

Far Eastern Division Outlook

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NO. 2

What Jesus Means To Me

I. H. EVANS



O me Christ is a personal being, who, from His own choice, has called me to be His child, and who chooses to live with me as a constant companion and personal helper. Not only is He the great, supreme Saviour of the world ; but He is also my Saviour, and His life brings to me daily righteousness, hope, and peace. In His presence I feel no condemnation. His blood cleanses, and His love lifts me above the consciousness of guilt, and bestows upon me peace and joy and companionship that surpass anything that the world has to offer.

Communion with Him, the assurance of His presence, the knowledge that He is my personal friend and Saviour, closes my heart to the temptations of the world, and keeps me from indulgence in the natural weaknesses that would manifest themselves were it not for His divine presence. This companionship is such that it seems impossible that anything could happen to separate me from the love of Christ ; and it is the supreme longing of my heart that this fellowship shall grow and increase through eternal ages.

Because of what Christ is to me, it is the desire of my heart so to order my life, and so to conduct myself in relation to His work, that His heart of love may not be grieved, but that I may look into His face, and feel His approval and sympathy flowing into my soul. There is no service that He requires that it is not my pleasure to perform, no sacrifice that He asks that I am not willing and anxious to make, no knowledge of what will please Him but what it is my earnest desire to carry out in a way that will bring to Him the greatest satisfaction. Upon Him I am depending wholly to take me through the remaining days of my life, and bring me safely into the haven of His eternal rest.

Shanghai, China

Note and Comment

FROM THE PHILIPPINES

MANY are the ways in which contacts are made by our workers in the Philippines, and innumerable are the circumstances through which the special truths taught by Seventh-day Adventists are brought to the notice of interested ones. A number of unusual experiences have been passed on, which may be of interest to the readers of the OUTLOOK. To quote:

"You know the Adventist people go to the chapel every Sabbath, and I was wondering why. Then I said in my heart, 'I like to know the cause.' From that time I went to the chapel every Sabbath. The words of God were planted in my heart, and I was baptized."

"Pastor Leon Z. Roda stayed in the house of my aunt for almost a year before I accepted Christ. I was invited to attend a religious service conducted by this pastor. At the time I went, a very solemn song was sung which touched my heart. This song impressed me very much, and I was very faithful in attending the services. The Holy Spirit was at work upon my heart, and I accepted the truth."

"I was invited to study the Bible by a classmate who was a Protestant. Sometimes I attended church with this friend. A colporteur came along in October of that year with the magazine, *Ti Damag Ti Pagarian*. He believed Saturday is the true Sabbath of the Lord. I did not believe at first, but to give his proof he asked if we had a Bible. We did. I then read texts for his proof, and he asked for our proof for Sunday. We did not have any. Before he departed, he again produced the magazine and gave it to us free. He often visited our home as a missionary worker. A tent was erected in the town plaza. While the tent meeting was being held, I became seriously ill and had no thought but that death was near; so I could not attend the meetings. The Bible worker gave Bible studies on the subjects preached in the tent. Before and after Bible studies, he offered prayer for my recovery and asked that I might see the true light that streams from the Bible. As a result of the Bible studies given, I believed the Bible with all my heart and admitted the truth."

"When I was in the third year of high school, I mingled with some students who knew about the truth.

These students brought a Bible to the class. During study period they talked to others about the true Sabbath, so I began to keep it as a rest day. Later when I took my vacation in Camiling, in the province of Tarlac, I heard about the Sabadista preaching. I attended several of their tent meetings and found the Bible to be the word of God. I then read it diligently while in school or at home. By the help of God and the guidance of the Holy Spirit during the general meeting of the following year, I thoroughly accepted the truth. After a few weeks' study in Manila I returned to Camiling, for baptism. I then went to college to prepare for God's work."

"When I was in California, I learned in our book, 'Heralds of the Morning,' that Seventh-day Adventists are keeping the true way. After reading and meditating upon the word of this book, I began to keep the true Sabbath day of the Lord. Wherefore, beloved brethren in Christ, I am willing to go and sell our books, such as the colporteur sold from which I have learned the truth."

"HE LEADETH ME"

It is best to let Jesus plan for us, and not to plan or even wish for ourselves. He will supply all our spiritual need. It is so blessed to feel that nothing could be for our soul's good which He withholds, however much it may seem to ourselves that it would be so.

It is so blessed standing perplexed at the head of two or three paths, to shut our eyes and put our hand in His, and say, "Jesus, lead me." It is so blessed, when the path thus taken leads over sharp thorns and through a weary wilderness, to feel "He led me here; I did not lead myself into this." It is so blessed when the loneliness of the way makes Him stoop and clasp our hand more tightly, and the sharper thorns and stones induce Him to lift us sometimes quite off our feet.

Do you know that feeling—of being, as it were, lifted off one's feet? I do; but it was in the days of deepest trial my heart ever had. Such a happy, restful, confiding feeling! I have never wholly lost it since—the feeling—though gently set down again upon the stones and thorns. And I know that if the road could be so painful again, He would carry me as before. Shall we ever, ever fathom the ultra-philosophic depths of that phrase, "As a little child"?—*Emily Blatchley.*

GOVERNORS, UNIVERSITY PRESIDENT, POET OF RENOWN—GOD GAVE THEM ALL

A. N. ANDERSON

Pastor Kaneko and I have been enjoying a genuine good time, meeting many leading citizens of this northern district of Japan in the interest of the greatest enterprise in all the world. We have found them very sympathetic toward the idea of harmonious, threefold education. The principle of character-building education, practically emphasizing the sacredness of labor, appeals to men of influence.

The Lord has given us an imposing array of prominent names, including three governors of prefectures, one director of internal affairs for the prefecture—the son of a very famous evangelist, a director of education in Niigato Prefecture, the President of the Imperial University of Northeast Japan, two of the professors of the university, a nationally-known poet, three mayors of large cities, bankers, physicians, and others.

Owing to the present very serious and prolonged financial slump, during which four leading banks of one prefecture went bankrupt, the contributions have been small, and the aggregate amounts to only a few hundred yen. But someone must work even where the results do not present such a striking aspect from a pecuniary standpoint. And we are happy in the satisfaction of having had an opportunity of giving many personal spiritual appeals to the hearts of these splendid men, in addition to receiving their financial aid. We have learned many tricks (all honorable of course) in the trade, which will help us in future campaigns. I am writing personal letters of thanks in English to all donors. Later, thanks will be forthcoming from headquarters.

There are tremendous possibilities in Japan in the Harvest Ingathering work. Much more can be done far and near.

The problems of this great Empire of Japan, and the educational and health program here, call for the most sympathetic and careful study, consideration, and support on the part of the keenest minds in this denomination. We cannot afford to build superficially in this progressive land.

Behold, the paths of life are ours, —we see
Our best inheritance where'er we tread;
Sorrow and danger our security,
And disappointment lifting up our head.
—Anna L. Waring.

General Reports from the Field

FOURTEEN MISTAKES

1. To set up our own standard of right and wrong and judge people accordingly.
 2. To measure the enjoyment of others by our own.
 3. To expect uniformity of opinion in this world.
 4. To look for judgment and experience in youth.
 5. To endeavor to mold all dispositions alike.
 6. To look for perfection in our own actions.
 7. To worry ourselves and others with what can not be remedied.
 8. To refuse to yield in immaterial matters.
 9. To refuse to alleviate, so far as lies in our power, all that which needs alleviation.
 10. To refuse to make allowance for the infirmities of others.
 11. To consider everything impossible that we can not perform.
 12. To believe only what our own finite minds can grasp.
 13. To expect to be able to understand everything.
 14. To live for time alone, when any moment may launch us into eternity.
- Selected.

HOME MISSIONARY STORIES FROM WEST SZECHWAN

ALTON E. HUGHES

EARLY in the year 1929, I had the privilege of baptizing several persons in Kwanhsien. Among the six persons was a young man about 23 years old and his widowed mother. He was a cloth merchant, and because he was of rather a quiet disposition, I was a little doubtful of his Christian experience. But I urged him to bear witness for the Saviour at every opportunity. He began paying tithe and quite soon went on a long trip into the tribes' country to do business. He immediately aroused a good interest in Weichow, and then he called for help. We had no help to send him, but we sent him a package of tracts and a copy of "Bible Readings" (Chinese edition). The next thing we heard he had started a Bible class with seven in attendance. He has been doing good self-supporting work there for several months now. Some of the C. I. M. people were up in that part of the country during the summer, and when they returned they asked one of our members when we opened up work there. They were told that we had no work up there; but they said, "Oh yes, you do; for we met your worker and saw his work." They were much astonished to find that he was not on salary.

The second instance is that of an evangelist from another denomination. Eighteen years ago he had studied with Brother Stafford in Shanghai and was baptized. But he gave up, and drifted about for many years, finally entering the employ of the — church, where he preached for eight years. But he could never get rid of the influence of the truth. One day one of our church members, a little girl, was eating at the same table with him and reproved him for eating pork. This brought conviction to the man, and later he began coming over to see us. The Spirit worked upon him mightily; and after we had talked with him several times, he repented and gave his heart to the Lord anew. The Lord helped him to make a complete reformation; he gave up his tobacco, his pork, and other wrong habits, began paying tithe and keeping Sabbath, and then resigned his position and began selling medicine on the street for a living. But everywhere he went he bore witness for the truth.

Later he decided that he must visit his old father before it was too late, and tell him of this truth. In the meantime, because of the witness that he had borne, the chaplain of the hospital in Chengtu became interested. His mission decided it would be best to move him to another field of labor, and put another man in the hospital. As our brother returned from the visit to his father he met this new preacher and a friendly discussion ensued as they visited in a tea shop. They both went their way, and there were no apparent results at the time. Our brother had had much opposition in his own home from his wife and eldest son, but he finally succeeded in getting them to agree to investigate the message. Pastor Hwang began studying with them daily in their home; and in a few months the entire family of five were converted and were later baptized. Our brother soon entered the colporteur work; and later, because of the interest he had aroused, it was deemed best to ask him to help us out in giving Bible studies. He has done and is still doing faithful work. His eldest son decided to give his life to the Lord's work; and he felt he could do this best by leaving his dental work in the hospital, and taking up the work of a church school teacher with us.

The chaplain above mentioned later called on us and opposed the truth at first. Later he became interested. He has now been paying tithe for about five months, and has

been keeping the Sabbath for three months. He has resigned his position, and is planning to enter other lines of work. He published a long article in the Chinese church paper, announcing his change of views, and his faith in the soon coming of Christ.

HOME MISSIONARY CONVENTIONS IN KOREA

L. V. FINSTER

IT WAS the writer's privilege to spend nearly three months in Korea, conducting Home Missionary conventions in the different churches. The brethren had selected twenty-one convenient centers in the various sections of the union for the holding of these meetings. The near-by churches sent in delegates, and so we were able to get in touch with a large part of our church membership in Korea.

Brother Oberg, the superintendent, assisted in a large number of the meetings, and the directors of the different missions were in regular attendance and gave much assistance. Brother R. S. Watts, the home missionary secretary, labored untiringly in all the meetings to make them helpful to our laity.

The brethren planned on many short conventions rather than a few long ones, as they felt the first great need was to create a greater interest in missionary work, and later these plans could be more fully developed. At these meetings our first aim was to deepen the spiritual life of our believers and to arouse them to the great need and privilege of working for the Lord in finishing the work in the earth. Where the churches had not been organized, organizations were perfected, and the membership divided into bands. The territory was districted, and every man was given a place in which to work. At the close of each convention all took part in a field day, and in the evening a testimony meeting was held. It brought cheer to many hearts, and as they went to their homes their testimony was that from this time forward they were planning to take up some definite work each week in an effort to bring this message to their neighbors. I feel sure that the future will show good results in much more work being done in Korea. I am looking forward to the time when we can go through each union and have similar conventions, as I believe it will do much in the building up of the Lord's work in each union.

SOUTHERN LUZON MISSION

W. B. RIFFEL

(Synopsis of report of Pastor W. B. Riffel, director of the Southern Luzon Mission, given at the general meeting held in Daraga, Dec. 7-12, 1929)

AS we review our experiences of the past eleven months, we see many evidences of God's love and care. His protecting hand was over His own during the terrible baguio of last September, when many lives were lost, and thousands of pesos of property damage was done. How often we have been led to realize the truth of the inspired Word, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time." Never in the history of our work in this field have we met with stronger opposition. Nearly every tent effort has been carried on for a time during a shower of stones. In one town where better things might be looked for, superstition and prejudice reign unchecked. During our effort at this place, we experienced a regular mob spirit a number of nights. One night the elder of another church was struck in the back with a stone, another brother on the leg, and a sister was hit on the neck. At other times when our brethren were returning home, they were mocked, and some of them hit with stones.

We thank the Lord that in spite of strong opposition, He has saved the lives of workers and also has given us fruit. During this period we have baptized 80, which makes our present membership 340. Last year during this same period we baptized 43. This means an increase of 37. No one should feel elated over what has been done, for it is God who gives the increase. We feel thankful for what has been done, but we know that we have not accomplished as much as we should. We have not yet fully learned how to cope with strong opposition, but we are willing to sit at the feet of Jesus and learn His methods.

At present we have eleven organized churches and seven companies. Three companies were organized into churches this year, and two new chapels were built.

It is reported that the present financial crises in this region is the worst within a period of forty years. In spite of this financial condition, our tithe receipts for this year were \$1,244.66 gold, as compared to \$825.46 for the same period last year. This means an additional income of \$419.20, or a 44 per cent

increase in comparison with the same period last year. For this we thank the Lord and our brethren whom He has inspired to give to the support of the Lord's work. Our Sabbath school offerings and Big Week receipts also show a slight increase.

Nearly all of our brethren have had an active part in Home Missionary work. A splendid spirit of co-operation was shown in the various campaigns that were carried on to place our gospel-filled literature before the people. The introduction of the Harvest Ingathering, our world-wide plan for gathering funds for missions, met with a ready response on the part of our brethren. Many went forth for the first time, and saw how the Lord, in answer to earnest prayer, prepared the hearts of the people to give. Through the united efforts of our churches and workers, we have raised in Harvest Ingathering \$875.44. We praise the Lord for His blessing to us in this work.

What shall we say about our colporteurs, the pioneers? Probably nothing is more fitting than to read a letter which came to the office from one who became interested in the truth through the work of one of our colporteurs. The letter reads as follows:

"Your book agent arrived here in the town of Sipecot, Camarines, Sur., December 9, 1927. During the few months of his stay, he preached and explained to us the true faith and worship of the one God, Creator of the heaven and the earth. We know that Christ is soon coming, and we are afraid that when He comes we may not be ready. It is in you the true light, and therefore our hope is in you, too. So we who sign this letter are asking your help for a teacher or a worker so that we may know more about the path through life eternal. I want that my family may be won to the truth. We are trusting that you are going to help us in this matter."

For the first eleven months of 1928, our tract society sales were \$2,739.15, and during the same period of 1929 our sales have risen to \$6,042.23, or an increase of 113 per cent. Mention must be made of the ready response our colporteurs gave during Big Week. This feature of the work was fostered by our Field Missionary Secretary, and nearly all of our colporteurs had a part in raising over \$100 for the mission extension work.

May the Lord continue to bless every feature of His work in this field.

THE EAST CHINA UNION
MISSIONARY VOLUNTEER
CONVENTION

W. A. SCHARFFENBERG

THE East China Union has just closed its fourth annual young people's convention. They have been steadily promoting the plan of calling a convention of this kind each year. Four consecutive conventions have been held already.

One of the interesting features in connection with the calling of these conventions, is that the young people have been endeavoring to make these conventions entirely self-supporting. The transportation expense of the various delegates is borne by the local societies, each society standing the expense of its own delegates. The society at which place the convention is held bears the expense of entertaining the delegates.

Only five or six delegates appeared at our first convention. Through constant promotion, the idea has taken root, and this year found our thirty delegates in attendance.

The Shanghai Sanitarium, at which place the convention was held this year, did all in its power to make the convention a success.

Another interesting feature, is the launching of a definite mission enterprise each year. The plan is for the young people's missionary volunteer societies in the East China Union to unite in raising funds with which to purchase land and build one chapel each year. Plans are under way to raise \$1,200 during the year 1930, \$400 having already been raised for this enterprise. Land is to be purchased and a chapel is to be constructed in the vicinity of the China Theological Seminary. We are confident that by the close of 1930 sufficient funds will have been raised to complete the work. During 1931 it is proposed to do a similar work in the South Chekiang mission.

The various features of the young people's departmental work were carefully discussed. The first meeting was called on Thursday evening, January 9, and the last meeting was held on Sunday evening, January 12. The program was crowded to the limit. We have never before seen such interest and enthusiasm, and such a spirit of co-operation on the part of our young people to make the work of this department a success as at this meeting. We are confident that Mr. Dung Yuen Yu has the united support of all as he enters upon his new duties as Young People's Missionary Volunteer Secretary for the East China Union, and that the spirit of this convention will mean much to the future development of the Lord's work in this union.

HARVEST INGATHERING IN JAPAN

A. KOCH

IN LOOKING back the six weeks the Harvest Ingathering Campaign has been going on in Japan, we have only words of praise for the goodness of the Lord. About 4,000 *yen* have reached the treasurer's office, and this does not include money not sent in by church treasurers who are in the habit of making up their report when the campaign is over. We trust there will be no difficulty in reaching the 6,000 *yen* goal, and hope to go over it.

The Lord has helped us to get several large donations. Brother Dietrich from Okayama, did well in Kobe and Osaka. A big Japanese firm gave 300 *yen* and the Chinese firm in Kobe gave very liberally to our work, as in former years. Mr. Anderson sent in fine reports from northern Japan, and Mr. Kraft, just back from furlough with renewed energy, very faithfully helped in Tokyo and Yokohama. One steamship company gave 500 *yen*. Brother Kraft with some Japanese brethren, succeeded in getting several 100 *yen* donations. Some of the women of our foreign staff at headquarters did very well, and proved how richly the Lord blesses our efforts, if only we step out in faith and do the work commissioned to us.

However, the money solicited is not the only success of this year's campaign. A special feature was that church members at different places took part as never before in the campaign, and richly enjoyed the blessing of such missionary work. Especially in Hiroshima a fine spirit of co-operation was manifested. No wonder the Lord helped us in this way to find several who were interested in the truth. At Osaka we held public meetings in the evening, preaching on the street before the evangelistic meeting started. A remarkable experience was granted to us in Fukuoka. Brother Noguchi and I were asked to take the place of a Buddhist priest during a ceremony for the late founder of a banking house. We each gave half an hour's speech before the assembled employees on the most important things of life, after which the manager made us a donation for our work.

This year's Harvest Ingathering is for the strengthening of our educational work in Japan. Thus, naturally, the school took special interest in it. In spite of some rain the girls went out on their field day and returned home with songs of victory.

The boy's school has set a goal of 1,000 *yen*, and I believe they will make it.

We only regret that our publishing house did not print a larger edition of the splendid paper furnished this year. Already most of the papers are gone in a large number of the churches. The Lord is willing to do great things here in Japan if only we trust him more.

PRACTICAL MEDICAL MISSIONARY WORK IN MISSION LANDS

K. H. WOOD

A concrete example of the kind of Christian medical-missionary work which is greatly needed in mission fields, came to my attention recently, and I pass on information regarding it with the hope that others may be encouraged to do a similar work.

Six years ago, Brother Lee Tung Sheng, after spending some time in training at our Shanghai Sanitarium, returned to his home at Ying Djou-fu, Anhwei, where he and his father opened a small medical institution which they called, "The Gospel Dispensary." Brother Lee conducted the medical side of the work, while his father, who had had several years' experience as an evangelist in our work, preached daily to the patients in the waiting room, and distributed tracts among them.

From the first, "The Gospel Dispensary" has been operated along real missionary lines, and a goodly number of converts have been brought to the truth as the result.

In addition to his evangelistic work at the dispensary, Brother Lee's father has been the elder of our Ying Djou-fu church, and has carried full responsibility for our work there for several years. During my conversation with Brother Lee, he stated that he and his father had taken the Lord as partner in their work, and had faithfully tithed all their receipts, the Lord on His part blessing the dispensary financially, and giving it favor with the people. Brother Lee is sometimes called in consultation by other dispensaries and hospitals in the city, of which there are twenty, and has been able to save the lives of several persons whom the others had given up as hopeless.

There is need for scores, yes hundreds, of such dispensaries and small hospitals, operated by consecrated, native Christian nurses and physicians. It cannot be hoped that the need will ever be fully supplied by either foreign physicians, or

native physicians who have been trained in western countries. Hence, it should be one of the chief objectives of the nurses' training schools operated in connection with our sanitariums and hospitals in mission fields, to prepare young people for just such service as this. Besides the regular nurses' course, there could be post-graduate medical studies given to a carefully selected group of young men and women who should remain with the institution for a time on a basis similar to internship while continuing their studies and gaining a wider medical experience than is afforded by the nurses' course. After the completion of this advanced training, these young men and women might be sent into the interior to take charge of mission dispensary-hospitals, where they could render service similar to that of foreign physicians.

THE FIRESIDE OVER THE TOP

It is interesting to note that the Far Eastern Branch of the Fireside Correspondence School, since its organization in 1922, has received a total of 1,956 enrollments of which number 617, or approximately one third, were secured during 1929. The Correspondence School idea is gradually taking root in the Far East, and we are confident that before long every worker will be completing one course each year. More certificates have been issued during 1929 than during the previous seven-year period.

The five-year course for evangelists has meant much to the workers in China. Practically every evangelist is striving to meet the requirements outlined in this course of study. A large number have completed courses of study through the Correspondence School during the year 1929 as the result of this five-year course for evangelists. We are confident that this course will mean much to bring up the efficiency of the evangelists here in the Far East.

The five-year course in the Chinese language has also met with exceptional success. Over two hundred credit cards were issued during 1929. We trust that the time will soon come when every missionary in the China field will have completed the requirements of this five-year course. It is hoped that ere long a similar course will be ready for the Japan and Korean fields.

The Correspondence School has been the means of strengthening our workers, and of increasing their efficiency in the Master's service.

The Sabbath School Department ----- Far Eastern Division

Summary For Quarter Ending Sept. 30, 1929

Conference or Mission	Number Schools	Member-ship	Average Attendance	Birthday Offering	Investment Fund Offering	12 Sabbaths Offerings	13th Sabbath Offering	Total Offerings to Missions
Central China	87	2,406	2,146	\$ 8.79	12.98	401.24	125.66	\$ 548.67
Chosen	119	5,684	4,382	32.90	9.74	558.60	215.36	816.60
East China	113	3,793	3,045	5.32	109.49	1,024.89	123.90	1,263.60
Japan	22	765	529	14.34	18.50	514.51	243.42	790.77
Malayan Union	25	930	869	4.06	.51	635.73	228.43	868.73
Manchuria	17	425	330	4.25	3.00	110.44	39.04	156.73
North China	18	497	474	4.12	.75	140.02	28.37	173.26
Philippines	308	11,576	9,231	271.60	35.03	1,871.05	599.74	2,775.42
South China	103	3,567	2,711	28.34	11.42	610.79	147.68	798.23
Sungari-Mongolia	10	448	394	6.78	15.14	306.73	99.61	428.26
West China	39	995	945			272.44	48.05	320.49
Total	861	31,086	25,056	380.50	\$ 214.56	\$ 6,446.44	\$ 1,899.26	\$ 8,940.76

MRS. I. H. EVANS, *Secretary*

SABBATH SCHOOL NOTES

The Sabbath schools throughout the world are asked to rally to the help of two fields in the Far Eastern Division on the Thirteenth Sabbath of the first quarter of 1930—the Philippines and Manchuria. They are asked to raise the really stupendous sum of \$105,000 to carry on the regular work in these fields. All in excess of this amount—the “overflow”—will go for the promotion of new work. One half of this is for these fields, and one half is for other needy fields. The Union Mission secretary for the Philippines is planning a special campaign to reach a new goal in offerings this quarter, and no doubt Manchuria will do likewise.

FROM a letter from the Treasury Department of the General Conference, we quote the following:

“We are glad to note a splendid gain in the Sabbath School Offerings. The amount received from this source for the first six months of 1929 was \$720,120.95, which is a gain of \$26,903.62 over the amount received in the same period of time one year ago. Somehow, we have become so accustomed to seeing the offerings from our Sabbath school increase from quarter to quarter and from year to year, that it would be a great shock to us if some quarter should indicate a decrease. We are deeply grateful to the army of Sabbath school officers and teachers who week by week are keeping before the members of the Sabbath schools the needs of the mission fields and the blessing there is in giving to meet these needs.”

It is said of Napoleon that on one occasion when the difficulties of a certain campaign were presented to him, and the impossibility of crossing the Alps was mentioned, he exclaimed, “There shall be no Alps!” There are mountains of difficulty ahead of us in keeping up a proportionate increase in our Sabbath school offerings—but these will melt before a determined advance.

DURING the past year the Sabbath school goals were kept constantly before the Manila schools, and the close of the third quarter of 1929 showed some excellent records. Two field days were held, the first late in June and the second in September. Although the school was newly opened in June, there was a good response on the part of the students to go out and sell literature, the proceeds from the sales to be applied to the Thirteenth Sabbath offering. Nearly P23 was raised by this effort, and this, with other offerings swelled the total offering to P138 for the second quarter of 1929. In September an entire day was devoted to literature sales, 63 of the students going out with their arms laden with literature on September 22. Altogether they sold P150 worth of reading matter in and around Manila, and of this amount P73.55 was turned in for missions. “There was great joy,” writes Mrs. Chaney, the Union Mission Sabbath school secretary, “when we learned that the total offering for the quarter was P242.83 from the Philippine Junior College Sabbath School.” Fifty Cards of Honor were earned by students and teachers during this quarter.

WHERE SHALL WE GIVE OUR SABBATH SCHOOL OFFERINGS?

K. H. WOOD

THIS seems like a strange question, and one which should not be difficult to answer. Only a few years ago, there would undoubtedly have been but one answer, for offerings were given at whatever place the member attended Sabbath school. But times have changed, and we find that some of our people have deviated from this plan. The change, as well as some of its inevitable results were noticeable at two large gatherings of workers during the past year. On both occasions, unusually representative groups of Chinese and foreign workers were present from different parts of China, the congregations numbering between two and three hundred persons. At one of these gatherings, although an interesting missionary talk had been given, and an earnest appeal was made by the superintendent for a liberal gift, yet the offering received amounted to considerably less than the foreigners alone should have given on the basis of the Division goal for individual offerings. The explanation later offered for this inadequate response was that most of the visiting workers had reserved their offerings for their own schools. When I heard this, the thought came to me,— Is the Lord’s house “divided against itself”? Is it true that the Lord’s people are unwilling to give to His cause except when in their home schools, even though they must at

times close their hearts to the appeals of man and God for liberality toward His work?

The blighting effect of this practise is evident immediately. It dampens the ardor of those seeking to promote a good offering, and besides the possibility that the members who withhold their offerings may forget, and perhaps not give them at all, an influence is exerted upon others who might otherwise have responded liberally to the appeal, and a stinted offering is the result. In considering this matter of the influence of our acts upon others, we should remember that there is usually less resistance in following a bad example than a good one. For this reason, we should be careful at all times to lend our influence in a way which will develop right practises in others, and build up the work of God in the earth.

Although the purpose of those who do not give their offerings when attending Sabbath school away from home is to increase the amount given by their local schools, yet by so doing, they actually decrease the total offerings to missions. And truly, what real benefit is there to be gained by this plan of holding one's offering for payment in any local Sabbath school, or any local field? Is it not an evidence of a narrow vision? Is not the work one throughout the entire field, and are we not all giving to a common cause? Surely no fancied good can compare with the value of one's example when responding to an appeal for a liberal gift to the Lord's work.

The limit to which this practise might be carried is illustrated by the fact that some of our missionaries have even suggested that perhaps they should not give their offerings in the homeland while on furlough, but send them back to their mission stations. That this plan of giving only in one's own school in the mission field is a harmful one is unquestionable, but when it is carried to the homelands by our workers on furlough, and practiced among the very brethren and sisters who are so liberally supporting our world-wide work, it is nothing short of suicidal to missionary devotion and sacrifice.

The example of most of our missionaries, of giving their Sabbath school offerings to their fields for the period they are traveling and unable to attend a regular Sabbath school, both when leaving and when returning to their fields of labor, is to be highly commended; but for

any of our leaders, whether in the homeland or mission fields, to allow the impression to prevail that perhaps it is not important to give Sabbath school offerings regularly is most regrettable. It is to be hoped that the leaders in our work, both Chinese and foreign, will consider this question with the interests of our world-wide mission work in view, and that they will never miss an opportunity to give a liberal offering wherever they are, thus strengthening the hands of those who are promoting this work, and encouraging to faithfulness and liberality in this matter those who might be influenced by their example.

SABBATH SCHOOL
CONVENTIONS IN THE
PHILIPPINES
B. SHANKS CHANEY

Two Sabbath school conventions were held in the Southern Luzon Mission in the month of July, the first one at Guinobatan, and the second far south in Bulan. Guinobatan is a town of some size about twenty kilometers from the capital city Legaspi. There our people have a very neat little chapel, one of the very few in the Islands which is set up on a rise of ground. The location is excellent. The colporteurs of the mission attended this meeting en masse, as an institute was scheduled for them in the next town, beginning on Sunday morning. Their presence added much to the interest of the meetings.

Bulan, where the second convention was held, is a long ride by truck from Guinobatan. It is a little seaport town almost at the southern tip of the Bicol Peninsula. Here there was no chapel, but the gatherings were held in the large upper room of a rented building. The place was crowded, especially at night, as a tent effort had recently been held in Bulan, in which a good deal of interest was shown by the townspeople.

This is the first time that representatives of the Southern Luzon Sabbath schools have been gathered in to conventions to hear of the great mission program which is being helped forward by their Sabbath school offerings and to study better methods of service. The last report of this field shows a membership of 352 in eleven schools. The per capita offering remains from quarter to quarter at about seven and a half or eight centavos, the highest of any of the five Philippine Missions.

INCREASING THE SABBATH
SCHOOL OFFERINGS IN THE
FAR EASTERN DIVISION

AT the Sabbath School Convention held in Shanghai in the spring of 1925, the following recommendation was passed:

"That it shall be our aim in the Far Eastern Division as quickly as possible to reach the goal of one thousand dollars gold per week for missions, through the Sabbath schools."

This aim has been kept before our Sabbath school, and we have been glad to see the offerings rising steadily year by year, even if not so rapidly as we had hoped. They have been as follows:

1925	1926	1927	1928
\$27,086	\$29,037	\$30,758	\$35,980

Some of the Union Missions have done much better than the Division as a whole in reaching the offering goal set for us in the resolution quoted above. East China, for example, has practically doubled her offerings through the Sabbath schools since 1925. That means that if every other Union Mission in the Far Eastern Division had done as well, the goal of —

"A thousand dollars gold a week for missions by 1930" would already be reached.

Mrs. K. H. Wood, the Sabbath School secretary for the East China Union, says: "Our offerings in this field are really climbing right along, and the Investment Fund is one of the things which helps materially."

Many good works for the Investment Fund offering come in from the faithful secretaries in the different Unions.

THE WORK OF THE SABBATH
SCHOOL

MRS. I. H. EVANS

AT the Sabbath school hour in the meeting at Darmstadt last August, the secretary for East Africa was reporting. In closing he summed up the work of the Sabbath school in a few perfect words which describe what a good Sabbath school does, and what all Sabbath schools should do. He said: IT SEEKS THE LOST; "IT KEEPS THE FOUND; IT TRAINS WORKERS."

These words might profitably be adopted as a motto by every Sabbath school. For the school that fails to win, to hold, and to train, misses the real object of its existence, and will ultimately lose all.

Far Eastern Division Outlook

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ERRATUM

IN preparing the copy for the zinco found on pages 4 and 5 of the January OUTLOOK, in the column "Total No. of Native Laborers," a typographical error slipped in. The total should have read 1,606, instead of 6,606. We regret the error. S.

SABBATH SCHOOL RECORDS AND MANUSCRIPTS SAVED

Word from Mrs. Wangerin concerning the fire that destroyed the Seoul Press says: "I am glad to say that all our Sabbath school lesson manuscripts were saved." By quick work, and the efficient help of Pastor C. W. Lee, Mrs. Wangerin managed to get everything out of her office except the stove and her secretary's desk. We are certainly glad to know that the Sabbath school records and lesson manuscripts were saved.

DEATH OF PASTOR S. E. JACKSON

One of the severest losses that has come to the work in the Far East since the sickness and death of Pastor R. E. Porter, is the death of Pastor S. E. Jackson, who died at Glendale, California, January 24, 1930.

It was on October 11, 1918, that this brother, with his wife and son, Virgil A., and daughter, Charlotte M., having left their home and the South Dakota Conference, of which he had been president many years, landed in Manila. Pastor Jackson had been sent to the Far Eastern Division to act as superintendent of our rapidly growing work in the Philippine Islands.

During his eleven years of administrative work in the Philippine Union, the work advanced in every department, and especially along evangelical lines. The church membership increased till at the time when he was called to rest, there were reported over 12,633 church members in his field.

Elder Jackson loved the Filipino people; he admired their spirit of progress; he appreciated their spirituality; he rejoiced in their high purpose to be true to God; and long will they wait to find another leader who truly loves them more. It mattered not what pressing care was on his mind, nor how weary he might be, the Filipinos ever found a welcome in his home; for he at once made their problems his own. Nor were any so humble that he would not help. His heart and time and strength were theirs, and every Filipino knew where, in his hour of direst need, he could find a true friend and counselor.

For eleven years, as leader in the Philippine Union, Brother Jackson's co-workers relied upon his judgment, and found him a man who feared the Lord and thought only for good of the work. Among his workers in sickness he was sympathetic and helpful; in sorrow and loss none were so responsive as he; in trouble he was more than a brother. The widow and orphan knew that his heart was kind and his love true; often he relieved distress by his own charity and self-denial.

As a member of the General Conference Committee for the Far East, he was always constructive and an unselfish helper. He was loyal to the work to which he had consecrated his life, and believing with all his heart in this great Advent Movement there was no sacrifice which he was not willing to make or service that he could render that he was not ready to perform. Frugal in his tastes and simple in his home life, he carried the same ideals into his whole administrative work for the cause of God. Others might spend freely, and waste funds in travel or in their work; but this man of God chose to be an example of simplicity and financial carefulness. Few men were more successful in securing returns for all expenditures than Pastor Jackson.

In the death of this godly man we have lost an invaluable worker; the Far East has parted with one of its ablest and most loyal and consecrated leaders; and the Philippine Union has lost one who ever bore their best interests on his heart.

The Far Eastern working force sympathize with his wife and children in this hour of mourning and sorrow. The departed belonged to the Far East heart and soul, and the workers in this field, while bowing in submission to the will of God, deplore the loss of one we loved so much.

I. H. Evans.

NOTICES — 1930 ANNUAL MEETINGS

ANNUAL MEETING (SPRING) COUNCIL OF THE FAR EASTERN DIVISION OF THE GENERAL CONFERENCE COMMITTEE

The annual meeting of the Far Eastern Division of the General Conference Committee, usually spoken of as the "Spring Council," is appointed for April 10-22, 1930, at the Division office, 25 Ningkuo Road, Shanghai, China. The first meeting is called for 9 A. M., Thursday, April 10. Members of the Far Eastern Division of the General Conference Committee are expected to be present in time for the opening meeting.

(Signed) I. H. Evans, *Chairman*.
C. C. Crisler, *Secretary*.

ANNUAL MEETING OF THE BOARD OF DIRECTORS OF THE CHINA THEOLOGICAL SEMINARY

The regular annual meeting of the Board of Directors of the China Theological Seminary is called to convene at Chiao Tou Djen, Kiangsu, China, on Thursday, April 3, 1930, at 7 P. M., for the transaction of such business as may properly come before the meeting, the rendering of reports, etc. A full attendance of the Board is urged.

(Signed) I. H. Evans, *Chairman*.
D. E. Rebok, *Secretary*.

ANNUAL MEETING OF THE SIGNS OF THE TIMES PUBLISHING HOUSE

The annual meeting of the Board of Directors of the Signs of the Times Publishing House is called for April 7, 1930, at 9 A. M. in the Division Committee Room, 25 Ningkuo Road, Shanghai, China. The usual reports will be rendered, and necessary business transacted.

(Signed) I. H. Evans, *Chairman*.
E. R. Thiele, *Secretary*.

ANNUAL CONSTITUENCY AND BOARD MEETING OF THE SHANGHAI SANITARIUM AND HOSPITAL

Notice is hereby given of the annual constituency and board meeting of the Shanghai Sanitarium and Hospital, called to convene at the Sanitarium chapel, 150 Rubicon Road, Shanghai, China at 10 A. M., April 8, 1930, at which time annual reports will be rendered and the usual business transacted.

(Signed) I. H. Evans, *Chairman*.
A. Mountain, *Secretary*.