

Far Eastern Division Outlook

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What About Your Goal?

I. H. EVANS

EVERY business that prospers must have a balance statement to know whether or not it is making a profit. Large interests most carefully study their monthly statements to determine whether they are gaining or losing. A business conducted by men who are indifferent to results, soon fails, often dragging others into loss and disgrace. Nothing thrives but sin and confusion without leadership and close supervision.

Every leader in the cause of God should know exactly the work and success of those under his supervision. Only five months of the year 1924 remain for work. What have been your gains for the first seven months of 1924? What have been your losses? How many workers are drawing salary who have accomplished little or nothing in winning souls the past seven months?

One must stop loss as well as make gains if he is to succeed. One church-member lost requires two to be won before there is gain. Many people are reckless spenders, great wasters, while they work hard for gains. Gains are an increase over what we have, and not in our gross receipts. Our losses in business must be restored before there is a gain.

In God's work we must labor not only for new converts but we must strive to hold our own as well. Our gains are real gains only as they exceed our losses. Many workers are like men who, gaining only enough to balance their losses, consider that they have done well to hold their own. The success of God's work in the Far East depends upon men who are not content to mark time, and who think they do well if they have held their own membership, but upon men who not only hold their own but who make net gains.

What is your gain so far for 1924? It is time to take an inventory and know what you have accomplished for 1924. Some may say they are doing what they can, and are trusting God for results. It is right to trust God for results, but there must be works in soul-winning as well as faith. The man who plans, who organizes his forces and breathes into them devotion, prayer, and hard work, is worth tenfold more to God's cause than one who lets everything drift, trusting to luck instead of prayer and earnest, unceasing *work* for results.

No great progress will be made in the Far East until we become determined men in soul-winning. John Knox, who prayed and toiled for the conversion of Scotland, and who is said in his prayers to have cried out, "Lord, give me Scotland or I die!" is an example of what a true missionary should ever be. Ours is a battle, a warfare of conquest, a campaign for the souls of men. If we press this warfare in the name of Christ, and for His glory, we shall be soul-winners. If ease and indifference characterize the work of the foreigners, such will be the spirit of our native working force; for our native evangelists reflect our leadership. What we are they will strive to be. It is our privilege to set them an example in prayer, in the study of the Word, and in faithful, continual service. Results will follow just as surely as the harvest comes from faithfully tilling the soil.

Let us daily pray that the goal for an increase in our membership of truly converted souls shall pass the 3,000 mark for 1924. God will help us if we seek Him with all our heart.

The Chinese Ingathering Special

Distribution of the First Edition

THE employees of the Chinese Signs of the Times Publishing House have worked faithfully in an effort to complete the first edition of the Harvest Ingathering Special for use in foreign countries. On July 16 eight thousand copies were mailed to the Pacific Press Branch House at Brookfield, Illinois, U. S. A., and one thousand to the home office of Pacific Press at Mountain View, California. These are scheduled to reach Seattle August 2, and will be at Mountain View by August 4, and at Brookfield by August 6, for use in the Harvest Ingathering campaign in the United States and Canada. Another six thousand copies were mailed to Mountain View, California, on July 18, and one thousand copies were sent to our Mission headquarters in Honolulu, Hawaiian Islands, on the same date. Further shipments that day included seven hundred copies to our headquarters in Kingston, Jamaica, and twelve hundred copies to Manila, Philippine Islands.

An order from the Australasian Union Conference calls for an early shipment of two thousand copies to Sydney, Australia.

We have yet to hear from Malaysia and two or three other fields outside of China where these papers are ordinarily used in quantity.

Taking into consideration the fact that in all North America there are few if any more than 100,000 Chinese, it would seem that thorough work is to be done in acquainting them with our message and our China missions through the use of 15,000 copies of the Harvest Ingathering Special. At the same ratio, we would need to use in China Proper and in the outlying dependencies a total of nearly 40,000,000 copies annually. Evidently our vision of the possibilities wrapped up in this Ingathering work is not yet as broad and all-inclusive as it will eventually become. The good beginnings made in various quarters, give ground for encouragement as regards the future.

The Second Edition

A second edition of the Chinese Harvest Ingathering Special will soon be run, and orders received in time for inclusion in this edition will be filled promptly. The Central China Union leads thus far, with their initial order for six thousand copies; the East China Union stands second, with their order for three thousand five hundred, which must be increased to supply the Anhwei Mission. Manchuria's first order is for one thousand. We have yet to hear from South, West, and North China, but doubtless by the time this statement for the August 1 number of the OUTLOOK has been read, orders will have been received from every portion of the field, and the second edition will be under way.

Plans for the Campaign

In Far Eastern territory the time fixed for our Harvest Ingathering campaign is the months of October and November, 1924. Resolutions covering the general features of the campaign, have been adopted by the Division Committee, as follows:

Division Committee Recommendations

Whereas, Realizing that as workers and believers in the Far Eastern Division it is our privilege as well as duty to do our utmost in assisting the Mission Board in financing our great world-wide work of giving the third angel's message to every land; and,—

Whereas, The Harvest Ingathering Campaign affords one great avenue for gathering funds for this work, and is itself one means of bringing this message to the attention of the people; therefore,—

We recommend, That for 1924 our Harvest Ingathering campaign months be October and November; and that insofar as may be consistent with local conditions our fields endeavor to bring their campaigns within these months.

We further recommend, (1) That every worker spend at least forty hours in personal solicitation work.

(2) That every lay member who is enlisted spend at least ten hours in the field.

Enlisting the Lay-Membership of Our Chinese Churches

It is suggested that the Ingathering Special for the use of the rank and file of our Chinese church-members, be identical with the one for use abroad; the only adaptation being the inclusion of a plainly marked sum of money on the outer cover for copies circulated by the rank and file of our laity in China.

It was further suggested that all our people should be asked to undertake to circulate an average of ten copies per member, on the basis of a return to the Mission treasuries of twenty cents Mexican for each copy used. The various Union Missions must determine themselves whether the twenty-cent return is to be in "big" money or "small" money, as conditions in various fields differ much.

In the edition soon to be run for use in the China field, there will appear on the outer front-page cover a few characters naming the amount agreed upon, twenty cents Mexican (兩角). This is not in reality a price charged for the paper, nor is it the amount that we hope to receive from many of our friends to be visited by solicitors appointed by Mission Committees; for in many of the larger cities we shall be using copies of the paper on which no amount is named, and in connection with the distribution of which by chosen representatives we shall use solicitor's name-books and specially prepared receipt books covering large contributions. The smaller named sum, twenty cents Mexican (兩角), is the amount we expect to receive through the distribution of the special edition of the paper prepared for use by the rank and file of our laity who are not accustomed to engage in the more difficult work of general solicitation of large sums by our appointed representatives, for the financing of named enterprises or to aid in the support of general mission work.

It is believed that many blessings will attend the adoption and practical carrying out of the plan for the rank and file of our laity to distribute a considerable number of these papers—an average of ten copies per member—on the basis of a return of twenty cents Mexican for every copy of the paper handed out. This will give opportunity for acquainting neighbors and friends in hundreds of communities, with our mission work in its various phases, and will also inform these friends of some Bible truths pointing the way to the Saviour and to salvation through His atoning sacrifice.

The financial returns that may be realized from our 1924 Harvest Ingathering campaign, are to be made available for use by the Unions within whose territory the funds have been gathered. All expenses connected with the campaign, including the cost of the papers, are to be borne by the benefiting Unions, and through them by the local Missions that may be benefiting through the authorized financing of local enterprises. Our lessened budgets for 1924, with no provision for the "specials" named under Classes 2, 3, and 4 of these budgets, constitute the strongest possible appeal that could be brought to bear upon us to make the most of this opportunity to gather funds from within our own borders for the financing of imperative needs. c.

GENERAL ARTICLES

Speak, that I may Speak

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

Lead me, Lord, that I may lead
The wandering and the wavering feet:
Feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

—Frances Rialely Haversal.

A Special Letter from Brother Spicer

WE are privileged to quote several paragraphs from a special letter written out under date of June 5 by Pastor W. A. Spicer, the president of our General Conference, to vice-presidents and members of the General Conference Committee abroad. We know that what has been written will meet with a hearty response on the part of our workers generally, and that an especial care will be taken to make wise use of available resources and to create resources from within our own borders. We know also that all our workers will agree with our brethren on the other side, that "it is souls we want, and the hastening of the message to the unreached peoples and tongues." Following is the letter:

"Dear Brethren,—

"Greetings to you and your associates from the American base as our camp-meeting season opens. The schools have just closed. I believe a larger number of students are going from our schools this year into the conferences than in the past two or three years. The conferences have rallied to encourage the students into the field. It means a larger number of young recruits getting experience, upon whom we can draw to supply your calls. The conferences are glad to train and pass on these young people, and we all rejoice that their tithes increase makes this possible.

"In the camp-meetings this season every conference will be rallying the churches to keep abreast of the weekly goal for missions. The presidents of union and local conferences have set out to come up to the next Autumn Council closer to the mark than ever before. It is wonderful to see how these brethren take on this burden for the mission fields and communicate their flaming zeal for it to their churches. More Sabbath-keepers here at the old base, and more money and missionaries into the far fields, is their aim.

"But, brethren, the believers abroad need to pray for the brethren and conferences in these older lands upon whom this burden of supply rests. While from the Atlantic to the Pacific our people are believing and working for the largest gift in 1924 ever yet made for missions, we face the fact that it will have to come through greater sacrifice and economy by the believers.

"I believe it will do your people good in the mission fields to know that although gold flowed to the United States after the war, that does not mean that our believers generally handle much of it. It means high prices and closer times on the average. Our brethren are not talking hard times, and they mean to keep this work going, by the help of God. But whole regions of our West where we

have looked for large gifts in the past from our farming churches have been passing through close times. Here is a report from a writer on economics:

"There is again an acute crisis in agriculture. It is the worst that has occurred in this generation. Farmers by the tens of thousands—the Department of Agriculture says by the hundreds of thousands—are losing or have already lost their property, their lands and chattels, by forfeiture to creditors and by the foreclosure of mortgages. In the Northwest area alone—Minnesota, Montana, North Dakota and South Dakota—where occurred an expansion of credit perhaps greater in a relative sense than anywhere else, more than five hundred banks are shut up because the farmers cannot pay their notes."—*Saturday Evening Post*, April 19, 1924.

"This season is a trying one in the North Pacific, from which section I write. Nature seems out of order. A month ago frost swept great areas of fruit orchards clean of budding fruit, and now drought is burning the wheat fields. I met a farmer brother last week who showed me his orchard which will produce not a thing this year. Last year he shipped 15,000 boxes of apples from it. But last year the apples brought him not one cent. Really he got a heavy bill for shippers' expense. So he hopes to be able to stand by missions better this year than last. Our brethren are standing by, and they will. They believe in missions as the way to the end. It was splendid last year to see the Eastern churches coming in strongly to make up shortage in the agricultural West. The Atlantic Union last year made its weekly goal. Again city churches will rally this year to make up for country churches involved in low crop production.

"North American believers face 1924 and the mission problem with courage and love for Christ and His cause. I hope you will tell your people to pray for this and other bases of supply in Europe and the Colonies. We need to pray for prosperity for our brethren in these times. We do pray that Europe's finances may swing again toward normal, so that the 70,000 believers there may be able to lift as they long to do, as of old.

"In planning extensions and investments—particularly property investments—keep in mind that it will be a special work of God's grace if North America this year goes far beyond last year. Yet we must look to God in hope to see larger things than conditions might suggest. He can bring it to pass. It is souls we want and the hastening of the message to the unreached peoples and tongues. In that way lies the end of the work and the coming of Christ. We pray here that the believers in the mission fields may develop more and more resources locally, and more and more experience in carrying the burden of the work for their own people. Our hearts in this land are with you. Give your people this season's message of love from the believers in the old North American base.

"Your brother,

(Signed) W. A. SPICER.

The Chinese in Calcutta, India

"THE Chinese we have in this Union," writes Brother J. C. Dean of North-east India, "are mostly in Calcutta, and many of these are engaged in the shoe-making business. They are not of the wealthy class, and I have not as yet had any experience with them in ingathering work. I am told, however, that they are liberal givers, and we are planning on using the few Chinese Specials we have, in order to determine what can be done."

The Avenue of Power

THERE is a wireless connection between heaven and earth, and the successful minister must make larger use of it. Notice the intensity of the Master's life of prayer as follows:—

"Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared." Heb. 5:7.

Prayer lifts the minister above the miasma of earth and into the presence of God. It rests his soul from the befogging affairs of daily life, and grants to him the vision of a higher life of power and possibilities. The apostles discovered the possibilities of prayer in the organization of the church. "We will give ourselves continually to prayer, and to the ministry of the word," was their pronouncement, and that plan of evangelization carried the gospel to the world of the first century.

We may hold committee meetings, lay plans, gather statistics, operate schools, sanitariums and publishing houses, and yet if we do not have the power of the Holy Spirit these agencies will hinder and not advance the cause. Let us pray without ceasing, for prayer is the avenue of power.—*Selected.*

Are You Happy?

IN First Thessalonians is a couplet of exhortations familiar to all, "Rejoice evermore," and, "Pray without ceasing." Thousands of sermons have been preached on the latter; strange that the one to which the apostle gives precedence is seldom heard! But Paul had the proper sequence in mind when he placed the admonition "Rejoice" before that of "Pray." It would be hard to imagine an unhappy, discouraged person doing much praying; but to the happy, contented soul, prayer would seem a natural accompaniment. The opening sentences of our prayers should be those of thanksgiving; but without the grateful praise that springs from a happy heart, we lack a starting-point for our petitions; and so we are exhorted first to "Rejoice evermore." Much physical as well as spiritual blessing will come to those who heed the admonition. There will be less sickness and fewer premature furloughs to decimate our ranks; for, as the wise man says, "A merry heart doeth good like a medicine;" and, "He that is of a merry heart hath a continual feast," environment notwithstanding.

Among worldlings the popular conception of a Christian is a person with a sanctimonious, kill-joy expression, who is worried over the fun everyone else is having. Who has not seen in current magazines cartoons of the "parson" with a long, dyspeptic face and a far-away look in his eyes. And, unfortunately, many professed Christians have imbibed similar ideas. They think that happiness for them is postponed till the next life. They sing in faith, "There is a happy land far, far away," and go through life expecting sorrow and disappointment to be their appointed lot. And such are seldom mistaken, for we usually find what we are looking for. Satan would have it this way in order to bring discredit upon the cause he opposes; but the whole idea is a lie which he is diligently fostering. A lie is the exact opposite of the truth. David says, "Let the righteous be glad; let them rejoice . . . yea, let them exceedingly rejoice." The greatest advertisement in favor of Christianity should be the happy faces of its followers.

Listen to one of the earliest instructions given to the children of Israel: "Ye shall rejoice in all that ye put your

hand unto, ye and your households, wherein the Lord hath blessed thee." We should go to our work with gladness of heart, rejoicing in the privilege of service, thankful for the measure of strength given us, grateful for the blessing of God upon our efforts; for the text reads, "Wherein the Lord hath blessed thee." This thought, that success is assured beforehand, is repeated in another place: "Because the Lord shall bless thee in all thy increase, and in all the works of thine hands; therefore thou shalt surely rejoice."

One of the things that is filling men's hearts with dread and placing the stamp of anxiety upon their faces, is the uncertainty of the times, the fear of the future. There is so much risk in everything. Every business venture is a hazard. The wealth men hope to win may turn to worthless trash ere it reaches their hands. In striking contrast to this is the comfort and satisfaction that comes to those engaged in the work of God. Worry finds no place. We are bound to win. We may even rejoice in advance in the success of our efforts. Transitory perplexities may for brief moments becloud the natural vision; but with the eye of faith we look forward unwaveringly to the ultimate triumph of this message and of all who will stay by it.

Then there are the countless daily blessings by which the Lord expresses His lovingkindness to us, designed to awaken a grateful response in our hearts. Few of us have even one real reason for despondency that is not overbalanced and tipped off the scales by the ninety-nine causes for happiness. Of course, all do not inherit cheerful dispositions. Some have to cultivate the habit, as did Paul. He said, "For I have learned in whatsoever state I am, therewith to be content." But the law of nature, that we reap what we sow, holds good in this connection. If we take time to count our blessings, and to rejoice in all the causes we find for happiness, the habit will grow as a benediction to ourselves, and maybe as a great relief to those who have to associate with us. And we shall find, too, that troubles will begin to give us a wide berth, for they seldom bother the happy person, but flock to the desponding ones, knowing where they are appreciated.

Difficulties may come into our lives from time to time. God will send some Himself to test and strengthen our faith, and to provide the opportunity He seeks for the display of His power on behalf of His cause and people. But habits are hard to break, and having once established the rejoicing habit, a few difficulties will not disturb our peace. Our lives will flow on like a river, beneath whose placid surface the rocks and snags that would disturb its flow are scarcely noticed. Let us as missionaries engaged in proclaiming the good tidings of salvation, learn to live more hopeful, helpful, buoyant Christian lives; thereby great good will come to our own hearts; we shall last longer; and our labors will be the more quickly productive of results.

"Rejoice in the Lord alway; and again I say, Rejoice."

Hankow.

A. MOUNTAIN.

A Word from Brother C. E. Weak's on the Ingathering Work

I AM glad that in China the brethren are getting out a special edition of the Harvest Ingathering paper which will be sold by our Chinese constituency, all proceeds to be turned in to the treasurer. I think that a plan such as this will be very practical. It is a plan that I have been advocating for a long time. The brethren here in the States are hoping to get the Harvest Ingathering work launched very early this year.

Berrien Springs, Mich., June 23.

C. E. WEAKS.



Chapels for Growing Constituencies in Northern Luzon

PASTOR W. B. AMMUNDSEN, director of the Northern Luzon Mission, writes of provision being made for chapels for growing constituencies, as follows:

"We are making progress materially in regard to chapels and chapel sites. Our brethren have been responding readily insofar as they have been able, and, according to our plan, we are helping as seems best with some of our Harvest Ingathering funds. We are erecting these chapels in several places where there has been need of providing a place of worship, including Cuyapo, Batac, San Nicolas, Tayug, Carusocan, Narvacan and Tagudin.

"We feel that these chapels will add a great deal to the strength of our work, and will be a means of keeping our people together. Many dislike to attend religious meetings in private homes. We are grateful to God for His prospering help in the raising of funds."

Meetings in Japan

I HAVE just attended the meeting in the South, and it surely was a good meeting. I never saw a better spirit, and the workers all went home determined to win souls. We hope to see many gathered this year. The tent effort in Tokyo is going well, and the attendance is on the increase. I hope we may continue it for some time yet. This has been the rainy season, and they always say it is too wet to hold the tent effort; but thus far the rain has not hindered much. I am hoping we may conduct a good effort in Kyoto and Kobe yet this year, and again here in Tokyo in the fall. We may get in a meeting in Hokkaido during the hot season, I have confidence in tent work, and think if all can be led to engage in this, we shall have some results.

Tokyo, June 24, 1924.

V. T. ARMSTRONG.

Recanvassing Old Territory for the Same Book

GOOD returns in the Ilocano language area are realized in part, as the result of persistent effort and a determination to make the best of that which is available. "Our lack is men who are trained, so that we can use them for evangelistic work," writes Pastor W. B. Ammundsen, the director; "but we are doing our best to train the young men that we have won, and we believe that that they will be strong in the work, and that if they remain humble, the Lord can use them for a great work."

The territory for the colporteurs is comparatively small; but this proves no deterrent to those who purpose to give the warning message to every family. "We are recanvassing Pangasinan Province for 'Heralds of the Morning,'" writes Brother Ammundsen, "and the boys are doing just as well this time as, or better than, when the territory was canvassed the first time. We have twelve young men who are trying to earn their scholarship so as to be privileged to return to school, and they are putting forth strong efforts to make this possible. Some are finding people who are interested, and we believe that in a short time there will be many companies of believers in this Province."

Witnessing for the Truth in Kuala Lumpur, Federated Malay States

TWO months ago we moved into the house where we are now living; and before we had finished unpacking, an Australian woman who is a music teacher called on us. She said she had been told that we were Seventh-day Adventists; and although she did not know whether we were Chinese, Eurasian, or English, she wanted to make our acquaintance, as she had become a vegetarian and understood that we also were vegetarians.

Within a few days we were visiting each other often, and averaging about three Bible studies a week. She seemed never to tire of hearing more, and often said, "Isn't it wonderful? I never knew there were such things in the Bible."

At that time her husband had gone to Australia to bring their five children, and she greatly feared that he would object to her studying; but now he has returned, and to-day she with the children kept the first Sabbath, which was entirely agreeable with her husband.

We thank our loving heavenly Father for thus answering our prayers. We are organizing a family Sabbath-school at our house, as we do not have a meeting place where Europeans will attend. We feel crippled, because others have at times manifested a degree of interest, yet because we could not invite them to services they soon drifted away into other churches, where they seem content.

We earnestly pray that the time may soon come when the people of the better classes may have ample opportunity to hear the last gospel message to a dying world.

1 Parry Lane, Kuala Lumpur, BEATRICE E. LEEDY.
Federated Malay States, June 7.

Figures that Speak

DURING the 1924 annual meeting of the South Chekiang Mission, held in Wenchow, Chekiang, China, Pastor Geo. L. Wilkinson, the director, in his annual address, presented some tabulated figures showing comparative development during the years 1920-21 and 1922-23, as follows:

South Chekiang Mission		
	1920-21	1922-23
Baptized Membership	137	196
Sabbath-school Members	431	602
Sabbath-school Offerings	\$592.59	Mex. \$874.44
Tithe	\$640.87	\$977.69
General Offerings	\$236.40	\$613.80
Harvest Ingathering Funds	\$ 5.00	\$163.50
Chapel Extension Funds		\$158.38
Tuition from Students		\$129.92
Periodical Sales	\$1,173.90	\$2,289.00
Book and Tract Sales	\$1,117.38	\$795.18
Big Week Offering		\$ 68.91

Literature Sales in Honan and Shensi

OUR June literature sales report is just out for the Honan and Shensi work. We have exceeded by a few dollars the record for June a year ago, the sales this past month being \$1,388.66 Mex. without the tract society sales, which, if added, would give us well over \$1,400 Mex. for June.

We have seventeen student-colporteurs in the Honan field this summer,—four from the Shanghai school and thirteen from the Yencheng school. They are all doing well. Last year we had two girl students try it out, and as they did well, we put six of our girls in the field this summer, and they are doing as well as most of the boys and better than some.

Yencheng, Honan, July 14.

E. L. LONGWAY.

Progress in Malaysia

FROM Brother A. E. Iverson, the secretary-treasurer of the Malaysian Union Mission, we have received a comparative statement of their gains and losses in membership, baptisms, tithes, and offerings, based on the returns for March 31, 1924. The gain in church membership during the year was 288, or 33%. There were only three losses. This is excellent, and represents much faithful effort. In every one of the ten missions included in the Union there has been a gain.

The first quarter of the year is usually the lowest of any during the year, in baptisms. The Malaysian record shows 59, of which one was in British North Borneo, twelve in East Java, six in North Sumatra, five in Siam, seven in South Sumatra, and twenty-eight in West Java.

Gains in tithes are unusually large. The total for first quarter 1924 was \$3,435.45 gold, or \$1,486.77 in advance of the corresponding quarter the previous year. It is probable that not all this gain is normal, but is due to heavy payments made early in the new year in one of the missions where last year the amount reported was unusually low. However this may be, the steady gain in tithe receipts year by year in the Malaysian Union, is cheering.

In mission offerings there was a loss of 19%, the amount reported for the first quarter of 1924 being \$1,802.81 gold as against \$2,242.14 gold for the corresponding quarter of the year 1923. This is accounted for by the fact that a special campaign for funds was on during 1923, and the amount reported from one of the missions was abnormally large.

Taken in its entirety, this report from Brother Iverson makes an excellent showing for the Malaysian Union for the opening quarter of 1924. May the good work continue and multiply during the year, bringing to our brethren in that field at the close of 1924 the glad fruition of their hope; namely, a doubling of their membership in several of their mission fields!

c.

From Shanghai to Sianfu, Shensi

THE two missionary families, Pastor and Mrs. W. E. Gillis and daughter and Brother I. K. Wallace and two daughters, who left Shanghai early in May for Sianfu, Shensi, reached their destination after a propitious journey. Of their experiences on the way, after leaving our mission station at Yencheng, Pastor Gillis writes:

"Brother Longway and I came on to Shanchow and got two boats ready, then wired our families to join us by Friday, thus enabling us to get started on the boat trip at daybreak Sunday morning. We had good weather, but no fair winds to speak of; so our journey will not be noted for its speed, but will be appreciated for its comparative comfort.

"Our journey inland was practically all accomplished by rail and water—only thirty *li* by car. Thus our stuff was undamaged and our personal comfort very much enhanced. This came about by the railway terminus now being on the river at Shanchow where river boats can be easily hired for the remainder of the journey to the river landing at Tsaotan, a small village 30 *li* north of our city. And we saved something like \$300 Mex. on expenses by other means of travel.

At Kwanyintang we met with our first rebuff. The Chinese have just taken over the administration of the railway as far as it has been finished. They told us they could do nothing for us for three or four days, and maybe

not then. We all got together and had prayer, and then went out to find the Frenchman who has charge of the construction; and after a friendly few minutes with him he promised us a car at once, even if he had to let us have one of those expressly at his disposal. It seemed like as if he had been waiting for the opportunity to do us a favor. On all the journey there was no hitch, which greatly encouraged us for the larger interests of the work ahead of us."

Later, writing from Sianfu, Shensi, Brother Gillis says: "We are in the midst of temporary arrangements for our sojourn in this land of ancient myth and modern adjustments. The abounding sunshine and the surrounding hills are a joy forever; the heathenism and the arid appearance of the country are tempering influences that make us look forward to and long for the day of God's redeemed coming to Zion.

"I have visited the old interest at Tangiapuh, and find a number of earnest souls in need of a shepherd. We must arrange to visit them frequently.

"The building proposition is rather a difficult one. Men of experience are scarce and prices are exorbitant. However, we are making some progress and hope to be actually building by the close of this month—the compound wall at least.

"Brother Wallace is studying the language. We have two colporteurs in the city, and he goes out with them in the afternoon, and so gets some practice. These boys have been canvassing this city intensively for the past four months, and yesterday sold eleven books. They have averaged over \$30.00 Mex. per week during the whole time."

Literature Sales, Philippine Union Mission, January to June, 1924

THE sales sheet covering the first half year book and periodical sales in the Philippine Union Mission, shows a total for January to June, 1924, of Pesos 75,098.94, as compared with Pesos 64,086.98 for the same period during the year 1923. This is a gain of Pesos 11,011.96 during the first half of 1924, which is indeed a remarkable showing, taking into consideration the fact that last year's sales were in excess of any former year. A peso is the equivalent of fifty cents U. S. currency.

c.

Pray for the Souls for Whom you Labor

WE should hold convocations for prayer, asking the Lord to open the way for the truth to enter the strongholds where Satan has set up his throne, and dispel the shadow he has cast athwart the pathway of those whom he is seeking to deceive and destroy. We have the assurance, "The effectual fervent prayer of a righteous man availeth much." James 5:16.

Solicit prayers for the souls for whom you labor; present them before the church as subjects for their supplication. It will be just what the members of the church need, to have their minds called from their petty difficulties, to feel a great burden, a personal interest, for a soul that is ready to perish. Select another and still another soul, daily seeking guidance from God, laying everything before Him in earnest prayer, and working in divine wisdom. As you do this, God will give you the Holy Spirit to convict and convert the soul.—*Testimonies for the Church, Vol. 6, pp. 80, 81.*

Evangelistic Efforts in Malaysia

"WE feel much encouraged over the prospects of our work thus far this year," writes Pastor L. V. Finster, superintendent of the Malaysian Union. "Brother Pattison, of East Java, writes that there are about three hundred attending his tent every evening. Brother Yates, of West Java, is uniting with his associates in special evangelistic efforts. He is everjoyed because of the prospect of soon having a church building. Brother Rowland, of the Singapore Mission, has been having a very good interest here with his tent. Brother Leedy, of the Malay States, reports a good interest in Kuala Lumpur. Brother B. Judge is conducting evangelistic meetings in behalf of Eurasians in Singapore."

Literature Sales, Chinese Signs of the Times Publishing House, First Half 1924

OUR sales report of the Shanghai (Chinese) Publishing House for June, covering the total sales for the first half of the year 1924, shows some of the results of the summer's work with the students from the schools now in the field. A net gain in the subscription and periodical departments for the first six months is shown, totaling \$7,944.79 Mex. We regret having to record a small loss in the periodical department, but with the July special number of the *Signs* being ordered in large quantities, we expect to see a gain in this department also with the July report. Up to the first of July, including the regular mailing list for the month, the special health number of the *Signs* has already had a sale of over 60,000 copies. For July we hope to be able to report at least the entire first edition of 75,000 copies as our circulation for the month. South China leads the field thus far, with 10,000 copies above their regular mailing list. They expect to use 25,000 copies of the health number.

Shanghai, July 1.

C. S. LUTHER.

"The Story of Redemption" in Panayan

FROM Brother E. A. Moon, manager of the Philippine Publishing House, we have recently received a copy of their last book in the Panayan dialect,—"The Story of Redemption," prepared some years ago by the Literature Bureau, and now published in Mandarin, Wenli, Japanese, Korean, Malay, Tagalog, Panayan, and probably two or three other languages and dialects unknown to us. We have understood it has been used in South Africa and at least in part in India. The manuscript is based on Pastor Wm. Covert's English book bearing the same title, but has been adapted for use in the Orient. "The price of the book will be two pesos (one dollar gold) per copy, with subscription book discount," writes Brother Moon. "Brethren M. F. Wiedemann and J. J. Strahle are now in Iloilo (July 9) holding an institute and helping the colporteurs get started in the territory of the West Visayan Mission, in taking orders for this book in combination with the Panayan magazine."

Taxing Our Facilities to the Utmost in the Philippine Publishing House

WE have decided to make our Panayan paper, *Ang Sulo*, a monthly beginning with October, and the name is to be changed to *Ang Talandaan Sang Panag-on* (the translated meaning of which is *Signs of the Times*). Our facilities are going to be taxed to the utmost to get out three monthly periodicals and the semi-monthly *Mizpa* (the Tagalog church paper), besides trying to get in some work on books in many languages between times. We are printing 25,500 of the July issue of *Ang Tanglaw* (the Tagalog monthly magazine). This is a big edition for us here, and we are all enthusiastic over the prospect of having even a larger printing order for the next color edition of this paper. If our work increases much more, it is going to be necessary for us to ask for another linotype and also another Miehle press from the Publishing House Extension Fund.

Manila, July 2.

E. A. MOON.

Four Evangelistic Efforts in Harbin

WE are now holding four series of evangelistic efforts at the same time in behalf of the Russians here in the city of Harbin. Brethren Kote, Brashnikow, Majevokey and Savitski are leading out in these services. We are praying that fruit may come from this work.

Harbin, July 7.

T. T. BABIENCO.

The South Chekiang Industrial School

OUR school in Wenchow, serving the Wenchowese language area included in the South Chekiang Mission, is soon to be removed to a country location more suitable for the carrying on of industrial work. Thus far, in the initial stages of development, we have been occupying rented quarters within the walls of the city. We are cheered by results attending the introduction of practical industries. Through the cloth industry for the boys, and the cross-stitch work for the girls, some students have been enabled to meet all their expenses, and others have met expenses in large part. Professor B. F. Gregory is in charge, and with him are associated several faithful Chinese teachers and helpers.

GEO. L. WILKINSON.

Contents of the 1924 Chinese Harvest Ingathering Magazine

NOTE first that this magazine consists of twenty pages, including the cover. It is understood by all that in Chinese papers the front cover is what ordinarily in English journals is the back cover—the pages run from back to front.

Shanghai Missionary College graduates, Junior Middle School, Senior Middle School, Normal, and Junior College courses, are shown in the picture on the cover. This class contains representatives of nine different provinces of China.

Page 2. Table of contents, treasurer's statement of the purpose of issuing the magazine, and a view of our fine summer ministerial institute building on Kuling, a famous mountain location where effective study is possible during even the hottest months.

Page 3. Elder Evans' statement of conditions and his appeal for help. The upper picture shows our hospital at Nanning, Kwangsi, and the lower our publishing house in Shanghai.

Pages 4 and 6. An article by the Far Eastern Division secretary, outlining the progress of our work during the past year in those parts of the Far Eastern Division territory with which the Chinese are especially concerned.

Page 5. Views of our schools in China and other lands.

Page 7. Views of medical work in China and other lands.

Page 8. Professor Rebok's article, telling about securing the fine, new 100-acre site for the Shanghai Missionary College. The small picture in the center of page shows a large party of people making a special inspection of the site.

Page 9. Views of industrial work in our schools in China.

Pages 10 and 11. Pictures of, and a write-up on, our junior middle schools in the Far East, most of which are in China.

Page 12. A statement by the editor of the Chinese *Signs of the Times*, showing that the reason why we carry on our various lines of work everywhere is that we believe we should follow the example of Christ as a worker.

Pages 13 and 15. Far Eastern Division school groups, all but two of which consist wholly or partly of Chinese.

Page 14. A discussion of significant events during the past year, together with their special meaning, by Bro. E. R. Thiele.

Pages 16 and 17. A discussion of the National Phonetic System, the long sought key to a common tongue and universal education in China. We emphasize this system in our schools. A Phonetics class in our Honan Intermediate School is shown in the picture on page 16. The picture on page 17 shows the thousand-year-old bridge at Foochow, a city in which we have a large school.

Page 18. The relation between Christian education and modern business and society, by Pastor John Oss.

Page 19. A statement of belief. The picture gives a view of our new school building at Tsinanfu, Shantung, a building completed during last year.

Page 20. Views of some of China's most famous places

With Our Educational Workers

Get the Children Ready

THE child Jesus when only twelve years of age astonished the doctors and learned men in the temple at Jerusalem with His understanding and answers.

Will our boys and girls be able to duplicate the experience of Jesus when twelve years old?

It may be. How will it be possible? By following faithfully the plan of education that God has arranged for this people. Here is the promise: "As Jesus in the temple solved mysteries which priests and rulers had not discerned, so in the closing work of this earth, children who have been rightly educated, will in their simplicity speak words which will be an astonishment to men who now talk of higher education." The church school is the place where the preparation for this work must be made.

Will the children for whom you are responsible, have an opportunity to receive this kind of training this year?

"O that Christian parents could understand that the more completely they can keep out every evil seed, and the more thoroughly they can cover every inch of that young field with God's living seed, and keep it covered until twelve years of age, the grander the results will be, and the more completely will their boy be a duplicate of the boy Jesus! *And the boy that follows the boy Jesus up to twelve years of age, will find it a thousand times easier to follow Him during all the rest of his life.*"

May our schools be filled this year with the children and youth among us. May they be shielded, safeguarded, taught, and fully prepared for the great work before them.

S. L. FROST.

Industries in the Chengtu School

INDUSTRIES were started in the Chengtu Mission School located in the city of Chengtu, the capital of Szechwan, West China, in March, 1922. Towel weaving and lithographic printing were begun. A few months disclosed the fact that the lithographing would not pay its way as we were operating it. We had to compete with the Chinese lithographer who works on a very close margin of profit, and depends on a large turnover and long hours for a living. It became evident to us that unless we could devise some method to produce a better grade of work than the man on the street, we could not hope to compete with him.

To produce superior work would require better equipment and much experience, both of which were beyond our immediate reach; so the lithographing department was closed out and the equipment sold at cost.* During the fifteen months work there was an operating loss of \$100 33 Mex. This is not an item that we are proud of, but it is a chapter in our experience, and we pass it along as such.

The weaving department disclosed a different situation. We could make foreign-style towels and goods and sell them to the missionaries and other foreigners in the province, and make sufficient profit to cover expenses and pay a small gain. The accompanying figures are for the period from March 1, 1922 to December 31, 1923—twenty-two months:

Costs		
Equipment cost	Mex.	\$102.54
Cotton thread		698.22
Foreman's Wage		161.11
Student Labor		106.66
Misc. Expenses		70.05
Total Expenditures		\$1138.58
Net gain		158.37 \$1296.95
Receipts		
Sales		\$661.95
Inventory Dec. 31.		635.00 \$1296.95

A study of these figures reveals two facts.—first, the cost of equipment is small; second, the largest part of the money used must be put into cotton thread, which costs us about 90 cents per catty. This heavy cost is caused by the fact that the thread is produced in the eastern provinces and has to be transported up river by the steamers and native boats. In view of this condition we cannot hope to sell our goods in the down river markets, but must confine our sales to this province or farther inland.

The students are paid largely by the piece, but if we would compute at four cents per hour, which is a good wage for a skilled mechanic here, it would show that the students had received pay for 2,666 hours of work. The amount paid the students equals 41% of the tuitions received by the school for the same period of time. As many as sixteen boys could work at a time, but there have not always been as many as that. We have eight looms, making towels ranging in widths from twelve to thirty-two inches.

The gain made during this time is one and one-half times the amount invested in equipment; so this experiment is financially successful. Were there some means of reckoning the physical and spiritual benefits to the students who worked, these would encourage us still more.

In view of what has been learned in this matter, it becomes evident that an industrial school can be made to pay, but effort must be largely confined to lines in which the ordinary native workman cannot compete. Secondly, if the market for the school's products is to be wider than the province in which we are situated, we must develop some industry that can utilize locally produced materials which can be obtained at minimum cost, and the finished product of which can be sent down the Yangtse River to the large cities or elsewhere for sale.

The industrial school proposition is one that appeals to the merchants and officials of the province, and gives us a means of approaching them for help and receiving from them recognition and financial assistance.

We praise God for what success has been attained, and trust that the experience through which we have passed in beginning this work will make us more useful in preparing native workers for the great harvest field. S. H. LINDT.

Soliciting Funds for the Tsinan Industrial School

BROTHER GEO. J. APPEL of the Shantung Mission writes: "I have just returned from a trip to Tientsin and Peking, where we have been soliciting funds for a girls' dormitory and primary school building. With the assistance of Brethren Harris and White we succeeded in raising over \$700 Mex. toward this fund. This together with what has been contributed in Tsinan and Tsingtao gives us nearly enough to complete the buildings. However, we are still in need of funds for equipment."

1924 Goal: 3,000 Net Increase

An Open Letter

Note to the Reader.—Once more we venture to publish, for the encouragement of all who are engaged in soul-winning service in the Far Eastern Division, a letter addressed by one of our leaders to his associate workers in one of our Union fields. The letter is from Pastor L. V. Finster, superintendent of the Malaysian Union, and has been sent out by him to workers, both foreign and native, throughout Malaysia. We believe Pastor Finster and his fellow laborers will pardon us for the liberty we are taking of giving this letter a broader circulation than was originally intended; for we are all united in purpose, and the testimony or exhortation of one member of our Mission cheers all others who may hear. c.

A Letter to Malaysian Workers

“Dear Brother,—

“Ever since I returned from the Spring Council in Shanghai, I have been wanting to write you regarding an earnest plea that Elder Evans made for a renewed campaign in soul-winning for this year. He stated that our net gain for the Division last year was 1,891 baptized believers, but earnestly pleaded that we set our goal at 3,000 souls for this year.

“Someway, that call has been ringing in my ears ever since. I have been thinking of the smallness of the goal, taking into account the large number of workers in the Division. On the day of Pentecost that number was won in one day. We believe we are now living in the time of a second Pentecost—during the ‘latter rain.’ Why should we not expect God to do great things for us? I do believe the time has come when we should expect to do greater things for God, and believe for greater things from God.

“If we in Malaysia do our share in winning the 3,000 souls, we must increase to about 500 in this Union. Last year we won 251; so there should be a doubling of what we did last year. I believe now is the time to face the problem and set our hearts to the task.

“As I have been thinking over the problem, the following principles have come to my mind:

“*First*, our personal relation to God. If we are to be instruments through whom God can speak to men, we must walk together. We must know His power before we can reveal it to others.

“*Second*, we must believe that God can do more with us this year than He did last year. We must claim more help, and set our goal in soul-winning higher than it has ever been before. We must remember that it is not our ability alone that makes us powerful in winning souls, but our consecration to His work, our willingness to let Him work through us. We must know that He has baptized us for this work. We must preach, expecting that God will work by His Spirit upon hearts. In our secret prayers we must believe in a living and unfettered God. God never ties His own hands by His natural laws; but He can and will work on hearts when we present His power to the people.

“*Third*, we must believe that the supernatural will work through the natural. In the winning of souls God has chosen to work not through angels only, but through men. We must form the contact. We must be the agency through which God can work. This means that we must work, and that we must be at it *all the time*. We must put forth ceaseless efforts, lay wise plans, organize our work well.

“*Fourth*, we must have zeal. It is stated of Jesus, ‘The

zeal of Thine house hath eaten Me up.’ The work of God was more to Him than His daily food. It is said of the great evangelist, Moody, that he had but few natural gifts. When young he was awkward, bashful, untaught, unimaginative, unemotional, and lacking in every gift that goes to make a great man, and especially a great evangelist. But he had one gift that was worth a whole armory when used in the service of God. He had *zeal*. Professor Fisher, speaking of the secret of his power, said, ‘He was bent on one object—the salvation of men in the good old-fashioned sense of the word.’ He was at his work *all the time and every day*. I wish we as missionaries could get bent on this one thing. I believe the supernatural could then work with more power through the natural.

“*Fifth*, we need courage and enthusiasm. These are most necessary qualifications for successful work in the Lord’s service. You will remember when the Lord was about to send Joshua on an important campaign, He told him four times to be of good courage, and no man should be able to stand against him all the days of his life. The instruction was, ‘Be of good courage, and then you shall prosper; then you shall have good success.’

“I have yet to find that God uses the man who is looking on the dark side, and who is always looking at the obstacles, and is discouraged and cast down. Such men kill everything they touch. If we are to succeed, we must be of good courage. We must get our eyes on God, and ever remember that He has all power, and that it is He who has called us to the work of winning souls. Look through the Bible, and you will find that the men who have wrought for God have been men of that type. There was Moses standing before the king of Egypt. There was Elijah on Mount Carmel. Consider Elijah’s boldness, and how God used him. But when he took his eyes off God, he became afraid of a woman. How soon he lost his power and his usefulness! There was Peter on the day of Pentecost; and there was Noah who toiled for one hundred years and did not get discouraged. And there is the example of Paul—that man of courage and enthusiasm. I pray that we may possess the same power that was revealed by these men who wrought so wonderfully for the Lord.

(Signed) L. V. FINSTER.”

Labor in Faith and Courage

TRUE workers walk and work by faith. Sometimes they grow weary with watching the slow advance of the work, when the battle wages strong between the powers of good and evil. But if they refuse to fail or be discouraged, they will see the clouds breaking away, and the promise of deliverance fulfilling. Through the mist with which Satan has surrounded them, they will see the shining of the bright beams of the Sun of Righteousness.

Work in faith and leave the results with God. Pray in faith, and the mystery of His providence will bring its answer. At times it may seem that you cannot succeed. But work and believe, putting into your efforts faith, hope and courage. After doing what you can, wait for the Lord, declaring his faithfulness, and He will bring His word to pass. Wait, not in fretful anxiety, but in undaunted faith and unshaken trust.

“If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?”—*Testimonies for the Church, Vol. 7, p.245.*

Health and Temperance Topics

Medical Missionary Work in Nanning

ABOUT a year ago our Chinese doctor, a Chinese nurse, our city evangelist, and the writer opened an out-of-town clinic, visiting the near-by villages, preaching, teaching, giving away tracts, and caring for the sick. At first the people were afraid of us; but as we kept the work up, and continued our weekly visits, the people began to warm up a bit, and not only did they anxiously wait for us to come, but they also spread the tidings far and wide. Our hearers have increased in numbers from tens to hundreds, and our patients have reached the 150 mark, with more calling for help.

As to the amount of good that is accomplished as we make these weekly visits, that is something we shall not know till this old world is ushered out and the new one is ushered in. But we do see some fruits for our labor from time to time.

One man that was at a village we visited, had come to that village, as had many others, to buy and sell. While he was there he heard the sermon, and some weeks later, one Sabbath, he came to church. He said he had come two days' distance to find our meeting-house, as he wanted to hear more about Jesus. He stayed over Sabbath and Sunday, and returned to his village rejoicing in the new-found truth. He has come several times since, and it does one's heart good to see the way he sits in meeting and drinks in every word that is spoken. Just think, two days to Sabbath-school and church, and two days back home again!

Just last week I had three men call at my home. The first man I had not seen for over a year, and had only met him once at that. At that time he subscribed for the Chinese *Signs of the Times*, and as it had now stopped coming, he wanted to renew his subscription. The other two men I do not remember ever having seen before; but at one of our gatherings somewhere they had heard of us, and wished to know more. They, too, ordered the Chinese *Signs* for the coming year. These subscriptions were not sought for. The men came, money in hand, seeking for the *Signs*.

We meet with many discouragements, but it is a few such instances as these that keep our courage good.—*Paul Williams*, in "*The Medical Evangelist*," June 12, 1924.

Treatment for Ordinary Oriental Ulcers

FIRST thoroughly cleanse the whole sore and syringe it with a disinfectant solution, wiping it dry afterwards with cotton wool. Take a piece of lint or clean calico (boiled previously), cut about as large as the sore, dip it in *boiled* water, or *boracic* water, and apply. A little cotton wool should be dipped in the same water and placed on top to make it more moist. Cover with oiled silk, and bandage, and change it at least twice or three times a day.

The first few dressings are naturally offensive, but the sore should begin at once to show signs of healing.

Some highly infectious sores need more severe treatment, but the usual large, long-standing sores and ulcers respond readily.

W. H. JAMES, M. D.

Home-made Protose

THE following recipe[^] for protose has been tried out in many Seventh-day Adventist homes, and its value demonstrated. We publish it here for the benefit of our missionaries who are out of reach of the commercial product, and would appreciate having the formula:

2 lbs. gluten	3½ teaspoons salt
1 lb. peanut butter	2-2½ cups strong cereal coffee

To Prepare the Gluten

Sufficient gluten for this recipe may be purchased at any sizeable Chinese village for about forty cents Mex. For those who prefer the home-made product, the method of procedure is here given:

For one pound of gluten take four pounds (about eight cups) of good bread flour. Add to this sufficient water to knead it into a hard ball. Place in a deep bowl, cover with cold water, and let stand one-half hour only. Then, taking this ball of flour in the hands, and keeping it in the water, knead it well to wash out the starch.

When the water becomes rather heavy with starch, pour it out through a fine colander into a large vessel, in which the starch may be allowed to settle. (This starch from the washings of the dough may be used wherever thickening is required in cooking, and for laundry purposes. The water should be carefully drained off as the starch settles, and the starch dried in the sun as quickly as possible to prevent souring.)

Wash the dough through several waters, draining each time through the colander to catch any particles of gluten, until no starch remains in the water. You now have the gluten, the proteid element of the wheat. Put this into a bowl and let stand for about an hour—not longer—draining occasionally. Some think the protose has a better flavor if some starch is left in the gluten. If this is desired, wash through three or four waters only.

Now run the gluten five or six times through the food-cutter, using the finest knife and adding the nut butter and the salt. Finally mix thoroughly with the cereal coffee, put into a well-greased double boiler and steam for from four to twelve hours. The longer it is cooked, the better will be the flavor.

It is a good plan when making protose to double this recipe. Put the mixture into small, well oiled containers, either glass jars or tins, set in a large vessel containing water and boil the required length of time. Ordinary baking-powder tins can be used for this purpose, and may be sealed when taken from the water by running around the opening a strip of adhesive tape. The protose put up in this way makes a very useful addition to the housewife's larder.

A large variety of savory dishes and "relishes" can be made with this recipe for a foundation, as it is a perfect substitute for the protose on the market.

MRS. C. C. CRISLER

How to Live Long in the Far East

With reasonable care it is as easy to keep well in the tropics (and in North China as well) as it is in the homeland. . . . And now for some of the rules: Be careful about taking physical risks; eat only thoroughly cooked food; do not expose your head and eyes recklessly to the sun; do not weight your head down with rounds of heavy "topes," but find the light est helmet you can, one that will shade the back of the neck and allow free circulation of air between the head-band and scalp.—*Dr. Hume, of the Yale Mission Hospital, Changsha, China, as quoted by Millard's Review.*"

For Our Mutual Encouragement

Fruits of Home Missionary Work

PASTOR E. M. ADAMS, of the Southern Luzon Conference, P.I., writes thus of soul-winning work being done by church-members in his mission: "I am very happy to report that some candidates have been baptized, and others are now awaiting baptism, who have been brought into the truth through the labors of the churches. Candelaria reports thirteen awaiting baptism. A brother from the Singalong church came to the office yesterday with a man who has been keeping the Sabbath since April 19, as the result of the work of this brother. This man is now requesting that some one instruct him and his family, numbering six in all, more perfectly in the way of salvation. The man seems to be very much in earnest. This is as God would have it, and I trust that in many more churches there will be calls to come and baptize persons who have been led to the truth through the efforts of the church."

A Humble Witness

OUT at a station in the southern part of the Chekiang field where we have a chapel, I was recently invited to take part in something that proved to me once again that any one, however humble, can testify for the Master provided he himself has found the Lord.

It was the case of a young man, bright as a coin fresh from the mint, his face beaming with Christian delight as he told of his determination to tear out the idols that had ruled his home in the past. We walked with him about seven li, and found a very humble home—found the shelf on which sat three idols, hardwood, nicely carved. Brother Wilkinson and I had the pleasure of taking these down, also the incense bowls, with ashes and sticks still in them. Then we had a season of prayer, inviting God to send His Spirit to dwell there, and to fill the space vacated by the evil spirits.

I watched the young man, who had been an inquirer only a few weeks, and I saw that it took all the courage he could sum up to carry out his purpose. His older brother had come in and laid claim to the gods, and we wondered for a little while just what would be the outcome. We finally shared the gods with him, and instead of cutting the third one in two so as to rightly divide it, we allowed the older brother to take the two, and we kept all the bowls, each of which had a spirit in it capable of doing almost anything.

After it was all over I asked this young man how he came to hear about this truth, seeing that he and all his relatives were heather. For answer he pointed to an old man, a farmer of the poorest type, and said, "He told me about Jesus."

That old man, ignorant, untaught, who to human thinking appeared unfit for any service save to farm and to bear burdens,—that man was Christ's voice to this wideawake young fellow who gives promise of becoming one of our best workers in that dialect when trained. What a marvel, I thought—and what shame to us who have more light to broadcast that we keep so much of it shut up within ourselves.

It is wonderful what humble material the Lord can use when it is offered to Him in the right way. If this old man could win a soul for the Master, are not we without excuse? Surely, we must be up and doing lest the last become the first, and we who have preached to others ourselves become castaways.

J. G. GJORDING.

"Ye Shall Pray, and They Shall Recover"

LAST month one of our workers stationed at Liuz, Chekiang, had a very remarkable answer to prayer. In that place there was a young man possessed of a demon. The sufferer had spent several hundred dollars with different doctors trying to get cured, but to no avail. One side of the man's face was drawn all out of shape, and his arms were drawn up to his body.

One of the members called our evangelist to pray for this man, and after the first season of prayer the man was much better. Later he was fully restored to health. This man's mother was a witch, and she also was prayed for and restored. Now this young man, his mother, and his wife are all studying the truth and attending our chapel at Liuz every Sabbath.

Wenchow, May, 1924.

GEO. L. WILKINSON.

Prayer and Self-Surrender

PRAYER must be a dominant desire, and where that exists there must also be corresponding and consistent action.

True prayer makes demands upon the man who prays as well as upon God to whom he prays. If a man's life is to be a consistent whole his deeda must harmonize with his words, so that he who prays must be prepared to work, to suffer, or to give to the uttermost. As Lowell has well said, "The only conclusive evidence of a man's sincerity is that he give himself for a principle. Words, money, all things else are comparatively easy to give away; but when a man makes a gift of his daily life and practise, it is plain that the truth, whatever it may be, has taken possession of him." Looked at in this light, prayer is a most serious and solemn exercise, for therein a man establishes his standard of what life should be. He must either keep pace with his petitions or imperil his soul by hypocrisy. He may cease to pray if he would avoid the legitimate consequences and implications of his own prayer, but so long as he prays, the surrender of all that is necessary in order that his prayers may be realized is an essential of sincerity. The measure of a man's surrender, therefore, becomes the measure of a man's praying.—*Marshall Broomhall, M.A.*

For Writers of Gregg Shorthand

DO YOU write the Gregg system of shorthand? If so, you will be interested in "Denominational Terms in Gregg Shorthand." This is a compilation of about 1,300 of the words, phrases, names and addresses used most frequently in letters, sermons, etc., with very brief yet legible outlines in Gregg shorthand. Every department of denominational work is represented, and every ambitious writer of Gregg shorthand will want a copy. Single copies, 50 cents, gold; five or more to one address, 40 cents each, postpaid.

If stenographers feel the need of more speed in writing shorthand, I know of nothing better for them to practise from than "Denominational Dictation and Reporting Course." This course is composed of denominational letters and literature containing most of the words and phrases listed in "Denominational Terms." It does not contain the shorthand outlines, and may be used by writers of all systems. The prices are the same as for "Denominational Terms."

B. P. FOOTE,

Union College, College View, Nebr., U. S. A.

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中華郵政特准掛號認爲新聞紙類

On the eighth of July Pastor I. H. Evans returned from his trip to the central and northern sections of the Division field, during which he was in attendance at some provincial meetings, and also had opportunity to meet with brethren at interior stations in Chosen and Manchuria. The last fortnight was spent in Japan, planning with the brethren for the development of the work in that populous field. Brother Evans informs us that the new school site is an excellent property, beautiful for situation, and lending itself admirably to the various features of industrial work ordinarily connected with our training-schools. The brethren and sisters in the Japan Union have paid substantial sums on their pledges in behalf of this enterprise, many having paid all. Since the earthquake and fire, economic conditions have been such that two or three of the pledges contingent on the sale of properties, may not be forthcoming for another few months, when improving conditions, it is thought, will make practicable the sale of these properties at a proper value. Despite adverse and even forbidding circumstances difficult to overcome, the brethren in Japan are planning on conducting a Harvest Ingathering campaign for the raising of additional funds, in the hope of supplementing the limited amount now available for putting up the buildings.

From Pastor C. E. Weeks we learn that he is spending a portion of the summer in Berrien Springs, Mich., where a summer school for teachers and nurses is being held, with an attendance of nearly two hundred. "Mrs. Weeks is slowly gaining," he writes, "but I can say nothing yet as to just when we shall be able to return to the Far East. The next two or three months ought to make it possible for us to plan more definitely for the future."

Pastor J. J. Strable returned to Shanghai July 28 from South China and the Philippines, in each of which fields he spent about a month in the interests of the distribution of literature. The sales record from the Philippine Union for the first half year of 1924, appears in another column; and we are informed that the sales in South China also give promise of exceeding the totals for any previous year.

Baptismal Service in Shanghai

The lawn around the baptistry in the Yangtzepoo, Shanghai, compound, at 25 Ningkuo Road, was the scene of another baptism on July 17, when eleven souls received this rite and united with the Shanghai churches. Pastor K. H. Wood officiated. This is the second baptism held here recently, and is the ninth baptismal service conducted in the Kiangsu Mission during the past three months. There is still a large class of women preparing for baptism during September.

Sailing August 14 for the Far East

"We are sailing from Vancouver August 14 on the s.s. *'Empress of Canada,'*" writes Brother F. A. Landis, one of the recruits allowed the Far Eastern Division this year. And this same word comes from several others, chiefly those returning from furlough. Insofar as we know, the following-named brethren are booked to sail on the "Canada" in mid-August: W. I. Hilliard, N. F. Brewer, E. P. Evens, C. L. Blandford, H. F. Benson, Dr. J. N. Andrews, M. E. Mullinex, Paul Quimby, Mrs. A. J. Wearner, Dr. C. C. Landis, Delbert Millam, E. D. Willmott.

Summer Schools for Teachers

The faculty of the Shanghai Missionary College have been busily engaged in conducting a summer school for teachers, continuing six weeks, to the end of July. A similar school for teachers in the South China Union, has been conducted during the same time at our Canton educational center, in Kwangtung Province. Teachers will be returning to their homes and to their respective fields of labor about the time this paper is being mailed. The prospects are excellent for a good school year. All can help the youth by encouraging them to gain an education while opportunity is given in our schools, and also by planning to open schools for our youth in places where there have not been educational opportunities afforded before. Prof. S. L. Frost has written on this point in a short article appearing on page 8 of this issue.

Born, to Pastor and Mrs. W. J. Harris, of Peking, June 18, a son, James Gordon.

Mrs. A. N. Nelson and her three children left Tokyo and Yokohama June 21 for Seattle, in order that the children might have special medical care. Brother Nelson, in charge of our Japan Union Training-school, remains in service yet another year before going on furlough.

Mrs. C. H. Davis, of Changsha, Hunan, left Shanghai July 12 for Sydney, Australia, in order to place one of her children in the Sydney Sanitarium for a time. Later she will go on to her parental home in Queensland. Brother Davis, director of the Hunan Mission, remains in China until 1925. Separations such as these, though not ideal, are at times necessitated because of health conditions, and the Lord's blessing attends those who make such sacrifices in behalf of the cause.

We grieve to report the death of one of our Filipino workers, Felipe Rapacon, who died June 12 of typhoid fever at St. Luke's hospital, Manila. Brother Felipe was born at Alaminos, Pangasinan, May 1, 1895. He is survived by his mother, a sister and a brother. The truth came to him in 1917, which he accepted and has tried to live faithfully. For six years he attended the academy at Pasay in preparation for service in the cause of God. Later he connected with the publishing house, where he rendered good service. It soon became evident that the Lord was calling Brother Rapacon to give the message to his own people, and he was invited to go to Gasan, where he labored alone for a while, and later in company with Elder Panaga. The latter part of April he left his work to attend the workers' institute in Nagcarlang. Shortly after the institute he developed a high fever, and was taken to the hospital, where it was believed he was doing well. A sudden and unexpected change came on June 12, however, and in a few hours our brother passed away. The funeral services were conducted by Elder Adams at the Manila church, assisted by a number of workers. Burial took place at the Del Norte Cemetery.

How Some are Working to Attain Our Soul-Winning Goal

A. L. Ham, Canton: "We have baptized forty-two converts this year, and that is more than we have done in any year in the past, if I remember aright. While we are very thankful for these results, yet we are not satisfied, and will press on, hoping and praying for a greater harvest of souls. We are stressing the work of giving regular Bible readings in the homes of the people, and our workers are taking hold of this line of endeavor better now, and I hope this will result in souls won. We shall have to do much 'hunting and fishing,' and much of establishing our people in all points of Bible truth."

W. J. Harris, Peking: "Our goal is twenty-five good, solid people. And we are going to get them—we have over half of them now. I had the privilege of baptizing eight here in Peking a few Sabbaths ago, and then five more at Tientsin, and we shall have two more baptisms in the fall."

Central China Union Committee, Kikungshan: "Voted, That our goal for church membership increase for 1924 be as follows: Honan, 150; Hunan, 57; Hupeh, 53; Kiangsi, 32; Shensi, 8—a total of 300 for the Union."

E. M. Adams, Manila: "On Sabbath, June 7, Elder Jackson baptized nineteen candidates at Bagong, Pook, Rosario, Batangas. This is the fruit of the work of Brother Jose Emralino and Sister Felicidad Alejo and Jose Ajes. Pastor Panaga went to Bocawe on the same Sabbath and baptized thirteen. This is the result of the labors of Brethren Santos and Cabance. It was my privilege to baptize fifteen at Magdalena, on the same day. The laborers there were Brethren Ricardo Magcalan, Jose Javier and Sisters Paciencia Molimbayan and Conegunda Cruz. After the baptism we organized a church of twenty-four members."

E. M. Adams, Manila (a fortnight later): "We are glad to report the baptism of fifteen persons by Elder Jackson at Candelaria on Sabbath, June 21. Brother Jackson reports a good meeting. It is indeed encouraging to know that in some places the laymembers are working, and that God is rewarding their efforts. It was my privilege, on the same Sabbath, to baptize twelve at Calocan."

The Sabbath before. . . I met with the earnest company of new Sabbath-keepers in Bukal, a *barrio* of Maragondon, Cavite. The forenoon was spent in giving some general instruction, and in examination of the candidates, all of whom seemed to have been well prepared for baptism, having endeavored to live in harmony with the teachings of the Scriptures for several months, including Sabbath observance and tithing. In the afternoon, after the regular Sabbath-school, we conducted the Lord's Supper. A large number of the *barrio* people not of our faith crowded around the chapel, possibly partly out of curiosity, to see what we were about to do. After the ordinances of the Lord's house, we went to the river and baptized sixty-eight candidates. One of these being from Naino, will unite with the church there. On the following morning we organized the church, numbering sixty-seven, appointed a nominating committee, and shortly afterward, upon receiving the report of this committee, officers were elected to serve during the remaining part of the year."