

Asiatic Division Mission News



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No. 5

"Some Time We'll Understand."

Not now, but in the coming years---

It may be in the better land---

We'll read the meaning of our tears,

And then, some time, we'll understand.

We'll know why clouds instead of sun

Were over many a cherished plan;

Why songs had ceased when scarce begun,

'Tis then, some time, we'll understand.

Why, what we long for most of all,

Eludes so oft our eager hand;

Why hopes are crushed and castles fall,

Up there, some time, we'll understand.

God knows the way, He holds the Key,

He guides us with unerring hand;

Some time, with tearless eyes, we'll see,

Yes, then, up there we'll understand.

Then trust in God through all thy days;

Fear not! for He doth hold thy hand;

Tho' dark thy way, still sing and praise;

Sometime, sometime, we'll understand.

---Selected.

Further Word Regarding Sister White's Condition

Knowing that many of your readers will be interested in a further report regarding mother's condition of health, I write a few lines.

During the eleven days since her fall and the fracture of the femur, she has had some sleepless nights and some painful hours; but most of the time her sufferings have been remarkably light, considering the nature of her injury.

She expresses perfect resignation to the will of God, and confidence in His love.

The physician in charge says her respiration, temperature, and circulation are unusually normal for a patient suffering from such an injury.

Regarding mother's interest in the preparation of her writings for publication, and the progress of this work during the last two years, I quote from a statement prepared by Brother Crisler, as follows:

"Following the completion of 'Acts of the Apostles,' she went over many manuscripts that were being selected for inclusion in 'Counsels to Teachers,' and prepared some new matter for that volume.

"Nearly two years ago she began reading manuscripts that have since been for-

warded to the printers for the forthcoming reprinted edition of 'Gospel Workers.' She has taken much delight in reviewing the manuscripts written in former years for the encouragement and help of our faithful workers, and in preparing this matter for republication in convenient form, in harmony with urgent requests from many brethren in the ministry.

"When writing 'Facts of Faith,' over half a century ago, Sister White included in that little volume matter that carried the story of Israel beyond the days of David. In the seventies, she wrote quite fully on the restoration of the Israelites from Babylon, dwelling in detail on the experiences of Nehemiah. In articles, and in the bound volumes of 'Testimonies for the Church,' she has often told and retold the story of Solomon, of Elijah and Elisha, of Isaiah and Jeremiah, of Daniel and the Hebrew worthies, and of the return of the exiles under Zerubbabel and Joshua and Ezra.

"When 'Patriarchs and Prophets' was completed, in 1890, Sister White hoped sometime to go on with the story from the close of David's reign, and publish in connected form that which she had been impressed to write concerning the experiences of Solomon and of divided Israel, and their final restoration to divine favor as one united people,---a type of spiritual Israel, the church of God on earth to-day, to whom will finally be fulfilled all the covenant promises.

"It has been the hope of preparing, in some form suitable for publication, the story of the prophets and kings of Old Testament history, that has led Sister White to group such material into several series of articles, which have appeared in our various denominational publications through the years.

"Not long after her return from Australia, this was undertaken anew, and since that time, for more than ten years, she has continued this work, giving consideration to the manuscripts dealing with this period of Bible history not yet covered by her 'Great Controversy' series.

"To the completion of this volume, 'The Captivity and Restoration of Israel,' Sister White has given much thought during the past year. Six months ago all but a few chapters had been completed, and many

of these had appeared in the columns of the *Review*. At the present time only the last two chapters remain unfinished."

In speaking of her desire to do what she can in the Master's service, mother has often said, "When my voice can no longer be heard, the publications will continue to testify."

W. C. WHITE.

Philippine Islands

The cause of present truth is onward in all places where we have started our work, and the Lord is opening up new work faster than we can enter. A few months ago I baptized a half-cast Negro, one of the mountain tribes that have always resisted the work of the Catholic Church. They are pagans and until lately have been *head hunters*. This man has returned to his own people, and reports, as the result of his telling them of the gospel, many now believing in the true God and keeping the Sabbath. We have often wondered how we would ever be able to reach these wild people, but God has ways we know not of.

As the result of the tent meeting that has been held in Norzagaray, I baptized twenty-seven dear souls in the beautiful river that runs near that city. Almost the whole city came out to the service. We then organized a church of fifty-two members. There are many others keeping the Sabbath who will unite with the church later. Several of the officials of the city are members of the church.

We have greatly enjoyed the help from our visiting brethren from abroad, and I am sure it will do much to place our work on a firmer basis. Elders Fulton and Johanson of Australia came a few days before Elders Daniells, Porter, and Salisbury arrived. We then united in an institute for our native workers, with a preaching service each evening at the tent for the members of the church. These stirring talks were a fitting close to a four months' tent effort. On the 16th we all went to the ocean where forty-six were buried with their Lord to rise to walk in newness of life.

Eld. E. M. Adams writes that he expected to hold a baptism service in Iloilo in March and organize a church. We are

greatly encouraged by these words, as it will be our first church among the Vaysayan people. Our workers there report more places open than they can fill.

We are sorry to report the sadness that has come to Brother Floyd Ashbaugh. Arrangements were already made for a young lady to come to the Islands to become his life helper, when suddenly she was stricken in death. This was a heavy blow to Brother Ashbaugh, but he sorrows not as they who have no hope. We are glad to say that the Lord is blessing his labors with many souls.

Brother Hay reports several new ones taking a stand for the truth in the Ilocano country. He is earnestly calling for a native helper to come to assist him in his growing work.

Doctor U. C. Fattbert is now able to hold his services in the native language. He is very busy getting out "Thoughts on Daniel" in the Cebuan language. They report the interest deepening among their believers.

Brother Stewart has lately entered the island of Bohol with our books. The Lord has greatly blessed him of late with orders. One week he reported \$500.00 worth of orders, and when he delivered he reported a ninety per cent delivery. He has found many that are interested to know the truth, and when we can begin work there, many will be prepared to receive the message.

L. V. FINSTER.

A Trip in Search of Headquarters for Kwangsi Province

At our recent committee meeting a committee of four was appointed to search out a location for mission headquarters for the Kwangsi Province. Accordingly Elders B. L. Anderson, J. P. Anderson, Doctor Law, and B. A. Meeker, started March 12 on this search.

It was the plan to go to Nanning, the capital of the province. There were stopovers on the way, that we might better acquaint ourselves with the territory which lies between.

The committee feel highly pleased with the prospects for the advancement of the message in the Kwangsi Province. There are large cities all along the way to the capital which are untouched by missionary work, and are ready for the harvest. Why should we not be the first to fill these needy places!

With the thought in mind of establishing a good base for our work in this new field, we traveled on up the river. Our progress was very slow, owing to the shallow water at this season of the year. We studied the map and the country as we traveled. For three days we were detained in Konghow, a place where there were some seeming advantages for a location.

We landed in Nanning March 25, and the two members of the committee—J. P. Anderson and B. A. Meeker—who had never visited this place before were

agreeably surprised to find that it showed good evidence of prosperity. It is an educational center, and exerts no small influence throughout the whole southern portion of the province.

The people in the northern part of Kwangsi speak Mandarin, while those in the southern portion speak Cantonese. Nanning is quite centrally located with reference to this natural division, and more so when we take into account the fact that bordering on the Kwangsi Province to the south there is considerable territory occupied by Cantonese speaking Chinese who can best be reached from this point.

The committee were unanimous in recommending that the headquarters for Kwangsi be located at Nanning. We hope that there may be no unnecessary delays in buying land and erecting buildings that may stand as a monument to the cause of present truth in this newly opened field.

B. A. MEEKER.

First Impressions

Just a word of greeting from one of the two new families of workers in South China. We arrived at Swatow, our new field of labor, the sixteenth of October. Of course we were interested to see what sort of a place it was that was to be our home for the next few years, and we looked over the town with considerable interest. We studied the people carefully for a few weeks, to see if they came up to our ideas of the Chinese, from what we had heard and read about them. We found them to be quite similar in most respects to the people we had left in the homeland. They are all human, and humanity's wants are quite similar wherever one goes.

We have now been here about four months and a half, and with every passing month we find ourselves more in love with the people and the country, and more desirous of a quick preparation to preach to them. We have enjoyed our language study supremely. The language shows much of the characteristics of the people and their lines of thought.

I have been especially interested in seeing how the work is carried on in this land of heathen darkness. I have noticed how the different situations have been met and dealt with, and, although circumstances and conditions are different, I find it is the same work and the same end in view as in the homeland.

We have made one trip into the country, and it was all very interesting to me. There had been a little trouble at one of our stations in regard to the building of a new chapel, and Brother Anderson thought it best that we make a trip to the place to settle the difficulty. Before we left, the village elders insisted that we stay and partake of a feast with them. This we did rather reluctantly, and sat down to a liberal preparation of the good things of the earth, judged from

the heathen standpoint. I had quite an enjoyable time of this, my introduction into heathen society, and had it not been for the unaccustomed condition of my stomach to their delicacies which I discovered not long after, the day would have passed very enjoyably indeed.

To say it all in a word, we are happy in our new surroundings, and work with no taint of homesickness as yet. We are becoming more deeply interested in our work each day, and our only desire is that the Lord will use us in this portion of His great vineyard.

FLOYD E. AND MRS. BATES.

More than the Necessary Food

Job says, "I have esteemed the words of His mouth more than my necessary food."

A colporteur in the interior of the Anhwei Province last month visited a barren mountain district with over a thousand copies of the Chinese paper. This district had been stricken by famine, and the people had peeled the bark from the trees and eaten it. In reporting his visit to that district, the colporteur said the people took the money they actually needed for food and purchased the paper that contained food for the soul. He said the Lord greatly blessed him in the sale of the paper, and he returned to the station without a single copy left. He missed the two weeks' meeting we held in order to remain longer in that place and tell the people of the love and mercy of God.

O. A. HALL.

Uprising in Singapore

We were all quietly engaged in our work when the news came that there was an insurrection among the Indian soldiers and that there was to be a battle fought not far from our house; that all the women must go on board a boat in order that they might be safe from molestation. As quickly as we could we packed a few clothes and made for the wharf with all possible speed. All this time we did not know what to expect, whether we could reach the boat in safety, or whether the reports were exaggerated.

A sigh of relief escaped, however, as we saw our loved ones sail away in a launch out to the boats. Whatever came they would be safe from harm. We then set out to find what the situation really was. All men were asked to stay down town and keep under cover to avoid being "sniped." Many rumors floated about, but the consensus of them was that in the afternoon of the day before, about eight hundred Punjabi soldiers had mutinied, broken into the ammunition boxes, shot some officers, freed the German prisoners, shot down what European civilians they met with, and then ran to the jungle.

The marines from a man-of-war, which luckily, or shall I say providentially, was

in the harbor, kept them from entering the town itself, and broke their formation. Volunteer civilians were hastily called together and joined the marines. Marconigrams sped hither and thither calling for aid. A French cruiser, a Japanese man-of-war, and a Russian war vessel answered the call, and made for Singapore under forced draft. But the nearest was thirty-six hours away. Could she get here in time?

The next day the horizon was made black with the smoke of a steamer that seemed to come with the rush of an express. Erelong launches filled with men cleaved the water to the wharf. A wave of relief swept over our hearts as we saw the sturdy French, dirty from shoveling coal with almost super-human effort, strained with the suspense of thirty-six hours' idle waiting and dread that they might be too late. How good they looked as they formed in the street, and how business-like with their rifles and machine guns. One felt like cheering, but the feeling was too deep to be expressed in that way.

The natives gathered by thousands with sober faces. They wondered at the way of the white man; he could almost make the sea give birth to soldiers. They were brought face to face with an elemental show of force that was quiet but very suggestive. They had seen the special constables on every corner, rifles bayoneted and ready for business, but they were not together and did not present a show of strength as these men did. They saw how futile was resistance against the European. They might kill a few, but they were always punished in the final reckoning.

The next day the Japanese came, then the Russians, and again another Japanese boat. The danger was minimized, but not eradicated. The mutineers were split into small bands of hungry, wet fugitives from justice. Some came and surrendered. Others laid down their arms without a show of resistance. Still others tried to flee. Many hid their arms and ammunition, discarded their uniforms, and stole quietly into town in hope of escaping detection. But in vain. The town was searched and all who could not prove that they were not soldiers were arrested. In the jungle parties of two, three, five, ten, and more were captured every day. It reminded one more of slave hunting in the days before the American Civil War, rather than the suppression of a rebellion.

The women returned, Singapore, but slightly perturbed by the excitement, resumed her usual course. Uniforms were laid aside for tennis racquet and golf stick. The only reminders of the narrowly averted catastrophe are the machinations of the law. The trials roll monotonously on. The Englishman metes justice to those who wrong him the most.

Why did it happen? The move was so utterly hopeless. Could they not see the futility of it all? But few will ever know the real cause of the matter. But of one thing we can be sure, If the mutineers had been properly organized, instead of the few deaths that did result, there might have been a repetition of the days of Cawnpore. With the cables cut, the wireless destroyed, every European would have been at the mercy of the fanatics who believe that death in warfare of this kind sends them directly to the land of never-ending delight.

Can we not see God's ever-guarding hand in it all? He it is who controls events to suit Him. All honor to the brave soldiers who defended us in the hour of need. All glory to God who says, "Thus far shalt thou come, and no farther."

K. M. ADAMS.

Touring the Division

After long waiting, and repeatedly revising our schedule of appointments on account of steamer connections, we finally reached Manila several hours ahead of the steamer's appointed arrival. We had a perfectly smooth sea from Hongkong, which we all appreciated so much. Elder L. V. Finster met our party, consisting of Elder and Sister Daniells, Professor Salisbury of India, and the writer. Elders J. E. Fulton and J. M. Johanson of Australia preceded us a few days to Manila. They came over in answer to a cable from Elder Daniells, and we spent a few days in counsel over the interests of the work in the Asiatic field. These plans, while of a general character, will affect the organization of our field somewhat, but of these we will speak later, after our general meeting in Shanghai.

During our stay in Manila we visited the work in the city, held tent services, a workers' meeting, visited three country churches and one tent meeting in the country, aside from the time we spent in counsel over the general interests of the work. We found a very aggressive work pressing the mission workers forward here in Manila, far beyond their facilities. They are printing a paper, books, including binding, tracts and pamphlets, doing all the work in a small barn building, and their only press is a small job press. They work early and late, and part of the time at night, in order to keep up with their pressing orders. They have doubled their membership the past year. With suitable facilities for training workers, and for the distribution of literature, they may continue to do this from year to year.

At our coming general meeting some plans must be made to meet the pressing demands of this field.

Japan

We spent five days in Japan. Elders Fulton and Johanson, by recommendation of the four members of the General Conference Committee in council in Manila, accompanied Pastor and Sister Daniells and the writer to Japan. From there Brother Johanson and Sister Daniells returned to Shanghai, and Elder Fulton accompanied Elder Daniells and myself on the remainder of our tour through the Division.

Although our arrival in Tokyo was at midnight, we were met at the station by our foreign workers and one hundred Japanese brethren and sisters, each carrying a Japanese lantern. They gave us a hearty welcome. All the native workers had gathered for a short workers' meeting in their newly built mission headquarters. It gave us great pleasure to meet them, and they greatly appreciated the privilege of having Elders Daniells and Fulton with them.

The Sabbath day was an especially blessed day. After discourses by both Elders Daniells and Fulton, a social service was held during which from six to twelve of the native brethren were on their feet at a time, waiting to speak to the praise of God. Many words and other expressions of appreciation showed the pleasure these brethren felt in having representatives of the General Conference with them.

The dedicatory service was held on Sabbath. The service was simple, but very impressive. At the location of our headquarters here we have the new printing plant, training school, three foreign and six Japanese dwellings.

Many expressions of gratitude are heard, in connection with these dedicatory services, for the generosity of our brethren and sisters in the homeland. They expressed their gratitude both to God and

man. Time and space forbid me giving as full a report of these fields as I would like. Elder Daniells will write it up more fully for the Review.

Korea

We reached Korea on scheduled time. Our first stop was at Keizan Station. Elder and Sister Wangerin and their two little daughters gave us a warm welcome. From here we went to Seoul, the headquarters of our work in Korea. After a short stay, Elder Butterfield and Brother Oberg accompanied us to Soonan.

Elder Butterfield and Sister Mimi Scharf-fenberg have had to take some work in the training school here on account of the departure of Brother Lee for the States. A general meeting was also held here during our stay.

I gleaned some very interesting items from the superintendent's report. The work began in Korea seven years ago. They now have a membership of 1,300. There were 137 baptized during the past year.

The colporteur work is receiving much attention in this field, and as the result a faithful band of canvassers are at work. One canvasser sold two thousand papers in three months. His testimony to all was, "Be faithful in circulating our literature." One out of every ten church members brought one person into the truth during the last year. If this is repeated this year, they will have an increase of more than a thousand.

Two years ago they published an edition of "Revelation," and already they have sold about 1,200 copies. In 1913 the paper sales were 3,000 monthly; in 1914 they were 4,500 monthly. As our canvassers travel from place to place, they invariably carry tracts with them for general circulation.

There are eighty students in the training school. Sixty of these are young men.

There were representatives present at this meeting from twelve out of the thirteen provinces in the Korean field.

A more full and detailed report will also be given of the work in Korea after our Division meeting in Shanghai.

R. C. PORTER.

Experiences in Malaysia

On account of unsettled conditions which have come as a result of the European war, it was difficult to tell just when we could hold our biennial meeting, but it was thought that Elder Daniells could be with us about March 1st. Later the word came that he would arrive in Singapore February 1st. We then called our workers in for a ten days' meeting; but shortly before the time arrived, a cable from Elder Daniells brought the news that he could not get to us until February 19, so our date was changed to February 21-28.

Elder Porter arrived in Singapore February 2, expecting to meet Elder Daniells, and being disappointed in this, he accompanied the writer to Java for a short visit, inasmuch as certain interests there demanded attention. Upon our return to Singapore February 17, we found the city under martial law and in a general state of unrest on account of the mutiny of 800 Indian soldiers, which took place two days before our arrival. All the European women and children were taken from their homes and placed on a steamship out in the harbor.

Some fifty Europeans had been killed, and the larger portion of the mutineers were still at large with their guns and ammunition. It was no pleasant news that came to our boat as we pulled into the Singapore harbor. My wife and three children, with all our workers, were in the

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mission house, which was located in one of the most dangerous districts. But the Lord ever cares for His own, and all were kept safely. We arranged to sleep that night in our church, which was in the "safe" area.

On Friday, February 19, Elder Daniells and wife arrived, and we decided to house ourselves in our new mission home, into which we had not yet moved. Here we held our meetings February 21-26. We had to move on Friday afternoon, and our workers arrived the next day, and on Sunday the meeting began.

We were sorry that Elder Porter found it necessary to leave for Hongkong the next day, as we missed his counsel and instructions much, but Elder Daniells remained to the close, and his help and influence were greatly appreciated by all our workers, and also by our brethren in Singapore.

The unsettled conditions threw us into some confusion, and interrupted our plans quite fully, but still our business was finished by the end of the week, and we believe that our work is on a more solid foundation than ever before. We were glad for the interest Elder Daniells manifested in our field, and we believe that brighter days are before us.

Some of the workers left us on Thursday, and others on Sabbath. Elder Daniells expected to leave on Sunday, February 28, but his boat did not go till the following Thursday. Had we known that he could remain with us so long we might have continued our meeting, and surely we would have enjoyed the spiritual feast.

With renewed determination we look into the future, having assurance that God is with us, and that the work of soul-saving will soon end. May we rescue every one possible.

F. A. DETAMORE.

For the Truth's Sake

"And a man's foes shall be they of his own household." The truthfulness of this text is demonstrated many times in the experiences of the young people of China. This truth has set many a youth "at variance with his father." But when the truth takes root in the heart, and the individual knows that God has said "He that loveth father or mother more than me is not worthy of me," he is willing to forsake all in order to become His disciples. Three cases of this kind have just come to our notice. One, a young man nineteen years of age, a few months ago accepted the truth and began the observance of the Sabbath. This resulted in his separation from the denominational school which he was attending. His brothers were connected with government service, and his father, not being a Christian, insisted on his taking up the same work. He insisted that he could not and be a Christian. The firm stand which he has taken is worthy of commendation, and will if adhered to change the entire course of his life.

The second, a young man twenty-three years of age, has for a number of years been a student in the government schools.

About four months ago he began the study of the truth. His acceptance of the Sabbath demanded his separation from the school, as their sessions were held on the Sabbath, and he could not attend. For three months he did not inform his parents of his decision. His father holds a responsible position on the Pukow-Tientsin Railway, and three times has urged him to accept a position with good salary, as his younger brother has already done. A short time ago he told his father of the decision he had made to observe the Sabbath, and that for this reason he could not accept any position that would interfere with his observance of all the commandments of God. This immediately set him at variance with his father. He was finally given three days in which to accept his father's demands or withdraw from his home. His testimony was, "I love my father and mother, but my heavenly Father more," and he consequently has withdrawn from his home for the sake of the truth.

The third is also a young man, a student in the government school for a number of years, at one of our inland stations. During the New Year's season, while school was not in session, he attended the services at the chapel, accepted the truth, and began the observance of the Sabbath. When the school again opened he asked to be excused on the Sabbath to attend the Sabbath services. Upon being refused the privilege, he told the faculty that he could not continue his regular school work upon the Sabbath. They insisted that he must continue as usual or be expelled from the school, fined fifty dollars, and have his case fully set forth, in Chinese fashion, on a placard posted on the school door. He decided that whatever the penalty be, he could not continue as usual upon the Sabbath. He was advised to have a private interview with a member of the faculty who was acquainted with the truth and friendly to our people. This he did, and the friend made an appeal for him before the faculty. He was expelled from the school, but no further penalty was inflicted.

Such cases deserve our earnest prayers.

O. A. HALL.

NOTES

Brother and Sister Ray Kimball of the Washington Seminary passed through Shanghai en route to India, making our headquarters a pleasant visit of two days.

Brother R. J. Brown, of whom mention was made last month as coming to act as treasurer of the Central China Mission, did not get off with the Japan and Korean party as was hoped, but left a short time after. He may reach here in time for the Division meeting.

Word reaches us that our Division meeting will close on the 14th, two days earlier than announced, as Elder Daniells will be leaving by the ss. *Shinyo Maru* sailing that date from Shanghai; also the Japan and Korea delegation desire to catch the same boat, as the sailing of later vessels would cause them to lose much valuable time.

Through our home missionary secretary we learn that our brethren in Europe who are at the front are faring hard. Several have been killed, others maimed and wounded for life so that their services in the cause as active workers are at an end. Words seem so tame in expressing the sympathy we feel for our brethren and sisters in the war zone. May God have mercy upon them is our prayer.

The preparations for the Division meeting at Shanghai are well in hand, and from

the way our committee on entertainment are busying themselves from early morning until late at night, it will not be their fault if things are not in readiness for the opening meeting. In making preparations for our guests in our homes, we would not overlook the needed preparation of heart for the heavenly Guest, without whose presence our meeting would be in vain. We are looking for and expecting much, so may we prepare room for it, and we shall not be disappointed.

W. E. and Sister Perrin and their daughter Irma, and Sister M. M. Quantock and her daughter Edna, all of India, en route to America, passed through Shanghai the 16th of April, spending one day visiting our headquarters for the Division. Brother Perrin has been looking after the publishing work at Lucknow, India, for about six years. Sister Quantock has occupied the position of treasurer for the Union for some years, having spent about nineteen years in India, and during this time has had but one furlough. We were glad to greet these foreign missionaries and renew early acquaintances.

Miss Helen Hare left Shanghai April 9 by the *Manchuria* for her home in Fresno, Cal. Her visit of thirteen days here was pleasantly spent, she having endeared herself to us all. Miss Helen left America with her uncle and aunt, Elder and Sister Daniells, almost a year ago, in search of health. She apparently found the coveted treasure, judging from her ruddy complexion, bright eyes and plump form. From Shanghai she was accompanied by Sister C. M. Brunson of the Bengal Mission, also returning to the States. Miss Brunson has been doing Zenana work in India for the past few years. She returns on furlough for her health's sake.

Prof. K. M. Adams writes that the school in Singapore is now fifty per cent higher than two months ago, fifty-one now being in attendance. He says, "I have just received a letter from the Director of Education which contained the good news that our school had been approved by the Government, and would henceforth receive government aid. This makes us feel very thankful to God, as Government recognition means a great advance in the influence of our school. Last month we received over \$85.00 tuition. We hope the time will come when the school will be self-supporting. The Lord has blessed the school greatly, and we desire to conduct it as He would have us."

Just as we go to press a further word is received from Elder W. C. White regarding Sister White's condition. He says: During the last week mother has been sitting up three or four hours each day. The doctors say that she is holding up remarkably, considering her age. Sister White herself says, "My courage is grounded in my Saviour.... My work is nearly ended. Looking over the past, I do not feel the least mite of despondency or discouragement. I feel so grateful that the Lord has withheld me from this, and that I can still hold the banner." Speaking of death, she said, "I feel, the sooner the better; all the time that is how I feel—the sooner the better. I have not a discouraging thought or sadness. I have hoped that I should be able once more to speak to the people; but that is the Lord's business, not mine.... I have nothing to complain of. Let the Lord take His way and do His work with me, so that I am refined and purified; that is all I desire. I know my work is done; it is of no use to say anything else. I shall rejoice when my time comes, and I am permitted to lie down to rest in peace. I have no desire that my life shall be prolonged."

THE CONFERENCE

By JAMES E. SHULTZ

From the cold Manchurian prairies,
From the distant Szechwan mountains,
From the torrid, spicy islands,
And the lovely Flow'ry Kingdom:
All our delegates assembled,
Gathered for the great "da'dzu-hwei,"
Gathered for our conference session:
Just one hundred fifty workers.

And their faces told the story
Of the work they'd undertaken;
Told of hardships and privations
And of struggles with the demons:
For their mission to the Eastland
Was to preach the Saviour's "Fuh-yin,"
Was to preach the blessed gospel
To unnumbered heathen captives.

These were those who had aforeside
Said goodbye to fathers, mothers,
Bade adieu to friends and homeland,
Thinking not again to greet them.
Went they yet with hearts undaunted
Forth to preach the "Giduh fuh-lin,"
Forth to preach of Christ's returning,
To one-half earth's population.

Now they come with faces glowing,
Come, though thinned by death their forces,
To recount the Saviour's blessings,
Tell of heathen strongholds entered
And of heathen captives rescued,
Rescued from the toils of "Moh-gwei,"
Rescued from the grasp of Satan;
Thus reclaimed to sing God's praises.

But while thus their voices blending,
Rests there yet a heavy burden
On their hearts, for fields unentered
Loudly call for Heaven's message.
Still they wait in darkness, groping
For a hand outstretched to "bang-dzu,"
For a friendly hand to help them,
Waiting for God's missionaries.

Then arose one stalwart worker,—
"Let us tell our foreign brethren;
Tell them of the pleading millions,
And the message they are needing.
Certainly they'll send us helpers,
Lest our hearts henceforth "buh kwai-loh,"
Lest henceforth our hearts are saddened
By the loss of souls forever.

Sent they then afar the message,
Sent the call to friends in homeland.
Sent the message, "Give us helpers,
That our work may soon be finished."
Then may we, with those we've rescued
From old Sinim and the 'hai-dao,'
From old China and the islands,
All rejoice before God's presence.



Delegates in Attendance at the Asiatic Division General Meeting