

# Far Eastern Division Outlook

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## OUR 1925 BALANCE SHEET

I. H. EVANS

**W**HEN this number of the OUTLOOK comes to most of its readers, the year 1925 will soon be closed.

A retrospect is not out of place, as regards our life and faith, and our work as well.

Every worker, man or woman, should examine his own work and apply the acid test to see if it is genuine,—if it has a reward in it which will come to him.

Some people say, "I do not work for a reward. I work out of true love for God." Be that as it may, the reward for service is strongly stressed in the Bible. The Psalmist sang: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy, bringing his sheaves with him." Ps. 126:6, A.R.V.

Daniel must have thought of reward when he wrote: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Daniel 12:3.

Paul thought of the reward awaiting him as he took a retrospective view of the past. Then it was that he wrote: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." 2 Tim. 4:7,8.

James stressed the same thought when he wrote: "Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life." James 1:12, A.R.V.

Our Saviour Himself often held out the reward for faithful service. "Then shall He render unto every man according to his deeds." Matt. 16:27, A.R.V. "For thou shalt be recompensed at the resurrection of the just." Luke 14:14. "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10:41,42.

The Lord intends that every worker shall be rewarded according to his own works. As the year closes, let us examine our service, and rejoice in our future reward. How many souls have you won for Christ? That is the real objective of all our service. Have you thrown yourself into this warfare with all your strength? The fight to-day is between heaven and God's children on earth on the one side, and Satan and the unsaved on the other.

Have you done your best for Christ during the past twelve months? If you have, rejoice with your Lord in this great service.

As you close the old year, count up your jewels that you have secured for the coming eternal kingdom. Reckon each soul won to Christ as worth more to you than millions of money. Do not be satisfied with what others have done; we have a right to rejoice in our own labors. Now is the time to take a new inventory.

Then there must be victory in our own lives as well,—victory over sin, victory over evil thoughts, bad tempers, envies, and jealousies. Every advance step is cause for rejoicing. Every weakness overcome is cause for joy. As the New Year comes, let us buckle on the armor anew for the best year of hard work for God in all our experience.

## Practical Suggestions Regarding Successful Industrial Work in Secondary Schools

### The Choice of Practicable and Profitable Industries

(Synopsis of a paper presented by Brother H. L. Graham, of the Shantung Mission, before the Educational Convention, Shanghai, April, 1925)

IN countries of the Far East, where the standards of living are so low that most of the people live a hand-to-mouth existence, the majority of our young people find it impossible to secure the necessary funds to attend those of our secondary schools charging sufficient tuition to cover board and incidental expenses. Were the Mission Board able to supply the funds to support these young people in school, which it is not, such a policy would be very unwise, and one calculated to give a training which would not fit them for future usefulness in the work. Thus it is that profit-paying industrial work, in many cases, offers the only means of conducting our secondary schools upon a rational basis.

Naturally the first problem to be solved is the selection of an industry, or industries, which will not only furnish the students with healthful physical labor, but will also provide sufficient income to meet their board and expenses. Owing to the limited wants and simple habits of the peoples of the East, the field for manufactured articles is not very large; and in most of these endeavors a mission school cannot hope to compete, because of the apprentice system, and the sweat-shop methods employed by the native artisans. The easiest course is to produce something which, because of its superior workmanship, high quality or cleanliness can be readily sold to foreigners in the East, or exported to Europe and America. However, from the standpoint of the students after leaving the school, an industry, the products of which can be disposed of locally, would seem to be more practical.

The industry should not demand high technical skill, nor should it require excessively expensive or complicated machinery. The class of students we have to deal with in the secondary schools, coming as they usually do from the country, pick up even the simplest work slowly; and when it is necessary to learn to adjust and operate complicated machinery, a student, by the time he becomes an efficient worker, would be ready to pass on to a higher school. Oriental rugs and foreign weaving machinery have been tried and found wanting in these respects.

The manufactured article, or articles, should be in steady demand at all seasons of the year. With the limited operating capital our schools have at their disposal, it is hardly possible to carry on with an output which can be sold only at a certain time of the year. Machine-made ice and woolen hose would come in this category.

A most careful investigation of existing local conditions, market possibilities, and probability of ready disposal of products is absolutely necessary before launching out in any industrial enterprise. By all means one should begin as small and as simply as possible, and feel every inch of the way. Only thus can be avoided the purchase of expensive machinery, only to be rejected later as unsuitable or impractical, or the manufacture of a line of goods which for some reason will not sell, involving a great waste of time and consequent discouragement to the students. Only after one or two years of experience, during which time many changes and substitutions will undoubtedly be made, and when it is demonstrated beyond any possibility of a doubt just what the requirements are, then and not until then should any heavy investment be made in machinery and equipment.

Keeping in mind the peculiar requirements of each individual school and the local market conditions, the following suggestions would appear to us to offer possibilities in the way of successful industries:

- For Boys:
1. Truck Gardening, with hot house equipment and facilities for all year work. Other activities could be combined with this, as apiculture.
  2. Vegetable and fruit-canning.
  3. Health Food Industry.
  4. Bakery.
  5. Art Work,—producing, for example, colored cards, carved picture frames, hand-painted silk lanterns.
  6. Goat Dairy, in connection with farm or garden work.
  7. Towel Weaving.
  8. Wrought Iron, producing office, school and church furniture.
- For Girls:
1. Handwork, as luncheon sets of cross stitch and cut work, lace making, applique in oriental designs, silk underwear, crochet work, tatting, knitting, stuffed toys, and so forth.
  2. Candy Industry.

Industries for girls present very few difficulties in the matter of providing sufficient working capital, and in finding a ready sale for the output. If the hand work is done neatly and proper patterns used (oriental designs are always in demand), the work can be made profit-producing from the very beginning. Efficient advertising locally and a few reliable connections in the States to act as distributing centers, will dispose of all the handwork produced. Many industries have failed completely simply because the products were not properly or sufficiently advertised.

In the case of handwork in the girl's industries, the girls should have regular calisthenic exercises and out-of-door games several times during a half-day work period. This is a point which should never be overlooked.

It is always well to foster more than one line of industrial work, unless the product be a staple which everyone must have, and which will sell the year round. Even here price-cutting by competitors or some unforeseen contingency might completely disrupt the industry, cut off all profits,—and threaten the existence of the school. Rather than carry all the eggs in one basket, a judicious distribution would be the part of wisdom. Where two or more industries are conducted, should one suddenly cease to be profitable, the other would carry the school over the period of adjustment.

### An Open Letter

Sanitarium, Napa Co.,  
California.

Dear Friends in the Far East:

THE beautiful and very useful present sent in care of the Doctors James has reached us, and we express to you our great appreciation of this kind thought and remembrance. About all we can say on our part is, "*Buh pei buh pei, buh gan dang, buh gan dang.*"

While this is true, in its acceptance we assure you it is with the kindest thoughts and remembrances of you all. Of the pleasant associations we have had with you in the work in China, this beautiful gift will be another constant reminder.

It has been most difficult for us to break the pleasant connections and associations with friends and fellow-laborers in the work in that field. While under present conditions this separation seems necessary, please remember, "*o-men dy shen-ti sui ran buh dzai na li, o-men dy sin chang shi yu ni-men tung dzai.*"

Our prayers shall ever be for the success of the work in which you are each engaged, and we shall to the extent of our ability, and wherever we are, endeavor to advance the work of God both here and there.

We shall always appreciate hearing from our China friends, and we would also ask a continued interest in the prayers of all that if it can be consistent with His will, we may see the way open for us again to unite our efforts with yours in the finishing of the work in China.

With kindest regards and Christian love,

We are, very sincerely,

O. A. HALL.  
ELIZABETH B. HALL.



## Honan—Our Pioneer Province

FREDERICK LEE

It was a privilege to return to Honan after a number of years of absence. I found the once little compound, which has now expanded to quite a good sized one, dotted with fine large trees, and filled with an air of calm as well as activity. As I looked about, it appealed to me as an ideal mission station. I was glad to see this representative place in old Honan where our work was begun with so much sacrifice, in the early days when Doctors Selmon and Miller first came to China.

I found old Pastor Liu here. He has been with us from the small beginnings in Honan. He is still a faithful warrior, anxious to see the completion of the work. It was a pleasure to talk with him and hear of the little outstations where the humble farmer folk gather from Sabbath to Sabbath. He told me that Djou Gia Ko, that pioneering station, which has made little progress for many years, is now putting on new life. There seems to be a new spirit working within the little flock. A lay member is the center of the activity. He not only encourages the members of the church to greater endeavors in behalf of lost souls, but the local evangelist as well. Many of these humble lay members in the church in Honan are setting an example to our workers, of faith and good works.

We have made our best gains in the Shang Tsai district, where Dr. Miller was located during his first years in China. A large company of people meet in the city each Sabbath, and there are several outstations surrounding the city. Pastor Liu had just returned from this district where he had held a baptismal service.

Old Honan is bestirring itself. There are now quite a number of auto roads. The main routes of travel are now covered by steam launch or automobile. Where once it was necessary for us to take many days to visit an outstation or make the rounds of several stations, it now takes only a short time with the automobile which our mission owns. This is a great saver of time and expense as well, for there is no more expensive travel than the slow-moving conveyances of old China.

Yes, we are now talking of new China. There may be things in the new China which we do not like. The awakening of the Chinese is beginning to be realized. One is astonished at the initiative manifested at certain times. The old arguments are no longer heard. A new vocabulary is coming into use. Even in old Honan these new movements are making headway.

We were glad to find every branch of our work in Honan making good progress. Here in the compound at Yencheng every branch of our work is represented. We have a school this year with an enrollment of 143. We have a hospital filled with patients, with a number of beds in the large front hall. The dispensary is taking care of a thousand patients a month. I was surprised to find a branch of the dispensary at the railroad station, which was being taken care of by our old cook Fan Deh Yu, who is now quite a full fledged nurse, if not a practical doctor.

I need to say little of our book work in Honan, which

has been fostered during recent years by Brother Longway. It is an astonishment to all who know the old Honan. We used to say, "It can never be done," meaning that Honan would never make much of a showing in the sale of literature. But we find it heading the list. I was astonished to meet Djou Keh Ming the present field agent. How I remember his failures and discouragements. He could not sell books or papers. After he had visited a few officials in his territory, he could find nothing else to do. He was on and off for several years. When I reminded him of this, and expressed surprise at what he was doing, he only smiled and said, "We have learned a great deal since then." Yes, some are learning to carry responsibilities and lead in the work. Many times we feel that we are not making much headway in this direction, but when we look back and see the long road over which we have passed, we see much for which to thank God and take courage.

I was glad to find the brethren and sisters heading the work at Yencheng all full of zeal and courage. Every one has a heavy load. Brother Hilliard, the secretary-treasurer, is looking after the general mission work during the absence of Brother Strickland, who is on furlough. Brother Longway is first in one province and then in another, looking after the Union book work. Brother Clark, who came to China only this spring, is heading the Yencheng school while studying the language. This was a hard task to place on a man. Yet as the Chinese would say, "Muh yu fah dzi" (there is no other method). We had no one else to take the school while Brother Clark attended language school. But we were glad to find him cheerfully tackling this double task.

Dr. Butka, who has only recently come to China, is also very busy in his Dispensary-Hospital. He is performing great things for these poor people. While they are spending much time in the study of the language, both Dr. and Mrs. Butka are working hard for the relief of suffering, and the training of nurses. I found Miss Johnson very much interested in her work, and she might well be judging by the bright Chinese girls she had around her, whom she was helping to train as nurses. She told me that the first class of nurses will be graduating soon.

The work in Honan is onward, and we believe that there will be a rich harvest of souls from this province when the Lord comes.

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## Nanning, Kwangsi, China

P. V. THOMAS

I RETURNED to Nanning recently, after an absence of about four months, two of which were spent in Hongkong. One month was spent in Pakhoi and Limchow, where we had a very profitable, and to me encouraging, meeting. Eleven were baptized, which is some recompense for the hardships and inconveniences we have been put to this year. Several others are awaiting baptism here at Nanning and at other chapels.

Following Limchow, Brother Chow and I made a canvassing trip to Hou How and Kingchow on the island of Hainan. It was a pleasant and profitable time. We took about one hundred subscriptions to the *Signs*, besides renewing the acquaintance of a former inquirer. Some seed has been planted and a few friends won, which may be a help later in opening up permanent work there.

Dr. Coffin and I returned together, leaving our families at Hongkong for the present. We came through without mishap, and had a much quicker trip than we had anticipated. Nanning is peaceful.

## Among the Border Towns of West Szechwan

J. N. ANDREWS

I RETURNED a few days ago from a really good trip up along the Border, lasting over six weeks. I had hoped to start earlier in the season, but delayed till August 11, waiting until the situation in West China seemed a little more reassuring. We followed the same route that we took two years ago, at the time of the earthquake, and the journey was much the same, though we went to some new places also. I and my Chinese and Tibetan Dispensary helpers rode horses, and we had six yak loads of tracts, medical supplies, tents, food and bedding.

We went by the usual road to the west of Tatsienlu, which turns north after passing Chae Do Pass, at an altitude of 13,500 feet. Beyond this pass we are at an altitude of about 10,000 feet. The hills were green and covered with flowers at this season, and many nomads were about with their herds. We spent the first Sabbath at Tallin, a small town with a large lamasery, giving out a good quantity of literature both at the lamasery and on the street. Tibetans everywhere seemed very willing to take the literature, and were friendly almost everywhere we went.

The next town, is Dawu, where are a Chinese magistrate and a French Catholic Mission. Dawu, is located in a long and wide valley, fertile, and with a large farming population. There is a big lamasery here, with many lamas. We stayed at this place nearly a week, treating many patients, having talks with different ones, and giving out literature.

The next, Changgu (or Dranggu), is the place devastated nearly two years ago by the earthquake. The region is gradually being built up again. Many were glad to see us, and we treated some cases and gave out much literature. We stayed only a day at this place, going on three days' journey to Kanze (or Gantze).

The Tibetans do not usually build towns, but here and there groups of two or three houses. All along this way to Kanze are very many farmhouses, with really a large population. It is a well-travelled road, and we passed caravans of hundreds of yak coming or going, with tea for the interior, or hides and wool for Tatsienlu. Also many travelers were met on the road, some on pilgrimage to Lhasa, or lamas going to some special meeting at a lamasery. To all of these we gave tracts as we met them.

The great plain of Kanze has the largest population in Eastern Tibet. It is a rich farming section, and has several large lamaseries, the largest on the whole border. Thousands of lamas are supported in this region. A Chinese magistrate is located here, but the authority of the Chinese is almost nonexistent at present. We spent nearly a week at Kanze, and gave out a great deal of literature.

In these lamaseries one does not often find the whole membership present at one time, as they come together only on special occasion. But many were there and by being on the street for several days from morning till night, it was possible to meet a good many of the lamas. In the morning and evening many of the older ones make a round of the sacred objects at the foot of the hill—here a mound of white stones carved with "O mani pad me, hum;" a little farther on a house with a great prayer wheel, which they stop to turn a few times; on farther another "mani" mound, and a few little prayer wheels; farther still, the peculiar earth mounds surmounted with prayer flags or some ornament of brass. At the base of some of these also was a row of prayer wheels, perhaps sixty or more, all

of which were turned as the lama made his rounds. Along this route we were able to meet many of the lamas, and thus give out much literature. It was harvest time when we were there, and from all sections of the plain sheaves were being carried into the town, much of it for the lamaseries, and to these workers from all over the plains we gave tracts. In this region very many of the people can read.

We travelled two days from Kanze, through a continuation of the great Kanze plain, to Rombatsa, where we did not go two years ago. This plain has also a great population. During the two day's travel there were always from fifteen to twenty little villages, or small groups of farmhouses in sight. Rombatsa is not a large town, but the name, really, of the region, the end of the farming population in this direction. There is a large lamasery there that does not owe allegiance to China, but to Lhasa. We went in and gave some tracts. We were not at all welcome, as was easily seen. We spent about three days going all over this plain, from one group of harvesters to another, and from one group of houses to another, giving out the literature. Then we returned to Kanze, crossing again the river Yalung in the tiny leather coracle—a really interesting experience as you bob up and down on the waves of the river.

From Kanze we went south by a road new to us, to Dzan Twei. This is a small town with a scattered population. The four days' road into this town was along the river, and very hard to travel with the animals. But there is farming country here and there and six or seven small lamaseries. We were glad to be able to leave literature with the farmers and lamas of this section. We spent the Sabbath at Dzan Twei, and from there struck out East five days to Dawu. The road was difficult—there were four passes to cross—and the population small. But there were three lamaseries where we treated many lamas, and nomads in the lower valleys.

It was good to get back to Dawu and get warmed up again. Dawu is always warm, and we stayed there over the Sabbath. Large caravans were passing through on that day, and we gave away many tracts. Nomads were also in from the north-east, the Golok country, bringing salt to sell at the lamasery, and we were able to give literature to them. A "living Buddha" was also passing through, and doing some special reading for the lamasery.

After the Sabbath we set out for Tatsienlu, getting into deep snow the first day from Dawu. We had snow all the way to Tatsienlu, our animals floundering in deep drifts as we crossed the Chae Do pass.

These main roads have many travelers. Many of the older lamas are friendly, though some meet us with unconcealed scorn. Sometimes they refuse to take the tracts, though I have adopted a method which overcomes most of them. Upon seeing one coming along, I concentrate on a broad smile, looking him steadily in the eye. By the time our horses meet he is smiling too, and involuntarily he holds out his hand for the tract. Really most of the population was very friendly toward us. At some places we stayed at small lamaseries over night. At first the lamas all disappeared from sight when I started to walk about among their buildings; but as soon as they learned I could help some of their diseases, they would all come around, acting very friendly, and asking for literature.

We were very happy to be able to sow some seed throughout this section. We gave out 13,200 tracts, and treated two hundred odd persons. We can only pray that some of the seed may fall into good ground. But it is almost unbelievable how these people are bound down by

their superstitions. They consider the lamas practically as gods. Before one who is considered a "big" lama, the people will grovel in the dirt. Above Kanze we passed a man who was measuring his length on the ground in a pilgrimage to Lhasa. A little distance which we had made in two days he had been two months in covering. But in this journey he had accumulated a great store of merit in the eyes of these simple people. We watched a group of women prostrating themselves again and again before *him*, as he stopped to rest in his weary journey, and asking him for his blessing. Surely the Lord must work in a special way for these poor people, to save some of them for his kingdom.

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## The Message in Peking and the Chihli Province

W. J. HARRIS

THERE has probably never been a time when so many people were looking toward Peking as to-day. News from Peking is being carried by news agencies all over the world. All eyes are watching, all ears listening. The decisions arrived at are known in every land within a few hours.

It is well and proper that Peking should hold our attention at the present time. And while we are studying political events, let us also take note of the work of the third angel's message in this great center. To the believers in present truth, its trials and its triumphs are far more important than the events connected with the Customs Conference, freighted with far greater consequences, and bound up with even greater hopes and aspirations.

Until recently we have been conducting work in fixed centers in Peking, and one in the nearby port city of Tientsin. Now we have moved to a new location, Kalgan, a city on the border of Mongolia, where we believe a large work is opening up. Kalgan is at present the headquarters of Marshall Feng Yu Hsiang, "China's Christian General." There is every indication that the work General Feng has done has led to an excellent opening for our work. We have a well-appointed chapel in this ancient city. Soon we shall conduct the first evangelistic campaign, the first preaching of the third angel's message, in this frontier city.

One of our most promising stations is that of Tientsin. The believers here have been very active in doing home missionary work, having during the past twelve months sold some 100,000 Bible portions. Last spring, at the time of the Union meeting, a group of believers and interested ones from this chapel travelled by foot a distance of eighty miles, selling literature and scattering tracts all the way from Tientsin to Peking. At the close of the meeting they returned the same way—drawing a heavy cart loaded with Bible portions, tracts and papers, and distributing them as they went.

We are now conducting a special evangelistic effort in one of our Peking chapels. The interest has continued right along. An important part of these services is the securing of the names of interested ones, making acquaintances, organizing Bible classes and answering the questions of inquirers. May it not be that this part of the service should receive more emphasis, thus enabling us to reap where otherwise we might only have sown? It has been our experience that efforts spent in inducing persons to remain after the service have been generally well repaid. Thus from these public efforts we are able to organize our Bible classes, and from our Bible classes, our baptismal

classes. From the Bible classes this year we organized four baptismal classes, from which thirty-five souls were baptized.

Our courage is good. The work in its various departments is onward. We rejoice that the Lord is blessing His work in this great oriental center. We solicit an interest in your prayers for the work in this province.

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## Harvest Ingathering in the Japan Union

V. T. ARMSTRONG

THREE years ago the workers and church members of the Japan Union joined in the first Harvest Ingathering campaign in this field. Not having permission to solicit as is done in other fields, we printed a magazine and sold it for fifty sen a copy. The results of that first year's campaign were such as to encourage us to try again the next year. That first year our goal was 1,500 yen and we reached it. Last year we set the goal at 2,500 yen; this year, at 3,000 yen.

Individual goals were set for each church and company. Reports were sent in at the close of each week, and a summary of the results returned to the churches by the mission treasurer.

Our campaign is not yet finished, but we have exceeded our goal. Reports that are coming in lead us to believe that we shall pass the 5,000 yen mark this year. Our workers are finding better ways of working, and the people are becoming educated to give.

Pastor Strahle has been with us for the greater part of the campaign, and his help has been greatly appreciated. All have worked hard to make the campaign a success. Teachers and students joined in the good work, and they did well. We are glad for all the blessings that have come to us through this campaign, and for the privilege of joining the rest of the world in this endeavor.

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## Moji, Japan

T. KAJIYAMA

THIS year has been a very enjoyable one to me and to the Moji church. The first special blessing that came was the series of meetings in the spring. Then came Big Week, then the tent effort in August, and next the Harvesting Ingathering campaign. Five have been baptized this year thus far in Moji. At present I have many who are studying with me and some of these I believe will soon be ready for baptism.

A call has come from interested people in Fukuoka, and I have been going there once a month. I once labored in that city and have a great interest in that place. One young lady, the sister of the chief of police in that city, is very earnestly studying with me. She has already begun to keep the Sabbath. A cloth merchant and his wife and the brother-in-law of this man are also studying. One lady, who is the wife of the principal of a middle school, has started studies again. She has studied our truth before, and is much interested at this time.

Our members are of good courage and daily growing in strength. Pray for us that the work may continue to grow.

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LAMPS do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct.—*Spurgeon*.

### From Pastor C. E. Weeks, of the European Division

IN a communication written from Berne, Switzerland, October 8, Pastor C. E. Weeks, secretary of the publishing department of the European Division, tells of Harvest Ingathering work in their great field. To quote:

"The Harvest Ingathering work is now in full swing in the European Division, and the goal that has been set is \$180,000 gold. I have just been over in the British field. They have a goal over there of £7,500, which is rather large for a field with a limited membership such as they have in the British Isles. Much of their money is coming in through very small gifts. They do much of their work with small tin containers which they carry to the homes of the people and collect sums from one penny upward. It is surprising the number of one-penny contributions they get. Of course, they do not leave a large paper with the one-penny contributors. They have gotten out small papers which they leave at such places. In fact, their main paper is very small compared with what is used in the Far East. But they get money, and are certainly very enthusiastic in doing their part.

"Our work is going forward encouragingly in Europe, and we are very hopeful of reaching our goal of one million dollars in sales of our colporteurs during the present year (1925). We hope that the output of our publishing houses will be at least a million and a half dollars. Europe is an interesting field, and in some ways complications are greater than they are in the Far East, because of the many national prejudices. Europe is certainly a conglomeration of languages and nationalities.

"How I wish our Chinese friends could drop in and see us in our quarters here in Switzerland. We have a cozy three-roomed flat, and are very comfortable."

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### Evangelistic Efforts in Korea

HAROLD BASS

During this fall I have engaged in two small tent efforts, and the results have convinced me that if we foreigners will take our Bibles under our arms and go into the homes of these people and study and pray with them, we can accomplish wonders in soul-saving, and can lead our native workers into fields of fruitful service. Last week I went to Hamhung to help in a tent effort. I found the workers discouraged. The people, they said, were as hard as flint. Several tent meetings had been held there with no results—not even a single believer to form the nucleus of a church. A few days before I had been reading about Moses striking the rock, and the thought was still in my mind. You can't find anything harder than a rock; but Moses struck by faith and the waters gushed.

The workers asked me to take the remaining half dozen meetings. During the day time we went from home to home, holding Bible studies with the people and seeking to win their hearts. In the evenings I preached of salvation, and judgment, and God's coming kingdom. We felt that God was with us. Night by night the crowd grew. In five days there were one hundred decisions for Christ, and thirty-five adults out to our Sabbath services. I do not mean that all these hundred are Seventh-day Adventists, but they want to study the truth further, and have felt the working of the Spirit of God in their hearts.

Leading Korean Christians there came and shook my hand, saying that they were thankful for the deep work of grace which had been done for their town. What we preached and taught was the subject of discussion everywhere. I know that God worked with us, and I believe we shall have a nice church in Hamhung. In another place where we held a short effort there are now twenty new believers.

I am sure if we would do more of this kind of work, going to these people with joy on our faces and love in our hearts, we could have a thousand souls this year. Such efforts give our native brethren a new vision. They need to realize that this truth can be made so luring, so vital, and can be so fired by the zeal and love of the speaker as to pierce its way into hard hearts and stir whole communities.

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### Sianfu

W. E. GILLIS

SIANFU, one of the oldest and most interesting of the cities of China, and many times the capital of the nation, has figured more or less in all those movements, military and religious, which have greatly affected the welfare of the Chinese people.

It was in Sianfu that some of the dispersed of Israel first took up their abode among the "sons of Han."

It was in Sianfu that one emperor saw by night a great light in the palace grounds, which sign, after studying certain books, he decided was the sign of the "Great Saint who was to appear in the West." Upon ascertaining that the prophecy was for his own time, he immediately sent forth a band of inquirers to learn of the true religion. These seekers for light, losing their way, wandered south into India, where they met the disciples of Buddhism teaching the incarnation of Buddha, whom they mistook for the Teacher they were seeking. Thus was Buddhism instead of Christianity introduced into China; and at Sianfu was erected the first Buddhist temple in China, known as the "*Bei Ma Su*," so named because the missionaries of Buddhism entered the capital riding upon white horses.

But China was not left without a witness to Christianity even in that early age. In Colossians 1:6,23 Paul declares that in his day the gospel had already been preached in all the world. In Sianfu we find this statement substantiated by the famous "Thomas Tablet," which bears the likeness of Thomas the apostle of our Lord. There is little doubt that this once doubting disciple, coming by way of India, bore witness to our Lord's life and crucifixion in this ancient capital city of China.

It was also in Sianfu where 600 years later the Nestorians again brought the gospel of salvation to China. These early Christian missionaries secured the co-operation of the emperor, and by his influence and assistance obtained a large following. The world-famed "Nestorian Tablet," which tells the story of their labors and relates the plan of salvation from creation to the intercession of Christ in Heaven, may be seen by any one who visits the city of Sianfu.

And now again, after another thousand years have passed, that early call for light made by the emperor nearly two thousand years ago, has been heard and answered. In our own day, after the Empire has fallen and the dangers of a state religion have passed away, the Lord has seen fit to plant His truth, as found in the three angels' messages, in

this ancient city of China. Surely the Lord has in mind great possibilities for the future of His work in that place. As we realize that the failure of the Nestorians to establish Christianity permanently in China came through depending upon and seeking the favor of the Emperor for its propagation, we recognize the wisdom of God in causing the seeming defeat of past ages to redound to His glory and the safety of His church. Our dependence is not now upon Emperors, but upon the King of kings.

The natural resources of the province of Shensi are beyond all estimate. The great *loess* plain which covers a large portion of the province is very fertile, and the soil in many places is fifty or more feet in depth. The mountains contain coal in great quantities, very little of which has been mined. It is said by many that these mountains also contain good deposits of gold, silver and iron, none of which thus far have been touched. Already oil wells are in operation north of the river. The agricultural possibilities of the province have been largely unknown on account of the frequency of droughts, but these are gradually being overcome by the strong irrigation project which is being carried forward under foreign direction in the northern part of the province. Shensi also produces lime and granite in unlimited quantities.

The railroad now under construction will pass through Sianfu, and from there branch lines are being planned to coal fields and other places where the natural resources of the province may be utilized. Military leaders all realize that the future possibilities of Shensi are greater than the ordinary, and for this reason the province for some years has been in a continual state of warfare and rivalry for supremacy among the leaders. One year of peace would be sufficient to extend the railroad to the city of Sianfu.

With a native force of workers consisting of only one missionary, two church school teachers, one field man and four colporteurs, the burden of our prayer is that God may help us to find consecrated workers to take advantage of the calls for light which come to us from time to time, and to help answer the purpose for which God has sent us to labor in this our "Province of Opportunity."

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## An Itinerary in Kweichow, Szechwan

M. C. WARREN

FOR over a year calls have been coming from Kweichow from men interested in the second coming of Christ and the Sabbath, asking that some one be sent to teach them the truths concerning these questions. Finally the way opened for me to make a visit to this part of the field. I left home October 27, my itinerating outfit consisting of four loads, a cook, a horse and a horse coolie. Five days previous three workers, Evangelist Wang An Hsi, and two canvassers, Li Wan Chuen and Ih Sen Mo, had started for Kikiang, where they were to canvass until I overtook them.

We reached the inn at Hwang Gwo Ya about 7:30 that night. The usual crowd gathered about the door of my room, interested in watching me get ready for the night. It was but a short time before I found opportunity to speak of the gospel. Mei, the cook, brought in my evening meal of eggs, and as I sat down on the bed to eat, I selected the most hopeful looking man from the crowd, and invited him to come and sit on the bed opposite so that I could talk to him while I ate,—an attention which he seemed to appreciate.

I soon learned that this man, Hsu Dzi Ho, is a soldier in the service of the local guard, and was protecting that portion of the road from robbers. He had, moreover, learned of the gospel at our chapel in Omei. He took a deep interest in what I told him of the second coming of Christ, and before our conversation ended he took his stand, in the presence of all the crowd, to be a Christian and to begin to get ready for the coming of the Lord. Later he introduced me to three others who expressed their desire to live a new life. After conversation and prayer with these men, we separated, and I began to prepare for bed. But at ten o'clock Mr. Hsu came in again. "I have found another of my friends," he said, "who wants to be a Christian. I want you to write down his name, and to pray for him." Half an hour later he returned once more, with a fifth man, making the same request.

The next morning I found Mr. Hsu and one other of these men waiting for me at the inn door, and when a little later I left Hwang Gwo Ya and set out for the next village, these men escorted me a long way on the road.

From Hwang Gwo Ya to Gin Wo Dien, is a distance of sixty-five *li*, which we made that day. During the forenoon we stopped to rest at Lu Go Tsang, a village where Evangelist Wang and the two canvassers had had a hard experience. They reached there in the afternoon, and after securing a place in the inn, went out to take subscriptions for the *Signs*. That evening a messenger called at their room saying that the official wished to see them. They went, and soon found themselves surrounded with heavily-armed soldiers and others. The men were accused of being traitors to their country in joining up with a foreign religion. They tried to defend their faith, but the official and soldiers would not listen to either reason or arguments. They were forced to face these angry men until almost midnight. Finally the official threatened to turn them over to the soldiers for execution. But when Ih Sen Mo told the official that he had been a soldier for ten odd years and that he was not afraid to die, the official changed his attitude, and the affair ended.

We ate dinner that day at the village, Gai Si Tsang, where we have some believers, and reached Gin Wo Dien at 4 p.m. where we put up for the night.

The next day we traveled eighty-five *li* through heavy rain. The country through which we passed was the most beautiful, it seems to me, of any in all this section of the province. In great contrast is the filth of the dirty villages. One cannot help thinking of the work that might be accomplished if we had but one family of believers stationed in each of these villages. What might not be done in leading these people to clean up their homes, and to live helpful Christian lives, winning their living in an honest way. How bright their lives might become in contrast with the darkness and degradation of these temples, this idol worship, these opium dens.

We put up that night at dark at Hao Fang Chang, thirty *li* short of Kikiang, where we were to meet our workers; and the next morning, Friday, we covered the distance before the rain set in again. We found the anti-Christian feeling strong at Kikiang. Our men had been unable to take any subscriptions from the school men on this account.

We spent the Sabbath at Kikiang. Our Sabbath school membership numbered eleven, and there were many visitors. In the prayer at the close of Sabbath school it was prayed that we might be led to meet any whose hearts might be open to instruction. We had scarcely finished praying when

a messenger announced that Pastor Paul Dzen, a man with whom I had had correspondence several years ago, and to whom I had sent literature, would like to meet us at a certain tea shop. We took our Bibles and went to the tea shop, but finding it not a good place for study, we invited him to our inn, and studied with him until late into the afternoon. That evening I started a verse-by-verse study of the book of Revelation with the workers.

Kweichow is called the "Switzerland of China." The country is very mountainous. That night, preparatory for next day's journey we weighed up our loads, and made an extra load, giving us six carriers instead of five. These loads would gradually be reduced as the food was used and literature distributed. It took until eleven that night to arrange the loads, and we were up at four the next morning in order to get an early start for the ninety *li* before us, most of which was mountain climbing. We held several preaching services during the day.

At a place 45 *li* from Kikiang I called the attention of the workers to a sacred tree worshipped by many travelers. We got out some tracts to post up here, and found an old man very willing to help us. We spoke to him of the true God and His worship, and he seemed not only willing but anxious to learn the way. We had a good visit with him, and before leaving we all knelt down not far from the sacred tree and prayed for this new inquirer. We could not spend much time with him, but he gave us his promise that he would go to our chapel in Chungking. His last words to us as we started on the road were: "May I bring some others when I come to learn?"

There are thousands of honest souls hidden away among these Szechwan mountains. May the Lord raise up workers and send them forth into this great harvest field.

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## Batakland, Sumatra

THEO. D. MANULLANG

ALTHOUGH we are not at liberty to preach the truth with the same freedom as in other places, the kingdom of God is not limited, and the gospel of the kingdom is spreading through Batakland, and especially in Tapanoei.

In Hoeta Kima, a township named after Brother Kime, we have a school of some 120 pupils who are studying English and Malay. In addition to the families of Brother G. B. Youngberg and the writer, there are forty who honor present truth and keep the Sabbath here.

About a mile from Sipogoe Brother Soelaga N. Siregar is holding weekly services in the home of his parents, and frequently these meetings are attended by over seventy-five persons. About five miles from Sipogoe is the small village of Ronhitan, where some thirty members meet every Sabbath in the home of Brother S. Ritonga. Thus in spite of the prohibition to preach publicly, this brother is able to teach the truth to others. At Boenga Bondar our brethren have met much opposition, yet in spite of difficulties already two families have decided to leave the world and join the remnant people.

At Padang Sidempoean Brother S. B. Manggoejang is working as a colporteur evangelist; and it is our hope that he may give the light of truth to the people in this place. One effective way in which he may be helped to accomplish this is for our brethren elsewhere in Malaysia to send him tracts in the Malay and Batak languages for free distribution. "Cast thy bread upon the waters, for thou shalt find it after many days." Eccl. 11. 1.

Simantaniari, village of the sun, is located in the center of a large area where there are hundreds of villages. It is situated on the crest of a hill, and as its name signifies, the light for today is shining out over the country round, through the faithfulness of a young man, Gideon Sinaga, who, although persecuted by his relatives, is faithfully proclaiming the truth.

At Pansoerbatie Brother Elieser Heetapea is living as a representative of this message. From a drunkard and brawler, a gambler and an open sinner he has become a true follower of the meek and lowly Jesus. He is living a new life in Christ Jesus.

Should you have tracts in Malay or Batak, or Sabbath school picture rolls, send them to us. May you hear the cry from Macedonia, "Come over and help us."

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## News Notes from Japan

V. T. ARMSTRONG

Pastor Miyake baptized a man and his wife at Sapporo during his recent trip to Hokkaido. The man is a newspaper reporter but is finding time to do considerable home missionary work. The literature sales in Hokkaido are four times what they were last year. Brother Ishikawa, another new member in Sapporo, has been faithfully canvassing for some months. We rejoice to see the work strengthen in that district.

The Harvest Ingathering fund is still growing. When all reports are in we believe the 5,000 yen mark will have been passed. Word has come from America that all the 11,000 Ingathering papers we shipped to them have been used.

The enrollment of the Training School is increasing. As work is provided, new students are entering the school. At present the carpentry department of the school is affording work to several. The department has just taken the contract for the finishing work on a large dwelling house. Last week a fine Holstein cow and calf were officially enrolled and have entered upon their duties. They give promise of doing their full share toward making the school a success.

At the close of the third quarter our field shows a gain in tithes and offerings over the same period of last year. In literature sales we are slightly ahead of last year. Our goal of \$19,000 gold is the highest Japan has ever had for literature sales. We shall no doubt exceed last year's sales by a good gain, and we hope to reach our goal before twelve o'clock P. M. December 31. Our export sales for nine months of this year exceed the total export sales for all of 1924. The above figures are for sales within our own territory.

A cheering telegram has just been received. "Arriving Australia Thursday morning. (Signed) Powers." This adds another family to our force in Japan. Two years ago Japan had five foreign families in the field. The arrival of Brother and Sister Powers brings the number up to ten at the present time, and Pastor Nelson will be returning next summer. This additional help is greatly appreciated by the field. Remember the workers in Japan, that with this increase in the number of workers there may also be a large increase in souls won to the truth.

## Why Aren't We Winning More Souls?

J. J. STRAHLE

In recent observations, both in Japan and Korea, a careful study was made of the methods of winning souls to Christ. In these days of modernism (in the Far East as well as the West), mission workers are grasping at every conceivable method that they may win men to Christ. To gain this end some denominations have gone to great expense building up large schools and hospitals. Just now various denominational leaders are lamenting the fact that too much emphasis has been given to the schools, while personal evangelism has been neglected.

The personal element is emphasized in Matthew 11:1. This is Christ's method of reaching men. We found in our contact with believers and workers that those who are most successful in winning souls to God follow the example of Christ, winning them one by one. In some fields one cannot get the people to attend meetings until they have been visited personally and their friendship has been gained. The workers and laymen use literature as an avenue of approach. This is the key to the locked door. Once the worker is inside the home friendship is easily won, and an invitation is often extended to the worker to come again.

Pastor Koch, a German missionary laboring in Tokyo, is following the above method, and is very successful in winning friends to the truth. When I was at his home a number of Japanese came to him for studies. Pastor Koch said to me, "Brother Strahle, it is personal evangelism that does this work for us. And I am so very thankful for our literature, that enables me to get into the homes of the people and gain their friendship." This brother has a regular time for visiting, and a regular time for giving studies.

Such efforts are bound to bring results. We need to go back to Christ's method of winning souls. Then we shall see a greater number won to the kingdom of God.

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## The Anti-Opium Special Campaign

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### The Anti-Opium Special

W. P. HENDERSON

The Anti-Opium Special of the Chinese *Signs* has made an unprecedented opening for reaching men of influence with our literature. God has abundantly blessed in making it possible to meet the chief men of the nation. And from all parts of the field come letters telling of a larger circulation than has ever been experienced before.

As told in an earlier writing, it was my privilege to work with Brother Brewer in Peking in meeting the Chief Executive, all but two of the ministers of the cabinet, and many others of high rank, resulting in the placing of twenty thousand copies of the Special in about ten days. Some of these men gave us introductions to other high officials. Among those introduced were five governors, one ex-president, one of the marshals of the army, and the directors of the sixteen government railways of China.

While I made a trip to the Publishing House for a few days, Brother Brewer put in the week following up some of these introductions, and worked among the bankers of Peking, placing ten thousand copies of the magazine.

One of the introductions was to the Tupan (military governor) of Kiangsu at Nanking. Brother John Oss, Brother Doolittle and I visited this man and when he had signed for one thousand copies he had his secretary telephone to the civil governor saying that we would visit him. This gave us an opening, and the civil governor also signed for one thousand copies. One other signature for one thousand copies from a Rear Admiral, and three orders for smaller amounts brought the total to three thousand five hundred copies for the day.

Brother Brewer and I had arranged to meet in Tientsin to use the introductions to Ex-President Li Yuan Hung, Tupan Li Chung Lin, and two of the railway directors. The former president was a very interesting man, and signed for three thousand copies. A visit to the Yamen of the Tupan brought his signature for one thousand copies and that of the lieutenant governor for five hundred copies, making this the best day in total sales, and also the largest single order. Four and a half days' work resulted in placing thirteen thousand three hundred fifty copies of the magazine in Tientsin, and the \$1,335 was all collected.

Among the interesting men called on was the former Emperor. While we failed to meet him personally, through his secretary we succeeded in getting him to take one thousand copies, and at his home we met the former prime minister of the old regime, who also placed his order. It was interesting to see the former prime minister still following the old custom of wearing a cue.

There still remain introductions to Marshall Feng Yu Hsiang, to the governor of Siu Yuan, and to the governor of Shansi. Chinese visas for our passports, before traveling farther north, require a stop-over in Peking. The introductions to Marshall Feng Yu Hsiang and to the governor of Siu Yuan are from the Mongolian Prince and contain a request that these officials introduce us farther on. Our hope is to place some copies of the magazine across the Mongolian border, trusting it may lead to opening work in this unentered field.

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## In Manchuria

A. A. ESTEB

"THANKS be unto God who always leadeth us forth in triumph in Christ and maketh manifest the savor of His knowledge in every place."

We worked in Harbin with the Anti-Opium Special for three days, with a total of 5,300 copies sold, and cash in hand. One day we sold 2,400 copies. Up to that time that was our big day. Mr. Wang, our tract society secretary, has worked with me, and Brother Cossentine helped us a few days in Mukden. But we had not before reached such a high figure for one day's work. Then when we were ready to go to Tsitsihar we received information from the publishing house that 4,500 copies had been sold in one day in Tientsin. I rejoiced over such success, and determined that if God could use others to thus scatter the blessed truth-filled literature, He could use me also; and we rededicated ourselves to the Master for greater service.

In our first day at Tsitsihar we received orders for 4,600 copies. Now, in five days of work, we have sold 10,500 copies, and have every cent in hand.

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## Soliciting Among the "Reds" in Canton

"THERE is fighting on all sides of Canton, and now again in Kwangsi," Brother Milne writes. "Rumors were to the effect that the Anti-Reds were gaining the victory, that there was to be a blockade of Canton, and that two weeks would bring a change of government. But the time has passed, and the 'Reds' have not yielded yet.

"Under these circumstances we are doing the best we can, and the Lord is blessing us wonderfully. Chan Po Lo and I have been soliciting "Red" officials, and they received us cordially. Nearly every one visited has ordered a thousand copies of the Anti-Opium Special, some two thousand, and one ordered three thousand. Our orders total thirty-two thousand to date, and we have received the money for most of them. We are confident that we shall have another ten thousand ordered by the close of this week."

## Far Eastern Division Outlook

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### 中華郵政特准掛號認爲新聞紙類

Elder L. R. Conradi and Pastor I. H. Evans left Shanghai November 26 for the South China Union, where they will spend a considerable portion of the month of December attending the annual meetings of the various missions of that Union.

Brother and Sister P. L. Williams, in the States on furlough, are spending some time at the Hinsdale Sanitarium, where Mrs. Williams is getting needed medical help, and is progressing well.

The second edition of "Health and Longevity" in Romanized Malay is now in circulation in the Malaysian field.

### How Not to Spell "Mohammedan"

Melvin Munson

Recently the following clipping from the *Ceylon Observer* appeared in the *Singapore Straits Times*, and I pass it on to my fellow workers who come in intimate touch with the Islamic peoples of the world:

"The following is the report of the committee appointed to consider the report upon the variations now in use in the spelling of the word 'Mohammedan': The committee are unanimously of opinion that the word 'Mohammedan,' in whatever form it may be spelt, is incorrect, and should not be used. The correct expressions which should be used are 'Muslim,' to designate a person professing the religion preached by the Prophet, and 'Islam,' when a reference is made to the religion itself. These are the two expressions used in the Quran. The committee consisted of the Hon. Messrs. M. T. Akbar (Solicitor-General), Chairman, N. H. M. Abdul Cader, H. M. Macan Markar, T. B. Yayah, S. R. Mohammed Sultan."

### Increasing the Sales by Increasing the Number of Colporteurs

Brother M. F. Wiedemann, in charge of the distribution of our denominational literature in the Philippine Islands, found the sales record for the first few months of 1925 falling far short of the previous year. In June he began a vigorous campaign, holding institute after institute in an effort to train new men. More than one hundred were thus prepared to enter the field for the first time; and while not all persevered in their purpose, many have remained in the colporteur work. As a result the sales have steadily mounted up to within almost the record figures of last year. It is the consensus of judgment on the part of those closest to these matters, that the total literature sales in the Philippine Union during 1925 will exceed the splendid record of 1924. With 97,674.18 pesos of literature placed during the first nine months, it would seem that the goals for the current year will yet be reached. Persevering effort to increase the number of colporteurs, does increase the sales. c.

## Shanghai Publishing House

W. P. Henderson

The sales for the eleven months of 1925 have passed the total sales for the full year of 1924 by a gain of \$24,634.56. The splendid gain in the periodical department of \$42,231.85 over the eleven months of last year is reduced by a loss in book sales of \$10,172.72, leaving a net gain of \$32,059.07.

We rejoice over the good gain in periodical sales. While the larger part of this is due to the Anti-Opium Special, there has also been a good increase in subscriptions. The circulation list has now reached 55,000, but this is still 5,000 short of our 60,000 goal for the year 1925. We have just one more month in which to reach the goal.

For the past three months two shifts have been working in the press room. At the present time three shifts are running twenty-four hours.

## Timorese Immigrants in

### South Sumatra

"On my visit to South Sumatra," writes Pastor L. V. Finster in a general letter from the Singapore headquarters, October 8, "I met Brother Toena, who was sent there from Menado early in the year. We baptized seven and held meetings with a large number of Timorese who have emigrated there from Timor since the earthquake in Timor some years ago. During our meetings many stopped their work through the day in order to be in attendance uninterruptedly. Now we hear there are sixty more ready for baptism. We hope that from among those who are thus taking their stand, some may be found who can be trained sufficiently in the message to go back later to the Island of Timor to preach to their own people."

## A Medical Book for the Cebuanos

Two years ago, when in Cebu, I had opportunity to confer with one of the leading physicians there who was assisting our translators in perfecting the Cebuan version of "Health and Longevity" for publication. Now, upon returning to this section of the field, I find that the Miehle press in our Manila Publishing House is working overtime on a second ten-thousand edition of this medical book. It is found that colporteurs can easily follow the medical book with "Our Day" and "Great Controversy." The distribution of the medical book, filled as it is with practical instruction on the care of the body and on the treatment of disease, is bringing us many respectful hearings from the general public when we approach them with other gospel literature. c.

## Anti-Christian Propaganda and New Subscriptions

Kwangsi is still deprived of foreign workers. Brother Nagel is staying at his post, though he has been warned several times by the consul to leave. Brother Carman is still in Amoy, though he is wanting, and trying, to get back to Swatow. Only Japanese boats call there now, and they are not allowed to land freight or passengers. Amoy is quiet, and a few of the brethren are working. I have worked with them every day. They average \$25 Mexican a day. Though many do not renew their subscriptions for the *Signs* because they have seen so much anti-Christian propaganda, new subscriptions are constantly received. R. M. Milne,

## Arrivals

Miss Dorothy Wheeler reached Shanghai November 17, per S. S. Empress of Australia after almost a year of furlough in the States. Miss Wheeler is accompanied by her mother, Mrs. M. A. Wheeler, for many years a Bible worker in the Massachusetts Conference, who comes to make an extended stay with her two daughters, Dorothy J. Wheeler, and Mrs. Nathan Brewer.

The same sailing of the Empress of Australia brought also to our field Brother and Sister Myron Powers, who come to connect with the Japan Training School.

Brother and Sister E. A. Moon and son, Harry, reached Shanghai November 28, per S. S. Empress of Asia, and after a few hours with friends at Division headquarters, passed on to Manila, P. I. Brother Moon will again connect with the Manila Publishing House.

## A Good Year in South Chosen

"We are all well," writes Pastor C. W. Lee, director of the South Chosen Mission, with headquarters in Keizan. "I am enjoying my work this fall, and hope we can make this year the best in all our history in this field. We could use to advantage many more funds if we had them. I regret we did not get a start in some of the larger cities of this southern section of Chosen years ago, and thus have obtained mission properties at minimum cost. Now we are endeavoring to work these cities, and find it expensive to secure proper locations; but our work is advancing."

## "The Priests were Obedient"

Of the labors of the early apostles, we read that "the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Acts 6:6 We are reminded of this record while reading a recent word from Pastor Babienko, of the Sungari-Mongolian Mission. "The Lord is good to us here," he writes. "On Sunday we had baptism. Eight souls were baptized. Among them is a Russian priest and his wife. We hope the Lord will keep them, and bring some other priests to the truth. We have rented a very nice hall for our winter meetings."

May God answer the prayer of our brother, and bring to the point of acceptance of the faith a number of priests.

## Gains in Shantung

Pastor Geo. J. Appel writes, "Our evangelistic work throughout the Union is being hindered by the war conditions. Here in Tsinan there is martial law, and we are not supposed to hold any public meetings. Most of the rich Chinese have moved to Tsingtao or Tientsin for fear of looting, but there has been nothing of this nature so far. Everywhere is excitement. I have just returned from holding meetings with believers in the eastern part of the province, and found it very difficult to secure transportation, as the carts are being commandeered by the army. However we had some good meetings, and six persons were baptized. This makes our number thirty-four for this year in Shantung. We hope to have another baptism here at Mission headquarters at the close of the Week of Prayer."