

# Asiatic Division Outlook

VOL. 6

SHANGHAI, CHINA, JULY 1, 1917

No. 14

## The Outlook

THE same objects viewed by different persons often result in widely divergent conclusions. Much depends upon the angle of vision, the temperamental and spiritual development of the individual. Twelve pairs of eyes went up to spy out the promised land. Ten of the twelve—the majority—saw giants, walled cities, warlike inhabitants eager to devour them, and worse than all, these men were painfully conscious of their own inferior numbers, and of the fact that they were unskilled in war and lacking in leadership. The discouraging report which they brought to the congregation cost them their lives, and defeated a glorious experience for all but two. The anointed vision of two men saw luscious grapes, rich milk and fragrant honey, a goodly land, weak and defenceless inhabitants only to be consumed as bread before a famished host.

Likewise, two sets of eyes watched the rebuilding of the wasted wall and city of Jerusalem in Nehemiah's day. One class saw only weakness, impossibilities, failures, and discouragement, and they let no opportunity slip to tell others about it. The others saw great possibilities, had great faith, talked faith to everybody, put forth untiring efforts to fulfill their own prayers, and achieved great results.

Bonds, imprisonment, persecutions, and afflictions were sore trials to some in Paul's day, but to the great apostle they were causes for rejoicing and thanksgiving. The Saviour Himself viewed matters in the same hopeful aspect. The shame and infamy of the cross, the cruelty and agony of a death by crucifixion, were not sufficient to obscure the glory and riches of the reward set before the eyes of the world's Redeemer, or to turn Him from His purpose.

What is our perspective as we lift up our eyes and look over the immense stretches of territory within the boundaries of the Asiatic Division? What are our thoughts as we consider its diversity of nations kindreds, tongues, and peoples; its widely divergent religions, customs, and social habits? It is no exaggeration to say that within its boundaries is to be found the greatest missionary enterprise ever undertaken by man.

In the west lies the great Indian Empire, numbering 315,000,000 souls, a medley of nations and languages held together and governed in a marvelous manner by the genius of British rule. Here is the Gibraltar

of heathenism, bound down by the iron hand of caste and custom, the greatest Mohammedan country of the world, with 65,000,000 of her total population yielding fanatical allegiance to the teachings of the false prophet. Lying just beyond the borders of this field on the north-west, north, and north-east are the unentered countries of Afghanistan, Beluchistan, Kashmir, and Nepal, with a population of 12,000,000 souls professing the religion of Mohammed.

Coming east a few days' journey by boat, we stop at Singapore, in the center of Malayasia, which field has a population of over 50,000,000, four-fifths of whom are wedded to the teachings of Islam. This beautiful and interesting field, enormously rich in natural resources, has long been kept in a backward condition through its large percentage of illiteracy, fatalistic tendencies, and undeveloped facilities for communication and transportation. In Malaysia are unentered fields,—Siam, Celebes, and the Moluccas.

Stretching away still farther to the south-east is the Australasian Union with its island continent, forming a base of operation and supplies, and with a population of 5,500,000 souls. To the east and north of Australia are the island mission fields, a vast missionary problem in themselves, some of the inhabitants of which have not forgotten the taste of human flesh.

Going north we touch another interesting island field—the Philippines—having a population of 8,000,000 people who, prior to the occupation of the American government, had been subjected to the rule of Spanish Roman Catholicism. While remarkable development has been seen in the northern part of the islands, some of the many numerous clans and tribes of the south still remain unsubdued, and are violently hostile to the advent of all foreign element.

Crossing over to the mainland, we are in the midst of the most populous nation of the world. China's score or more of provinces, with their 425,000,000 souls, self-satisfied, easy-going, bound in the dead formalism of Confucian and Buddhist philosophy, form a marked contrast to the 60,000,000 inhabitants of the Sunrise Kingdom lying off to the north-east, whose aggressiveness, public spirit, and thirst for world empire, has more than neutralized the benumbing influences of Buddhism and Shintoism. Contiguous to China lie the unentered fields of Indo-China, Tibet, and Mongolia,

Such, briefly, is the extent and nature of the Asiatic Division. Stretching from east to west for over 10,000 miles, and from north to south for over 7,000 miles, with a combined population of over 900,000,000 souls, this field presents the most formidable missionary enterprise ever undertaken by a human organization since the world began. When viewed by mortal eyes and subjected to human analysis, the task committed to the workers and believers of the Asiatic Division is well-nigh hopeless. But with eyes anointed with heavenly eyesalve, and with an enlarged faith and trust in God and in our fellow-men, the outlook which now presents itself to our vision is one altogether of hope and inspiration.

There never was a darker period in the history of the world than that which spanned the earthly life of our Lord. The human race had reached the lowest depths of degradation and despair. The complete triumph of Satan was all but assured. Yet the world's Redeemer entered upon His earthly ministry in a cheerful, hopeful, and courageous spirit. He believed in God; He believed in man; and thus He was led to see the highest possibilities of grace awaiting mankind. The whole world-field was before Him, in all its degradation and sin, and He viewed the work of the enemy in its true proportions. But He knew the power of the gospel to transform the lives of the most hardened, and to change the darkest night into the glories of a perfect day. His outlook upon the world was not governed by conditions as He found them, but by the possibilities to be realized through redeeming love and grace.

At that mid-day hour, as Jesus sat, weary and thirsty, on the curb of Jacob's well in Samaria, conversing with a woman of questionable character concerning her own soul's need, there was not, by the wildest stretch of fancy, the slightest possibility of His message finding lodgment in the heart of this woman, much less with the people to whom she belonged. The Jews and Samaritans were bitter enemies. In their religious views they were sharply divided, and long years of traditional enmity and factional bitterness had estranged them beyond all hope of mutual contact. And yet, knowing all this, Jesus saw souls to be gathered from those Samaritan fields, and His vision was so vivid as to bring from His lips this exhortation to His listening disciples: "Say not ye, there are yet four months and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

The harvest was not a thing of the distant future, to take place after long months of so-called natural development. Then and there the "full corn in the ear" was ready to be gathered, and the stalks of grain

were bending beneath their weight. The developing, ripening processes had been quietly at work. Unknown hands had prepared the soil, sown the seed, and given it watchful care. Now it was ready for the sickle. "I sent you to reap that whereon ye bestowed no labour; other men laboured, and ye are entered into their labours." Before the sun had set that day, "many of the Samaritans believed on Him for the saying of the woman," and "many more believed because of His own word."

Truly this is the outlook and the success that should be ours, as the message advances in this great Division. O that our eyes might be opened to see all about us the bending grain. The reapers are in the field and more are coming on; the song of the harvesters is in the air; and the outlook for a bountiful ingathering is most hopeful. With sickles sharp, hearts filled with courage, eyes gifted with heavenly vision, let us take the song of the "harvest home" upon our lips and gather in the sheaves.

J. S. J.

---

### A Good Example

OUR people in heathen lands greatly appreciate the privilege of meeting with those of like faith in general meetings. After spending a year or more off alone amidst heathen surroundings, it is a feast of good things to them to fellowship again with those who worship the true God,—a worship so in contrast to the idolatry they are daily forced to witness.

In Korea one old sister traveled on foot seven days in order to be present at a general meeting. This journey was made in mid-winter, and Korea is a cold country, the mercury frequently falling below zero.

The women of China, because of their having been subjected to the cruel custom of foot-binding, are unable to journey long distances on foot, as can their Korean sisters. But they will meet with God's people, so they brave the cold weather of interior China, and journey for days in uncomfortable wheelbarrows and springless carts, in order that they may meet with others of like faith at general gatherings.

Many times as I have met with our dear native people, have I thought how little many of our people in the home lands appreciate their privilege of being permitted to meet so frequently and under such favorable conditions with fellow-believers. As never before we should assemble together, and exhort one another, "and so much the more, as ye see the day approaching."

C. E. WEAKS.

---

"TO KNOW the facts of modern missions is the necessary condition of intelligent interest."—A. T. Pierson.

**Faith in Men**

THE following quotation has brought such blessing to the writer that he desires to pass it on to the workers of the North China Union Conference, with the earnest prayer that God will, by His Holy Spirit make these words an inspiration and a guiding principle in the lives of all who read them:—

“Amid the failures of mankind, none are more marked than lack of faith between my brother and me. It is part of my lack of faith in God. The two principles cannot be separated. My suspicion of mankind reveals my suspicion of God, just as one of the evidences of my faith in God is expressed in the faith which I have in men. *Each is measured by the other.* To undermine the foundations of one is to undermine the foundations of the other, causing both to fall into ruin. For me to say that I have faith in God, but that I have no faith in men, is to state an impossibility, and is as absurd as for my brother to affirm that he has no faith in God, but that he has abundance of faith in mankind. Both positions are false, for *faith in one is inseparably bound up with faith in the other*, and are principles coexistent with the race.

“It is the foundation of Christianity. *Because of God’s faith in men, He gave His Son to die for mankind.* In spite of our unfaithfulness *God has faith in my brother and in me*, and we must have faith in Him and in each other if we are to contribute anything to the program of God. Because there are difficulties in attaining this is no more reason for discouragement than that there are difficulties in attaining other possessions in life. Education, trades, and professions have their difficulties, but millions master them. The mysteries of God baffle us, but we believe in Him. *The problems of faith in men are no more difficult than any of these.* Deception, insincerity, and unfaithfulness between my brother and me widen the breach, until one or the other comes to understand that we are both among the imperfect, and are brothers, with all the possibilities of achievement within ourselves; for *there are promises in every soul that only faith in the person can bring to fulfilment*, so that I may say to the one who has faith in me:—

“*Because of your strong faith I kept the track  
Whose sharp-set stones my strength had well-nigh spent.*

I could not meet your eyes if I turned back;  
So on I went.

“*Because you would not yield belief in me,  
The threatening crags that rose my way to bar,  
I conquered inch by crumbling inch—to see  
The goal afar.*

“*And though I struggle toward it through hard years  
Or flinch, or falter blindly, yet within,  
“You can!” unwavering my spirit hears;  
And I shall win.*

“If men are unfaithful, that is no reason why I should thrust them aside; but the fact of their deception furnishes an opportunity for me to cultivate faith in the deceiver; and, if I am slow to take up the task, I need but go back over my own path, and somewhere I will find my own unfaithfulness, perhaps to men, and if I am honest with myself, I will have little difficulty in finding my unfaithfulness to God, while God has not lost faith in me. *The enrichment of my soul depends upon my possession of the key of faith in God and men*, which unlocks all the doors of God’s treasure-house and sets me a brother to all mankind.

“*Better trust all and be deceived,  
And weep that trust and that deceiving,  
Than doubt one heart that, if believed,  
Had blessed one’s life with true believing.*

“*Oh, in this mocking world, too fast  
The doubting fiend o’ertakes our youth;  
Better be cheated to the last,  
Than lose the blessed hope of truth.*”

“Our ability to trust is one of the chief assets of our redemption—to *trust when sight fails*. My brother and I practice this toward God; we must practice it toward men. Perhaps, through our defective vision, there is some one in whom there appears nothing of any worth, as no stars are visible in the distant sky to the naked eye of the astronomer; but when he looks through the telescope, he sees plainly the beauty of the distant worlds, as when my brother and I look through the eyes of Jesus we see that there is some good in all men. *Faith believes in the brotherhood of mankind and hope waits for its fulfilment.*”

These noble words taken from the volume, “My Brother and I,” by Peter Ainslie, express a high ideal, and since in the mission field one of Satan’s special temptations is to cause the worker to lose faith in the people he has come to save, and to lose faith in his foreign associates, then let all earnestly, continually, pray this prayer,—“Give us grace as we minister the sacraments of daily life, that our hearts may be emptied of suspicion, prejudice, insincerity, and indifference. If one be angered, give to the other that love that suffereth long and is kind, and let neither lose faith in the other nor cease to serve for the other’s good. Grant that we may become neither weary nor sad as we feel each other’s thorns, and carry the scars of sympathy that has served the other, but enable us to live the life of brothers, through Jesus Christ, the brother of us all. Amen.”

F. A. ALLUM.

---

“Christ’s command, Christ’s commission, Christ’s presence, Christ’s love—these four combined make a mighty motive. This must ever be the grand central motive in the missionary enterprise.”—*Griffith John, D. D.*

## REPORTS FROM THE FIELD

### The Japan Mission

IN order to avail ourselves of the help and counsel of the visiting brethren of the General and Division Conferences, the Japan Mission Committee was called together for a two days' meeting, beginning May 23, for the purpose of planning our summer and fall work, and of making such adjustments as may be necessary in trying to carry out the good plans laid at the Shanghai Conference.

Realizing that one of our most pressing needs in this field is that of more suitable literature to place before the people, it was decided that we translate and publish at once Pastor Daniells' new book, "The World War," this to be followed by other books as soon as possible. A committee composed of Japanese and foreign workers was appointed for the reading of manuscripts, and a board elected for the management of our publishing house. Plans were also laid for the strengthening of the field side of our literature work.

Three tent efforts will be conducted during the summer: one at Hiroshima, where Brother Anderson is located; one at Kanazawa, under the direction of Pastor Kuniya; and a third in the northern island of Hokkaido. Brother Jacques, having now had a year in the language school, will locate in Hokkaido, making that his field of labor. Pastor Burden will also go to Hokkaido for the summer, to assist in opening the work there. Pastor Benson, having been assigned to the work of the northern district of the main island, plans to enter the field right away, and will conduct a series of meetings in our church at Wakamatsu.

All the brethren entered heartily into the plans laid for the strengthening of the work in its various branches. We have some definite plans in view for realizing the new aim of self-support in our educational and medical work. We desire the prayers of all our fellow-workers and brethren that under God's guidance and power these plans may result in efficiency in our work, and a harvest of souls for His kingdom.

B. P. HOFFMAN.

### Baptisms in the Philippines

WE have had a small church at Malabon for a number of years. In fact, it was here that one of the first companies raised up in the Philippine Islands was formed. For some time previous to the general meeting held in Manila in December, 1916, we had felt that the church at Malabon needed help, and at that meeting it was voted to hold a tent effort there.

Brother Emilio Manalaysay, with several assistants, was appointed to take charge of the meetings. The Lord gave the workers a good hearing from the begin-

ning. They met with much opposition. On one or two occasions men came into the meeting and demanded discussions. But through all this the truth triumphed, and a goodly number began to keep the Sabbath. Before we left, in March, to attend the Shanghai conference, a baptismal class had been formed, in which nearly one hundred candidates were enrolled.

Two weeks ago I was invited to come to Malabon and conduct a baptismal service. The brethren had arranged for eight bangkas (small boats) to take to the place of baptism those who desired to go. There were more than a hundred in the company who journeyed with us. It was most pleasant to hear these brethren and sisters sing heartily some of the good old Advent hymns as we rowed up the stream.

After rowing for about two hours, we landed, and in the shade of a tree partook of a pleasant meal provided by our brethren there. We then spoke to the candidates for baptism regarding the important step they were about to take. They were to be baptised in the name of the Lord Jesus; they were to take upon themselves His name and character. This meant that a complete change from all their past life must take place, and that a new life must begin in harmony with the life of Christ. Sixty dear souls were then buried with their Lord in the watery grave.

A few days later eleven more were baptised, thus adding seventy-one new members to the church at Malabon. It is a great encouragement to our church in this place to see such a goodly number uniting with them. The effort at Malabon will be continued; and we trust that many others who are now in the balance will resolve to accept fully the truth for this time.

Since our return from Shanghai, early in May, we have held baptismal services at Manila, San Pablo, and Binakayan, at which one hundred and thirty-three believers have received the rite of baptism, and united with us in church fellowship. We ask an earnest interest in your prayers that these brethren and sisters may be true to the vows they have taken.

L. V. FINSTER.

### An Expression of Gratitude

WE desire to express our deep gratitude to God, who, even before we called upon Him, heard our prayers and the prayers of our brethren in preserving our little girl when in such imminent peril. As we return to our field with our little one in perfect health, it is with a firmer confidence and trust in Him who notices even the fall of a sparrow, and with a stronger determination to serve such a Friend faithfully until the work is finished and we are gathered home.

MR. AND MRS. H. STACEY.

## MINISTERIAL DEPARTMENT

### Studies in Ministerial Work

DURING the recent Asiatic Division Conference session considerable study was given to the uplift of our ministry. From the Conference proceedings, Resolutions 66 and 67, we quote the following:—

*"Whereas, We believe that an earnest effort should be made to raise the standards of our ministry, both among foreign and native workers; therefore,*

*"We recommend, That the executive committee of the Division give careful study to the question of strengthening and upbuilding the ministry in the different portions of the field; and to this end,*

*"We further recommend, That means of regularly reaching these workers in the different fields of the Division through small papers or in neostyle letters, be provided."*

Following the Conference, the Asiatic Division Committee gave the matter further consideration, and voted, "to place in a department of the ASIATIC DIVISION\*OUTLOOK such matter as may be thought suitable for translation into the various vernaculars. Thus the English-speaking workers may know what is being given the natives from month to month, and may the better be able to co-operate in this effort to improve the native ministry."

In harmony with these actions, several workers throughout the Division have been asked to prepare topics giving instruction to our evangelistic and ministerial workers on the various phases of their sacred calling. In these studies on the ministry, it is the aim to present such matter as shall be of value to both our foreign and native workers. First of all, we trust that we as English-speaking workers will have our own souls watered by this consideration of the nature and dignity of our ambassadorship. Further, that our native workers may receive the greatest benefit from this campaign to raise the standard of service, our own conception of the work must be exalted. It is also essential that every foreign worker be fully conversant with the instruction given, so that by precept and example all may work together.

It is planned that these studies shall appear once a month in the OUTLOOK; and that each union conference shall make such provision as it considers best for translating them into the various languages of the respective fields.

Pastor Daniells suggested that at the close of the series, the topics be compiled and published in the various native languages, as a manual of instruction for workers.

Suggestions from any and all sources as to how this feature of our work may be made stronger and

more beneficial, will be much appreciated. We earnestly solicit your prayers and co-operation.

R. F. COTRELL.

### The Call to the Ministry

It is highly important that ministers of the gospel should realize the responsibility of their work and the dignity of their office, and that they should be assured beyond doubt that their call to this sacred work is of God, and not of men. For there are those who run without a message, speak without authority, and assume responsibility which was never bestowed by heavenly appointment. Of such uncalled ministers God says, "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. . . . I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord." Jer. 23; 21,32.

The work of the ministry is one of the gifts distributed by the Spirit, and therefore he who assumes the sacred office should be sure that he is designated for this high calling. If we are truly under-shepherds we must be known and appointed by the Great Shepherd who will have no hirelings. If we are to discharge the great honor of ambassadorship, we must be able to show our credentials as from our Sovereign. By no principle of right or justice are men self-elevated, self-appointed, self-called. No one has a right to intrude himself into such a sacred cause for the sake of position, influence, or for earthly gain. It is well known that many do enter the work without the divine call. But such dishonour the ministry, mar the work, and sooner or later bring perplexity both to themselves and to their brethren. Let God speak first, and then like Samuel, you may say, "Thy servant heareth." Let God touch and purify unclean lips before you say, "Here am I; send me." Be sure that God speaks through you before you announce, "I am the voice" for Him.

#### Bible Examples of Men Whom God Called

Time would fail us to speak at length of the special call of Moses, Joshua, Samuel, Samson, Gideon, Isaiah, John the Baptist, Paul, and many others. But lessons are to be found in the records of these men which can be read with profit by every worker for God. From birth Moses was designed by God for leadership. But it was not by a worldly education alone that the fitness for his great life-work was acquired. Specially did God use the experience that Moses gained while a shepherd of Jethro's sheep to make of His servant a true shepherd of Israel, the flock of God. Moses was a true minister, "faithful in all his house" Heb. 3: 2. He carried a burden for his people—bore with them patiently, and loved them

more than his own life. He put a high estimate on the work of God, and a low estimate on his own fitness and ability. He was humble. "The minister for God should in an eminent degree possess humility." *"Gospel Workers,"* page 142.

Paul, the apostle to the Gentiles, is a great New Testament example of genuine ministry. He was a man of great learning, and his education was a great strength to the early Christian church. But Paul was taught that he could not trust in learning and education. With all his wisdom, he was stricken to the dust, and was led to learn in the most humble way the lessons that made him truly great. Paul became a humble minister. Notwithstanding all his qualifications, which were many and great, he speaks of himself as "less than the least of all saints" (Eph. 3:8), "the least of the apostles" (1 Cor. 15:9), and the "chief" of sinners (1 Tim. 1:15). "Workers with this spirit are needed to-day. The self-sufficient, satisfied with themselves, can well be spared from the work of God." *"Gospel Workers,"* page 143.

Ministers would do well to study the life of Paul with reference to his zeal and earnestness in service. He was consumed in arduous labour, hardships, and journeys. With us to-day "there is need of greater earnestness. . . . Religion is not to be a subjective influence in our lives. We are to be wide-awake, energetic, earnest Christians, filled with a desire to give others the truth." *"Gospel Workers,"* page 143.

Paul, like his Master, placed a dignity upon manual labour by working with his own hands. Many, especially in Eastern lands, must learn of Jesus the carpenter, of Paul the tent maker, of Moses the shepherd, that soiling the hands in labour does not soil the heart, but rather, as shown in the examples here mentioned, and by thousands more of earth's worthies, that honest toil is honorable. "Work is a blessing, not a curse. . . . Paul knew that those who neglect physical work soon become enfeebled. He desired to teach young ministers that by working with their hands, by bringing into exercise their muscles and sinews, they would become strong to endure the trials and privations that awaited them in the gospel field." "His (Paul's) zeal and industry are a rebuke to indolence and a desire for ease." *"Gospel Workers,"* pages 236, 237, 238.

#### The Call of the Church

God does not appoint independent workers. We are called to enlist as soldiers in the army of the Lord, ready to serve as our Commander directs.

Paul knew that his call was not of man, but of God. Gal. 1:1, 11, 12. He oftentimes referred to his journey to Damascus when, so suddenly halted in his persecuting course, he learned that Jesus was his Lord, and was assured that God had a work for him

to do in preaching His name among the nations. Paul was stricken down by divine power, and God spoke audibly to him; but it was the church in Damascus and God's prophet Ananias who were the chosen instruments to instruct Paul regarding his future duty. God first called Paul, but there was also a commission through the church of which Paul was not to be unmindful. Acts. 9. Later the church at Antioch laid their hands on Paul and Barnabas, ordaining them to the ministry. Why? Had not God already definitely called them? Paul says again, and again with great assurance that his appointment was of God. But Paul nevertheless did not overlook the necessity of receiving a call through the church.

Saul, the first king of Israel was called of God, and he also became the choice of the people, who were quick to recognize his call and proclaim him king. David, Saul's successor, while as truly called of God as was Saul, and anointed early by Samuel the prophet, had nevertheless to wait many long years, and pass through most trying experiences before being recognized fully by the people and proclaimed the king of Israel. Some one may feel sure that he is called of God to preach, and may wonder that his brethren do not recognize his fitness. Let such an one wait in patience as did Moses, and Paul, and David.

#### The Conscience Call

God calls; our credentials are from Him. The church also calls; our credentials are through it. And the man thus called should have written deep down in his heart the impress of the divine. "Woe is unto me," said Paul, "if I preach not the gospel." 1 Cor. 9:16. When the call comes, as a deep, burning desire to make Christ known, together with the heavenly assurance and the church's commendation, one may then be well satisfied of his call to the ministry. Yet with all this there may be hesitancy, as there was with Moses; and it is better so than that there should be manifestations of forwardness and conceit, so often the case with those whose calling is of human origin.

#### Evidences of the Call

"By their fruits ye shall know them" said our Lord. Matt. 7:20. Certainly one outstanding evidence of a call to the ministry should be some souls being saved as a result of ministry. That a man should continue without such evidence would be like a farmer planting and never reaping, a physician prescribing but never healing, a merchant stocking up his store but never selling any goods. Such men would soon learn that they had mistaken their calling. We must expect fruits in our ministry. "Herein is My Father glorified, that ye bear much fruit." John 15:8. Of the early workers of the Christian era it was said: "They went forth, and preached everywhere, the Lord working with them, and confirming the word with

signs following." Just such should be our relationship and our experience.

#### How to Prove Our Call

Paul in his second letter to the Corinthian church sets forth certain characteristics by which true ministers may shew forth their fitness for service:—

"Giving no offence in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned." 2 Cor. 6:3-6. A high standard in Christian living and activity is herein set for the gospel minister. Paul was himself an example of what a gospel worker should be and do.

"*Patience.*" In another chapter Paul mentions the evidences of apostleship, and here again patience is first: "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." 2 Cor. 12:12. How necessary this grace! How fatal in a crisis to lose patience! It cuts off the worker's influence and leaves him bereft of power. In our ministry patience comes before "wonders and mighty deeds."

"*In afflictions, in necessities,*" etc. Here are characteristics indicating the ability and disposition to be good soldiers in the army of the Lord. 2 Tim. 2:3.

"*By pureness.*" In a world of iniquity, but remaining pure. Like the lotus flower, springing up from the mire and filth, but remaining full of purity and whiteness. "Keep thyself pure" was Paul's charge to Timothy, a young minister.

"*Kindness.*" Men are won by kindness. This world is an unkind world. Kind men are needed. Cross men, scolding men, never make good ministers. Be kind.

"*By the Holy Ghost.*" Useless is all our toil, all our labours, our preaching, anything, everything we do in ministry, without the Holy Ghost. If He approves of our ministry, we may be certain of success.

"*By love unfeigned.*" Real love, genuine love. A candle may illuminate the ironstone rock, but only the fire can melt it. A trained preacher may deliver a popular sermon, but only the minister aglow with divine love and zeal can influence and enliven the hard and stony hearts of men.

In the text quoted other characteristics follow. I appeal to you, my brethren, to study them all carefully and then seek God for power to line up your lives with the divine standard, Review candidly, honestly, and most prayerfully the question of your call. When assured of the heavenly origin of your appointment, throw your whole heart into the work, and determine

to make soul-winning a success in your ministry. If on the other hand you are not in possession of the heavenly credentials, quietly and with Christian grace take your place in the ranks where many thousands joyfully serve—making up the units in the great army of the Lord. "Prove your own selves."

#### To What the Minister is Called

"He that is wise winneth souls." Prov. 11:30, R. V. To save men is the great business of the ministry. To those personally called by Jesus it was said, "Follow Me, and I will make you fishers of men." Matt. 4:19. And the record is, "They forsook all, and followed Him." To the one great task of winning souls, catching men, we are to bend our utmost energies. This should become the controlling passion of our hearts, the one great object of our sermons. There is, however, too much aimless preaching among us,—sermonizing on great themes without a definite aim at soul-saving. Throwing out the net carelessly and without skillfully attending it, will never result in catching men. We shall toil on as did Peter and his companions with discouraging results.

A minister who had poor success in his work once asked a great preacher and soul-winner the reason for this failure. The great preacher replied with the question, "You do not expect results at once from all your preaching, do you?" "No," was the answer, "Well, that is why you do not get results," was the wise reply. The Christian minister must be obsessed with an undying enthusiasm in behalf of the lost, and he must work untiringly for their salvation. "If I were asked," said the great preacher Spurgeon, "what in a Christian minister is the most essential quality for securing success in winning souls for Christ, I should reply, 'Earnestness'; and if I were asked a second and a third time, I should not vary the answer; for personal observation drives me to the conclusion that, as a rule, real success is proportionate to the preacher's earnestness. Another great preacher stated that "Indifference in the world is largely the result of passionlessness in the pulpit." A great English paper, the *British Weekly*, states that the lack of effectiveness in the pulpit is the decay of passion. The man who believes that he has been called to be a mouthpiece for God,—with a lost world in view, the shortness of time, and the greatness of eternity,—how can such an one preach without surging feeling and without great earnestness? If we have been called, we will have partaken of the spirit of the greatest Preacher, of whom it was said, "The zeal of Thine house hath eaten Me up."

From "Gospel Workers" we quote the following statement and illustration: "To win souls to the kingdom of God must be the minister's first consideration. With sorrow for sin and with patient love, he

must work as Christ worked, putting forth determined, unceasing effort."

"John Welch, a minister of the gospel, felt so great a burden for souls that he often rose in the night to send up to God his supplication for their salvation. On one occasion his wife pleaded with him to regard his health, and not to venture on such exposure. His answer was, 'O woman, I have the souls of three thousand to answer for, and I know not how it is with them.'"

Paul, the great Apostle, was declared to be mad because of his earnestness. Shall we not all covet this passion which has possessed the greatest soul-winners?

In conclusion let me again seek to impress upon you, my dear brethren in all parts of this great Division, that it is of first importance that we should settle it once and for all that our call is not a mere appointment,—an office of honor to hold, or a means of support. Ours is a call from God; otherwise we are in the wrong place. You can and should settle it with God whether or not you have been sent to be a special mouthpiece for Him. Then, having a clear conviction that the call is divine, throw your whole being into the cause of soul-saving. Let it be ever before you that consecration of heart on your part is called for.

"Those who consecrate body, soul, and spirit to God, will constantly receive a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth His highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ, they are made complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."—*"Gospel Workers," page 112.*

The end is upon us, our time for labour is short and the task set before us is great. Our work calls for all our powers to be fully consecrated. My brethren, the Lord is coming, and we need to bend every energy to the accomplishment of the work before us. I appeal to you to give yourselves wholly to the work.

"Will the world cry, 'Mad'?

I would be mad,—such madness be my joy!  
For thrice it blesses: first my own cold heart;  
Then glorifies my God; and plucks, perchance,  
My sin-stained brother from the jaws of death."

J. E. FULTON.

"WATCH thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

## MEDICAL DEPARTMENT

### Aims and Objects of our Departmental Work

ONE ideal in the minds of the workers assembled at the Asiatic Division Conference recently held in Shanghai, was a systematic, well-directed effort looking toward the development of a Medical Department which should provide adequate facilities for the care of those of our faithful workers who may need medical attention, and which would also become a strong factor in the carrying of the Gospel to the millions of suffering humanity sitting in heathen darkness.

We desire to express to our people our appreciation of the hearty support the Medical Department received during its organization, also the support we received in trying to minister to the needs of our workers during the busy days of the Conference, when on account of lack of facilities and time we could not give that quality of service we expect to give later, when we are organized with an institution, and laboratories in working order, and a trained staff to add efficiency to the work.

It is the aim of the Department to systematize and co-ordinate the medical work in all parts of the Asiatic Division, that unitedly we may carry forward a strong medical missionary work. It proposes to render practical assistance to our workers throughout the field, helping them to learn the best ways of caring for their own health, and of relieving the suffering around them; and in our centers to develop the medical work so that those of our workers who find health and strength being impaired under the stress of work and climate, may go early for that help that will prevent a breakdown and keep them physically well and efficient.

In this you, brethren and sisters, can help by forwarding any suggestions and ideas you may have, and by sending frequent reports of your work along medical missionary lines. And the Department will be glad to answer your questions, help you to secure supplies or medicines, and assist in any way possible. If we can thus keep in close touch with the workers, we shall better understand their needs and know how to supply them.

All questions, suggestions, or reports of general interest will be published in this department of the OUTLOOK as space may permit.

Address all communications to the Medical Secretary of your local field, or to the Division Secretary at Shanghai.

C. C. LANDIS.

For personnel of the Medical Department, see OUTLOOK "Special," p. 47.

## Prevention

ALTHOUGH in these modern times science has made great progress in the treatment and cure of diseases, the old adage still holds good, "An ounce of prevention is worth a pound of cure." More and more, medical science is coming to realize that its great field lies in searching out the causes of disease, and in learning how to remove these causes and thus prevent the disease.

Through the patient, intelligent, and often heroic, work of the great army of trained scientists, physicians, public health boards, and army medical corps, death rates, supposedly fixed, have been cut in half. The French government largely failed in the construction of the Panama Canal because in this region there existed so many causes for disease that their workmen died almost faster than they could import them. The canal zone was called the "white man's grave." When the United States Government took up this gigantic task, its first energies were directed to removing these causes of disease. The success attained in this unhealthy region under the direction of Col. (now Surgeon General U. S. A.) Wm. G. Gorgas in rendering this deadly region more healthful than many places in the United States, with a death rate nearly as low as that of New York City, is a great testimonial to the achievements of science. In this instance the steps taken to prevent disease, destroy its breeding places, and provide suitable quarters for the labourers, were much more important than the establishing of great hospitals, laboratories, and other facilities to combat disease once it had gained a foothold.

So it is in our lives. What may have seemed little or non-essential in the care of ourselves become the great governing factors of our lives, determining whether we shall lead strong, efficient lives of service, or fall before our great disease enemies. Ex-President Taft says, "It may well be claimed that the care of individual and family health is the first and most patriotic duty of a citizen"; and years ago Disraeli declared, "Public health is the foundation on which reposes the happiness of the people and the power of a country." If worldly statesmen see such vital necessity in a nation's preserving the individual health of its citizens that they may be strong and efficient, how much more important is this question for us as soldiers of the cross at the battle front. Paul says, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." As the great majority of conditions and disease-producing forces are controllable, it therefore becomes our imperative duty to diligently study these, and to become masters of the

environments in which we are placed.

Thus far in our consideration of prevention we have considered almost wholly those outside, surrounding influences that tend to produce disease. Now we come closer home and look at those personal factors that keep the body in the condition that we might term "preparedness." It is a known fact that if the body is in a perfect condition, for the time being at least, no matter what the surroundings are, the system is able to ward off an attack of disease. To be thus bodily prepared for what we may meet, and in order not to be caught off guard, we must learn nature's exacting laws. These laws are as fixed as the laws that govern the stars, and if we disregard them we must pay the price. As we study the body and its various activities, and note the delicate inter-relationship of its varied structural elements, we are led to exclaim, "Truly, we are fearfully and wonderfully made."

In order to maintain this body preparedness we must observe many of nature's principles such as proper sleeping hours, using the right quantity and quality of water, having plenty of fresh, pure air, taking proper care of the individual during infancy, childhood, and adolescence, using proper foods correctly, bathing, correct care of the nose and throat, proper care of the stomach and bowels, careful dressing, etc.

And while it is important and necessary in the prevention of disease to care for the physical side of our being, we must not neglect the mental and spiritual. It is highly important that we be surrounded with a cheerful, hopeful, and trustful atmosphere, free from worry and depression. In the Spirit of Prophecy we read of Christ: "Jesus was an earnest, constant worker. Never lived there among men another so weighted with responsibilities. Never another carried so heavy a burden of the world's sorrow and sin. Never another toiled with such self-consuming zeal for the good of men. Yet His was a life of health." "To His toil-worn workers to-day, as really as to His first disciples, He speaks these words of compassion, 'Come ye yourselves apart . . . and rest awhile.'" "He bids us, 'Be still, and know that I am God.'" "He who is thus refreshed, will be surrounded with an atmosphere of light and peace. He will receive a new endowment of both physical and mental strength. His life will breathe out a fragrance, and will reveal a divine power that will reach men's hearts."

C. C. LANDIS.

---

FOR resolutions outlining the organization and policy of the Medical Department, see pp. 54, 55 of Outlook "Special."

## Diarrhea and Dysentery

In disabling missionaries who work in tropical and semi-tropical countries, these two diseases take first place. Diarrhea and dysentery, no matter what form of diarrhea or dysentery it may be, are classed with typhoid and cholera as diseases which are spread almost wholly through the alvine (intestinal) discharges. The infecting germs find entrance through the mouth. The Chinese proverb expresses it aptly, "Out of the mouth calamity flies, and through the mouth disease enters," 禍從口出病從口入. Some disease germs fly in the air, and may enter the body either through the mouth or the nose; these are very difficult to avoid. Diarrhea and dysentery do not fly in the air, and it is entirely possible, if a reasonable degree of care is taken, to live in the tropics without falling a prey to either.

The prevention of diarrhea and dysentery may be summed up in the one word, cleanliness. By this is meant not only clean food and drink, but cleanliness also of person and environment.

In order to reach that degree of cleanliness necessary to insure freedom from these diseases, the following rules must be observed:—

1. Use only boiled, distilled, or standard bottled water for drinking purposes or for cleaning the teeth and mouth.

2. Do not touch drinking water or food with the hands unless they have just been washed clean. This rule applies especially to children. They come in from their play with soiled hands, and take a biscuit or some fruit. The small amount of dirt that is eaten along with the food is not sufficient to change the flavor, but it will be sufficient to change a well child into a sick one in the course of a short time.

Experience has demonstrated that a child can be taught always to wash the hands before eating, and never to pick up and put into the mouth any food that has dropped on the floor or on the ground. In order to make sure that this habit is deeply rooted, it is best to throw away every piece of food that has dropped on the floor, even if an occasional piece might be saved by scalding or by paring off the soiled part. This is the surest way of teaching the child to see that any food that has dropped on the floor or on the ground is unfit to eat.

3. The unscreened house is a veritable pest hole. The missionary who consents to keep his family in such a house, and the mission committee, should there be such a committee, which allows him to do so, are both guilty of taking an unwarranted risk with human life. Flies kill people. But in order to kill they must get into people's kitchens and dining-rooms. A physician in Chicago found typhoid germs in five out of eighteen flies caught in the privy and on the fence near a sick

room. Flies take as active a part in spreading diarrhea and dysentery as in spreading typhoid. It is a mystery how some can sit complacently at the dining-table, while flying about and sampling the various dishes are a half dozen or a score of flies that have stomachs filled and feet plastered with the bowel discharges from a near-by alley or privy. One "fly swatter" in the house is not enough. Have at least two—one in the kitchen and one in the dining-room. Cultivate the habit of killing every filthy, marauding fly that enters the house.

4. While a certain amount of raw food, either fruit or vegetable, is considered essential to health, yet the rule should be to cook all food, unless it be vegetables or fruit grown on your own premises, and known to be clean. All vegetables or fruit grown in the market must be cooked. There are no exceptions to this rule, unless it be some vegetable like the cucumber which can be thoroughly scalded and then peeled. All fruit bought in the market should be first scalded and then peeled. The bread bought from the bakery should be flamed over an alcohol or oil stove.

5. Keep a close watch over your native cook. Make a rule, and see that it is followed, that all kitchen and dining-table dishes are scalded with boiling water (not water that has been boiling) each time after using. The ordinary dishcloth is an abomination. If a cloth is used for this purpose, it should be scalded three times a day along with the dishes. Scald the drying cloths daily.

6. Freezing does not kill the germs of diarrhea and dysentery. The artificial ice used may or may not contain germs. The safe plan is to put the ice around the outside of the water container, and not in the water.

7. While trying to avoid looseness of the bowels, do not go to the other extreme and look upon costiveness (constipation) as a matter of minor import. There should be at least one bowel movement every day.

8. No diarrhea or disorder of the bowels should go untreated. The first thing to do is to keep quiet. Any moving about aggravates the trouble. The second thing to do is to restrict the diet. The third is to help the intestines in their effort to get rid of the offending thing, whatever it may be, that is causing the trouble. This may be accomplished by drinking water freely, using the hot enema, taking a small dose of cathartic, and in the case of amoebic dysentery it requires the use of emetin, or some other form of ipecac.

9. When you attend that gastronomic display, the native feast, do not cast discretion to the winds by calling to mind the eighteenth verse of the sixteenth chapter of Mark; but eat only foods that have been cooked and are set before you piping hot. Avoid everything of the nature of salads, confectionery and cake.

(Concluded on page fifteen)

## SABBATH-SCHOOL DEPARTMENT

### Attain the Goal

#### A Call to Consecration

TEACHERS and workers in every department of the Sabbath-school work, I address you in the fear of God, and tell you that unless you have a living connection with God, and are often before Him in earnest prayer, you will not be able to do your work with heavenly wisdom, and win souls for Christ. The worker for God must be clothed with humility as with a garment. The Lord will recognize and bless the humble worker who has a teachable spirit, a reverential love for truth and righteousness, wherever such a worker may be. If you are thus, you will show a care for your scholars by making special efforts for their salvation. You will come close to them in loving sympathy, visiting them at their homes, learning their true condition by conversing with them concerning their experience in the things of God, and you will bear them in the arms of your faith to the throne of the Father.

It will do no good to reprimand, and accuse, and fret at your scholars when they manifest a spirit of unrest and mischievousness. Remember you are to be a patient laborer together with God, and that all heaven is interested in the work you are doing, and any part in the work of God means toil and travail of soul. "Quit you like men, be strong." Ask of your master, who submitted to humiliation, and who endured the death of the cross, what He would have you to do. Take all your entrusted talents with you into the work, and put them out to the exchangers. Through the grace of Christ you will be able to do a precious work for the Master. The wealth of divine resources is at your command, and through prayer and faith you may lay hold on the promises of God, and appropriate them to your need. Consecrate yourself and your all to Him who hath loved you. Jesus says, "Herein is my Father glorified, that ye bear much fruit; so shall ye be My disciples." This means in the Sabbath-school work as much as in the work of the minister.

Now is the golden opportunity to sow precious seed that will spring up and bear fruit unto eternal life. Now you may be a savor of life unto life; for when you can impart to others truth that you gained through a deep experience, it has a life-giving power that will impress hearts and draw them to Jesus. When Jesus is drawing, and His co-laborers are working in harmony with Him, hard indeed must be the heart that will not be impressed and subdued by the power of divine love.

Mrs. E. G. WHITE.

THE Asiatic Division Conference during its recent session in Shanghai, declared itself strongly in favor of goals. A portion of Resolution No. 81 of the conference proceedings, reads as follows:—

"Whereas, Great blessings, both spiritual and temporal, have come to our general work and to the cause of foreign missions throughout the world by the establishment of definite financial goals, such as the goal of twenty cents a week per member set before our church members in the North American Division, and of the goal of \$35,000 for missions during 1917 set by the Missionary Volunteer Department in the same Division, and of the goal of an average donation of from ten to fifteen cents a week per member for Sabbath-schools in various unions in North America, and of the goal of \$100,000 for missions through the 1916 Harvest In-gathering Campaign, and,

"Whereas, A wholesome enthusiasm has already been aroused and fostered in many portions of the Asiatic Division Conference through the setting of similar goals, an evidence of which is seen in the raising of more than \$26,000 gold for missions during the year 1916 by the Sabbath-schools alone in our Division, therefore be it

"Resolved, That we favor the setting of definite goals before our churches, Sabbath schools, and Missionary Volunteer organizations in this Division, in connection with our endeavors to share with our brethren and sisters in the home lands the responsibility of raising funds for the support of missions; and to this end be it further

"Resolved, That the Sabbath-schools of the Asiatic Division be invited to bear special burdens in this work of raising funds for missions; and that to this end they establish as their goal the raising of \$30,000 for missions during the year 1917, and \$35,000 in 1918; these amounts to be reckoned as a part of the total sum to be raised for missions throughout the Division during 1917 and 1918."

In religious matters as well as in others, we believe it is a splendid thing to have an aim; and further, that the aim be placed high. The higher the aim, the greater the effort in attainment. There is an inspiration in attempting the difficult, and a genuine satisfaction in its accomplishment. To "climb though the rocks be rugged" develops strength; it calls out the best that is in man.

The financial Sabbath-school goal for 1917 means an approximate gain of 14% over 1916. The few reports of the first quarter of 1917 would seem to indicate that strong effort must be put forth in order to secure the desired amount. On the basis of a 14% gain over last year's offerings, the apportionment for

each union conference in the Asiatic Division for the present year would be as follows:—

Australasian Union Conference	.....	\$21,774.00
India	.....	2,256.76
East Asian	.....	1,746.04
North China	.....	1,453.26
South China	.....	972.09
Philippine	.....	483.54
Malaysian	.....	1,371.84

It can be none other than a privilege for each union to strive to reach its share of the goal. We believe that each field exerting the proper effort can easily raise the amount, and that some conferences and missions will go far beyond their proportionate shares.

In the accomplishment of this, would it not be well for each local conference, each local mission, each Sabbath-school, each class, and each individual, to set a goal? This will give an incentive all along the line. We suggest that on each class-record there be a column for the Sabbath-school offering. The teacher, with his class, can, at the beginning of each quarter, decide on the amount they plan to raise; then, week by week, as the teacher enters the amount on the card, he can call attention to the progress being made toward the class goal.

The individual will also be benefitted by setting for himself a goal; our native workers and people should be encouraged to do this; and we as English-speaking workers are privileged to set the example. Let us not think in our hearts to excuse ourselves by arguing that our salaries are small, and our sacrifices already quite sufficient. The spirit of the Master is the spirit of sacrifice; and even though we are in a mission field, we have a duty to sacrifice in giving, which means that we should give until we really feel it.

It is suggested that for our English-speaking workers, twenty five cents gold for each adult,—approximately \$1.00 Mexican for each family,—is a reasonable weekly Sabbath-school offering. Brethren and sisters, this goal is within our reach; and, if attained, it would from this source alone, bring at least \$150 gold a Sabbath, or nearly \$8,000 a year.

Shall we not all work and pray for the three-fold Sabbath-school goal,—daily study of the lesson, perfect attendance, and liberal offerings,—all of which form a part of our great endeavor to make the Sabbath-school a mighty soul-saving agency?

“Better to strive and climb

And never reach the goal,  
Than to drift along with time,

An aimless, worthless soul;  
Aye, better to climb and fall,

Or sow, though the yield be small,  
Than to throw away, day after day,

And never strive at all.”

R. F. COTTRELL.

## Sabbath-school Notes

HONORABLE mention is due the live Sabbath-school in Gan Djou, southern Kiangsi, China, for their last quarter's Thirteenth Sabbath Offering of \$16.54 Mex.

The company at that place has been wholly developed through Chinese laborers, no American or European S. D. A. ever having yet visited them. Through the help of their native evangelist, who is familiar with Sabbath-school methods, they had set their goal for the quarter at \$30. But on account of their being left to struggle alone during a considerable portion of the quarter, while their superintendent attended the general meetings at the time of Pastor Daniells' visit, they succeeded in raising only \$24.73. However, we wish all our schools would determine to do as well.

FROM a personal letter received from Sister C. N. Woodward, secretary of the Sabbath-school work for the Philippine Union Conference, we quote the following: “We have been busy ever since we came from Shanghai trying to do to the best of our ability the work assigned us, and we have found great comfort in doing what the Lord has called us to do. I have had the privilege of visiting seven Sabbath-schools, and at most of the places instruction was given as to the best methods of conducting local Sabbath-schools. This coming Sabbath we plan to attend a joint meeting near Cavite, at which time we expect to conduct a Sabbath-school convention. Brother and Sister Sevens have been invited to accompany us and to take part in the exercises. By keeping many principles before the people we hope to see results by and by. We find many willing and ready to learn, and we feel happy to teach them.”

“THE power in us to resist the inclination to do wrong, is like a bright nail—once bent, it will bend more easily next time. Yield to temptation to-day, and tomorrow you will have less strength to hold fast. Just as long as you stand up bravely and say, ‘I do not think this is right, I cannot do it,’ just so long the metal is strong and true in your heart. It is easier the next time to say the same thing. But as surely as you say, ‘I’ll do it for this one time,’ the steel is weakened and your life-work is endangered.”

“It is just as easy to form a good habit as it is to form a bad one. And it is just as hard to break a good habit as a bad one. So get the good ones and keep them.”—McKinley. *Moral:* Form the habits of daily lesson study and regular attendance at Sabbath-school.

Mrs. M. B. COTTRELL.

## The Formation of Union Conferences

Second Meeting, April 11, 1917, 8 a.m.

DURING the recent session of the Asiatic Division Conference, the organization of several union conferences was effected. The minutes recording the actions of the delegates who united in forming these new organizations, were read before the Division Conference, and accepted. These minutes will, of course, be submitted at the proper time to the various union constituencies for ratification.

The formation of several union conferences within the territory of the Asiatic Division makes possible a wide distribution of responsibilities and a close personal supervision of the work in every portion of the field. The minutes referred to, as passed upon favorably by the delegates in conference assembled, are as follows:—

### Organization of the North China Union Conference

Minutes of the Meetings of the West China Mission of Seventh-day Adventists, Central China Mission of Seventh-day Adventists, East China Mission of Seventh-day Adventists, during the Asiatic Division Conference of Seventh-day Adventists held at Shanghai, April 5 to 25, 1917.

The first meeting was held April 10, 7 p.m., with the following delegates present:—

R. F. Cottrell, J. E. Shultz, H. M. Blunden, H. J. Doolittle, W. P. Henderson, F. A. Allum, L. W. Bowers, Miss Florence Shull, Miss Florence Wilson, O. A. Hall, Mrs. O. A. Hall, C. P. Lillie, Mrs. C. P. Lillie, J. W. Hall, K. H. Wood, Mrs. K. H. Wood, W. I. Hilliard, Mrs. W. I. Hilliard, S. S. Han, E. H. James, R. J. Brown, Mrs. W. E. Gillis, Mrs. E. H. James, Mrs. R. J. Brown, Geo. Harlow, J. G. White, Mrs. J. G. White, S. G. White, Dr. D. E. Davenport, Mrs. D. E. Davenport, O. J. Gibson, C. H. Davis, Liu Djen Bang, Fang Chu Chai, Djen Wen Hsien, Mo Gi Ren, M. C. Warren, Mrs. M. C. Warren, Dr. A. C. Selmon, Dr. Bertha Selmon, H. O. Swartout, R. D. Loveland, Mrs. R. D. Loveland, O. B. Kuhn, Mrs. O. B. Kuhn, R. J. Brines, Mrs. R. J. Brines, Nathan Brewer, Mrs. Nathan Brewer, Mrs. R. F. Cottrell, Mrs. J. E. Shultz, Mrs. H. M. Blunden, Mrs. H. J. Doolittle, Mrs. W. P. Henderson, Mrs. F. A. Allum, Mrs. L. W. Bowers, Mrs. H. O. Swartout, Milton Conger, Mrs. Milton Conger, W. E. Gillis, and N. Z. Town.

1. *Voted*, That N. Z. Town act as chairman.

2. *Voted*, That R. J. Brines act as secretary.

3. *Voted*, That in accordance with the counsel of the Asiatic Division Conference of Seventh-day Adventists we proceed to organize a North China Union Conference, and that the chairman and the present directors of provinces nominate the necessary standing committees.

Adjourned.

N. Z. TOWN, *Chairman*;  
R. J. BRINES, *Secretary*.

4. *Voted*, That the following standing committees serve throughout the session:—

Committee on Nominations: A. G. Daniells, Geo. Harlow, W. E. Gillis, K. H. Wood, H. J. Doolittle, O. B. Kuhn, R. J. Brown.

Committee on Constitution: Dr. A. C. Selmon, R. F. Cottrell, J. W. Hall.

Committee on Plans: W. T. Knox, O. A. Hall, H. M. Blunden, Dr. D. E. Davenport, J. G. White, M. C. Warren, S. G. White, F. A. Allum, Nathan Brewer, Fang Chu Chai, Han Chung Djen, Wu Dzuhan.

Committee on Licenses and Credentials: C. P. Lillie, J. E. Shultz, Liu Djen Bang, O. A. Hall, R. F. Cottrell.

Adjourned.

N. Z. TOWN, *Chairman*;

R. J. BRINES, *Secretary*.

Third Meeting, April 18, 1917, 3 p.m.

5. *Voted*, That we adopt the constitution which was recommended by the Asiatic Division Conference, the name of the new organization to be "The Seventh-day Adventist North China Union Conference."

6. *Voted*, That the following officers serve for the ensuing biennial term:—

President:	F. A. Allum
Vice-president:	O. A. Hall
Secretary:	J. G. White
Treasurer:	W. E. Gillis

7. The following departmental secretaries were unanimously elected:—

Publishing Department:	H. M. Blunden
Sabbath-school Department:	Mrs. O. A. Hall
Educational Department:	M. G. Conger
Assistant:	Mrs. M. G. Conger
Missionary Volunteer:	M. G. Conger
Assistant:	Mrs. M. G. Conger
Medical Department:	Dr. Bertha Selmon

8. The following were elected as additional members of the executive committee: Han Tsung Djen, Ts Fang Yu, Mo Gi Ren, Hwang D. D., Liu Djen Bang.

9. *Voted*, That the territory of the Conference be divided into the following missions:—

*South Kiangsu*, which will include Chekiang Province for the present;

*Anhui*, which will include the Mandarin speaking section of Kiangsu;

*Shantung*;

*Kiangsi*, except the districts of Kinghsiang, Wandzai, and Yuendjou;

*Hupeh*; *Honan*; *Shensi*; *Szechwan*.

10. *Voted*, That the headquarters of this Conference be located at Hankow, Hupeh Province.

Adjourned. N. Z. TOWN, *Temporary Chairman*;  
F. A. ALLUM, *Permanent Chairman*;  
R. J. BRINES, *Temporary Secretary*;  
J. G. WHITE, *Permanent Secretary*.

#### Organization of the South China Union Conference

First meeting was held April 10, 1917, with the following delegates present: B. L. Anderson, Mrs. B. L. Anderson, J. P. Anderson, W. C. Hankins, Mrs. W. C. Hankins, S. A. Nagel, A. Mountain, Dr. Law Keem, N. P. Keh, T. K. Ang, Li Kon Po, P. V. Thomas, and Mrs. P. V. Thomas.

1. *Voted*, That B. L. Anderson act as chairman.  
2. *Voted*, That P. V. Thomas act as secretary.  
3. *Voted*, That in accordance with the counsel of the Asiatic Division Conference, we, the delegates of the South China Mission to this conference, take immediate steps to organize the South China Mission into a union conference to be known as the South China Union Conference.

4. *Voted*, That we adopt the constitution which was recommended by the Asiatic Division Conference for union conferences.

5. The following officers were unanimously elected for the ensuing biennial term:—

President:	B. L. Anderson
Vice-president:	J. P. Anderson
Secretary:	B. R. Owen
Treasurer:	B. R. Owen

Executive Committee: B. L. Anderson, J. P. Anderson, W. C. Hankins, N. P. Keh, T. K. Ang, Dr. Law Keem, and the heads of the different Provinces: S. A. Nagel, Hakka Province; P. V. Thomas, Kwangsi Province; A. L. Ham, Canton Province.

Departmental Secretaries:—

Field Missionary:	
Secretary:	A. Mountain
Sabbath-school:	Mrs. W. C. Hankins
Educational and	
Young People's:	F. E. Bates
Adjourned.	B. L. ANDERSON, <i>Chairman</i> ; P. V. THOMAS, <i>Secretary</i> .

#### Organization of the Philippine Union Conference

Meeting was held April 22, at 1:30 p.m., with the following delegates present: L. V. Finster, J. S. Barrows, I. A. Steinel, C. N. Woodward, Emilio Manalaysay, Leon Roda, and Wenceslao Rodriguez.

1. *Voted*, That L. V. Finster act as chairman.  
2. *Voted*, That J. S. Barrows act as secretary.  
3. *Voted*, That in accordance with the counsel

of the Asiatic Division Conference, we, the delegates of the Philippine Mission to this Conference, take immediate steps to organize the Philippine Mission into a union conference known as the Philippine Union Conference.

4. *Voted*, That we adopt the constitution which was recommended by the Asiatic Division Conference for the union conferences.

5. The following officers were elected for the ensuing biennial term:—

President:	L. V. Finster
Vice-president:	E. M. Adams
Secretary:	J. S. Barrows
Treasurer:	J. S. Barrows

Executive Committee: L. V. Finster, E. M. Adams, J. S. Barrows, R. E. Hay, C. Fattbert, I. A. Steinel, C. N. Woodward, Mrs. C. N. Woodward, Emilio Manalaysay, Leon Roda, Fausto Jornada, and the field missionary secretary.

Departmental Secretaries:—

Field Missionary:	R. E. Stewart
Home Missionary:	R. E. Stewart
Educational:	I. A. Steinel
Missionary Volunteer:	I. A. Steinel
Sabbath-school:	Mrs. C. N. Woodward
Adjourned.	

L. V. FINSTER, *Chairman*;  
J. S. BARROWS, *Secretary*.

#### Organization of the East Asian Union Conference

First meeting was held April 20, at 8:30 a.m., with the following delegates present:—

*Chosen Conference*: C. L. Butterfield, W. R. Smith, H. M. Lee, Miss May Scott, Miss Mimi Scharffenberg, Kim Ku Hyok, Kim Pyong Young, Im So Chyon, H. A. Oberg, B. R. Owen.

*Japan Mission*: F. H. DeVinney, A. B. Co'e, Mrs. A. B. Cole, H. Kuniya, T. H. Okohira, T. Kajiyama, B.P.Hoffman, P. A. Webber, Mrs. P.A. Webber, H. F. Benson, Mrs. H. F. Benson, A. N. Anderson, J. N. Herboltzheimer.

*Manchurian Mission*: B. Petersen, J. G. Gjording, Mrs. Gjording, O. J. Grundset.

1. *Voted*, That F. H. DeVinney act as chairman *pro tem*.

2. *Voted*, That B. R. Owen act as secretary *pro tem*.

3. *Voted*, That in accordance with the counsel of the Asiatic Division Conference, we, the delegates of the Chosen Conference, the Japan Mission, and the Manchurian Mission, in joint session, take immediate steps to organize into a union conference to be known as the East Asian Union Conference.

4. *Voted*, That we adopt the constitution which

was recommended by the Asiatic Division Conference for union conferences.

5. *Voted*, That B. P. Hoffman be superintendent of the Japan Mission.

6. *Voted*, That B. Petersen be superintendent of the Manchurian Mission.

7. The following officers were elected for the ensuing biennial term:—

President: J. M. Johanson

Vice-president: C. L. Butterfield

Secretary-treasurer: \*

Executive Committee: J. M. Johanson, C. L. Butterfield, B. Peterson, B. P. Hoffman, Dr. Tatsuguchi, Li Deh Ren, Chung Mun Kuk.

Sabbath-School Department: } That we request the Educational Department : } Division to obtain a Young People's Department: } person for this work.

Home Missionary Department: } Left temporarily with Field Missionary Agent: } president.

J. M. JOHANSON, *Chairman*;

B. R. OWEN, *Secretary pro tem.*

\*Brother L. Bowers has since been chosen for this work.

### Organization of the Malaysian Union Conference

First meeting was held April 18, at 12:30 p.m., with the following delegates present: F. A. Detamore, Mrs. F. A. Detamore, G. A. Thompson, I. C. Schmidt, K. M. Adams.

1. *Voted*, That F. A. Detamore act as chairman.

2. *Voted*, That K. M. Adams act as secretary.

3. *Voted*, That in accordance with the counsel of the Asiatic Division Conference, we, the delegates of the Malaysian Mission to this conference, take immediate steps to organize the Malaysian Mission into a union conference to be known as the Malaysian Union Conference.

4. *Voted*, That we adopt the constitution which was recommended by the Asiatic Division Conference for the union conferences.

5. The following officers were unanimously elected for the ensuing term:—

President: F. A. Detamore

Vice-president: J. W. Rowland

Secretary: A. G. Fletcher (until another is selected)

Treasurer: A. G. Fletcher " " " "

Executive Committee: F. A. Detamore, A. G. Fletcher, J. W. Rowland, G. A. Thompson, W. P. Barto, J. S. Yates, I. C. Schmidt, G. A. Wood, R. L. Mershon, K. M. Adams, Mr. Mullinex, Mrs. G. A. Thompson.

Departmental Secretaries:—

Educational and

Missionary Volunteer: K. M. Adams

Sabbath school: Mrs. G. A. Thompson

Home Missionary: Mr. Mullinex.

Adjourned. F. A. DETAMORE, *Chairman*;  
K. M. ADAMS, *Secretary*.

### Diarrhea and Dysentery

(Concluded from page ten)

10. Keep the fingers out of the mouth. Stop and think of all the articles, clean and otherwise, touched with the fingers in the course of the day, and then keep the mouth shut the next time a finger comes up to be wet for turning a leaf, or the next time a pencil point comes up to be wet.

In this connection should be mentioned the necessity of not allowing the baby to sit on the floor. On the floor and floor-rugs is the dust that has been carried in on the shoes from the street, the alley, and the closet. This dust contains some of the most dangerous germs. The babe puts his hands on the floor, then into his mouth. After wetting the fingers well, he puts his hands down on the floor again and plasters them with a liberal covering of dust; this in turn is transferred to his mouth. The ordinary individual sickens at the thought of smearing the hands on the floor just before using them to transfer food to the mouth. If this is filthy for an adult; then why place the baby on the floor and allow him to do it? His little body is more easily injured by dirt and germs than is an adult's body. If the child must sit on the floor, spread for him a clean rice straw mat. If he has reached the crawling stage, provide a pen so that he can not get off the mat.

Most of the points stated above, to which attention should be given in avoiding diarrhea and dysentery may be summed up in the three f's and the three d's:—flies, fingers, food; drink, dirt, dining.

A. C. SELMON M. D.

### Division Notes

(Concluded from page sixteen)

PASTOR AND MRS. O. A. HALL, for many years burden-bearers in China, sailed with their daughter Loleta, for America, June 26. While on furlough in America, Pastor Hall will attend the next General Conference as a representative of the North China Union Conference, of which he is vice-president.

SISTER J. S. JAMES arrived from Madras, India, on June 21. She reports a pleasant voyage en route, and while loath to leave the people of South India, is nevertheless glad to unite with Pastor James and associate workers in service at Division headquarters.

PASTOR C. E. WEAKS, secretary of the publishing department of the Division, has been spending the months of May and June and early July in Japan and Korea and Manchuria, in the effort to help the brethren of the East Asian Union to place the colporteur work on a more nearly self-supporting basis. Very encouraging progress was made in Japan, as the colporteurs' reports already begin to reveal. C. C. CRISLER.

# THE ASIATIC DIVISION OUTLOOK

PUBLISHED BI-MONTHLY BY  
THE ASIATIC DIVISION CONFERENCE  
OF SEVENTH-DAY ADVENTISTS

EDITOR: MRS. C. C. CRISLER; ASSOCIATE EDITOR: J. S. JAMES

OFFICE EDITOR: MRS. W. P. HENDERSON

ADDRESS: U. S. BOX 523, SHANGHAI, CHINA

SUBSCRIPTION PRICE: SEVENTY-FIVE CENTS, GOLD, A YEAR

THE present OUTLOOK has been made a double number. In future the paper will usually contain eight pages.

WITH this number is begun the series of studies on ministerial work and on Sabbath-school work which are to appear regularly each month.

AN interesting article from Pastor Fulton on a recent trip made by him in company with Pastors O. A. Hall and K. H. Wood to Wenchow, Chekiang Province, will appear in our next issue.

## Division Notes

"SISTER MERSHON sleeps. Ask help for Borneo." Thus was cabled briefly to Pastor Fulton on July 4, from our Malaysian Union Headquarters, the sad news of the death of Sister Mershon, of the Borneo Mission. No farther particulars are as yet known to us. Sister Mershon was laboring with her husband, Pastor Roy Mershon, who is in charge of the British North Borneo Mission, with headquarters at Sandakan.

Shortly after the cable was received, the workers at Shanghai met for their regular Wednesday evening prayer service; and when the message was read to them, many were led to pray most earnestly in behalf of Brother Mershon and the important work his mission represents. We know that in this hour of heavy trial the hearts of our brethren and sisters throughout the Division are going out to Brother Mershon in deepest sympathy and Christian love.

PASTOR AND MRS. F. H. DEVINNEY spent June 28 and 29 at Division headquarters, en route from Tokyo to Singapore per ss. "Mishima Maru." Pastor De Vinney, as one of the vice-presidents of the Division, has been requested by the Executive Committee to make Singapore his headquarters, in order that he may keep very closely in touch with that portion of the Division field which is farthest removed from the central offices at Shanghai. We rejoice in the providence that makes possible this added help to the India Union and the Malaysian Union. Pastor De Vinney

will spend two busy months with Pastor Detamore and associates in Malaysia, before going on to the India Union for an extended stay. He hopes to reach Rangoon in time to attend the general meeting for Burma, appointed to convene September 20, 1917.

PASTOR J. E. FULTON has been requested by the Asiatic Division Conference Executive Committee to spend the greater portion of his time, during the next few months, in the India Union. He is booked to sail from Shanghai for Singapore per ss. "Sura Maru" July 31. Touching the South China Union headquarters en route, he expects to spend a little time at Singapore, but must press on early to Burma, where he hopes to have several weeks. Sister Fulton will accompany Pastor Fulton as far as Burma, where she expects to spend the fall months with her daughter, Sister Eric Hare, engaged in mission work among the Karens. On September 20, at Rangoon, Pastor Fulton will enter upon the first of a series of meetings in the India Union, in company with Pastor De Vinney and also Pastor W. W. Fletcher, president of the India Union. Thus, for the latter portion of the year, the India Union will have the continued presence and help both of the president and one of the vice-presidents of the Asiatic Division. India, with its many races and languages, presents some of the most complex problems to be faced in all the Division. And its strategic importance, so far as missions is concerned, is very great. Indeed, one writer has characterized India as "the burning heart of Asia."

(Concluded on page fifteen)

## Important Mail Notice

WE desire to call the attention of all the workers in the North China Union Conference to the following action taken at our late council in Shanghai:—

"Voted, That inasmuch as the North-China mail is taxing Brother Barrows who is overburdened with work we ask *all* our workers who have a permanent address, except those living in Shanghai, to have their mail come direct; and those who do not have a permanent address shall use a North China Conference P. O. box, which is U. S. Postal Agency No. 814, and not continue the Asiatic Division box; the North China box to be in charge of W. I. Hilliard."

Any Montgomery Ward mail orders that workers desire to have come to Shanghai should also be addressed to this box.

We trust that all our workers will quickly attend to this matter and thus relieve Brother Barrows, who has more work than he should carry at the present time.

F. A. ALLUM.