

Asiatic Division Mission News

VOL. 4

SHANGHAI, CHINA, DECEMBER 15, 1915

No. 17

Io Victis

I sing the hymn of the conquered, who fell in the battle of life,
The hymn of the wounded and beaten, who died overwhelmed
in the strife;
Not the jubilant song of the victors, for whom the resounding
acclaim
Of nations was lifted in chorus, whose brows wore the chaplet
of fame,
But the hymn of the low and the humble, the weary and broken
of heart,
Who strove and who failed, acting bravely a silent and desper-
ate part;
Whose youth bore no flower on its branches, whose hopes
burned in ashes away,
From whose hands slipped the prize they had grasped at, who
stood at the dying of day
With the wreck of their life all around them, unpitied, unheeded,
alone,
With death swooping down o'er their failure, and all but their
faith overthrown.
While the voice of the world shouts its chorus—its pean for
those who have won;
While the trumpet is sounding triumphant, and high to the
breeze and the sun
Glad banners are waving, hands clapping, and hurrying feet
Thronging after the laurel-crowned victors, I stand on the field
of defeat,
In the shadow, with these who are fallen, and wounded, and
dying, and there
Chant a requiem low, place my hand on their pain-knotted
brows, breathe a prayer,
Hold the hand that is helpless, and whisper, "They only the
victory win,
Who have fought the good fight and have vanquished the
demon that tempts us within;
Who have held to their faith unseduced by the prize that the
world holds on high;
Who have dared for a high cause to suffer, resist, fight—if need
be, to die."
Speak, History, who are Life's victors? Unroll thy long annals
and say,
Are they those whom the world called the victors? who won
the success of a day?
The martyrs, or Nero? The Spartans who fell at Thermopylae's
tryst,
Or the Persians and Xerxes? His judges, or Socrates? Pilate, or
Christ?

—William M. Story.

"You must not only be cheerful, but stay cheerful, too. Don't be like the revolving light, flashing out one minute and submerged in darkness the next. Send a steady ray of cheer throughout the year."

General Meetings in Kwang Provinces

The 27th of September I left Amoy for a trip into the Kwangtung and Kwangsi Provinces. The second day out the steamer called at Swatow, where a busy day was spent in making the final arrangements in the purchase of land for the new mission compound. The boundaries were fixed, the deed arranged for, and money paid over. We are much pleased with the location secured.

Leaving Swatow in company with Pastor J. P. Anderson, we arrived in Hongkong the following morning, where we were joined by Brother Arthur Mountain, who attended the Kwangsi meeting with us. Leaving Hongkong on Wednesday evening, after a very pleasant passage up the West River, we arrived in Wuchow in the afternoon on the following Friday. Here we found Doctor Law Keem and native evangelists busy carrying forward the meeting that had been in session since the preceding Sabbath. The different classes of workers and some of the believers came before the regular time set for the general meeting, that they might receive special instruction along the lines of the message. The latter part of the meeting was devoted more especially to the spiritual interests. There was a full attendance, the chapel was filled to overflowing, and many an interested listener found room in the court just outside the door of the chapel.

Pastor J. P. Anderson rendered valuable assistance at this first general meeting in the Kwangsi field. Brother Mountain gave some interesting studies on the importance of the literature work. Of course it is needless to say we were all pleased to hear him offer his first public prayer in the Cantonese language, after having been in China only thirteen months.

Over a score of people presented themselves for baptism, and of the numerous companies that I have assisted in examining for membership in the church in China, I do not recall ever meeting with a brighter and more intelligent class. Among those that presented themselves was an old man who had seen sixty winters. He was the first man to turn from heathenism to Christ in Kwangsi Province. Another man of many years' experience as a teacher in the Alliance Mission, but a member of the Presbyterian Church,

came forward for baptism. Two times this man had agreed to be baptized into the Alliance Mission Church, and twice he drew back, though one time he was on the way to the place of baptism to receive the rite. But at this time when the light of the third angel's message had entered his heart he rejoiced to follow the Lord in baptism. Nineteen souls were received into the church by baptism. The membership of the Wuchow church now numbers thirty-eight.

The general meeting for Cantonese Kwangtung, held at Fatshan, opened according to appointment the 13th of October, with a large attendance. The large chapel was filled full, and the number present at times ran as high as 175. There was a good interest manifested by the people of the city. The evening meetings were especially well attended. All the workers, both foreign and native, in performing their work manifested a zeal that was indicative of a new life and inspiration to carry forward the work to a successful finish. Pastor J. P. Anderson was present at this meeting also, to assist in the preaching, and also act as interpreter for those whose tongue still refused to speak the Cantonese language. Brethren Ham and Mountain, though having been in the field and studied the language only a short time, spoke to the people in the vernacular.

During this meeting twenty-two souls were received into the church by baptism. A large number of these are from heathenism. The Sabbath day was filled with meetings, but the Sabbath school had its place as usual and was conducted in a very orderly manner. At the opening of the school the superintendent (a Chinese) suggested that it might be well to have an aim to work towards in the matter of making our Sabbath offering. After some discussion it was decided to set the goal for the day at \$15.00 Mex. The offering was then taken and at the close of the lesson study the tellers announced that over \$21.00 Mex. had been received. All were pleased to hear that the goal had been more than reached.

In the afternoon the ordinances were celebrated, in which a large number of people took part. The remaining portion of the Sabbath and the evening were devoted to the preaching of the Word, and the following morning, after a prayer and praise service, the good meeting closed, and the people returned to their homes feeling that they had received a spiritual uplift and were better prepared to fight life's battles.

Old Bethel School for a long time has been in pain, and lately she has travailed in birth, but she has truly been born again. Old things have passed away and all things have become new. She has undergone a radical change from end to end and from top to bottom. Before she was desolate, now her children are many. This old building has been remodeled and changed so that it really presents a much more inviting aspect. In the large and well arranged chapel in the front part of the main building a growing congregation now meets every Sabbath.

A few days after my arrival in Amoy from a five weeks' tour in the Kwang Provinces, Pastor W. C.

Hankins and wife returned from the Foochow district and announced that twenty-eight souls were added to the Foochow church during their visit there. A full report of same will appear from his pen in near future.

B. L. ANDERSON.

The Hupeh Fall Meeting

In spite of heavy rains that continued up to the time of this meeting, the attendance was good. There were 120 in regular attendance. At the close of the meeting twelve were baptized. Others are ready for baptism, and will be baptized as I visit the various out-stations where they live.

Pastor Fred Lee was present and helped throughout the meetings. Brother Blunden was with us and conducted a four days' institute for the canvassers. Previous to the meeting most of the canvassers had decided they would not continue in the work, in case the new plan of returning fifty per cent of sales to the Press was carried into effect. At the close of the meeting, to our surprise, we found that there were twenty-one to receive colporteurs' credentials. There were several others who desired credentials, but it was felt that they could not fully represent the truth. Following the canvassers' institute the Hunan field agent, Brother Dun, went out and spent a couple of days with each company of colporteurs. He gave very effective help. When it was proposed to the Hupeh colporteurs that Brother Dun should help them, they were not at all enthusiastic. They had all declared that Hankow and vicinity was full of papers, and that it was impossible for a canvasser to make a living in either Hankow or Wuchang. To demonstrate what could be done, Brother Dun was sent into the Hankow business section. It was a rainy, disagreeable day but he took twenty-two yearly subscriptions in three and one half hours. The next morning when I showed the company of canvassers the twenty-two subscription blanks and the \$3.65 of clear profit to the colporteur (after returning fifty per cent to the Press and deducting his tithe) from three and a half hours' work, it produced somewhat of a stir. They were then ready to go out and try to follow the instruction received in the canvassers' institute.

During the month that has intervened since the meeting, the subscriptions have been pouring in at a rate never reached before. One good old brother, Hui Peng, who has a very stammering speech, and who in the past has never taken more than five or six subscriptions a month, has succeeded in taking thirty-four subscriptions in two weeks. The ablest colporteur we have has taken 240 subscriptions in the last four weeks. He is working in Hankow, and at times takes as many as thirty-five subscriptions in a day. Another young man who was in the training school last year has taken ninety-five subscriptions in the last thirteen days. While the remainder of the company have not done so well, yet they have all done far better than at any time in the past. It has already been fully demonstrated.

that even in the interior districts of Central China, a colporteur who will do faithful work can make a good living.

There are many new openings in the province for evangelistic work, but without a single foreign worker in the province to give his time to the work we can only tell the people that they will have to wait. It should not be so, but the harvest cannot be gathered without workers. I know that Hupeh's needs must appeal to the Lord of the harvest, and until help is forthcoming, we can only pray that He will multiply the few loaves and fishes to the feeding of the multitude.

A. C. SELMON, M. D.

Results of "Good Mixing"

A short time ago I had a little experience which I thought perhaps might be of benefit to my fellow-workers as it has been to me.

One of our enquirers, who is a member of another mission, recently wrote to the evangelist of his church stating that he had accepted the truths which we teach, and that he desired to sever his connection with that denomination, also that he intended to request membership with us. The evangelist passed his letter on to the superintendent of the mission in this territory. Upon receiving it, he immediately wrote us an otherwise friendly letter, but mildly called our attention to the fact that we were taking sheep from the folds of other denominations.

A few days later I went to his home here in the city and had an interview with him in regard to the contents of his letter, also endeavoring to impress upon his mind the fact that we do not make a point of "taking" members from other denominations, but if their members *come to us* and accept the truths which we teach and request baptism, we cannot refuse to grant their request.

My arguments, however, did not seem entirely to free his mind of the impression that we were "sheep-stealers," so I told him plainly that we much preferred converts from heathenism rather than from other churches, as many times they had pecuniary or other reasons for coming to us which are not conducive to that growth in the Christian life which we desired our members to have.

In conclusion, he said, "I'll take you at your word when you say that you people do not desire to take the sheep of other denominations, but I hope that I may see in the future that you really mean what you say."

It is now only a few days since I had a second talk with this minister. We were both inland visiting out-stations and companies, and had returned to the railway station to take the night train home. Upon seeing him, I at first felt like evading him, as I knew to what subject our conversation would soon drift.

After a few friendly remarks, he said, "What is it you folks believe besides that Saturday is Sunday?"

I then had an opportunity to explain our message to him, and as the train was late, I improved the hour by showing him from the Scriptures our reasons for keeping the Bible Sabbath, why we expect the Saviour to return and what events are to take place at His return, also answering various questions on the millennium, baptism, and the origin of Sunday observance.

There was one suggestion which he made in regard to our dealings with other denominations which, I believe, we can and should follow to a much greater extent than we have done in the past. He said, "When the Chinese wish to join you, don't leave it for them to notify the mission from which they come, but do it yourself. Whenever I have such a matter to handle, I write to the head of the mission from which our convert comes and tell him that this man has applied to our mission for membership and baptism, and that if, after they have had a talk with him, he continues to come to our church and still wants us to receive him, I am going to baptize him. By following this plan, the other churches know that we are free and open about our work, and they are still our friends."

I have come to the conclusion that we can profit greatly by the friendly counsel of this veteran of some twoscore years in the Orient. Then, too, we are meeting them on their own ground, and yet not compromising any of our own peculiar tenets of faith or practise.

After hearing the reasons for our faith, and for our preaching it in every corner of the earth, he seemed to change his opinion of us as a people, and instead of thinking of us as fanatics and "sheep-stealers," he seemed to regard us as workers together with him for Christ.

Having arrived at our destination, we took the car together, and when we separated, I gave him some tracts, among which were "The Millennium," "The Sabbath in the New Testament," and "Sunday in a Nutshell," which he said he would be glad to read.

This is but one instance when, by endeavoring to make the workers of other denominations feel that we have much in common with them, I have been able to present to them many of the essential points of our message without any, or scarcely any, dissent on their part. Often they are very willing to accept a few tracts on the subjects of our discussion, and thus they receive the truth in regard to the Sabbath, and the soon return of our Saviour.

K. H. WOOD.

Provincial Meeting Notes

The fall months have been busy months for us. We reached Hankow about September 10. We had to get settled in our new home and prepare for the meetings by the 27th, that being the date when we started for the Hunan meeting. On October 9 we left Changsha, and in twenty-four hours we were back in Hankow, or rather Wang-gia-dun, making ready for the Hupeh meeting. This meeting lasted until October

ASIATIC DIVISION MISSION NEWS

PUBLISHED BI-MONTHLY BY

THE ASIATIC DIVISION MISSION
OF SEVENTH-DAY ADVENTISTS

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

19, and October 27 we took the train for Honan to attend the meeting there. November 7, after the Hunan meeting, we came back to Hupeh and stopped at one of our Hupeh stations for one week. We reached home again on November 14.

I could not begin to tell of all that has been packed into these crowded dates. The story of the provincial meetings will be told by others. I will only mention the parts in which I was particularly interested. There were women's meetings, usually two daily. Children's meetings were conducted for the children present. There were very few children permitted to attend the meeting, however, as the quarters were crowded in every case; then the expense of travel would prevent most believers from bringing children. I am sure that good will result from our efforts at these meetings, but it is evident that we need trained workers who can give help in the outstations. That is where the help will do the most good.

Sabbath School Convention Work

At each of the meetings we were able to give two or more hours to Sabbath school work. We expect too much of our Chinese believers, for we expect them to take, in a few doses, all the good instruction which has been given us in these lines of work for years past. A good interest was manifested, however, and we hope for better work in the future. When each of these provinces gets the help that is so much needed, we may hope to see the Sabbath school work better organized and workers trained to conduct schools in successful lines. Teachers' meetings will be a great help in training teachers. We have urged that teachers' meetings be conducted in every Sabbath school even where there is only one teacher besides the superintendent. We hope by means of a Sabbath school department in the paper to give the Chinese Sabbath school workers more help than they have had in the past.

BERTHA SELMON, M.D.

Work for Korean Women

It is a long time since I have written for our Asiatic Division Mission NEWS, and as I read it and see the progress throughout the field, I know that the day is soon coming when the work will be finished.

Here in Korea we can see real progress. A week ago I attended the district meeting held every quarter in this division, and was surprised at the growth made even during one quarter.

And there is progress in the school work too. Our native teachers are taking hold with an energy and

zeal that is commendable. Every day at least three teachers help the students afternoons in manual labor.

We have a new feature in our school work this term, a special women's class. Sister Scharffenberg has charge of this. There are nearly thirty women attending. Many are workers' wives. They bring their little ones along. One of the girls who will graduate in the spring has a kindergarten class for the larger children, and some of the other girls take care of the babies.

Some of our boys are canvassing, and two of our girls were a month late to school because they were helping in the tent effort in Pyeng Yang.

HELEN MAY SCOTT.

Sabbath School Quarterly Report

Mission	No. Schls.	Mem.	Att.	No. Bap.	Dona. to Mis.	Thir.S.O.
Korea	57	1305	1021	127	\$123.22	\$44.39
Japan	15	291	240	26	140.39	60.36
Manchuria	1	21	16	9	14.98	4.70
West China	2	42	39	4	13.95	2.71
Malaysia	6	314	255	7	240.08	63.10
South China	38	1575	1358		133.46	24.57
East China	11	310	256		97.30	40.70
Central China	33	816	748		56.81	29.12
Philippines	21	481			67.06	
	184	5155	3933	173	\$887.25	\$269.65

NOTES

Our work in Hunan is progressing in every quarter. In the month of November sixty-four persons have been baptized, making a total for this year of 107 in Honan. Truly this is an advance.—*Frederick Lee*

Brother R. L. Mershon has gone from Singapore to Sandakan, Borneo, to relieve Brother Montgomery, who is leaving for a much needed furlough. Brother J. W. Rowland takes the work which Brother Mershon leaves in Singapore.

A line from Prof. K. M. Adams, principal of the Singapore Training School, tells of the rapid growth of their school. The school enrolment, he says, is now seventy-eight. He also speaks of the arrival of a boy from the island of Timor to enter the school.

Correspondence from Singapore tells of the recent arrival of Brother C. T. Everett and wife from Australia, to take the supervision of the literature work in the Malaysian field. Pastor L. V. Finster also reports the arrival in Manila of Brother W. M. Wallace and wife, from Australia, to direct the printing work in the Philippine Islands.

An article in the *Independent* of August 23, closes an article headed "An American Prophetess," referring to Sister E. G. White, as follows: "She showed no spiritual pride and she sought no filthy lucre. She lived the life and did the work of a worthy prophetess, the most admirable of the American succession." A fitting tribute, given by a popular journal of the world, to one who had spent her life in self-sacrifice to the cause she loved.