

Asiatic Division Outlook

VOL. 6

SHANGHAI, CHINA, OCTOBER 1, 1917

No. 20

REPORTS FROM THE FIELD

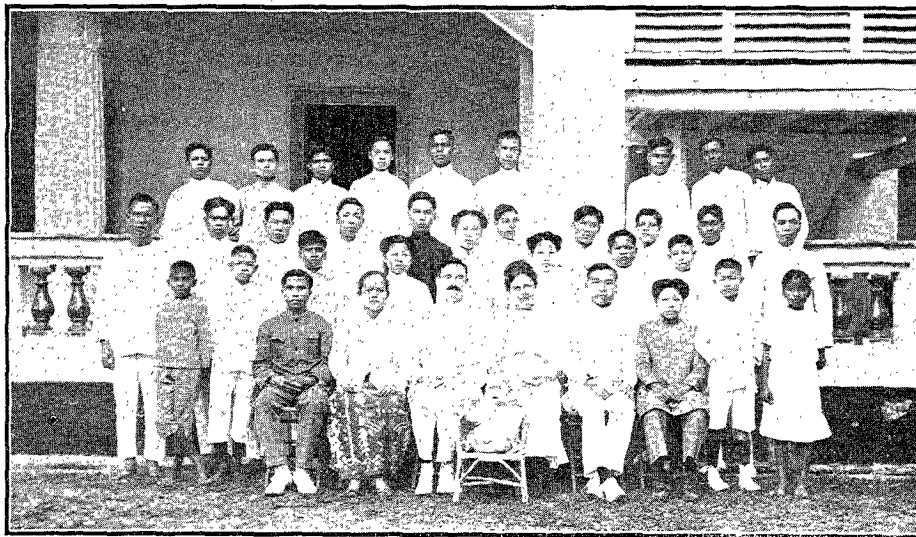
The Singapore Training School

It has recently been my privilege to visit Singapore in the interests of the educational and Young People's Missionary Volunteer work. Singapore is the headquarters for our work in the Malaysian Union Conference. It is governed by the British, is one of the largest trading centers in the world, and the great distributing center for all the Malay world. It is a cosmopolitan city, having representatives from almost every nation. The educational work is largely planned and supervised by the English government.

Our training school for the Malaysian Union Conference is located here at Singapore. It was first opened in the year 1915, with Brother K. M. Adams as principal, and has grown from an enrolment of thirty-

There are now three separate departments in the school, all of which are under the supervision of Brother Adams. The English department is the largest. This offers twelve grades of work, and receives a grant from the government to aid in its support. The course of study, recently revised, includes the English code of education for Malaysia, and at the same time has incorporated in it those subjects and ideas which are fundamental in the giving of a Christian training. There now are seventy-eight students in daily attendance, including Americans, English, Chinese, Malays, Tamils, Indians, Battaks, Celebesians, and Eurasians.

The Chinese department is in charge of Phang Nynk Thin and Lo Ki Kwong. A course of study comprising a period of three years has recently been adopted. This course was made very practical, and



Students in the Singapore Training School

The young people are the greatest asset in our work, and when we labor for their conversion, consecration, and training, we are doing a work the importance of which cannot be over estimated.

six on the opening day, to one hundred twenty-eight for this year. Brother Adams is still principal of the school. He is assisted by Miss Lena Mead, who arrived in Singapore from the States last autumn, and a faculty of five native teachers, two of whom instruct in Chinese, one in Malay, and two in English. The school year opened on January 15, and will close December 14. Two short vacation periods are given, thus allowing a period of forty-two weeks for school.

it is expected that mature students, after taking it, will be ready for a responsible place in the field. At the present time there are twelve bright young people pursuing this course.

Mr. S. Rautoueng gives his whole time to teaching in the Malay department. As in the Chinese department, a practical three years course of study has been outlined embracing those subjects which the Spirit of prophecy emphasizes, and our denomination deems of

paramount importance. Eleven earnest young people, gathered from the islands of Sumatra, Java, Borneo, and the Celebes, are doing faithful work in this department, in preparation for a wider field of usefulness later.

Brother and Sister Adams and Miss Mead are much interested in, and devoted to, their work. They find the work taxing to their strength in this continuously warm climate, but their hope and courage in God is good. They long to train these young people for God's work.

As I met with these students and faculty in class room and chapel, my interest in them, and love for them, increased, and a deep inspiration came to me as I thought of how these young people, representing ten languages and dialects, might soon be a small army trained to carry the joyful tidings of salvation to their own people, and how the proclamation of this three-fold message would thus go on and on to the sixty or eighty millions of people in this union with ever increasing rapidity. Truly, it is a grand privilege to be connected with a growing work like this.

While I was here, Brother Allen Thompson, who is located at Kuala Lumpur, as a member of the school board was called down to Singapore, and together four full days were spent by this body in earnest counsel concerning plans for the advancement of the school interests in the union. Our brethren here are deeply anxious to meet the mind of God in their educational plans, and God surely will lead to the good of the work and His own glory.

It was of value to me to talk at three different times with the school inspector of that city, and to learn of the aims and plans for government school work in Malaysia. Pastor Detamore and I, introduced by letters from the inspector, took the opportunity of visiting some schools while they were in operation. In this way real object lessons were before us, and we gained many good ideas which have been worked out through several years of study and planning for native education.

I feel with our brethren here, that the young people are the greatest asset in our work, and when we labor for their conversion, consecration, and training, we are taking hold of a work, the importance of which cannot be over estimated. May the Master Teacher be present in this school, that all its faculty and its members may receive heavenly wisdom and understanding, and all may become channels for the spread of the everlasting gospel.

S. L. FROST.

The First General Gathering of the Panayan Mission

ALTHOUGH the first evangelistic effort in this field was put forth in 1914, it was not until this year that plans were made to hold a general gathering of the believers. The most of the first year was spent in language study, and a good delegation attended the meeting held in Manila in December of last year.

At this first meeting of the Panayan Mission, held August 13-19, about seventy-five believers gathered from three provinces—Antique, Iloilo, and Occ. Negros. We held six meetings a day. It was a busy time for a people unaccustomed to such things. The testimony of some was that they had attended many conventions larger than ours, but had never seen anything like this. One young man said that he and two others were talking together about the meetings, and one asked why the brethren wept when they were bearing their testimonies. Another answered that it was the work of the Holy Spirit on the heart. He told them that he did not cry. But this man testified that before the meetings were over his own heart was touched in the same way.

All enjoyed the early morning devotional services, when practical studies in the Christian life were given. The meetings that followed were devoted to instruction regarding the organization of our work, explaining and emphasizing the importance of the various departments. Other subjects, as tithing, the Spirit of prophecy, duties of parents, the Sabbath question, etc., were presented.

Following the regular meeting, a short time was given to special instruction for the canvassers. This, we believe, will make for the upbuilding of the work in this field. Although a little has been done in the canvassing work, nothing more than a beginning has been made. But the future is promising. Six earnest workers will go out from this meeting to sell our book. May they enjoy much of God's blessing.

Pastor Finster spoke on Sabbath forenoon, emphasizing the provision of God for His church in the closing days of our sojourn here, and the importance of making a thorough preparation of heart to receive the special outpouring of the Holy Spirit, which alone can fit us to stand in the presence of a holy God, and to finish our work for others. The Lord came graciously near. Hearts were touched, and many testified that they felt their need as never before; and all expressed their desire to live a holier life, and to be filled with the power of God.

On Sunday reports were given showing the progress of the work, and the increasing interest on the part of the world in the message committed to the Seventh day Adventist church.

THE spirit of missions is the spirit of the Master—the very essence of true religion.—*David Livingstone.*

We have in this mission two churches with a membership of seventy-one, six Sabbath-schools, and one church school. The total number of believers is one hundred. There are one foreign minister, three evangelists (native), one Bible woman and teacher, and six canvassers.

The receipts from July, 1915, to the present are as follows:—

	Tithe	S. S. Off.	Lit. Sales
1915 July-Dec.	P.147.55	P.27.35	P.74.55
1916 Jan.-June	175.63	13.45	153.19
1916 July-Dec.	202.32	29.45	147.07
1917 Jan.-June	249.59	34.48	617.01
Total	775.09	104.73	991.82

A local committee of five members was chosen at this meeting to direct the work in harmony with the general organization.

We greatly appreciated the help of Pastor Finster, but were very much disappointed in not having with us the Sabbath-school and field missionary secretaries.

May we continue to walk in the way of God's leading, and see light in His light. The work is His. And we are His. So we trust by His blessing to see a very substantial growth in our field the coming year. To this end we ask an interest in your prayers.

E. M. ADAMS.

A Busy Day in Singapore

SABBATH is a busy day in the Singapore church, and the workers who are looking after the services find themselves very much occupied in caring for the interests of the different nationalities. We were privileged to be present at a number of these services, and are glad to report the interest taken by many of the members.

The first service of the day is held at eight o'clock in the morning. This service was a missionary meeting attended by old and young. The first exercise was a study of the Morning Watch text conducted by one of the members. Then followed a study on the "Testimonies" by Pastor Rowland. Later a study on foreign missionary work was conducted by Brother A. G. Fletcher, in which considerable reference was made to the Pitcairn and other denominational ships. There were appropriate hymns interspersed. The members then separated into bands, and reported the missionary work done. All this occupied about an hour of time.

At nine o'clock the signal was given for the commencement of the Sabbath-school. This was a very interesting service. The Sabbath-school in Singapore has a membership of twenty-six, and is divided into sixteen classes. The minutes of the Sabbath-school are rendered in English, Chinese, and Malay. When the

school divided into classes we found that the lesson was conducted in English, Malay, Tamil, and two dialects of Chinese.

After the Sabbath-school, the Malay brethren and sisters gathered for a service in their language. Later a service was held in Chinese. In the afternoon other services were conducted in different languages. In the evening at five o'clock all who understand English gather for the English sermon. So it is evident that Sabbath is made a very busy, and we believe a beneficial, day for our Sabbath-keepers in this great city.

J. E. FULTON.

Shensi

ON August 3, 1917, Brother C. H. Davis, of Honan, with the writer, arrived at Sian, the capital of Shensi Province. Although many felt that a trip during the heat of July and August would be attended with much risk, yet it was necessary for us to go, and though somewhat inconvenienced by the heat, the blessing of being able to obtain plenty of fresh fruit en route compensated for the extra suffering which the warm weather caused.

Pastors Selmon and Lee have given a description of the route to Shensi, and also of the ancient capital of China, Sian; so we will not speak of this, save to say that what they found in the shape of dust, we experienced in mud—and plenty of it. We went to Shensi to engage living quarters for our mission family. After a week's search, with the aid of brethren, we were able to rent a compound for a reasonable sum of money, and with buildings which could be made suitable without a large expense. The place rented had plenty of buildings, and would have suited us better had there been fewer buildings and more open space. Of course it is wholly Chinese.

We stayed in Shensi four weeks. Much of this time was spent in preparing and repairing the newly-rented quarters. We floored two good-sized rooms, but found building material expensive and labor high. Much will have to be done after we return there. In one building is a loft, or upper story, which can be made into three rooms for sleeping quarters.

In Sian there are few mosquitoes. Fleas and flies seem to be plentiful. The summer sunshine is extremely hot, but dry. The nights at this time of the year are moderately cool, and would compare with Michigan or Ontario. We were pleased to see potatoes at the vegetable stores, and also an abundance of peaches, pears, plums, apples, watermelons, and cantelopes, also a good supply of grapes and persimmons. All these fruits could be had at a moderate price. The flavor was excellent, comparing well with some grades of fruit from the Niagara Peninsula.

Goods coming from outside the province can be obtained only at a figure beyond our reach. Canned fruits worth forty cents at Hankow, sell at \$1.50 per can. Sugar selling at Hankow for twenty cents, is \$1.00 for twenty ounces, or one gin. Nails and hardware are unreasonably expensive. Flour, wool, cotton, and skins, being produced here, are cheap; but fuel is very high. Coal is \$25.00 per ton. When one realizes that such articles as kerosene, after leaving the railroad, must be carried about 600 li (200 English miles) on a mule or donkey carrying four or five five-gallon tins, that for each beast there must be a man, and that it takes six days and upward to cover this distance, it is easy to see why these goods become luxuries. When the rivers are too high to ford, all transportation and travel must wait, which may mean ten days longer than the regular six days.

Leaving Sian August 20, we went to Gospel Village, the place visited by Brethren Selmon and Lee. Here we found a large company of believers and interested ones, many of whom have been keeping the Sabbath for over one year, and not a few of whom have paid tithe of this year's harvest. We had cause to praise God and rejoice because of the large number of children now in our church schools at this place, who are in a condition to take their stand for the truth. I have seen many church schools in China, but these boys and girls from ten to sixteen years of age, reared from infancy by Christian parents, never having bowed to heathen idols, and with a knowledge of the God of their parents, impressed me in a special manner. My soul cries to God in their behalf, and I long to return quickly, and, while working for those older in years, to put forth special effort also for these youth and children. We have at this time one man and three women church school teachers. It is a great encouragement to meet in China so many sisters who can read, and whose hearts are given to God, as we have dwelling in and about Gospel Village.

Before leaving Gospel Village district, twenty-six persons were baptized, and these were organized into a church. When the other members who entered into church fellowship previous to this date, and who reside in Shensi, receive their church letters, it will give Shensi a membership of about forty persons. Another large company of interested ones, many of whom are already keeping the Sabbath, will enter later. Our souls magnified God as we saw several grandfathers and grandmothers receive baptism. The average age of the twenty-six baptized at this time was forty-six years. Most of them have been members in other churches.

While in Shensi we visited two of the leading foreign workers of the Baptist Mission. They received us kindly, and gave us considerable history of our candidates for baptism, and of others. They referred es-

pecially to the quality of the sisters who were leaving their mission to enter ours. Our meeting together we believe to have been blessed of God to our mutual benefit.

We plan to leave with Brother Loveland for Shensi immediately after the close of the Hankow meeting. After getting our family settled in Sian, it is my purpose to spend some weeks in the district about Gospel Village where our schools are situated, before opening up work in Sian. Already in Sian many are interested and investigating the truth. We rejoice to see such a beginning for our work in this newly opened province.

S. G. WHITE.

The Opportunity in Kiangsi.—I

MANY are the opportunities coming to us in Kiangsi to teach the truth of the third angel's message to the people of this province. In Chin-teh-chen, the great porcelain manufacturing center, in the extreme northeast of the province, a man has become acquainted with our message through Tan Sien Sung, one of our canvassers. He is an innkeeper. He wishes to attend our Shanghai school, and offers to pay his own way. Another man, on the other side of the province, who has become acquainted with us through our magazine and the personal efforts of our canvasser, Liao Sien Sung, writes similarly, asking to attend the Shanghai school the coming winter. He has also heard of the Hankow workers' institute coming in September, and wishes to attend that. I judge from his letter that he is an evangelist of another mission. I have written him that the way is open, if he can bear his own expenses.

In Fuchow, the largest city of central-eastern Kiangsi, we have one or two baptized members who went to that center to carry on business. These have gathered several believers about them. Now through our colporteurs comes the request from some of the gentry of the city that we open a chapel there.

The Tsian request for a chapel has grown in intensity until it is no longer a request, but a demand. Tsian is the third city in size and importance in the province, and, lying at the head of steam navigation on the Kan River, the trade artery of the province, it is a very busy and influential commercial center. At the beginning of the summer, our field colporteur secretary, Dziao Sien Sung, organized a Sabbath-school at this place, and, these brethren have gathered thirty or forty members into the school, making it one of the most thriving and best conducted in the province. The donations have been good. These brethren have already rented a place in which to conduct their Sabbath-school. They offer a good measure of self-support if we will send a preacher there to take charge. The leading man in this company, Liu Sien Sung, has a prosperous bam-

boo factory in the city. Formerly he was a helper in our Nanchang chapel, and his heart is in the work.

Our canvasser, Li Sien Sung, in working through the Wanansien district, midway between Tsian and the great city of the extreme south, Kanchow, has been beseged by the people with petitions for our mission to open work in their district. But perhaps the most interesting call has come from the tea-growing district of the northwest. In Iningchow, the largest city in that district, we have a chapel and a growing company. I quote from a letter dated August 31, just received from Wang Gin Men, our evangelist at this place:—

“On the twenty-sixth we went to the out-lying districts to preach, and met with an unusual opportunity. At Yang Mei Yien and Tah Twan believers welcomed us. It is a long distance to these places, requiring five days by chair to make the round trip from Hsiu Sui. Hsiu Sui is the same place as Iningchow. The brethren in Tah Twan are very zealous. There are ten or twenty who believe the message of our church. They have prepared to welcome our mission to their town by raising forty strings (about thirty dollars Mex.) to help in the expense of opening a chapel. However, according to the custom of our church, I could not promise them anything myself, but the matter will have to pass through the committee.”

The tea district is considered very rich, and this

place ought to become self supporting in time. Including this place, I believe three stations could be opened in Kiangsi, the local believers furnishing the chapel, and the mission furnishing the evangelist.

The measure of self-support which has been practically forced on Kiangsi mission through the deficiency in our budget, I consider to be a fine development; though, of course, we must have some money before we can make any further progress, even in the line of self-support. It is by taking advantage of these opportunities to begin the work among substantial communities, that we will eventually raise up a self-sustaining constituency in China. The old companies which have been carried on the back of the mission since they were raised up will, perhaps, always have to be so carried. We have an interesting commentary on this in our own little mission. The Kanchow church, in the year since the Kanchow chapel was opened, has given in donations about \$150. The Nanchang church, the largest and oldest in the mission, with an ordained pastor for evangelist, does very poorly in comparison to this, and campaigns in giving do not seem to meet with enthusiasm there. It is hard for the old native workers to realize that a new day has dawned in self-support.

JOSEF W. HALL AND WIFE,

C. HMELEWSKY.

SABBATH SCHOOL DEPARTMENT

Report of the Asiatic Division Sabbath-School Department for Quarter Ending June 30, 1917

Miss. Sch'ls	No.	Mem.	Ave. Att.	Home Dep't	Per. Att.	No. Bap.	Total Offer.	12 Sab. Offer.	13th Offer.
S. China	43	2019	1894				\$231.80	\$198.69	\$33.11
Phil. Is.	28	741	597	9	192	7	153.13	137.70	15.43
Malaysia	7	432	399	57		17	274.83	219.01	55.82
Japan	16	362	286	57	65		241.11	147.15	91.96
Korea	74	1724	1552	62	170	60	180.75	114.30	66.45
Manchu. N. China	6	80	70	2		3	41.58	31.39	10.19
Totals	174	5358	4598	187	427	87	\$1,123.20	\$850.24	\$272.96

Do you sometimes wonder how your school can get out of the "rut"? Answer: Observe Rally Day.

A REPORT from the Australasian Union Conference Sabbath-school department for the quarter ending March 31, 1917, shows that they have 256 schools, with a membership of 8,074, who contributed the liberal offering of \$5,355.02, gold.

MRS. M. B. COTTRELL.

MINISTERIAL DEPARTMENT

The Holy Spirit and the Ministry*

REFERRING briefly to that blessed gift so necessary to the life and grace of the Christian experience, let it be said that God gives His Spirit to all His children; for "if any man have not the Spirit of Christ, he is none of His." Romans 8:9. In Old Testament times, saints of God possessed this gift. The Holy Spirit is an agency in conversion. Christians are born of the Spirit. John 3. One of the offices of the Spirit is to convict of sin. John 16:8. After convicting and converting, this same Spirit becomes a Comforter to abide with us forever. John 14:16,17. On accepting Christ in conversion, under the influence of the Spirit we become sons of God. John 1:12. And to God's

sons the Spirit of God belongs; it is bestowed as a birthright gift. "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Gal. 4:6. And "those who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in mind and heart."—"Desire of Ages," p. 27.

But a very special phase of the Holy Spirit's work, or endowment of His power, belongs to the ministry. More is meant by this endowment than is called for in the life of every Christian. It is an extraordinary operation of the Spirit's power.

* For Translation into the Vernaculars.

In the great gospel commission, where direction is given to God's servants to go into all the world to preach, to teach, and to baptize, the power of the Spirit, so necessary to success in such an important undertaking, is directly inferred as awaiting our demand. "All power is given unto Me in heaven and in earth, Christ said. "Go ye therefore and make disciples of all nations." Matt. 28:18,19, margin. Without this power the worker can accomplish nothing against the powers of evil.

Certain definite promises have been made by God concerning the power He will bestow on certain conditions. His promise of the Holy Spirit as an agency of divine power on behalf of the worker, is called the "promise of the Father." It was the especially solicited gift of Christ for the disciples. When He was about to leave them, He gave the assurance, "I will pray the Father and He will give you another Comforter." Twenty-seven centuries before, through the prophet Joel; the promise had been made, "It shall come to pass afterward that I will pour out of My Spirit." Kingdoms rose and fell while the promise tarried. Now the Saviour Himself points to a time beyond His ascension for the realization of the oft-repeated assurance.

Wait for the Promise

It is both interesting and full of meaning to us to study the instruction given by Jesus to His disciples concerning the baptism of the Holy Spirit. Note that these were His last words before leaving them; hence His choicest, most loving and comforting, and His most important message. He had said, "I will pray the Father, and He will give you another Comforter, that He may abide with you forever." And now as He is about to ascend, He gives His parting command, "Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

These days of waiting were not days of idle expectancy. They were days of heart-searching and confession. Herein lies a lesson and an example for God's servants to-day. Those days were days of prayer. Jesus said that He would pray the Father that the blessing might be sent; but on the part of the disciples there must be a deep interest and appreciation of the blessing, for the spirit would not come unwelcomed and unexpected. "Waiting" in the Scripture is sometimes the language of experience. See Ps. 62:1; 130:5. "Waiting! the all-comprehensive word to indicate the attitude of disciples towards the promise of the Father. *Waiting!* it includes the denial of self, its wisdom or strength; separation from all else; surrender and preparedness for all the Spirit should claim; joyful faith in what Christ did, and confident expectation of what He is going to do. *Wait! Tarry!* The one final condition imposed by the ascending Lord for the fulfillment of the promise."

Are we willing to wait in this way? In our work have we become accustomed to waiting for God to

lead,—waiting in expectancy, and looking for the promise of power? And with what confidence we should wait, for the assurance is made: "The promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call." Pentecost was an example of the results of waiting for the Spirit's power. It was a pattern day, and it was the purpose of God that there should be many showers of similar blessing through the ages. Studying the history of the church, we find that there have been many such precious seasons. We should therefore come to God with boldness, claiming for our ministry the blessings that have made others strong, and which the time demands we should have.

"The grace of God enlarges and multiplies the workers' faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence." "Desire of Ages," p. 827.

The Early and Latter Rain

By the prophet Joel there was given a definite promise of an early and latter rain. Joel's prophecy was quoted by Peter on the day of Pentecost, and applied to the wonderful work of the Spirit there accomplished. What wonders the Spirit worked in the lives of those who came under the blessed influence! And in a very special manner did a change come over the workers. Peter who had denied his Master, and the other disciples who had failed their Lord in the critical hour, just before His crucifixion, were made new men, were clothed with holy zeal, and given a new power. The work was no longer mechanical. They were filled with boldness, and amid great peril and opposition they proclaimed the Word. And what glorious results followed. Thousands were converted in a day. The church was built up and became what it was designed to be, a great missionary agency in the world.

It was to the disciples laboring for the salvation of men and women who knew not Christ, that this great outpouring was given. At that period of the world's history there was great darkness; cruel and unsympathetic rulers sat upon the thrones. Idol gods were everywhere worshiped, and it was forbidden to speak against them. The Christians came in direct conflict with these laws, and persecution and death was often the result. Even in Judea, the land of their nativity, the disciples had no safety. Here designing priests worked for their destruction. But gradually the Spirit of God gave wonderful victories to the apostles; thousands turned from idolatry to the worship of the true God, and the Christian church grew and was triumphant.

A Similar Work To-day

To-day the world is dark and full of evil. Heathenism prevails in the eastern, and unbelief in the western world. Those who bear the last message are a little band, and unpopular. Against all these odds how can such a great work be accomplished by so small a company? We reply, it is only as we are baptized by the Holy Spirit. Our faith and hope all center in the promise of the Spirit.

"To us to-day, as verily as to the first disciples, the promise of the Spirit belongs. God will to-day endow men and women with power from above, as He endowed those who on the day of Pentecost heard the word of salvation. At this very hour His Spirit and His grace are for all who need them and will take Him at His word."

"The disciples did not ask for a blessing for themselves. They were weighted with the burden of souls. The gospel was to be carried to the ends of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out; thousands were converted in a day. So it may be now. Let Christians put away all dissension, and give themselves to God for the saying of the lost. Let them ask in faith for the promised blessing, and it will come. The outpouring of the Spirit in the days of the apostles was the "former rain," and glorious was the result. But the latter rain will be more abundant." Vol. 6 pages 21, 22.

The Third Angel's Message is to be given with a loud voice, and is to be preached in all the world. The power required to proclaim this message with the "loud voice" is the power of the Holy Spirit. This is represented by the mighty angel coming down from heaven, the whole earth being lighted with his glory. Rev. 18:1. God's Spirit is waiting to be bestowed. Many will share in its power. Only those who receive this power will be successful workers for God. Only as we are baptized with this power can we accomplish the great work waiting to be accomplished.

Reasons for Our Lack of Power

It is well for us to note some of the reasons for the lack of power so often manifest in our ministry. We need the Holy Spirit: our work demands it, and we utterly fail without it. Moreover this power awaits our demand and reception. God is willing to bestow. It is a power rightfully belonging to the true church of God.

1. As ministers and workers we do not appreciate the gift as we should.

"Christ declared that the divine influence of the Spirit was to be with His followers unto the end. But the promise is not appreciated as it should be; and therefore its fulfilment is not seen as it might be. The promise of the Spirit is a matter little thought of; and the result is only what might be expected,—spiritual drought, spiritual darkness, spiritual declension and death. Minor matters occupy the attention, and the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plentitude." Vol. 8, page 21.

2. Unbelief. Were there strong faith the blessing would be ours, but doubt brings defeat and robs us of power.

3. Lack of prayer. Waiting on God brought the blessing to the early church; it will bring the same blessing to-day. But we neglect to pray. Our prayers are oftentimes hurried and weak. It is earnestness that brings God near. Let us pray for the Spirit of intercession.

4. Lack of Bible study. Not only should the Bible be studied so we may be able to present its truths to others, but we must feed upon the Word ourselves. Let

us never forget that the Bible is the sword of the Spirit. God's words are spirit and life.

5. Sin. It may be some little sins; but sin, however small, cherished in the heart, eventually neutralizes the power of the gospel. We cannot be used as channels of the Spirit while sin obstructs the way. A small pin often stops great machinery; even so, a small sin may drive away the Holy Spirit. God gives His Spirit to "those who obey Him." Acts 5:32. Let us often ask ourselves the question, Are our lives, as ministers and workers, fully surrendered? Anciently an Achan in the camp of Israel hindered many; and too frequently it is the same to-day.

6. Self-satisfaction. Many are satisfied with common gifts and graces, and do not realize that they are in need of more. Unless such obtain a vision of their own needs and a burden for souls, no demand for the Spirit will be made. Many of our workers need to examine carefully their hearts.

7. Lack of vision and sympathy. We need to understand and appreciate the world's needs. We all need a burden for souls, and a sympathy for mankind such as characterized Jesus. Under such a burden our hearts will cry out for the Spirit to make us true ministers. Let us pray for a vision of the world's needs.

8. Lack of unity. We need to draw together as workers. At Pentecost, "they were all of one accord." They put away their differences. Instead of criticizing one another, they prayed one for another. Then came the "rushing mighty wind," and the descent of the Spirit. To-day there are differences between workers that pride hinders from being put away. Many are thus shorn of power, and God's work is greatly hindered. On the other hand, if we press together, one can chase a thousand, and two put ten thousand to flight.

How much we need this gift! With a world to save, and all the powers of darkness arrayed against us, we must claim the promised power. God is no respecter of persons in the bestowal of His gifts. He is as ready to bless in Asia as in America or Australia; He is as willing to give of His Spirit to the native worker as to the foreign worker; and so all our laborers everywhere should press their petitions to God for the endowment of the Holy Spirit. Let every hindering cause be put out of the way. Let unbelief, carelessness, and every other sin be confessed and forgiven, and thus make room for the indwelling of the Spirit. Then, having purified our hearts and lives, let us seek most earnestly for the special gift that will make us true and successful soul-winners. The promise is: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Acts 1:8.

In the last days there are men and women who will be true witnesses for God. This scripture will be fulfilled through someone. Will it be through you and through me? We have the opportunity to witness for the great King, if we will. We may be the individuals through whom this work may be accomplished. Let us then, just now, open our hearts as never before to receive that power that will herald this gospel message to the ends of the earth, and prepare a people to welcome the coming King.

J. E. FULTON.

THE ASIATIC DIVISION OUTLOOK

PUBLISHED BI-MONTHLY BY
THE ASIATIC DIVISION CONFERENCE
OF SEVENTH-DAY ADVENTISTS

EDITOR: MRS. C. C. CRISLER ASSOCIATE EDITOR: J. S. JAMES
OFFICE EDITOR: MRS. W. P. HENDERSON
ADDRESS: U. S. BOX 523, SHANGHAI, CHINA
SUBSCRIPTION PRICE: SEVENTY-FIVE CENTS, GOLD, A YEAR
REGISTERED AT THE CHINESE POST-OFFICE AS A NEWSPAPER
中華郵政特准掛號認爲新聞紙類

DIVISION NOTES

COPIES of the Mandarin edition of "World War" are now on sale at \$1.50, Mex., in cloth binding; \$1.00, Mex., in paper.

THE General Conference Committee are releasing Brother J. J. Ireland, of their treasury department, to spend a year or more in the Asiatic Division. This extended visit will give Brother Ireland opportunity to render practical assistance to those who are bearing the heavy financial burdens connected with the rapidly developing work in the various unions.

WRITING from Harbin, where he is leading a group of colporteurs who are working in the Wenli and Mandarin, Brother Gjording reports this record-breaking order for his field, received by one of the colporteurs from a man whom he canvassed: ten cloth and ten paper bound copies of "Health and Longevity," Mandarin, and five annual subscriptions to the Chinese *Signs of the Times*.

WE are informed that the date of the Korean meetings have been determined as follows: Keizan, Nov. 12-18; Soonan, Nov. 19-25; Seoul, Nov. 26-Dec. 2. The brethren in the Chosen Conference are planning and working toward the end of making these meetings of special benefit to the large staff of native workers in the three districts into which the conference has been divided.

MANY of the laborers in charge of the work in the provinces of north and central China are now meeting in the first session of the North China Union Conference, which opened at Hankow September 28. The union meetings now in progress or soon to convene, call for most earnest prayer on the part of all who are laboring and giving for the advancement of the cause of God in the Far East.

AS we go to press with this issue, word comes from Pastors Fulton and DeVinney of preparations for the important counsel meeting and conference in Rangoon, Burma, beginning September 20. Pastor C. F. Lowry, superintendent of the Burma mission, is planning for a full attendance of the workers. Pastor W. W. Fletcher, president of the India Union, is meeting with them, as is also Pastor C. E. Weeks.

AT a recent meeting of the Asiatic Division Conference Committee men available at Shanghai headquarters, it was decided that the date for the spring council of the committee should be Feb. 1-14, 1918. The meeting has been appointed thus early in order that important plans for the furtherance of the work throughout the Division during the year may be laid

prior to the departure of the Division delegates to the next General Conference session, appointed for March 29 to April 21, at San Francisco. Owing to present world conditions, it is anticipated that the Asiatic Division delegation will be comparatively small.

C. C. CRISLER.

Notice of Address

OUR friends seem to have a little difficulty in getting our postal address straight; so a few words regarding it may not be amiss. All mail for the undersigned and family, the Philippine Publishing House, the Philippine Academy, or those connected with it, should be addressed as follows: 14 Calle Luna, Pasay, Rizal, P. I. To explain so this will be understood, 14 Calle Luna is our street and number, Pasay is the city or municipality, Rizal is the province. It is not necessary to put on "Manila" at all, as we are outside the city in a separate municipality.

C. N. WOODWARD.

Obituary

Brown:—Loren T., second son of R. J. and Mrs. Brown, was born at Kuling, Kiangsi, July 17, 1916, and died in Nanking, September 22, 1917, after but a few days' illness from a complication of amoebic dysentery and malaria fever.

Loren was a child beautiful in features and disposition, and being naturally possessed of a rugged constitution, his death came as a distinct shock to his parents. His first serious symptoms were manifested in a violent convulsion which led to the immediate calling of local medical assistance; and this aid was supplemented by that of Dr. Bertha Selmon, who had been hastily summoned by wire. However, nothing availed to check the violence of the disease, and the little sufferer fell quietly asleep just as the reddening dawn heralded the approach of another Sabbath morn.

By invitation, Pastor Cottrell and the writer conducted the funeral service, words of comfort from 2 Sam. 14:14 and Jer. 31:15 being spoken to the bereaved parents and sympathizing friends. "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth He devise means, that His banished be not expelled from Him." "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."

A beautiful casket having been made for the deceased by Dr. Landis and other Shanghai friends, the body was tenderly placed therein, and he was laid to rest in the foreign cemetery in Nanking, close beside the grave of Sister C. H. Davis. Together these await the call of the Life-giver on the morning of the first resurrection, when an angel being caused to fly swiftly to the grave of the sleeping child, shall bear its living form in triumph to its mother's arms, from whose embrace it shall never again be severed by the cruel enemy, Death. To that day do the trusting parents look with expectation.

JAMES E. SHULTZ.