

# Asiatic Division Outlook

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## UNENTERED REGIONS IN THE ASIATIC DIVISION

### Formosa (Taiwan)

LITTLE more than a hundred miles off the south-eastern coast of China, and midway between Japan and the Philippines, lies a beautiful island known as Formosa, or Taiwan, which has never been permanently occupied by Seventh-day Adventist mission-

"Formosa is rooted in God's purpose as surely as Orion or the Pleiades. That purpose 'will ripen fast, unfolding every hour.' . . . We go out again to far Formosa, stretching forward to the things which are before. We are not afraid. Our confidence is in the eternal God. May we live in the light of certain victory. The kingdom of the world shall yet become the kingdom of our Lord and of His Christ."—*From Far Formosa, by Geo. L. Mackay, D.D., page 339.*

aries, although considerable gospel literature has been circulated there by our evangelistic colporteurs.

#### Origin of the Name

"The aboriginal or Malayan name of the island was *Pekan* or *Pekand*," observes Dr. George L. MacKay, the veteran Protestant missionary who first claimed the island for Christ. In early times "the Chinese named it *Ki-lung-shan* (Mountain of Kelung), and the best port in the north still retains that name. Subsequently they called it *Tai-wan* (Terraced Harbor), and by that name it is known to all Chinese to this day; and the capital of the island was therefore called *Taiwan fu* (capital city of Tai-wan). 'Formosa' is a Portuguese word. It is a descriptive name meaning 'beautiful,' and was first applied to the settlement at Kelung in 1590. Sailing along the east coast, their brave voyager, sighting the green-clad mountains with peaks piercing the scattered clouds, cascades glimmering like silver in the tropical sunlight, and terraced plains waving with feathery bamboo, exclaimed with glad surprise, '*Ilha formosa, ilha formosa*' (Beautiful isle, beautiful isle)."

#### Area and Population

Formosa is 225 miles long, and from 60 to 80 miles broad, with an area of 13,429 square miles—about half the size of Scotland. The 1915 census returns show a population of 3,681,888. Of these,

upwards of 3,000,000 are natives, many of whom are of Chinese descent. Besides, there are nine different aboriginal tribes, all more or less allied to the Malay race. These tribes number about 130,000. The aborigines living in the north—perhaps less than 30,000, all told—are savage head-hunters, whereas those in the south are comparatively submissive and civilized. The Japanese population is approximately 200,000, and is increasing rapidly. Other nationalities are represented by a few thousand only.

#### Historical Sketch

The inhabitants of the island of Formosa were known to the Chinese early in the Christian era as *Tung-fan*, or "Eastern Barbarians." It is unknown just when commercial relations were established by the Chinese with the islanders. In the beginning of the sixteenth century Formosa began to be known to the Portuguese and Spanish navigators, and the latter made some attempts at establishing settlements. The Dutch, however, were the first Europeans to gain a foothold on the island. In 1624 they built a fort, Zelandia, on the western coast, the present site of Taiwan. For thirty-seven years the Dutch held this position, when they were forced to retire because of

"The isles shall wait for His law! That Old Testament prophecy has been an inspiration in my life. I have seen it fulfilled in Formosa. It has been fulfilled in the archipelago of the South Sea. The islands of the frozen north will yet sound His praises. It is not a poetic fancy. It is not a baseless dream. He has spoken it whose words are sure. When the continents shall have turned unto the Lord, and when their kings shall have come to the brightness of His kingdom, surely the waiting isles shall 'fly as a cloud, and as doves to their windows.'"—*From Far Formosa, by Geo. L. Mackay, D.D., page 182.*

an invasion of the island by the Chinese, who thenceforth claimed it as a part of their empire.

"From the close of the seventeenth century a long era of conflict ensued between the Chinese and the aborigines. The aborigines, wild savages, lived by the chase, and had little knowledge even of husbandry; while the Chinese themselves, uneducated

laborers, acknowledged no right except that of might. The aborigines were not implacably cruel or vindictive. They merely clung to their homesteads, and harbored a natural resentment against the raiders who had dispossessed them. Their disposition was to leave the Chinese in unmolested possession of the plain. But some of the most valuable products of the island, as camphor and rattan, are to be found in the upland forests, and the Chinese, whenever they ventured too far in search of these products, fell into ambushes of hill-men who neither gave nor sought quarter, and who regarded a Chinese skull as a specially attractive article of household furniture.

"In the early part of the 19th century the island was chiefly known to Europeans on account of the wrecks which took place on its coasts, and the dangers that the crews had to run from the cannibal propensities of the aborigines, and the almost equally cruel tendencies of the Chinese. Among the most notable was the loss in 1842 of the British brig 'Ann,' with fifty-seven persons on board, of whom forty-three were executed at Taichu. By the treaty of Tientsin (1860) Taichu was opened to European commerce, but the place was found quite unsuitable for a port of trade, and the harbor of Tam-sui was selected instead. From 1859 Protestant missions were established in the island.

"In 1895 the island was ceded to Japan by the treaty of Shimonoseki at the close of the Japanese war. The resident Chinese officials, however, refused to recognize the cession, declared a republic, and prepared to offer resistance. It is even said they offered to transfer the sovereignty to Great Britain, if that power would accept it. A formal transfer to Japan was made in June of the same year in pursuance of the treaty, the ceremony taking place on board ship outside Kelung, as the Chinese commissioners did not venture to land. The Japanese were thus left to take possession as best they could, and some four months elapsed before they effected a landing on the south of the island. Takau was bombarded and captured on the 15th of October, and the resistance collapsed."

During the twenty years and more since Formosa became a part of the Japanese Empire, steady progress has been made in developing the resources of the island, in providing for adequate irrigation, in harbor improvements, in the construction of well-planned systems of railways and roads, and in the establishment of a modern school system and of courts of justice. As the editor of *The Far Eastern Review* (March, 1916) has observed, "Japan has done her work thoroughly in Taiwan, and has not been content to sit quietly as collector of revenue at its ports." "It must be said that the difficulties met by Japan in this island, the greater part of whose area is moun-

tain and forest, has been much greater than that met by Americans in the Philippines."

#### Early Mission History

From 1624 to 1662 the Dutch were in possession of Formosa, and during those years efforts were put forth by the Dutch East India Company to plant seeds of gospel truth among the inhabitants. "Despite the superficial character of the missionary work done by the Dutch in Formosa," writes Dr. Charles Henry Robinson, in his "History of Christian Missions," pages 245, 246, "some knowledge of the Christian faith lingered on for nearly a century.

"When Formosa became part of the Chinese Empire in 1683, Christianity, or rather the nominal profession of Christianity, began to die out. In 1865 the English Presbyterian church began missionary work, having been preceded by a few years by a Roman Catholic mission. In 1872 the Canadian Presbyterian church started a mission in North Formosa. The cession of the island to Japan in 1905 has been followed by its opening up to Western civilization, and has facilitated the extension of missionary enterprise.

"In 1912 a union was effected between the Canadian and English Presbyterian missions. The united synod represents a Christian community of over 30,000.

"The Japanese church in Japan, in connection with the Anglican missions, started work among the Japanese residents in Formosa in 1897, at the suggestion of the Japanese authorities."

#### Dr. MacKay, The Apostle of Formosa

Dr. George Leslie MacKay, of the Canadian Presbyterian church, familiarly known to students of missions as "the black-bearded barbarian of Formosa," "began work in Tamsui in 1872," writes Dr. A. T. Pierson in "Miracles of Missions," second series, pages 17-22, 36, 37. "Here the first convert was brought into the kingdom of Jesus, and another soon followed; these were both young men, and they were just what he had prayed for. Every month he made a tour down the west side, and very often had to spend the night in dark and damp places. On one occasion, . . . at a village far down on the coast, a delegate met him and his associate native evangelists, with a strip of paper bearing seventy names, inviting them to remain; and a chapel was erected in that village.

"At another place, further inland, among the mountains, there was put up a log church, where again Jesus was preached to the people. The aborigines stood around the fires and joined in singing praises to God. One Sabbath, while there, MacKay received a letter which read thus: 'If you dare to come in again with your party, the savages declare that they will shoot you. They are determined to put you to death, and I would advise you not to come again.' He went out to the service as usual that

evening, and decided to go about his Master's business again in the morning. When advancing through the jungle, and when on a peak, perhaps 2,000 feet high, he heard the shouts of the savages on a neighboring peak, and hailed them. They came out and looked for a moment, and then fired a volley, pointing their muskets upward. The leader made signs, 'it is all right.'

"Eighteen years passed. During the last visit to the place an old man eighty years of age came to MacKay and said: 'Do you remember getting a letter from that place within the mountains? I wrote that. I did my best to get the savages to put you to death. Now I dare not go to the savages myself, but live in these barren hills. I am very sorry for what I did. I have listened to the gospel, and believe

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame. . . . For thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy one of Israel; The God of the whole earth shall He be called." Isaiah 54:2-5.

that Jesus Christ is my Redeemer, and I want to be baptized.' . . . He was baptized and enrolled as one of the converts.

"Once MacKay and his helpers were confined in a chapel all night, with the savages from the mountains on the outside, who crept up with long poles and tried to fire the building. There was no human protection, but God only; but if it had been His will, every one of them was ready to welcome death. As the morning began to dawn, the cowardly savages skulked away to the mountains. At another time, with two converts, MacKay started for the southern part, to establish a church. Arriving near the small village just at dark, they inquired at a house if they could stay for the night. The door was shut in their faces. At another house they replied, 'No place here for foreign devils;' and at another, after a long hesitation, 'There's an ox-stall; you can stay in there.' One of the converts was an old man who had owned rich tea farms, and had lost all for Christ's sake. He was not used to sleeping in an ox-stall, but it humbled him, and afterward he did better service as a preacher to his people. They all remembered how the Lord of glory was rejected, and it seemed of little consequence if they did not get quarters for the night.

Since then the very men who insulted them have shed tears when they remembered the way they had treated Christ's converts, and how badly they had persecuted them. They are themselves astounded at what they did."

#### First Sabbath-keepers in Formosa

"Several years ago," reports Brother Arthur Mountain, of Hongkong, "Tensee, an Adventist colporteur from the Fukien Mission of the South China Union Conference, went across to the island of Formosa to sell our Chinese *Signs of the Times*. Among the subscribers to the paper were three Chinese doctors who called for more literature. This was supplied, and they began to observe the Sabbath.

"One of the three doctors was a Presbyterian, and although keeping the Sabbath, he continued to attend his church. It happened that the church organ was out of order. The doctor, being of a mechanical turn of mind, was asked to repair it. The noise soon drew a crowd, and it was not long before a number had gathered to watch the organ being tuned—quite a fascinating operation to the average Chinese.

"Some one in the crowd asked the doctor why he rested on the sixth day of the week. Other missionaries have taught the Chinese that Monday is the first day of the week, so that the seventh day falls on Sunday. The doctor took up a Bible and was soon preaching a sermon on the Sabbath to an interested congregation. By and by, the evangelist arrived, and in anger turned the doctor and his listeners out of the chapel. But the organ was repaired, and who can tell how many heart-strings had also been touched by the words spoken by this doctor in whose soul the message has found a responsive chord?

"These three doctors, with their families, are still keeping the Sabbath, and they, with other interested ones, are praying us to come over and help them."

#### Entering an Open Door

According to our present territorial organization, any work undertaken by Seventh-day Adventists in Formosa, will be under the general supervision of the East Asian Union. A definite request has been placed with the Foreign Mission Board for two evangelists and their families to enter Formosa not later than early in 1919, there to proclaim the saving truths of the gospel for to-day. May we not confidently expect that in that beautiful island a goodly number will be prepared for the return of their Lord when He comes to gather home His own from among every nation, kindred, tongue, and people.

C. C. CRISLER.

## GENERAL ARTICLES

### The Importance of Laying Financial Responsibility Upon the Native Church

WE cannot begin too early to bring to bear on the people of Asia who embrace the message the responsibility that rests upon them to give of their means to forward the cause of God according as the Lord prospers them. There is a great difference between the standard of living in the Western countries and that of the masses of the people of Asia, and it is not unnatural for those that come from the West to be somewhat hesitant in urging on their poorer brethren of the Orient the claims of God upon their limited income. It is quite natural, too, that there should be a tendency on the part of the Christians of Eastern countries to regard the financial support of the work as the special province of the church of the West. Herein lies a great danger. It is far more serious than is indicated by the amount of funds involved. There is a divine principle at stake. It will require much patience and tactful perseverance on the part of the foreign workers to build up the native church in this grace of giving, and it may seem that the amount of funds received scarcely justifies the time spent in the effort. But if we missionaries neglect this duty, we are likely to frustrate the fruition of our own hopes, and great weakness and loss to the native church may be laid to our charge.

The following experience is related by Thomas Evans, a Baptist missionary in India:

"When I came to Monghyr there were about fifty members in the native church, and about the same number of nominal Christians. A good and upright old man, named Pursan, was the deacon. His father, Hinjon Misser, was the first convert in Monghyr, baptized by John Chamberlain in 1819.

"The Monghyr converts were considered about the best in Upper India, and they ought to have been with such noble teachers; but, sad to say, I did not find them at all satisfactory. As long as they were poor and received everything from the mission they were fairly good; but no sooner did they grow rich than they began to kick and refused to support their own church.

"I made strenuous efforts to get them to contribute to their pastor's salary. After canvassing the members, all they could promise was two pice in the rupee (one cent in thirty-two), and one man, a pleader (who owed his all to the mission), said that this would be too large a proportion for him to give as his income was between Rs. 700 and Rs. 800 a month! I told them plainly that such conduct was utterly unchristian, and that if they would not do anything

to help themselves they deserved to be left alone. If they would not walk after being carried so long in the lap (sixty years), let them sit down in the mud and bear the shame of it. The one great grievance was asking them to give any money to support their own church. They said they would govern themselves, but not give to the funds. At last resolutions were passed to the effect that they would give a portion of the native pastor's pay, but they wished the native chapel to be made over to them as their own property. This the society refused to do, and they did nothing but appoint one of their own number as pastor, who supported himself as a clerk in the municipal office. This man died, and his brother (another clerk) was appointed to the pastorate. This cheap form of ministrations was compatible with their parsimony, but as a consequence there was leanness of soul and little spiritual life in the church." "A Welshman in India," pp. 156, 157.

We ought to give our hearty support and cooperation to every effort to train the native church to bear its due share of responsibility in supporting the work. We are as yet only in the beginning of our work in Asia, comparatively speaking. It will be more easy to inculcate a self-reliant spirit now than it could be if we allowed the church to grow up dependent on foreign support and then tried to bring in reforms later.

W. W. FLETCHER.

## EDUCATIONAL DEPARTMENT

### Standard of Attainment

At the first session of the Asiatic Division Conference, held in April, 1917, one of the actions passed relating to the Young Peoples' Missionary Volunteer work, calls for the putting forth of earnest efforts to get our young people to pursue the Standard of Attainment course, pass the examination, and receive the General Conference Standard of Attainment certificate.

We are pleased to know that in some fields such efforts are being made to interest our young people in this line of study. Professor I. A. Steinel, principal of the Philippine S. D. A. Academy, writes, "In my Bible doctrines class, I gave the Standard of Attainment examination, and invited in all who wanted to take it. Sixteen passed. But in the denominational history examination only seven passed. We had not taught denominational history this year. We expect to do so next year." He then gives the names and standings of six who are eligible for certificates. The lowest grade in Bible doctrines was 85%, there were two who had 100% each, and the grades of the other three were 94, 97, and 99% respectively. In

denominational history the lowest grade was 85 %, and the other grades were 90, 92, 93, 95, and 98 % respectively. These are excellent standings, and we dare say our young people in America and other lands can do but little better.

In a recent letter from Professor K. M. Adams, principal of the Singapore Training School, is a request for fifteen Standard of Attainment certificates. He gives credit to Miss Lena Mead, who has helped these students prepare for the examinations. While Brother Adams has not as yet passed on to me the names and grades of the young people obtaining these certificates, he says, "They have passed well."

Professor H. M. Lee, of the Korean Industrial Training School, writes, "I have just gotten plans started for all our people to prepare for and to take the Standard of Attainment examinations. I hope we can get this important matter before our people so that there will be a general study of the truth. We will put out something on denominational history so that our people can become informed on this subject."

Recently, in my visit to the South China Union, I had opportunity to see the earnest work of Professor F. E. Bates, who is principal of our training school in Amoy. Brother Bates is instructing the young men of his school along these special lines, and he told me he hoped soon to have some of his Chinese students ready for the examinations. Thus far I have no record of any Chinese young people as members of attainment.

Our young people of Australia are engaged in various lines of study and self-improvement, such as the Reading Course, study of Bible doctrines, and a Standard of Attainment course, which, in this union, includes other subjects besides Bible and denominational history. Brother F. Knight, in his annual report closing June 30, 1917, says, "The number of certificates granted for the examination in Bible doctrines during the year was 5,883, an increase of nearly 1,000 over the previous year. In our Reading Course we have had excellent results, the number enrolled to date being about 636. The Standard of Attainment course, which has now been running just twelve months, is most encouraging. We have 296 members enrolled who are doing earnest work in their studies. It was thought by many that on account of our increasing our lines of study in the department, the lines of missionary work would suffer in consequence, but figures show just the opposite. Nearly all lines of missionary work have increased, while the lines of study have been increasing. This establishes the fact that what our young people are getting into their heads and hearts, they are giving out to others."

The total offering for the year ending June 30, 1917, from the 3,384 young people of this union, was approximately \$10,750, gold. It is expected that for the year 1917 the young people will have raised about \$14,000, gold. This sum will be used to pay for the missionary ship, "Melanesia."

This brief view of what our young people are accomplishing in the line of study apart from their regular school work, speaks of their determination to become "workers that need not to be ashamed." Our people all need to search the Word continually, and to review *often* the way God has led us. Why should not all our missionaries take an examination in Bible doctrines and denominational history, get the certificate, and thus encourage our young people and lay members to qualify for better service in this way?

"None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand."—"Great Controversy," pp. 593, 594.

"In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment and with confidence in Christ as our Leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—"General Conference Daily Bulletin," Vol. 5, p. 24. S. L. Frost.

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## SABBATH SCHOOL DEPARTMENT

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### Items from South China

EVER since old Brother LaRue, our first Seventh-day Adventist missionary to China, took up his abode in Hongkong, and Pastor J. N. Anderson and family responded to his call for help and settled in Canton, these two cities have been constantly associated in the minds of Seventh-day Adventists with the development of our work in southern China. It was, therefore, with no small degree of interest that on our return from the Philippine Islands during the month of January, we improved the privilege of visiting the Chinese "cradle of the message," where for nearly a score of years a faithful, though often tried and suffering, little band have loyally upheld the banner of truth.

Canton is an ancient city, whose records, we are told, date back two centuries before Christ; while in A. D. 700, it had become a port of trade, with its regularly appointed commissioner of customs. The name of the city itself, meaning "broad," suggests

that Canton is not crowding its million or more inhabitants into the smallest possible area, as is true of so many Chinese cities; on the contrary, its extensive, rolling fields and bountiful waterways bespeak for it a favorable location for the most influential center of South China.

Many years our workers were forced to live in crowded, unsanitary, Chinese quarters, which are now pathetic reminders of what the pioneers endured to gain a foothold in this great city. But now we rejoiced to find the workers in Canton comfortably housed in mission quarters built in the suburbs amid pleasant surroundings. The mission compound is composed of two good, brick houses, and a dormitory and school-building for the Bethel Girls' School.

It was in the new school-building, only recently completed, that the Bible institute and conference for the Kwangtung and Kwangsi Mission was held during the month of January. We were glad to attend their interesting Sabbath-schools, and also to make the most of the time allotted us for counseling with, and giving instruction to, the native brethren regarding the Sabbath-school work. We found them interested, progressive, and responsive, and are happy to report that these brethren and sisters, in common with the generality of our native Seventh-day Adventists wherever we have visited in this great Division, are co-operating nobly with the foreign workers to build up the Sabbath-schools in their communities.

As a general meeting for the entire southern field had not been called at that time, only a limited representation was present in Canton. Some general Sabbath-school topics were considered during the hour given us in the conference, and questions regarding peculiar obstacles met in mission fields, were taken up and discussed. The inquiry "How

best may one conduct a class of twenty, only one member of which is able to read?" called out several answering suggestions, the most practical of which seemed to be that the one who could read should be encouraged to call the class together each day during the week, and teach them to memorize the texts and answers, then teach them to others. If, in addition to this, they each day should learn a few characters, in a little time, with the Lord's added blessing, they would be able to study for themselves.

South China's part of the great Asiatic Division's Sabbath-school goal for 1917 was \$972.09, U. S. gold; but the records show that they actually raised \$1,091.36, gold, or an excess above their goal of \$129.27. This denotes a spirit of earnest endeavor on their part, a further evidence of which was given in a little incident related in Canton by one of our foreign workers. An old brother, whose outward appearances were against him, pledged that he would give throughout the quarter ten cents, Mexican, a week as his Sabbath-school donation. It was with a little hesitation that the worker called on him at the end of the quarter to have him redeem his pledge; but he was agreeably surprised when the old brother drew out a little bag with exactly the amount he had pledged carefully deposited therein. Thus by agitation of this question and by individual faithfulness on the part of the believers, the South China Union have attained their 1917 goal, and with added enthusiasm have entered upon the greater tasks of 1918.

We thank the Lord for what has been accomplished in Sabbath-school lines in these south lands, and are assured of their co-operation until the task is finished.

MYRTIE B. COTTRELL.

### Report of the Asiatic Division Sabbath School Department For Quarter Ending December 31, 1917

Mission	No. Schools	Mem.	Av. Att.	Home Dep't.	Att.	No. Bap.	Total Offer.	12 Sab. Offer.	13th Sab. Offer.
South China	33	1738	1509				\$291.44	\$229.27	\$62.17
Japan	16	557	299	69	48		232.26	209.66	72.60
Korea	81	1632	1267	139	64	16	207.14	143.00	64.14
Manchuria	6	85	64	5	20		73.43	56.86	16.57
Malaysia	13	489	405	83		25	562.23½	459.13	103.10½
Philippines	30	1076	880	9	400		277.92	217.58	60.34
North China	91	2718	2468				400.10	288.25	144.13
<b>Totals</b>	<b>270</b>	<b>8095</b>	<b>6892</b>	<b>305</b>	<b>532</b>	<b>41</b>	<b>2094.52½</b>	<b>1603.75</b>	<b>523.05½</b>

MYRTIE B. COTTRELL, *Asst. S. S. Secretary.*

## REPORTS FROM THE FIELD

### First General Meeting in the Solomon Islands

THE following paragraphs are taken from a letter written by Sister G. F. Jones to the Missionary Volunteers of the Australian Union Conference, following the first general gathering of believers to be held in the Solomon Islands:—

"We have just returned from the annual gathering at which about three hundred were present, and many more would have been but for the difficulties of getting there and back, there being few canoes. We carried nearly sixty there and back on the "Melanesia" from Rendova and Viru, and the "Advent Herald" brought many from the other end, Gatukai, Telina, etc., while others came in their canoes. During the meeting the chiefs of all the different tribes promised they would see that two large war canoes would be made ready for the next New Year's meeting. We explained that we might not be able to get oil for our engine by then, so they had better prepare for such an emergency; and as they used to make these canoes for head-hunting expeditions, so they can now make them for the saving instead of the destruction of men.

"We wish that all our dear young people could have been present at this gathering and have seen the eager faces of these people as they endeavored to learn all that was for them, and to listen to the earnest testimonies and prayers of the dear natives whenever an opportunity was given them. Above all, at the baptism and the meeting just preceding, none of you would have had dry eyes, I am sure. Tears of joy would come to mine as I listened to the testimonies not only of the candidates, but of others unbidden who expressed themselves as determined to follow those who had cut loose from all their old habits and practices. It was most impressive. Then after the baptism, when we workers had shaken hands with those just baptized, the old chiefs, some of whom had put many obstacles in the way of these dear young people serving the Lord, came forward and shook their hands also. This meant a great deal, and means much for our future work. We praised the Lord in our hearts for this.

"May God bless all the dear young people and keep them true to Him, then use them in His service; and there is much to be done."

"Love thyself last. Look near. Behold thy duty  
To those who walk beside thee down life's road;  
Make glad their days by little acts of beauty,  
And help them bear the burden of life's load."

—Selected.

### Medical Missionary Work in Honan

You may be interested to know something of our progress since I have been privileged to give my undivided time to medical work. Last month (March) we cared for five hundred and fifty-one patients as against three hundred and forty-nine in February. Our receipts for the month of March were \$75.79; for the preceding month, \$20.74. The coming of warm weather increases the number who come for help; but after all that which brings patients is the treatment they receive and the success we have in applying our remedies. Last month I performed thirteen eye operations besides some less serious, like the removing of small growths, etc. I performed two eye operations this morning, and have two more waiting for me to-morrow. Our operating table is a rough wooden affair made out of hewn poles, and some of our other equipment is no better. But we feel that there are better things ahead.

We are having results in another line also. One of the richest young men in the village near us is attending our church and Sabbath-school regularly, and has handed in his name as a candidate for church membership. This has come about through medical care given his father a few months ago.

I feel that there are wonderful opportunities before us in our medical work here. It will surely be a means for reaching the nicer class of people. They, as well as the poorer class, get sick, and if they have confidence in us and our remedies, they are willing at such times to listen to our message. God has been good to us and has richly blessed our efforts.

D. E. DAVENPORT, M. D.

### Social Conditions in Hunan Province, China

BROTHER O. B. KUHN, writing from his mission station at Changsha, Hunan Province, relates some circumstances which help to convey some idea of the unsettled and even perilous conditions prevailing at the present time, not only in Hunan, but in many other parts of China. Brother Kuhn writes:—

"This dreadful civil war is paralyzing things in Hunan. The northern troops are rapidly occupying the province again. According to orders from Peking, these soldiers are to remain here several months. These men are half soldier and half robber. They are the roughest, toughest, most immoral looking beings that I have seen anywhere. Large cities are saved from destruction only by giving large sums of money to the soldiers. They are demanding from fifty to one hundred thousand dollars, and if the money is not forthcoming, the complete ruin of Yochow, an important city at the head of Tung Ting Lake, about midway between Changsha and Hankow, is pointed to as an example of what will result.

"Soldier-robbers entered three of our chapels. In two places they stole money, clothes, books, and other belongings, but did no bodily injury to the evangelists. Our missions have been treated in the same way. In some instances the tables, chairs, and other furniture have been taken. Several of our convassers have been robbed of their money, and their clothing has been taken from their backs. Nearly all our colporteurs are reporting very hard expe-

# THE ASIATIC DIVISION OUTLOOK

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PROFESSOR AND MRS. W. W. PRESCOTT are now in Mukden, where a ministerial institute for the workers in that mission is being held during April. The month of May will be spent by Professor Prescott in institute work in Seoul, Chosen. Pastor J. M. Johanson, president of the East Asian Union, together with those in charge of evangelistic work in the local fields, are assisting in these institutes.

PROFESSOR S. L. FROST, secretary of the Division educational department, left Shanghai April 8 for various mission stations in the provinces of Hupeh and Honan. He will probably be returning to headquarters not later than early June.

PASTOR AND MRS. R. F. COTTRELL, accompanied by Pastor J. H. DeVinney, left Shanghai for Peking April 9, via Hankow. Brother and Sister Cottrell have responded to a special call from the Asiatic Division Conference Committee for pioneer evangelistic work in a portion of mission territory as yet unoccupied by any of our laborers. The readers of the OUTLOOK will be looking forward with eager interest to the reports to be rendered later by Pastor DeVinney and by Pastor and Sister Cottrell, concerning this important step now being taken. Meanwhile let the united prayers of all ascend to the throne of grace in behalf of this pioneer effort in a region hitherto unentered by us in any permanent way.

## Notes From South China

FROM a personal letter from Pastor J. P. Anderson we quote the following items:—

"The Amoy institute was the best, without exception, of any I ever attended. There was no business that interfered with the giving of instruction, so the work of the institute had our undivided attention. This meeting was a great blessing to our Chinese workers. They received a new outlook, and new views of what it means to be a Christian. I look for a great change as the result of this gathering. At first many of the workers were somewhat unwilling to go so far to attend a meeting, and one that should hold for so long a time; but after the first meeting they would have been willing to stay indefinitely. The more they heard, the more they saw there was for them to learn. Such institutes are worth holding, and will bring forth fruit to the glory of God.

"Now a few words about the earthquake. It certainly was a severe one. There were only three buildings in all Swatow that were not badly damaged, and among these was our house. We are truly grateful to God for His kind, protecting care in this

respect. Had we been living in the house we rented a year ago, we would have perished; for this house simply tumbled down in a heap.

"The roof of the women's hospital, belonging to the English Presbyterian Mission, fell in, and the men's hospital was also damaged. The college belonging to this mission was damaged to the extent of \$1,500, Mexican. Many houses were completely ruined. The back wall of the building we rent for a chapel fell down, killing a little boy. Not far from Swatow is an island called Nam O, with a large fishing population. Only one building remains standing out of a city that was credited with a population of 15,000 people. In Choa Chow Fu, twenty miles from Swatow, over two thousand houses are said to have fallen down.

"The injury done to our mission property here in Swatow is very slight. The building does not lean. All the mission-owned church buildings in the interior fared no worse, so truly we have reason to be thankful."

## Conditions in Hunan Province, China

(Concluded from page seven.)

riences. We fear that the work will go slowly and with difficulty.

"A few days ago soldiers boarded our mission boat, and ordered the boatman to row them across the river. The boatman pointed to the name of the mission painted on the boat, and to the American flag flying at the stern, and said that the boat was owned by Americans, and was not for public use. The soldiers levelled their guns at his head, saying that if he did not take them across, he would never row any one else over the river; then asked him if he would go or not. The boatman replied, with the usual politeness, that he was happy to take them across without delay.

"Several weeks previous to this, soldiers entered the boat, and demanded that they be taken across the river. The boatman pointed to the name of the mission, explained that the boat was the property of foreigners, and he was waiting to take them across. The harbor police also remonstrated. The soldiers replied that they were controlling affairs, and thereupon felled the boatman with their swords. When he recovered from his dazed condition, they commanded him to row them over immediately. He did so.

"Complaints are coming into the consulate from foreigners in different parts of the province, telling of the destruction of property, and of the abuse of the rights of foreigners. It is a good thing for us that our trust is in God first, and then in whatever means He may be pleased to establish and maintain, for our protection. Apart from God, the laws of men are powerless, and the protection of a foreign flag alone in Hunan is not adequate.

"It is distressing to think of the people being thus dominated by the soldier-robbers, and that the work of our evangelists and canvassers must be interfered with. Work that might have been done in peaceful times may now have to be done in days of adversity; but under the blessing of God we will press the work in Hunan wherever we can during these trying times."