, and to reap an ever-increasing harvest as we go on and on to the finishing of God's work in every part of the field. May the year 1924 be the very best we have ever had in an ingathering of souls for the kingdom! Our goal of three thousand souls this year, would bring an extension of the black line well across the page on which this explanatory note appears; and with the presence and power of the Spirit we may labor on in all diligence, bringing precious souls to the point of decision, and leading them into the fold of the Master.

### Routes of Travel to Nanning, Kwangsai

OUR usual route to Nanning is either from Hongkong or Canton, up the West River. From both places there is daily boat service to Wuchow, from which city we can get motor-boat service to Nanning. During the high-water season the trip takes usually about four to six or seven days. During the winter there is no telling how long it will take. The longest we have heard of is twenty days from Wuchow to Nanning, but I have never spent over ten on this portion of the journey.

The route via Hoi Phong, Hanoi, Langson, and Lung Chow is three days from Hongkong to Hoi Phong, a day to Langson, and a few hours by auto to Lung Chow; thence, in the summer time, a day and a half or two days to Nanning, and in the winter from four to six days. The missionaries at Lung Chow, in going to Hongkong, always go by the way of Hai Phong, as it is much quicker and does not cost much more than down the West River. P. V. THOMAS.

## The Chinese in the Malay Peninsula

OF the Chinese people dwelling to-day in the Malay Peninsula (and there were 1,173,354 of them enumerated by the census of 1921 in the Straits Settlements, Federated Malay States, and Protected States), Dr. R. O. Winstedt, of the Malayan Civil Service, in chapter thirteen of his recent volume on "Malaya," writes:

"Chinese intercourse with the Malay Peninsula is very old. Chinese charts, said to date back 500 years, contain the first recorded mention of Penang. Ma Huan, a Chinese Muslim, accompanied a celebrated Chinese envoy, Sam-po (or Cheng-Ho), to Malacca, and has left an account of that place written in 1416. . . . In 1537 the Chinese chronicles relate of Malacca: 'When the Chinese who live here eat pork, the others are indignant and say it is filthy.' . . . An eighteenth-century history of Perak tells how Chinese boxers and snake-charmers took part in royal festivities on the Perak river with Chinese music.

"The first immigrants," says Dr. Shellabear in his study of the Malacca Baba, 'were probably from Amoy, for nearly all the words of Chinese origin which have come into the Malay language approach more closely to the sounds of Hokkien than to those of any other dialect, and the Babas of all the old families claim to be Hokkiens. There is also very little doubt that the Chinese who came in the early days were males, that they married Malay women but brought up their children as Chinese.' Owing to Islam 'intermarriage between the Babas and the Malays has entirely ceased, and probably for hundreds of years past the Babas have married exclusively among their own people. . . . An immigrant comes from China, and as soon as he has saved up enough money he opens a small shop in a Malay village, where he soon learns to make himself understood in the Malay language. When he is able to support a wife, he looks out for a girl from some of the poorer Baba families or perhaps a daughter of one of the numerous concubines to be found in the houses of the wealthy. Baba women of this class are to be found to-day in all the villages of Malacca; their children are Babas pure and simple, and often know nothing of the Chinese language.'

"From the middle of the nineteenth century first tin and then rubber have caused Chinese to pour into the Peninsula. The great sources of the Chinese population in Malaya are the southern maritime provinces of Canton and Fukien (Kwangtung and Hokkien) and the island of Hainan, parts of China where there is not only a diversity of languages but also a large number of dialects of each of those languages. There are five tribes to which all but a small percentage of Chinese in British Malaya belong—namely, Hokkiens, Cantonese, Khehs, T'ie Chius and Hailams. The total population of these Chinese tribes is given in the following table:

"Baba Malay differs from the language of the Malays because it uses a number of Chinese words, mispronounces many Malay words, is ignorant of others and employs a wonderful 'pidgin' idiom. . . . Old-world Malacca especially is the home of the Baba Chinese, but there are well-known families in Penang and Singapore also, and their descendants have spread to the Malay States.

"The Cantonese form a high proportion of the mining population and many of them are engaged in planting. In the Federated Malay States they outnumber the Hokkiens, who in the Straits Settlements, Johore and Kelantan are the most numerous of the Chinese tribes. The Hokkiens, while following agricultural pursuits in the country districts, form the bulk of the trading and shopkeeping classes in the towns. Along with the Cantonese, the Khehs supply the labour on the tin-mines of the Peninsula, but owing to the introduction of labour-saving machinery a large number have turned to agriculture and are employed on rubber estates. Many of the T'ie Chius are fishermen, and over two-fifths of the total number of this tribe are found in Singapore; others are employed as coolies on estates. In the towns most Hailams are domestic servants or shopkeepers, but in rural districts, especially in Malacca, Negri Sembilan and Johore, there are many small Hailam rubber estates of 20 to 200 acres. The custom that forbids Hailams to let their women emigrate from China is rigidly observed. . . .

"Up to the beginning of the present century the ordinary Chinese immigrant had no desire to settle permanently in Malaya. If married, he left his wife and family in China and returned there as soon as he had acquired a competence in this tropical Eldorado; if unmarried, he had no chance to find a wife here. In Burma, Indo-China and Siam the Chinese, who are thrifty, fond of children, and good husbands, intermarry with the women of the country, but in Malaya Islam is an almost insuperable bar. It is calculated that a million Chinese returned home in the last decade. Only in recent years has the proportion of female immigrants appreciably increased. . . . In 1921 there were enumerated 258,523 locally born Chinese as against 916,254 born in China or elsewhere. Most of the local Chinese are traders and shopkeepers and are therefore proportionately more numerous in towns.

"The Chinese are pre-eminently the business people of the Peninsula. The coolie is cheerful, industrious, frugal and law-abiding; the shopkeeper, honest and enterprising; the miner and planter, shrewd, loath to let money rust, hospitable, generous, public-spirited. The wealth of the community is great. Chinese own most of the tin-mines, many rubber estates both large and small, coastal steamers, and house property in every town and village. Without the energy and brains of the Chinese population British Malaya would not have become what it is to-day."

Population	Cantonese		Hokkien		Kheh		T'ie Chiu		Hailam	
	1911	1921	1911	1921	1911	1921	1911	1921	1911	1921
Straits Settlements	74,007	115,707	155,760	218,691	30,020	37,277	55,950	75,004	25,109	28,455
Federated Malay States	142,425	178,208	90,137	105,435	143,648	152,188	21,890	20,458	23,853	22,558
Protected States	—	38,128	—	55,869	—	28,385	—	34,660	—	17,295
Totals for British Malaya	—	332,043	—	379,995	—	217,850	—	130,122	—	68,308



## The Iloilo General Meeting

THE regular annual meeting of the West Visayan Mission of Seventh-day Adventists was held in Iloilo, Panay, Philippine Islands, March 31 to April 6, 1924. Pastor G. Hugh Murrin, in his opening address as director, told of progress and growth in every feature of the work. The baptized membership is now 1,162, a net gain of 431 since the last general meeting. We now have 14 chapel buildings in this field.

During 1923, \$3,800.50 gold was received in tithe and \$1,160.35 as Sabbath-school and Thirteenth Sabbath offerings. There are now 29 regular Sabbath-schools. The literature sales were \$20,958.39 gold, and on this business the tract society made a profit of \$2,029.54. The colporteurs have no debts with the tract society.

The Spirit of God was surely present at this annual "fiesta" of His people. The early morning devotional meetings were well attended. The business sessions were carried on with dispatch, so most of the time was thus made available for preaching services, general instruction, and the study of the word of God. Five newly organized churches were received into the Mission. The different departments were given due attention. Several departmental meetings were held, at which plans were discussed for the more effective conduct of the different lines of work. Every morning at eight o'clock meetings were held for the children. Several afternoon women's meetings were conducted by Sister Warren. In the evening services occasional stereopticon lectures added to the interest. The hall which we had rented was not large enough to accommodate the crowds that came.

At one of the forenoon meetings a literature sale was held. Books were piled on the platform, and the brethren were invited to buy them. In just a few minutes two large packing cases of books were sold. After this meeting the brethren could be seen going in every direction, carrying the books which they had purchased.

Sabbath was a great day. In attendance at the Sabbath-school were 1,184, by actual count. The offerings were \$58.50 gold. Pastor Murrin conducted the preaching service that followed. At the close an appeal was made for a collection for the church extension fund of the Mission, and nearly \$500 gold was given in cash and pledges. In the afternoon a model missionary volunteer program was conducted. At the second preaching service, held Sabbath afternoon, Pastor L. D. Warren spoke on baptism; and then the entire company went to the seaside, where 39 persons followed their Lord in baptism.

On the last evening of the gathering, copies of the special Harvest Ingathering issue of *Ang Sulo* were distributed to the leaders of the churches, for early use.

This annual meeting of the West Visayan provincial Mission was probably the largest gathering of Seventh-day Adventist ever held in the Islands. Most of the believers were present. The workers from the Union headquarters were Pastor and Mrs. L. D. Warren, M. F. Wiedemann, and E. A. Moon.

The West Visayan Mission is well organized for carrying the message. Brother and Sister Murrin have the confidence of all. Their work has gone forward in a remarkable manner, and it seems that God is opening the way for a strong

advance move just now. There are companies of interested ones in many places, and the brethren have determined to have 1,500 members by the time of the next general meeting. With a consecrated band of Mission workers and an active working laity, and strong interests in many parts of the field, the prospects for the coming year are bright.

Iloilo, P.I., April 9, 1924.

E. A. MOON.

## Latest Word from Pastor Drinhaus

AT Bandoeng, a lovely city in the highlands of inner Java, Pastor P. Drinhaus has been at work for more than a year, but as yet has not had final authorization from the Government of the Netherlands East Indies to continue in mission work in that center. To Bandoeng are being transferred the government offices formerly conducted at Batavia, the present capital of the Dutch Indies, inasmuch as Bandoeng is to be the future capital of that island empire. Our present baptized membership in Bandoeng is twenty-nine, and Brother Drinhaus is now being allowed to meet with these on the Sabbath and conduct services, but does not yet have a permit for public work. The prayers of God's people are solicited in behalf of our brother, who believes that the way must be opened soon in some providential manner for the preaching of Bible truth in that strategic center.

## "These from the Land of Sinim"

AS I HAVE traveled from station to station during the past months, the text in Isaiah 49:12 has been a very precious promise to me: "Behold, these shall come from far, and lo, these from the north and from the west, and these from the land of Sinim." Truly to-day we see this promise fulfilled before our eyes.

As I visited Ts Gji this time my heart was made very glad. Every time I have been here I have visited a certain home where the wife is a most devoted Buddhist. It has been her custom to tie her god around her neck, and three times each day, morning, noon, and night, to call upon her gods. She has lived this devout life for some twenty years. Yesterday, she gave this god to me and took Jesus instead. She confessed to me that all her devotion, calling upon her gods so many times a day, had not made her any better; her temper was very bad. But thanks be to God, I could tell her that faith in the precious blood of Jesus would change her disposition. I could see in her face that God's Holy Spirit had already wrought a transformation in her heart.

Another precious sister, suffering much from a cruel husband, came a few Sabbaths ago with her face beaming with the love of Jesus. She gave us a few hundred coppers, telling us that this was a tithe. Then she said: "Yesterday my husband saw this money and began to abuse me. On Friday night he had a dream that serpents were all around him and biting him. In the morning he said, 'Take the money; I suffered dreadfully last night; your God surely is a living God.'" This same sister gets up every night and spends from two until three o'clock in prayer.

The earnest life and the devotion of many of these precious souls puts me to shame. Their faith is strong, and they walk before God like little children. May God help us foreign workers to spend more time in prayer, that we may accomplish greater results in winning precious souls for Him.

MRS. B. MILLER.

Ts Gji, Kiangsu, China, May 9, 1924.

## Japan Union News Notes

ELDER T. H. OKOHIRA recently held a baptism in Kyoto, and writes that others will be ready later. We are glad to see a company gathered out in that city, and hope before the year closes we may have many added there. It is planned to hold a tent effort there in July.

Elder H. Kuniya returned to Tokyo last week, and is making arrangements for the tent effort to be held in the city in the near future. There are many interested ones, and we hope for a harvest of souls.

Brother Sakakibara writes from Sapporo that five are deeply interested and have begun the keeping of the Sabbath. We hope they may decide on all points of the faith and join our ranks.

Word has come from Elder H. F. Benson that he will arrive in Japan the last of August. His health is much improved, and he and Sister Benson are looking forward to their work in Japan with interest. Their many friends in the Far East will be glad to welcome them back.

Brother E. J. Kraft has been conducting an institute in the training school for those desiring to canvass this season. Several of the students are availing themselves of this opportunity.

Our Harvest Ingathering paper will be out by the middle of June, and a large supply has already been ordered from America and Honolulu. Along with this order for the magazine comes a large order for books and other literature. There may be other fields wanting Japanese papers for the campaign. If so, send us your order.

The Kobe church building has recently been repaired and the interior has been renovated, thus giving us an attractive place of worship. Brother H. J. Perkins, E. J. Kraft, and the writer assisted some in the raising of money for the repairs. The church-members have done well in giving to this work.

The Union Training school will finish their work for the school year, June 8. The students have been faithful for the most part in their work, and we believe the year has been a successful one. Several are ready for baptism. Some of the students and teachers will assist in the field work during the vacation.

Our work in Japan has been meeting with some hard experiences the past few weeks, and we solicit your earnest prayers in behalf of this field. We, as workers, desire to be faithful in every experience, and under the care of God to see the work prosper.

V. T. ARMSTRONG.

## Visit to Marinduque and Mindoro, P.I.

WITH Brother Roman Senson, I visited the brethren in Marinduque and Mindoro. We were happy to find the brethren in Casan of good courage, and most of them faithful and loyal to the truth. While there we dedicated to the Lord their humble chapel. Some of the youth in the church plan on attending the Academy the coming term. At Calapan we met with the believers of that place and of Baco, holding a union meeting, celebrating the Lord's supper, and ordaining the elder of the Baco church. In these places also we found the brethren for the most part faithful and of good courage.—G. M. Adams, in "Mizpa," the Tagalog church paper.

## From Brother Abel, of Bangkok, Siam

WRITING to friends in the North Pacific Union through the *Gleaner*, Brother and Sister R. P. Abel and their two daughters tell of their first year in Slam, and of guiding providences. To quote:

"Over a year has passed since we arrived in our new field. Time passes so rapidly that it seems but a few weeks since we parted from our friends and loved ones in the homeland. We are quite comfortably located in the city of Bangkok, where nearly every nationality is represented. The warning of this city alone, to say nothing of warning the people of eight or ten languages and dialects living in the interior, is a herculean task. Our only hope of accomplishing this great task is largely through the ministry of the printed page.

"The efforts thus far have been mostly for the Chinese. During the past four months nineteen have been baptized, while others are preparing for baptism. We have set our goal to double our membership during this year. Pray that we may even exceed this goal.

"We hope to have a book off the press in the Siamese language this year. It is not difficult to sell literature to those who can read."

"We can see many evidences that the Lord has set His hand to finish His work."

Brother Abel's address is 2070 Sathorn Road, Bangkok, Siam.

## Expansion in the North China Union

THE family of the North China Union contains the provinces of Chihli, Shandung, and Shansi, three of the choicest provinces of China, which teem with seventy-six millions of people. The efforts of the past five years in Chihli have been concentrated in the city of Peking, where we now have a good foundation upon which to build a growing church. However, we are glad to report that we are ready to expand. Already there has been opened a chapel in Tientsin where we have an earnest company of people and a very active and earnest evangelist. From Tientsin the work soon spread out to a village called Pei Tsang, where we have promise of much fruit. We hope soon to be able to open a place in Paoting-fu, the capital of the province.

The work in this Union has been conducted during the year in six centers in Shandung and three in Chihli, making a total of nine active stations. Besides these stations there are seven companies where our people worship each Sabbath. In Shandung are two organized churches with a membership of ninety-two, and in Chihli there is one organized church with a membership of eighty-five, thus making a total membership for the Union of one hundred and seventy-seven. Thirty-three persons were baptized in the Union during the past year, twenty-six in Chihli and seven in Shandung.

We know that only our faith and consecration limits what God will do for us. The foreign as well as native workers in this Union feel as never before that the time is short in which to compass the task before us, and all feel burdened under the responsibilities placed upon them, and feel the need more than ever of a close walk with God in order to complete the work He has given them to do. We desire to go forward with the rest of God's people in the spirit of determination and patience, while carrying forward the work of God in this great Union.

Peking, March 29

FREDERICK LEE.

## In the Malay States

BRITISH MALAYA north of Singapore and Johore is now known among Seventh-day Adventists as the Malay States Mission, and includes both the Federated Malay States and the unfederated Malay States. Formerly a land of romance and of warring factions, to-day conditions in this district are so settled that one may travel throughout the territory with entire safety. There are over a thousand miles of railway and two thousand five hundred miles of good auto and cart roads. Everywhere are evidences of a well-ordered government and consequent prosperity. The population is 2,448,834.

Our interest in this northern section of British Malaya centers chiefly on the mission work in progress. For some years Pastor G. A. Thompson and wife were stationed at Kuala Lumpur, the capital; and there a group of believers was gradually formed, although the work advanced slowly. About a year prior to the return of Brother and Sister Thompson to the States on furlough, an interest developed at Ipoh, the second largest city, and two score or more were baptized.

It was at this stage of development that Pastor and Mrs. George C. Leedy found the work upon their arrival early in 1922. Brother Leedy has spent considerable time in the study of T'ie chiu (Swatowese), the vernacular in which most of our mission work in British Malaya has been conducted.

Pastor L. V. Finster, Superintendent of the Malaysian Union, and Pastor I. C. Schmidt, now of the North Sumatra Mission, joined Brother Leedy and the writer last November in holding district meetings at both Ipoh and Kuala Lumpur. At Ipoh we met in a commodious structure rented for chapel and school. Here we endeavored to give practical instruction to evangelists, teachers, and officers on feeding the flock of God while at the same time bringing strangers into the fold. Pastor Leedy and one of our Chinese evangelists have since endeavored to supplement the instruction given, by further counsels and admonitions. The Lord has blessed in these efforts, and accessions have been made to our numbers. Some backsliders have been reclaimed and brought anew into full church fellowship.

At our provincial meeting held in Kuala Lumpur, plans were perfected for the energetic prosecution of evangelistic work in that city and surrounding towns. Many openings are presenting themselves, and there is prospect of an ingathering of souls from among Chinese, Malays, Tamils and others of diverse religions and tongues.

At Kuala Lumpur we had with us Brother Immanuel Sirigar, our first Battak believer, who for many years has been engaged in field and institutional work in behalf of his people. He is now undertaking to evangelize among Battak communities along the west coast of the Federated Malay States, and already is reporting many interested hearers.

Our evening services at Kuala Lumpur were for the general public, and were translated into Swatowese, Malay, and Tamil. We have some substantial Tamil church-members in British Malaya. The Tamils have been coming into the Peninsula by the thousands, until now there are half a million or more of them. Our Tamil literature finds ready sale, and we should plan for continuous mission work in their behalf.

With sadness we learn of the present physical inability of Pastor G. A. Thompson to return to his beloved field in Malaya. Brother and Sister Leedy continue as hitherto; but they should have associates in labor, as the Malay peninsula is one of the most inviting of all our Far Eastern fields, and

the Government gives us freedom to conduct our work in an aggressive manner.

It may be that Brother Thompson can return later. Meanwhile those who remain, under the directorship of Pastor Leedy, are pressing together and doing what they can to strengthen those already in the faith and also to raise up new groups of believers. Let us pray that they may have success.

C. C. CRISLER.

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## Report of the Legal Constituency Meeting of the Shanghai Sanitarium Association

ACCORDING to appointment as published in consecutive issues of the OUTLOOK, a constituency meeting of the Shanghai Sanitarium Association was called in the Signs of the Times Press Chapel, 25 Ningkuo Rd., Shanghai, China, April 7, 1924, at ten a.m., with Pastor I. H. Evans, president of the Association, presiding.

Of the legal membership of the corporation there were present fifteen, sufficient for a quorum. Pastor S. E. Jackson led in prayer.

A communication was read from Dr. C. C. Landis, on furlough leave, suggesting ways and means whereby the work of the Association may be furthered. Mr. H. W. Barrows, treasurer, and Miss Tillie Barr, of the city office, rendered financial reports. Despite handicaps of high rental rates on properties temporarily occupied, and of inability at present to care for patients in an institution under Association control, the work of the past fiscal year has been conducted at practically no loss, aside from salary expense covered by mission appropriations.

Dr. A. C. Selmon, who has served as medical director at the city office during the larger portion of the past year, set forth the outstanding features of the work of his department, and made mention of some advances that give ground for encouragement.

Dr. D. E. Davenport also spoke of the work of the past year, and particularly of substantial gains made in the out-patient practise of those in the employ of the Association, which gains have made possible the conduct of the work without loss.

The annual election of trustees resulted in the naming of Brethren I. H. Evans, C. C. Landis, and J. G. Gjording to serve for periods of three years each, their former terms having expired in 1924 with the convening of the constituency meeting. Dr. Selmon having tendered his resignation, Prof. S. L. Frost was elected to serve as a trustee, his term to begin at the time of Dr. Selmon's departure for the States late in May, 1924, and to continue for the unexpired period of Dr. Selmon's term; namely, until the constituency meeting of 1926. The unexpired portion of Brother L. A. Carr's term (until the constituency meeting of 1925) is to be filled by Dr. D. E. Davenport, inasmuch as Brother Carr has returned permanently to the States, thus creating a vacancy.

The future work of the Association was given careful study, and was referred by the constituency to the Board of Trustees.

Upon motion, the meeting was adjourned *sine die*, Pastor M. C. Warren offering a prayer at the close, expressing gratitude for souls won and for good influences set into operation, and petitioning that our pathway may be made plain as we advance.

I. H. EVANS, *President*  
C. C. CRISLER, *Secretary*

## Colporteur Institutes---Literature Sales---The "Big Week"

The "Big Week"—June 14-22, 1924

MANY will receive this number of the OUTLOOK about the time of the opening of our Big Week for 1924. The plan is outlined fully in the May 1 number of the paper, on the second and third pages. The raising of funds for mission presses during this week, is the fruit of combined effort on the part of all—(1) colporteurs, who give the profits of their biggest day's sales; (2) mission and institutional workers other than colporteurs, these giving one day's wages together with the profits of the biggest day's sales; (3) lay members who cannot engage in the direct sale of literature, but who nevertheless are invited to give a day's wages.

Let us do all we can to make this year's Big Week a success in the distribution of truth-laden literature and in the raising of funds.

C.

### Mounting Sales in the Philippines

BROTHER H. A. ANDERSON, superintendent of the Philippine Publishing House, writes of substantial gains in literature sales during the month of April. To quote from his report sent out May 4:

Our field missionary secretary, Brother M. F. Wiedemann, wrote in to the office just before our sales report was made up. He says in part: 'I am hoping that our sales for the first four months of this year will pass the fifty-thousand-pesos mark (\$25,000 gold). I suppose it is too much to expect them to pass the sixty-thousand-pesos mark, but of course it possible.' It was. The total was 60,492.72 pesos (\$30,246.36 gold)."

### A Correction in behalf of Malaysia

BROTHER V. L. BEECHAM, in charge of the colporteur work in the Malaysian Union, kindly calls our attention to two misstatements made unwittingly by us in former reports given in the OUTLOOK. In our March 1 number, under the heading, "Notes from the Malaysian Union," the total sales of the Union are listed as \$36,539.30 *Straits currency*, whereas these were *gold* figures. In the following issue, dated March 15, the total sales for 1923 are given as \$27,211.14 gold, whereas the true figures are \$36,539.30 gold. We are glad to make these corrections, both of which are in favor of the Malaysian Union. Malaysian sales last year surprised us all, exceeding as they did our highest anticipations.

C.

### From the Leader of the Philippines Bookmen

GOD is still blessing the work in the Philippines in a remarkable manner. The book sales have gone far ahead of last year this time, and the outlook seems to be that we will go ahead of last year by quite a few thousand pesos. We are glad for this, and are looking for a rich harvest of souls as a result of all this literature being distributed.

I have just returned from a trip to Iloilo and Cebu. First came the general meeting in Iloilo. God was especially near to us during these meetings, and many blessings were received. After that Brother Moon and I did Harvest Ingathering work. We were also greatly blessed in that. The first two men we went to see each gave us five

hundred pesos (\$250 gold). Altogether, we receive in Iloilo and a few towns in northern Negros about \$1,850 gold. Brother Woesner and I then went to Cebu, and the Lord blessed with a little over \$750. This was all gathered from the Chinese. We are hoping to do some more work later in the year. Perhaps we can gather ten or fifteen thousand pesos in this year. We are also trusting that God will bless the sowing of the seed amongst the Chinese, and that some of these people will accept the truth as a result of this work.

Manila, May 8, 1924.

M. F. WIEDEMANN.

### Cantonese Colporteur Institute

BRO. R. M. MILNE and Bro. Paul Chan have just closed a successful Institute for our colporteurs and the students of the school who expect to canvass during the summer. We had a good meeting right from the first. We had hoped for more help in conducting the institute, but it was impossible for others to attend; so Brethren Milne, Chan, and Fung carried the burden of the work, and other foreign and native laborers of the Mission assisted some. Splendid interest was shown by both regular colporteurs and students. Bro. Milne's timely studies regarding the high ideals to be maintained in the work were readily received by the colporteurs. He also gave them instruction in Christian salesmanship, which will mean much to their future success.

We were greatly pleased with the leadership shown by our new native field secretary, Bro. Paul Chan. His general instruction and his answers to many questions and objections, showed clearly that he is familiar with every phase of the work, and we believe that under God's blessing he will be a great strength to the colporteur work of this Mission.

Judging from the enthusiasm in setting personal goals for books, *Signs* and special paper sales, we may reasonably look for a successful year in the sale of our message-filled literature. We trust this work will result in souls saved in the kingdom of God.

Tungshan, Canton, May 14.

A. L. HAM.

### Chinese "Signs of the Times" Goal for 1924

THERE is nothing like being connected with a great and flourishing work. It takes inspiration to make such a work go, and those engaged in that work get inspiration from seeing the progress made. We are to-day putting out the Chinese *Signs of the Times* in larger numbers than any other monthly paper in the East, with one possible exception. At the time of the recent meeting of the board of directors the work of this paper was reviewed, and such inspiration was gathered from the discussion that when it was proposed to set a goal to increase the circulation to 60,000 during 1924, every union superintendent pledged his support and gave his assurance that his field could do its part in reaching that goal.

The field men, who are *Signs* promoters, will welcome this as a challenge from their Union leaders, and every worker will supply the needed inspiration to make such a goal a realization.

Carey used to say, "Attempt great things for God, and expect great things from God." Our slogan might be, "Attempt 60,000 subscriptions for the *Signs of the Times* in 1924, and God will give us that and more."

W. P. HENDERSON.



# The Harvest Ingathering Work For 1924

## Harvest Ingathering Funds

IN the Far East some have unwittingly conveyed wrong impressions to others, by designating nearly all returns from money-raising drives, as Harvest Ingathering funds; whereas some of these funds were raised for meeting the cost of local enterprises usually spoken of as "home mission work" or "local church work." This has made difficult the compilation of statistics covering with accuracy the various activities of churches and missions. If in future we were to exercise more care in using the proper terminology when referring to various classes of funds, this would save confusion when making out the statistical reports called for quarterly, and would also more properly represent what is being done by way of partial self-support in our union and local fields throughout the Far Eastern Division.

Monies raised from those not of our faith during solicitation campaigns *in behalf of the support of our general missionary advance*, are usually spoken of correctly as Harvest Ingathering funds. It is desirable that more and still more of such solicitation for the support of our general evangelistic propaganda, be undertaken. To this end, the Far Eastern Division Committee is encouraging the adoption of new methods for conducting Harvest Ingathering campaigns in some of our lands where ordinary methods cannot be followed.

In Japan, for example, where no permission is granted for general solicitation, the brethren have prepared a special paper on which they place a fixed price; and these are carried to thousands of shops and homes, and sold. The net proceeds from this effort, judging from returns realized last year, may not reach as large a figure as would a financial drive for some named enterprise; but the results are gratifying nevertheless, and seem to warrant the adoption of similar methods in other lands.

### Chinese Harvest Ingathering Special—1924

For ingathering work among the Chinese during 1924, we are preparing a special paper (in Wenti) containing sixteen pages, plus a three-color cover. The Home Board have asked us to send one thousand of these to the Hawaiian Islands, and fifteen thousand to the States. The Philippine Union have ordered twelve hundred, and the Australasian Union two thousand. Other fields outside China are yet to be heard from.

The Ingathering Special being prepared for use abroad, bears no price-mark, inasmuch as the solicitors are expecting to ask for substantial sums. Some of these papers are wanted by mission organizations within China Proper, for solicitors of experience who will go among the more wealthy in large centers. A priced paper could not be used to advantage by such. But for many sections of our China field, it seems preferable to adopt the plan of selling a magazine to which has been affixed a price. Thus the influence of our Harvest Ingathering work may be extended far and wide, through the active co-operation of the rank and file of our lay members.

To meet this insistent demand, a special edition of the Chinese Harvest Ingathering paper is being issued, with a price plainly marked thereon—twenty cents Mexican, small money. It is proposed that these be handled through our organized agencies, and supplied to the church-members on the basis of a return of twenty cents Mexican (small money) for every paper used. It is further proposed that our goal for 1924 be an average circulation of ten copies per baptized believer, throughout China. In order to attain this goal,

those in responsibility in union, provincial, and local church centers will find it necessary to make far-reaching plans for the distribution and sale of these papers.

It will not be possible to determine, beforehand, the exact number of papers that can be sold; but an approximation can be arrived at as a basis for placing orders. The papers will be printed during the last week in June, and it is desirable that we know about how many will be wanted by each union mission field, in order that a proper supply may be available. Orders should be placed as early as may seem practicable. The officers of the Manchurian Union have already placed with us a substantial order.

The cost of this paper will be kept as low as is consistent with good work, and may be brought to a comparatively low figure if the first edition can be made sufficiently large.

Orders should be sent through the provincial treasurers and union treasurers direct to the Division treasurer, Mr. H. W. Barrows, 25 Ningkuo Rd., Shanghai, China. Orders gotten in by June 20 can be included in our first edition, thus reducing to a minimum the initial cost. Orders placed later may cost a little more. Some may prefer to send in their orders by wire; and we would suggest that even June 25 may not be too late for those who cannot possibly send in their estimated needs prior to that time. C.

## Harvest Ingathering in Great Britain

DURING the fall of 1923 "the British Isles attained their Harvest Ingathering goal of six thousand pounds sterling in six weeks, and report an overflow of about four hundred pounds. An interesting feature of their effort is that on the first day of the campaign one thousand pounds was collected, and the same amount on the last day. The seventy-seven churches in the British Union rallied their forces for a splendid endeavor on the closing Sunday of their campaign (October 14) to collect the final thousand, and the effort was blessed with signal success."—*Australasian Record*.

## Using Chinese Ingathering Papers in Australasia

"YOU will be glad to know that the Chinese magazines which we received from you have been a considerable help to us in our Appeal for Missions work this year," writes Brother H. C. White, secretary of the Home Missionary Department of the Australasian Union Conference, under date of April 14. He continues:

"Pastor Allum has collected in and around Melbourne over one hundred pounds sterling from Chinese friends. In New South Wales Pastor J. E. Fulton and I have been working with the paper among the Chinese, with good returns. We find the magazine a great help to us.

"Many of the Chinese we meet in Australia are from Canton, and they are naturally interested in the work there.

"We have become very short this year of Chinese magazines, and to-day we are cabling you for a further supply.

"We hope you will be able to print a good magazine for the coming year's campaign. As soon as the new edition is off the press, will you please consign to us 2,000 copies, together with 30 Chinese receipt books, 50 Chinese collecting cards, and 50 slips giving in English a summary of the contents of the magazine."

# Spring Council Report of the Sabbath School Department

## Report of the Sabbath School Department of the Far Eastern Division of the General Conference, for 1923

(A synopsis of the report rendered by Mrs. Adelaide Bee Evans, Secretary of the Far Eastern Division Sabbath School Department, at the opening meeting of the Spring Council, Shanghai, China, April 9, 1924)

IN South China there is a certain city which has a street called "The Street of Eighteen Corners." The name of this street, and the bewildered feeling that I always associate with my one journey along it, has occurred to me many times during the last year. There seem to be a great many corners to get around in the Sabbath-school work before we arrive at the yearly summary,—the goal of many anxious hours.

Let us glance briefly at the field by Unions, beginning with—

### Central China

In spite of many vicissitudes, we are glad to note some gains in Central China in 1923 over the preceding year. Six new schools have been added, and there has been a slight gain in membership and in offerings. During the year just closed—

172 persons received the Blue Seal for Perfect Attendance and Daily Study;

909 received the Blue Seal for Perfect Attendance only; and

48 succeeded in studying the lesson every day who failed to arrive at Sabbath-school on time or every time.

A beginning has been made in the Birthday Offerings in the Central China Union, but it is evidently only a beginning, since but \$1.20 was reported from this source in 1923. If the *foreigners only* in this Union were to follow the suggested plan in this regard, the total would be a very respectable sum; and the example would certainly be helpful to the native believers whom we wish to encourage to adopt this plan.

### Chosen

The Sabbath-school reports from Chosen are always encouraging, and they show the result of *continued* service in the work. The report for 1920 showed 88 schools in this Union with a membership of 2,015, which has grown to 105 schools with 3,540 members at the close of 1923. In a letter written February 13, Mrs. Wangerin says: "During the year about 500 new members were won. We find that on an average we gained ten new members every Sabbath; and we also find that from those who have been attending for some time five were baptized on an average every week throughout the year. Thus while we were gaining ten new members each week, we were able to bring five of those who had been won in years past into the church."

More Blue Seals for Perfect Attendance and more Red Seals for Daily Study were earned in Chosen last year than in any other Union in the Division. The Blue Seal, as all know, is given for being present and on time at Sabbath-school every Sabbath during the quarter. The Red Seal is given to those who have studied the Sabbath-school lesson *every day* during the quarter—and unless you have very faithfully tried this, you will not realize how easy it is to miss a day! Those who study the lesson every day during the quarter, and are present and on time every Sabbath, receive the Perfect Record Card of Honor with both seals attached.

With the foregoing explanations in mind, consider the record of Chosen: During 1923 the members of the Sabbath-schools in that Union received 4,570 Blue Seals, and 2,065 Red Seals. Perfect Record Cards of Honor were earned by 1,892 persons. Besides that, there were 141 persons in the Union who completed a *year's* Perfect Attendance and Daily Study, and received the bookmark which is given to those who have earned four Perfect Record Cards of Honor. Twelve persons have completed two years in Perfect Attendance and Daily Study, and nine have finished three years.

The most flourishing Home Department in the whole Division is maintained in Chosen. During the last quarter of last year there were 221 Home Department members. The offering received from the Home Department during the year was \$86.92, and for the same period the Birthday Offering totaled \$65.48. Still more could be said about the Chosen Sabbath-schools, but there are other fields to be heard from. However, there is one more point that must be mentioned. The total Sabbath-school membership of the six Union Missions in China is 8,035, while the membership of little Chosen is 3,540!

### East China

During the past four years, the number of Sabbath-schools in East China has increased from 47 to 59, and the membership from 1,099 to 2,026. During the year 1,920 Perfect Record Cards of Honor have been given to the members of the schools in this Union, and at the close of the last quarter of the year 773 persons received these cards, or more than one third of the entire membership.

The Birthday Offering plan was adopted in 1922 in East China, it being decided to take up the offering on the Sabbath following the Chinese New Year; and in spite of fears for the result, \$18.78 was received that year. In 1923 the offering more than quadrupled, and \$77.74 was received from this source. One hundred thirty-five persons have completed a perfect yearly record in attendance (and in this item East China "leads all the rest"); 30 persons have a perfect attendance record for two years; 9 for three years, and 1 for four years. Forty-one of the 59 schools use the Memory Verse cards, and all use the Missions Quarterlies. One hundred sixty-seven copies of the *Sabbath School Helper* are taken in this Union.

### East Siberia

Four years ago we did not have the East Siberian Union Mission as such; but in 1921 it came into existence, with the Harbin Sabbath-school and 73 members as a nucleus. Other Sabbath-schools formerly organized but for some years isolated from the organized body, were added, and at the close of 1921 there were in this new Union 15 schools and 292 members. At first it was impossible to receive reports from many of these schools, and even at the present time some of them are not able to report. Often letters are held up, and never received. The postal authorities confiscate all such supplies as picture rolls, Memory Verse cards, etc., and in many ways the work is carried on under difficulties and opposition unknown in other parts of the Division. However, during the past three years one school has been added, and the membership at the close of 1923 was given as 578. Notwithstanding their deep poverty, the offerings of our Russian believers in the East Siberian Union have been most liberal. The total offering for 1923 was \$1,003.10, or \$1.74 per member.

**Japan**

While no large growth is shown during the last four years in Japan, still there is some gain, and as a whole we feel that the Sabbath-schools in Japan are doing excellent work. Mrs. Fukazawa, the secretary for the Union, carries the work on her heart, and labors untiringly for its success. A mimeograph copy of part of the helps given in the *Sabbath School Worker* is prepared and sent out to every teacher. This entails much work. During the last quarter of 1923, the Home Department members gave an offering of \$73.44—the largest Home Department offering received in any Union of the Division.

**Malaysia**

While Malaysia has gained only eight schools in the last four-year period, it has almost doubled its Sabbath-school membership, and has risen from an annual offering to Missions of \$3,455.69 in 1920 to \$5,333.93 in 1923. The honor of having the largest Thirteenth Sabbath offering in 1923 goes to Malaysia, the total for the four Sabbaths being \$1,524.80. The Philippines, with almost four times as many members as Malaysia, stands next, with \$615.04 for the four Thirteenth Sabbaths; and Japan, with less than half the membership of Malaysia, is third, with \$530.80.

But while we can congratulate Malaysia in her splendid showing for four Sabbaths in 1923, and while her total offering is larger than that reported from any other Union, we notice that the Thirteenth Sabbath offering is almost half the amount given on the other forty-eight Sabbaths of the year! If the offering every Sabbath was up to the standard of the Thirteenth Sabbath offerings in this field, the rest of the Unions would have to get together and do something!

The Home Department has 133 members in Malaysia, and good interest is shown in reaching the various goals.

**Manchuria**

While Manchuria had only 9 schools at the close of 1920, with a membership of 186, at the close of 1922 it had risen to a membership of 255. It is to be regretted that 1923 registers a slight slipping back in membership, with the number of schools remaining the same. The total offerings for the year were \$560.59, of which \$5.99 was Birthday offering. There were 10 Home Department members in this Union during the last quarter of 1923. During the past year 267 received the Blue Seal for Perfect Attendance.

**The Philippine Union**

The number of schools has increased from 66 to 129 during the last four years in the Philippine Union, and the membership has more than doubled, having reached 4,439 at the end of 1923. One thing that is encouraging is that 315 youth are listed in the report for the closing quarter of 1923, as compared with about 100 for the same period in 1920; showing that while the total membership has doubled, the youths' department has tripled its membership. During the year, 5,311 persons received the Blue Seal for perfect Attendance; of these, 1,150 also received the Red Seal for Daily Study. Besides these, 976 persons studied the lesson every day who were not always present at Sabbath-school. This is a splendid record.

The largest Birthday Offering received from any mission came last year from the Philippine Union, \$134.00 being received from this source. However, this plan has been in operation for some time in the Philippines, and no doubt others will do as well as they become instructed.

**North China**

North China has increased its schools from 7 to 12 in the last four years and the membership from 155 to 361. During the year just closed 120 persons received a Perfect Record Card of Honor, with both the Blue Seal for Perfect Attendance, and the Red Seal for Daily Study. In addition to this, 252 persons received the Blue Seal for Perfect Attendance, and 147 the Red Seal for Daily Study. We are sorry to note that offerings have not kept up with the increased membership. They were for the four years:

1920.....	\$374.01
1921.....	259.21
1922.....	275.93
1923.....	395.74

In North China the Birthday Offering plan is carried out just as at Home,—that is, the offering is taken up from week to week, or once a month during the year. Only a start has been made so far in this plan, but during the year \$15.16 was received in this way.

**South China**

The past year has been one of peculiar difficulty in the South China Union. While the chart shows an increased number of schools and some increase in membership during the last four years, it has not been possible for some of the schools in the Hakka field to meet for a long time.

During the past year 520 persons have received the Blue Seal for Perfect Attendance. Nearly all the schools in South China are using the Chinese *Sabbath School Helper*.

**West China**

This is another war-ridden Union, where constant wars and banditry have combined to make progress almost impossible. In so small a field every absence is keenly felt, and the little Tibetan Sabbath-school is gone, now that Dr. and Mrs. Andrews are home on furlough. The six schools remaining have 250 members, and of these 164 were present and on time every Sabbath during some quarter of the year. The seven Home Department members gave \$35.43 to missions, and the total offerings for the year amounted to \$292.34.

**The "Sabbath School Helper"**

Beginning about 1918, and continuing a little over two years, a series of lesson-helps on the order of the *Sabbath School Worker* was prepared for use in the China field. Mrs. Eva Allum carried on this work till the family left on their second furlough, when it was taken over by Mrs. O. A. Hall, who worked very faithfully and earnestly to prepare helps for the Chinese Sabbath-school teachers. In 1920 the idea was conceived of merging these lesson-helps in the *Shepherd*, but after one or two issues it was felt that they occupied too much space, and they were dropped. From that time there was a constant and urgent call for lesson-helps; and an action was taken one year ago authorizing the publication for the China field of a monthly similar in plan to the *Sabbath School Worker*. The title decided upon was *An Sih Rih Hsioh Liang Dzu*, or *Sabbath School Helper*. The first number bears the date of October 1923, and at the present time there is a subscription list of 500,\* the largest number being taken in Kiangsu, and the next largest in Canton. The Chinese seem appreciative of the *Helper*, and we believe that every Chinese Sabbath-school teacher and officer in this field ought to have the aid this little publication can give.

**Comparative Figures**

While there was considerable gain in the number of schools in 1922 over those of 1921, and a corresponding gain in membership, attendance, etc., there was very little gain in offerings. Last year we gained 22 schools in the whole field, and the offerings went over the \$21,000 mark. I can not help expressing the longing that very soon we may go above \$25,000—I wish it might be this year. That would be more than all the Sabbath-schools in the world gave to missions in 1893—which was the banner year up to that time. After that they fell back to twenty thousand dollars, and for a number of years the chart shows fluctuation. As late as 1901 the Sabbath-school contributions reached only \$21,947.90—not so much more than the amount raised in the Far Eastern Division in 1923 by our Sabbath-schools alone.

**The Secretaries**

In closing I must say a word of appreciation for the help given by the Union secretaries throughout the field. They have been loyal and faithful, and to their earnest efforts must be given credit for much of the progress made.

We need a vision of the importance of the Sabbath-school work in these Eastern lands. We need to understand that wherever the Sabbath-schools are shiftlessly conducted, or are allowed to drift with no definite plans or purpose, the church is just that much weaker than it would be if each one would get under the load and take a personal interest and responsibility in this work. And we must always remember this—

*Whatever Helps the Sabbath Schools Helps the Church*

\*Since increased to 568.

## Far Eastern Division Outlook

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中華郵政特准掛號認爲新聞紙類

On Sabbath, May 24, the new church building in Harbin, Manchuria, was dedicated, Pastors I. H. Evans and T. T. Babienko officiating, with the assistance of workers stationed at this headquarters for the work in Eastern Siberia. We shall expect to have a report of the dedicatory exercises for our next number. From Harbin Brethren Evans and Babienko went on to Manchouli, a distant station on the Siberian border, where Brother Kovshar and others have been raising up a church of believers.

Pastor and Mrs. S. L. Frost arrived in Shanghai the morning of June 2, per s.s. "*Empress of Australia*." During their furlough Professor Frost visited several of our educational centers. His first work in Shanghai will be in connection with the summer school for teachers, which opens June 16, continuing until the end of July.

The closing exercises of the Shanghai Missionary College were held the night of June 2, with large classes graduated from various departments. Sixty or more will go out at once into the field for colporteur work, and others will soon be entering upon evangelistic, teaching, and institutional lines of endeavor. The Calendar for next year is now available.

Pastor and Mrs. O. B. Kuhn, who have served faithfully as teachers in the Shanghai Missionary College the past school year, left the evening following graduating exercises for Central China, their chosen field of labor.

Born, to Pastor and Mrs. H. B. Parker, of Canton, on March 25, a daughter.

From Yencheng, Honan, Pastor W. E. Gillis, en route to Shensi, writes: "We are on another stage of our journey, having reached Yencheng, as you will see from the postmark. It is beautiful here at present—roses, strawberries, and the well-trimmed gardens. We are securing some plants and cuttings for our new compound that we shall soon be establishing outside the walls of Sianfu, Shensi."

Pastor V. T. Armstrong, in a letter accompanying the Japan Notes given on another page, assures us that the workers in Japan "are of good courage, and know the time has come for this work to be finished," and he further writes: "God will see to it that His work is finished in Japan; and how earnestly we must labor and pray just now, that His will may be fulfilled."

With regret we announce the departure to the States on May 31, of Brother E. L. Lutz and family, of Chungking, health conditions necessitating this return. Brother L. I. Shinn and family, also, must needs return for similar reasons, and they are now on their way from Chengtu, endeavoring to pass the Yangtze Gorges in time to permit of their sailing May 31. The sympathy of all is extended these families who find it impossible to continue at present in the field of their choice.

Pastor and Mrs. Nathan F. Brewer, on furlough, plan on sailing about the first of August for Shanghai, en route to their station at Peking.

Dr. A. C. Selmon left Shanghai for the States on May 31.

Pastor J. G. Gjording is spending the month of May and most of June in Southern Chekiang with groups of believers. He plans on spending July and early August in visiting the churches along the lower Yangtze.

### Out in the Field

Pastor I. H. Evans has been spending the past few weeks at mission stations in Hankow, Yencheng, Peking, Mukden, and Harbin. While in the Fengtien Mission he attended a general meeting at Liaoyang; the other workers present being Pastor and Mrs. B. Petersen, Pastor John Oss, and Brother H. M. Larsen. From June 13 to 22 Pastor Evans is to be in attendance at the annual session of the West Chosen Conference, at Soonan.

Brother G. S. Luther is auditing the books of the Japan, Chosen, Manchuria, East Siberia, and North China Unions, and will be absent from the Shanghai headquarters for several weeks.

Pastor J. J. Strahle is at present holding institutes in the South China Union, with Brother R. M. Milne, who met him in Foochow, and who accompanies him to Amoy, Swatow, and Canton, at all of which places there are several ready to begin colporteur work. From South China Brother Strahle has been asked to go on to the Malaysian Union for institute work through the summer months.

### Recent Arrivals

On April 25 two families of recruits reached the port of Shanghai,—Brother and Sister Iva K. Wallace and two children, for Shensi, and Dr. and Mrs. D. D. Coffin and child, for Nanning, Kwangsi. Both these families went on soon to their respective fields. The South China Union has waited long for Nanning, and the coming of Dr. Coffin brings joy to many. Shensi has long waited for workers, and the coming of Brother Wallace to join Pastor Gillis in pioneering the way in Shensi, opens once more a province of China where some years ago work was begun, only to cease for a time because of the loss of workers. Thus gaps of more than three years' duration are now being filled. This brings courage and hope.

With the recruits just mentioned, came Professor and Mrs. Sevrens, returning from furlough for another period of service in the Philippines Training-school. Brother Sevrens again bears the burden of principalship, borne with acceptance the past year by an associate, Prof. L. D. Warren.

On May 10 Pastor and Mrs. V. J. Maloney spent a few hours with us while their boat was in port; and the next morning they sailed on to Hongkong, where they were transferred to a coastal steamer for Amoy, their future station. They reached Amoy just a few hours before the departure of Pastor W. C. Hankins and family for furlough.

All three of the families who have recently joined us, have borne responsibility in the homeland, but have been spared to us at much sacrifice in response to our call for workers of experience who are able to bear heavy burdens. We know all the members of the Far Eastern Division family unite in extending a hearty welcome to these who have come to labor with us in the finishing of the work.

## How Some are Working to Attain

### Our Soul-Winning Goal

C. W. Lee, *South Chosen Mission*: "Seven were baptized from this Mission during the first quarter of 1924."

W. B. Ammundsen, *Northern Luzon Mission*: "This last quarter has been the best one in the history of this Mission as regards baptism. Ninety-two were baptized."

G. H. Murrin, *West Visayan Mission*: "We are experiencing a real revival of the missionary spirit throughout the Mission. Our goal is 1,400 baptized members in good standing by December, when we are to meet at Manila in the Union biennial session. Our membership at the last biennial session was 638."

O. A. Hall, *Central China Union*: "On May 21 I returned from Honan after a week of special effort and spring Week of Prayer with the students and hospital workers and others in the Yencheng compound. The work of the school year was bound off with the baptism of forty. The larger number of these were students from the school, some of whom were the children of Seventh-day Adventist parents. Others had come in because of their interest in the truth and their desire for a Christian education. Upon returning to Hankow, I joined in the last half of the week in the effort being put forth here in this school. The attendance is less than in Honan, and the school has been without a regular head; nevertheless we were glad to see twelve go forward in baptism from among the students, with four more from the Wuchang chapel, making sixteen altogether."

J. G. Gjording, *East China Union*: "The prospect for a fruitful year in the South Chekiang Mission is good. I am sure we shall have the best year we have enjoyed since the organization of this mission. To-date we have baptized twenty-five. We are conducting a tent effort in Wenchow, and the men connected with it have set their aim for fifty souls."

K. H. Wood, *Kiangsu Mission*: "On May 27 we had a baptismal service at the Ningkuo Road compound. There were eighteen in all including three Russian believers who thus become members of our Shanghai Russian church. A few were from the Shanghai Chinese church and there were several students of the Shanghai Missionary College whose homes are in Kiangsu. There were many others of the school who have been prepared for baptism but whose directors in various Union fields have requested that their baptism be administered in the local fields following their return after the close of the school year."

### Furlough Departures

On May 21, per s.s. "*Nikko-maru*," for transfer at Kobe to s.s. "*Taiyo-maru*" scheduled to arrive in San Francisco June 12, Brother W. P. Henderson, manager of the Chinese Signs of the Times Publishing House. Brother Henderson plans on returning in November of the present year.

On May 22, per s.s. "*Andre Lebon*" for transfer at Hongkong to s.s. "*Eastern*" for Melbourne, Brother and Sister E. J. Johanson and child. They plan on returning to their new station, the Singapore headquarters, by mid-January of 1925.

On May 31, per s.s. "*Empress of Russia*," Pastor W. C. Hankins and family, of Amoy; and Pastor G. L. Wilkinson and family, of Wenchow.

From Malaysia, during May, Pastor W. P. Barto and family.