

Asiatic Division Outlook

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The Honan (China) provincial Sabbath-school secretary designing quarterly goal charts in his Yencheng office. One of his charts hangs on the wall.

GENERAL ARTICLES

The Health of the Returned Missionary

FOR fifty years returned missionaries have been coming to our house for repairs. We have felt that we have done as much good by repairing as others have by preparing. Acquainted with them and their work, we have come to be very much interested in the cause of breakdowns; for it seemed to us that there were too many unnecessary breakdowns among our missionary workers. I came to the conclusion at last that there are three factors in the matter. Two of them can be remedied to some extent; one can not, that one is the environments of the missionary on the field. The horrible sights and sounds, and vile odors, and the depressing influences that touch the missionary every day in all his work remain, and will remain until Christianity has lifted the people into a citizenship above heathendom.

The next factor is the neglect of the body, and we do not now hesitate to charge the missionary with that fault. Many seem to think when they have received a mission from God to go out into the field to work, that their body belongs to Him, and He will take care of it, and they must put their whole force into the labor of the day and the night, and continue without cessation. Missionaries should learn something of the laws by which they live; something of their limitations, and conform to them, and get one thought in mind: that they have no more right to transgress physical law than they have to swear. When our Lord Jesus came into the world, and took upon Himself our form, He came within the limitations of His humanity, and He could not break that law any more than the moral law; for had He done so, the redemption would have gone to the ground, and you and I would today be without God and without hope in the world. But He did not break the physical law. When He was laboring so hard that it was said He had not time so much as to eat bread, He turned to His disciples and said to them privately: "Come aside and rest awhile!" It is not said what His motive was, but the act proves the motive.

Work never hurts anyone. Work is one of the conditions of long life and happiness, and health and success. Work itself is one of the greatest blessings—the greatest blessing save redemption—that God has given to man. I would not exchange the seventy years of hard work that God has given me for all the gold of the nation; for in that work we touch the hand of the Lord Jesus. In that work we touch His very heart, and have flowing in, as

the result, the Divine strength and the Divine love.

There is another factor, and that is neglect of soul. It may seem very strange to tell a missionary that he neglects his soul, for that is the very part he is after, and the very part he glories in, and has committed to God. Yet He neglects it. The Holy Spirit, enthroned in the body, permeating the entire being, dominating the whole nature, becomes wisdom's guiding light, strength and help. It is our duty to take in the Divine Spirit as the dominating power of our nature and of our being, and then to receive from Him direction and guidance and help; then we shall find that there will come inflowing thoughts, impulses, directions, and unfoldings of truth that we never dreamed of; that they come without taxing the body, without taxing the nature, but come with a divine uplifting and a divine strength that gives new impetus and new help. The humble soul that is committed to God and goes to Him thus for help, will find ever a response to that honest inquiry.

But if the missionary would come into that state of mind and live there, he must spend hours in communion with God. He must spend hours before Him in waiting for His will, asking, receiving. No soul breaks down under such circumstances, for he comes under the guiding Spirit, and the Spirit leads him to do the things that Christ says. When there comes a time for rest—it may be an hour, it may be a day, it may be weeks—he should strike the balance as often as possible, and by work and alternation there will come the largest amount of success, and he will grow stronger as he goes on. We have those whose experience proves this to be true; it is true of every Christian in foreign lands, or at home.

Better is it for any missionary, when he has been accepted by any board, to stay at home until he has learned the science of health and right living—*Henry Foster, M. D., Clifton Springs, N. Y.*

"EVEN while engaged in their daily employment, God's people can lead others to Christ. And while doing this, they will have the precious assurance that the Saviour is close beside them. They need not think that they are left to depend on their own feeble efforts. Christ will give them words to speak that will refresh and encourage and strengthen poor, struggling souls who are in darkness. Their own faith will be strengthened, as they realize that the Redeemer's promise is being fulfilled. Not only are they a blessing to others, but the work they do for Christ brings blessing to themselves."—*Mrs. E. G. White.*



A Short Visit to Japan

It was my privilege after a short stay in Korea to spend two weeks in Japan. When I reached Tokyo I was pleased to meet Brethren P. A. Webber and A. N. Anderson en route for the meeting at Nihenmatzu. We reached the station a little after daylight, and after arranging for our baggage to be delivered, set out to the place of meeting. It was a very hot morning with a bright sun, and by the time we reached the place of meeting, about ten o'clock, we were as hot and wet with perspiration as foot travelers can well be. Our thirst was soon satisfied with the cool flowing mountain water, and after a bath in the natural hot water we felt that the place of meeting was not so bad after all.

The Bible institute had already been in session three days, and we were glad to unite with the workers in Brother H. F. Benson's field in Bible study. In addition to the local workers there were present Brethren B. P. Hoffman, A. B. Cole, A. N. Anderson, P. A. Webber, S. E. Jacques, S. Yamazaki, and the writer. The meetings closed with the second Sabbath, which was the day of fasting and prayer.

From here we joined the brethren in the meeting at Kobe in Brother T. H. Okohira's field. We were glad to meet with the workers and believers in their institute. The Lord has been good to the believers in this place. We found Brother Noma very feeble, but happy in the Lord. The sanitarium was filled with patients, and our evening services were well attended by interested hearers.

The work in Japan is so arranged that the success or failure of each mission depends upon its committee under the Lord. The winning of souls to Christ demands much earnest work and fervent prayer. The Lord is waiting to do great things for us, and our faith must ask great things from the Lord. Trials and temptations come to all God's children. But after we are tempted and tried, we receive the reward. To those who continue faithful to the end will the "well done" be spoken by the Master.

Just now some are passing through severe trials and are sorely tempted of the evil one. Satan is loath to allow any to do a strong work for God. He brings all the temptations he can devise upon the one prepared to do good service, and will destroy his work if possible. Christ will deliver if only we will trust in Him.

Brother Hoffman and others continued the meetings after I left. These are trying times for our work in Japan. There is great need of prayer. We must press together, love one another, and work and watch as men who wait for their Lord.

I. H. EVANS.

"Cast Thy Bread upon the Waters: For Thou Shalt Find it after Many Days."

THIS text came vividly to my mind a few days ago at the organization of our church at Lucban. More than four years ago, as the result of the work of our canvassers who were working at San Pablo, a number of people became interested in the truth. After some private instruction, some fourteen or fifteen were baptized. One of these men soon left San Pablo and all trace of him was lost. We had supposed that he had become discouraged and had given up the truth.

This year when Pastor Manalaysay was pitching his tent at Lucban, a man came to him and said he wanted to help in putting up the tent as he had been praying for a number of years that some one might come there to explain the Bible. This was quite a surprise to Brother Manalaysay, and so he began to inquire concerning the man. He told him that he had been baptized at San Pablo, and had moved on a farm near Lucban, where he had been keeping the Sabbath ever since. This man was overjoyed in knowing that the gospel tent was to be pitched at Lucban. His wife, who had opposed him all these years, soon became interested, and at the time of baptism was baptized with her sister and united with the church. The Lord watches over the honest in heart and the seeds of truth when sown in these hearts if they are honest will spring up and bear fruit in God's own time. Forty-four were baptized at Lucban, and many others are keeping the Sabbath and will be baptized later.

"In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good." L. V. FINSTER.

"God has provided for every one pleasure that may be enjoyed by rich and poor alike,—the pleasure found in cultivating pureness of thought and unselfishness of action, the pleasure that comes from speaking sympathizing words and doing kindly deeds. From those who perform such service, the light of Christ shines to brighten lives darkened by many sorrows."—Mrs. E. G. White.

A Visit to the Land of the Kalingas—3

(Concluded)

WHILE in Balbalan, the geographical center of Kalinga, we had the entire upper floor of the *presidentia*. This was built to be the home of a former American governor. Our beds had wooden bottoms, but we managed to sleep. People can adjust themselves to almost any situation if they have to. The stove was an open fire, but Mrs. Sevrens managed to cook some food.

The day after our arrival, we sent a runner with a message to Puyao, the chief among the Kalingas. He is called "king." He is really only *presidente* of Balbalan, but has more influence than any other man in the province. He lives in a *barrio* or suburb about fifty kilometers away from Balbalan. The municipalities here are very large, as large or larger than some of our counties at home. We were desirous of meeting Puyao because of his interest in educational work. The people of Kalinga have no written language, and only a few who are being educated at present can read, and these read English, the language used in all school work in the Philippines.

Having despatched our message to Puyao, we spent the day in exploring the trails leading out of Balbalan. The town itself is new, having been formed by settlers from outlying districts. The land is very rich here. Most of it is a gradual slope covered with virgin hardwood growth. Ferns, fern-trees, and plants of all descriptions were everywhere to be seen. Clearings had been made, and the people were growing *camotes* (sweet-potatoes) and tobacco. Below the town were rice fields. There is plenty of land which is homestead land. Lumber is free, and there is abundance of water. It seemed an ideal place to open a mountain farm-school. The people will not go down to the lowlands, to live in the valleys. The government has tried this plan in vain.

Soon after dark we heard *ganzas* sounding, so we thought we would go to see what it was. We found a fire, around which five young men were squatted on their knees with *ganzas* in their laps. The method of playing is quite different from that in Bontoc. Here one hand hits the face of the *ganza* with a sliding motion, the other hand immediately being placed on the *ganza* to stop the vibration. Thus the hands alternate. It makes a wierd but pleasant sound. It took considerable time to get adjusted for a concert. New players were called from among the surrounding group, and *ganzas* were changed. Finally all were tuned

up and satisfactorily adjusted. One would think a symphony orchestra was to perform. Native songs were sung. A special song of welcome followed for us, and then the dance.

Only two persons dance at a time, on opposite sides of a circle. The movement is a slow, sideway motion which vibrates the whole body; yet the dancer always faces the same way. There is a sort of game which is played also. Occasionally the spectators would applaud a good dancer. It was interesting and musical too.



Puyao, popularly known as "King of the Kalingas,"
Balbalan, Kalinga, Mountain Province, P. I.

After a little time had passed thus, Brother Hay sang an Ilocano hymn. Most of the people understand some Ilocano. Then he pointed to the stars, and told about our Father and of Jesus. He told them we were all brothers, because we all have a common Father. Brother Hay used illustrations they could understand.

The next night the *ganzas* called again. The audience was very large. Hundreds crowded

around the circle under the spangled canopy of heaven. They did not dance long,—just enough to be polite. They wanted to hear more of Jesus. Brother Hay also taught some of the children the chorus of "There's not a friend like the lowly Jesus."

In the morning, about six o'clock, we looked over the *barsal* and saw a hundred men and more squatted in front. We wondered what they wanted. Soon the secretary called the roll of names. This was done every morning, lest some lonesome one might take his family back to the old home in some remote spot in the mountains. The government desires to make the center of Balbalan a good-sized place, as it is at the crossing of the main trails,—one running from Abra to Cagayan, and the other from the south. The plan is to put an auto road through from Abra. It will be an expensive project, but that is the plan. Then Balbalan will be a more important center.

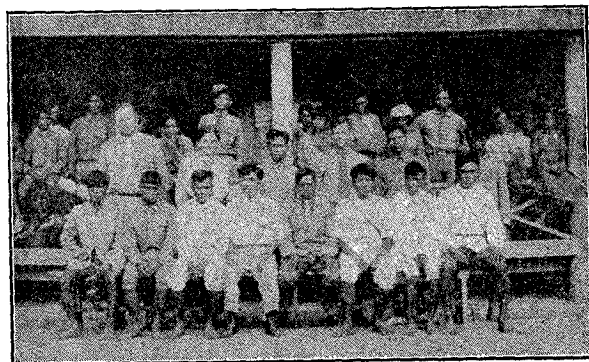
I visited the school, which was quite a creditable, large, two-room building of light material (*nipa*). It had the first two grades. The school-house was built in three days by the people because they had been promised a school. The people here in Kalinga seem to have lost their aversion to progress, more than any of the other mountain peoples. The first-grade teacher was a seventh-grade graduate of the farm-school at Baguio. He is one of the few Kalinga boys who have become teachers.

Most of the boys had gee-strings on, and a few have added a coat. They were all happy, smiling children, eager to receive the memory verse cards which I gave out. I think these cards afforded adults as well as children about as much pleasure as anything one could have given them. Mrs. Sevreus often remarked that I seemed to get as much pleasure out of giving as they did in receiving. And is not that often true, that we get more joy out of what we give than from what we receive? At least it should be that way.

We went around and visited a number of people in their houses. We found some sick with sores and skin diseases. Brother Hay would produce his faithful medical box, and with a cocoanut shell of water and a piece of surgical soap he would treat the afflicted. Later in the day others came to the *presidentia* for treatment. Sabbath morning, before breakfast, at least twenty must have been treated for various ills. At evening many more came, and again Sunday morning. How grateful the whole family would be for just the simplest kindness shown! Some sores were terrible, and needed a long course of treatment. One longed for the healing power of the Master-Healer.

Sabbath morning, while eating our breakfast of rice, eggs, and cocoa, we were somewhat excited by the announcement that Puyao had come. A short, alert-looking man who dressed in knickerbockers and was wearing a coat, came smilingly up the stairs to welcome us. He had a good knowledge of Ilocano, and so through Brother Hay we had a good visit. It is not many years ago since he, too, was wearing a gee-string and followed the custom of head-hunting. Now he is a loyal supporter of the government and anxious to help his people.

Puyao asked us many questions about our mission. We told him as well as he could comprehend. There was to have been a meeting that day of the *concejales* (counselors), but Puyao wished first to talk matters over with the counselors informally, so the meeting was postponed until evening. As the different representatives from the *barrios* or sections of the town arrived, they came to see us.



The *concejales* (counselors) of the Balbalan municipality, Kalinga, Mountain Province, P. I.
Middle row (left to right): J. J. Strahle,
Mrs. Sevreus, Puyao, O. F. Sevreus.
Photo by Pastor R. E. Hay.

In the evening we were invited down into the council-hall. We four Americans sat up in front, and the counselors were seated along the side of the room outside of three tables which were arranged in the form of a hollow rectangle. There were two lights, a lantern and a large student-lamp. Most of the counselors had on knee trousers, and coats, though a few had a gee-string only.

Puyao opened the meeting, and told the men somewhat of our work. Then different ones welcomed us, and thanked us for coming to their "poor town," and expressed the hope that we would return and establish a school where their children might be taught the right way. Each of us was called upon to speak. We told them that we wished to help them and teach them about our Father, of Jesus, and of His coming.

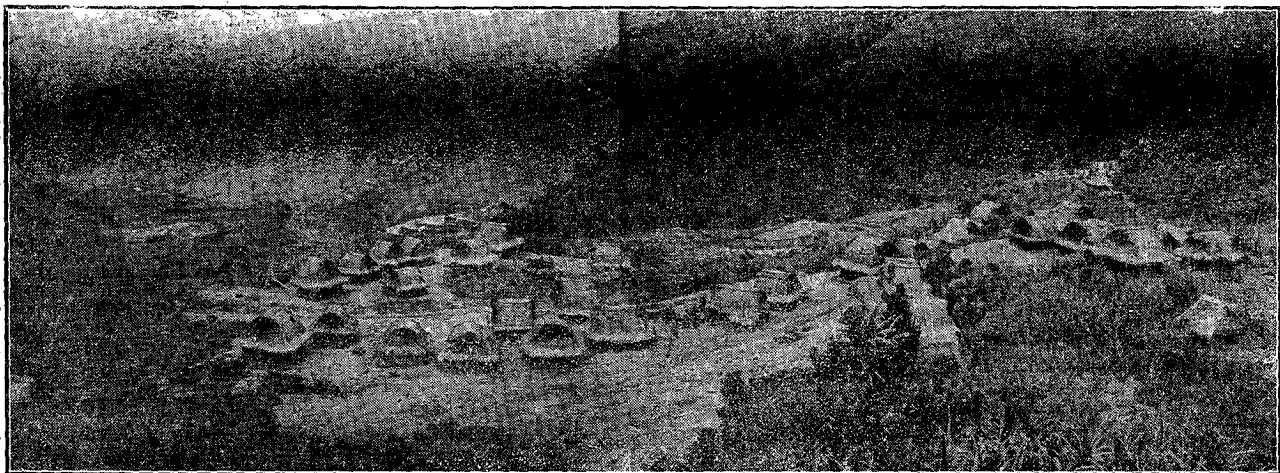
Then Puyao made a speech that summed up the minds of the people. Oh, I do wish you could all have been there! It thrilled us through and through to see the way God was going before us and giving the people a heart-hunger. As Puyao said, it did seem as if the Spirit of God was there. It was a wonderful meeting. We were urged to return later and remain. We could only tell them that we were powerless to act on our own initiative; that we were few in number, and already doing an important work elsewhere difficult to leave. But who knows but that the Lord of the harvest is preparing the way for some one to enter that province later with the message of the true God and of Jesus and of the second advent?

At present there is only one intermediate school in the entire province, and this has been carrying only five grades. The people do not like to have

headquarters for this field. Brother Strahle went north to Cagayan valley to visit some colporteurs there, and Mrs. Sevrems and myself, with our constabulary guard, went south.

We had a pleasant trip back to Luabuagan. The people all along the way were so friendly. Whenever we gave them a box of matches, they would smile appreciatively; for matches are precious here, so remote from any stores.

Governor Bianco gave me a beautiful head-axe. These are very rare now, because the government has gathered them all in and made *bolos* out of them. It was thought that it would not be as great a temptation to them if old axes, spears, and shields which had a history and which always tended to excite them upon being displayed, were confiscated. Some of the Filipino officials are just and kind to the mountain people.



Town of But-But, Lepanto, Mountain Province, P. I.

their children go either to Baguio or to Manila to obtain an education. Indeed, it is like sending them to America; for it is a week to Baguio. Then too, it takes them out of their environment, and unfits them for returning home as helpers to their own people. The government is doing well, but it has not been able to do much above the lower-grade work for the mountain province. The Kalingas must be reached with present truth largely through the young people; for these can teach the older ones. Colporteur work would not serve, because the people do not read. Tent-efforts would be difficult, because not many people live near together, and they are afraid to go out at night.

The next morning, early, after a breakfast of *camotes* and cocoa, we bade our new friends good-bye, and started homeward. Brother Hay went west by the way of Bangued to Vigan, as that is his

Many of the women of Luabuagan wear huge earrings. I bought several made of brass. Some are so heavy it is necessary to remove some of the weight by a chain of beads about the concha of the ear. The most beautiful ones, of brass and great pieces of pearl-shell, reach to the shoulder. I could not obtain one of these for less than five pesos, and so we did not get one.

We returned to Bontoc in two days. Such a hot trip it was, along the side of a barren mountain! We spent the night in a dirty camp. It was so dirty Mrs. Sevrems could not eat. I ate some tomato soup and crackers which we had in our pack. The *cargadors* crouched on the ground near our bed and cooked their rice.

From Bontoc we went by another trail through Lepanto to Baguio in four days. The Lepantos are quite similar to the Bontocs. The men wear a red

cloth band about their heads, but have no ear ornaments. Their houses have no compartment below, but the family sleep in under the eaves of the house on a little platform. We saw a huge stone coffin on the top of a great boulder. This was the grave of a brave man, and he had been honored by a prominent place. The body is always placed in a knee-chin position, so the coffin is very short, but deep. Little heads of animals carved in stone project out from the sides and serve as charms to keep away the *anitos* or evil spirits.

The second day was through the pines. The rest-house at Mt. Data is very attractive, in a great pine grove. It is the best rest-house in the mountain province, and has a special suite for the governor-general if he ever deigns to visit. Roses clambered over the porches. Here we met Father Staunton, head of the Episcopal Mission in Sagada. He seemed to remember me from the time when I was in the Episcopal school in Baguio in 1912.

We reached Camp 88 at noon, and pushed on to Camp 58. About half past two in the afternoon it began to rain hard. We got soaked through. Walter had an umbrella, which Mrs. Sevrems carried. It was no fun, going along for hours in cold rain. I was so numb that I could not unsaddle my horse when we reached camp. At times it would lighten up, then pour. We walked the last few kilometers, as the trail was narrow, and in places almost obliterated by small slides which had been started by the rain. Would we never go around the last bend? Just at dark we arrived. Wet clothes were soon shed; and, attired in blankets, we crowded about the fireplace, in whose recesses a hot fire was roaring. We had the *capitas* bring the table near the fire, and we did justice to the *chow*. It was a cold night; but the morning that dawned was clear and beautiful. Everything was so clean and fresh.

Two days from Camp 58 brought us to Baguio without any very exciting event. Trail traveling is certainly enjoyable at times, especially when it is a first trip. It seemed good to get into regular clothes; for we had worn riding clothes. We were glad to have a regular meal once more, and go to bed knowing that we need not roll out before dawn into the cold.

The mountain province is certainly large. We had traveled three weeks, and yet had not been in all of the sub-provinces. We had seen people, separated by high mountains, different in speech, dress, and customs. We had found opportunities for doing genuine missionary work with the raw material. We had found a receptive attitude on the part of those long hostile to every approach of

the foreign teacher. Our hearts were stirred; and we long for the day when representatives of the third angel's message may be ministering to the needs of these warm-hearted peoples hidden away in the mountains of Northern Luzon.

O. F. SEVRENS.

Manila, P. I.

Bangkok, Siam

BANGKOK, the modern capital of Siam, is situated on the Chao Phya River, about twenty-five miles up-stream from the bar following the windings of the river, or some fourteen miles direct. The walled city, or Bangkok proper, contains the Grand Palace, the majority of chief executive offices, and the palaces of a very large proportion of the Siamese nobility of the higher grades.

The population, according to the census taken in 1910, was 628,765, which includes besides the Siamese a considerable number of Chinese of all grades from the rich merchant to the street coolie. There are also Luk-Chins, British Indians, Malays, Annamites, Cambodians, Burman-Laos, Shans, Peguans, Javanese, also European, American, and Japanese residents.

To the northeast of the city proper is the Dusit Park district, where there is a palace and a new throne hall which was opened on January 11, 1917. About twelve years ago, this district was a mere jungle swamp. Today, it presents a fair scene—royal palace, temples, spacious pleasure grounds, which the public are freely welcome to visit, a magnificent boulevard, and princely residences. Contrasted with its primitive state, it aptly typifies the spirit that always inspired the late King Chulalongkorn, the founder of the park. The untiring work for the elevation of his people is commemorated in the handsome statue erected here by the public in November, 1909.

From Dusit Park, the Raja Damnern boulevard leads to the Premane Ground within the city. This is a spacious level park, flanked by fine buildings. On its farther side, the white battlemented walls and gateways of the Grand Palace, with the spires and roofs of Watt Phra Keo and the government buildings, form a most picturesque spectacle. At the present time Bangkok is intersected with nearly three hundred miles of well-made roads.

Another important factor to the city is its pure water supply, being only a recent undertaking. As Bangkok has no high ground, valleys, or depressions in its vicinity, the only source of supply could

be the water of the Chao Phya River. The water is led into a canal above the high-tide mark, in order that the sea may not affect it. From the canal, it is pumped into a large reservoir, which acts as a settling tank. It is then put through twelve quick-acting filters, where complete purification takes place. From these filters, the pure water is sent into another large reservoir, whence the pumps send it into the watermains. In order to make this available to the poorer classes, stand-pipes have been provided at frequent intervals along the streets, where the water is free to all. This has caused a great improvement in the public health of the city.

Siam has been called, "the land of the white elephant and yellow robe." Surely Bangkok has her share of yellow robes, although I have seen no elephants. There are about three hundred ninety *watts*, or temples, here in Bangkok alone. As a general rule all the *watts* comprise a central pagoda containing a large image of the Buddha, a *bote*, or hall, where preaching is carried on and certain religious rites take place, a *sala* where any one who desires may stop and rest as long as he likes, a tank for bathing, and houses for the priests. Some have quadrangular courtyards containing images of the Buddha, and many have their walls adorned with quaint frescoes and beautifully lacquered doors. Nearly all have bell towers, and many have courtyards, which contain numerous *chettayas*, the offerings of the devout.

But the great glory of the *watt* to the western artistic eye, lies in the triple roofs, with sweepingly curved gables, and in their *phr-prohs*, or towers, which are in many cases covered with gorgeously hued tiles.

The priests are dressed in long yellow robes. They obtain their food by going from door to door, in the vicinity of their *watts*, where rice is given to them. It makes one sad to see on every hand evidences of heathenism, and it gives us a greater determination to do our best for these people for the Master's sake.

I have tried to give you a little glimpse of the city where our work is just getting a foothold. The Lord has blessed us above all that we could ask. We often think of our young people in the homeland, and then of the need of consecrated workers here in the Far East, and pray that God will send us young people to help harvest the wheat which is ripe unto the harvest.

We desire the sincere prayers of our people that we may be kept to do the will of our heavenly Father.

Mrs. Forest Pratt, in "Atlantic Union Gleaner."

An Institute for Teachers

THE old proverb known among educators, "As the teacher is, so is the school," contains more truth than words. It is true of our mission schools in China as well as in all schools of the world. We as a people have a special system of schools with a definite object to attain. In order to fulfil our mission and justify our separate existence, we must turn out of our schools of all grades the finished product that bears the proper mould and will wield a telling influence upon mankind.

During the month of July we made an attempt to place our educational work in the Cantonese Mission on a right basis. About eighteen of our teachers and prospective teachers met with our leaders in school work at Canton and spent from July 4 to 29 in an institute and summer school.

With the help of Brother H. B. Parker and Miss Ida Thompson, both with a long experience in the teaching work, we began at the very bottom and studied the lower primary school from the angle of the teacher's qualifications, the patron's responsibility, the student's relationship, and the subject matter to be taught. All these phases were dwelt upon in lectures, round-table discussions, and model classes in methods. To make the work more real, several of the primary students were brought in, and the teachers were given living material with which to demonstrate their work.

Among other things we developed a model daily program and a course of study for the lower primary grades. These will be put into every one of the mission schools this coming term and tested. We began at the foundation, and hope year by year to take advanced steps, and finally to complete a study of our whole school system, from the first grade to the completion of college work. Then, and not until then, can we expect our schools to reach the standard they should attain. All along the way, through the work of our first four grades, the teachers would say, "We never have heard that before. How could we know?"

This institute is only the first of a series of such meetings planned, which we hope to conduct each year in all the fields of the South China Union. There is a pleasure in such work when definite gains are made. The evidences are that we need more of this work for our teachers, and patrons as well, before we can look for great advancement in our school work in China.

At the close of the session, examinations were given for the Third Grade Certificate for teachers. The tests were on the subjects recommended by the General Educational Department, and to the ten

who passed creditably will be given certificates prepared by the Union. In addition to these the teachers took examinations in Bible Doctrines and Denominational History, with eight qualifying for the Standard of Attainment Certificates. We are hoping for great improvement in the local schools as a result of this institute.

D. E. REBOK,
Union Secretary.

A Happy Discovery

WE always sympathise with those of our brethren and sisters who are isolated from others of like faith. But how would it feel to you to be in a strange country among a strange people whose language you could not speak, with no other of like faith anywhere near with whom you could fellowship? This is the situation in which we found Sister Lowe Gum Liang, of Hastings, New Zealand.

The writer has made it a practice while working in the general interests of the Harvest Ingathering campaign in North New Zealand to call upon all the Chinese in the various centers visited, and gather funds from them in behalf of our mission work. In the course of these visitations we called upon Mr. Lowe in the town of Hastings, and found him interested in Christian missions. As we showed him through our Chinese magazine he was especially interested in our Bethel Girls' School in Canton, China. He called his wife out to talk with me, and you can imagine her surprise when she saw the picture of the school in which she received her education. In another picture she was able to recognize her old teachers and other workers associated with the work in Canton. And much to my surprise and pleasure she discovered her own picture in the group.

Sister Lowe is a Seventh-day Adventist and a member of the church in Canton. Her little home in Hastings is a picture of neatness and cleanliness, and gives evidence of real Christian training. It is unlike any other Chinese home I entered in any part of New Zealand. It is a Seventh-day Adventist home. Her husband informed me that while his wife was willing always on week days to assist in the work of the shop, on Saturdays she stayed in the house, and did not work in connection with the business.

They are keenly interested in our Ingathering for missions, and willingly contributed £5 to our funds. It brought great rejoicing to our sister when she found that she was living within a few hundred yards of a Seventh-day Adventist church. She thought she was the only one in the countryside.

And it brought also great rejoicing to the Hastings church next day—Sabbath—when we told the story as an Ingathering experience.

It taught me, dear readers, that our work in mission lands is more than worth while, when we see these people won from heathen homes, educated in our schools, and then, even though isolated in a far off foreign land, faithful to the cause of truth which they espoused in their own native land. Let us renew our energies in this grand campaign to raise the funds which make such experiences as these possible.

H. M. BLUNDEN.

Eastern Siberia

WE are informed by Pastor W. A. Spicer that the Home Board has recently taken action, asking the Far Eastern Division Committee to take advisory oversight of the work in Eastern Siberia until such time as conditions there permit a resumption of former relations with our European organization.

Among the workers arriving in Shanghai August 17 by the s. s. "Nile," were Pastor T. T. Babienco and family, and Brother Max Popo, en route to Harbin, where they will labor for a time among the Russians. In former years there was a flourishing Russian Seventh-day Adventist church in Harbin, and we understand there are still several members who have remained faithful through the years. As soon as circumstances permit, Brother Babienco will seek out and minister to still other Russian companies scattered through the Eastern portion of Siberia, while Brother Popo will continue laboring in Harbin.

With this transference of territory, the number of our baptized believers within the boundaries of the Manchurian Union has been increased materially, but it will doubtless be many months before we can know just how the figures stand. Let us follow with our prayers the work of our brethren who are entering Harbin as shepherds of a flock long scattered and torn, yet nevertheless very precious in the sight of Heaven.

C. C. CRISLER.

"WHATEVER may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend. If in our ignorance we make missteps, Christ does not leave us. His voice, clear and distinct, is heard saying, 'I am the way, the truth, and the life.'"—Mrs. E. G. White.

IN THE HOME

Vegetable Gelatine

IN the seaweed, agar agar, which comes from the rocky coasts of the East India Islands, we have a most delightful vegetable gelatine. It is also inexpensive. An ounce of agar agar will solidify from two to four times as much liquid as an ounce of animal gelatine. The method of its use is very simple.

Directions

After cleansing, pour water that feels quite hot to the finger over the gelatine and let it stand covered in a warm place for an hour, or longer. When ready to use, drain, and to the hot water drained off add sufficient boiling water to make four cups (one quart) for each ounce of gelatine. Pour over gelatine and cook (taking care that it does not boil over) in a covered vessel until clear, which will be not over two or three minutes if the gelatine was well soaked.

For fruit juices and nearly all liquids, one ounce is sufficient for sixteen cups (four quarts), including the water in which it was boiled.

Secrets of Success

Keep cooked gelatine warm by setting dish in hot water until ready to use.

Leave molds quite wet. Set in cold room or on ice or in ice water. When cold surroundings are not obtainable, use a smaller proportion of liquid. Do not unmold until just before serving time.

If for any reason the gelatine becomes solidified or partly so after boiling, before molding boil it up again, as nothing less than boiling heat will make it smooth.

When the gelatine is to be cooked in stock or milk, do not have water for soaking quite so hot.

Unless a very transparent jelly is desired, straining after cooking is unnecessary with a good quality of gelatine. Strain, if at all, through a double thickness of cheese cloth (wrung out of hot water) into a hot vessel. Pour cooked gelatine into liquid all at once, stir just enough to mix well, and turn immediately into molds. Do not stir while cooling.

If directions are followed carefully, vegetable gelatine desserts will be found among the easiest to prepare, as well as very delightful.

Fruit Jellies

The simplest and most desirable of gelatine desserts are the molds made of fruit juices, either of one variety alone or of combinations of fruits.

The addition of lemon juice gives character to nearly all fruits. Add water and sugar to make not too rich.

Proportions

$\frac{1}{4}$ oz. gelatine; 1 cup water; 3 cups fruit juice.

The water is that in which the gelatine is to be cooked. Prepare the juice, cook the gelatine (after soaking) and pour it, *all at once* into the juice. Stir just enough to mix well and pour into molds.

Delicate Lemon Jelly

$\frac{1}{4}$ oz gelatine	$\frac{1}{4}$ cup lemon juice
1 cup water	large $\frac{1}{2}$ cup sugar
2 $\frac{1}{2}$ cups water	

Jellied Cream Protose (Salad if Desired)

$\frac{1}{4}$ oz gelatine; 1 cup broth light stock without celery or bay leaves; $\frac{1}{2}$ cup whipped cream; 1 cup protose; salt if necessary.

Add minced protose to gelatine cooked in broth, and when partly cooled, chop into whipped cream. Mold in large or small molds.

To whip canned cream, bring to the boil in the container, then pour into bowl and set on ice. When cool, whip and a good thick cream will result. If the cream is slow in coming, a few drops of lemon juice will accelerate matters.

Agar agar can be purchased at most large Chinese provision stores at a moderately low price. Its Chinese name is "Yang Tsai."—For the above we are indebted chiefly to Mrs. Evora Bucknum Perkins in "*The Laurel Health Cookery*."

The Medical Use of Agar Agar

As a remedy for constipation the usefulness of agar agar is becoming well and favorably known. Practically tasteless itself, it may be served in various ways so as to be made palatable. One physician suggests serving it with cream and eaten as a porridge. It may also be served with fruit juices, or with mayonnaise as a salad. Always before using it in any of these ways care should be taken to thoroughly cleanse and sterilize it.

"LET us serve God with all our capabilities, with all our intelligence. Our intelligence will increase as we make use of that which we have. Our religious experience will strengthen as we bring it into the daily life. Thus we shall climb round after round of the ladder reaching to heaven, until at last we step from off the topmost round into the kingdom of God. Let us be Christians in this world. Then we shall have eternal life in the kingdom of glory."—Mrs. E. G. White.

DIVISION NOTES

THE first few days of the Honan provincial meeting were devoted to local matters, and a consideration of the work to be done in Honan and Shensi the coming year. Reports were rendered from the director, Pastor C. P. Lillie, and from his district leaders and several of the evangelists; from Pastor Dju, in charge in Shensi; from Prof. Durward S. Williams of the Honan Intermediate School; and from Dr. D. E. Davenport, medical superintendent of the Yencheng Dispensary-Hospital. The departmental secretaries also gave reports. Progress has been made along several lines, as will be evidenced by the synopses of reports we hope to publish in future. Honan was the first of the central provinces to be entered by Seventh-day Adventists, and here some of the richest blessings from Heaven have been bestowed.

DURING one of the early morning prayer services held daily by the evangelists at the Honan provincial meeting, the leader, a worker from the northern portion of the province, told of terrible famine conditions prevailing in large districts to the northward. No rain has fallen for many months, and crops have failed over a vast area. Thousands of people are wandering about aimlessly, subsisting on leaves and bark of trees, and on roots and herbs, and whatever they can find. Still other thousands are migrating to more favored portions of the province. The freight trains that pass Yencheng daily are crowded with these refugees, who are permitted to travel free on the open freight cars.

At the conclusion of the evangelist's recital of famine conditions, special prayers were offered for speedy relief of those in distress.

PASTORS I. H. EVANS and H. C. Lacey left Shanghai September 2, per s. s. "Kutwo," for the Central China Union provincial meetings,—Yencheng, Changsha, and Nanchang. In Honan this is a busy season of the year, many being engaged in the gathering of crops, and the attendance is limited largely to the workers, with a few others who have been able to leave home. In Hunan there is to be a general attendance of all the workers and believers. The Kiangsi meeting includes all, but the number in attendance will be comparatively small, inasmuch as this province is the last of the central provinces entered by us. Rich blessings from the Lord are expected during these meetings.

A report of the Honan meeting, and possibly of Hunan, will appear in our next issue.

BROTHER ARTHUR MOUNTAIN, wife, and children have returned from their furlough in Australia, and are now in Changsha, Hunan, where they have been assigned for labor. The Lord is prospering the work in Hunan, and the developing constituency is in need of those strong for labor. We bid Brother and Sister Mountain godspeed in their new field, where their experience will be a strength to the work from the day they arrive.

ELPHA IRENE, born July 9, 1920, on Gigungshan, Honan, to Mr. and Mrs. C. P. Lillie.

BROTHER AND SISTER R. M. COSSENTINE reached Shanghai August 26, where they expect to remain for a time. For some months the condition of Sister Cossentine's health has been a matter for concern, and this visit to Shanghai is being made in order that she may have the benefit of the medical care and treatments to be obtained at the Shanghai sanitarium.

THE s. s. "Nile" which arrived in Shanghai on the 17th of August, brought the following recruits for the Far Eastern Division:

F. H. Raley and family,
H. G. Bogar and family,
J. E. Riffel and wife,
E. R. Thiele and wife,
R. M. Milne and wife,
G. E. Clarke and family,
T. T. Babienco and family,
Max Popow, and
Prof. H. C. Lacey.

Brethren Bogar and Thiele are planning to attend the language school at Nanking. Brother Clarke has gone to Foochow to associate with Brother C. C. Morris. Brother Milne has taken the book and educational work in the South China Union. Brethren Babienco and Popow have gone on to Harbin to work for the Russians there.

With this party were Brethren Willoughby and Carter and their wives for India.

Brother Riffel went to Chosen where he is to take charge of our educational work.

We are thankful for this good list of recruits for the growing work in the Far Eastern Division.

The Shanghai Missionary College has welcomed to its faculty Brother and Sister D. E. Rebok, formerly of the South China Union, and Brother W. A. Scharffenberg, formerly of the East China Union, who recently arrived in Shanghai.

THE ASIATIC DIVISION OUTLOOK

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中華郵政特准掛號認爲新聞紙類

BROTHER O. F. SEVRENS, writing in a personal letter of his work at the Philippine Academy looking to the training of native workers for the field says: "I am trying to place responsibility on the boys here in school. At the close of last year we started a 'Civic League,' which is an organization for the boys in the dormitory, and leads to self-government. We have a Congress chosen by the boys from each study-room, a Cabinet, and an Advisor, who is naturally the preceptor. The boys draw up the constitution, and make the laws to govern the dormitory. These laws must be in harmony with the school regulations and approved by the Cabinet. There is a court which tries cases. It is working quite well. Practically all the older boys are taking it to heart, and I have hopes of its proving to be a great factor in developing character and a sense of responsibility.

"ALL goes well here. The school is full, and we are too busy. Sometimes I fear that we are so busy that we neglect 'the one thing needful.' How hard it is to struggle against the daily routine which must be done and still have time to feed our souls. I pray for grace to keep sweet and to reveal the Spirit of Christ."

THE hearts of the workers in the Far Eastern Division have been cheered as they have extended their greetings to recruits who arrived on the s. s. "China," September 14. Of this party Brethren C. C. King and wife, H. J. Perkins and wife, W. E. Patterson and wife and child left the boat at Japan, also Brother and Sister C. W. Lee, who continued their journey to Korea. Brother and Sister C. S. Sisson go on to South China. Sister Della Chapman goes to the Central China Union. Brother J. I. Butcher, Brother Joseph Beach and wife and child, and Brother and Sister W. D. Fleming are for China. Brother and Sister Meade MacGuire are for the Far Eastern Division. Brother MacGuire will attend meetings and institutes and will engage in revival work for the young people in our schools and other institutions,

OBITUARY

LOVELAND.—Olan A. Loveland was born in Battle Creek, Mich., U. S. A., April 25, 1899. He attended the Pisgah Industrial Institute in North Carolina for several years. Less than a year ago he came to China. On the evening of August 21, 1920 he was instantly killed in a motor-cycle accident. His aged parents are both living in Mocksville, N. C., and they, with two sisters and one brother, R. D. Loveland, in the homeland, and one sister, Dr. Bertha Loveland Selmon of Shanghai, are left to mourn. The funeral service was held in the chapel at the Bubbling Well Cemetery, Shanghai, and was conducted by Professor H. C. Lacey, who spoke words of comfort and sympathy to the bereaved relatives and friends, from 1 Cor. 15 and Jer. 31:15-17.

C. C. LANDIS.

Harvest Ingathering in the Australasian Union

BROTHER H. M. BLUNDEN, who is working in the interests of the Harvest Ingathering work in the Australasian Union, during a visit to New Zealand was able to secure £183 on his personal cards, £170 of which came from Chinese.

Our brethren and sisters in New Zealand have been working for definite sums this year, and the results have been surprising. Many have succeeded in raising in one day as much as they received during the whole campaign last year. They have been asking for definite amounts and definite amounts have been given them. Thirty and forty pounds to a worker is no uncommon thing, and in some cases £10 to £15 in day is being received.

The largest single donation reported thus far in the campaign was for £50 given one of our brethren at Gisborne, New Zealand. The donor was once a member of our church, and still has a keen interest in the progress of this message.

MRS. A. L. HINDSON.

Mandarin Language Books For Sale

TWO or three of the brethren who have recently left Shanghai have left with us certain language books which they wish to have placed on the market for sale. Among these are a McGillivray's Dictionary, which is priced at \$5.00 Mex. Also the following:

Baller's Primer, with teacher's text,	\$2.50
Davis & Silsby's Dictionary,	\$2.40
2 copies of Bryan's Analytical Primer	\$3.00 each.

There are sundry other volumes, including a Baller's dictionary, a Williams' dictionary, etc. etc. A complete list will be sent upon application for same to the Division offices.

C. C. CRISLER.