

Far Eastern Division Outlook

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Call to Service

I. H. EVANS

O church of God, arouse, awaken!
Hear, hear the Macedonian cry!
A thousand million souls are taken
Captive by sin. Hear ye their sigh
From lands where hopeless heathen die?
Shall ease and gold and earthly pleasure
Withhold thy hand until too late?
Then shalt thou share their woeful fate
And perish with thine earthly treasure.

Awake, arise, O church!
The message give in power!
Speed on! Speed on! Thy work is done
When closes mercy's hour.

O church of God, shall sloth enslave thee
While doom hangs o'er a dying race?
Commands thy Master, "Go ye! Go ye!
Fill in earth's harvest field thy place;
Proclaim with power My saving grace."
Shall nations perish for thy reaping?
Nippon, Cathay, dark India's land,
And Afric's need make stern demand,
These priceless souls are in thy keeping.

O church of God, the day is dawning
When sin's dark night will close for aye;
The King of kings in glory coming
Will bring His saints their crowning day,
And death and tears shall pass away.
Then rise, O church, in all His power,
The message give in every land —
"The coming King is near at hand!"
This is thy work — and this thy hour!

*Darmstadt, Germany
August, 1928.*

General Reports from the Field

FROM PASTOR BUZZELL

PASTOR ALEXANDER BUZZELL writes from Kweiyang, Kweichow, May 6, 1930, as follows:

"I have made two trips out to our two out-stations, and am glad to tell you that the work is going on as never before. Anping, the first out-station we opened, has regular Sabbath attendance of over fifty every Sabbath. Of this number twelve are baptized members. The rest are studying and hope to be baptized soon. These are all from the "Miao" tribe.

"Our newest station is located in the city of Tsingchen, and a good work is going forward in that place. We hope soon to have some baptized believers in that place.

"As soon as we have more workers, we have many calls where people want us to open work.

"Here in Kweiyang the work goes on, but more slowly than in the country. Our great need here is a chapel in front on the street; then I know the work would go better in this place. Just now we are trying to hold a Bible school, but find it hard to get the people to come as they do not want to go clear to the back of our compound where the chapel is. They come once but do not come again; in that way it is hard to get an interest.

"We have baptized sixteen this year since you were with us. We hope soon to baptize twenty or thirty more."

FROM PASTOR C. B. MILLER

PASTOR CLAUDE B. MILLER, director of the Yunnan Mission, writes from Yunnanfu, May 28, 1930, as follows:

"Mr. White and I had planned to leave today for a trip to Talifu, but because of a little trouble in and round the city the Consul advised us to wait. Now the rains are starting so we have decided to postpone this itinerary for the present. An interest has developed in Talifu through one of our members, and through the reading of the *Signs*, so we are anxious to follow it up shortly."

IN SOUTH CHEKIANG

PASTOR G. L. WILKINSON, when going through Shanghai enroute to the summer school at Chiao Tou Djen, reported that conditions in the South Chekiang Mission have become somewhat unfavorable in some sections, inasmuch as the release of soldiers for the armies operating in Central China has encouraged many groups of bandits to operate boldly. Hitherto conditions have been more favorable in South Chekiang than in some other sections of the China field; but this can no longer be said, and Brother Wilkinson has had difficulty in getting about. Notwithstanding these hindrances, the cause is progressing, and Brother Wilkinson is able to report for the second quarter a net increase of seventy-five baptized believers, bringing their total membership on June 30 of this year to 681. It is marvelous how the Lord is blessing in the South Chekiang Mission. However, those who visit that field learn quickly that there is an intense activity on the part of all the workers, and on the part also of a goodly number of the laymen.

FROM PASTOR V. J. MALONEY

PASTOR V. J. MALONEY, director of the North Fukien Mission, writes as follows from Foochow, June 13, 1930:

"War between the general up the river and the forces here in the city and lower part of the river, has been threatening in these parts for some time. General Lu is the up-river man, and General Liu the man here. Last Sunday morning we were awakened about three a. m. by rifle and machine-gun fire. Fighting had begun outside the North Gate, and also out the West Gate at what is known as the Upper Bridge. The firing continued more or less throughout the day. Wounded men were brought in to the military hospital just across from our gate. That night about dark the firing began real heavy, and continued all night, then all day Monday, Monday night, Tuesday and Tuesday night; and, in fact, we have been having it every day since, including today. The night before the fighting broke out, there were two large fires in the city; and others were set, but were put out.

"The bullets do not fall in our part of the city; there has not been much excitement, and we are all safe. So far the forces in the city have been able to resist the up-river

men, and we hope they continue to do so, inasmuch as it is likely that if they get in, the city will be looted. There was some fighting out at the East Gate last night, and this indicates that the city is well surrounded. We do hope matters will close up quickly, for if this keeps up, it will interfere with our yearly meeting. This cuts off our communication with our up-river workers, as all boats are stopped. We are praying very earnestly that the Lord will protect us and open the way so our work can go on."

AT THE MALAYAN SEMINARY

TOWARDS the close of April, 1930, Pastor and Mrs. W. P. Barto, with their children—Gladys and Mary—sailed from Singapore for furlough in the United States. Brother Roger Altman succeeds Brother Barto as business manager and treasurer of the Malayan Seminary.

Brother H. I. Smith has recently been giving good help in the weaving department of the school industries. Six of the old looms have been set up, and Brother Smith and his student assistants are working hard to get them into steady and full production. The weaving room of the industrial building presents a very busy scene.

Brother Tsen Shau-ths, now of Kuching, is being invited to connect with the Seminary as preceptor and assistant in the weaving department, and his help will be much appreciated.

Professor V. E. Hendershot, the principal, reports an excellent spiritual tone in the institution. Let us pray that the Lord may richly bless our teachers in this institution as they work earnestly in preparing our young people to take their place in waiting harvest fields.—*Malayan Notes of Progress*.

WORK AMONG THE YOUTH

DURING the Northern Luzon meeting special attention was given to the youth and to the children, two meetings a day being held for each. Brethren Mote and Lugenbeal from the union headquarters led out in this work. The children were in charge of Sister R. R. Figuhr, of the Central Luzon Conference, and associated with her were some of the students from the Philippine Junior College. All this work was appreciated.

THE HOKKAIDO MISSION

H. F. BENSON

(Synopsis of report rendered by Pastor H. F. Benson, director of the Hokkaido Mission, during their biennial session of the Japan Union, March, 1930)

DURING the past biennial term the Lord has blessed the work in the Hokkaido Mission. This blessing has been manifested in the large number of interested ones that He has sent us, and in an awakened sense among our workers regarding the responsibility that a knowledge of present truth lays upon each one. This has led to deeper consecration and to a spirit of co-operation on the part of all.

Many have been interested through the distribution of our literature. The canvassers have given special attention to following up interests of this sort. Our territory is large and the population comparatively scattered, and this makes all the more important the colporteur ministry.

Last year Hokkaido sent out a foreign missionary, Brother Uchiyama, one of our faithful colporteurs who was asked to take up this line of work among the Japanese residing in Chosen. The Lord has blessed his labors in the Korean mission field, but his departure was felt by those of us who remained in Hokkaido. However, a few months after he left the Lord sent us another man to take his place—Brother Sugimoto. He began in a small way by selling single copies of our monthly Japanese magazine, but soon began taking annual subscriptions. He undertook to sell our larger books, and having had considerable experience as a solicitor on board ships, he naturally turned to the ships as places where literature might be sold. He had success first in the port of Murran and later Otaru, and a number of interested ones have come through this special effort.

In Sapporo, Mrs. Benson has been holding an English Bible class before the Sunday night sermon, and a goodly number of those attending the class have been remaining to the preaching service. On Sabbath afternoon the members and workers at Sapporo have been

holding a Sabbath school for the children of the district. Through these agencies we are reaching some families who otherwise could not easily be approached.

In Otaru and others of our outstations we have an active though small membership. The believers in Otaru have been spending their afternoons studying this phase of the message, together with ways and means of giving this message to their neighbors. In order to spend the afternoon in study they bring their lunches with them when they come to the meeting hall Sabbath morning, and thus they find it possible to remain until late in the afternoon. One brother seventy-two years of age walks in for five miles over a mountain road in order to attend Sabbath meetings, and he always stays for the afternoon study.

Those who are undertaking to found a mission in Hokkaido wish to express anew their gratitude to the union and to their sister missions for the loyal financial and moral support which have made possible some progress already, as outlined in this report. We wish to give assurance to our brethren and sisters that those who are stationed in Hokkaido are full of courage, and that both workers and laymen realize they have a most important part to act in the carrying of the threefold message of Revelation 14 to all living within the borders of our mission.

As a united band of believers, we wish to join with our associates in prayer for the rapid advancing of the work in Hokkaido and throughout the Japan Union Mission.

MEDICAL MISSIONARY WORK
DURING THE NORTHERN
LUZON MEETING

DURING the general meeting of the Northern Luzon Mission held in March, 1930, on the mission property in Rosales, a room of the newly built headquarters was assigned Dr. H. A. Hall and Sisters Fannie Hiday and Feliza Abaya, of the Manila Sanitarium, for consultation purposes, and for minor surgery. Of the medical missionary work carried on at this meeting, Pastor Afenir reports:

"During the five days of the meeting Dr. Hall spoke every day for a short time, and much helpful counsel was given to the brethren. The private consultations were greatly appreciated, and the operations that were performed were especially helpful.

"During the evening services Dr. Hall occupied about twenty minutes on some health topics as an introduction to the sermon of the evening. His first talk was on the importance of dieting, and he emphasized in particular the value of the use of unpolished rice, which brings strength and vigor and resistance to disease. He declared that in countries where rice is one of the main articles of diet, the use of unpolished rice is one of the most important items of the health reform movement among our people.

FROM BROTHER HILLIARD

UNDER date of June 2, Brother W. I. Hilliard, acting superintendent of the Central China Union, writes: "I have just had word from Brother C. H. Davis, director of the Hunan Mission, that between the Communists and the Kwangsi army (Chang Fah Gwei's men), it is almost impossible for them to go out into the field at present. He is in the field most of the time, but is limited to rather a small district.

"The war front in Honan has moved north, and in a letter from Kikungshan I understand that folks have come clear through from Chengchow and are planning on returning there as soon as the American school lets out.

"Brother Strickland reports conditions quiet at Yencheng, and that they are very busy there, the hospital having 70 or 80 patients. Mrs. Strickland mentioned to Mrs. Hilliard that reports from Chengchow indicate that a good deal of the city has been destroyed by bombing, so maybe there is good reason why we could not find a suitable place to build there.

"We had a good baptism here in Hankow last Friday afternoon in which eighteen took part. Several of these were students from the school, and two were servants here in the compound.

NOTE.—Since the above was written, Yencheng has become a battlefield, and conditions have been serious indeed.—c.

THE JAPAN PUBLISHING HOUSE—1927-1930

A. B. COLE

(Synopsis of a report rendered by Brother A. B. Cole, manager and superintendent of the Japan Seventh-day Adventist Publishing House, during the biennial session of the Japan Union Mission held in Tokyo, March, 1930)

WHEN considering the progress of the Japan Publishing House through the years, the first attention is usually given to reports of sales figures; and in this connection it is interesting to note that the past year—1929—marked the highest point we have ever reached in the sale of literature. We are grateful for this attainment, but we are not by any means satisfied with it. There must be a very large place for increased sales among a people as literate as are the Japanese, and we must devise ways and means of reaching our people in a wider way than ever before.

Considering the progress of this branch of our work for almost three years since we last enjoyed the privilege of meeting together, the following figures indicate that some advancement has been made during this period:

Yr. 1927	Yen 46,310.52
1928	46,902.60
1929	48,241.00

However, during this same period we have greatly increased the portion of our sales attributable to foreign houses, as follows:

Yr. 1927	Yen 8,295.80
1928	14,057.80
1929	18,452.35

The effect of the above has been to reduce, for whatever reasons, the sales in purely local territory, as the following figures will indicate:

Yr. 1927	Yen 38,014.72
1928	32,844.80
1929	29,788.65

Here is a situation which could, and probably will, receive our serious attention at this time. There must be a reason for this steady decrease in our local sales while foreign sales are increasing.

During the three years since we last met, we have been able to produce but one new book, this being "Revelation." It has attained a very fair sale thus far, and interest in it still continues. In spite of this being a new book, sales of the older books have not materially decreased.

In the publishing house itself there have been many material changes, and today we have as suitable a building as we have ever had in Japan.

Because of the necessity for speed in producing some of our books, we have had some work done outside our own plant. In this we have been well satisfied both as regards cost and quality. However, had we the workers, and a little better equipment, there is no question about our ability to equal, or even to excel, anything done outside, for the same, or even slightly less, expense.

As publishing house workers, we earnestly desire that our people shall remember us at the throne of grace.

With the prospects of an improvement in the financial condition of the country, together with the hope that some means will be devised for the encouragement of increasingly large literature sales by our church membership, we feel that the future should be bright.

IN YUNNANFU

WHILE Pastor M. C. Warren and the writer were in Yunnan, the capital of Yunnan Province in Southwestern China, early in February, we were happily surprised to find an interest in the truths of the message in a suburb known as the "Five-li Village," from which place thirty or more are faithfully attending the various services held in the chapel. During our sojourn in Yunnanfu we held evening services and to our joy fifty or more from "Five-li Village" walked in every evening to attend the general meetings being held; and they brought with them friends from along the way. Our chapel is favorably situated in the city, the brethren renting by the year a group of spacious buildings known as the "Kweichow Guild Hall." The main auditorium of this Hall seats six hundred or more; and while we were there the attendance was excellent. On Sabbath days the attendance is usually a little less than one hundred.

A corner of the Guild property has been set apart as the dispensary.

Pastor and Mrs. Dallas R. White, trained nurses, treat many hundreds of patients every month. There is

space to house the Chinese workers, and the rental is reasonable.

Yunnanfu was entered about two years ago by Pastor C. B. Miller, in charge of the work, and by Pastor White, who is associated with him. The two families at this main station have comfortable quarters in the outskirts of a residence section of the city, and are finding many who seem glad to study the Holy Scriptures. A report of an itinerating trip made by Brother Miller and Evangelist Feng appears in another column of this issue of the Outlook. The prospect before our workers in Yunnan is an excellent one, taking everything into the account. Many roads, it is true, are closed to ordinary travelers, inasmuch as the bandits are exceedingly active in certain districts. There are some roads, however, that are open a part of the time, and the workers go out on these as opportunity permits.

In the northwest are a goodly number of Tibetans; in the far west are Siamese and Laos, and Bhamoesé from Burma, and in the south are many who are related to the tribes living in Annam; besides, Yunnan is the home of the Nosu people, and has thousands of representatives from most of the tribes of the Miao race. The beginnings already made in Yunnan are indicative of an early harvest and of a growth much more rapid than has been seen in some of the other provinces of China entered two or three decades ago.

Climatic conditions in Yunnanfu are almost ideal, the elevation being about seven thousand feet, and the latitude such as to give sufficient balminess to temper the atmosphere properly. Many from the more southerly regions go to Yunnanfu for the summer season because of cool breezes prevailing there. On the other hand, some parts of Yunnan, where our workers must go, are in the tropical lowlands, and present climatic difficulties, to say naught of the perils to hinder that have to be constantly guarded against by those working in the tropics.

Let us remember at the throne of grace the families stationed in Yunnan, and particularly let us pray that the gospel may be sounded speedily to the 141 kindreds, tongues, and peoples, living in that beautiful province.

AN ANNOUNCEMENT

THE Sabbath School Officers' and Teachers' Training Course for the China portion of the Far Eastern Division is to be carried month by month through the *Sabbath School Helper*, beginning with the October issue. The 1930-1931 course is based on the little book "Successful Sabbath Schools," which has recently been revised and republished in Chinese, and which may be procured at the very nominal price of 5¢ Mexican per copy. Two lessons a month are to appear in the *Helper*, the lessons themselves including supplementary notes, and the entire course consisting of twelve lessons. The review questions will doubtless appear in the April, 1931, number of the *Helper*, and certificates will be issued by the Sabbath School Department in each Union Mission, upon the completion of the work.

Those who wish to improve their methods of Sabbath school endeavor, as well as those desiring to enter upon that line of service, should by all means take this course, which covers very nicely the fundamentals, and gives a clear understanding of what the successful Sabbath school worker may accomplish.

Those following the lessons should provide themselves with a copy of the little book "Successful Sabbath Schools;" and members should be encouraged to take individual subscriptions to the *Sabbath School Helper* for use in connection with this course, which has been prepared by a worker of long experience in the Sabbath schools of the Orient. We believe that excellent results may be attained by those interested in building up the Sabbath schools of China, through the use of this carefully prepared series of lessons.

Sabbath school officers should begin early to promote this training course among their Sabbath school members, that a large enrollment may be procured, and that strong work may be done from the start. Orders for necessary supplies should be placed with the Tract Society promptly, that the books and lesson outlines may be on hand in ample time for the commencement of the work in October.

For the convenience of those wishing to take the work in English, and for use in promoting the Sabbath School Officers' and Teachers' Training Course in various lan-

guage areas, copies of "Successful Sabbath Schools," and the lessons comprising the course, may be had in English in mimeographed form, direct from the Sabbath School Department at 25 Ningkuo Road, Shanghai. A price of 15¢ a copy has been placed upon this mimeographed material, and the Sabbath School Department will be glad to respond to requests for these necessary supplies, which may be charged to the various fields through the division treasury:

 DEPARTMENTAL ACTIVITIES
IN THE JAPAN UNION

DURING the 1930 biennial session of the Japan Union several union secretaries of departments made plain the advances realized and the work yet to be done through departmental activities.

THE MISSIONARY VOLUNTEERS

Pastor Andrew Nelson, secretary of the Educational and Y. P. M. V. Departments, named eight places where young peoples' societies are organized; namely, Otaru, Wakamatsu, Tokyo, Amanuma, Naraha, Matsuyama, Imaharu, and Hiroshima.

The work of these societies is resulting in much spiritual seed-sowing. In one quarter 257 missionary visits were made by our youth; 193 Bible readings and cottage meetings were held. Surely good results are to follow from these earnest efforts to bring the truth to others. The same quarter, 145 treatments to the sick were given, and many hours were spent in Christian help work. 297 missionary letters were written, and 191 answers received, showing that our young people are alive to the opportunity of using the mails in missionary work.

EDUCATIONAL

With the exception of the unfortunate loss of teachers, the educational work is also promising. More young men and women are under training in Japan than ever before. With the ten or twenty young people who are preparing to enter school this next month, we shall see 100 young people studying in *Nihon Saniku Gakuin*, preparing to enter the Lord's work.

HOME MISSIONARY WORK

Pastor V. T. Armstrong, union superintendent, is leading out also as home missionary secretary for the union. He reported: "Our members are doing much in different lines of missionary work. Perhaps the greatest general missionary campaigns entered into have been the Big Week and the Harvest Ingathering. Those who have had a part in these endeavors have met with a good degree of success. Many new Bible readers have been found in this way, a large sum of money has been secured, and we believe souls will be saved as a result.

Some of our lay members in Japan conduct Sunday schools for children; others visit the sick; yet others bring friends and neighbors to meetings. Some are giving Bible studies. Some distribute our smaller literature. The future holds out great possibilities for the successful prosecution of all such work. Some practical tracts and a few small books, in addition to those we already have, would bring strength to the work of this department. Our watchword for 1930 is, "Every member at the task."

COLPORTAGE

The field missionary secretary, Brother E. J. Kraft, expressed pleasure in having the privilege of rendering a good report covering the years 1927-28-29, during much of which time Pastor A. C. Koch has been in charge. By far greater sales have been made than ever before, and the books have been such as should bring a goodly number to a knowledge of saving truth. More colporteurs are needed; the territory is unlimited. It is wonderfully encouraging to think of the many, many people who can readily read that which is published, Japan being perhaps the most literate of all the lands of earth.

MEDICAL DEPARTMENT

Dr. E. E. Getzlaff extended greetings to all members, and outlined the history of our medical work in Japan during the past two or three years. The little sanitarium-hospital already established on the Amanuma Compound, in one of the beautiful suburban districts of Tokyo City, is being appreciated by the general

public. A few additional rooms for private patients would add considerably to our monthly income, and would enable us to house many who now must be refused admittance because of our lack of space.

Advancement has been made during recent months in building and opening treatment rooms adjoining our church building in Tokyo City.

The Kobe treatment rooms adjoining our church in that great metropolitan area have had a good year.

The medical workers, in appreciation of success attending their labors, cannot help but thank the Lord for what He has done. Without Him we could do nothing aright.

FROM DR. J. N. ANDREWS

DR. J. N. ANDREWS, of the Tibetan Mission of Seventh-day Adventists, writes from Tatsienlu, May 2, 1930, as follows:

"With the coming of spring the grass is greener and the hills are becoming pretty. Some forty-odd patients crowd around in the forenoons, and we have averaged a thousand a month these four months. Our hospital beds are not all full, but we have had some interesting cases. Just now we have in a private room Dor Je Rab Teh, a lama who is the agent of the Pan Chan Lama, recently installed officially in Tatsienlu. He is from Shigatse, which is the great religious center beyond Lhasa, over which the Panchan Lama is supposed to preside,—or would preside, were living conditions in Tibet friendly for him at present.

"Anywaý, this Lama is a friendly and pleasant man, and we are glad for this contact with him; for we understand his chief, the Pan Chan Lama, has expressed himself definitely opposed to Christian missionaries being allowed to work along the border. This man has now been with us three weeks, and seems disposed to continue to stay for a time yet. His trouble, chronic multiple arthritis, does not lend itself to any striking sudden cure, but he has been improving under our light treatment and fomentations, and he seems pleased with the progress made.

"I am sorry that he does not seem inclined to look at our literature yet, but I have been able to tell him somewhat regarding the Coming of the Lord. We feel that we are

stealing a march on the great Panchan Lama, though, by having this man with us in such a friendly contact.

"Our tracts have been going out as usual to Tibetans, local and travellers. These four months we have distributed nearly eight thousand tracts.

"We are all well."

A VISIT TO ANNAM

C. C. CRISLER

WHEN returning from Yunnanfu to Shanghai last February it was my privilege to pass through the eastern section of Annam, inasmuch as this was one of the most rapid ways to get back to Division headquarters. It is well known to all our readers that the French have constructed a railway running from Haiphong and Hanoi, leading cities in the north of Annam, right through to Yunnanfu, the capital of Yunnan, China. Trains are run only during the day, and so three days are occupied on this trip from Yunnanfu to Hanoi, the northern capital of Annam. Pastors R. H. Wentland and F. L. Pickett, recently stationed in Annam, are in the far south of this land, and in order to reach them, it was necessary to travel for upwards of five hundred miles southward from Hanoi, right through to Saigon, the principal port of French Indo-China, and the capital of the province known as "Cochin-Chine." Brother Wentland is stationed at Saigon, and is learning the Annamese language, sometimes styled Annamite, which is used in considerable portions of Cochin-Chine, and up and down the Annamese coast to the far borders of China. There are several dialects of the Annamite, but the one being learned by Brother Wentland is the leading dialect in which most of the literature appears, and which is in use as the official language of Annam Province, the capital of which is Hue, a port city about half way between Hanoi and Saigon. The railway from the north has already reached Hue, and has passed on to Tourane, where an autobus is taken by the traveller for a long stretch of upwards of five hundred kilometers to Nha-trang, where the railway again begins and runs through to Saigon.

When in Saigon the writer found Brother and Sister Pickett still there, as they remained with Brother and Sister Wentland the first few months of their stay in Annam, in order to study the French language, a working knowledge of which is highly desirable for all mission laborers in French Indo-China. Early in April they went on to Phnom-penh, the capital of Cambodia, where they are permanently stationed as missionaries for the province of Cambodia. They are studying the Khmer language, the official tongue of Cambodia, and is used by about half the people of that province. Another leading language of Cambodia is the Laos tongue, very similar to the Laos used in eastern Siam and northern Annam, and also in the far north of Siam.

The Annamese are a very lovable race. They seem to have a joyous spirit, and when conversing with one another oftentimes reveal that they are very happy. Protestant missionaries have been among them for about twenty years. The leading society that undertook this work now reports more thousands of communicants than years they have been working among these people. The Annamese impress one as being spiritual minded—much like the Filipinos. Many of their daily habits are similar to those of islanders in the Philippines and Malaysia. Their homes are very much like those of peoples living all through the tropical lands of the Far East.

The Annamite language has its roots in the ancient language spoken by Chinese in Kwangtung and Kwangsi Provinces, and even to-day many of the newspapers and books have a considerable number of Chinese characters in them, although not only the Annamite but other languages of French Indo-China have been Romanized, and most of the literature is published in Romanized form.

A visitor to French Indo-China cannot help being impressed with the great amount of literature in circulation in various provinces throughout that field. Already Brother Wentland reports being at work in the production of a few selected tracts in Annamite. The twenty

million of French Indo-China, with their diverse tongues, constitute a very earnest appeal to us of the Far East to draw near to them with the Bible message of saving truth. Large plans will bring large results, and narrow plans will certainly be wholly inadequate to meet the present calls coming to us from French Indo-China. Brethren Wentland and Pickett have a great work before them. May Heaven's blessing attend them as they learn the language and labor among the people.

MISSIONARY VOLUNTEER
DEPT.—FAR EAST—1929

S. L. FROST

(Extracts from report read before the Far Eastern Division Committee during the 1930 Spring Council)

IN briefly reviewing the work of the Missionary Volunteer Department for 1929, may I first call attention to our young people's census. Since the middle of 1928 the Missionary Volunteer Departments of the Division and of the Unions have been working on this question, hoping to have some accurate figures by the close of 1929. With regret I have to acknowledge that we have been unable to succeed in this undertaking.

Our estimate of the number of young people for 1929 is around 18,000, the same figure as for 1928. During 1928, 16 schools, with 1,309 students, were transferred from the Malayan Union to the Central European Division, yet we believe that during 1929 this seeming loss of young people has been almost gained back.

We are unable to report gains for 1929 over 1928 in all lines of Missionary Volunteer activity, but for the four-year period in general, good increases over the former period are seen.

We are glad to record the baptism and addition to the church of 978 young people for the year, even though the Missionary Volunteer societies cannot take too large credit for this good work.

A study of the chart for the year reveals gains in some other particulars. Bible Year and Reading Course certificates issued, almost

doubled. We show a loss in the number of Standard of Attainment certificates issued, probably due to three factors; (1) the lack of suitable material in the vernaculars on Denominational History; (2) difficulty of promotion with the secretary's time almost fully taken up with local responsibilities; (3) incomplete checking up with those students who have studied in school the subjects required for this certificate. Within another year we hope to see published a most excellent and complete Denominational History in Mandarin, by Professor D. E. Rebok, for the China Section of our field.

We must regretfully record a fewer number of our Missionary Volunteers observing the Morning Watch regularly, than in 1928. The highest figure reporting for any quarter during the year was 3,271, but the average is only 2,002—less than one-third our average membership. This low average, however, is due in part to incomplete reporting, some fields not filling in this space at all for some quarters. Our average has been about 30 per cent observance.

The number of Bible Readings increased by over 5,000. Books and tracts distributed both show good gains, as well as hours of Christian Help Work, number of treatments given, and the articles of clothing given away.

Several important items, as follows, show a loss over 1928: Missionary visits, letters written, and papers distributed. We reached our goals in five out of nine items as follows:

	Goal	Result
No. young people converted	850	978
Membership M. V. Societies	6,000	6,706
No. R. C. Certificates issued	400	608
No. Bible Year "	400	575
Funds for foreign use	Gold \$1,500	\$2,070.27

We fell short of reaching four goals, as follows:

	Goal	Result
No. S. A. Certificates issued	300	98
Observing Morning Watch	100	30
Reporting Membership	100	44
Offerings for local society work	Gold \$700	\$576.20

The following Unions reached five of their goals: Central China, East China, and North China. Three goals were reached by South China and Sungari-Mongolia, respectively. Japan, Chosen, Manchuria, and West China each reached two goals; the Philippines, one, and Malaya none.

THE FOUR-YEAR PERIOD

1926-1929 inclusive

A few words concerning the four-year period might not be out of place at this time. A gain of 78 societies and of 2,377 Y. P. M. V. members is seen. The number of young people baptized for the period is 3,303, almost three times the figure for the former period. Bible Year certificates issued were almost nine times as many, Reading Course Certificates about two and a half times, and Standard of Attainment Certificates about one and a half times as many.

Taking the average number of observers of the Morning Watch for the four years, we show an increase of 549 over the figure for 1925.

Our missionary visits were one and three-fourths times as many as for the previous period, or about 75% gain; subscriptions to periodicals almost doubled; papers distributed increased about 50%; books distributed almost trebled; tracts scattered were more than three times as many. The hours of Christian Help Work more than doubled, and if reduced to days and years would be 15,064 working days, or about 50 years of working time. The distribution of Scripture cards advanced from a little over 8,000 to 126,289. Donations about quadrupled, and our Junior progressive class work was gotten under way a little during this period.

FROM PROFESSOR CARTER

FROM Professor C. A. Carter, of the Central China Union Mission, and living at Kiukiang, Kiangsi, we learn under date of June 18, 1930:

"We feel that the Lord has been answering the prayers of His people in our behalf. We have had trouble all around the city for several months, but we have not been molested. I was enabled to get out of Bao Ching, Hunan, after a three-days' stay there, on about the last bus which left the city, and on the night before the place was taken by the Kwangsi forces. I also got out of Changsha just before that place was taken. Thus on several occasions I have been able to see the direct leading of the Lord in my travels, and His protecting care over me.

"We shall be leaving Friday for Chiao Tou Djen."

AN OPEN LETTER TO THE WORKERS IN THE FAR EAST

Shanghai, China, July 10, 1930.

Dear Fellow Workers :

The statistical report for the first quarter of 1930, given on the opposite page and in the central two pages of this issue of the *OUTLOOK*, reveals less than the average progress reported for the first quarter. Our net gain of 285 is less than that enjoyed in 1929 and in several previous years. Already, some advance reports received from certain sections of baptisms during the second quarter indicate that we may yet have as much gain during the first half of the year as for the first six months of 1929. Whatever the totals, all our workers will recognize that only by the most earnest efforts can we hope to attain to net results for the current year in excess of those realized last year, as several workers of experience are on furlough and others have been deterred from their usual itinerating because of the war conditions existing in large areas of the China field. No situation is too difficult for the Lord to overrule, and if those of us who are in the field the present year yield fully to the Lord day by day, and do our very best, we may yet make this very year the best that the Far Eastern Division has ever had in souls won for the kingdom. This is a time for earnest seeking of the Lord, and for zealous advance in every possible line of endeavor.

The tithes and offerings for the first quarter of 1930 are in excess of those reported for any previous first quarter insofar as we have knowledge. The Sabbath School Department has advanced notably, and the bookmen seem to be holding their own in sales. The schools are filled to capacity, having again touched the high point reached in 1926. The young people's work is showing up excellently well, as compared with first quarters of former years. There is every reason to take courage over the presentation shown by this report.

The present baptized membership of 25,936 represents work in 56 mission stations and 726 outstations — a total of 782 places where regular work is conducted within the borders of the Far Eastern Division. The number of laborers has been increasing until now it is slightly in excess of 2,000, which number, of course, includes all self-supporting workers and institutional employees.

Even though our numbers in the Far East are not as large as we might wish them to be, it is our privilege to pledge the Lord and one another, that by the help of God we shall faithfully continue to shepherd the flock and seek to prepare men and women for the kingdom. We may encourage one another to undertake greater things for God in evangelism, by preaching the Word and by earnest personal work, and by endeavoring to arouse both ourselves and our laity to a life of faith and prayer and love for the salvation of the lost.

Yours in the Master's service,

C. C. Crisler.

THE FAR EASTERN DIVISION OF THE GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS
STATISTICAL SUMMARY --- INCLUDING PROVINCIAL MISSIONS --- FOR THE QUARTER ENDING MARCH 31, 1930

Name of Union Missions and Provincial Missions	No. of Mission Stations			Baptized Membership Mar. 31, 1930	Baptisms Jan. to Mar., 1930	Net Gain during three months Minus sign -- Loss	No. Church Bldgs. owned by missions	No. of Ordained Ministers	No. Licensed Ministers	No. Licensed Missionaries	No. Colporteurs	Total No. FOREIGN Laborers	Total No. NATIVE Laborers	Total No. Laborers Foreign and Native	Foreign Tithes Receipts Jan. to Mar., 1930 (gold)	Native Tithes Receipts Jan. to Mar., 1930 (gold)	No. Sabbath Schools	Sabbath School Membership	Total Sabbath School Offerings Jan. to Mar., 1930	No. of Church Schools	Total Enrollment of Church Schools
	No. of Mission Stations	No. of Mission Outstations	No. of Organized Churches																		
PHILIPPINE UNION	5	306	208	12,858	265	150	28	31	92	155	39	341	380	976.80	15,978.10	338	12,466	2,716.64	28	1,239	
Northern Luzon Mission	1	52	27	1,807	38	18	4	6	9	32		74	74	1,811.80	57	1,833	371.58	3	163		
East Visayan Mission	1	73	35	2,816	43	34	4	6	23	36	2	71	73	3,628.60	88	3,079	719.26	6	221		
West Visayan Mission	1	86	49	3,523	133	41	4	6	18	14	4	57	61	2,874.20	80	3,587	299.16	9	323		
Central Luzon Conference	1	89	86	4,316	51	51	8	11	10	56	2	110	112	7,233.20	100	3,704	1,248.13	9	241		
Southern Luzon Mission	1	6	11	351		6	3		8	16	2	27	29	426.80	13	263	78.51				
Union Mission							5	2	24	1	29	2	31	976.80	3.90				1	291	
CHOSEN UNION	4	45	26	2,133	5	87	16	36	76	86	28	235	263	637.01	1,250.98	122	6,081	884.61	30	1,318	
Kando Mission		5	2	112		5	1	3	1			11	11	76.83	8	468	42.33	2	165		
West Chosen Mission	1	13	11	845	5	41	3	8	15	17		53	53	511.95	45	2,563	438.27	16	395		
Central Chosen Mission	1	11	8	699		19	3	8	16	41		69	69	370.10	34	1,613	266.85	6	374		
South Chosen Mission	1	16	5	477		22	3	10	10	27	4	50	54	201.35	35	1,437	137.16	5	197		
Union Mission	1						6	7	34	1	24	52	76	637.01	90.75				1	187	
JAPAN UNION	5	19	15	690	17	17	7	14	14	22	17	27	53	656.56	1,692.57	23	871	887.15	3	88	
Kyushu Mission		3	2	47		1	2	2	2	3	2	7	9	130.25	3	77	96.82				
Chugoku Mission		4	3	108	5	5	1	2	3	1	4	2	8	278.28	4	131	150.16				
Kansai Mission	1	5	3	126		1	3	2			2	7	7	329.61	4	123	123.22				
Kanto Mission	3	4	5	349	12	12	3	1	2	1	3		8	803.18	8	412	444.24				
Tabaku Mission		1	1	32		1	2	3	1	1	3	4	7	47.46	2	79	38.52				
Hokkaido Mission	1	2	1	28			1	2	2	2	3	4	7	55.12	2	49	34.19				
Union Mission							3		15	2	17	15	32	656.56	48.67				3	88	
MANCHURIAN UNION	3	13	11	375		3	5	2	22	17	12	50	62	410.84	338.77	16	492	186.85	6	190	
Lianning Mission	1	7	8	256		2	1	1	9	10	2	26	28	226.66	9	300	123.10	3	75		
Kirin Mission	1	5	3	106		1	1		7	6	2	16	18	94.54	6	170	51.93	2	65		
Hellungkiang Mission	1	1		13			1		1			2	2	17.57	1	22	11.82				
Union Mission							2	1	5	1	8	6	14	410.84					1	50	
CENTRAL CHINA UNION	5	73	24	1,785	27	13	25	18	28	79	54	40	222	1,335.18	966.30	87	2,682	674.47	27	726	
Honan Mission	1	27	6	717	17	5	10	6	6	17	9	9	64	316.27	28	1,202	232.65	11	301		
Hunan Mission	1	15	6	416	6	6	8	4	7	20	22	6	72	258.10	21	539	171.23	5	140		
Hupeh Mission	1	13	7	386		4	3	3	25	10	6	41	47	195.94	19	524	177.31	4	100		
Kiangsi Mission	1	12	4	188		3	2	4	9	8	4	33	37	150.00	14	325	83.04	6	145		
Shensi Mission	1	6	1	78	4	2		1	2	2	4	11	11	45.99	5	92	10.24	1	40		
Union Mission							2	6	6	1	15	1	16	1,335.18							
NORTH CHINA UNION	3	14	8	278	4	2	3	6	18	21	30	15	54	365.21	23	634	164.63	8	231		
Shantung Mission	1	5	3	268	4	4	2	2	11	7	14	6	21	200.53	15	289	60.31	5	167		
Hopei Mission	1	8	4	265		1	1	5	7	10	3	20	23	134.87	7	318	89.85	3	70		
Shansi Mission	1	1	1	16	-2		1		1	5		9	9	29.81	1	27	14.47				

NORTH CHINA UNION	3	14	8	268	4	4	2	2	11	7	14	6	21	27	27	200.53	23	289	104.85	5	167	
Shantung Mission	1	5	3	268																		
Hopei Mission	1	8	4	265			1	1	5	7	10	3	20	23		134.87	7	318	89.85	3	70	
Shansi Mission	1	1	1	16		-2			1	1	5		9	9		29.81	1	27	14.47			
Union Mission								2	2	6	1	6	4	10		458.22						
SOUTH CHINA UNION	8	108	40	2,475	7	-25	28	24	55	32	29	32	264	296	871.72	1,864.60	106	3,811	781.61	40	1,512	
Cantonese Mission	3	19	9	510	1	-6	5	6	10	20	7	6	52	58		658.70	18	549	231.16	10	394	
Hakka Mission	1	27	8	702			5	6	11	24	5	6	58	64		235.60	27	800	151.84	5	140	
Kwangsi Mission	1	11	5	240	6	4	1	1	5	10	5	6	37	43		111.05	12	272	137.18	4	130	
North Fukien Mission	1	20	8	381		-21	6	3	19	2	3	4	43	47		242.35	19	661	80.90	5	290	
South Fukien Mission	1	12	5	345		-3	5	3	4	7	3	2	38	40		492.65	11	883	108.56	8	298	
S wato Mission	1	19	5	297		1	6	2	5	16	4	2	35	37		111.10	19	646	71.97	8	260	
Union Mission								3	1	3	2	6	1	7		831.72		13.15				
WEST CHINA UNION	6	34	13	580	1	14	8	11	8	37	18	17	65	82	524.64	236.85	43	1,049	334.58	10	209	
East Szechwan Mission	1	10	8	251			5	2	3	9	6	2	31	33		87.48	16	396	118.50	6	130	
West Szechwan Mission	1	4	1	76					2		8	9	2	8	10	53.24	5	148	52.63	1	11	
Tibetan Mission	1	1	1	5		-1		1	1	1			2	2		7.85	1	13	34.78			
West Kweichow Mission	1	19	1	196		14	2	1	1	11			16	16		44.59	17	367	20.19	2	52	
Yunnan Mission	1	1	1	20	1	1		2	1	3	1	4	3	7		12.08	2	42	74.93			
East Kweichow Mission	1	1	1	32			1	1	1	2	1	2	5	7		31.61	2	83	33.55	1	16	
Union Mission								2	1	3	1	5		5		524.64						
EAST CHINA UNION	7	89	45	2,153			16	12	15	76	27	23	169	192	1,399.80	1,308.13	123	4,386	1,329.80	21	942	
Anhui Mission	2	11	6	340			3	4	1	21	4	3	33	36		467.63	25	834	223.97	5	155	
Kiangsu Mission	3	11	11	812			3	3	5	6	9	3	47	50	533.87	562.06	21	1,086	878.62	5	363	
North Chekiang Mission	1	16	11	395			1	1	3	9	8	2	28	30		84.14	23	597	88.47	1	16	
South Chekiang Mission	1	51	17	606			9	1	6	32	5	6	57	63		194.30	54	1,869	138.74	10	408	
Union Mission								3		8	1	9	4	13		865.93						
HEADQUARTERS							15	1	55	1	70	179	249		1,651.74						4	882
MALAYAN UNION	9	16	16	903	29	37	13	12	26	40	6	38	71	109	893.57	1,844.65	26	917	904.76	13	675	
B ritish Borneo	1	9	5	224		-67	10	1	6	5		2	16	18		187.75	10	275	81.50	5	118	
Cambodia	1								1	1		2	2									
Cochin-China	1	1	1	5		5			1	1		2	2			198.50	1	9	42.67			
East Siam									1	1		2	2									
Malay States	2	3	4	172	6	9	1	1	4	4		2	9	11		300.31	5	203	152.30	3	102	
North Siam	1								1	1		2	2						4.50			
Sarawak	1	1	1	70		70	1	1	1	2		2	5	7		87.74	1	73	80.43	1	107	
Siam	1	2	1	111	8	7		1	1	5	1	2	9	11		132.25	5	103	100.89	2	52	
Singapore	1	2	4	321	15	13	1	1	5	3		3	10	13		938.10	4	254	442.47	1		
General								4	8	17	5	19	22	41		893.57					1	296
SUNGARI-MONGOLIA MISSION	1	9	3	435	3	-3	2	2	9	9	1	2	18	20	501.01	927.50	10	433	442.39	1	50	
DIVISION TOTALS 1st. QR. 1930	56	726	409	24,936	353	285	342	163	243	611	441	343	1,721	2,064	10,277.09	26,773.66	917	33,822	9,307.49	191	8,068	
" " " " 1929	50	686	380	22,050	545	298	326	147	224	641	381	326	1,519	1,845	8,810.11	17,401.82	841	29,580	7,843.04	184	7,440	
" " " " 1928	55	587	354	21,539	644	634	243	145	248	626	346	346	1,443	1,789	9,093.73	19,955.28	788	26,875	7,956.55	170	7,434	
" " " " 1927	50	561	324	19,523	518	51	242	140	246	613	296	308	1,389	1,697	8,761.71	15,133.64	715	25,270	7,109.38	161	6,498	
" " " " 1926	47	417	312	17,410	602	403	222	135	240	525	298	326	1,414	1,740	9,578.10	14,798.11	647	24,490	6,650.03	197	8,081	

The Sabbath School Department ----- Far Eastern Division

Summary For Quarter Ending March 31, 1930

Conference or Mission	Number Schools	Average Membership	Average Attendance	Birthday Offering	Investment Fund Offering	12 Sabbaths Offerings	13th Sabbath Offering	Total Offerings to Missions
Central China	87	2,682	2,235	\$ 17.67	\$ 5.90	\$ 538.98	\$ 111.90	\$ 674.45
Chosen	122	6,081	4,985	40.61	7.94	747.73	88.33	884.61
East China	123	4,386	3,116	109.87	141.75	924.62	153.56	1,329.80
Japan	23	871	592	34.07	14.75	586.95	251.38	887.15
Malaya	26	917	890	21.68	50.98	604.48	227.62	904.76
Manchuria	16	492	404	1.81	1.65	138.62	44.77	186.85
North China	23	634	593	4.98	7.26	134.70	17.69	164.63
Philippines	338	12,466	10,355	257.15	57.09	1,577.03	825.32	2,716.59
South China	106	3,811	3,097	35.50	17.61	614.87	113.63	781.61
Sungari-Mongolia	10	433	391	20.63	1.88	340.15	79.73	442.39
West China	43	1,049	1,084	4.15	3.39	273.14	53.90	334.58
Total	917	33,822	27,792	\$ 548.12	\$ 310.20	\$ 6,481.27	\$ 1,967.83	\$ 9,307.42

MRS. I. H. EVANS, *Secretary*

(All Offerings in U. S. Gold)



View of Delegates and Friends at Annual Conference, Wenchow, Chekiang, February 11-18, 1930

HARVEST INGATHERING SPECIAL

CHINESE EDITION

1930

Summary of Contents

The Chinese edition of the Harvest Ingathering Special for 1930, is mainly a report of work done by the Seventh-day Adventist denomination during the past year in the Far East, especially in China.

Front Cover: The front cover, in two colors, is a view of a pavilion in Peiping (Peking). The title of the annual in Chinese characters is *Shan Gung Huei K'an*, meaning, Report of Benevolent Activities.

Inside of Front Cover: The inside front cover, within a border typifying in Chinese art the thought of health and longevity, is a letter from the Treasury Department signed by J. L. Shaw of the General Conference, and H. W. Barrows, Treasurer of the Far Eastern Division. The letter expresses a word of thanks for gifts already received and bespeaks a continuation of past benevolences.

Page 3. It must be borne in mind that the front of a Chinese book is the back of one of our books. The front cover, therefore, would be the back cover of one of our magazines. Thus the paging starts from the back, according to our English system. Page three begins an article on the Needs in the Far East by I. H. Evans. On this page are discussed needs along medical lines. The picture at the top of the page is of the new Shanghai Sanitarium Clinic, just completed, and located in the heart of Shanghai. It is for the poor people of this part of China, and was paid for entirely by gifts received from friends of our work, many of them being Cantonese. The hospital has a capacity of 170 beds. At the bottom of the page is a picture of one of the first graduating classes of nurses from the Shanghai Sanitarium, after we began occupying our own premises.

Page 4: Continuation of article by Brother Evans. Picture at top of page is of Doctor Andrews, giving a preliminary examination to a patient outside of the Tatsienlu dispensary. Patient had come a three-day journey from Tibet. Picture to right is our middle school and chapel at Swatow. Bottom of page, one of the units of the Tatsienlu dispensary.

Page 5: Article by Elder Evans continuing with discussion of industrial schools. Picture of student group of Middle School at Yencheng, Honan.

Page 6: Picture of tractor and desk at the China Theological Seminary at Chiao Tou Djen.

Page 7: Article on Our Medical Work in China by C. C. Crisler. Picture at top of page shows towel making in one of our China schools. Picture below is broom-making industry in Hankow Middle School.

Page 8: Article by C. C. Crisler continued. Picture at top is of a projected hospital near Kalgan, on the Mongolian border. Picture at right shows the dispensary of the hospital, Yencheng, Honan. Illustration at bottom of page is of newly erected medical unit at Waichow, Kwangtung, China (Hakka Mission Field).

Page 9: Top illustration shows newly erected Penang Sanitarium. Below is the medical staff of the Nanning Hospital, Kwangsi. (Center upper figures Dr. and Mrs. D. Day Coffin; upper right, the Nurses Schutt) Round picture, carrying wounded into Yencheng Hospital.

Bottom of page, medical staff at Waichow Hospital. (The Drs. H. C. and Ethel James and the Nurses Hansen are in this group)

Page 10: Our World-Wide Work. Illustration at top of page shows one of our primary schools in British North Borneo. Picture at bottom of page shows girls' school at Waichow (in middle right, Mrs. Nagel.)

Page 11: Illustration at top, primary school at Pichieh, Kweichow. Below, faculty of Kowloon Middle School, Cantonese Mission.

Page 12: Article, One God or Many Gods? Illustration, Fatshan Dispensary, Canton.

Page 13: Illustration of faculty and students, Canton Middle School—in lower center, Pastor and Mrs. A. L. Ham and Mr. and Mrs. R. M. Milne.

Page 14: Article on Women's Work in China. Illustration of Mrs. B. Miller and group of Chinese women from Kiangsu and Chekiang.

Inside Back Cover: Ads for Chinese *Signs of the Times*, "Key to Health," "Health and Longevity," and "Hope of the World."

Back Cover: Chinese moon gate, Hangchow.

HARVEST INGATHERING ANNOUNCEMENT

During the Spring Council of the Far Eastern Division committee held in Shanghai during April, 1930, recommendations were adopted concerning the Harvest Ingathering campaign for the year 1930. Many are familiar with these recommendations, but for the convenience of those who wish to review the plans proposed these recommendations are republished below. Experience has taught us the value of making full preparations early for a campaign of this sort, and it will be well for our brethren in the various missions to decide at once upon the number and kind of papers desired, together with all essential supplies, and place their order without delay. This will bring back to the various provincial headquarters the materials needed. Papers can be had in English, Chinese, Japanese, Russian, also in many of the European and other tongues in which the paper usually appears.

RECOMMENDATIONS FOR 1930 CAMPAIGN

Whereas, Great blessings, both spiritual and financial, have come to us from the Harvest Ingathering work, in following the counsel of the Spirit of prophecy, that we should go to those not of our faith for funds for the prosecution of our work, and that as they become acquainted with what we are doing to uplift humanity, "Their sympathies would be aroused" and some would seek to "learn more of the truth;" therefore,

We recommend, (a) That each mission and institution so plan its work that its mission employees may engage in the Harvest Ingathering campaign for a period of at least two consecutive weeks during the Harvest Ingathering campaign period.

(b) That we encourage as many of our lay members to take part in this campaign as felt advisable.

(c) That the date for our 1930 campaign be Sept. 6 to Oct. 18 and that the goal be \$50,000 (gold).

DIARY OF A TRIP FROM
YUNNANFU TO MOHEI

C. B. MILLER

(Editorial Note: When Pastor M. C. Warren and the editor of the Outlook were with Pastor and Mrs. C. B. Miller and Pastor and Mrs. Dallas R. White in Yunnanfu early last February, we gave study to a map of Yunnan province on which was listed the location of various tribes of the Nosu, the Miao, the Tai, the Shan, and other peoples and races. Yunnan province is nearly nine-tenths tribal, the remaining one-tenth being Chinese. It is a border province, adjoining as it does for many hundreds of miles the lands of Tibet, Burma, Tonkin (French Indo-China), and being in close proximity to Siam. Within Yunnan are many Laos people, many Shans, and over one hundred forty other peoples and tribes. At present a Nosu is governor of Yunnan. As we studied the map, we planned for entrance into the heart of Yunnan, in an effort to bring a knowledge of the third angel's message to some of these tribes early in our ministry in that province; for the gospel is to go "to every kindred, tongue, and people." Brother Miller volunteered to make the first trip out, with evangelist Feng and one or two Chinese colporteurs. Brother White had interests in the city to keep him there the remaining part of the winter and early spring; he plans to go out later. Meanwhile, he is developing a wonderful opening in a village less than two miles from Yunnanfu, and fifty or more are keeping the Sabbath, and studying further.

Brother Miller has been sending us an account of his trip, in the form of a Diary; and inasmuch as this is an initial effort to break into new openings among the tribes people of Yunnan, in the far west of China, the Diary is of peculiar interest. We are therefore taking the liberty of publishing extracts from this Diary, in order that we may unitedly, as a band of workers throughout the Far East, join in earnest supplication to Heaven for special blessing to attend the efforts of Brethren Miller and White to enter new territory. — c.)

EXTRACTS FROM THE DIARY AS
KEPT DAY BY DAY BY BROTHER
MILLER

I AM calling this the trip from Yunnanfu to Mohei, — not that we have made it yet; for we have not — and as far as I know no other Seventh-day Adventist has ever been in this part of the province. We trust that in the strength of the Lord we shall be able to make our destination and return safely. We also pray that we may be the means of bringing salvation to some who are still in darkness.

We expect to spend at least six weeks in making the trip. However, much depends on conditions on the road and interests that we find and make.

The journey will be made with Evangelist Feng Deh Shen, colporteur Wu Yu Deh, and Hu Pen Tsen, a boy to help on the road. We will have two carriers. I might mention that Wu Yu Deh was baptized the day before we started. He has been selling Bible portions for about two months. The last two weeks he has taken fifty subscriptions for the *Signs of the Times*.

The plan is to start Thursday morning, so as to spend Sabbath in Shin Shin, one of the larger places on the road.

As we start on our journey please remember that this is my first itinerary. In the following trips possibly I shall be able to do better. All reference to distance will be made in the Chinese *li*. There are three *li* to one English mile.

Thursday, March 6, 1930:

We were up and ready to be off at 6 a. m., but the coolies did not come until seven o'clock. After a walk of 12 *li* to the dock on K'uen Yang lake, we learned that because of hard winds the afternoon before the boat did not return from the other end of the lake. We were assured that the boat would leave on schedule time the following morning. The man in charge of the ticket office offered to keep our luggage, so we turned it over to him and returned home, thankful to have accomplished a little toward the beginning of our journey.

Friday, March 7:

Good-byes were said the second time, and we were off to the boat again. Because of the crowd we did not sail until 8:30 a. m. The boat was loaded so that it dragged the bottom as we went out of the channel into the main lake. We made the first 120 *li* of our journey in five and one-half hours, landing at 2:00 p. m. At K'uen Yang, located at the south end of the lake, we had a light lunch, and began to walk at 2:30 p. m. The first 15 *li* were over a new auto road under construction. I estimated that there were fully 1,200 men at work on it. It will be very fine when completed. Thirty *li* out from the lake at Shin Kai, which we reached at 5 p. m. we made preparations for the night, and our first day was completed.

Sabbath, March 8:

It was very cold this morning. I took a walk to get warm. After coming back we gave out a few tracts and held a street service; but it was cold, and threatening rain, so we went back to the inn. Late in the afternoon I treated a few patients.

Sunday, March 9:

A hard rain last night made the road slippery this morning, but nevertheless we were off at 6:40 a. m. From Shin Kai we followed a ravine for about 30 *li* which opened into a beautiful little valley, where

the people raise many kinds of vegetables. Shin Shin is the southern end of this prosperous district. We arrived here at 2:30 p. m.

Monday, March 10:

We had a heavy rain nearly all day. It stopped for a short while this afternoon, and we went out and secured 6 subscriptions to the *Signs*.

Tuesday, March 11:

It is still raining this morning. However, it stopped a little before noon. This afternoon we sowed the town with tracts and preached on the street. We also got one more subscription to the *Signs*.

The Pentecostal Mission has had work here in the past, but at present there is nothing. There are a few Miao and Nosu tribes people in the hills near here.

Wednesday, March 12:

We left Shin Shin at 6:55 A. M. About eleven o'clock we met Mr. and Mrs. Frazer of the C. I. M., who have been on a trip in western and southern parts of the province. Before reaching Shi O we went over a very steep hill. The road is so washed out that it is very difficult for the carriers. They got in at 5:35. I arrived some time before them. In Shi O the China Inland Mission has work. They opened this chapel about a year ago. There are three German ladies here now. They have a membership of about 200 here. Most of the converts are from Miao and Nosu tribes in the hills. Until last year all the work in this place was done by itineraries from the city. There are many tribes west of here. Here the Nosus are called *I-pien*.

Thursday, March 13:

With a guard of four men we left Shi O this morning at 9:00 a. m. We followed a creek up to P'o Cho (Hill Fort), a stage of 40 *li*, where we spent the night. This is a village of only a few houses, but it is the only stopping place between Shi O and Yang U Ba, which is two stages.

Friday, March 14:

At 5:45 this morning we started up the hill. It took one hour to reach the top, from which there is a road leading to Shin P'ing, 90 *li* to the west. We were told that Shin P'ing is by far the largest city in this district. The country around it is made up almost entirely of tribes people. I wish that we had time to make this detour. Possibly we can on the trip returning.

Just after passing the road that turns off to Shin P'ing, we started

down a long and steep grade. The road is not paved, and is so washed that it is nearly impossible for the carriers to go. At the bottom of this grade the creek bed is the road for 60 *li* to Yang U Ba. There was water in the creek, so we had to wade. In places we climbed from boulder to boulder. I think that I must have jumped a mile back and forth across the stream and from rock to rock. One should not attempt this part of the trip during the rainy season. We reached Yang U Ba at 3:30 p. m., and were glad that the next day was the Sabbath.

Sabbath, March 15:

After worship we walked out about three *li* to a hot spring and bathed our feet. I might say that this part of the province has earthquake tremors quite often. Shi O seems to be about the center of the affected area. About fifteen years ago it was almost completely destroyed by an earthquake.

Here in Yang U Ba we had the best street services that I have ever seen. The people would stay through the talk, and then come up and converse with us afterwards. We were glad to get acquainted with the people here, and to leave a large number of tracts with them.

Sunday, March 16:

With a guard of two men we left Yang U Ba at 6:50 a. m. This was a long and difficult trip of 70 *li*. We went over two hills well covered with a pine forest. It was a beautiful trip. After leaving the city we did not meet a person until nearing Ch'in Long Ch'an. We came into this small village at 4:00 p. m.

Monday, March 17:

Just after leaving at 6:20 this morning we had rain. About nine o'clock the clouds lifted. We went downgrade very fast. Each hill before us was lower than the other we had just crossed. After a few steep descents we came to the swinging bridge over the Yuen Chang River. We crossed the bridge at one o'clock. It began to rain when we reached the river, and continued raining until we reached the city, 15 *li* down the stream. We came into the city at 2:30 p. m. Took a few more subscriptions to the *Signs* this afternoon.

I am told that the altitude here at the river is 1,500 feet above sea level. From all reports it is a very unhealthful place. There are flies and mosquitoes all the year around. This afternoon I saw ripe water-melons for sale on the street.

Our stage for to-morrow leads to the top of Mo Long P'o. It is only

40 *li*, but its altitude is 8,000 feet, so we must climb 6,500 feet. I have been out looking at the mountains, and without doubt it is that high.

There are quite a number of tribes people on the street here. They seem to be different from any that I have seen before. To-morrow I shall try to learn who they are.

Tuesday, March 18:

Last evening we let two of our opium-smoking coolies go, and hired two tribesmen for the rest of the trip down. At 7:15 this morning we were off for the climb. The heavy rain last night made the road quite slippery for the first few *li*. The sun came out, however, just as we were starting up the mountain, so the road was soon passable.

This climb of 6,500 feet, in forty *li*, is a steep one. We followed a ravine up the side of the mountain. At places a mis-step would have landed a person in the bottom of the ravine, 1,000 feet below. It took us seven hours and fifteen minutes to reach Mo Lang, which is on the top of the P'o. There are only about twenty houses in the village. I have been told that the Wonli tribespeople live around here, but those that I have asked say that they are *I-cha* (Nosu).

Wednesday, March 19:

We left Mo Lang P'o at 7 a. m. Within an hour we had descended 2,500 feet. This descent was very difficult. The road is washed out so that it is nearly impassable. In places we went through light pine forests with a heavy underbrush. The ravines are quite fragrant from wild flowers in bloom. There were very few people on the road. We were either climbing up or going down a mountain, all day. At 4:50 p. m., when we arrived at a small village called Pe Chin San, I had the skin off four toes. This has been the hardest day so far in all of the trip. We made 70 *li*.

Thursday, March 20:

We were told that the 55 *li* for today was not as steep as the journey of yesterday, nevertheless we decided to start early. At 5:50 a. m. we were on the road again. We went over a number of hills, but they were not as high or as steep as those that we have been over. We

came into town at 12:30 noon, but it took us two hours to find an inn. The streets are full of tribes people.

Friday, March 21: [Reached Talang]

This morning we thought that we would go out and see what we could find. We had not been out long until we met some men who said they were Christians. They told us that they had a letter from the city, instructing them to receive a foreign minister. We said, "That cannot be for us." They took us to the man who had the letter, and it was from Mr. —, in —. Mr. — is very well acquainted with us as well as with our doctrine; but he wants to have a church of his own. A number of years ago he had visited these people; so when he learned that I was making a trip down here, he wrote them a letter telling that we were a good people and that our doctrine is from the Bible, and for them to receive us.

The receiver of the letter and the others said that they were returning to their village very soon, and that there were men in who would carry our things out for us. That was just what we had been praying for, so we went back to the inn to get a few things ready. It was not long until five men were grabbing our loads, and we were off over the hills again. They live more than twenty *li* from the city.

As we went along, frequently one of the party would shout to some friend over the hills. We could not understand what they said, but we were soon to learn. Our companions always talked their own language between themselves, but they spoke Chinese quite fluently.

About the middle of the afternoon we stopped at a house on a hillside. We were taken in as royal guests, and in a short time were served a royal meal. We had just finished eating when the people began to come in. Soon we had a house about full of people. I said to Evangelist Feng, "You preach;" he did. After this we sang, and preached some more. We were tired, so said that we were going to bed. Some stayed for this service also, taking turns trying my camp-cot. Finally I got to bed; and when I went to sleep some were still there.

Sabbath, March 22:

When we got up this morning, we learned that a number of visitors had stayed all night. After breakfast we called them for worship. We told them this was the Sabbath; we had a long study on that question. We had just finished, when another crowd came in; so we told them about the Sabbath. When we finish this study, they said they were going to take us 10 *li* farther, near to the place where they have their church services.

After supper, there were a number waiting to take us to the little chapel. They have the use of a room in a private house. There were about fifty present. After a number of songs, I spoke about thirty minutes, and then Pastor Feng spoke a while. It was nearly ten o'clock when we got back to the house where we were to stay.

Sunday, March 23:

We were up early this morning, but were surprised to see most of the people go off to work. They returned about eleven o'clock. I treated a number of patients, and then we went to the chapel. At 12:30 p. m. we opened service with about 250 present. We held an outdoor meeting. I spoke for a short time again and Pastor Feng followed. A little after two p. m. we dismissed them, and I got my medical kit out. In the next hour and a half we had treated over eighty people. Over half of the people have malaria. I pulled twelve teeth. Some still did not understand about the Sabbath, so Pastor Feng was studying that with them again in the chapel. Over one hundred raised their hands when asked if they would keep the Sabbath as the Bible teaches it.

At four o'clock in the afternoon we left the chapel for the city. A number accompanied us about five *li*, and then turned back to their village. We came into the city of T'ong Kuan just after dark.

When we left, we promised to call on them again on our return trip, and spend a number of days at that time. Two of the leading young men among them have promised to go back to Yunnanfu with us to study for a while, and then return and teach the others. These two young men read the Chinese character quite well. If only we had

a man to leave here now, within a year a hundred would be ready for baptism.

Monday, March 24:

We didn't get started very early this morning. Left at 7:20. There were some of the tribes people in to see us off and begging us to call on them when we come back. We would like to stay longer while we are here but our money is running short and we must go on to Mohei to the Salt Commission there to get more, as I made a deposit with them in Yunnanfu and brought a letter of credit.

We went down a narrow valley for about fifteen *li*,—the first we have seen since leaving the Yuen Kiang. On the way we met a number of tribes people who insisted that we visit them on our return trip. The Christian people are all from the I Cha (Nosu) tribe. There is another tribe here that is called the Puh Tu tribe. There are no Christian believers among them as yet. Possibly I can learn more about them later.

Leaving this small valley we went into the hills. I think for one to know what I mean by hills, it would be necessary for him to climb over some of these in southwestern Yunnan. At places when the natives are asked how far it is to a certain place, they will say one hill or two hills, according to the number one must climb over to reach the desired place. Most of our stages consisted of two hills. They are high and the road is very steep. We reached Lao Ts'ang P'o at 2:20 p. m. Only made 50 *li*, but it began to rain, so we stopped for the day.

Tuesday, March 25:

Last night we had quite an electric storm. I was glad to have a grass roof over my head. We left at 6:55 a. m., and had traveled only about an hour when we were stopped by another storm. It did not last long, but made the road very slippery for a while. This was quite a hard trip; many hard climbs. We arrived in T'ong Kuan at 6:00 p. m., having reached our goal of 80 *li*.

Wednesday, March 26:

We were delayed again this morning because of rain. Left at 7:10.

The city of T'ong Kuan is made up of Chinese, but there are tribes people in the hills around. The Chinese in the town buy all their vegetables from the tribal people of the hills. Very little Christian work has been done here. We were rained on again to-day. We crossed another suspension bridge; this one is over the Black River. We reached San Pa Pien at 3:30 p. m.

Thursday, March 27:

We left this morning at 7:00 a. m., and climbed for about three hours. At the top of this pass the altitude is reported to be 7,000 feet. From here we made a rapid descent into a depression where Mohei is situated. The altitude of Mohei is about 4,150 feet. We expect to spend a few days here in looking the place over and seeing what the prospects are for opening work.

Friday, March 28:

This morning I called at the office of the Salt Commission and drew part of the money that I had deposited with them in the city. I shall draw the balance when we return from Puerh. Down here they do not use paper money, but the half dollar silver coins. For small change they use the old cash. I had thought that I came to China too late to ever have the privilege of using this old money, but now that I have had this opportunity I would just as soon see it go out of circulation, as far as I am concerned. To buy small articles the cash must be used. Often I have given in exchange a bundle of cash much larger than the article purchased. It is very awkward to carry ten or fifteen pounds of money around when one wishes to buy only a few small articles.

It has been my custom to take Mr. Wu, our colporteur, along with me when I go to call on business men or officials. This morning I also took him along. After finishing our little business transaction I introduced the *Signs* and asked them to please give Mr. Wu opportunity to show them the paper. Within a few minutes he had most of the office staff signed up. About all he had to do was to pass his order blanks around.

Upon leaving the office of the Salt Commission, I thought that Mr. Wu would be able to make it alone, so I returned to join Evangelist Feng in some street meetings. While on the street we met two men who seemed to be interested. They have since called on us in the inn and we have had studies with them.

There is plenty of money in circulation here in Mohei, and everything is very expensive as compared with other places that we have gone through. The inns here charge 50¢ silver a night, whereas in other places it is only 30¢ and 35¢.

There are no brine wells near Mohei. In this place salt is mined as an ore. As it comes from the mine it looks like a yellowish rock. These stones test 50 per cent salt. After these stones are broken up they are soaked in tanks of water, and when the salt has gone into a solution the brine is drawn off and boiled down, leaving large cakes of salt.

Sabbath, March 29 :

We called on some nearby villages and preached on the streets. We found only a few men who knew who Jesus is. Most of them said that they had never heard the name before. It seems that most of the tribes here are the Puh Tu, but I think they would accept Christ if the effort was put forth for them. They are much slower to grasp things than the other tribes, so naturally all the work has been for the more encouraging tribes.

This afternoon we had some more studies with the two men that we met yesterday. We have their names and addresses, and expect to follow up this interest after we return.

Mohei is the business center for this part of the province; most of the business is conducted by Cantonese. It is a thriving little town. The majority of the residents work for the Salt Commission and are paid a good wage. As far as I could see, the miners were all treated well. Please don't get the idea that Mohei is a large place; for it is not. I was surprised to find it little more than a village; but outside of the capital I am told it is the wealthiest town in the province.

Sunday, March 30 :

This morning we came 50 li farther south to Puerh. We came over quite a high pass, but the road is not difficult. Puerh is located in the center of a beautiful little valley, with abundance of water at this time of the year. Under the Man-

chu Dynasty it was a Fu (the government center for that district). It is the largest city that we have visited on the trip. I was surprised to find the streets so wide and clean. Puerh is famous throughout China because of the tea leaves produced here.

We reached here a little after 1:00 p. m., and had been in the inn only a short time before a Mrs. Lue called on us. When she heard the rumor that a foreigner was in town, she came to see who he was. She was glad to find me a Christian missionary, but disappointed that I was not of the China Inland Mission. We had a long talk and study with her. She told us that years ago her husband was the evangelist here, but that he died six years ago. Since his death the chapel has been sold, so no work of any kind has been done. There are now only three Christians remaining.

To-day is Mrs. Miller's birthday and I am over a thousand li from home. This is the first time that we have been separated for so long a period since coming to China.

Monday, March 31 :

My first duty this morning was to help Mr. Wu get started with his canvassing. About noon Evangelist Feng and I sowed the city with tracts and broadsides. In the afternoon we held some street meetings. We were told of a number of Puh Tu tribe villages; and have decided to visit them to-morrow.

Tuesday, April 1 :

To-day we visited three of the tribe villages but accomplished very little, as most of the people were away to work. This is a very busy time of the year here. However, we called on the head men of the villages and had visits with them. They are not interested in Christianity, but they are interested in education. Late in the afternoon we did some more preaching on the streets of Puerh. Now when I say "we preached" I mean our company, and not that I always gave my little speech. However, I have been speaking quite regularly and enjoy it, but I don't feel that I should practice on them to much. They will never be able to understand me as well as they do Evangelist Feng. However, I have my part to play. A foreigner standing on the street can draw a larger crowd than two or three Chinese evangelists. Puerh is almost entirely Mohammedan.

Wednesday, April 2 :

We left Puerh quite early this morning, starting on our return trip. We reached Mohei just a little after noon. After getting the remainder of our money from the Salt Commission, Evangelist Feng and I called on our interested ones. In the evening, when Mr. Wu returned, he said that he had finished canvassing the town, and had taken over twenty subscriptions for the *Signs*, besides selling a few books.

Thursday and Friday, April 3 and 4 :

So far on our trip the weather has been quite cool. It has also rained a great deal, but these two days were the opposite. The sun was very hot as we wound around through the mountains. On our trip down we spent a night in T'ong Kuan, but on account of rain were unable to learn a great deal about the people or the place, so the past two days we have walked fast so as to spend Sabbath here.

Sabbath, April 5 :

Last evening I had eleven patients, and this morning they began to come before I was dressed. It has been a very busy day for me. I have treated fifty-eight people. I extracted three teeth for my last patient at 9:00 p. m. My boy held a native lamp (pine torch) for me while I did the extracting.

I would like to tell you about one patient, a bright little boy about six years old, that I treated to-day. This is the story they told me :

About six months ago he had a sore on his forehead that would not heal, so they knew there was a dragon in it. They were told that with no hole in the sore the dragon could not get out, so they decided to make a hole. They chose as their instrument a nail. After heating the nail red hot, they drove it into the poor boy's forehead in two different places; but still the dragon would not come out so they brought the boy to the "foreign doctor" to see if he could get him out. This "treatment" had been about three months before I saw him, and now he has three holes in his head that won't heal. I found necrosis of the bone; there were two

holes that were each about the size of a half-dollar. The odor from these sores was terrible. After dressing them, I gave the boy's father my card, and told him that he should take the boy to the hospital in Mo-hei, two days' journey. The Salt Commission has a Chinese physician there.

There is a large number of tribes near T'ong Kuan, but as far we could learn there has never been any work done for them. They are anxious to learn to read, so we sent tracts to a number of their villages.

Sunday and Monday, April 6 and 7:

For two days we have been journeying through a beautiful pine forest. It seems that the rainy season is about to set in. We were rained on a number of times during these two days. If one wishes to study wild flowers or birds, this pine forest furnishes an abundance of material. The flowers are gorgeous. In places the hills are scented by their fragrance. There were many varieties of flowers new to me. Of the birds there were many richly colored species entirely different from anything that I had seen before.

Tuesday, April 8, to Sunday evening April 13:

During these days we were with the tribes near Talang. These six days were busy ones. We visited seven of the tribal villages, and held two or three meetings a day. Evangelist Feng took charge of the meetings, as I was quite busy treating the sick. We also gave a number of Bible studies each day. In other words, we had listeners most of the time from 6:00 a. m. until 11:00 p. m.

These people have a very simple faith. They believe everything that they are told about Christ and the Bible, but they do not go to the trouble to find out for themselves.

On this our second visit, we were as gladly received as on the first. After three or four days of Bible study between twenty or thirty promised to keep the Sabbath.

Just before we left, Evangelist Feng gave them a splendid talk on "The Sabbath." I can't see how anyone could reject it. There were about 300 present, and we hope and pray that there are some honest hearted ones who will answer the call.

After the service, my boy and I treated 125 patients. We gave out a large number of tracts, also some small books to those whom we thought would study them. We expect to mail them more books and tracts after our return to Yunnanfu.

The 30 li "hike" back to town where we had left our supplies, was about all I wanted. This morning I had breakfast about 8:00, and that had to last until I got back to my boxes and prepared my supper in Talang at about 6:30 p. m. This is a little too long a stretch for my stomach, especially on a strenuous day like this.

Before going out to the tribes, Evangelist Feng and I decided to go and live with them for these few days. We each thought that by making ourselves one with them we could do a greater work for them. With this in mind, we took very little with us. They appreciated this, took us in, and treated us as royally as they could. They are all very poor, so we always paid them for what they did for us. However, this living with them and being one of them had its difficulties. Their diet consists chiefly of red rice and pork, so we had to ask them to leave the last half of the menu off. To take its place, they were able to find a few tree twigs and other things of the vegetable kingdom. At times these were quite hard to "get down" because they were not cooked thoroughly.

From April 14 to 23:

There are ten stages (days) from Talang to Yunnanfu, but we covered the distance in nine days. We spent our seventh Sabbath at Yang U Pa where we had passed our second Sabbath on our trip down. I believe that this would be a good place to open work. No work has been opened here by other missions.

On the trip down I was in doubt as to who the tribes along the river at Yuen Kiang were. However, on the trip back I was able to get a little more information. There are two prominent tribes. First, there is the Pai I, who at Yuen Kiang dress quite similarly to the Chinese. Their clothing is quite plain, and they are not readily distinguished from the Chinese. A day and a half below Yuan Kiang, back of Mo Lang P'o, I saw some who were dressed in very beautiful robes. They wear a large amount of silver jewelry. They have plates of silver fastened in ears. Their bonnets are covered with plates of silver and with colored stones. The cuffs were also covered with colored stones and silver. Nearly all had a number of chains of silver beads around their necks. The cloth in their robes is a coarse, hand-woven material, chiefly in two colors, blue and white. The women all dress alike. Some have a little more jewelry than others. The men dress in Chinese clothes and can scarcely be told from the Chinese. The Pai I are the Shans of Indo-China and Burma.

Second, there is the Wha I, who are easily distinguished from the Chinese and other tribes. The women wear very highly colored skirts. These skirts appear to be made chiefly of embroidery of many colors, and are very beautiful. They wear little or no jewelry. The men, as usual, dress like the Chinese.

The American Presbyterian Mission is doing some work for these tribes. They have a hospital at Yuen Kiang, with Charles E. Park, M. D. in charge. From what I could learn, they are doing more medical work than evangelistic.

From Yuen Kiang to Shi O, four days, we again had a guard. However, we were certain that we had a guard mightier than a few Chinese soldiers; for we had this divine assurance. As we were nearing Yuen Kiang, we overtook some men who had been robbed on the road that we had just come over. We came through that section with no thought of danger, but after we had passed by the danger we were permitted to see how we had been protected.

We reached home about 9:00 p. m. Wednesday. The boat that carried us across the lake should have landed us at 6:00 p. m., but because of the wind we were three hours late. Brother White came down to meet the boat, but he was told that on account of the wind we would not come in until the next day, so he went back home. Mrs. Miller had a real supper prepared; but when she heard of the delay, she put the supper away and was getting ready to go to bed when I came in. She wanted to know if I was hungry, but I wasn't. That stage was past. We had had breakfast at 5:00 a. m., and then a long, fast walk to catch the boat. After sixteen hours one is not very hungry.

I was indeed glad to be home where things were clean, with plenty to eat, and where I could talk English once more. The Chinese here in the city said that I looked old; and I knew that my clothes didn't fit; but we had had a very enjoyable forty-eight days, during which we walked 2,000 li, or 660 English miles, witnessing for our Saviour.

On the trip we gave out 2,400 tracts. I treated 420 patients. We have subscriptions to the *Signs* from most of the villages along the way. We preached over a hundred street sermons, and gave a large number of Bible Readings.

Our prayer is that the seeds sown may spring up and bear a rich harvest for the Kingdom of God.

C. B. MILLER
Yunnan, Yunnan, China

Far Eastern Division Outlook

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RETURNING FROM CONFERENCE

Definite word has been received of the sailing dates of a few of the workers who were in attendance at the General Conference session recently held in San Francisco. The "Asama Maru" brings to us Pastor Frederick Lee about the 25th of August. On August 30, per s. s. "Chichibu Maru," several sail from San Francisco, including Pastor and Mrs. I. H. Evans, and Dr. and Mrs. H. W. Miller and son Clarence; and these will be landing in Shanghai about the 20th of September. Brother H. W. Barrows and family will be reaching Shanghai sometime in September. Pastor L. V. Finster sails for Yokohama from Seattle per s. s. "Siberia Maru" August 9, and reaches Japan on August 22, for a series of appointments in that field. Pastor Wm. H. Bergherm and family, returning to the Philippines, passed through Shanghai July 12, per s. s. "Empress of Russia" for Manila. This same vessel brought to us for service in the Philippine Union, Brother H. W. Klaser and family, formerly of the Southeastern Union; also Brother Fordyce Detamore and family, for service in Malaya. Miss Bessie Mount is to reach Shanghai about August 14, at which time also Miss Ivadel Eaton is scheduled to reach Shanghai for service at Chiao Tou Djen.

Among those to attend the Autumn Council of the General Conference Committee, are Brethren Frederick Griggs and C. C. Morris, following which meeting these brethren will be returning to the Far East, reaching us sometime in December if present plans carry. Pastor M. L. Rice also will come at that time.

THE SUMMER SCHOOL

About one hundred thirty workers from nearly all parts of the China field are in attendance at a well organized summer school being held at China Theological Seminary, Chiao Tou Djen, Ku., from mid-June until early in August. A full faculty has been provided, and regular credits are being awarded by the Seminary registrar for the satisfactory completion of work in various lines of study. A few hours spent in the classes, which are held from early morning until the evening shadows are gathering, will convince any one of the thoroughness of the teaching work in process day by day. The students are in the main of mature grades, some being workers of from ten to twenty years of field experience; students of this type maintain good averages of scholarship. The Chiao Tou Djen summer school is of untold benefit to our field work.

The angel of the Lord encampeth round about them that fear Him and delivereth them. Ps. 34:7.

FROM PASTOR W. E. STRICKLAND

Under date of June 8, 1930, Pastor W. E. Strickland, director of the Honan Mission, writes from Yencheng:

"A few minutes before six o'clock this morning, we heard what seemed to be an airplane flying high and then heard one of the government planes take off from the flying field, and it didn't take us long to get out of bed, for we surmised right away that it was a Rebel plane. In a minute or two the anti-aircraft guns began to boom and we were sure it was a raiding party. The government airplane headquarters for this war front is here at Yencheng, and we have gotten somewhat used to having airplanes flying around. Last Friday morning a plane flew over about seven o'clock, just after three of the government planes had gone North. No attention was paid to it until it dropped two bombs on the east side of the railroad, and circling around dropped another just to the south of our compound. Then we all came to life. One of the government planes took off from the field here, and started in pursuit, firing its machine gun as it went; but the enemy was too fast and got away, evidently without damage. It dropped three bombs; two of them wounded three civilians, — two women and one man. The women were brought to the hospital here, but one died yesterday and the other is not expected to live. The man, we are told, died also.

"The bomb dropped near us fell in one of the brick pits and did no damage. We all went out to see it. They said that the plane this morning dropped a bomb over the station, but this has not been verified yet.

"Yesterday two anti-aircraft guns were brought into position about a hundred yards from our compound gate, and this morning were busy firing at the enemy while we were trying to get our clothes on. This being next door to the war is interesting, and at times rather exciting. However we are trusting in the Lord and believe He will fully protect as long as we remain faithful to Him. Yesterday's report was that the battle front is around Hsuechang, 120 li north of here. They have been fighting there now for two weeks, but don't seem to be making much progress. — Here come a couple of bombing planes back from the enemy lines; they seem to be busy this morning. — For a while we had thirteen planes located here; now all but four or five have gone South to meet the trouble in Hunan. The government certainly seems to have its hands full.

"So much for the war! The wheat crop this year is the best in many years, and the people are happy over it. I hope that the weather continues good and political conditions improve so that we can get into some real active work. We were planning on running twelve tent efforts this year, but so far have been able to conduct only one. We can't do much with the people running back and forth on account of the war.

"We are all well here. The school has closed, and most of the students have returned home. We have moved the women's hospital over into the school and

girls' dormitory, and have turned the whole hospital plant over to men patients and nurses, and Miss Johnson says they are full. We can't get lime, so all work on the new building has had to stop. However, we are hoping some will come through after the harvest."

FROM BROTHER STRICKLAND

Yencheng, Honan,
June 19, 1930.

Dear Brother Crisler:

You will not be surprised, I am sure, to hear that our families have had to evacuate. It got too warm for us here. The Southerners, or Nationalists, have retreated to this place, and our compound is on the front line of trenches. Big guns located just to the south of our compound were shooting over our buildings, and it did not seem wise to keep the women and children here, so we sent them out on the express last Tuesday, Brethren Clark and Dixon escorting them to Hankow. If the line is still open, the men plan on returning next week.

The Nationalists are going to make a stand here, they say. Yencheng city was attacked by the Northerners three nights ago, and we don't get much sleep. As many of our Chinese as could have left the compound, and have gone out into the country; the rest have dug cellars for safety. So far as I am concerned, this being on the war front is quite nerve-racking. When big guns next to us begin to blaze away, as they have, off and on, since last December, we can not do much work, it seems.

The dispensary has been having 80, 90, and 100 clinic patients a day, with everything in the hospital full; but since the armies have entrenched around us the people are afraid to come in. So far the Lord has wonderfully protected us and we continue to trust His care, even though we have to go through the fire as it were.

We know you are all praying for us during these days, and this gives us courage to go on. Three of our stations are under siege — Yencheng, Siaoyao, and Chiao-chowko. The headquarters here at Loho, though not at present under siege, are imperiled with the armies all around, and firing going on day and night. Pray for our brethren and sisters at these different places that God will protect and shelter them at this dangerous time.

BIRTHS

Born, July 10, to Pastor and Mrs. F. M. Larsen, of the Sanitarium, a son, Roy M.

Born, May 9, to Mr. and Mrs. F. A. Landis, of the China Theological Seminary, Chiao Tou Djen, a son, Derwin Lloyd.

Born, May 14, 1930, to Professor and Mrs. J. P. Fentzling, formerly of the Philippine Junior College, Manila, P. I., a daughter, Joan Phyllis.