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NOS. 14, 15.



Colporteur Workers in Batavia, Java

UNENTERED REGIONS

Siam

FOR a full century the Lord of the harvest has been marvelously preparing the way for the proclamation of the advent message in Siam, one of the half dozen independent nations of the world as yet not permanently occupied by Seventh-day Adventist workers.

Pioneering the Way

It was a woman's hand "that put the gospel's golden key in the door that opened into Siam," observes the late Dr. Arthur T. Pierson, in chapter 4 of his first volume of "Miracles of Missions" "While living at Rangoon, in Burma, Mrs. Ann Hasseltine Judson became deeply interested in the Siamese residents in that city. On the last day of April, 1818, she wrote to a friend in America as follows:—

"Accompanying is a catechism in Siamese, which I have just copied for you. I have attended to the Siamese language for about a year and a half, and, with the assistance of my teacher, have translated into the Siamese tongue the Burman Catechism just prepared by Dr. Judson, a tract containing an abstract of Christianity, and the Gospel of Matthew."

"A very simple, unpretending clause in private correspondence; but how little that woman knew its full significance. In 1819 that catechism came forth from the mission press at Serampore, the first Christian book ever printed in Siamese. The press was to be one of God's foremost agencies for the regeneration of Siam, and to a woman it was given to set that agency in motion, and in so doing lead Protestant effort in Siam.

"Ten years after Mrs. Judson wrote that letter, in 1828, Dr. Gutzlaff (of the Netherlands Missionary Society, and formerly stationed at Singapore), with Rev. Mr. Tomlin, visited Bangkok, treated thousands of patients who applied for medical aid, and distributed boxes of books and tracts in the Chinese tongue; and they were so impressed with the need of Siam and the open door to the missionary, that they appealed to the churches of America to send forth laborers into this new harvest field. Mr. Tomlin's health compelled him to remove to Singapore, and Gutzlaff was left alone. He was but twenty-five years old when he came to Bangkok, and was there only three years; but those years left a permanent impress on Siamese evangelization. In 1829, Dr. Gutzlaff having prepared in Siamese a tract and one gospel, went to Singapore to print them. While there he married Maria Newell and brought her back

to Siam, the first Christian woman that ever labored there. She died the next year, and, mourning the loss of his devoted and efficient helper, his failing health drove him to China. With what energy and devotion Dr. Gutzlaff had spent those three years may be inferred from his not only learning the language, but, with Tomlin's help, translating into Siamese the New Testament. Thus what Mrs. Judson began, Dr. Gutzlaff carried on."

The Congregationalists and the Baptists

Very shortly after Dr. Gutzlaff's departure; the American Board sent the Rev. David Abeel from Canton to Bangkok; but he likewise was forced to withdraw, serving only about eighteen months. In 1834 and 1835 others were sent by the same board, including Dr. Daniel B. Bradley, who was permitted to labor in Siam for thirty-eight years.

Dr. Bradley was "a man of unusual gifts, and speedily obtained large influence. He brought the first printing-press to Siam in 1836. Finding that multitudes of the Siamese died annually of smallpox, he introduced vaccination in 1840. When the American Board withdrew its missionaries from Siam, he felt that he could not leave the people to whose spiritual welfare he had consecrated his life. He transferred his connection to the American Missionary Association, and though the association soon gave up the field, he continued his work until his death in Bangkok, June 23, 1893. He was remarkable alike as a physician, a scholar, and a missionary, and his name is still venerated by the Siamese."—*Dr. A. J. Brown, in "The Nearer and the Farther East," pp. 182, 183.*

The American Baptist Missionary Union also sent out missionaries to Siam in the early thirties. This mission was continued until 1884, when it was finally closed, although not without some precious fruits for the years of labor spent by a goodly number of devoted missionaries. Several who were once connected with the Baptist Mission in Siam, were transferred to China, the most prominent among whom were William Ashmore of Swatow, Josiah Goddard of Ningpo, and J. L. Schuck of Canton.

Permanent Occupation by the Presbyterian Board

The Presbyterian Board of Foreign Missions sent its first workers, Mr. and Mrs. Bueil, into Siam in 1840, but these pioneers were obliged to return to the home land in 1844.

"In 1847 the Rev. Stephen Mattoon and Samuel R. House, M. D., arrived, and permanent work was inaugurated. Mr. and Mrs. Mattoon were privileged to labor in Siam for nineteen years, and Dr. and Mrs. House for twenty-nine years.

"An incident in the career of Dr. House shows the quality of the man. One day, while in the country on an itinerating tour, he was attacked by a rogue elephant, which threw him to the ground and with one of its tusks ripped his body open so that the intestines protruded. Dr. House's medical knowledge enabled him to see at once that the wound would be fatal unless instantly treated. There was no one

and when there was no experience of predecessors to guide the new arrivals in adapting themselves to the climate, in learning the language, and in getting into touch with the people.

"The attitude of the government, too, was decidedly hostile. The king, a strong but narrow-minded and fanatical man, used his influence to the utmost to thwart the missionaries. He opposed them, not because they were missionaries, but because they were foreigners.

"Once the missionaries were ordered to leave their premises, and had to find shelter as best they could,—one family in a houseboat and another with the Baptist missionaries, while Dr. Bradley sought temporary refuge with a friendly English merchant, Mr. Robert Hunter. The few native converts were fiercely persecuted, the helpers were imprisoned, and it looked as if the end of all mission work had come.

"Suddenly, when the prospect was blackest, the hostile king died (April 3, 1851), and his half brother, Prince Chow Fak Mongkut, ascended the throne. For twenty-seven years he had lived quietly in a Buddhist monastery, studying and thinking and showing rare openness of mind and heart to all good influences.

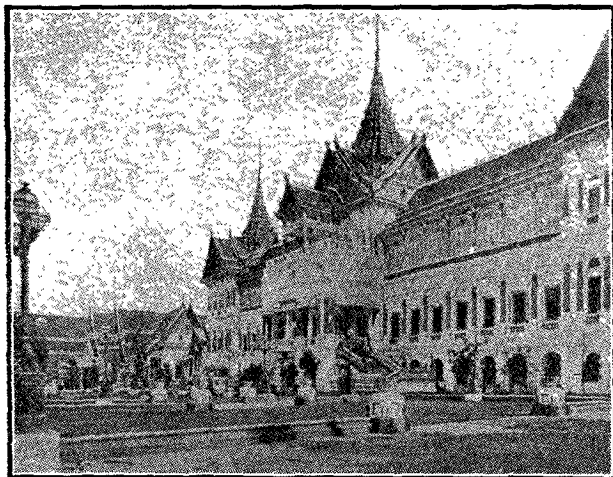
"The new king showed himself as friendly to missionaries on the throne as he had been in a monastery. He invited them to his palace and showed them many kindnesses. Instantly opposition vanished. . . . The work now made steady progress."—*Idem*, pp. 186-191.

Opportunities

"In no other country of Asia, except Korea, are Protestant missionaries regarded with greater friendliness by people of all ranks. Their lives and property are as safe as if they were under British rule in India. Princes and nobles are their friends. Men trained in the universities of Europe ask them questions. Missionary educators teach the sons of governors, judges, and high commissioners, and missionary physicians are called into the homes of the proudest officials.

"Most significant of all, there is a general expectation of another and more perfect incarnation of Buddha.

"The result is, that as the missionaries go about with the good tidings of Jesus Christ, the people ask one another in awed tones, 'Is not this He for whom we look?' Buddhist monks, instead of being bitterly hostile, like the priests and mullahs of other lands, invite the missionaries to the temples and eagerly inquire of them further of this matter. Mr. Dodd says: 'Most of our auditors looked upon Jesus as the next Buddha, the Saviour, Ahreyh Mettai. Many lifted both hands in worship of the pictures,



Royal palace in Bangkok, the capital of Siam

near but a few frightened natives, so the sorely wounded man put his intestines back with his own hands and took a sufficient number of stitches to close the wound temporarily. Then he instructed the trembling natives to carry him to the station. He suffered long, but his first aid to himself had been so prompt that he finally recovered. The annals of war do not record greater fortitude.

"Mrs. House interested herself in the education of the girls of Bangkok. She founded the first school for girls in Siam, and the Harriet House School for Girls, in Bangkok, is her memorial.

"No Siamese convert gladdened the missionaries till 1859, nineteen years after the arrival of Mr. Buell. 'With tears of joy,' Dr. House wrote, 'the missionaries received the first-fruits of labor among the Siamese.' Nai Chune was the name of the man who thus headed the roll of Siamese Christians. It required no small courage to cut loose from all the associations of his lifetime and to stand alone among his countrymen for Christ. But he proved faithful. Many difficulties attended this pioneer mission work. The slow and wretchedly uncomfortable sailing ships of those days made Siam much more isolated and difficult to reach than it is to-day. The climate, always trying to a foreigner, was doubly injurious when the missionaries were forced to live in native houses; when supplies of foreign food and clothing could not be obtained except at long intervals and great cost;

the books, and the preachers. Our colporteurs were treated, in most places, as the messengers of the Buddhist messiah. Offerings of food, flowers, and wax tapers were made to them. In return, they were expected to bless the givers. They explained that they themselves were sinners deriving all merit and blessing from God, and then reverently asked a blessing from Him. Thus Christian services were held in hundreds of homes.'

'Dr. Briggs writes of one of his tours: 'The message was received with outspoken gratitude and intelligent interest, many of the people remaining till long after midnight, reading the books and tracts by the light of the fire, and asking questions of the Christians in our company. The people, hungry for truth that satisfies, and longing for light, are very anxiously awaiting the coming of the promised messiah of Buddhism. What a preparation for the true Messiah!'



OUTLINE MAP OF SIAM

'Never has the Christian missionary had a better opportunity to take tactful advantage of a national belief for the introduction of the Gospel of Christ.'—*Idem*, pp. 205-207.

Facts Concerning Siam

IN a recent number of the *Review and Herald* special attention was called to the fact that of the fifty-seven independent nations in the world, there are only six of any size which are as yet not permanently occupied by Seventh-day Adventist workers; namely, Bhutan (250,000 inhabitants), Liberia (2,000,000), Morocco (5,000,000), Nepal (5,000,000), Oman (500,000), and Siam (8,636,000). During the past year, plans were laid to proclaim the advent message soon in at least one of these unentered regions, namely, Siam; and budget provision has been made for this advance. Pastor F.A. Detamore and his associates, of the Malaysian Union Conference, under which organization the kingdom of Siam is to be worked in future, are promised two families in 1918, if these can be sent out. This encouraging prospect of workers for a new language area lends special interest to a study of a field so long left unacquainted with the special advent message which is to be heralded in this generation to every nation, kindred, tongue, and people:

The Country.

Siam has been described as "an irregularly-shaped country, the main part of which lies between the twelfth and twenty-first parallels of latitude, but which sends a long peninsula southward to within four degrees of the equator. It is bounded on the north by the British Shan States and the French Tong King; on the east by Annam and Cambodia, also French; on the south by the Gulf of Siam and the Federated Malay States (British); and on the west by the Indian Ocean and British Burma. Except, therefore, for a part of the peninsula, the country is completely hemmed in by the French and British, though there is a coast-line on the Gulf of Siam and Indian Ocean of 1,760 miles. Siam is 1,130 miles long, 508 miles wide along the fifteenth parallel, and the area is 195,000 square miles.

'The climate is tropical. . . The climate is not bad, however, for the tropics, and the most dreaded diseases result from causes which a missionary can ordinarily avoid. The general health of the missionaries in Siam and Laos has been about as good as that of missionaries in China, though more frequent furloughs are necessary. Dr. Dean wrote at the age

of nearly four score: 'Do not represent the climate of Siam as insalubrious. People die here; so they do everywhere else, except in heaven. The report that Siam is unhealthy is a libel on the climate.' . . .

"Physically, the northern part of Siam is a land of mountains and valleys and rushing streams, one of the most beautiful regions in the world. The central and southern part is more level, a vast area being occupied by the broad, flat valley and delta of the Me Nam River. . . . The Me Nam is the great highway of Siam, and for centuries has been the only means of communication between the north and the south. . . .

"The soil is, for the most part, exceedingly rich. . . . The staple products of the country are lumber in the north, tin in the Malay Peninsula, where some of the greatest tin mines in the world are located; rice in the valleys, particularly on the rich delta of the Me Nam; and everywhere, in unlimited quantities, bananas, cocoanuts, limes, yams, and other tropical and semi-tropical fruits and vegetables."

Early History

"No one is quite certain where the Siamese actually came from," writes Mr. Ernest Young, formerly of the department of education, Siam, "but it is likely that their home was upon the mountain-slopes of Tibet. Their ancestors were a wild and vigorous race who tattooed themselves. They descended from the mountains and settled in China, where they became peaceable people, living on their farms, rearing their crops and tending their herds, and perhaps thinking little of war and bloodshed any more. These people are known as the 'Shans.' Then, one day, there came down upon them a great horde of invaders, who drove most of them away from their homes. Some stayed behind as slaves; other wanderers traveled to the west and settled in the country we now call Burma; and, finally, some of the exiles pushed on to the valleys and hillsides of northern Siam, and these are the people whose descendants we call the Siamese. The word 'Siam' is really the word 'Shan,' the name of the earliest settlers in the land. Amongst the first of the European nations to visit this little-known country were the Portuguese; and when they came home to Europe again, and told their story of the people they had found in Farther India, they both spelled and pronounced the word 'Shan' as 'Siam,' and that is how we get the name. The Siamese never call themselves by this name. The native name for the people is 'Thai,' which means 'free,' and the country of Siam is to them always 'Maung Thai'—that is, 'the Land of the Free.'"—*Peeps at Many Lands,' chapter 1.*

The People

The population of Siam, estimated at 8,636,000 in 1917, is far from being homogeneous. Of the pure Siamese there are scarcely more than two million; of Chinese, about a million and a half; of the Laos, a like number. There are nearly a million Malays, and half a million Cambodians and Annamites; and of the Mons and the Karens there are upwards of a hundred thousand each.

"The Siamese are, of course, the dominant race. They are about medium in height and physical development, brown in color, with straight black hair cut short, slightly flattened nose, and eyes not so oblique as those of the Chinese and Japanese.

"The Chinese, next to the Siamese, are the most numerous race in Siam. They are to be found all over the country. The Chinese have been coming to Siam for so long a period, and have intermarried with the natives to such an extent, that a large part of the population now contains more or less Chinese blood. The queue is everywhere in evidence. As in Burma and the Philippine Islands, the Chinese almost absolutely control the trade of the kingdom. Every arriving steamer brings scores and sometimes hundreds from Canton, Swatow, Foochow, and Hainan, while in Laos the Yunnanese traders are to be seen in every important town. These Chinese immigrants are introducing a more virile strain into the blood of Siam. They bring a stronger fiber, greater skill and energy and persistence, and by their intermarriage with the Siamese are in a measure communicating these qualities to them."

Religion and Education

According to the Statesman's Year Book for 1917, "the prevailing religion is Buddhism, and in the country districts education is chiefly in the hands of the priests. In 1911-12 there were 6,972 Buddhist temples, with a total of 172,560 priests.

"The Siamese language is now firmly established as the official language over the whole country.

"Schools are either government schools, local schools, or private schools. In each province there is a commissioner of education. The number of public schools in Siam for the fiscal year 1915 was 394, as compared with 313 for 1914; the staff of teachers increased from 998 in 1914 to 1,037 in 1915, and the enrolment from 21,599 to 25,486. These figures refer to government schools only, while the totals for all educational institutions were 4,137 schools, 122,799 pupils, and 5,505 teachers for 1914. Further, in the Buddhist temples of Siam 36,230 monks assisted in teaching 160,171 resident novices

and children and 49,680 non-resident pupils during 1914."

Communications

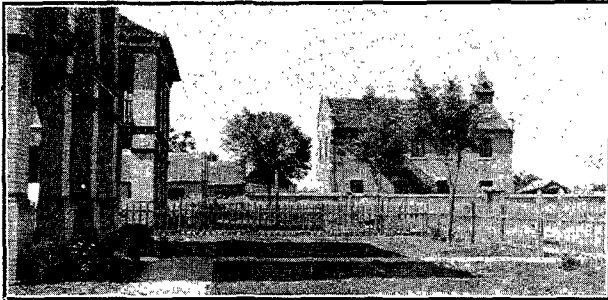
"There were, at the end of March, 1916, 1,210 miles of state and private railways." One of these will, when completed, connect Bangkok with Singapore and Penang.

In 1914-15 there were 285 post-offices; in 1915-16 there were 78 telegraph offices with 4,351 miles of line.

From these facts it is evident that God has marvelously prepared the way in the kingdom of Siam for the dissemination of the last warning message that is to prepare the honest in heart of every nation for the coming of the Lord in this generation. May God speed the day when warm-hearted evangelists and gospel colporteurs shall be giving their lives to the heralding of the advent message to Siam's millions.

C. C. CRISLER.

REPORTS FROM THE FIELD



A glimpse of the Seventh-day Adventist Mission Compound, Yencheng, Honan, China

The Honan Intermediate School

DURING the year 1917-18, the Honan Intermediate School had an enrolment of one hundred students. With the exception of one or two, all of these were Seventh-day Adventists. While there were some minor ailments among the students, yet, in spite of epidemics and diseases prevailing in the land, we did not have to lose one day of school because of sickness.

There was a good spiritual atmosphere in the school, and this grew better as the year advanced. After a second week of prayer and special meetings, held in May, near the close of the school term, sixteen students were baptized. During the year, on one day of each week, the chapel period was taken by the prayer-bands led by students, and from these seasons many blessings were realized.

To many little villages in the surrounding country light and blessing have been carried by the students during the past school year, and seed has been sown that will surely bear fruit in eternity.

We are already planning for our next school year. September 16 has been set for the opening date. The fee for board has been raised to \$2.50, Mex., per month for all students. For the blessings of the past we thank God, and we look to Him for added grace to make the future a success.

M. G. CONGER.

A Visit to Bacolod, Occidental Negros, Philippine Islands

A FEW days ago I went over to Bacolod, the chief city in the province of Occidental Negros, to help a native evangelist open up a series of meetings there. The meeting started out well, and we hope that its influence will extend to other places. Several teachers who were there for summer school, attended the meetings.

On the first Sabbath the ordinances were celebrated. It was about one year since the few believers there had had this privilege. It was a very impressive service. Some of the teachers who were present were moved to tears. They had never seen anything like this before. A lady teacher said that when she saw the sisters washing each other's feet it seemed that the Lord was there in the person of the sisters. When we were ready for the Lord's supper, two of the sisters stepped aside from the others and prayed secretly a few minutes in preparation for the sacred ordinances. It was indeed a good meeting.

On the last Sunday I baptized five in the river. A number of outsiders were present, many of them public school teachers. I think that I never saw a more touching scene at a baptismal service than I witnessed at this place. The first candidate to go forward was a widow of about thirty-five. She is of the better class, and owns some property. When the truth first came to her she would receive the poor brethren at her house, but would not be found in their poor dwellings. When I beckoned for her to come into the water, she went about and kissed the sisters, all of them poor in this world's goods, then walked calmly into the water. Tears flowed freely; even some of the outsiders wept like children. A young man, a high school student, said to me afterward, "That was a very sad thing; tears would not come, but my heart was very sad."

This sister has had an experience that tested her submission to the requirements of God's word. About two years ago she was insulted by a woman in

public. Not being a Christian at that time, she revenged herself by physical force. The two women had to be separated by a third party. When the duty of reconciliation was shown her, she felt that this was too much to require of her. Finally she said that she would do her part to make the wrong right if she chanced to see the woman somewhere, but that she would not go to her. We continued the meetings for the candidates. She struggled over the matter till at last she consented to go. So we arranged to have the two women meet, and she boldly, but humbly, cleared herself. The other woman stood up and fairly raved. The veins stood out in her neck as she cried out and threw her hands in the face of the penitent one. But Sister Salud kept calm through it all, for a new power had taken hold of her, and she was under its control. A heavy burden had rolled off her heart, and now she was free. These two women standing face to face presented a wonderful contrast.

It is interesting to know that the husband of Sister Salud, though a Catholic, came into possession of a Bible about three years before he died and read it regularly the rest of his life. He had a lingering sickness. Before his death he requested his wife not to allow the Catholics to bury him. So a pastor of the Baptist Mission conducted the funeral services—the first Protestant missionary to enter their house. Strange to say, this opening was not followed up. One of our workers later learned of the woman, and called to see her and arranged to give her studies. She immediately became interested in the study of the Word.

We organized a church of nine members at Bacolod and elected the necessary officers. There were three old members living in that place who were not present at the time of organization. These will be taken in later with two or three others in that province who are now members in Iloilo. Others are nearly ready for baptism, so we hope soon to have a good-sized church in Bacolod.

When the company who are now ready for baptism in Iloilo are baptized, we will organize our fourth church in this field. The church that is called the Iloilo Church is in Jaro, about three miles from Iloilo proper.

I plan to leave the first of next week for the Cebuan general meeting; then follows the Panayan meeting. We want to take advance steps at this time. We earnestly solicit an interest in your prayers. May God lead His people everywhere to a whole-hearted surrender; for the finishing of the work in the power of the Loud Cry.

E. M. ADAMS.

Itinerating in Hunan, China—2

IN answer to several imperative calls from the field, an itinerating party, consisting of two evangelists, two canvassers, the field missionary agent, and myself and son Henry, visited several stations during the spring of 1918, in spite of many dangers to travelers in these revolutionary times.

Leaving Changsha, which is held by the northern soldiers, we sailed on a small river launch for Ih Yang, which is occupied by the southern troops. As our vessel approached the city, the soldiers, thinking that northerners in disguise were on board, fired upon us at a distance. The boat was quickly turned, and steamed full speed ahead, landing us several li from the city. Here there had been fighting the day before, the northerners having retreated across the river. Some southern troops were just entering the place, and we followed the red cross section into the city, arriving safely at our chapel.

At Ih Yang our meetings were well attended and the interest was good, although a battle was expected daily, and the people for the most part did not venture out. In connection with the meetings the book canvasser sold fifty copies of "World War." Henry, nearly six years of age, made many little friends, and told them not to worship idols of wood and stone, but to believe in the true God. Toward the close of the meetings, a boy twelve years old brought an idol to Henry and gave it to him, saying that he was not going to worship it any more.

Leaving Ih Yang on a small sail boat, we passed from the southern lines to those held by the northerners. We met with no danger, and were not molested, except to be stopped and searched by the northern soldiers. Our personal belongings were not examined, only the vessel.

Our next station was at Nan Hsien, where we rent one of the finest buildings for chapel use that we have in China. A year ago, when I first visited this place, we had only three believers here. At that time we moved into a larger building on a better street and held a series of meetings. Seventy persons became interested in the message, and thirty began to keep the Sabbath.

During our recent visit we conducted evangelistic services, which were attended daily by two or three hundred persons of the better classes. Between the meetings scores of men came to the chapel to inquire. The colporteur averaged daily three or four dollars in sales of small books and tracts. The bookman also did well.

A Bible was sold to the head priest in a Buddhist temple. A few days later a worker called upon this priest and found him reading the Bible. He said

that when he bought the book he did not examine it, and not until later knew that it was the Christian's Bible. However, he said it was good doctrine.

A woman Bible worker is stationed at Nan Hsien, and in connection with the meetings a special effort was made in behalf of a score or more of interested women.

As the meetings drew to their close the magistrate (mayor) visited us at the chapel. He said that he favored the Christian religion, and that his son was being educated in a Christian college. He also said that he was pleased with the work we were doing in Nan Hsien. Before leaving the city we called upon the magistrate at his residence. He was very kind, and we experienced a sense of real fellowship. He referred to the dangers on the way to our next station, and offered to send a guard of twenty soldiers with us. We thanked him, but declined this offer, saying that we trusted in God, and that we would also pray for the magistrate and for the city of Nan Hsien. He was deeply touched by this.

Since coming to China I have felt that it was well nigh impossible to arouse a large city to a sense of this message, but since our experience at Nan Hsien the task seems less impossible. Under God's blessing this large city of a hundred thousand souls and more

was awakened. The majority of the inhabitants heard about our work and message. The canvassers and evangelists daily visited the people, and opened to them the Scriptures. We experienced the droppings of the latter rain. Surely God's Spirit moved upon this great city.

Of the number who became interested in our faith a year ago, eight were baptized. Seven of these came direct from heathenism. Only one, an inquirer of the China Inland Mission, had heard the Christian doctrine before. Satisfactory arrangements were made with this man's former pastors, both foreign and Chinese, to unite with us. Altogether twelve persons have been baptized at Nan Hsien the past year. Others are nearly ready. As a result of our recent meeting, several score more persons handed in their names for continued Bible studies. We look for much fruit in this city.

Journeying on to the next station at Hwa Yung, we went part of the way by small sail boats, then walked several li on the narrow rice paths across the country to a canal. It was raining, and the paths, only one and a half feet wide, were very slippery. Every moment one expected to find himself in the rice ponds three or four feet below. Arriving at the canal, only small open boats could be secured. In these we



A view of a general meeting held by Seventh-day Adventists in Central China in 1908. At that time there were in all the present territory of the North China Union very few more Sabbath-keeping believers than are to-day in Hunan Province alone. Thus has God multiplied our numbers in the heart of Szechwan.

passed through the canal and crossed a lake in the rain. Another ride through the canals and a walk of several li brought us to Hwa Yung, looking much the worse for the mud and rain. The meetings in this city were well attended.

Yoh Djou was the last station visited on this circuit. This large, prosperous commercial center has been twice taken by the revolutionists and twice recaptured by the royalists. The latter now hold the place. The city and its inhabitants have suffered much from shot and shell and fire. It was been thoroughly looted a few times, and a large section of the business district is a heap of ruins.

One of the most optimistic things that I have ever seen was noticed here. On one of the streets is a pile of brick and tile, the remains of the former establishment of one of the city merchants. From these ruins the owner has put up a small room, in which he lives; and on the outside of the wall, made from broken brick and cemented to the wall, is the Chinese character "fuh," which means happiness or blessing.

We feared that our meetings in this city would not be well attended because of the heavy hand of the soldiers upon it. The people are forbidden to be on the streets after dark. We advertized that the evangelistic services for the public would be held at four o'clock, instead of in the evening as is usual, and arranged to have meetings in the evenings with the church members who would make their way quietly to the chapel along unfrequented by-ways and alleys. The afternoon meetings were well attended, and in the evening not only were all our people present, but one or two hundred outsiders also came quietly to the chapel to hear the preaching.

At Yoh Djou nine persons were baptized. Only one of these candidates was a member of another mission, and he had severed his connection with it four years before. Here one old lady nearly seventy years of age received baptism. A few years ago this woman's son accepted the truth and later entered the canvassing field. He is now an earnest, big-hearted, successful preacher of the message. During these years he has prayed for his mother, who was bitterly opposed to his faith. A few months ago she ceased worshipping idols and accepted the Saviour, and began to keep the Sabbath. To-day she is a happy Christian, rejoicing in the salvation of God. Her son is praising the Lord for the great deliverance wrought in behalf of his mother at her advanced age. Prayer avails much.

We will remain in Changsha two or three days and then begin another round of stations, running up into the hot weather of July. Our itinerating party is larger than is usually the case, but it obtains better

results, in that more house-to-house work can be done and a larger preaching force be provided. Traveling in the small river boats is inexpensive, and the canvassers are self-supporting. The field agent's efforts to train the church to do home missionary work meets with good success, and will prove profitable in the highest sense. The work of the two evangelists, together with that of the local preacher, is also highly profitable.

O. B. KUHN.

An Outpost in the South Seas

THERE are three main divisions of the Friendly, or Tongan, Islands, in order, from north to south, as follows: Vavau, Haapai, and Tonga Tabu. The capital, Nukualofa, is in Tonga Tabu. We arrived in Tonga in February, 1915, under appointment from the Australian Union Conference to reopen the work in the Haapai division of this group.

We found the field a difficult one, and the work an uphill pull from the beginning. There is considerable prejudice in the little village of Faleloa, where our mission is situated. Mission work in this place had been left for about two years with no white laborers to superintend it. Pastor G. G. Stewart, who was the superintendent of the field, came up from Nukualofa on brief visits to the few believers here, and Brother E. E. Thorpe was at Vavau, with about seventy miles of sea between him and Haapai. We found the work in charge of our Fijian brother, Henele Ma'afu, who passed to rest December 5, 1915, shortly after returning to his native land. Our few faithful church members were holding on, and doing what they could; but they needed instruction.

As already mentioned, the work has gone hard in this place from the beginning of our stay here; but I am sure the outlook was never darker, to human eyes, than it was about the middle of last year, when some of our most promising boys proved unreliable, and a large number of them left us and went to the Tongan college in Nukualofa. But the Lord helped us to work in faith.

We were greatly encouraged at this time by a statement found on page 595 of Sister White's book, "Captivity and Restoration": "Sometimes He trains His workers by bringing to them disappointment and apparent failure. It is His purpose that they shall learn to master difficulties. Often men are tempted to falter before the perplexities and obstacles that confront them. But if they are willing to hold the beginning of their confidence steadfast unto the end, God will make the way clear. Success will come to them as they struggle against difficulties." Regarding this as a promise from the Lord, we took courage and

pressed on with His work. And He did not disappoint us; for the way has cleared, and this year the prospects before our work are brighter than we have yet seen them.

At the time of writing, May, 1918, we have fifty-nine children in our school, twenty-two of whom are from one town on a neighboring island. Twenty-one young people live in the mission. Three of these have given their hearts to the Lord, and have been baptized.

Pastor Parker, the president of the Central Polynesian Conference, has just organized the local company into a church, with a membership of nine. This company consists of two married couples, the three young people already mentioned, and our two selves. We praise the Lord for this mark of advancement, and rejoice that the little company in Faleloa is now received into the great sisterhood of churches.

Our young people meet one evening in every week to report missionary work done, recite doctrinal texts, and give to the great missionary enterprises supported by the young people of this denomination. Only a beginning has been made in the work of earning and giving means for other mission fields; but everything must have a beginning, and we look for a healthy growth in our young people's work.

We ask the prayers of our fellow-workers in the great eastern mission fields, that God will richly bless His work in this small corner of the vineyard.

H. L. TOLHURST.

PUBLISHING DEPARTMENT

Colporteurs' Summary, Asiatic Field, April, 1918

Field	Colporteurs	Hours	Value, U. S. Gold
Philippines	47	5401	\$ 3,667.92
North China	27	1806	1,705.06
Malaysia	11	305	800.44
Korea			406.00
Japan	11	1360	331.92
South China	11		219.31
Total	107	8872	7,130.65
Average sales per hour			\$.75
Average sales per colporteur			62.84
*Highest sales per hour per colporteur—			
Malaysia			1.56
Second highest sales per hour per colporteur—			
North China			.94
Average hours worked per colporteur			92
Highest average hours per colporteur—			
Japan			123

Record highest average hours per colporteur—

 Philippines 115

*NOTE.—This refers only to the Malaysian colporteurs working in the Singapore field. The rest of the report was too incomplete to permit of making a general average from that field.

C. E. WEAKS, Secretary.

Colporteur Life in China

(Note.—“In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness; . . . in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.” These words portray the experiences through which many a colporteur in China is called to pass during these days of political upheaval. The following letter from Brother Arthur Mountain, field secretary of the South China Union Conference, pictures very vividly what it means to be a pioneer colporteur in this land of chaos. Yet in spite of these adverse conditions many a colporteur has persevered, and God has rewarded his labors. But these workers do need our prayers. C. E. Weeks.)

In a previous letter I told of my trip up in the Hakka country with two of our colporteurs. These two boys have just returned to Canton, and the following is an account of the experiences they have passed through. After reading this, our canvassers in the home land may feel like saying, with the psalmist, “The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.”

After I had left the boys, they traveled from village to village through robber-infested districts, securing seventy-three subscriptions for the *Signs*, which is very good for a fortnight's work in such territory, and finally arrived at the town of Shui Kwan, the present terminus of a railway which is to connect Hongkong and Canton with Hankow, Peking, and St. Petersburg. Here they found a Hakka hotel-keeper, with whom they left one of their watches, \$10 in silver, two blankets, and some clothes that they could dispense with now that the war weather is approaching. They also mailed all their subscriptions and subscription money to the mission. Then they started into the country again.

A week of successful canvassing brought them to the town of Namheung, near the border of Kwangsi Province. Here they were dismayed to learn that northeru troops from this province were marching on the town. It was full of soldiers, and, of course, all the shops were closed. The night of their arrival they could hear the sounds of the battle that was in progress not far away; so next morning early they started back the way they had come; for, being strangers, they were in imminent danger of being arrested and shot as spies.

But there was danger behind as well as ahead. That afternoon, while walking through a lonely valley, two men, armed to the teeth, suddenly emerged from an old temple by the roadside, and ordered the boys, "Hands up!" The desperadoes told the boys to obey implicitly, and to keep quiet. This they were very willing to do. Their captors marched them to a secluded spot on the other side of the mountain, where the remainder of the band were keeping watch over seven other unfortunates whom they had captured. These were sitting on the ground with their hands bound behind their backs. One who had evidently resisted was badly cut and bruised about the head and shoulders. Our boys were searched and relieved of the other watch, \$15, and all their good clothes, and were then bound like the others.

The bandits were not kidnapping people, as the boys first supposed, but detaining those whom they robbed, lest the warning should be given and fresh



The chapel of the Ifakka Seventh-day Adventist Mission, Waichow, Kwangtung, China

victims become scarce. One of the boys begged the bandits to tie his hands a little lower, as he was suffering excruciating pain. They complied with the remark, "All right; we'll do it for you; you are not like those other fellows; you are frank and enlightened." One by one fresh victims were brought in; and then, suddenly, the whole band of robbers decamped in a hurry, leaving their captives bound;—they had been warned of the approach of a company of soldiers. With his teeth, one of the colporteurs untied the cords that bound his companion's hands, and thus all were soon freed. Returning to the main road, they met a band of soldiers escorting the Nam-heung mandarin, who had also deemed it wise to leave that place. Thus they had protection on to the next town. Here there was a Lutheran mission, where the boys applied for food and shelter. On learning who they were, the pastor rated them severely for selling Seventh-day Adventist literature in his pastorate, and refused to allow them to stay, but finally gave them a dollar apiece to help them along.

They stayed at a hotel that night, and next day continued their journey, avoiding as much as possible

the main roads, for fear of being molested by the bands of soldiers who were hastening to oppose the northern troops. However, they were taken at last, and each forced to carry a bundle of rifles back to the town they had just left. Once more they started out, and managed to reach a small village which had a chapel, and here they spent the night.

On leaving the chapel next morning, they found that soldiers had already entered the village, and were forcing all whom they could lay hands on to carry for them. Any who refused or tried to escape, were beaten cruelly with the soldiers' rifles. On seeing what was happening, one of the boys ran back to the chapel, but the other slipped down a side alley and out into the country. He then made straight for Shui Kwan, to the place where they had left some of their belongings. Every time the soldiers stopped him, he sent up a silent petition to the Lord of hosts, and, putting on a bold front, asked to see their leader, showed him his colporteur's license and books, and was allowed to proceed. He walked thirty-three miles, and reached Shui Kwan at ten o'clock that night.

The other boy hid in the chapel all day. There was another man, a Christian who had already carried stuff for the soldiers from Shui Kwan, also hiding in the chapel. They waited until dusk and then started out. They walked all night, hiding alongside the road whenever they heard, or thought they heard, anyone approaching. By morning they had entered country which was well known to the other Christian, and by taking unfrequented roads, they reached Shui Kwan safely at noon. Neither of these two had any money, but they begged a meal from an innkeeper, with whom the colporteurs had stayed on their way up.

The two boys were delighted to meet again. Both were exhausted from the hard walking with insufficient food and rest, and the constant suspense. They rested a day in Shui Kwan, where they were also suspected of being spies, and then returned to Canton, where we heard the story of their experiences, part of which I have related here.

This narrative reveals the conditions existing in a large portion of China to-day. Will you not, then, remember in your prayers our colporteurs, who are working, against great odds and amid many dangers, to carry the news of the soon-coming Prince of peace to their benighted people?

A. MOUNTAIN.

Hongkong, South China.

"He that reapeth receiveth wages, and gathereth fruit unto eternal life; that he that soweth and he that reapeth may rejoice together."

SABBATH SCHOOL DEPARTMENT

Sabbath School Devices

Believing the readers of the *OUTLOOK* will enjoy reading of some of the Sabbath-school devices on display at the General Conference, we gladly quote the following article, which appeared in the *Pacific Union Recorder* of May 2, 1918. If you do not find these devices adapted to use in your field, we trust they may at least prove suggestive.—M. B. C.

In the Sabbath-school department at the conference many exhibits were shown for stimulating promptness in attendance, and interest in offerings, etc., some of which we will endeavor to describe in this article.

In presenting some of these devices the thought was brought out that "the eye is a stronger factor than the ear when it comes to giving a report or impressing lessons on children." This is equally true of the senior members, as witnessed by the keen interest displayed in the rise of thermometers and the turn of the clocks in our Sabbath-schools.

Attendance

On a large sheet, headed with the words, "HONOR ROLL," in bold, black type, the names of the students were listed on the left-hand side, and the sheet ruled into thirteen columns. For each prompt attendance a small star was pasted in the space opposite the name of the child, and for one month's perfect attendance a small bluebird was pasted on. If desired, the bluebird could be used to indicate when the children had the memory verse correctly.

Memory Verses

A very beautiful and attractive method of recording accuracy in giving the memory verses was displayed on a heavy piece of cream-colored card, two inches by two and one-half. On the bottom left-hand corner was pasted a picture of a little girl. In her right hand she held a bunch of thirteen yellow ribbons a quarter of an inch in width, which she stretched upward toward the top right-hand corner, like strands blown in the breeze. Large bluebirds were attached to the ends of the ribbons, and had the appearance of a flock of birds in flight. The children take turns in giving the memory verse, and then write the text on a small slip of paper and paste this on the bill of the bluebird, one each Sabbath, so that during the quarter each child has an opportunity of sharing in the reward for giving the memory verse.

Offerings

Numerous were the designs for registering the offerings for foreign missions—"gifts of love freely given."

One picture represented the home land with the blue sea stretching away across to a foreign land, on which were temples, pagodas, and people in native

costume. For each dollar given a white bird was pasted on the sky. The name of one of the children was written on each bird, and with a large school, toward the close of the quarter or year a flock of birds would be winging their way to the mission fields.

Still another picture represented a church set on the top of a cliff. Above the church were inscribed the words, "A Light Set on a Hill." From the church door a path led to the water, where a large ship was at anchor, flying a flag on which was written the name of one of the mission fields. Down the path and across the gangplank tripped silver dollars, on which were written, "I've Started," "I've Started," and "I'm Going," "I'm Going," while on the decks walked twenty-dollar gold pieces with similar inscriptions. These imitation dollars were cut out of cardboard, and had little legs attached, and for each dollar raised one was pasted on the picture, and for each twenty dollars similarly.

One design featured an apple tree, on which were placed red, rosy apples, one for each ten cents given by the children. So loaded was the tree, that some apples had fallen to the ground in heaps. The Sabbath-school using this device had raised \$69.12, and there was quite a heavy crop of apples.

Birthday Offering

A unique method of securing the birthday offering was suggested by the use of a large calendar. A call is made by the superintendent for the names of all those who have birthdays the coming week. Then small stars are marked on each day cited. The following Sabbath, when it comes time to take the birthday offering, attention is called to this by hanging up the calendar, above which an appropriate motto is placed, such as: "We May Give without Loving, but We Cannot Love without Giving," "I Gave My Life for Thee," "Rich Gift of God! A Year of Time," and the students come forward and place their offerings in the box.

These various designs were all original, and had been made by enterprising Sabbath-school workers. If there is someone in the Sabbath-school with a talent for using crayons or paints, similar designs could be made, and used to advantage.

One other design might be mentioned which conveyed a beautiful lesson to the children. In colors was presented a picture of a heathen idol. Of exactly the same size was another picture of a mother with a child at her knees in the attitude of prayer. This picture was cut into various odd sizes like a puzzle. The picture of the idol was hung up in the Sabbath-school, and each Sabbath as the offerings were given, a piece of the puzzle was pasted over the idol, starting at the bottom until it was completely covered. This would naturally create great interest upon the

part of children to be faithful in their offerings, for only when the quota was made up would the puzzle picture be complete. Then was visualized before them the work accomplished by the pennies and nickels and dimes they had given—a loving, prayerful mother and child, delivered from the tyranny of a harsh, ugly, unlovely heathen god.

We Know

What do we know? That "teachers do not make as earnest work as they should of the Sabbath-school exercises; they should come close to the hearts of the scholars by aptness, by sympathy, by patient and determined effort to interest every scholar in

WOMEN'S WORK

Women in the Orient

Just at this time when we are sending in our call for our first workers for Siam, it is interesting to note that "it was a woman's hand, as in the zenana work in India, and the evangelistic work in Mexico, that put the gospel's golden key in the door that opened into Siam." Mrs. Ann Hasseltine Judson, wife of Dr. Judson, of Burma, while living in Rangoon, became much interested in the Siamese residents of that city, and began to study their language. At the end of a year and a half she trans-

**Report of the Asiatic Division Sabbath School Department
for Quarter Ending March 31, 1918**

Miss.	No. Schools	Mem.	Av. Att.	H. Dep't	Per cent Att.	No. Bap.	Total Offerings	Offer. for 12 Sabbaths	13th Sab. Offering.
So. China	46	2069	1826		8	19	\$207.67	\$185.60	\$ 22.07
Japan	17	359	268	77	64		282.37	197.32	85.05
Korea	80	1767	1285	84	386	22	236.45	167.34	69.11
Manchuria	6	95	66	5			123.57	97.13	26.44
Malaysia	12	463	374	78	30		458.42	319.05	139.37
Philippines	31	1155	963	19	349	115	310.21	256.69	53.52
*No. China	91	2718	2468				400.10	289.99	110.11
TOTALS	283	8626	7250	263	837	156	\$2018.79	\$1513.12	\$ 505.67

*Note:—The above report for North China Union is for quarter ending December 31, 1917, but not previously reported in the OUTLOOK.

MYRTIE B. COTTRELL, *Asst. Secretary.*

regard to the salvation of the soul."—"Selections from Testimonies on Sabbath-school Work," p. 13.

Having no doubt many times read and assented to the above statement, will God hold you guiltless if you go on in a prayerless, lifeless way, standing before your Sabbath-school pupils heedless of their spiritual condition? Even if you yourself are not a teacher in the Sabbath-school, do you believe you have discharged your duty if you have not imparted to all the teachers who come under your influence this important information which you "know"?

Our Sabbath-schools should become more and more a soul-saving agency. Without the co-operation of the teachers, this cannot be. Hence we request you to help us train the teachers *how* to teach, *when* to teach, *what* to teach, *where* to teach, and *whom* to teach.

M. B. COTTRELL.

lated the first Christian book to be printed in Siamese.

Two young Siamese women recently went to study medicine in order to become the first women physicians in Siam. They go at their own expense, and have very ambitious plans for the future. One is the daughter of the attorney general of Siam.

"A Brahma Samaj leader of Calcutta asked for a Bible class in the life of Christ for the women of that community, on the ground that social freedom was dangerous without the restraining influence of Christianity."

An Indian's gift—a gift which marks an era in education for women in India—has been contributed

from native sources, and promises to be an important foundation for the future of Indian women. The Maharaj of Tekari, in British East India, has executed a deed of his entire estate for the purpose of providing a residential institution, where girls between the ages of five and eighteen may be trained along modern lines, irrespective of caste or creed. After the liabilities of the estates are secured, it is expected that this institution will have an annual income of about \$325,000." *"Missionary Review of the World," March, 1918.*

The Women's Christian Union College opened in Tokyo last April, with Dr. Nitobi, the well-known Japanese educator, as honorary president, and Miss Tesuko Yasui, one of the educational leaders of Japan, as dean, is to be the highest in grade of any school for women in Japan. The courses of study will include language and literature, domestic science, business, music, and art. The success which has attended the opening of the Union Colleges for women in Nanking, China, and Madras, India, has led the promoters of this new institution to expect great things for its future.

Of the 1,930 medical students of China, 129 are women.

In March of this year three Korean women graduated from the government medical college in Seoul, and received licenses to practice medicine in their country. At the same time another Korean graduated from the Women's Medical College, of Tokyo, while twelve others are students of that institution.

The keepers of bookstores in Seoul, Korea, say that their best customers are *women* and students. Our workers are meeting this situation in part by publishing a magazine for women. It has met with an encouraging sale. Could not other fields follow Korea's example with profit?

Notes like the above might be multiplied indefinitely to show that the status of the Oriental woman is rapidly changing, and they are reaching out after that light and freedom which has come to us as the result of the Gospel. What doors of opportunity God has opened that we might enter and impart to them the knowledge which God has given to us!

MRS. C. E. WEAKS.

DIVISION NOTES

"Patriarchs and Prophets" Abridged

THE translating force of the Korean publishing house is busily engaged in the translation of an abridgment of "Patriarchs and Prophets," which is to bear the title, "The Story of Ancient Times." This abridgment will carry the reader through the experiences of the patriarchal age and of the race following the flood to the time of the establishment of Israel in the promised land under Joshua. In the Korean character, in which the translation is to be printed, the volume will run between 400 and 500 pages in size. Only a limited edition will be printed this fall. Some copies will be run on an excellent quality of paper, and a few illustrations will be tipped in. These copies will serve as an experimental subscription edition. We trust the brethren in Chosen will find considerable demand for "Patriarchs and Prophets" in subscription form, and that a second and larger edition can be run some time during 1919.

The same abridgment of "Patriarchs" has just been translated into the Mandarin, and will soon be made available in the Wenli. It is anticipated that bound copies in the Mandarin edition will be placed on sale early in 1919.

Plans for the translating and publication of "Patriarchs and Prophets" in other languages than those named in its abridged form have not yet been fully perfected, although at least one publishing committee has signified its intention of issuing an edition within a twelvemonth.

"Heralds of the King"

A book manuscript by Pastor R. E. Cottrell entitled "Heralds of the King," and molded somewhat after the order of "Coming King," and "Heralds of the Morning," is now being translated into Mandarin and Wenli for publication some time during 1919. Translating committees in India are at work at present on this manuscript, with the view of printing it at the earliest possible date in four of the vernaculars of that land. A translation in the Korean tongue is also in progress. This volume is to be published in subscription form, and will be fully illustrated.

"Health and Longevity"

REPORTS from the Philippines indicate increasingly large sales on Dr. Selmon's volume, "Health and Longevity," prepared by Dr. Selmon in English during the summer of 1917, and translated first into the Tagalog by our Manila house. The volume contains upwards of 320 pages, the size of English "Bible Readings." While it was anticipated that

the colporteurs in the Philippines would be able to make some records in the distribution of this volume, it was not thought that the sales would average so high as the records indicate. The publishers are already at work on a second edition in the Tagalog.

This same volume has just come from the press of the Shanghai publishing house in Easy Wenli, and will soon be passed from the bindery into the stock room ready for distribution. The first Wenli edition is 8,000 copies, and a second edition will be run as soon as sufficient paper stock is available.

Less than three years ago Dr. Selmon wrote in the Mandarin a small volume on health and longevity, and it is upon this original Mandarin book that the present enlarged volume in Wenli has been based. The Mandarin edition has already had a sale of 20,000 copies, and is still selling freely. It is meeting a real need. In the Philippines "Health and Longevity" is the very first carefully prepared medical treatise of its kind published in the Tagalog. Many days were spent in establishing a proper terminology before the translators could go forward on their work. Even in the Wenli edition the question of terms has caused Dr. Selmon and his associates several weeks of wearing labor, inasmuch as author and publishers were alike determined to adopt a terminology that would be scientifically correct and yet within the range of the understanding of the ordinary reader of the classic Chinese.

The Bible Sabbath and its Proper Observance.

THROUGH the assistance of Miss Florence Shull, of Shanghai, a tract entitled "The Bible Sabbath and its Proper Observance" has recently been prepared for translation into Oriental vernaculars. This tract is intended primarily for the instruction of Sabbath-keeping Adventists, and to this end there have been included several pages of selections from the writings of Mrs. Ellen G. White on the proper observance of the Sabbath as set forth in the Holy Scriptures; and these selections have been prefaced by a short treatise on the Bible Sabbath as given to man in Eden and observed through the ages. Copies of this tract in English will be sent out to various publishing committees during the first week in August. Should any of our friends desire copies for their perusal and use, the same can be obtained in manuscript form from the Literature Bureau at a rate of 20 cents, Mexican, per copy, post paid.

Testimonies on Sabbath-school Work

THE Division Sabbath-school department in collaboration with the General Conference Sabbath-school officers, W. C. White, and others, have recently completed a collection of Testimonies on

Sabbath-school work, which is now being forwarded to union Sabbath-school officers and to publishing committees with the hope that it may be translated by the close of the present year into the printed language used by our constituencies in the Far East. We are very glad that this collection can be made available thus early.

"Our Day in the Light of Prophecy"

THE publishing committee of the Philippines publishing house has decided to translate and print Pastor Spicer's new volume "Our Day in the Light of Prophecy" into the Tagalog language. The cuts to embellish this volume have already been ordered. It is hoped later to publish "Our Day" in at least one other of the vernaculars used in the Philippines.

"Gospel Workers"

A TRANSLATION of the latest English edition of "Gospel Workers" in the Mandarin is now well under way, and the printing of the manuscript will follow closely the completion of the translating work. It is expected that copies will be on sale by the close of the present year.

PASTORS DETAMORE AND ROWLAND, of Singapore, are now living in native "atop" houses, which have recently been constructed on the land purchased a few weeks ago on upper Serangoon Road for the Malaysian Union headquarters. Contracts are soon to be let for the erection of a printing house and union conference office-building; later on, some homes for workers will be built. The Malaysian brethren have heavy responsibilities at headquarters during these building operations, yet they are planning to carry forward at the same time a very aggressive campaign in several parts of their great field. They hope soon to publish an edition of "World War" in Malay, which they will club with annual subscriptions to their Malay paper, thus swelling considerably the number of Malay magazines distributed monthly, and at the same time giving to many readers a knowledge of present conditions and of their meaning as set forth in Bible prophecy. The colporteurs at work on the Malay paper during the past few weeks have succeeded in obtaining many hundreds of subscriptions. One colporteur who has had success in Java has recently been transferred to our Medan, Sumatra, mission station, from which center he will canvass the outlying districts. Brother Mullinix, the field missionary secretary of the Malaysian Union, is rapidly learning the Malay, and will hold some institutes this fall and winter, besides uniting with Pastor Detamore and others in leading out in Harvest Ingathering work.

C. C. CRISLER.

THE ASIATIC DIVISION OUTLOOK

PUBLISHED BI-WEEKLY BY
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THE latest word from the States is that Pastor I. H. Evans will probably leave America in time to reach Tokyo for the East Asian meetings beginning September 21.

PASTOR J. E. FULTON plans on leaving for Sydney, N.S.W., Australia, per s.s. "Aki Maru," scheduled to sail from Hongkong August 21.

SEVERAL of the workers of the North China Union are spending a few weeks during the hot season on Chi Gung Shan, a mountain resort about midway between Hankow and Yencheng. Others are at Mokanshan, southwest of Shanghai. A few of our Philippine workers have spent some weeks in Baguio, and a few more from the Japan Conference have been in Karazawa.

THE present summer season has thus far been pleasant in Shanghai, permitting the workers stationed here to go forward with their duties without serious discomfort. This is a blessing for which we are all grateful to God. The health of the workers also in Shanghai has been preserved. The only case of serious illness thus far during the present year has been that of Pastor Harlow's little daughter Edyth, who was stricken with typhoid fever for many weeks. We rejoice that her life has been spared.

GENERAL meetings are now being held in the southern islands of the Philippines Union, and the first brief report of the one held in Cebu indicates that special blessings are resting upon those in attendance. During the past year considerable progress has been made in the southern islands. Two or three more foreign workers, however, are urgently needed to supplement our laboring forces in that part of the Philippines.

FROM Brother C. H. Pretzman, secretary of the Australasian Union Conference, we learn anew of the determination of the brethren and sisters of the Australasian field to continue to labor with all diligence for the giving of the Advent message in the South Seas. The changed status of the Australasian Union

by recent General Conference action to that of an autonomous field responsible directly to the Foreign Mission Board has led them to review their solemn responsibilities in connection with the giving of the third angel's message to the peoples of the South Seas. We quote from Brother Pretzman's letter (June 17) thus: "It seems that the Australasian Union is to be left once again to carry the burden which the Lord, through the Spirit of prophecy has laid directly upon us in the statement, 'Upon the Australasian Union rests the burden of carrying the third angel's message to many of the islands of the Pacific.' The Lord will certainly have to bless and help us in a wonderful way if this work is to be done in a short time, inasmuch as so many islands are well-nigh inaccessible. We have workers even in the Cook group from whom we have had no word since last December. Then there is the island of Niue, which is cut off altogether usually from December until May. During January, February, and March island traffic by schooners and small launches is usually suspended, and this, of course, deprives us of any means of communication. I just quote this instance to show you that in the work that we have already done we have so far touched only the accessible spots; the outskirts have yet to be reached."

Harvest Ingathering Special in Wenli

THE Shanghai publishing house is fully expecting to have the Harvest Ingathering Special in Wenli ready for mailing by August 15. A beautiful cover design has been made, and on the back of the cover appears Acts 17: 24-28 in Wenli. The characters stand out clearly, and the message will convey its silent appeal to many. The inside cover is devoted to the special work represented by various union conferences. Sample copies of this Ingathering Special may be obtained by our workers upon application to union conference headquarters. It is fully expected that this number will bring much benefit wherever it may be used.

Special Notice—A New Address for the Malay Union Conference

PASTOR F. A. DETAMORE, president of the Malay Union Conference writes: "We have a new address now, and all mail addressed to me should be addressed to 299 C, Upper Serangoon Road, Singapore, Straits Settlements. This will be our permanent address unless, perchance, the number may some time be changed by the authorities. However, until further notice, mail for the treasury department should be addressed, 214 Orchard Road, Singapore, Straits Settlements."