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Companionship

I. H. EVANS



O a hard-working, self-sacrificing toiler in the Lord's vineyard, the parting words of the Master to His disciples come like a refreshing draft in a desert land, "Lo, I am with you alway, even unto the end of the world."

December closes another year of life and service. To many this has been a most trying year. Perplexities have hedged us in on every hand. Wars, bandits, prejudice against the foreigner, poor health, and many other things have hindered, and often made the load heavy and the way thorny. Yet never have we needed to carry the load alone; for there stands the promise, "Lo, I am with you alway, even unto the end of the world."

Each of us should ask himself the question, Has Christ's promise to be with me been fulfilled in my experience? Has Christ been with me, more than with other professed Christians during 1926? Have I grown in Christlikeness in this fellowship with Him?

Companionship looms big with most of us. Our hearts crave it. We long for it. Often we feel desolate without some congenial friend with whom to talk and take counsel. It is this companionship that Christ undertakes to supply. He stands ready to meet our every need of fellowship and to answer every desire for help. In the Holy Ghost which comes to us as our helper, we have all that our utmost need can demand.

The promise is such that we could ask no more. It does not suggest that, on some favored occasion, Christ might meet with us and hold communion. It is not the thought that now and then we shall be favored with His presence; but He is to be our companion every day, ever, alway.

Thus the true worker is never alone. His Master is with him in danger, in sickness, in adversity. There can be no time so dangerous to life and property that He will not be with us. Even prisons and scourgings and death are not unknown to Him. When Christ was here as man, He suffered in the flesh, that He might know that His experience on earth was such as would meet man's utmost need.

He was near when John was beheaded, yet ye stayed not Herod's cruel decree, nor paralyzed the headsman. When Peter and John were beaten and put in prison, He was there. When Paul and Silas were in the stocks with bleeding backs all mangled by the Roman rod, He was there. Peter heard His voice within the prison walls, and followed his Master outside the guarded gate. He was with Savonarola, with aged Latimer, and the learned Cramer, when they yielded their lives at the stake. He has ever been with His men through all the ages. And He will be with us to-day, if we will but seek Him with all our heart.

With this great promise that Christ will be with us, and with the inspiration of the heroes of past ages, where men have labored under the greatest possible physical sufferings and yet won many to Christ, is it not our privilege, in spite of our many hindrances, to do a great work for God?

1926 is passing. Though it has been the hardest year in the history of our work in the Far East, God has blessed us with some gains in our net membership. For every soul won to love the Lord we are grateful. Only we would that we had ten souls where we have but one.

We must never despair. The way cannot be too hard for Him. Christ is at the front, in the heat of the battle. No one need fear the danger line, thinking he will be alone and unaided. Christ is there. Let Him meet you and help you at the battle's front. Whatever 1926 has been, shall we not sharpen all our instruments of conquest, and do great things for God in 1927?

Let us seek a closer fellowship in service with our Master during the coming year.

NOTE AND COMMENT

Baptisms in Tatsienlu

Dr. J. N. Andrews, writing from Tatsienlu, Szechwan, September, 13, 1926, reports:

"Brother Warren has just left a few days ago, after a visit of a number of days. We were very pleased to have him here with us. Three Chinese were baptized, and others also wished to be baptized, who may be later. Brother Warren was with us long enough so that we took a couple of trips among the people, and we had a taste of traveling among the Tibetans. We hunted up the Tibetan man who had been showing some interest in the gospel and spent a day with him. He seems truly interested in the second coming of Christ, and we hope that he may make further progress in study and observance of this doctrine.

"We have been having many earthquake shocks for a full month now. They started with a severe shock on August 11, and almost every day or so since then there have been more. Yesterday morning's was a long one. We have not heard of any serious damage having occurred anywhere, though word may come in later."

The Church Papers

In language areas where constituencies warrant the expense, church papers are being issued in the vernacular. These include the Malay, Japanese, Korean, Tagalog, Panayan, Cebuano, Ilocano, Chinese (Mandarin).

At last accounts, the Tagalog paper had a circulation of only 279, whereas the goal, on the basis of the constituency, is 700. In Mandarin the circulation is less than 1,300; it should be at least 3,000. The Japanese and the Korean are sent out extensively, reaching about all our church members who can read.

These church papers are in a peculiar sense indispensable shepherds of the precious flock entrusted to our care. Let us make sure that they are meeting their purpose, by being placed in the home of every Seventh-day Adventist believer who can read or who can have the paper read to him by some one with whom he is associated.

The Chinese "Handbook of Terms"

The time is nearing when the "Handbook of Terms" issued tentatively by the Shanghai Signs of the Times Publishing House, will be called in by Brother E. R. Thiele, the compiler, in order that he may have before him the changes and improvements being suggested by various ones who are jotting down their corrections and additions on the extra blank pages with which the volume is interleaved. The compiler desires that all who are using the "Handbook of Terms" shall be very free in their suggestions, as these will be of practical assistance to those who have the responsibility of perfecting the volume and making it available for general use in time to come. For progress already made in fixing our Chinese terminology and unifying it for various sections of the field, there is rejoicing; and now with special effort this good work can be rounded out and perfected, and we shall soon have a practical term book for every day reference and use.

An Increasing Number of Evangelistic Laborers

The ministry in the Far East has been steadily gathering strength in numbers. There are now 133 ordained ministers, and of these, 53 are men of the countries in which we are operating, — 10 Filipinos, 4 Japanese, 28 Chinese, and 1 Malay. There are 204 native licensed ministers, and 371 native missionary licentiates. Thus a large number are engaged in preaching the message in their own languages to their own peoples; whereas a few years ago there were only an occasional two or three here and there doing this work. With such a start, and with many youth in our preparatory schools, we may well gather courage even in the face of the millions yet to be given the gospel message.

The 290 colporteurs listed, are a larger band than at any previous time; and in addition there are in some Unions a considerable number of student-colporteurs not brought into this list of 290 regular colporteur-evangelists.

Physicians, Nurses, Hospitals, in Japan

In 1922 official reports gave the number of physicians in Japan as 43,737; dentists 7,952; pharmacists, 9,578; midwives, 38,704; nurses, 37,788; public hospitals 75; government hospitals 9; private hospitals 1,190. The mortality per thousand had been reduced by the year 1922 to 22.3; the infant mortality stood at 189 per thousand births.

Some of the medical schools in Japan hold to standards as high as those in vogue in the best schools of Europe and America; but only a relatively small percentage of those listed in the official census returns, have had such extended training. The death rate has been much reduced by the careful work done by leaders of the medical profession in Japan.

From Pastor K. H. Wood

Pastor K. H. Wood, on furlough, writes from 985 Kansas Ave., Riverside, California:

"Our date for sailing has been decided, and we are expecting to leave on the "Siberia-maru," N. Y. K., from Los Angeles on the first, or perhaps the third, day of January, 1927. Although sailing from Los Angeles we go by way of San Francisco and Honolulu and do not reach Shanghai until the 26th or 27th of January.

"On our return from the East we stopped a short time at the Oakland camp-meeting, where we saw Brother and Sister O. A. Hall. Sister Hall seems greatly improved in health, and they are hoping she may not have any further relapse. We also attended the Southern California campmeeting, where we met many friends and workers formerly in the Orient. I am now visiting the churches in the Southeastern California Conference on Sabbaths. Last Sabbath we were at the Redlands Church. Brother Blunden spoke Sunday evening in the municipal open air amphitheater there. He had a large audience. His family are living in Glendale, and seem to like America very much.

"We are receiving the OUTLOOK, and enjoy the news from China. I am sorry to learn of the terrible scourge of cholera which has been raging this summer. I hope the workers may be spared, and that the work may continue to prosper and enlarge. We are anxious to return and throw ourselves into our work there again."

From the Chihli Mission

Pastor William J. Harris, director of the Chihli Provincial Mission, writes from Peking under date of October 14, 1926:

"Our work is making progress, though it is not the progress that I should like to see and expected to see. But disruption in the country has affected our work in several ways, and has its reaction in many unthought of places. Poor old Kalgan! It seems we have been shut out from almost every plan we had for our work there. After the long siege, they had looting and all sorts of difficult situations. But gradually things are becoming more nearly normal. We have not been able to hold the baptismal service there yet, but plan to have this at such time as preparations for that rite can be completed. Our Tientsin and Peking classes have had theirs, and we plan to hold one in Kalgan during the fall months. We are beginning a series of evangelistic meetings there Sunday night, October 24. Mr. Yu, our Kalgan evangelist, is doing well. I believe we have a great work to do in Kalgan right now and in the future.

"We have recently closed a series of meetings at our Tientsin chapel. Brother Meng and I did the speaking. I find that though my language is poor, still the people do get the message. The slides help considerably in making clear the subjects presented. During our efforts this fall and winter, I plan to take a night right along with the native evangelist. I tried that last spring with Pastor Wang, and the results were encouraging.

"Our work is really going forward. Our goal in souls this year was fifty, insofar as numbers are concerned. But the goal was *prepare* fifty, *not simply baptize* fifty. Conditions in the field make it questionable as to whether we shall be able to baptize fully fifty souls before the year closes. We had more than that in our baptismal classes, but have not been able to baptize all of those in the classes. Some will have to study a little more before being ready.

"Our church building in Peking is completed, and we are now holding meetings regularly in this new center of gospel work. One of the very first meetings held in the new church was a baptismal service."

The Waichow (Kwangtung) Hospital-Dispensary

J. P. Anderson

Our Hospital at Waichow is getting on nicely. The Doctor has had from sixteen to twenty patients each day, and we have not had a formal opening as yet. They feel much encouraged over their prospects.

The Cost of Rice in Shanghai

The cost of rice reached a new high level on Sunday, it being quoted at from \$17.40 to \$19. (Mex.) a picul, while the best quality of rice was retailing for \$19.20. Good Kiangsue rice was retailing at \$18.80 and ordinary at \$18.40. It would appear that the prices were in contravention of the proclamation issued recently by the Shanghai City Magistrate, which orders that the maximum price shall not exceed \$19. The rice shop owners have, however, interpreted the proclamation to mean the wholesale price. The Chinese Rice Guild has made an effort to regulate the price of rice, and has also decided that the standard size of a picul be 200 lb. — *The North-China Herald*, Oct. 9, 1926.



Sympathy

Ask God to give thee skill
 In comfort's art,
 That thou mayest consecrated be,
 And set apart
 Unto a life of sympathy;
 For heavy is the weight of ill
 In every heart,
 And comforters are needed much,
 Of Christlike touch.

—A. E. Hamilton.

The Tent-meeting in Seoul

BROTHER H. J. BASS writes from Seoul, Chosen:

"Our tent effort in the city of Seoul has given us a busy time, as we have not been getting back to our compound until late every night, and in the daytime we have been visiting among the people. I have been taking every other meeting, our Korean brethren taking the alternating services. The interest has been good. At times the attendance was over one thousand, and even on holidays we had a good crowd. It has been a good opportunity to make known the truth to the shopkeepers and others in Seoul. There have been some nice people attending every night, and we hope for a goodly number of souls from this short effort."

Educational and Young People's Missionary Volunteer Institute at Bucawe, P. I.

S. L. FROST

THE day after my arrival in the Philippines I had opportunity to take part in an educational and missionary volunteer week-end institute in the Central Luzon Conference. Brother Sevrens, educational and missionary volunteer secretary for the Philippine Union, and Brother Season, assistant secretary for these departments, had made all arrangements for the meetings. The young people from three churches gathered together at this place, and from Friday evening until Sunday noon carried forward the institute. Brother Season was in direct charge. Several of the older students from the Philippine Junior College were in attendance and gave good help during the meetings.

Both educational and missionary volunteer subjects were considered. After the presentation of the subjects opportunity was given for questions and answers, and a very enthusiastic and profitable time was enjoyed. The young people are in earnest in their desire to know the plans of these departments, and many questions were asked and answered.

From one hundred to one hundred twenty were in attendance. Young people from other churches were entertained and provided with meals and lodging by the Bucawe members.

We hope that this meeting has brought important help and instruction to our young people, and that rich blessings will come to them as they put their plans into operation. May we all, young and old, "live so that those who know us but do not know Jesus, will want to know Him because they know us."

The Amoy General Meeting

FROM Kulangsu, Amoy, China, November 11, Pastor B. L. Anderson writes of the annual meeting for the South Fukien Mission:

"Our meeting has just closed, and the brethren have gone on their way. We had a good meeting. All the workers were in attendance, with the exception of one who was obliged to remain with his people and at the chapel on account of the invading army from the South that were coming into Chang Chow and driving General Chang U and his army out. A number of our people from near-by churches were in attendance. Of course the church school teachers could not be in attendance at this time of the year, as it would have been difficult to close the schools for a week or more."

"Our Hearts Are Lifted Up"

PASTOR Frederick Lee, superintendent of the Central China Union, reports providential leadings in connection with the trip made by Pastor W. E. Strickland and himself into Honan Province at a time when it was necessary to make a great detour in order to reach our mission station at Yencheng. Ordinarily a journey of fifteen hours or so from Hankow to Yencheng, this time it required eight or nine days of hard travel, the last lap of which was on a military train from Chengchow made up of all sorts of cars from so many different railway lines that, as Brother Lee writes, "one could study the geography of Chinese railways by just looking over our train."

At last Yencheng station was reached, and Brethren Lee and W. E. Strickland were given a hearty welcome by those who had been isolated so long. The medicines and supplies for the Hospital-Dispensary and the middle school and the mission workers, were safely delivered, and time was spent in planning to restore some of the losses sustained by fire and otherwise, and to carry forward the work in the midst of seeming confusion. Brother Strickland, the director of the Honan Mission, has difficult work before him; but he is glad to be back in Honan once more. Floods, bandits, war, anarchy—these are a few of the difficulties the brethren face. But Brother Frederick Lee speaks words of courage notwithstanding these conditions; and in closing his report to us he declares:

"Our hearts are lifted up to the Lord, from whence is our help. We believe that He will bring victory out of all these difficulties."

From Brother A. N. Kovshar, of Changchun

SOME time ago the Sungari-Mongolian Mission released one of their workers, Brother A. N. Kovshar, of Harbin, to labor among the Chinese in the Kirin Province of Manchuria. At the Changchun station Brother Kovshar has been giving diligent study to the Mandarin language, of which he had a partial knowledge before taking up mission work for these people. The Lord has blessed him, and he is already preaching freely in the vernacular. In a recent communication he tells of encouragements in his field, and adds: "With the help of the Lord I am working here for His glory, and I believe He will bless me and will give me souls for the coming harvest."

Mongolia Hearing the Message

T. T. BABIENCO

LAST summer, at Hailar (in western Heilungkiang, near the Mongolian border), we purchased two camels and two covered Chinese carts, and on the thirteenth day of July we started for Mongolia. For two months since that time we have been traveling in Barga, Mongolia, looking for a place where we might locate our mission station. Over one thousand miles we have made on the camels, through prairie, bush-land hills, mountains, and swamps. On our way we have been meeting many Mongolians in their huts. These people have been very friendly with us. Usually, wherever we have come to a spring or a brook, there we have found Mongolians with their herds large or small. The Mongolians are a nomadic people, and are moving from place to place all the year around.

The winters in Barga, Mongolia, are very cold. Mongolians seldom build any houses; they live winter and summer in huts made of felt. These felt huts are easy to move. The Mongolians usually move together in what they call "iles." These *iles* consist of five or more huts. Each *ile* has a chief, and in his *ile* he is everything—judge, and king. Ten or more such *iles* make one "kashun." Every *kashun* has its chief, and that chief is the head of the *kashun*. The *kashun* chiefs are responsible to the governor in Hailar. But many times, when a traveller secures all the travel-permit papers that are needed from the main office in Hailar, he must also secure special permission from the chief of each *kashun*. No man is allowed to travel in Barga, Mongolia, without having the Mongolian passport, which is issued by the Mongolian governor.

While traveling in Barga, we met with many robbers. They came in the day, and in the evening, and at night, and early in the morning. At night we had to watch. Three of the brethren took turns in watching every night, each one serving during his turn for three hours as night-watch. During our journeyings the Lord has been protecting us, and we have lost nothing.

One night we camped on a mountain near a heathen altar, where Mongolians were accustomed to worship. Because we arrived late, we did not put up our tent, but stopped long enough to feed the camels, and planned to leave early in the morning. Brother Kasizin kept watch, the rest of us crawling into our carts and going to sleep. About one o'clock in the night several armed Mongolians appeared, and began talking very loud to our Brother Kasizin. I awakened, and saw them standing close to our brother, and keeping in their hands the reins of their horses. Then I spoke in a loud voice to our brother, "Be quiet; we are tired, and want to rest." The Mongolians asked him to tell them what I said. When he told them, they became gentle, ceased talking, soon got onto their houses, and went away.

One Thursday night Brother Poroshenko was watching the camels while they were feeding. The night was very dark, and we were camping in a deep valley, very close to a large Mongolian *kashun*. Something frightened our camels, and they broke their tether-rope, and ran away. In a minute they were gone. We could not hear them run, as they have soft hoofs and do not make any noise when they run. There we were; we could not see, we could not hear, and our camels were gone. We did not know at that moment what we should do. We told the Lord about it, and waited in

the tent until daybreak. Then we went out and searched the country for twelve miles round about, but found nothing. We asked the Mongolians whether we might hire one of their horses, so we might go and catch our camels. I had in mind that the camels must have started straight north to their old home about two hundred and eighty miles away. No one would offer us a horse on hire. We offered them money if they would go themselves and bring back our camels, and some men agreed to go for fourteen dollars Mex. First they went to the lama (priest) to learn from him, through fortune-telling, what direction to go in order to find the camels. The lama was busy looking at his cards when Brother Malzev and I entered his hut. Immediately we were asked what direction we thought the camels had gone. I told him I thought they had gone north; and he replied that they had gone southwest, across the Halha border, and that it was impracticable to try to go after them. Halha is under the Soviet Mongolian Government, and no one could go in there, unless very special arrangements were effected. All the Mongolians told us it was useless to try to go after the camels.

There was nothing left for us to do but to go on foot in an effort to find the camels. It was five o'clock Friday afternoon. Brethren Kasizin and Poroshenko went out on foot, taking a northerly direction because this was where we thought the camels must have gone. And sure enough, about thirty miles away, far up in the hills, they found the camels. After the brethren had left to make this search, the news spread quickly all through the Mongolian village, and every one in the village was smiling over our foolish effort, so contrary to the word of their lama. They came to us and asked why we should travel northward to find the animals, when their Buddhist priest had told us the camels had gone southwest. We told them that our God had told us about all this; and we had a good talk with the people after the camels had been found and brought back to our camp. The people seemed ashamed for not wanting to help us, and their lama lost prestige in their eyes.

In all this, we saw the hand of our God. Furthermore, had our camels not run away just at the time they did, on Sunday we would have been passing a very dangerous place and would have fallen into the hands of robbers who met others at that time, killing one and taking everything from him, while others had to flee for their lives. But because of the delay we just escaped this peril. Throughout our journey we felt the presence of the Lord with us, and we took occasion to study the Bible with Mongolians along the way and to give them literature.

We found an excellent place in which to locate our mission station; but upon going to Hailar to secure papers from the Chinese authorities for authorizing us to work in that place we were not allowed to remain there, on account of war conditions, and thus were obliged to find another place. The part of Mongolia known as "Barga" is included in that portion of the land which is a protectorate of the Chinese Government. We went on north, and finally located our mission hut one hundred and twenty miles northwest of Hailar. The brethren are now at work, using their new station as a base, while going from hut to hut, giving Bible studies and selling Mongolian literature. We believe the Lord has a people among the Mongolians; and may He help us bring them to Him. Pray for the new work in Mongolia

The Work Advancing in Tokyo, Japan

A. C. KOCH

WE thank the Lord that He has blessed richly this year in the Harvest Ingathering campaign. Mrs. Koch and myself have passed our personal one-thousand-yen goal, and hope to reach eleven hundred yen in all by the time some outstanding promised amounts have come in.

At Tokyo church the Harvest Ingathering period was marked not only by an increased evangelistic endeavor in public meetings, but also by a solemn baptismal ceremony at the end of October. One dear good man from Lettonia was among the five baptized. Some months ago, by the providence of the Lord I became acquainted with him. He has a good knowledge of several languages,—Russian, German, English, and some Japanese. This is a help to him in his canvassing work which he is carrying on now in Tokyo with success. When I introduced him to the canvassing work the Lord blessed us the first day with nine orders for "Daniel" (Japanese edition). Kanzakisan, our Japanese colporteur here in Tokyo, is now very glad to have in him a good friend and fellow worker.

Last week we just escaped having a disastrous fire. The house next to ours burned down entirely one evening while I was absent giving Bible studies. Mrs. Koch took quickly our sleeping little boy and went out from our house, praying that the Lord might protect us. The prayer was answered, and our house remained undamaged, to the surprise of the whole neighborhood. The next morning the report of a Japanese newspaper was shown to me, in which it was stated that two houses were burned. But this report was not in harmony with the facts. The reporter in his estimate of the spread of the fire did not take into account the fact that there is a God who can stop a fire in answer to prayer.

Tokyo, Nov. 16, 1926.

Establishing the Manchurian Intermediate School

R. M. COSENTINE

WE have just let the contract for the construction of the main building and the foreign residence for our Intermediate School at Wen Kwan Tun. It seems we are in view at last of the goal of having a school property of our own in which to train workers. We have long been hoping and planning for this enterprise. The preparation of building materials will commence at once, though actual construction cannot begin till spring. We trust we shall be able to open the school there next fall. We are not operating the school this year, due to our lack of a suitable place for it and also a lack of teachers. May the Lord help us to find some good, earnest, well trained and dependable teachers.

General Meetings Among Ilocano-speaking Believers

ANNOUNCEMENT is made of two general meetings to be held early next year among Ilocano-speaking Seventh-day Adventist believers in Northern Luzon. One is to be at Laoac, Manaoag, Pangasinan; the other at Batac in the northern section.

A Word from Pastor F. A. Allum

THROUGH a recent communication, we learn that Pastor F. A. Allum is in temporary retirement on a farm at "Long View," King's Creek, Wauchope, N. S. Wales, Australia.

His state of health is such as to make necessary a relinquishment of the heavy responsibilities he has been carrying for some years, as President of the Victoria-Tasmanian Conference.

Brother Allum expresses deep interest in the work in the Far East, and particularly in the China field, where he gave so many years of service; and he avows his confidence in the ultimate triumph of the Lord's work throughout this land.

In Language School

BROTHER I. O. WALLACE and family will spend some months in Nanking, where Brother Wallace is to be in attendance at language school while it seems impracticable for him to get back into our mission station at Sianfu, Shensi, where at last accounts a stubborn siege continues. The address of Brother Wallace is No. 9 Szi Pai Lou, Nanking, China.

In the War Zone of Central China

A BRAVE sister writing from one of the inland stations in China gives a little glimpse of conditions, as follows:

"The past week has been a very hard one. The hardest part, perhaps, has been the anxiety as to the whereabouts and safety of Brother — and my husband. They left by bicycle for a trip to the west of the province to take money to workers there in great need. The soldiers made them return. Then came a much belated letter from —, saying that he had neither food nor money; so the men started out again for that station. They expected to be gone not more than a week; and my husband told me that should trouble arise he would take a different route, returning by —. That was two weeks ago; so far we have had no letter, and cannot understand just why they are delayed so long.

"The fighting began here last Thursday at 1:30 in the afternoon. They fought through the afternoon. The fighting was very hard through the night and until nine o'clock the next morning, when the Northerners gave in. We moved downstairs to avoid stray bullets if the firing came close. It came close enough for our comfort. The guns roared all night, but we were fortunately out of range. We are now surrounded by Southern soldiers. . . . They are in a school behind our compound, and one of the high officials and a Russian is living in the place next door to us. We are in too plain view here, not having a wall around us. . . . Last night they brought ladders and came over into our compound, putting up telephone wires. I went out, but they ignored me and went on. They had not even asked the gateman if they might come in. If our husbands were here, it would not be so hard; but as it is, our nerves feel tired. Our workers have said they cannot come in here now, as the soldiers curse them terribly every time they come in; so we are quite alone. We would surely appreciate a visit from Brother — and some advice. We hope things are peaceful in Shanghai."

(Note.—The men returned shortly after these lines were received in Shanghai.)

Big Week at the North China Middle School

J. HENRY WHITE

BIG WEEK for our schools in China was scheduled for October 17 to 23, but on learning that there was to be a country-wide Anti-Opium Campaign running from the third to the ninth of October, our faculty decided to unite the two campaigns in one. We therefore appointed a Campaign Committee, and set Thursday and Friday, October 7 and 8, as our field days. Programs were planned for each of the three days preceding the field days, to arouse enthusiasm and prepare the students to work intelligently. The school was divided into eight bands, six made up of students and two of teachers. Student-colporteurs were appointed as leaders of the students' bands, and each band was organized for systematic and effective work.

A number of flags and banners, depicting the results of opium using, with mottoes and warnings, were prepared by our two student artists. These were carried by the younger and less experienced students in each band. The bands arranged their work in this way: Two students of experience would go into the stores and make a canvass, while the others stood in the street, showing and explaining their flags and selling papers to the passers-by. In this way every student had some part that he could do acceptably, whether selling or just holding a flag with its picture or character message. Even our girls made up a band, led by our two girl student-canvassers, and escorted by our preceptress, Miss Yen.

Thursday morning at eight o'clock we held a prayer service and made our final announcements, then scattered for work, each band to its own territory. Two of the Chinese teachers, Mr. Dzau and Mr. Wang, were to work certain of the banks and larger places of business, while others had been assigned to Mr. Goh and myself, who were working together. In the evening we had a leaders' meeting, and were glad to list a total of 621 papers sold by the student bands alone. Mr. Dzau and Mr. Wang had orders for 250 more. They had visited the Secretary of the Anti-Opium Society of Tsinan, and he ordered fifty papers and commended our method of work, and also praised the paper very highly. Mr. Goh and I had nothing to report as yet. The girls had sold 129 papers that day, which meant hard and faithful work and much walking.

The second day we again started out, with new courage. Mr. Goh and I went straight to the Chamber of Commerce, where we had made an appointment the day before. In fifteen minutes we had an order for 1,000 on our subscription book. We worked on until afternoon, but did not succeed in seeing a single manager.

For two days we had been trying to visit the Civil Governor of the Province, at his yamen. He was on our Harvest Ingathering territory list, and we knew his name would help much in getting other orders. We had called five times, and phoned as many more, to try to locate him at his home. That noon we found that he expected to be at his office in the afternoon, and so we made a request for a visit. We arrived a little before three o'clock, and waited in the outer waiting room for about forty minutes. During this time we were encouraged by hearing a secretary tell a Chinese that the Governor had instructed him to waken him at four o'clock to meet the foreigner. We knew then that our chances for a personal visit were very good, and that we would not be

received by some under man or secretary,—which is too often the case when trying to visit busy officials.

Soon we were led into the inner guest room, and were seated in comfortable chairs. At first we were the only ones there, but soon autos brought many others, and the room began to fill up. We began to wonder what chance we had against such a crowd, but again our hearts were cheered as we heard an usher tell some hurried visitor that he had better come back again the next day as the Governor was very busy to-day receiving a foreign guest. This sounded very good to us, as I was the only foreigner in sight. But still we waited and prayed. At five o'clock our patience was rewarded and our prayer answered when we were ushered into a sumptuous apartment where the Governor stood to welcome us. We were told to sit down at a table spread with silver and glassware, while servants waited at the side with plates of rich cakes and pitchers of wine, etc. We first delivered our message, displaying as best we could our paper and the signature book. The Governor was very courteous and seemed very much interested in our work. After looking over the signature book he said, "Yes, I shall be glad to use 2,000 copies." He called for a Chinese pen, and with his own hand wrote the order. After bidding him good-by we hurried home, as it was nearly Sabbath.

Our Friday evening praise service was an inspiring one. We gave five minutes to each band leader to report the experience of his band, for the two days, Mr. Goh and I reporting last. Some had been handicapped by working in territory which, unknown to us, had previously been worked by other colporteurs, but all were happy in the knowledge that they had worked hard, and had done their best. Besides demonstrating against opium, the students alone reported 1,100 papers sold. Last of all, Mr. Goh related our experience of triumph after defeat, and we were glad to be able to write 3,500 papers sold during the day. This made a grand total of 4,400 papers sold during the two-day campaign. The profits from these papers gives us \$120 Mexican for Big Week and \$100 Mexican for Harvest Ingathering. These offerings go through the missionary volunteer society. We praise God for thus blessing our feeble efforts, and for the good experience gained in this department of His great work.

Tsinan, Shantung, China.

Provincial Meetings in South China

FROM Swatow, China, November 9, Pastor C. C. Morris superintendent of the South China Union, writes of provincial annual meetings recently held:

"We have had very good meetings at Amoy and Foochow, and are looking forward to having a good meeting here. Seventeen were baptized at our meeting in Foochow, and eleven at the Amoy meeting. These are not large returns, to be sure, but there are a good many others out among the churches and companies in both of the above-named missions who will go forward in baptism just as soon as some one can get to them in fall and winter church meetings. Brother Maloney is up in the north of his field at the present time, visiting the churches and companies there; Brother Anderson will be tied down at Amoy somewhat, but will be out in the field also as time and opportunity permit. We leave early in the morning for Peh Tah, where our meeting for this field will be held."

Philippine Junior College

S. L. FROST

IT was a great pleasure to meet once again with the teachers and students of the Philippine Seventh-day Adventist Junior College. The enrollment this year is 310, about one half of whom are dormitory students, the other half coming from Manila as day students. The dormitory students come from the various missions of the Union, and speak the main dialects of the islands.

I had three or four days here before going on to the field to visit churches and schools. The meetings held revealed good spiritual tone in the school, and a readiness on the part of all to respond to the call of God for service wherever God shall indicate.

The faculty for this year consists of nine Americans, six regular Filipino teachers, and some Filipino student-teachers. Brother O. F. Sevrens is the principal. The Bible, Normal, and Music departments are especially emphasized, and we hope the young people in these and other departments will get a very thorough training for service in the field. The membership of the Union is increasing very rapidly, and the demands for teachers, evangelists, and pastors are urgent.

The school is full to overflowing, and quite a number of students who applied for admission had to be turned away. There are great hopes on the part of teachers and students that the school may soon be removed to a country location. If this plan is not followed considerable money will have to be spent for new buildings and additional facilities in order to relieve the present crowded conditions.

More industrial work must be provided to assist students in meeting the expense of their schooling. With the large numbers of young people who should be in training for service, delay in this matter means a distinct hindrance to the work. May this work be planned for speedily, that hundreds more of our young people in this field may be prepared to work for God while conditions are so favorable.

A Testimony to the Value of Church Schools

MRS. E. MERSHON, writing from British North Borneo Mission, Jesselton, B. N. B., says:

"The longer I stay in Borneo, the more I see the importance of our school work, and what a mighty factor it is in winning the young folks to our message. At Kudat this year, two of the Hakkas we baptized were a young man and his sister who have been coming to our school for years. These young folks will probably be going to our school in Singapore next year. At Tuaran, the school helped a great deal in winning that widow's children to us. These children had gotten to the place where they were a big help in her garden (field). She sacrificed the eldest boy and girl and sent them to school in Singapore; and now this coming year she plans to send the other two also. We think it is a big sacrifice she is making,—sending four children to school when they could be a big help to her in the garden. The widow really is a good, honest soul. She is coming in tomorrow, and I will approach her to take a *Shepherd's Call*. Many of our members do not read; but the ones who can read will soon have an opportunity to subscribe. Feeling the great need of something like this for our people, I am going to take the burden of this on my heart, and endeavor to get it into the hands of all our people who can read."

Anxious Days in Kiangsi Province

From Hankow Pastor Frederick Lee, superintendent of the Central China Union, writes of a visit to the Kiukiang station, Kiangsi, as follows:

"I arrived home yesterday afternoon after a safe journey from Nanking. At Kiukiang I sent up for Pastor E. H. James and had a good talk with him. He and Brother Bierkle had had a thrilling experience out in the war zone. They were out to carry some relief to one of our stations, and expected to be back in four days. Instead, they were caught in a Southern advance, and were held up two weeks. The women were alone at Kiukiang, and were worried about the men, as they had no word from them during that time. The men lost their baggage, and had only the clothes they were standing in. They were in two cities when these places were attacked, and had to dodge bombs and machine-gun fire from airplanes. They were in Nanchang when it was captured. While they were away Kiukiang was taken by the Southern Army. The women had an anxious time of it. At Nanchang a shrapnel exploded in our chapel and blew out a great hole. Two of our workers were injured. Nanchang is a wreck, and the surrounding country where the fighting has been is completely deserted. We hope now that the situation in Kiangsi will clear up."

News Notes from the East Visayan Mission

(To the reader: A few of the "News Notes" appearing in a provincial mission paper issued quarterly by the East Visayan Mission workers, with headquarters at F. Ramos St. No. 29, Cebu, Cebu, P. I., are so good, and reveal so clearly the earnest spirit of those conducting the work in that portion of the island field, that we reproduce them, with slight abridgments.—c.)

DURING the trip made recently by the Mission director to Bontoc, Sogod, Leyte, fourteen precious souls were baptized, despite the rain of stones that had been experienced by them while their tent was being pitched. This was the first baptism of its kind held in this *barrio*,—in fact, as some there say, the only new religion that has entered their land. Certainly the Lord's work has advanced to even the remotest place. Through the effort of brethren in Bontoc, a neat little chapel has been constructed there.

On Sabbath, August 14, eight were baptized in Pinamungahan, Cebu, as the result of the labors of Brother Pablo Malisod.

On Sabbath, August 21, at Medillin, eleven precious souls were led to the watery grave, having promised to give themselves wholly to the dear Saviour and henceforth to live for Him.

On August 28 Pastor Rodriguez baptized six in Guindut man and Duero, on the island of Bohol. May the Lord bless and prosper these dear ones.

On a beautiful Sabbath morning, September 4, Pastor S. E. Jackson and Brother Abdon, with two of the Abdon trucks loaded to the full with brethren, sisters, and children, went to Mainit Spring, Carcar, Cebu, to baptize the seven persons who had pledged themselves before the Lord to live henceforth clean lives and to follow Him in all things. The spring was made a rendezvous for those who witnessed this ceremony. There was great rejoicing on the part of all who attended; and how much more must have been the rejoicing on the part of the loving Saviour and the angels of heaven!

Self-supporting Work in Bontoc

BROTHER MARIANO ISILEN, for some time a self-supporting mission teacher in Besao, Sagada, Bontoc, was in attendance at a teachers' summer school in Manila, and on his return took with him some tools given by brethren interested in his work. From his station in Besao he writes back:

"I am working hard for the finishing of our new school building. The people are bringing materials, and the bigger boys are helping me put them in place. We expect to have a good schoolroom."

The Besao Mission School for Bontocs is a tangible evidence of God's power to open the way for work to be done in distant and remote districts where as yet our organized forces have not been sent. It is purposed to open up the work among the tribes of Northern Luzon without further delay, using therefor some of the funds given in the special 1926 Midsummer Offering, if these funds prove sufficient to warrant undertaking a mission in that promising district at present.

Among the Bicol of Southern Luzon

R. R. FIGUHR

It was the privilege of the writer, in company with Brother M. F. Wiedemann, to attend the church officers' institute held in Magaraw, a town of the Bicol Mission, August 31 to September 4. Several officers from each of the four churches were present. Daily instruction was given on the duties of church and Sabbath school officers. Brother W. B. Riffel, director of the mission, and Sister Riffel, shared in the burdens of the institute. It was an inspiration to see how eagerly the Bicol brethren, newly won to the faith, accepted the counsels and instruction given.

On the last Sabbath of our institute, the new chapel at Magaraw was dedicated; and on this occasion the brethren united in rededicating themselves to the Lord. In the afternoon a baptismal service was held.

Traveling southward, Brother Wiedemann and I found in the interior a family who had purchased and carefully read a copy of the Bicol "Our Day," and thus had been led to observe the seventh-day Sabbath. Others there are interested.

At Ligao we visited Brother Marcos Comilang at his home. He has only recently recovered from a severe attack of typhoid fever. Brother Marcos, with his years of experience in the Lord's work, has been a real strength to the newly opened Bicol Mission.

From Ligao we continued our journey to the town of Albay, where the headquarters of Bicol Mission have been established. After a short stay in this pleasant town we returned to Manila. We rejoice in the good work going on in the Bicol field, and feel confident that in the near future we shall see great results down there.

The population of the Bicol language area, according to latest available statistics, is about 600,000.

Unoccupied Areas of the Field

Aboriginal Tribes In Southwest China

NEARLY half of the population of Southwest China (Yunnan, Kweichow, and Kwangsi) consists of non-Chinese races of which unfortunately little is accurately known. Since 1900 a constantly growing missionary work has been carried on amongst these aborigines. The China Inland Mission, the first mission to open up such work, has centers at Sapushan, Sinshao and Tengyueh in Yunnan; Kopu and Anshunfu in Kweichow. The principal stations of the United Methodist Church are at Tungchwan in Yunnan; and Shihmenkan and Sifangtsing in Kweichow. Very recently the Pentecostal League (SYM) has opened centers in Szemao, Puerhfu, and Mengtsz in Yunnan. At each of the above stations are foreign workers who in many cases are assisted by a large staff of native workers. So far as it is possible, the native workers are taken from the tribes amongst which the missionaries work. There are between 150 and 200 native workers drawn from such non-Chinese races as the Flowery Miao, the White or Chwan Miao, Tsing Miao, Shuisi Miao, Hungtow Miao, the Black and White Nosu (or Ibien), the Lisu, Laka, Kopu, Minkia, Chungkia or Shans, and the Kang-i.

The greatest successes have been achieved amongst the the Miao and the Nosu, though work is carried on amongst all the above-mentioned tribes. The form of work has been of a most fascinating nature. Colportage has not been developed, as there has been no need for it. The tribes people, many of whom are painfully poor, readily buy books when they can afford them, and the preachers and catechists supply these. Churches have been erected in nearly a hundred centers, and in several hundreds of villages preaching services are regularly held. No systematic medical work has been established, though both the CIM and the UMC have done some medical work from their Chinese stations.

In education considerable advance has been made. Fifteen years ago, with few exceptions, there were no schools amongst the aborigines. To-day there are a hundred organized small schools (similar to the national lower primary), four higher primary schools, and at Shihmenkan (Stone Gateway) an attempt is being made to establish a middle school. Unfortunately a number of these aborigines who have lived the open-air life for so many generations have a tendency to develop phthisis on being confined to the schoolroom. This is going to prove one of the difficulties in the way of developing higher education. Another difficulty is that when educated there are no business openings. The struggle for existence with these people is terribly real. . . .

The results of this educational work mean a new lease of life to tens of thousands of these aborigines. Much has been accomplished in the training of preachers and catechists.

All school work is done in Chinese, but it has been found advisable to do evangelistic work in the language of the tribe which is being evangelised. A few of the tribes thoroughly understand Chinese, but the greater part do not

Among many of the women and children not a single word of Chinese is understood. This therefore makes the study and the use of aboriginal language imperative. Happily this is not a huge problem, especially to those missionaries who have gained a workable knowledge of Chinese. Having studied Chinese, the acquisition of any of the aboriginal languages is well within the range of the average man. Chinese should be known, as it is the *lingua franca* throughout the whole of West China. The missionary who neglects his Chinese will be handicapped in his aboriginal work. . . .

Missionaries have succeeded in reducing several aboriginal languages to writing, and by means of Romanization and the use of a phonetic script there has been introduced a Christian literature in the vernaculars. Gospels have been translated into Nosu, Lisu, Laka, Kopu, and through the generosity of the BFBS the whole of the New Testament has been translated and published in Miao. Catechisms, hymn-books, small primers, etc, have been translated into the different native tongues, and these are extensively used.

One very admirable characteristic of the aborigines is that when they believe the gospel themselves they are eager and unwearied in teaching it to others. The movements in Yunnan and Kweichow have spread, not so much in consequence of the preaching and traveling of the missionaries, as by the zeal of these "old world" people. In this way the gospel has spread from district to district throughout a considerable extent of Southwest China. A word of warning should be expressed here. It has been found that if a mass movement is to be stable and enduring, very definite and very regular Christian teaching must be given. Otherwise whole villages and districts will lapse and revert to immorality and wine-drinking, which are the principal sins of the non-Christian races. In West China the mass movement has been so rapid and so extensive that it has been almost impossible to follow it up with the necessary explicit teaching, and in some cases unhappy results have followed.

A feature of the movement that should be noted is the willingness of many of the tribal people to walk long distances to ask about the gospel. In the early days some of the Miao cheerfully tramped more than ten days to find the missionary. After fifteen years many of the folk still walk twenty, thirty and forty *li* to attend Sunday service. There is no need to describe the persecutions which tribes-people have endured and overcome in their zeal for the new life. The Chinese have made persistent efforts to prevent the spread of Christianity amongst the aborigines.

An interesting characteristic is the whole-heartedness of these people. Where opium was smoked it has been given up, and where it was grown but not smoked it is no longer to be found. This in itself is a great testimony. Throughout whole areas whisky has been banished, and in Christian villages and those partly Christian the shameless immoralities of the past have been entirely put down.

The work amongst aborigines differs in many respects from that amongst Chinese. These children of the hills are much more responsive than the sons of Han. They are not so proud, not so reserved, not so phlegmatic. Their women and girls are as free as are women and girls of western lands. They are not secluded nor do they bind their feet.

They are allowed to meet and to talk with the men, and there is no mock modesty amongst them. This has made the work easier than it otherwise would have been. The women and the girls are more zealous than the men. Unlike the Chinese, the aborigines are nearly all of them good singers, and quickly learn Christian tunes. Indeed it is from hymns that many of them have learned much of the Christian doctrine they know.

The tribes-people live on the hills, and are scattered over wide areas. This is one of the difficulties. Work amongst them entails considerable traveling over exceedingly difficult roads. They are most grateful for and appreciative of all that the missionary does for them. This is one of the happiest features of the work. . . .

There is a willingness to sacrifice, and this has led to a degree of self-support greater than that met with among Chinese. The progress towards self-support among some of the tribes is truly amazing and most gratifying. I have heard an experienced missionary state that with careful guidance the Nosu might be able to become a self-supporting church within the next twenty years. Already in many centers fully half of the working expenses are met by the native church. The Nosu appear to be the wealthiest of the non-Chinese. Some of them have considerable wealth, and they are willing to give. They have built many of their own churches and schools, and some of these they have endowed with land. Moreover, local centers are always willing to give liberally towards the support of their own pastors and teachers. What is true of the Nosu is true, though perhaps in a lesser degree, of the other tribes. The Miao are quite as generous as the Nosu, but many of them are so decidedly poor that entire self-support seems a far-off hope. Still much has been accomplished. . . .

It is the firm belief of many that the present is a most opportune moment for tribal work throughout the greater part of Yunnan and in much of Kweichow. There is a splendid opportunity for any mission to commence work in Kwangsi, where there would be a ready response. Southern Yunnan and Western Yunnan are simply teeming with tribes-people where some day the preaching of the gospel will spread like a prairie fire. Tongking, too, is full of aborigines closely allied to those who in Yunnan and Kweichow have already responded to the gospel message. Here is a field that calls to the Churches as earnestly as did the Macedonians to Paul the apostle. . . .

No sketch of aboriginal work would be complete without reference to the Independent Lolo country lying between Suifu, Ningyuanfu, Hweilichow (in Szechwan) and the Yangtze River. This is a small country of magnificent aborigines, who still cling tenaciously to their independence, and who stubbornly refuse to submit to the Chinese. The Roman Catholic Church has done a considerable work on the east of this country, but the interior is entirely untouched. It presents the biggest and most fascinating opportunity in the whole of this district. These aborigines are tall, strong, brave, keen, and clever, and some of them are extraordinarily anxious that missionaries should go and teach them. Whoever takes up this work needs to be courageous and to have plenty of grit. Such an one would become an uncrowned king.—*The Christian Occupation of China*, pp. 348, 349.

Report of the Far Eastern Division Sabbath School Department FOR QUARTER ENDING JUNE 30, 1926

All Offerings reported in United States Gold

Union Mission	No. Schools	Membership	Average Attendance	Senior	Youth	Primary and Kindergarten	Cradle Roll	Offerings 12 Sabbaths	Offerings 13th Sabbath	Total Contributions
Central China	74	2773	2286	2021	373	311	3	\$ 318.81	\$ 70.20	\$ 389.01
Chosen	93	4352	3452	2235	299	1549	269	659.49	108.56	768.05
East China	79	3125	2125	2251	664	200	10	491.15½	85.92½	577.08
Japan	18	584	423	448	19	101	16	457.50	185.01	642.51
Malaysia	58	2232	1895	1277	264	427		984.06	294.34	1278.40
Manchuria	12	365	259	218	141	6		103.16	46.13	149.29
North China	11	565	481	354	154	46	4	111.95	22.01	133.95
Philippines	198	7263	6381	4744	1287	1232		1382.13½	261.11	1643.2½
South China	86	3075	1902	1000	507	313	12	480.72½	112.35	593.07½
Sungari-Mongolia	9	438	396	245	65	108	11	325.12	70.32	395.44
West China	11	262	243	162	75	21	4	116.60	20.65	137.25
Total	649	25034	19843	14952	3848	4314	329	\$ 5430.70½	\$ 1276.60½	\$ 6707.31

Adelaide Bee Evans, Secretary

Field and Institutional Notes

Joining Hands with Us in Service

Brother and Sister R. W. Pearson, writing from Seoul, Chosen, under date of November 10, 1926, report:

"Two interesting and busy months have passed since we landed at our new home. We have been studying the language practically all the time and are making some progress now.

"We praise the Lord for His guidance and the privilege of coming to this field to work for Him. Our courage is good. I am looking forward to the time when I can get out and push the publishing work with all my might.

"Our hearts are tied up in the Far Eastern field now. We know many of the workers in the Division, and are interested in their reports.

"We want to join the circle and clasp hands with the others in giving the story of a soon-coming Jesus. Remember us in your prayers."

Itinerating in Tayabas

Writing from Saraiya, one of the many municipalities in Central Luzon, P. I., where organized groups of believers are to be found, Pastor R. R. Figuhr, president of the Central Luzon Conference, reports:

"This visit that Brother Pasqual and I have been making to the churches in the province of Tayabas, is one of the most enjoyable I have made for a long time. The brethren are happy and active in the Bible truths they have accepted and are living. Many churches also are active in missionary work. At Lopez, for example, where we made a short visit, we baptized five who had been brought into the faith and to the point of readiness for baptism, through the efforts of laymen in the church. Thus far during the present year we have baptized a number who have been won by means of efforts on the part of the churches. This makes us rejoice.

"Several tent meetings and other evangelistic efforts are now under way. At Lipa, where an effort was held last spring, we have been able to purchase a lot and erect a neat chapel."

Raised Up from a Bed of Sickness

Brother W. B. Riffel, director of the Southern Luzon (P. I.) Mission, writes concerning one of our ordained Filipino ministers, Pastor Marcos Comilang:

"We are glad to inform you that Brother Comilang is well again. He was a very sick man when he requested special prayer while in the hospital. I want to say to the glory of God, that God heard our prayer and raised him up. Prior to Brother Comilang's request for prayer, he was unable to sleep at night, and of course not during the day. The night following our praying season, God gave him sleep, and the next morning his temperature was normal. The fever did not return. Two days later we brought him to our own home, where we gave him good food and proper care. Last Sabbath he went home to his family.

"His case is a marvel to the doctor at the hospital, who says he has never seen a case like this before. The doctor says that most cases last three or four weeks. Brother Comilang suffered with the disease only ten days. Truly the Heavenly Physician healed him, and we rejoice in this manifestation of His power."

Sabbath Calendars for 1927

The Shanghai Signs of the Times Publishing House has issued a Chinese "Sabbath Calendar" for 1927, under the general caption, "Healing for All." It is printed on colored M. G. Cap, in two colors of ink, and is sold at \$8 Mex. per 1,000. It may be had in red, in green, or in yellow.

The Philippine Publishing House has published an edition of 50,000 of their Missionary Calendar for 1927, in five languages.

These calendars silently convey messages of saving truth to many tens of thousands throughout the year. Orders may be sent through the usual agencies.

"Great Controversy"—Panayan

With pleasure and gratitude we acknowledge receipt of a beautifully printed volume from the Philippine Publishing House, entitled, "Ang Pagsumpongany ni San Miguel kag ni Lucifer"—"Great Controversy" in the Panayan dialect; in abridged form. The volume is quite as large as the English edition, as the Panayan sentences are longer than in the original, the language requiring this for clearness of expression. The price has been fixed at five pesos (\$2.50 gold) a copy, on the subscription basis. Twenty well trained men are already at work in Panay and Occidental Negros, selling this volume.

A second edition of "Great Controversy" has recently been run in the Tagalog language.

Surprisingly Large Editions

"Fifteen or sixteen thousand would supply Tagalog territory for all time," was the word formerly given of the Tagalog language area in Central Luzon in connection with circulation of books. Times have rapidly changed, and it is possible to float many more than formerly in these restricted areas. Already thirty thousand copies of the Health Book in Tagalog have been sold, and now a fourth edition of ten thousand more has been run, making a total of forty thousand of this one book. This is an indication of the unworked portions of many a field where at times it has been thought that a book had been fully circulated. More and more the middle classes are purchasing books, and larger and still larger editions are being circulated. With sales such as are being realized on standard publications of this sort, it will not be difficult to keep the books alive year after year, much to the benefit of the peoples served, and incidentally of the publishing houses as well.

Colporteur Institute—Northern Luzon

Juan O. Afenir

Our colporteur institute for this year was held at Tagudin September 13 to 25. Twenty-one strong young men attended. Our enthusiastic Union field missionary secretary, Brother M. F. Wiedemann, was assisted by our local field missionary secretary, Brother Crisanto Carbajal, and besides this we had the presence and help of Union men; namely, Elder W. B. Amundsen and Brother E. A. Moon. We were also favored with the presence of Brother Manuel Oliva, our acting tract society secretary, who spoke on the financial side of the work, and of Brother Rafael Pilar, our home missionary secretary, who helped us in spiritual lines.

A Musical Program at the Manila School

An excellent musical program was rendered by the music department of the Philippine Junior College on the evening of October 9. The students did well in their rendering of both vocal and instrumental numbers. Mrs. Figuhr is the head of the music department, and deserves much credit for her painstaking work in this line.

S L F.

An Experience of Two Colporteurs In Cagayan, P. I.

Brother Crisanto Carbajal relates an experience he and the colporteurs had recently in Camalaniogan, Cagayan, Philippine Islands: "In the morning of October 1, Brother Pedro Bello and I went to a small tienda. We saw much money on a table, and a woman in another room. We called, 'Apo, Apo,' but no one answered. Then we entered the gate, which was near the tienda. The woman looked on us angrily and scolded us, saying, 'Why do you enter there?' She closed the window and the door of the tienda while she was murmuring. We just smiled and said, 'We did nothing wrong here. Well, we are going.' So we continued our work.

"In the afternoon, while I was making my report, Brother Pedro and Gavino Sanidad continued the work. When they were coming home at five o'clock, they were accosted by a friend who said that a woman keeping a little store wanted to order a book. The man gave the name of the woman and the place.

"So they searched for the place and the name, and they found the same store where we had been treated badly in the morning. They found a woman smiling, but confounded because of what she had said to us in the morning. After hearing the canvass, she ordered one medical book in English, costing thirteen pesos, and gave also an advance payment of six and a half pesos.

"Truly the Lord is ready to help His servants."

North China Junior Middle School

J. Henry White

Our first six-weeks' term is over, and we have been prospered thus far. We enrolled 53 students in the Higher Primary and Middle School. There are 48 dormitory students—35 boys and 13 girls. Several of our boys earned scholarships this summer, so our factory is not crowded as in former years. We have 13 students working full time, and 17 who work half or two-thirds time. Nearly all the girls are full-time working students. Our factory is being reorganized, and we hope to produce the same amount of stock as last year, with less expense.

This is our first year with the full nine grades of Middle School. We have eleven members in the ninth-grade classes. Most of the boys in this grade have been with us for some years, and practically all are baptized. We have fourteen students in the eighth grade, and a like number in the seventh. We are sorry not to have so many Higher Primary students this year, but we are endeavoring to add the fifth grade to the country schools, so as not to have to bring very young students into our boarding school at Tsinan. Our Lower Primary is prospering nicely under Miss Yen's able care. She has 45 students in the four lower grades. She has an assistant who takes half the class-work.

We have been blessed this year in connection with the spiritual interests of our school. Our teachers are enjoying this part of their work very much.

Far Eastern Division Outlook

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中華郵政特准掛號認爲新聞紙類

Decisions of the Fall Council

Pastor I. H. Evans, vice-president of the General Conference of Seventh-day Adventists for the Far Eastern Division, upon his return to the Shanghai headquarters November 18 from attendance at the Fall Council of the General Conference Committee, gave a most cheering report of the decisions of the Council regarding various features of the worldwide work. The Council was deeply spiritual throughout. There was unanimity of sentiment, and a spirit to help wherever help is most needed. Broad plans were laid for continuing the good work of gradually liquidating the institutional indebtedness in the homelands, while at the same time extending institutional work abroad. This calls for a continuance of the spirit of sacrifice that has ever characterized the advent movement; and the brethren and sisters in attendance entered heartily into plans involving the raising of large sums of money to carry on the work of God during the year 1927. To this end, heavy appropriations were made, and appointments of new workers were arranged for and perfected insofar as this could be done during the days the brethren were together. Full reports of the Council are appearing in the *Review*. Every worker rejoices over these reports. We have reason for expressing anew our gratitude to the Home Board and to our brethren and sisters who are supporting this cause so untiringly.

Upon us in the Far East rests the responsibility of sharing to the utmost in the bearing of financial burdens. On every occasion we must seek to cultivate the grace of liberality, and lead our dear brethren and sisters in these lands into the fulness of joy that comes through sacrificial service. We must lead out in the Week of Sacrifice, and in every other privilege, and help others to enter into the spirit of self-support insofar as lies within our power. And in all this we are to make sure of a daily consecration to God and to the precious work that is entrusted to our care; and thus, with the blessing of Heaven, the sacrifices being made in the homelands and within our own Far Eastern borders will be made effectual to the multiplying of our resources and the returns they shall bring us in souls won for the Kingdom.

c.

For Service at Headquarters

Accompanying Pastor and Mrs. I. H. Evans on their return from the States November 28, was Miss E. A. James, for another term of service in the Division offices; also Miss Hazel Shadel for stenographic work. Miss Shadel was formerly connected with the Hinsdale Sanitarium.

Returned to Chosen

Miss Helen M. Scott has returned recently to Soonan, Chosen, from a short furlough spent chiefly at the General Conference session in Milwaukee and with her parents near Glendale, Southern California.

The Week of Prayer

As announced in our November issue, special effort has been made to supply the leading language areas in our field with the Week of Prayer Readings in the vernaculars understood by the greater portions of our constituencies in every Union. Let us make the most of these Readings, and of our present opportunity of seeking God for a spiritual uplift. Heaven demands our best; we can give of our best only as we place all on the altar and allow the Lord to work through us as channels of grace divine.

Mission Offerings

During the Week of Prayer an opportunity is afforded all in our Division to contribute for the support of the cause. Let us make our contribution this year a liberal one, and lead our brethren and sisters in all of the churches to share in the blessings that come through rendering unto God the honor due unto His name in free-will offerings. The need of funds was never before so pressing as it is to-day, and every dollar received can be used to advantage in communicating to others a knowledge of saving truth. Freely have we received; freely let us give.

To Peking and Hankow

Pastor and Mrs. C. L. Blandford, formerly of Chengtu, Szechwan, have been transferred to the North China Union, and are now in Peking, where they may be addressed (in care of the Chihli Provincial Mission of S. D. A., 62 Ta Fang Chia Hutung, Peking, China), until further notice.

Brother and Sister H. L. Graham, formerly of Tsinan, Shantung, have been transferred to the Central China Union, and have proceeded to Hankow, their present address (in care of the Hupeh Provincial Mission of S. D. A., Wang Gia Dun, Hankow, Hupeh, China).

A Welcome to Dr. Woolgar

The morning of November 28 we were privileged to extend a hearty welcome to Dr. Wm. A. Woolgar, of Washington, D. C., who comes to us for service in the Shanghai Sanitarium. Dr. Woolgar has already entered upon his work, uniting with Dr. H. W. Miller and Dr. R. W. Paul and their associates in pioneering the way during the earlier stages of the medical center now being established at 150 Rubicon Road, with temporary headquarters at 323 Avenue Joffre.

Change of Address—Northern Luzon Mission

On the twentieth of October, the office of the Northern Luzon Mission and Tract Society was transferred from Baguio to San Fernando, La Union. Correspondence for Pastor Juan O. Afenir and his associates in Northern Luzon should hereafter be addressed to them in care of—

Northern Luzon Mission, S. D. A.,
San Fernando, La Union,
Philippine Islands.

Born to Mr. and Mrs. E. J. Johanson, of Singapore, Straits Settlements, a son, Oran Lynn Johanson, on October 27, 1926.

Born to Mr. and Mrs. C. H. Davis, of Changsha, Hunan, a son, Milton John Davis, on October 28, 1926.

The Week of Sacrifice

For the year 1926 the Week of Sacrifice for workers and laymen in the Far East, was fixed for the week closing July 17, 1926. Many observed this week in harmony with the resolutions adopted during the Spring Council of the Far Eastern Division Committee. Others found the appointment too early to permit of notifying properly some of the members living in distant places. Blessings have been reported as received by some who sacrificed to the limit notwithstanding their poverty and personal need.

Opportunity is now given all who failed of taking part last July—and to others as well—to observe a Week of Sacrifice prior to the close of the current year; for during the Fall Council the brethren of the General Conference Committee appointed November 14 to 20 as a Week of Sacrifice in the homelands and wherever the word could be conveyed in time. While word comes to us a little late, let us encourage as many as we can of our associates and friends in our churches, to "redeem the time" by giving a week's wage or its equivalent before the close of the year, in addition to the regular Week of Prayer offering to be taken up in all our churches and companies and among the isolated members. And in this effort let us ourselves lead out in a personal way, thus setting an example that will have influence on the minds of some who otherwise might hesitate.

From the action taken by the General Conference Committee concerning the Week of Sacrifice for the year just closing, we quote the following paragraphs:

We recommend, 1. That the plan for the observance of self-denial week for 1926 be carried out as heretofore, and that the date be November 14 to 20, as appointed at the General Conference, the offering to be brought in on Sabbath, November 20.

2. That we earnestly invite our conference workers, our publishing house employees, the physicians, nurses and employees in our sanitariums, and all other institutional workers, to set an example in sacrifice by giving one week's salary.

3. That we request each church to unite earnestly in prayer that every member, old and young and little children, may be helped and blessed in joining the workers in making the sacrifice which the love of Jesus may prompt us to give for Him.

Departures

With sadness we chronicle the sailing of Pastor and Mrs. A. J. Wearner and children, of the Hupeh Mission (Central China Union). During their sojourn of ten years among us in Waichow and Hankow, Brother and Sister Wearner have endeared themselves to our Far Eastern Division family of mission workers. For more than a year Brother Wearner has done everything possible to make sure of recovery from a painful affliction similar to partial paralysis, but has been unable to continue his labors as director of the Hupeh Mission; and now he returns to the States, sailing per S. S. "Koreamaru" from Shanghai November 5. The prayers and best wishes of their friends accompany this family as they depart from the land and the people they have learned to love so dearly that they would be glad to undergo any sacrifice if only they might be permitted to remain