

Asiatic Division Outlook

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GENERAL ARTICLES

The Gates of Dawn

When this world of sin is over,
All its fears and sorrows gone,
We will greet the endless morning
At the waiting gates of dawn.

There to meet our blessed Savior,
All our loved ones, here and gone.
There to clasp the perfect glory,
Waiting at the gates of dawn.

With this glory there abiding,
Ever nearer, nearer drawn,
Let us hasten with the harvest,—
Hasten toward the gates of dawn,

Where our hopes will meet fruition,
With all tears and heartaches gone;
Where the night throws back her curtains
At the golden gates of dawn.

—EDWARD J. URQUHART

Seoul, Korea.

Self Support for the Chinese Church. How Shall it be Attained? To What Extent Should foreign Funds Be Supplied?

THE Chinese are an independent people, and always have been. Even under the old monarchical form of government, China was the greatest democracy on the earth. The village life and the village government of today represents democratic principles, and the numerous farming classes are perhaps the most independent people in the world. Self-reliance and self-support are natural to the Chinese, and they have many social organizations that are self-supporting. It is to be expected that as the church membership increases and industrial conditions improve, that the church also will become self-supporting.

Leading Chinese workers throughout the land have suggested many methods whereby self-support may be attained. Some think that wealthy men should be brought into the church, and that the

burden of the various church enterprises should rest upon them. Others advise church fairs, gambling, raffles, etc., etc. In Hunan a certain church had a wealthy man as leading member. The people thought that they would become a self-supporting and self-governing church, and not depend upon the foreign mission. The wealthy men cast \$10,000.00 into the treasury, and for a time they had a self-supporting and self-governing society. But when the \$10,000.00 was spent, no other large sums were cast into the treasury; and today that church is depending on the mother foreign mission. Various methods to obtain self-support in different parts of China have not succeeded in large measure, and the proportion of self-support of the Chinese church still remains very small.

God has the only successful method of attaining self-support for His church. In the Bible this method is clearly set forth in the system of tithes and offerings. The tithe is to provide the salaries of the workers, and the offerings are to meet the expense of buildings, extension of the doctrine, care of the poor and needy, the sick and afflicted, and other expense of church work. The Biblical system provides for the evangelical, educational, and benevolent enterprises of the church.

There is a great question in the minds of many missionaries concerning the extent to which foreign funds shall be supplied to carry on the work of the Chinese church. Some think that foreign supplies should be curtailed, and that the Chinese church should be thrown upon its own resources, as regards initiative, leadership and funds. With such serious thoughts before us it will be well to review the history of the work of missions in China, and to consider the Lord's plan for His church.

History shows that God used the power of foreign governments to open and retain in China a door of opportunity for the gospel, and to protect the missionaries and their property. It is evident that the Lord planned that men and means from other lands should be used to carry forward and sustain the work in this heathen country. It is clear that the gospel message could never have been carried to the people of China without the help thus

provided by the foreign governments and the church organization of other lands. And it is also manifest that upon the church, well established in the more favored lands, rests the responsibility of carrying the gospel to the peoples of benighted countries.

In China today there are most unusual opportunities for the furtherance of the gospel, and before the church are the greatest possibilities of growth; but the Chinese church members of themselves have not sufficient resources in men and means to accomplish much. The foreign missionaries should see to it that the triumphs of the cross are pushed with vigor everywhere in this land now; for the day is not far distant when these doors now open will be closed, and the opportunity forever passed.

Considering the conditions of this heathen land, and in view of the opportunities of the church, and taking into account the inability of the native church, it is evident that the missionaries shall still supervise, lead, and finance the work, supplemented and assisted by the natives as they are able. It would be folly at this time to curtail foreign supplies of men and means. In the early experience of the work in England we have an example of curtailing funds from a mission field *too soon*. See "Gospel Workers," page 462, and "Testimonies for the Church," Vol. 6, pp. 23-30.

Let us not long for a leader to rise head and shoulders above his contemporaries, and point out a new and startling way of quickly grasping self-support for the church. Let us rather seek to teach the great spiritual truths of the gospel in the power and demonstration of the Holy Spirit; to persuade the people to be converted to the self-denying, self-sacrificing principle of the gospel; to return to the Lord His own in tithes; to present offerings as they are able; and to support the various enterprises of the church as the Lord may prosper them. Let us as missionaries fulfil our God-given responsibilities and perform our appointed duties, providing strong and steady leadership, earnest and efficient in the work of the gospel, securing from the home bases men and means sufficient to advance the interests of the church successfully.

When the whole native membership faithfully, willingly, and generously returns to God His own in tithes and offerings, then will the church have attained her measure of self-support. When native workers are trained and experienced in the service of the Lord and are baptized with the Holy Spirit, then in God's own time and way they will fill positions of responsibility and leadership in His cause.

Changsha, Dec. 30. 1920.

O. B. KUHN.



Revival Meetings in Philippine Academy

"THE end of all things is at hand, and God is moving upon every mind that is open to receive the impression of the Holy Spirit." These words have been in a remarkable way fulfilled during a week's revival that has just closed for the students of the Philippine Academy. As the term is nearing its close, the faculty felt that the students should be sent away only after special effort has been made to lead them all to Christ. And, realizing the responsibility resting upon the faculty to be spiritually prepared, they appointed special preparatory meetings before the regular week of revival. The Lord came very near. The faculty divided up into prayer bands and in the prayer seasons opened the way for the Lord to come in and do the work that was needed to be done. The spirit of unity was manifest, and while none were eager to neglect their appointed daily tasks, all were willing to give God His way and allow all the time that was needed to work for the students either in public or in private. The chapel period was selected for the special meetings, and in all but the first meeting the hour was considerably overrun.

After a little talk in the second meeting, an invitation was given to those who wanted to consecrate themselves to God, either anew or for the first time, to come forward. Considerably more than half the school responded very quickly. Among these were two 'Mestizo' boys who have been in the school for some time. They came forward and took a very definite stand for God. One of them has since been baptized. Those who came forward were taken to another room for an after-meeting, and divided into three classes. One class comprised all whose parents are not Christians and who feared that they would meet bitter opposition from them; another class were the regular class of candidates for baptism; and the third were those remaining of the two classes who had just lately given their hearts to God. By far the largest of the three classes were those who feared persecution from their parents.

In a later meeting a girl by the name of Ceferina Gimenez testified that the night before, her mother had asked her to go with her to the moving pictures, and, having explained to her mother that she could not do that since now she is a Christian, her mother said that she would not urge her any more to do such things, and expressed the wish that she might

be faithful in her belief. This testimony made a deep impression upon the students, and specially on one girl by the name of Mary, who sat on the front seat. She arose shortly afterward and spoke.

The study closed with a recital of the experience of Israel at the Red Sea when the Lord told them to go forward. An appeal was made to the students to go forward, and those who wished to do so were asked to indicate their purpose. Mary arose and said: "I want to go forward. But there is something in my conscience that tells me not to. Pray for me." And she sat down, weeping. In the after-meeting Mary said, in expressing her special needs, "I want help from my parents. I went home yesterday and told them that I like this religion. They told me not to accept it. They said if I did they would kill me."

In that morning meeting as we arose from the opening prayer, I noticed that Mary had not bowed down. I noticed her face and attitude as the study was being given. I thought to myself, These things are making no impression on that girl. She appeared to be no more moved than were the chairs and walls of the room. But later I saw her head down, and she was wiping tears from her eyes. A little later she was up on her feet, and her testimony showed plainly that God was working on her heart.

Another interesting feature was the work done for the primary grades. These children were mostly of outside parents and consequently with little or no knowledge of spiritual things. They not only showed an interest in the special meeting that was conducted each day for them, but their teachers testified that they manifest great intelligence in getting their lessons and in grasping and understanding things that were explained to them. One day the teacher failed to go over the phonics and blend-drills as a preparation for the next day, but asked the children to study, and to pray as they studied. The teacher said that the next day, without an exception, the children had their lessons, not missing a word.

Sabbath, January 29, we had the great pleasure of seeing twenty-two candidates buried with their Lord in baptism. Twenty-one of these are students in the school, and some of them would not have been baptized, at least at this time, had it not been for the special meetings that were held. One girl who had been in the baptismal class most of the time but just at the last had dropped out, waited at the door after the Friday night meeting to speak to me. The subject that night was "The Sin against the Holy Ghost." I spoke to her and asked her if she had dropped out of the baptismal class. She re-

plied, "That is why I have waited, to request to be baptized." She was all broken up, having completely surrendered everything. I felt free, after a little talk, to recommend her to be baptized with the class the next day. It was the more wonderful since this girl had made no move during the entire week, though she had attended every chapel meeting.

The teachers themselves and the older students who have been in the school for several years say that they have never seen such a mighty manifestation of God's power as at this time. One teacher said: "It makes me ashamed of myself. While I expected the Lord would do something, I did not expect to see what I have seen."

And so we rejoice in what God has done, and we pray that these students may go out to their various places as bright and shining lights. We have faith to believe that the influence of these meetings will not be limited to this time and place, but that it will extend until it shall reach the uttermost bounds of our field.

We trust that your prayers may be offered in our behalf and in behalf of our work, that we may go forth in God's power to finish the work that He has given us to do.

E. M. ADAMS.

Pasay P. I., February 3, 1921.

Campaigning in British North Borneo

IN a recent number of the OUTLOOK we told something of our experiences in British North Borneo in the Harvest Ingathering work, with the promise of a further report later. Mrs. Mershon and I set out goal for \$2000, local currency. The fact that we reached half this goal on the first day out, put some enthusiasm into us, and we pushed the goal up to \$2500. Three days' work in Sandakan, and we had \$1887.50, and the goal shifted to the \$3000 mark.

We went over to the west coast and in ten days had passed the last mark set. Then the territory ran out, and a telegram came asking Mrs. Mershon to return to nurse a surgical case patient. We had \$3070 on our list. We have hardly dared to think \$4000 yet, but we are looking at it longingly, and who knows? it may come to us.

In a few days I go over into Dutch territory to help two boys get started in the canvassing work. While I am there my papers will not be far away, and I hope to reduce quite materially the difference between what we have and that \$4000.00 mark.

While over on the west coast I visited the planter of whom I have previously written, who has asked

that we send a worker among the Dusuns. When he learned that we were coming, he sent his boats and also horses for us to ride. Unfortunately Mrs. Mershon was not prepared to ride horseback, so we walked, the horses following on behind. Before we got to the house it began to rain, and we had to take refuge under an abandoned native hut with the buffaloes and horses. Finally we reached the place, tired and hungry after having been on the road eight hours.

It rained so much that we could not do all that we desired, but we had time to visit with our host, and to learn many things about the real native of that great island. We remained two nights, and enjoyed ourselves thoroughly.

We presented the matter of our Ingathering work to our host. He said he would not give to the Chinese work, but that the day we wrote and told him that we had a man for the Dusun work on the way, or else in the field, he would mail us a check for \$250.

"We have had many good experiences on this Ingathering trip, and I have enjoyed the work better than in any campaign I have ever taken part in. One woman, who is a heathen, has undertaken to work one town for us down south of here. We expect her to bring in \$250 more. Last year this woman and her workmen gave us \$102. We praise the Lord for all He has done for us; for He has worked in a mighty way.

R. MERSHON.

A Little Child Shall Lead Them

BESIDES training workers, our schools are often the bases for evangelistic work among the heathen. Oftentimes the scholars themselves are converted and carry the message to their people. The writer recently visited in a heathen home where tears were still freely flowing for their little son who had recently died of the plague, but died victorious, exhorting his parents to flee from idol worship to the worship of the true God. He declared that he had nothing to do with Satan and his worship, and that he expected to wake again in the resurrection of the righteous. As his parents told us the story with tears flowing down their cheeks, and declared that they intended to learn the worship of the true God, we thanked God for the bright light that had shined into that heathen home.

Another little boy in the same vicinity, who also came down with the plague, absolutely refused to take anything or to have anything to do with food or medicine that had been given through inquiring

of the idols. He insisted on his family's praying for him, and promising to serve Jesus and keep the Sabbath. If they did not promise, he declared, he would die; and when they had promised, and had all knelt down and prayed for him, the lad was satisfied, and soon fell into a restful sleep that proved the turning point toward recovery. Verily, it is still true that "a little child shall lead them," and that our miracle-working Saviour still hears the prayer of faith.

W. C. HANKINS.

Among the Churches in the Swatow Mission

IMMEDIATELY on arriving in the Swatow Mission, the writer started on a trip through the field. There were a number of interesting items that came to my notice at that time, some of which I wish to relate here. In company with Brother Ang and our office assistant, I set up the west river to Kityang, where we took a sail boat up the north branch to our farthestmost stations. The journey required two days. Arriving at the busy little market of Sus Ou, we left our boats and started on foot, a distance of about four miles through very pretty rolling country to Kong Im Sua, where our work was located. We found there a live little church with both day and night schools running at full capacity. They had recently built a very neat chapel and school building in connection with which we heard a very interesting story.

Years ago, before the gospel of the third angel's message had reached this place, the people of this village were constantly engaged in clan fights with the neighboring villages, which were of a different surname. To guard against surprise attacks from the enemy villagers, and also to protect themselves in going to and from market, they had built a long wall on one side of the main road leading to the village. This wall was from that time on the scene of many a deadly conflict, and many a heathen incantation to the village idols went up from this improvised fort, in prayer for help against the foe. For years this wall afforded the only means of safe communication with the outside world. The village could not possibly dispense with it. Repairs for any breach or any weathered portion were always forthcoming.

But there came a day when the gospel of peace was proclaimed to the warring village. A teacher was sent them who taught the doctrine: "Love your enemies, and pray for them that spitefully use you." Gradually the heads of the village recognized and accepted the call. The clan fights

gradually ceased; but the wall remained as a guard against possible eventualities.

With the growing interest in the gospel a place of meeting was needed, so one of the head men offered the use of a spare room as a chapel, and an upper room where the teacher might live. This, however, soon became too small, and the little company of now baptized believers decided that some plan must be arranged whereby a new building could be erected to house the growing work.

It was finally decided to tear down the old wall, their previous means of self-protection, and build a church, trusting to God for the protection for which they had heretofore depended upon their wall and their idols to supply. Today, while they are still denied friendly intercourse with the neighboring villages, all trouble has long since ceased, and the number of believers increases yearly.

From this place we started again overland ten miles to the next station, Thang Khe. This is one of our oldest churches. Here we were told of an example of faithfulness which is well worthy of imitation. Among the members of that church is a sister who makes her living by carrying heavy loads of wood, charcoal and produce from the shops of the city to the river boats for transportation to Kityang and Swatow. She is the only Christian in her family, and the others severely oppose her in her belief. Her work, though very heavy, nets her only a few hundred cash a day. Every evening after the day's work is done she goes to the chapel, counts her earnings, and returns the Lord His tenth. We are told that during the time of her church membership she has hardly missed a Sabbath service. Would that all our members were as faithful.

In the far north west corner of our field, near the Fukien border, is a little church which has gone through an experience quite different. Years ago some of our workers spent a little time in this district, and with the cooperation of a man who had been for some time a believer, a little company was raised up. Later the worker was sent to another city, and for several years this company was not visited. During this interval the faith of the believers was quite severely tested. When it became evident to the other missionaries who were working in that district, that our workers were not making regular visits, they sent their native evangelists with an invitation to attend their church, a few li distant. When it was noticed that the invitation was not accepted, more workers, and more honorable, were sent to urge them to come. Finally the foreigner in charge of the mission work in that

section himself made repeated calls and pressed the invitation, or offered to send one of his preachers, if they preferred. But they held fast to their integrity, refusing to give up their limited knowledge of Bible truth and of the requirements of God's law. This year they have been rewarded by having one of our workers sent to live with them.

F. E. BATES.

A Work that Pays

THE woman's work is a phase of missionary effort that is too often neglected in heathen lands. The wives of the missionaries are generally too busy with home duties to give themselves largely to this work, and we have but few single women who can give their lives to carrying it forward. And this work is rendered doubly difficult because so few Chinese women can read or write. Yet in spite of all this there is no line of work more important, or that renders such good results for the effort put forth.

Every day we see the fruits of a nation trained by ignorant mothers. A large per cent of our trouble with Chinese converts, and the petty quarrels and annoying dissensions that often arise in the churches can be directly traced to the lack of discipline which the Chinese children experience in their homes. The Chinese are a wonderful people, with wonderful capabilities; but they are too often spoiled in childhood by ignorant, uneducated mothers.

Every day we become more and more convinced of the need of girls' schools where our girls can be trained to be model wives, mothers, homemakers and Bible women. We need also to open women's schools where the women can get sufficient education to be able to read and write. One such women's school is being conducted at Eng-chun, where those who desire to know more of the gospel are taught to sing and to pray, how to read their Bibles and to work for others. Already this year this school has yielded a harvest of seven precious souls direct from heathenism. These women who so recently were living in heathen darkness manifest a real love for God, and carry a burden for the salvation of their relatives and friends. They put to shame many a believer in more favored lands who has been raised from childhood in the full light of gospel truth. In several other stations we are doing what we can to carry on this line of work; but we need more educated Bible women who can give their full time to carrying it forward.

W. C. HANKINS.

Literature Sales in the Far Eastern Division of the General Conference, Year 1920

All Figures in U. S. Gold

Union	Sales 1920	Sales 1919	Gain	Loss	Member- ship	Average Sales Per Member	1921 Goal
Philippines	55306.05	45926.44	9379.61		2147	25.75	65000.00
Malaysia	20000.00	17000.00	3000.00		460	43.47	?
Chosen	11878.61	7697.00	4181.61		1085	10.94	17500.00
Japan	10364.43	9600.00	764.43		288	35.98	15000.00
Central China	6378.86	9500.00		3121.14	1093	5.83	?
East China	4977.62	2775.00	2202.62		648	7.68	?
South China	4864.47	7526.00		2661.53	1553	3.13	11000.00
Manchuria	3657.88	2792.50	865.38		106	34.50	?
West China	2328.70	2552.00		223.30	67	34.75	?
North China	1435.57	4347.00		2911.43	67	21.42	?
Totals	121192.19	109715.94	20493.65	8917.40	7514	16.12	

Net Gain in 1920

\$11576.25 or 18 per cent

Largest Sales, Philippines

55306.05

Largest average sale per member, Malaysia

43.47

Largest per cent gain over 1919, East China

79 per cent

C. E. WEAKS.

Secretary, Publishing Department Far Eastern Division.

Notes of Progress

SALES from the newly established branch of the Pacific Press located at Cristobal, Canal Zone, Panama, were \$193,025 for the year 1920. This was a gain of \$105,301 over the sales of the previous year. It is truly wonderful the way the message is going in that strongly Catholic field.

THE total retail value of literature sales for the year 1920 for Pacific Press were \$1,594,877. They report that this is by far the largest sale ever recorded by any of our denominational houses. It is indeed a remarkable record. Their "overseas" trade totaled almost \$200,000, which is but little less than the sales of the entire denomination in all the world only twenty years ago.

BROTHER TOWN writes that while the returns are not all in as yet, they believe that the world sales for 1920 went well past the \$6,000,000 mark. The printing press today is "giving the message wings," and speeding it to every nation.

WHILE parts of China lost heavily in literature sales during the year 1920, owing to the political situation and the lack of leaders for the department, our net gain in sales was 18%, and our total sales \$121,192.19, U. S. Currency. Every field outside of China, and East China and Manchuria in China showed a substantial gain. We believe that there are better days before us during 1921.

THE Harvest Ingathering Goal for North America for the year 1920 was \$500,000. Returns show that \$543,312 was realized, so the goal was passed. We have gotten used to the expression, "over the top" when it comes to achievements in this message. It is estimated that the Harvest Ingathering effort in all the world for 1920 brought in \$700,000 gold. The goal for 1921 is one million dollars. What part will the Far Eastern field take in this world wide-campaign?

THE *Big Week* idea has evidently come to stay. The General Conference has voted two such weeks for the Publishing Department, and one for the Home Missionary Department during 1921. The first will be the second week in May. They are asking our people everywhere to enter the field with our literature during that week, devoting at least a portion of the proceeds to the Half-Million Dollar Publishing fund that they are endeavoring to raise in behalf of the publishing work abroad. They hope to realize from these special *Big Week* efforts \$200,000. They are requesting the workers in the institutions who can not enter the field to observe *Big Week* by devoting at least one day's wage to the special fund. They are doing it to help us in the work on this side. We certainly should do our part over here. And we are planning for Big Weeks in Asia. You will hear more about this later.

KOREA greatly enjoys being in the lead. They surprised us all in their 1920 Harvest Ingathering Campaign. Now they write that Korea's first 1921 *Big Week* will be March 6-12. It is on now while I am writing this. We will expect a report from them as to the outcome of this special drive.

As never before our churches are being organized for service. In America February was called "Church Organization Month." Our people are being told what they can do, and how they can do it. Certainly it is high time for us to up and doing. Our limited force of paid workers can never do the work that must be done before the Lord comes. But we do not have the workers neither are we able to organize our forces in the short space of one month. We are widely scattered and our number of leaders is small. Should we not make 1921 "Church Organization Year"? In some parts of the field this work is already on in a strong way, and results are being seen.

C. E. WEAKS.

SABBATH SCHOOL DEPARTMENT

The Teacher's Prayer

IN the hallowed upper chamber,
 With the twelve He loved so well
 (While the shadow of the cruel
 Cross upon His pathway fell),
 Jesus knelt, and to the Father
 Offered His "high-priestly prayer."
 Strange, His thoughts were not of Calvary
 And the cruel suffering there.

But His thoughts were of the dear ones
 He had loved and taught and led.
 He was thinking of their trials,
 'Twas for them He humbly pled:
 "Father, keep them from the evil,"
 This His loved disciples heard,
 "Take them not away, but keep them;
 I have given them Thy word."

And the loving teacher offers
 Unto God her humble prayer,
 For the precious souls entrusted
 To her love and watchful care.
 For she knows temptations wait them,
 And with fear her heart is stirred.
 "Father, keep them! Father, keep them!
 I have given them Thy word."

—Lila V. Walters.

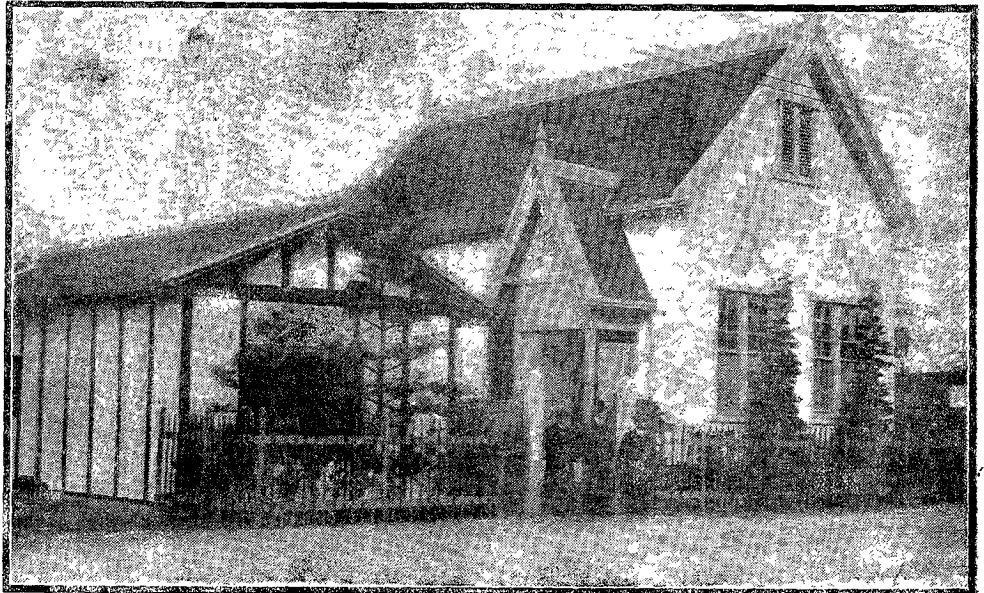
Survey of the Sabbath Schools in the Far Eastern Division

DURING the past two years it has been my privilege to visit a number of the Sabbath-schools in the Far Eastern Division, from Japan in the north, through Korea, Manchuria, and China, to the Philippine Islands, Siam, Borneo, and the Federated Malay States in the south. In all these places there are groups of Sabbath-keepers who meet on God's holy day to study His Word together, to pray for those who have not yet learned the way and to give of their means to carry the good tid-

ings to those who have never yet heard the gospel.

Customs differ in different lands; the peoples of one country and sometimes even from different parts of the same country, cannot understand one another's speech; the garments worn, the food eaten, the habits of daily life, all vary as we pass from one land to another. But whenever we come into a church or a chapel where a little group is gathered in Sabbath-school, we feel at home, and realize once more the truth that came to Peter so long ago,—that "God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him." God's Word was written for the world; and to every part of the world, and to every heart in the world, where it enters it brings the same light and peace and joy.

In Japan we have several churches where the people meet on Sabbath and during the week, but the smaller companies meet in chapels or in the homes of the members. The churches are provided with benches or seats, but when the Sabbath-school is held in a home, the members usually sit on the floor, according to the general custom in that land. In all cases they follow the neat habit of slipping off their shoes before entering the house or the church building, removing them in a little hallway, and sometimes putting on a pair of soft sandals for wear in the house. It is pleasant to hear the children singing "Jesus Loves Me," and other songs which they love, and to see the pleasure with which they recite their Memory Verses.



Our church at Hiroshima, Japan. The building of this meeting house is due to Dr. S. E. Tatsaguchi, who advanced practically all the funds. The floor is varnished and, in accordance with Japanese custom, it is necessary to remove one's shoes, or to wear a cloth cover, upon entering.

Where our people have houses of worship in Korea, the meeting room is divided into two parts by a long curtain or a screen of some kind. The superintendent of the school, standing in front, looks down on two groups,—the men and boys on one side of the curtain, and the women and girls on the other side. In front, and just below the pulpit, the children of primary age may sit. Every one sits crosslegged on the floor. In some places straw mats are provided to sit on. In one Sabbath-school which I attended the large room was very full, and I was surprised to see how *many* persons can get into a room where there are no chairs or seats of any kind to take up space! When they pray, the people bow the body forward.

Korea has over eighteen hundred members in her Sabbath-schools, and in the third quarter of 1920, there were 378 who had a perfect attendance record. In the Far Eastern Division there are some countries that have a larger membership than Korea, but this land holds the record for the largest perfect attendance. And this shows us that our Korean brothers and sisters *love* their Sabbath school!

Luzon, the largest island of the Philippine group, is divided into two sections for carrying on our work. The northern part of the island is a mission field, and just a year ago I attended its annual general meeting. It is always warm in that-region, and at that season it was necessary to provide only a shelter from the sun. The meeting house was built of bamboo poles, with the protecting leaves of the nipa palm for roof and side walls. It was airy and pleasant, with the light pleasantly softened by the screen of palm branches.

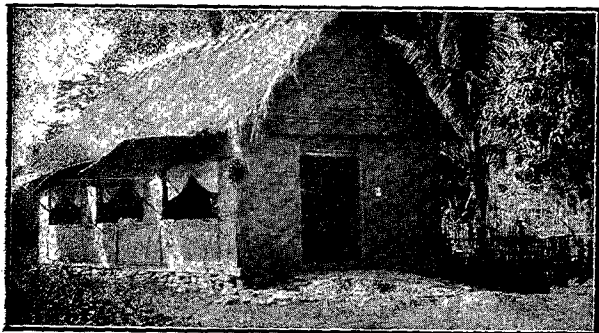
Sabbath was a great day for the Sabbath-schools of that field. There were special exercises, with talks and singing. One feature was the collection of the birthday offerings for the quarter that had just ended. In a number of cases fathers and

mothers brought dimes instead of pennies for the birthdays of their little ones. Some had been sick, and were glad to express their thanks for another birthday by a special offering.

Seven members of the Sabbath-schools in this mission field learned every memory verse for 1919, and of this number *only two had Bibles!* One woman, the mother of a family, walked a long way every week to study her memory verse in the Bible of a friend; and she learned them all in this way. On this Sabbath, a little eight-year-old girl repeated every verse for the whole year, without a mistake, and gave the Scripture references besides! To the seven who learned all the verses for the year, Pastor Hay gave a Bible.

Many Chinese live on the great island of Borneo, and among them are a number who look for the soon-coming of Jesus, and keep His Sabbath. They are faithful in coming to the Sabbath-school, and enjoy studying the same lessons that we study week by week. Other members of the Sabbath-schools in Borneo belong to other races, but they all meet to study God's Word together.

And so it is in Siam also,—the Chinese believers are there, and studying the Sabbath-school lessons. They are in Singapore, too, many of them. It is said that if we were to count all the people in Singapore, and they were passing us one at a time, every time we counted ten, eight of them would be Chinese! And in Kuala Lumpur, chief city of the Federated Malay States, a Tamil Indian played the organ for one of the services, and a Chinese brother played it for the Sabbath-school!



In the Philippines there are a number of these nipa chapels where the believers meet from week to week for church and Sabbath-school services.

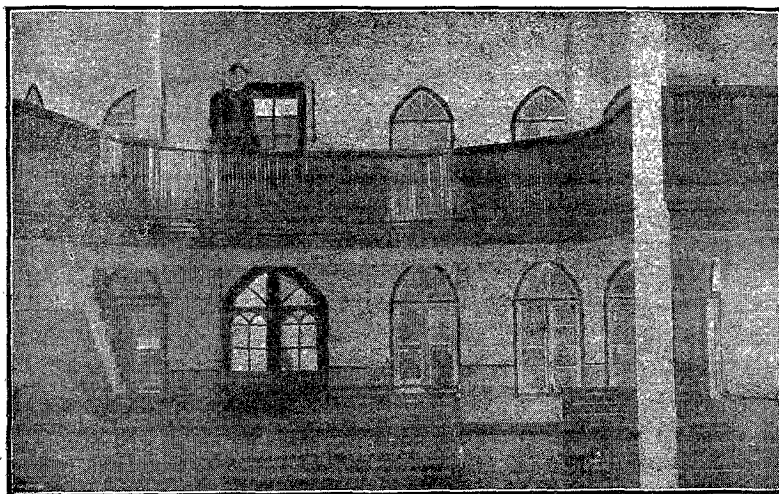


The rented meeting house, and home of our worker at Jesselton, British North Borneo. This building is on a high point of land overlooking a beautiful valley to the east. Just over the hill lies Jesselton and the ocean. It is almost ideally situated, being within easy reach yet cut off from all disturbances.

Of all the Sabbath-schools in the Far Eastern Division, the Philippines has the largest total mem-

bership, reaching over 2300 for the third quarter of last year. During this quarter they had a perfect attendance record of 200, and raised over \$850 gold for missions.

South China stands next in the matter of membership, having 2021 enrolled for this period. Three departments are kept up in South China,—the Senior, the Intermediate, and the Primary. This gives all who come a place that is suited to their needs. Malaysia has a splendid average attendance; also a high average in perfect attendance



An interior view of our church building in Canton, South China.

members. It led every other field in the Division in the number of its Home Department members, having 125 in all.

It is encouraging to look over the field, and think of the Sabbath-schools in this widely separated territory which, week by week, are calling the members of the church together, and instructing them in the way of life. These seasons of study are a blessing that none can afford to miss. And they may become a means of giving to many others the blessed light of the Word of God, if we will all do our part in inviting others to join us week by week in its study.

Shanghai.

A. B. E.

Steady Advancement

In donations marks the work of the Sabbath-schools in the East China Union since 1913, as a study of the following figures, compiled by the secretary, Mrs. O. A. Hall, will show:

1913	\$ 89.68 Gold
1914	280 28
1915	373.92
1916	477.55
1917	548.87
1918	899.78
1919	1218.91
1920	1410.81

The amount given for 1913 is for three quarters only, no record having been kept before that time. In 1913 the membership was 168, and in 1920 it reached 1360. In submitting these figures, Mrs. Hall says:

"I am sure, as I go from place to place throughout the field, that advancement has been made along other lines which cannot be expressed by figures. The general conduct of the Sabbath-schools, the interest taken in the study of the lessons and the work being done by some of the teachers, all go to show that our people appreciate the Sabbath-school, and that they are willing to learn new methods and to apply them in their work.

"We feel that there is yet much to be done before our Sabbath-schools are what they should be, but in the Sabbath-school work I believe we should *remember* the things that are behind, and press forward toward the mark. What has been accomplished in the past is an indication of what we may expect to see multiplied many fold in the future, with God as our helper."

We are thankful indeed for this record. It shows what earnest, long-continued, patient work will accomplish, and is an inspiration to press forward to secure results in our Sabbath-schools in all the lands of the Far Eastern Division.

A. B. E.

The Sabbath Schools of Chosen

Reached their goal in membership for 1920. This was a matter of rejoicing to all who had worked for this object. The membership goal was 2,000, and the reports show a membership listed of 2,015. Of these 1,300 are senior members, and the rest are primary pupils. As the church membership is only 1,030, this Sabbath-school membership is the more encouraging.

The offering increased in this field also, a gain of Yen 1,932 over those for 1919. Twenty Sabbath-schools in Chosen made their offering goal for the entire year.

For the first time the plan of giving a bookmark for a year's daily study of the Sabbath-school lesson was tried, and as a result, twelve bookmarks were sent out. The report of the last quarter of the year showed that 174 persons were studying the lessons *every day*. This is splendid growth for this new plan.

An Encouraging Report from Manchuria

THE Sabbath-School report for the year 1920 in the Manchurian Union has just been received, and shows some encouraging gains, both in membership and in donations.

Manchuria is one of our smaller unions, having a membership at the close of the year of 186. However, it is growing, having gained 63 during 1920. It is interesting to note that 41 of the 63 gain in membership came during the last quarter.

In donations, Manchuria made a splendid record, showing a gain of \$187.53 Mex. over the previous year. Their total offerings for 1920 amounted to \$590.79 Mex, which is a per capita rate of more than seven cents per week per member. I wonder how many of our other Sabbath-schools in the Far Eastern Division show as high a rate for the entire past year.

The goal which Manchuria has set for 1921 is ten cents per week per member. What is your goal? Let us all do our best, remembering that the time is short, and the work great.

THE following word from Mrs. Myrtie B. Cottrell, written from Loma Linda, January 12, will be of interest to Brother and Sister Cottrell's wide circle of friends in Asia:

"Perhaps you had not heard that just as Mr. Cottrell's mouth trouble seemed to be really improving, and he thought he was about able to begin work for the conference here, he had the misfortune to hurt his knee, and brought on a condition which the doctors now call arthritis, which is very troublesome. He has not been able to walk except with crutches, for nearly three months, and for the last month, he has been confined absolutely to his bed. He has been in the hospital here for several weeks, and we do not know when he will be able to be about again. This disease seems to be very slow and obstinate to treat. With his confinement in bed, some of his old sprue symptoms are again in evidence, and show us that it would be unwise for us to think of returning to Asia if we value our health, for a long time to come.

"We have been building a home here in Loma Linda, and you can imagine that with the burden of this and looking after the family and a sick husband, I have had enough to do. Our home is now nearing completion, and we hope to get settled and really get to living once more within a few weeks. Some of our things which we had sent over from China, have not yet been unpacked, as we had no place to put them until we had our new house ready. It will certainly seem good to have the use of our books once more."

Let us not forget to remember these workers, with others of our number who are sick or bereaved, at the throne of grace.

A. B. E.

THE HOME COLUMN

Facts Relating to Communicable Diseases

DISEASE germs, in order to harm the body, must find entrance to it through one of several doors. The mouth door opens widest, and is the most likely entrance. Food and water enter by this route every day, so the thief that can hide himself in food or water has made his problem an easy one. Remember that germs of disease are able to make themselves quite invisible, and that only a pinpoint may contain enough germs to plant for a full harvest in the body. Typhoid, cholera, diarrhea, dysentery and tuberculosis germs, as well as the small eggs of intestinal parasites enter the mouth door in this way. We will trace some of them from their source to their destination.

Diarrhea and dysentery are so prevalent in warm weather that practically every person, young or old of the numerous Chinese population in cities and villages about us are infected once or twice during the season. The unprotected night soil bucket or open toilet is always accessible to swarms of flies. One of these flies is quite enough for us to trace to the table of the missionary. He carries with him a load of germs, and plants these on the food. Or he may not go to the table at all. He may spend his idle hours at the fruit stand, and when the fine-looking fruit is taken to the table later, its cold water bath has not been sufficient to remove the germs he has left behind. In handling the unpeeled fruit the fingers become contaminated; the fruit itself is infected by the fingers, and the germs find their way into the mouth door. Of course, ordinary washing may remove some of these germs carried by the fly to the fruit; but if a cup should become soiled by bowel discharges we would not think of using it until it had been boiled. Why risk the same soiling deposited by the fly or by soiled hands on the fruit? We may escape the result of our carelessness nine times out of ten, or even ninety-nine times out of a hundred. The germ itself takes a chance for life when he enters the mouth door. Hydrochloric acid may destroy him in the stomach. But sometime he will get through, and then the mischief is to pay. We lock the door after the horse is stolen.

The idea that fruit or melons are injured by the dip in boiling water is erroneous. The flavor is not changed if it is properly done.

Sometimes the dirty little thief will find his way to us by way of vegetables instead of fruit. The Chinese vegetable garden is always fertilized

by liquid night soil. The person whose eyes have been enlightened will no more eat uncooked or unscalded vegetables or drink unboiled water than he would put a knife to his throat. The Chinese cook in his kitchen must be well trained in the proper method of handling these products of the garden. One slip may mean a furlough home or a grave mound. We do not mean perpetual fear, but personal supervision, and attention to the most important details.

Then there are the little folks to be trained away from dangerous habits. They must have a chance for healthful activities and at the same time be protected from the filthy germs that are carried on the feet of others from the filthy streets. We must remember that the young child does not have the degree of resistance to infection that an adult may have. Yet parents who would no more think of feeding a child, or of themselves eating, off the floor of their dwelling, will nevertheless allow the young babe to creep on the floor hour after hour, to suck his fingers, and to eat a piece of bread held in his dirty little hands. They think it is unavoidable that a child shall sit on the floor, and creep there.

Now and again we hear of the death of a little one. "Amoebic dysentery" some one says, or "cholera infantum" was the cause. Others live on, escaping the infection save for a slight diarrhea at times. Shall we take the risk? or shall we have a sanitary baby pen, and keep the little one off the floor? As it learns to walk it will have to come to wider freedom; but it is an easy matter then to teach the child to keep fingers out of the mouth, and to refuse food that has fallen on the floor. The first freedom should be under observation, so that first acts may be directed, and habits formed aright. The kiddie-coop principle is useful to give the young infant protection from flies, and at the same time gives a moveable sanitary house for it. Regular habits of eating, in the high chair only, give protection against contamination of food and hands.

B. LOVELAND SELMON, M. D.

Salt Rising Bread

IN the January issue of the OUTLOOK, under the heading "The Prevention of Sprue," salt rising bread was suggested as safer for use than the commonly used yeast bread. For those who may wish to try this form of bread-making, we offer the following:

"Tastes and opinions differ concerning this bread, but no other takes its place to those who were accustomed to it in childhood.

"With a little practice, salt rising bread becomes less work to make than hop yeast bread. It is more wholesome and richer flavored and keeps better than other yeast bread, and

it has a fine cake-like texture.

"The experience of some persons is that salt rising bread is less apt to cause acidity in the stomach than hop yeast bread.

"The secrets of success with it are in keeping it evenly warm; in not making it too stiff; and in not kneading it too much. Too much flour renders salt rising bread dry and powdery. The water surrounding the rising at different stages should be at a temperature of 110 to 125 degrees, or so that it feels hot to the hand, but not scalding.

"In cold weather, an ideal way to keep the loaves warm while rising is to put them on bricks in a pan or tub of warm water and cover them with a blanket.

"It is well to scald all utensils used for the bread with boiling sal-soda water and to use the same water to stand the yeast in while rising.

"While the flour added to salt rising bread should be warm, it must never have been hot at any time before using, as it is the yeast germs which it and the other ingredients contain that raise the bread.

"The loaves should be wrapped in a thick cloth when taken from the oven and left until cold. Salt rising bread makes sweet and tender zwieback.

"To make the bread, mix 1 tablespn. each of salt, sugar and corn meal (white or Rhode Island if obtainable) with 3 tablespns. of oil, pour over all 1½ pt. of boiling water; stir until sugar and salt are dissolved, then add 1½ pt. cold water that has never been heated. Add warm flour for thick batter which will be rather thin after beating (about 2 qts., perhaps.) Beat thoroughly and set in pan of water at 110 to 125 degrees or in some place that can be kept at a uniform temperature much warmer than for common yeast bread but not warm enough to scald the rising. When the first bubbles appear, beat the batter thoroughly and repeat the beating each hour until light, which will be in from 4-6 hours. The rising should not be allowed to become too light at any time. When the batter is light, close the doors so that there will be no draughts. Have the pans oiled and warm, and the flour warm. Add the flour rapidly with very little stirring, to the batter; when stiff enough, turn all out on to a warmed, floured board and work in quickly with as little kneading as possible enough flour for a rather soft dough; form into loaves and place in oiled pans, set in a warm place, covering well to keep a crust from forming over the top as well as to keep the loaves warm. As soon as light, place in a moderate oven and bake thoroughly."—*The Laurel Health Cookery*,

A Meaty Dish

Eight large sheets of *do pi*; a copper's worth of *huei hsiang*; *chang yu* (soy bean sauce); crisco; salt.

First cleanse the sheets of *do pi* by pouring boiling water over them, then spread them out one above the other on a table or molding board. Spread with crisco, and sprinkle with salt. Roll up rather tightly into a nicely shaped roll; wrap in a cloth and tie securely. Put this into a vessel of boiling water to which has been added soy bean sauce and the *huei hsiang*. *Huei hsiang* resembles somewhat a dried seed cone. It is quite fragrant, and imparts a delightful flavor to the *do pi*.

Boil four hours. Serve hot with a sauce made from the water in which the *do pi* has been boiled.

To make the sauce, heat butter or oil in a saucepan without browning; add flour; rub smooth; then add the hot (strained) liquid.

This recipe makes a very "meaty" dish. Try it.

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Have You Friends in Canada

THE new publishing house in Canada has begun the publication of a monthly magazine bearing the name of "Canadian Watchman." The Editor is Elder C. F. McVagh; the subscription price \$2.50. Single copies, 25 cents. The first two numbers were quickly sold out, and the prospects are good for a large circulation.

It gives the message, featured in a setting of Canadian and International thought. If you are especially interested, because of Canadian birth, or because you have friends in Canada, or because you desire to become better acquainted with Canadian life and scenery, or because you have a burden for the work in Canada, ask for a sample copy. We will gladly mail you a sample copy free that you may know just how good this message-filled magazine really is.

After seeing the paper and reading its stirring articles on the Third-Angel's Message, we feel sure you will want either to subscribe for it yourself, or to send a year's subscription to friends in Canada.

A postal card will bring the sample copy. Address, The Canadian Watchman, Oshawa, Ontario, Canada.

Publishers' and Educational Convention Cancelled

WHEREAS it has seemed impossible to bring teachers and publishing house men together for a joint convention at Shanghai at the time formerly agreed upon, April 26 to May 7. Therefore it has been decided to cancel former announcements concerning the holding of this convention.

C. C. CRISLER.
Secretary.

The Statistical Summary for the Third Quarter of 1920

REPORTS are in from all the unions save one, for the third quarter of 1920, and it is possible to summarize the progress made for the first nine months of the year. At the close of 1919 the baptized membership of the Division stood at 6,699; at the close of the third quarter of 1920 the membership was 7,514, a gain of 815 for the nine months. At the close of the third quarter of 1919 the membership was 6,254. This indicates a net

gain for the twelve-month period intervening, of 1,260. However, it is probable that the annual gain during 1920 will be somewhat less than a thousand believers. The baptisms for the first nine months of 1920 stand at 943. The gains during the year, while not what had been hoped for, are nevertheless encouraging. To God be all the praise.

His records for the quarter ending Sept. 30, 1920, reveal increases in tithes and offerings in some of the unions; also increases in the number of young people in attendance at our schools. There were 57 foreign and 24 native ordained ministers; 44 foreign and 129 native licensed ministers; 3 foreign and 56 native Bible women; 151 native colporteurs. The total number of workers of all classes, including the wives of our foreign workers, stood at 272 foreign and 776 native—1,048, all told. This, of course, includes those employed in our institutions.

In the 374 Sabbath-schools there was a membership of 10,826; an average attendance of 8,188; offerings for twelve Sabbaths of \$3,515.63, gold; for the thirteenth Sabbath, \$774.30 gold, or a total offering of \$4,289.93, gold, for the quarter.

The literature sales for the quarter stand at \$26,405.16, gold. These figures do not represent the actual total sales, inasmuch as the records are incomplete. We understand that in future the literature sales are to be reported by the publishing houses to us for inclusion in our statistical summaries, thus insuring more accurate returns. In several unions there have been substantial gains during the year 1920 in the sale of literature.

Altogether, the report for the third quarter of 1920 gives us ground for hope. The report for the fourth quarter of the year will probably be published in our April issue. We feel confident that the year 1920 will prove to be one of our best, so far as records indicate progress. But we are falling far short of what might be accomplished, under God, with the forces at work, if proper direction could be given those in service. Hitherto it has been exceedingly difficult to give close supervision, because of the scarcity of trained workers; but now that strong recruits are joining us, several score having arrived during the past year, we surely can take some advance steps in aggressive soul-winning campaigns. Already in several of the unions the brethren have resolved to make the year 1921 the very best we have ever had in the Far Eastern Division. Let us continue with strong faith and with earnest prayer, and God will give us our hearts' desires.

C. C. CRISLER.