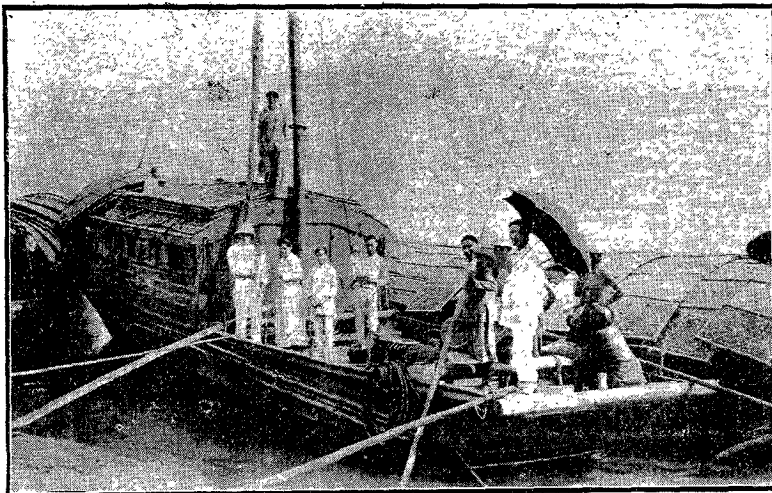


Asiatic Division Outlook

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NOS. 15, 16



Dr. and Mrs. J. N. Andrews, and party, ready to begin journey toward Ta-tsien-lu, Western Szechwan; June 11. The Chinese brother at the right of Dr. Andrews is a carpenter. (Houseboat in the Kia-ling, below Chungking Compound.)

"Ta-tsien-lu is a quaint old city 8,400 feet above sea level, crammed into a deep hollow at the junction of three gorge-like valleys, and overshadowed by the stupendous peaks of the Mantze country, which frown down upon the pigmy nest from altitudes ranging up to 23,000 feet;

"Three incomplete walls pierced by as many gates partially block these valleys, but the cliffs pressing closely upon the city to east and west, are themselves as closed doors. The turbulent little river dashes through the middle of the city, sometime carrying pieces of it away, for the riparian owners have not seen fit to undertake very extensive bunding operations.

"The wooden houses with gray tiled roofs, are built in the Chinese style, but show sufficient evidence in their detailed structure of an extraneous origin; while carved gables, lintels, and window-frames testify to the wealth of the city.

"Numerous shops, kept for the most part by Chinamen, display a variety of skins and manufactured goods from the interior, but the population which throngs the extremely narrow and dirty streets, is a floating one, composed of nomads sampling city life, Tibetan traders from Lhasa and Anterior Tibet, and tribesmen from the Mantze states.

"Ta-tsien-lu may justly be called the last city in China, for we are now in the Mantze marches, the country of semi-savage tribes, who acknowledge fealty to none save to their own chiefs.

"Here cultivation ceases; here is the last city eastwards to which the Indian rupee and the wares of Lhasa find their way; it is the terminus for coolie transport from China, and the starting-point for the ula system of traveling.

"The city is a place of surprises,—tall, bony men, wrapped in greasy skins, who live their lives in the saddle, with the terrible rigours of nomadic life in the mountains stamped on their hard-lined faces, bringing musks; pilgrims from Lhasa; yak herdsmen taking out the tea brought in on the backs of Chinese coolies; and strange primitive men, with nothing save their hardy ponies and long guns."—F. Kingdom Ward, in "On the Road to Tibet."

GENERAL ARTICLES

Be Strong!

WE are not here to play, to dream, to drift;
We have hard work to do, and loads to lift;
Shun not the struggle; face it. 'Tis God's gift!
Say not the days are evil,—who's to blame?
And fold the hands and acquiesce. O shame!
Stand up, speak out, and bravely, in God's name.

It matters not how deep entrenched the wrong,
How hard the battle goes, the day, how long.
Faint not; fight on! Tomorrow comes the song.

—*Maltbie Davenport Babcock.*

The Last Hour

The Inspiration Needed

"THE world passeth away and the lust thereof: but he that doeth the will of God abideth forever. Little children, it is the last hour." John 2: 17, 18, R. V.

The text tells us that this world is going to pass away, and that all desires and lusts are to pass away with it. The only sure and stable thing is "he that doeth the will of God." And "little children," the apostle adds, "it is the last hour."

The last hour of the harvest day on the farm pictures before us a storm brewing, rain threatening. Extra teams are brought from the stall; extra men are pressed into service; others who have already finished their day's work come running to lend a hand. Larger plans are made and every facility is brought into use to finish the work and save all the grain.

The last business hour of the day in a great city presents to our minds the hurrying office helpers; factory hands putting in their best work to finish the job on hand; store clerks hastening to wait on the last customer—all at their post of duty; for this is the time when they must prove themselves.

The last hour in the great war! No fagging, no weariness yet, but bravery and courage and daring coupled with plans, earnestness and perseverance are sending the victors on, pressing the victory to gain every advantage.

But here we are in the last hour of the world's history, the crisis of the ages. One great opportunity is before us which, when gone, is gone forever. What is done must be done quickly. "The last movements will be rapid ones." "The work that centuries might have done must crowd the hours of setting sun." Evil, on every side, is becoming intense and superlative in all its forms. Greater excesses have never been known to mankind. With an abandon known only to this time and to this last hour, mankind are yielding themselves to the most passionate

desires of the carnal mind. They are weighed in the balances of God and are found wanting. They seem to know that their days are numbered.

The call of the last hour to the people who fully believe this to be the last hour is imperative and insistent. It is the call to relinquish all in faithful service, to demonstrate what can be accomplished through the individual who is wholly surrendered to God. It is a call to this denomination, it is a call to every individual in this movement, at this time and without delay, to give themselves to the work in hand with an abandon in righteousness paralleled only by the abandonment to evil that we see in the world. Nothing is to be counted too precious to relinquish, nothing too dear to sacrifice, or too difficult to overcome. With an energy that knows no abating we are to enter upon a course of action that is commensurate with the work at hand.

Now is the time. It is the last hour. Not only do the forces of evil vaguely recognize it, but with a little clearer vision the Christian forces outside our denomination also recognize it. The Roman Catholic Church is laying its plans, to be consummated in what we know as the fulfilment of Revelation 13. The Protestant denominations realize it. The Bible Conferences, the Fundamental Conferences and the Inter Church World Movement indicate this in a manner that forbids doubt to any. Great things are expected, and great things are being attempted by the leaders in these movements. They are thinking in nations to-day, and talking of continents. Internationalism rings in their ears, and they translate it into Interdenominationalism; and they propose to draw all the Church into a movement that will sweep the ramparts of heathenism, storm the redoubts of Mohammedanism, and drive all opposing forces before them in one grand victory. The army of missionaries necessary and the millions of dollars indispensable to carrying out this project will be definitely planned for after a careful survey of the heathen strongholds has been made. This survey is now being taken, and no haphazard work is being done. Plan, order and system are the watchwords of preparation and the keywords of success.

This great campaign for world-wide effort is to be a five-year plan. Already it has been launched. Next year big developments will take place, and the project will be before the world. Earnest and influential men under the leadership of John R. Mott are staking their reputation and their all on its successful completion. With them it is the call of the hour. All right agencies, and the best that they have are none too good or too many for the accomplishment of their purpose.

Now is the time. It is the last hour. The great

war has ceased. Peace is abroad in the world. This little time is at our disposal, a special dispensation of grace to the work of God. But while comparative peace reigns, yet the air is astir with warning voices, bidding us not to delay. The Far East is astir; the great North is in revolution; nations are still angry, and great issues, which perplex the most sanguine, are before national bodies. Any time the terrible Armageddon may break upon an unsuspecting world. Now is the time! Truly, it is the last hour.

Does the outlook stir you? Does it not inspire you—inspire to the greatest being, to the greatest doing yet known to your experience? Does it not call you to the accomplishment of the greatest things for God? This is the time. O for the inspiration! I have stood before tomb of the founder of the United States—Washington; before the memorial of the preserver of the nation—Lincoln; in the tomb of the reconstructor of that nation—Grant, and have been inspired as I thought of the deeds of these great men. I have stood on the sweeping green-sward of the city of the dead on the banks of the Potomac, in beautiful Arlington, and heard the last “taps” sounded for a faithful soldier who has been laid to rest beside the thousands of others, and have been deeply impressed as I thought of the long marches, the hard privations and the battle fire they have endured, and the ideals for which they fought and gave their lives. I have read of the life work of the great reformers—of Whitefield, Luther, the Wesleys, of Moody, Paul, Savanarola, Burke, Spurgeon, MacLaren and others. I have heard the contemporary princes of the platform and pulpit Bryan Jowett, Hillis, Morgan, Torrey, Conwell, and others, and many times I have been stirred to the depths in contemplation of their grand themes. I have walked through the stately buildings of America’s capitol, have viewed Hawaii’s paradise shores and Japan’s picturesque land. I have stood beside the old walls of many of China’s cities, and viewed the magnificent oriental rooms of her ancient capital of Peking, and I have been stirred to admiration for the great things for which these lands stood, and have been moved with desire to have part in as lasting a memorial and as noble a work. But I have never been stirred deeper, nor been more fully inspired by anything I have heard or seen or read about, than by the knowledge that we are the remnant people of God, that this is the work, and that it is the last hour.

Moody once said, “I have felt like working three times as hard ever since I came to understand that my Lord is coming back again. I look on the world as a wrecked vessel, God has given me a lifeboat

and has said to me, ‘Moody, save all you can.’ This world is getting darker and darker; its ruin is drawing nearer and nearer. If you have any friends on this wreck unsaved, you had better lose no time in getting them off.” There was no conservation of energy with Moody, no stinting of service, nothing in the wide world that he would not do, no place he would not go, if he believed that God called Him to the task. Before his death a great work in soul-saving had been accomplished. Such accomplishments form “the durable satisfactions of life.” His colaborer, Sanky, said to a friend a year before his death, “I am old and sick and blind, but they are singing my songs in India, China, Japan and Egypt.”

These are men of inspiration. No matter to such what God’s work costs; it is worth all, and they gladly give all. Accomplishments is their aim, and results their satisfaction.

We live in deeds, not years,
In thoughts, not breaths,
In feelings, not in figures on a dial.
We should count time by heart throbs.
He lives most who thinks most,
Feels the noblest, acts the best.”

When we sense deeply that this is the message and that we are the messengers, and that this is the last hour, a consuming desire to be and to do for the Lord Jesus Christ will impel us forward. There will come into this movement a greater earnestness, zeal, wisdom, a higher ideal and inspiration than anything yet experienced. The nations at war, the opposing movement, the awakened Protestant churches—nothing will compare with it. All this inspiration, and more, is contained in the promise of the latter rain. The words of the prophet are spoken to us: “Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee.” “Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles and make desolate cities to be inhabited.” Isa. 60:1; 54:2,3. No passiveness in these calls, no provision for delay; but there is placed before us a stupendous fact, an imperative command, an insistent call, a paramount privilege, a supreme opportunity.

When we get the inspiration—not one or two of us, but when each individual is inspired as it is his privilege to be, there will be no hesitating to believe in the “big things” in God’s work, no discounting those who talk of such things. But into all departments of our work there will be put the fullest labor and the most unselfish service. Definite results and

(Concluded on page eleven)

A Prayer

GIVE us grace and strength to forbear,
 And to persevere;
 Give us courage and gaiety and
 The quiet mind,
 Soften us to our enemies;
 Bless us, if it may be, in all our innocent
 Endeavors; if it may not,
 Give us the strength to encounter that
 Which is to come,
 That we may be brave in peril,
 Constant in tribulation,
 Temperate in wrath,
 And in all the changes of fortune, and down
 To the gates of death
 Loyal
 And loving
 To one another

—R. L. Stevenson.

**Chengtu, Szechwan**

From time to time as the OUTLOOK comes to us, we take courage from the reports that we read therein. We who are here at the Western outpost are also having encouraging experiences which I feel should be passed on to our OUTLOOK readers.

We are well into our second year of work at this station. Our first year began with nothing but hopes, and ended with a realization of some of these—one of which is an organized church, which now consists of thirteen members. We have also a thriving Sabbath-school with one of our new members as superintendent. Our Sabbath-school goal for this year is \$125.00. Last year we raised \$112.46. I think there is no question but that we will pass this year's goal by a good margin.

Our literature work is also making good progress. Two men are now in the field giving the message in this way.

A serious set back to our work this second year came through the illness of our one evangelist who has since returned to Honan. We have therefore been left without native help except that supplied by our Chengtu church. But the members have rallied faithfully, and begin to realize the part they should take in carrying this message to those still in darkness. The one man whom we thought fit to serve as our evangelist here has declined to do so because he has not thus far succeeded in persuading his immediate family to become Christians. He is, however, giving us strong help in a special twenty-day evangelistic effort which we are at the time of writing conducting in this city. Although it is

July we are holding three meetings daily and circulating "Broadside" tracts and special invitations. At the close of this effort we begin a Bible school which will continue for about three months. We have found that the Bible School method gives the best and surest results. The prospects are bright, as a fine class of inquirers have expressed a desire to study the Bible with us. I feel that the Lord is blessing us as we labor along so short of workers.

We expect another foreign family to join us this fall. I should like to see someone come who would take the executive work and release me for evangelistic effort altogether.

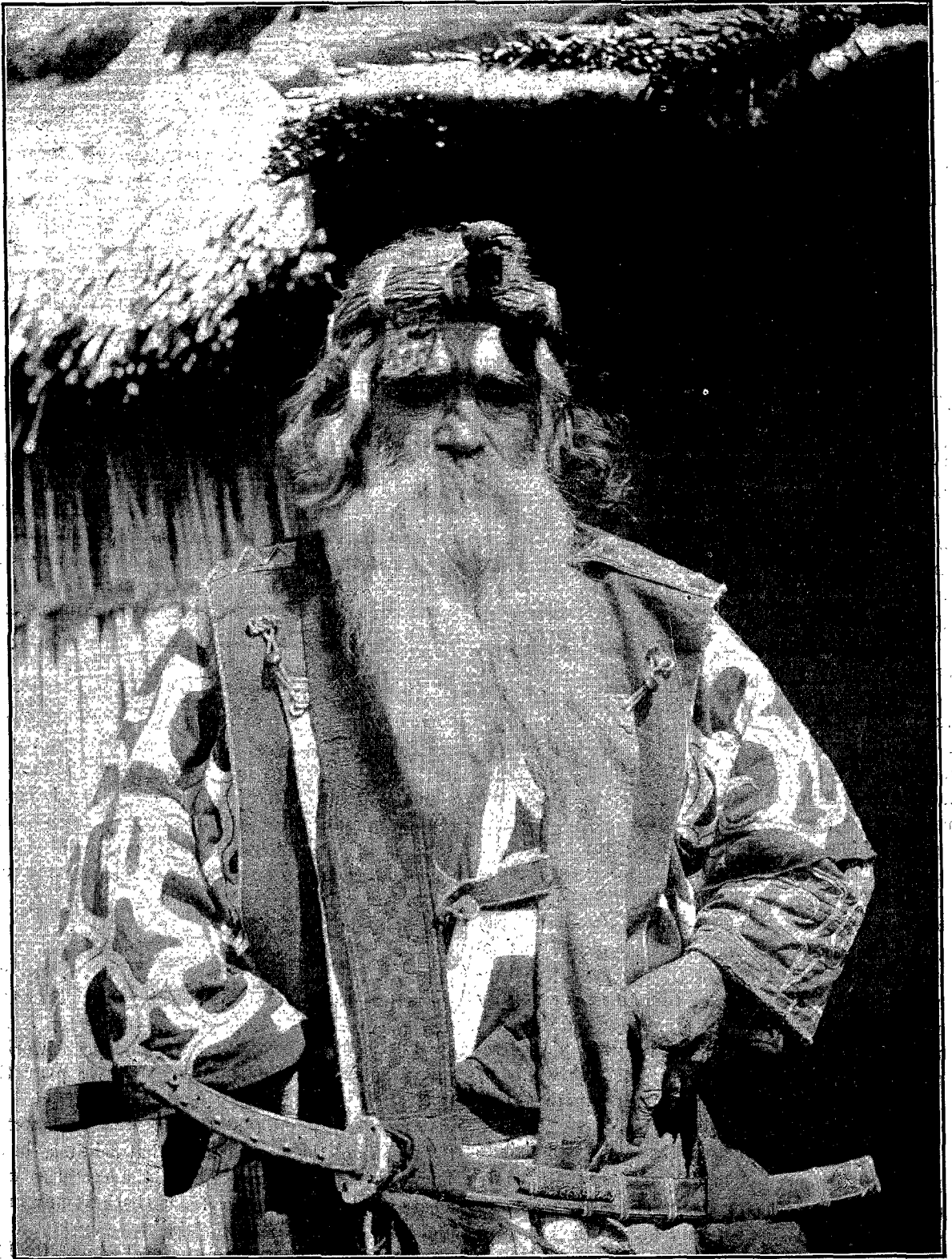
The Chengtu plain, the garden spot of Szechuan, has a population of about five million. These people are easily reached from Chengtu, which is in the center of the plain. We are desirous of trying out the tent effort plan in these outside *hsien* cities, and will do so at our earliest opportunity. We feel that it requires only the effort to garner a rich harvest of souls. Paul declares that we are God's "fellow-workers." As co-laborers with Him in our work in Chengtu we cannot but expect and enjoy success.

C. L. BLANDFORD.

Hokkaido, the Wild West of Japan

HOKKAIDO, the land of the aboriginal Ainu, the land of opportunity, with its forests primeval, its thriving lumber industry, its mines, its dairies, its inviting homesteads, and its extensive farms worked by means of American implements,—Hokkaido, except that it is an island and, as its name signifies, the Northern Sea Way, is to *Dai Nippon* what the Wild West is to America.

A trip of a day and two nights from Tokio brings one to Sapporo, the principal city, a little west of the center of the island. After spending Sabbath and Sunday with Brother and Sister Jacques, in charge of the mission, in company with Watanabe San, I plunged into the interior of darkest Hokkaido. A railroad penetrates to the coast in five or six directions. We stopped at the principal towns, canvassing a day or two at each place. We found the people extremely busy, as the summer is to them a brief period of opportunity between long seasons of deep snow. But they showed a remarkable open-mindedness. This is due largely to the fact that they are to a large extent released from many of their family connections and the binding restraint of their ancestral religions. In the freer atmosphere of a new environment such as is common to all re-



An Ainu chief of Hokkaido, Northern Japan. The Ainus are different from other Mongolian tribes, and in their more vigorous physical formation resemble the Caucasian type. Those of them who have been converted to Christianity have shown sturdiness and enthusiasm.

cently settled countries, people are not so apt to fear opposition, ridicule, or ostracism as the result of showing an interest in a hated religion. Of course the devil also, to a large extent, has homesteaded in the northern island.

We met quite a number of earnest Christians of other denominations. While we did not especially seek these out and make a particular effort to secure their subscriptions, still we could not pass them by when we found them in the sweet enthusiasm of their first love eagerly seeking for further light upon God's word. At one grammar school a newly converted teacher subscribed himself and secured six other subscriptions among his colleagues. This is remarkable when we consider the fact that the public schools are veritable hot-beds of prejudice and opposition to Christianity. At the same place the commander-in-chief of all the military forces in that part of the island subscribed for the officers' headquarters, and from official funds. Another interesting subscriber was an old retired judge, who some twenty-five years ago had opened the district court, when the town, now a busy, thriving seaport, was a mere isolated fishing village. He said he was investigating different religions.

In the office of a paper mill, a young Catholic, of good education, subscribed for the English *Signs of the Times Magazine*. He told me that when the war began he asked his Catholic professor if it was not a fulfilment of prophecy. The father professor answered, "No! No!" But now the old query comes back, and no doubt he will find an answer in the magazine. Surely the Spirit of the Lord was working upon his mind. Not long after this I met him on the bridge. He said, "Kimi," using in a friendly way the familiar salutation of students, "Kimi, your magazine says mean things (bad mouth) against the pope." I was almost afraid he was going to proceed with the the recital of some papal interdiction; but after I requested him to read carefully and to think it over thoroughly, he seemed satisfied, and passed on. In that out of the way place I secured three subscriptions to the English *Signs of the Times Magazine* and a promise of another from the principal of the high school.

An interesting feature of the trip was a visit to an Ainu settlement. A model farm is conducted by the local government, for the benefit of these aborigines. An old priest with long black beard showed old Ainu swords and vessels used in their bear festival. In his yard two or three cubs were running about, and larger bears were kept in elevated wooden cages in the back yards. He donned his official robes and went through the ceremony that is

part of the festival held each year in honor of the bear deity. The women paint black mustaches on their faces. I sold a copy of the magazine to a bright-looking young woman and took a subscription from the Japanese principal of the government school for the Ainu. Mr. Batchelor, the greatest living authority on Ainu, had just been their two or three days previous to my visit, and had celebrated the episcopal communion with his little flock. The Ainu are said to be rapidly decreasing. They now number about 17,000.

What with its wild forests, its streams full of logs, its homesteads, even more primitive than my own birthplace in South Dakota, its aboriginal names of places, and its broad farms, Hokkaido reminded me of the great West, the land of my childhood. Withal, it is, however, by comparison, a rather tame Wild West.

In the parts of eight days that I worked I took subscriptions to the amount of Yen 150. My trip convinced me that the island is ripe for our literature and for aggressive missionary advance, just as the West was the land of opportunity in the early days of the great Second Advent Movement.

Tokyo.

ALFONSO N. ANDERSON.

Leaving Java

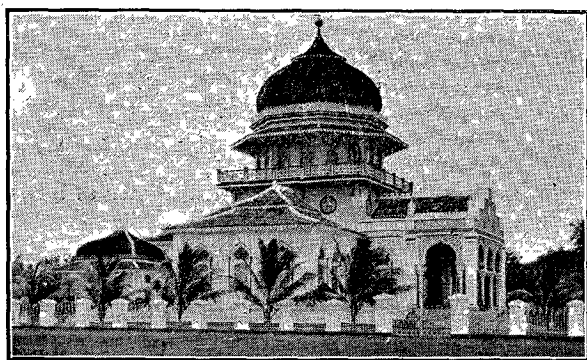
OWING to the intense heat in Java the past year and much heavy work, my health was not good, and it was finally decided for me to leave the field. This of course I did with deep sadness in my heart, as there is no place in the world where I feel so much at home as among the people of Java with whom I have labored for so many years. They have become very dear to my heart.

In Padang, Sumatra, I had a very interesting visit with Brother and Sister Wood, my dear companions in the pioneering work in Java. It was years since I had had the joy of being with them, and therefore my visit was all the more pleasant. For many years we were the only European workers in that field of 35,000,000 people. We pray that the seed we have sown there, with many tears at times, may bear fruit, and that the precious souls won as the results of the work done in that field may be our joy and rejoicing throughout the ceaseless ages, where we shall not suffer from the heat any more, and none shall say, "I am sick."

A three weeks' stay in the cool air of the high mountains of Sumatra was certainly invigorating. The hills there seemed like natural gardens, and one could never tire of beholding their beauty. Often as I sat in the open, listening to the music of many

birds, hearing the waterbrooks as they danced laughingly down over the rocks, and watching the hundreds of different evergreens arrayed in their varying shades nodding to the passers by, I would exclaim, "Ah, Lord, Thou hast made this earth so beautiful to the eye. What will the new earth, with all its grandeur and perfection, be to the longing pilgrim when his weary journey is over!"

One thing that impressed me in Sumatra was the zeal of the Mohammedan worshiper. Sometimes in one village might be seen two or three beautiful mosques. The meetings are faithfully attended by all. At the sunset hour, it was remarkable to see scores of these worshipers along the roads near



A Mohammedan mosque in Sumatra, Dutch East Indies

streams of water or ponds where they could bathe, then cover themselves with a snowy white cloth, prepared to make their obeisance to the western sun when the bell from the village mosque should sound forth the call to prayer. Surely, I thought, if these people are so zealous in their false worship, with what earnestness should we call upon the living God in these solemn times.

Leaving Sumatra for Shanghai, China, I stopped in Batavia for a week. This gave me time to go up to Soekaboemi to visit the dear company of believers there. I was accompanied by Ati, a faithful Javanese sister, who sold a lot of literature in a couple of days. The believers held quarterly meeting and had a baptismal service on that day. Two precious souls were ready to follow their Lord in humble obedience; but one of these happened to be sick so had to wait until later. These candidates for church fellowship had been instructed by faithful church members. One of these was unable to read, but it was wonderful to see how intelligent she was on the doctrines of the faith. Brother Tan Teek Liem and his sister Tan Kwei Nio have brought several into

the truth through their earnest efforts. How hard it was to say goodbye to these dear souls!

In Singapore I had to part with six of my dear children in the faith, of whom three are in the work. One of these is a young Javanese, Minan, who has now been in school two years. He has made excellent progress, and is now being employed by the mission in the afternoons, when he is not in school, to translate English into Malay for the Malay paper. He is a humble Christian boy. It was very touching to hear him with tears in his eyes repeating again and again, "I fear I will never see you again." Samuel and Marie Rantoeng have worked faithfully for years in the school, teaching in the Malay department.

Arriving in Shanghai, among the first I met here was Miss Bessie Dowell. She told me that I had visited her home in Bathurst, New South Wales, Australia, fifteen years ago. Although she did not at that time accept the truth, the Bible readings given and the literature left with them had impressed their minds so that a few years later she and her sister began to obey the truth. "Cast thy bread upon the waters: for thou shalt find it after many days."

Another sister came to me and said, "Do you know me? I said, "No." "I am Ida Grimstad (Now Mrs. Gjording) from near your own home. I used to be in your church school when I was six years old and upward." Yes, that little humble school, held at first in Mrs. Gjording's childhood home, is as vivid in my mind as if I saw it to-day. I can see the long home-made table and the rough benches on which the children sat. Louis, Ida's brother, wrote me a few years ago: "Do you remember what a bad boy I was, and what a lot of trouble I made for you? I especially remember how you used to keep me in after school and pray with me. That is what changed my heart and helped to make a man of me." He then went on to tell how nearly all the children from that little school are in the work to-day. Surely, church schools pay.

I am now staying at the beautiful sanitarium at Shanghai, where the doctors and nurses are all so very kind. They are all doing their utmost to relieve suffering as quickly as possible. My health has improved during the weeks I have been here. Each evening I give a Bible study, when some of the nurses who are not in the truth, a lady physician, and a patient attend. They are deeply interested. "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good." Eccl. 11: 6.

MISS PETRA TUNHEIM.

MEDICAL DEPARTMENT

Cholera

GREAT epidemics of cholera have swept over almost every country on the globe; and, as a rule, five out of every ten who contract the disease, die. The disease is always present in most of the large Asiatic cities; and all should understand how the disease is spread, in order that they may be enabled the better to avoid it. And since cholera is not necessarily fatal, all should know the most effective treatment.

The cause of the disease is the cholera germ. This germ gets into the body through the mouth along with the food or drink; or, it may get into the mouth through the fingers or something else being put in the mouth. After the germs enter the body, they usually cause the disease in one or two days' time, and, at the outside, in less than five days. The disease may come on in a few hours' time after eating or drinking something that contains a large number of cholera germs.

Symptoms

The symptoms in a typical case of cholera are as follows:—

In about 12 to 18 hours after having eaten or drunk something that contained cholera germs, there will be pain in the abdomen. In a very short time diarrhea begins, and rapidly increases in severity until the thin rice-water stools run from the bowels almost continuously.

In some cases the disease begins with chilliness, thirst, coated tongue, slight pain in the abdomen, and during the day three or four copious watery stools. The patient feels very weak. The following day the bowel discharges rapidly increase in number. The discharges consist of a whitish, rice-water-like fluid. They are voided forcibly. There is also forcible vomiting. The vomited material consists at first of the food that may have been eaten, but later the matter vomited up looks very much like the bowel discharges. The thirst becomes intense, and there is severe pain in the legs, arms, back, and other parts of the body.

As the disease increases in severity, the appearance of the patient becomes alarming. The eyes are shrunken and surrounded by black rings; the nose is pinched and pointed; the cheeks hollow; the lips blue; the surface of the body cold and moist with a sticky perspiration; the skin of the hands and fingers has the appearance of the skin of the hands of a laundryman who has had his hands in hot soapy water all day; the voice is weak; the breath is cold; there is very little urine passed.

Cholera does not always come on in the ways described above. Sometimes the patient will have an ordinary diarrhea for some time, and this later changes to cholera.

There are cases of cholera in which the patient does not go to bed. He has diarrhea, weakness, and passes very little urine. These cases of cholera serve to spread the disease widely, since the sick persons can go about and mingle with well people.

In epidemics of cholera, the disease may be so severe that people attacked complain of terrible cramps in the legs or arms, and die in a very few hours without any diarrhea.

After the severe symptoms of the disease have abated, there is still great danger of the patient's dying from failure of the kidneys to eliminate.

Diagnosis

During an epidemic of cholera any diarrhea may be the beginning of cholera, and should be treated as though it were cholera. The profuse rice-water bowel discharges, the collapse, the cold, clammy skin, the shrunken features, the shrivelled fingers and toes, the cramps, the scanty urine, are all distinctive of cholera.

Cholera in Children

Cholera in children is often overlooked, because the symptoms are often unlike the symptoms of cholera in the adult. In many cases, a child with cholera will have the symptoms of diarrhea or dysentery. Many children with cholera have marked convulsions along with a slight diarrhea. Whenever cholera is present in a community, if a child sickens and has diarrhea, cramps in the stomach, or convulsions, he should be treated the same as you would treat a case of cholera.

Treatment

The treatment should be begun as early as possible. As soon as the disease is diagnosed, report to the nearest Health Officer, and secure, if possible a competent physician to care for the patient.

The patient should be placed in bed as soon as there are cramps or diarrhea. Provide a bed-pan and a urinal, so the patient will not have to get out of bed. Give large quantities of cold boiled water, to which has been added the juice of limes or lemons. Give no food other than rice-water and egg-albumin-water. If vomiting occurs, withhold food for a time, and give water freely. Fomentations to the abdomen are helpful.

Recently a very effective treatment for cholera has been discovered. It consists in injecting salt solution into the veins. One hundred and twenty grains (eight grams) of pure salt is added to one pint of distilled water (or pure boiled water). This is sterilized by boiling, and cooled, then injected into a vein in the leg or arm. This is the best treatment known for cholera. The injections as a rule have to be repeated several times. This is a treatment that only a physician or a skilled nurse can use.

If neither a physician nor a skilled nurse can be secured, then use the following treatment:—

Keep the patient warm. It may be necessary to place, next to his body, bottles filled with hot water and wrapped in cloths. Every three hours give a hot (105 degrees Fahrenheit) saline enema of two quarts of water. Use eight teaspoonfuls of salt in the water. Three times a day give a hot (105 degrees Fahrenheit) tannic acid enema. This is made by adding seventy-five grains of tannic acid to a pint of water. This helps to check the diarrhea.

A treatment that has recently been used much, and is very efficacious, is to give, in addition to the

saline enemas, potassium permanganate solution made by adding five or six grains of potassium permanganate to each pint of water. Two or three ounces of this solution should be drunk at one time. In addition to this, every half hour give a pill containing two grains of potassium permanganate. The potassium permanganate can be mixed with a little kaolin and vaseline so that it can moulded into a pill. After being moulded into a pill, it must be coated with keratin. One of these pills should be given every one-half hour for the first day; after that, give one every four hours.

As soon as the diarrhea is checked somewhat, the patient may be given small quantities of rice-gruel.

Although the symptoms may be relieved and the patient feel much better, yet the saline enema should be continued (do not continue the tannic acid enema after the diarrhea stops). Urge the patient to drink large quantities of water to which the juice of limes is added.

The patient is not out of danger until he begins to pass urine. For this reason, continue the hot saline enemas until the kidneys begin to do their work of eliminating urine. Apply fomentations and massage over the lower part of the back.

Never use any of the ordinary patent diarrhea or dysentery medicines. Do not use any whisky or any other kind of intoxicating liquor.

Instructions to the Nurse Caring for a Case of Cholera

The first thing to be done in a case of cholera is to take the patient to an Isolation Hospital, if there is one available. In case there is none, the patient should be in a room which contains only a bed, a table, and a chair. The windows should be kept open; and, if possible, the windows and doors should be covered with mosquito netting to keep out flies.

One person with cholera may infect a whole village or city if the bowel discharges are not carefully disinfected. The bowel discharges should be collected in a vessel, and then should be mixed with an equal amount of 1 to 1,000 bi-chloride of mercury solution (made by adding seven and one-half grains to a pint of water). After adding the disinfectant, allow to stand for an hour before throwing out. Never throw the feces into a pond or stream, or near a well.

In case no bi-chloride of mercury can be secured, a hole may be dug at a distance of a hundred feet or more from any well or stream, and the feces thrown into this and covered with a layer of lime or ashes. This method can be used only during the dry season. During the wet season, if no disinfectant can be secured, the feces can be put in a tin vessel and boiled before they are thrown out.

The feces of a cholera patient are so poisonous (because of the cholera germs) that a droplet no larger than a mustard-seed, if it should get on some food or in some drinking-water, would be sufficient to cause the one who used that food or water to contract cholera.

Any utensil used by a cholera patient for eating or drinking, must not be taken out of the sick-room without first being boiled. Everything the cholera patient touches with his lips or hands, is poisonous

(because there are cholera germs on the lips and hands), and must not be handled by others. The nurse who is taking care of a cholera patient must wash her hands often with 1 to 1,000 bi-chloride of mercury solution. She should never put her fingers into her mouth. She should not eat any food in the sick-room. And before eating food, the hands should be washed first with soap and water, and then immersed in the 1 to 1,000 bi-chloride of mercury solution for several minutes.

After recovery, the room in which the cholera patient was kept, together with all the furniture in the room, should be disinfected.

Individual Prophylactic Measures

It is known that the gastric juice of a healthy individual will destroy cholera germs if there is not too large a quantity of them. Therefore one of the most important points in avoiding the disease is to keep the stomach and intestines healthy, and to keep the whole body in good health.

There is more danger of getting infected with cholera if one happens to get cholera germs into the stomach when it is empty and when the body is fagged.

The cholera germs always enter through the mouth; therefore, to absolutely avoid contracting the disease, all that is necessary is to make sure that the food and drink have been boiled, and that flies have not been allowed to get at it after it has been boiled.

The fingers must be kept out of the mouth.

In many cases, the disease is contracted by eating raw fruits or vegetables.

For the guidance of individuals in case of an epidemic of cholera, the following precautions are given:

1. Be absolutely certain that all water used for drinking purposes or for cleansing the teeth and mouth, has been boiled.
2. Eat no foods except those that are cooked and are served steaming hot.
3. Melons, cucumbers, and raw fruits must not be eaten.
4. Anything bought on the streets is dangerous, and must not be eaten unless it first be boiled.
5. Do not touch any article, such as towel, kerchief, bed-clothing, bowls, or spoons, that have been used by one sick with cholera, unless the articles have been boiled after being taken away from the sick-room.
6. Flies, cockroaches, and ants carry the cholera germs. Food should be kept covered, so that these pests cannot get to it. Especial care should be taken that the food, after being cooked, should be kept covered so that no flies can reach it.
7. Wash the hands thoroughly with soap and water before handling food or drink.
8. Avoid, if possible, close contact with those who live in families or communities where cholera is epidemic.
9. When travelling, carry your own drinking cup, wash pan, towels, etc.; for to use the cups, pans, etc., in the inns, is dangerous.—A. C. Selmon M. D., in "Health and Longevity," Article, Cholera.

SABBATH SCHOOL DEPARTMENT

The Chefoo Company And Its Thirteenth Sabbath Offering

THE Chefoo company, mother of our present Shantung provincial mission work, has never itself grown large. Chefoo is one of the oldest mission stations in China, and its native inhabitants have become gospel-hardened during years of preaching by many societies. It is a proverb on the streets of the "Smoky Eminence"—its native name—that no native Chefoo-ite ever becomes a Christian. Certain it is, that the constituencies of local missions are almost entirely natives of outside hsiens who have been drawn to the beautiful port city by the silk industry or by trade. No native Chefoo-ites have ever been won by our mission in their city. The membership of the little company has always been of the peregrinating sort; students or traders here for a short time who later return to their homes—or to other hsiens in the interior to spread their knowledge of the message there. Nearly every company of Adventists in Shantung has been founded by some native who came in contact with the message in Chefoo, and five-sixths of our workers in the Shantung Mission are from the Chefoo company. So, although small, and often left for many months without a visit from the pastor, the Chefoo station can not be said to be unproductive to the work.

Pastor C. P. Lillie was once located in Chefoo for nearly two years. After his removal to Tsinan, Chefoo was shorn of the encouragement and help of the provincial workers, and communion services became rare occasions. When the writer arrived in Chefoo for the summer, and, as elder of the Shantung provincial church, conducted quarterly services for the local brethren on our last thirteenth Sabbath, they celebrated the holy ordinances for the first time since, ten months ago, we conducted a baptismal and communion service as the consummation of our last summer's work in this station which is so far off the beaten track of our usual provincial itinerating.

Preceding the meeting a live Sabbath-school was conducted, in which the spirit of sacrifice was manifested in a manner that was a blessing to our after-meeting. Our aged but energetic *gung seng* (holder of a high degree under the old regime) who has lately been transferred from Tsinan, to act as assistant evangelist in the station here, took self-appointed charge of a rally for a special Thirteenth Sabbath offering.

The goal of the company for the quarter was

\$6.00, and had already been reached in twelve Sabbaths, but the old brother informed us that he was not going to allow us to rest on our attainments, but had set a new Thirteenth Sabbath goal for us of \$10.00. There was no way around his appeal—we had to make good, that was all; and his spirit was so infectious that the company decided to show him that even he had under-estimated us. When the count was made it was found we had \$17.00 even. Thus without any previous planning or announcement, and with only five dollars help from foreign sources, this little company of about ten adults raised \$23.00 for the quarter, lacking one dollar of quadrupling their goal. And there was no device nor campaign—the thing was almost without intention—purely the fruit of the enthusiasm of an old native brother over sixty years of age. Although the donations for the twelve Sabbaths and the thirteenth look out of proportion, there can be no objection to a school, which has raised its twelve Sabbaths' quota, tripling the amount as a special gift on the thirteenth. The incident was a convincing one to me that there are resources past all our expectations, and stores of blessing past all our hopes, waiting to be tapped by the native enthusiasm of our native brethren.

JOSEF W. HALL.

Sabbath-School Conventions in the Philippines

MRS. WOODWARD writes from the Philippines:

"A very pleasant and profitable Sabbath-school and Missionary Convention was held at Malolos, Bulacan Province, P. I., June 14. The church at Malolos is one of the oldest in the islands. They were glad to welcome on that day brethren from Bocaue, Calumpit, and Hagonoy. Elder and Mrs. Finster had charge of the exercises, and were assisted in rendering the program by some of the American brethren and sisters from Manila, and a number of the brethren and sisters from these native churches. The way the different topics were discussed revealed the interest these people have in carrying on this line of work. It is expected that other conventions in different parts of the conference will be held soon.

"The 'Daily Study,' also the 'Present' and 'On Time' seals are attracting attention among the Sabbath-school members in the Philippines, and it is hoped that at the end of the present quarter many will receive a perfect attendance card with the red and also the blue seal attached.

"I left Manila May 17. The next Friday the meeting began at Bacalod, on the island of Negros.

I occupied a room in one of the Filipino homes, and the native people did all they could to make my stay pleasant. I did what I could to bring before the workers and people the different phases of our Sabbath-school work, and on the three Friday afternoons a profitable teacher's meeting was held with the officers and teachers. We had two excellent Sabbath-school services, and valuable lessons on how to vary the program were demonstrated before the people.

Such subjects as "Organization," "The Purpose of the Sabbath school," "Duties and Privileges of Officers," "A Model Sabbath-school," "Teaching, and How to Teach," "Primary Methods," "The Home Department," were dwelt upon; and one of the Filipino workers—a sister—gave a real demonstration in kindergarten work. It was very good. The lesson was about Gideon's army, the three hundred chosen ones. A flaming torch of paper and crayons, was arranged, also the pitcher and the trumpet, and a mountain formed of sand. There was also the tree where Gideon was working when the angel called him to deliver Israel. It was very real, and the whole lesson was given in the native language.

Sabbath School Gleanings from America

ONE of the novel features of Sabbath-school work in America during the past few years has been the organization of prison and camp schools. From the *Central Union Outlook* we learn that the first Sabbath-school in Fort Leavenworth prison was organized Feb. 8, 1919, with a membership of eight young men, imprisoned because of Sabbath observance. It is reported to have been a time of the special blessing and presence of the Lord.

A SERIES of Sabbath-school conventions have been held in different Union Conferences during the past year, being attended by Pastor A. G. Daniells, Mrs. Flora L. Plummer, and other General Conference representatives. These meetings were well attended, and have been a great source of encouragement to officers and Sabbath-school workers.

WHAT appeared to be a crisis in Sabbath-school work loomed up before the workers when the terrible epidemic of Spanish Influenza struck the States, and in many places all public services were prohibited. Sister Plummer writes:—"I do think we ought to take warning by this experience. We know what is coming upon the earth, and we know that we cannot always carry on our work as we have done in the past. We want to train our people so that under adverse circumstances they will continue their Bible

study and devote even more time to prayer than when things are going well. Then too, they must understand that if a large number of our people neglect to give their offerings weekly, it will be disastrous to the mission fields."

MYRTIE B. COTTRELL.

The Last Hour

(Concluded from page three)

many of them will be the common thing. We will not talk of some "pushing their work," for all will "push the triumphs of the cross." Into the hearts of the young people of the homelands and the mission fields will come a deeper conviction that it is the last hour, and clothed with the power of God they will go forth conquering and to conquer for Him. Into the minds of committee men will come conceptions of the best plans for the advancement of the work. If any department, any field, is below par in efficiency, its standard will be raised by the united efforts of all. The indifferent, the slackers, the hypocrites will either be changed or left behind, and a purged, clean church will march triumphantly forward. Unthought of successes will be realized, and honest souls will be gathered in. Great things will be expected and attempted, and great things will be accomplished.

In view of these things, let us tap the greatest resources at our command; let us plan the greatest campaigns: let us enlist every recruit; let us call up the reserves, and stake all in one grand, glorious effort in this last hour.

M. G. CONGER.

DIVISION NOTES

BROTHER S. G. WHITE and family sailed from Shanghai August 12, per S. S. "Empress of Japan," on furlough to the States. After leaving Shensi, their field of mission work for a year and a half, Brother and Sister White were compelled to wait in Shanghai four months before being able to secure passage, a delay that, because of Sister White's serious condition of health, called for the exercise of much patience. A short time before sailing date cholera became epidemic in China, entailing strict quarantine regulations in these ports. Fearing that these restrictions might become more stringent, and thus still longer delay the homegoing of these workers, their sailing was made secure by taking the boat on its incoming trip. This will give Brother and Sister White opportunity to visit our mission headquarters at Hongkong. Our prayers follow these workers, that they may be granted rest and recuperation on the homeward journey, may be made a blessing to the home churches during their visit to the States, and in due time may return to us for continued labor in this field.

THE ASIATIC DIVISION OUTLOOK

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THIS issue of the OUTLOOK is a double number.

ELDER AND MRS. W. A. SPICER left Shanghai August 11 for their return journey to the States.

THE Special council of the Union Mission superintendents called in Shanghai August 5, closed after a busy five-day session.

PASTOR GEO. HARLOW, who accompanied Elder and Mrs. Flaiz on their tour through Northern China and Chosen, returned to Shanghai August 18.

BORN—to Mr. and Mrs. J. W. Rowland, of Singapore, July 5, a son, Neil Wilson.

CONCERNING the colporteur work in Java Brother Mullinnex writes: "The work in Java is progressing very well. We have now eleven colporteurs in that field. They are working with the Pertandaan Zaman. The success is more than we expected. God has certainly done a wonderful work with these native boys just out from school. They are taking about three hundred subscriptions a week.

PASTORS EVANS and Weeks left for Shanghai shortly after the close of the midsummer committee council. A few miles out from Woosung their little boat ran into the track of a typhoon and was swept northward rapidly, as the engines were not powerful enough to withstand the gale. On the run to Nagasaki, which ordinarily would have taken not much more than a day, they spent nearly four days. Brother Weeks reports it the worst storm he has ever encountered. These brethren are now meeting with the Japan Union Mission in Gotemba, a summer resort at the base of Mt. Fuji.

THE East China Union Mission will hold its biennial session in the Shanghai Missionary Collage compound August 5-14. A full attendance of the workers, both foreign and native, is anticipated.

OUR thanks are due certain workers in several of the unions—to Brother D. E. Rebok, of South China; to Brother H. L. Graham, of East China; to Mrs. C. N. Woodward of the Philippines; and to Mrs. M. E. Mullinnex of Malaysia—for their interesting contributions to the "Division Notes" column of this paper appearing in previous issues.

Special Notice

THE instruction appearing on pages eight and nine, on the cause, prevention, and treatment of cholera, was originally prepared for translation into Oriental vernaculars, and the author, Dr. A. G. Selmon, has followed a simple style adapted to the ordinary Oriental reader unacquainted with technical language. We are confident, however, that the author will have no objection to our publishing this chapter just as it was prepared for translation into *Wenli*, inasmuch as an epidemic of cholera is now raging in our midst. We urge the importance of giving careful heed to the suggestions made by the Doctor regarding preventive measures.

The Christian Educator for 1919-1920

WITH the September number, the *Educator* begins the second decade of its life. For ten years this journal has been the faithful exponent of the principles of Christian education. These principles form a very essential part of the Third Angel's Message, and every Seventh-day Adventist, to be fully abreast with the advancement of this message of truth, needs to understand clearly the relation of this phase of the message to the finishing of God's work in the earth.

"Reconstruction" is the watchword of the hour, and while the *Educator* has always stood for educational reform, it is the aim of the editors that this shall be emphatically true the coming year. No time or effort will be spared in any way to make the *Educator*, a source of encouragement and practical help to its readers.

Who Should Read the Educator

Our college and academy teachers, our normal teachers and students, our church school teachers, the members of our church school boards and Parent Teacher Associations, parents of children under school age, as well as our union educational secretaries and conference superintendents, in fact all who are interested in the education of workers to carry this gospel of the kingdom to every nation, kindred, tongue, and people should find much that is worth while in the *Educator*.

1. *General Articles*.—These articles from our leading educators and workers will review the great fundamentals of true education, developing more fully "the true philosophy of Christian education by a careful exposition of the principles that should underlie our elementary, secondary, and higher educational work." In this age of infidelity and departure from God and His revealed word, every parent as well as every teacher needs to understand the evil that still lurks in the tree of knowledge. He needs to know the subtle dangers of science falsely so called. These general articles will be of inestimable value to all.

2. *Our Colleges and Academies*.—The articles in this section will "be the means of bringing before our teachers the latest and best facts and educational material which will be of special service in the carrying out of our educational principles" in our advanced schools.

3. *The Elementary and Normal Section* will furnish articles under the following general heads:

- A. The Normal Teachers' Exchange.
- B. The Teachers' Help-One-Another Club.
- C. Our Local Church School Boards.
- D. The Parent Teacher Association.
- E. The Secretaries' and Superintendents' Council.
- F. The Round Table.

4. *The Home Section*. It is the purpose of the editors to give special attention to this section, which will be devoted to the education of children too young to be sent to school. Real mothers who understand the fundamental principles of real education will contribute real experiences. The Fireside Correspondence School has promised to contribute regularly from the varied and interesting and practical field of observation of the Mother's Normal.

With the September number the *Educator* will be restored from a 24-page monthly to a 32-page monthly, but the price will be the same, \$1.00 a year.

Subscribe now through your conference tract society.

GENERAL CONFERENCE DEPARTMENT OF EDUCATION.