

MISSIONS QUARTERLY

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By S. D. A. Foreign Mission Board
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**DIRECT
TO YOU**



**TOPIC: West and Central China Union
Missions**

Sabbath, October 1

[Suggestions for the Missionary Feature.]

MISSIONARY TEXT: Isa. 6:8. Read the text, then have the school repeat in concert.

READING: The Official Notice.

MAP TALK: Have the map on last page of leaflet enlarged, and indicate the different provinces in which we are operating. See "Making Missions Real," pp. 71-73, for helpful information on China.

MISSIONARY SONG: "Christ in Song," No. 622.

PRAYER: A short prayer in behalf of our work in Central and West China.

The Official Notice

SABBATH SCHOOL DEPARTMENT:

The fields to benefit this quarter by the Thirteenth Sabbath Offering are the West and Central China Union Missions. The General Conference Committee desires to set before you the great needs of these fields, together with the financial situation confronting the mission treasury.

When the budget of 1921 for West and Central China was considered at the time of the Fall Council of 1920, it was found that these two fields called for appropriations aggregating \$115,000. But inasmuch as budgets for all the fields called for far larger appropriations than the General Conference could hope to compass on its prospective income for the present year, we were obliged to reduce the appropriations called for by West and Central China to \$107,300. But after providing the needed homes for workers, and increased facilities, this amount would enable them to increase their force of workers but slightly.

You of course are aware that up to the time of this writing, the income of the General Con-

ference has fallen so far short of what it anticipated when the appropriations for the year were made, that we have been forced to notify all fields to refrain from any expansion of their work, or purchase of land, or erection of buildings, until we should be able to notify them that our income would justify it.

In view of this situation, and the great need of these fields to which the liberality of the Sabbath schools is directed for the fourth quarter of 1921, we make bold to request that you urge them to make up to us the full amount required to cover our appropriation, which would be \$107,300.

Trusting that a rich measure of God's blessing will be enjoyed by the Sabbath schools as they contribute to these needy portions of the Master's vineyard, I remain,

Yours in the Master's service,

W. T. KNOX,

Treas. General Conference.

Sabbath, October 8

[Suggestions for the Missionary Feature.]

MISSIONARY TEXT: John 12:32.

READING: Central and West China.

MISSIONARY SONG: "Christ in Song," No. 532, first and second stanzas.

PRAYER: A short prayer for our work and workers in Central and West China.

Central and West China

L. H. EVANS

THE Thirteenth Sabbath Offering for this quarter is appropriated to promoting our work in the Central China Union and West China

Union Missions. These missions are so densely populated that we can hardly comprehend the magnitude of the work that lies before us in giving the message to their people. The Central China Union Mission embraces the provinces of Honan, Hupch, Hunan, Kiangsi, and temporarily, Shensi. Not including the province of Shensi, it has a population of one hundred and nineteen million. Shensi has a population of about twelve million.

Western China embraces the provinces of Szechwan, Yunnan, and Kweichow, with a population of over one hundred million. It also has the temporary supervision of the work in Kansu, and is within near approach to Tibet, having an approximate population of one hundred and twenty millions. Thus in these two fields there is a population of about two hundred and fifty million, or nearly two and one-half times the population of the United States, or over half the entire population of Europe.

Our work in Central China has been in progress since about 1906, but our corps of workers has been so limited that we have been wholly unable to do the work that should have been done. At the present time we have a constituency in Central China of 1102, and in Western China of 67. Our very limited corps of workers in these fields is evidence of our need of additional recruits.

The Province of Shensi has had about fifty Sabbath keepers paying a splendid tithe for more than two years, but we have been unable to place a foreigner in this field to take super-

vision of the work. Our brethren and sisters have remained faithful for these two years without help, but it is a great pity that two families cannot be stationed in this promising field. The outlook for growth in membership is most encouraging if we could only secure the help that we need to open up a strong missionary effort in this province. Our brethren have been patiently waiting and urgently pleading that we send them help, but so far we have been unable to secure the necessary help. Other sections require all the additional forces we have been able to obtain.

The Province of Kansu, with Tibet and Turkestan, stands waiting for help. God has thrown open to the missionary the gates of these provinces. Other denominations have entered, but as yet we have done nothing among the millions of these provinces, and until we are sufficiently strong to man the fields where our work has already been opened, there is little to encourage us to undertake the opening of work in these large areas. When it is remembered that the Province of Szechwan has a population of seventy million,—almost as great a population as France, England, Ireland, Scotland, and Wales combined,—and that we have but four foreign families for all, it is easy to understand how greatly our work will have to be strengthened before we can give the message to all these people.

One of our families is four weeks' travel from the center of our work in Szechwan, and they have been alone in this frontier post for

nearly two years. Another family lives in Chengtu, twelve days' travel from the nearest foreign family of believers. Few can understand what such isolation means to a family. To live weeks, months, and years among a strange heathen people, and with no one near who appreciates one's work of faith, brings a feeling of loneliness and depression to the most courageous.

We are glad that the General Conference has appropriated the Sabbath school offerings for the last Sabbath of 1921 for the promotion of our work in these fields. We hope there will be a splendid offering.

We greatly need a school in Szechwan. While our constituency is very limited, we are still in need of an eight-grade school so that the children of our believers will not have to be sent to Hankow or Shanghai for their preliminary education. There are many of our youth who cannot secure an education unless we provide a school where they will not have to go so far from home.

The Province of Hunan must soon have school facilities. Here we have four hundred believers, and we must have additional school facilities for our growing constituency. For some time our workers in Hunan have been asking for help to provide suitable school facilities for their own children. They will rejoice if help can come soon. Our native brethren themselves are often poor in this world's goods, but they are rich in faith, and make real sacrifices in giving to the upbuilding of the cause.

A great work must be done for the two hundred and fifty millions of Central and West China, who are waiting to hear the good news of the gospel, and to be warned that the end is near! Many of these will find Christ, and be ready to meet the Master with joy when He comes.

Shanghai, China.

Sabbath, October 15

[Suggestions for the Missionary Feature.]

MISSIONARY TEXT: Isa. 49:11, 12. Read the text, then have the school repeat in concert.

MISSIONARY SONG: "Christ in Song," No. 370, first, third, and fourth stanzas.

READING: The Needs of Central and West China.

PRAYER: A few sentence prayers in behalf of our workers in this field.

The Needs of Central and West China, No. 1

F. A. ALLUM

CHINA is to many nothing but a *name*. But, according to reliable authorities, it is estimated that there are over four hundred and twenty-six million people in China. Of this immense multitude, over half live within the borders of the Central and West China Union Mission Fields. In Central China we have, according to the latest figures given by Customs authorities, 134,686,800; and in the West China Union Mission we have 99,097,500. And it is for the purpose of sending the last gospel message to these untold millions that God's people in the homelands are to give their gifts on the thirteenth Sabbath of this quarter.

“In the millions of this empire, the merchant sees one of the largest and most promising markets of the world; the financier recognizes an almost limitless field for mining enterprises; the statesman and soldier perceive political and military problems of the most stupendous magnitude; while the Christian, though not unmindful of other aspects, thinks more of the countless millions of men and women who are living and dying without that knowledge which is alone able to make them wise unto salvation.”—*The Chinese Empire*, p. 3.

“It is more easy to speak of millions than to appreciate the significance of the word. It is less than a million days since Isaiah penned his prophecies, and less than a million hours since Morrison landed in Canton. The death rate in China alone would in six months blot out London (or New York, for that matter). This is not mere sentiment, but actual fact. Could we but realize the misery, the hopelessness, the fear and dread, which encircle one death in the land where Christ is not known, we should surely be moved to greater efforts and to a supreme consecration and willing self-denial that the light might shine upon those who are now sitting in darkness and the shadow of death.”—*Id.* p. 4.

Of the 233,000,000 people in these mission fields, half are women and girls. That is, we have in these union mission fields more women and girls than there are men, women, and children in the United States and its de-

pendencies. We speak more of the condition of these women and girls than we do of the men because heathen religions degrade them so terribly. In a poem written in the ninth century, B. C., the author augurs for the king all happiness; but, anticipating in the last two stanzas the birth of sons and daughters, he thus sings about them:

"Sons shall be his—on couches lulled to rest.
The little ones, enrobed, with scepters play;
Their infant cries are loud as stern behest;
Their knees the vermeil covers shall display.
As king hereafter one shall be addressed;
The rest, as princes, in our states shall sway.

"And daughters also to him shall be born.
They shall be placed upon the ground to sleep;
Their playthings tiles, their dress the simplest worn;
Their part alike from good and ill to keep,
And ne'er their parents' hearts to cause to mourn;
To cook the food, and spirit-malt to steep."

Doctor Morrison understood the line, "Their part alike from good and ill to keep" to mean that the daughters would be "incapable either of evil or good." It simply means this—a woman ought to have no mind of her own, and ought not to take the initiative either in good or ill. In one poem a bride is compared to a dove, not because of its gentleness and beauty, but because of its quietness and stupidity.

Infanticide is another of the terrible conditions that still prevail in many parts of China. Professor James Legge writes as follows:

"Infanticide has been charged against the Chinese, as showing their want of natural affection; and though it does not exist to the extent that has sometimes been represented,

it meets you in most parts of the empire, and is owing mainly to the poverty of the people. The reason why I refer to it is because the victims of the unnatural practice are almost invariably girls. Woman certainly has no occasion to bless the religion of China."—"*The Religions of China*," pps. 111, 112.

"The low opinion entertained of women in China may be considered to have found its strongest expression between nine hundred and a thousand years ago, when the custom of binding and cramping the feet of girls commenced. I once saw a notice condemnatory to it in a Mohammedan mosque at Canton. It was a sin, the placard said, against the supreme Lord, interfering with and disfiguring His handiwork; and Mohammedanism sternly forbade it. I never succeeded in warming a Chinese father to enthusiasm against the practice."

It makes one shudder to think that this awful practice is still enforced on millions of girls in Central China, despite the advent of the Republic. We are glad, however, to note that near the treaty ports many thousands of Chinese girls now have natural feet.

Another practice that is common with the Chinese of Central China, particularly in the Province of Honan, is that of never burying their dead children. It is a fact that these little ones, when they die, are not buried, but merely wrapped in a mat and "cast out" to be devoured by the dogs and pigs that are so plentiful in every part of China.

This practice is so common that the Chinese have no word for the burial of a child, but when asked how many children have died, they reply that they have "cast out" so many. No more pitiful sight can be seen in China than the dead forms of these little children lying outside the walls of the Chinese cities with no one to give them a decent burial.

Sabbath, October 22

[Suggestions for the Missionary Feature.]

READING: The Needs of Central and West China, No. 2.

MISSIONARY TEXT: Matt. 24:14. Repeat in concert.

MISSIONARY SONG: "Christ in Song," No. 545, first and last stanzas.

PRAYER: A few sentence prayers for our workers in this field.

The Needs of Central and West China, No. 2

F. A. ALLUM

IN a heathen home in China, the wife and girls are not allowed to eat with the husband and his sons. And the husband in speaking of his wife, or wives as the case may be, does not give her any name but merely refers to her as the mother of his sons. Thus the condition of woman in China has been, and still is, inferior to that of man. The very religion of the country does not look upon her with equal eye. It is not until the wife becomes a mother, the mother of a son, that she is counted of very much importance in the family and the temple. And then never on a level with her husband.

It should rejoice our hearts to know that all the above-mentioned conditions disappear in the Chinese home where Christ reigns. It should bring special pleasure to our brethren and sisters in the homeland to know that in Central China where a few short years ago there were none who rejoiced in the message of God's love, now there are hundreds of homes and thousands of hearts where wonderful changes have been wrought. And in these homes, woman, freed by the religion of Jesus, takes her rightful place in the home and in the church. Yet, while this is true, and we have cause for great rejoicing and gratitude, that which still remains to be done is so stupendous that we should all be stirred with holy zeal.

“Stir me to give, to go, but most to pray;
Stir, till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er desert where no cross is lifted high.”

The following illustration will give you some idea of the immensity of the task that still confronts the worker in Central and West China:

“Take your Bibles and carefully count not the chapters or verses, but the letters from the beginning of Genesis to the amen of Revelation; and when you have accomplished this task, go over it again and again—ten times, twenty times, forty times, nay, you must read the very letters of your Bible eighty times over before you have reached the requisite sum. It would take something like the letters of eighty Bibles to represent the men,

women, and children of that old and wondrous empire of China. Fourteen hundred of them have sunk into Christless graves during the last hour. Thirty-three thousand will pass today forever beyond your reach. Despatch your missionary tomorrow, and a million and a quarter of souls for whom Christ died will have passed to their final account before he can reach their shores. Whether such facts touch us or not, I think they ought to move our hearts. It is enough to make an angel weep." —*“Story of the China Inland Mission,” Vol. II, p. 2.*

Sabbath, October 29

[Suggestions for the Missionary Feature]

READING: First Law Charts and Tracts Sent to Lhasa.

MISSIONARY TEXT: Matt. 24:14. Repeat in Concert.

MISSIONARY SONG: “Christ in Song,” No. 545, first and last stanzas.

PRAYER: A few sentence prayers for our workers on the border of Tibet.

First Law Charts and Tracts Sent to Lhasa

J. N. ANDREWS, M. D.

WE have had our first sheet for the Tibetans for only a month or two, but are happy that many of these tracts are already entering the interior of the country and reaching that place so sacred to them—“the place of gods”—Lhasa.

At Tatsienlu are Tibetan trading companies, composed of men from the different areas of the interior with which they trade. One of the richest of these is a company of Lhasa merchants, which sends out great caravans laden

with tea. I have frequently been to their compound to treat some of them, and they have become very friendly to us. In the courtyard, overhung with lines of cloth flags fluttering out their printed prayers to the winds, are always several Tibetans stretching the wet yak skins over the bundles of tea, and sewing them tightly to protect the tea for the hard journey over a hundred and more mountain passes.

We had wondered if ever we could get these men to take some of our tracts with them to Lhasa, as most of them are so superstitious and fearful of anything out of the ordinary that a foreigner might propose.

Being called over recently to treat a Tibetan boy who had been beaten by the local magistrate in mistake for another man, and feeling elated over the arrival of the new law charts, I asked these merchants to let me put some of these into the tea bundles being sewed up. To our delight they agreed at once, and the next day I brought over a supply. We handed them to several sewers, who slipped them inside the bundles. Then a few vigorous swings with a heavily booted foot as the man sat on the ground, drove the package tightly into the skin covering, and strong stitching with leather thongs assured us that our tracts were safe until they should reach the capital. The final act was to write in red letters the name of the owner, etc., on the edge of the parcels.

One of the head men, expecting to start to Lhasa in a few days, offered to take a little bundle of tracts in his personal box to distribute

there. More were left with another man who has been very friendly toward us, and we were assured a few days later that he had superintended putting each of these into the great leather packages.

We pray the Lord to bless this beginning of sending the literature of this message into the Great Closed Land.

Tatsienlu.

Sabbath, November 5

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Rom. 10:14. Read the text, then have the school repeat it in concert.

READING: From Sorcerer to Christian Teacher.

MISSIONARY SONG: "Christ in Song," No. 594, first stanza.

PRAYER: A short prayer in behalf of our work in Central and West China.

From Sorcerer to Christian Teacher

O. B. KUHN

THE Liu Yang district is noted for its worship of the genii, the worst form of idolatry practised in Hunan. A genii is supposed to be a mediator between the gods of the spirit world and man. The bodies of certain dead persons, who when living were thought to have had communion with the gods, are put into a mixture of lime until the flesh is dried up. The skeleton is then padded and rounded out with coarse linen, and finally the whole is covered with gold leaf. The embalmed body is stood up behind the altar in a temple, where it is worshiped.

The sick, wishing to know what medicine to take, will kneel before the genii and shake a joint of bamboo containing fifty splints of wood with numbers on them. Gradually one splint will rise up out from among the others and fall to the floor. The supplicant will take this to the priest who finds the corresponding number, and prescribes the medicine, collecting fees for the information. Merchants desiring advice concerning speculations, soldiers wanting orders concerning warfare, farmers requesting counsel about their crops, and others from various walks of life, seek the wisdom and assistance of the genii. The answers to these petitions are often remarkable, and this form of idolatry is a well-developed system of Spiritualism.

Closely connected with the worship of the genii, the Liu Yang people have great regard for the "dragon," who is supposed to be living in the ground on the sides of the hills. This section of the country is known to have large deposits of coal and other minerals, but the people will not allow the miners to open the earth for fear of incurring the wrath of the dragon. Coal is carried by laborers a hundred li to Liu Yang, when it could be mined at a distance of twenty li or less.

Amidst this darkness and superstition, for many years Hoh Ai Gwang was the recognized leader among the farmers of the fertile valleys forty li from the city of Liu Yang. He was known as an accomplished sorcerer, and was the authority on all questions relating to

their worship. Far and wide he was famous for his ability as a "feng-shui sien-seng," or sorcerer. It was believed that Mr. Hoh could outwit the devils and select sites for graves that the devils could not disturb, and that he could open the earth in such a way as not only not to arouse the anger of the dragon, but to win his admiration and secure his favor. Because of these abilities Mr. Hoh was the most respected man in the valleys, and his services and friendship were sought by all.

It was during the height of his career as a "feng-shui sien-seng" that Mr. Hoh heard the message borne by Seventh-day Adventists. He accepted the truth, and his talents have since been employed as leader of the company of twenty believers who received the faith at the same time. Though no longer a "feng-shui sien-seng," Brother Hoh is still highly regarded by his former friends. He has dedicated the largest and best room of his house to the worship of God, and frequently preaches to crowds of his heathen neighbors. Recently his son was married at home, and Brother Hoh invited his neighbors and friends from afar to witness a Christian marriage ceremony. For the first time, these heathen people saw a man and a woman united in marriage according to the Christian usage. After the ceremony was performed the native evangelist preached to the guests about the worship of the only true and living God.

Changsha, Hunan.

Sabbath, November 12

[Suggestions for the Missionary Feature.]

MISSIONARY TEXT: Ps. 126:6.

READING: The Story of I-Bing-Heng.

MISSIONARY SONG: "Christ in Song," No. 479, first and last stanzas.

PRAYER: A short prayer for the heathen in China.

The Story of I-Bing-Heng

MAY C. KUHN

OLD I-Bing-Heng sat in his corner making firecrackers. It was his means of livelihood, and he bent intently over his work, laying in the powder and rolling up the *dji-mei-dji* about it. Then he bound the finished firecrackers into bundles and put them on a shelf.

"Early, early, Mr. I," called a customer.

"Not early, not early," answered Mr. I, politely. "Have you eaten rice this morning?"

"Eaten, eaten," replied the man, approaching his business with true Oriental politeness and caution. He laid down four coppers, took four bundles of crackers, and went off to *prepare his breakfast*.

"Those are for his god," said I-Bing-Heng, "and these," as he sold a dozen bunches to an old man, "are for a wedding. They are surely good ones, and will make noise enough to frighten away the very worst devils."

Presently the first customer came back. "Mr. I," he said, "have you heard the new foreign doctrine? A foreigner, an American, is preaching about one named Jesus who can make men's hearts better."

"They need to be bettered," replied I-Bing-Heng.

"This foreigner also says that this Jesus is coming again, and that we shall see Him."

"Well, I will hear what he says, although to my mind, O-mi-do-fu is good enough for me. My father worshiped at his shrine, and my old mother still worships her own gods, the god of wealth, the kitchen god, and the god of thunder and lightning."

"Your mother is old, yet her god of wealth has never brought her riches, neither has the kitchen god brought her food," ruminated the customer.

"Surely, surely, but the kitchen god has forbore to make evil mention of our doings to the Old Man of the Sky."

"With good reason, Mr. I, for you had his mouth well sweetened with rice sugar," and laughingly he went away, leaving old Mr. I to think of the foreigner and his strange doctrine.

I-Bing-Heng became a Seventh-day Adventist Christian. As the years have gone by, he has proved himself consistent and faithful. From the humblest of despised callings in China, he has become a trusted helper and friend.

One day he said, "Ko si-mu, I must go home to see my old mother. She is ill, and my heart is burdened for her. My brother says she is about to die." So with his clothing and bedding on either end of a bamboo pole, he started to walk the hundred li between Changsha and his old home.

After ten days he came back, his face shining with gladness, and said, "My old mother

has put away her idols. She is praying to God, and she is better."

After two years he went home again. When he came back he said, "My mother did not go back to her idols; she is still living. Here is my brother. I wish him to be a Christian, too." And as I looked at the tall, stalwart young man, with a clear countenance and honest eyes, I thought, "There is hope for you, too."

Not long ago, I-Bing-Heng walked three hundred li, itinerating, helping the pastor and doing good wherever he went.

What a comfort and joy he has been to us in this heathen country where dangers and trials are all about us!

May the knowledge that there are sincere, honest Christians in this land, bring courage to the hearts of those at home, who are doing their part in sending money and means for the salvation of those for whom Christ died.

Changsha, Hunan.

Sabbath, November 19

[Suggestions for the Missionary Feature.]

READINGS:

One Out of Sinim.

A Hero in China. See "Making Missions Real," pp. 80-82.

MISSIONARY TEXT: John 3:16.

MISSIONARY SONG: "Christ in Song," No. 544, first and last stanzas.

PRAYER: A few sentences in behalf of our work and workers in Central and West China.

One Out of Sinim

C. L. BLANDFORD

THE gospel story came to the Wang family shortly after we opened a chapel in a near-by

city. Mrs. Wang was a simple, honest-hearted Christian, delighting to repeat the story of Jesus. Anxious to have others hear, she and her husband posted a large tract on the wall opposite their home. Then Mrs. Wang would watch, and when any one stopped to read, she would call her husband, relieve him of the work he was doing, and tell him to go quickly to explain the tract. For in China nearly all those who can read are men.

Mrs. Wang longed to help the women folks; and as the country women usually stopped to rest at a vacant lot adjoining her home, she determined to place several long stools in a convenient position, take her spinning wheel, sit among the resting women, and tell them of Jesus.

Soon, however, the dreaded cholera came, and Mrs. Wang was attacked. Our evangelist's wife was sent for, but Mrs. Wang, knowing that death was near, called her husband, and taking his hand in hers, sang, "Praise God From Whom All Blessings Flow." Then she turned her face to the wall, and died smiling, happy in Jesus.

Chengtzu, West China.

Sabbath, November 26

[Suggestions for the Missionary Feature.]

READING: Some of the Sorrows of China, No. 1.

MISSIONARY TEXT: Isa. 60:1. Read the text, then repeat in concert.

MISSIONARY SONG: "Christ in Song," No. 542.

PRAYER: A short prayer for these needy millions.

Some of the Sorrows of China, No. 1

D. E. HAVENPORT, M. D.

THE people of Honan have had more than their share of trouble and disaster during the past two years. Trouble with Asiatic cholera, trouble with armed robbers, trouble with lawless soldiers, and now the famine which in some sections is the worst in recorded history, combine to make up a picture that is dark indeed.

Millions of people in the famine area are now living upon such grass and weeds as they are able to glean from barren fields. Thousands are selling or giving away their children. Girls bring higher prices than boys because of the evil intentions of the people who purchase. In some places a child can be had for a pound of flour. Within sight of our station the other day two girls ten and fifteen years of age were sold for seven dollars. A few days ago one of the workers from the hospital made a call in the village near by. He passed a small boy and girl, who were begging for a few bites to eat. The day was bitter cold. Coming back a little later he saw them still there, but they were frozen to death. It is a common sight to see beggars who have been frozen to death after an exceptionally cold night.

Dying Children

Last summer during the cholera epidemic I had occasion to pass through the outskirts of a large city. Coming to a certain place I could not understand what was causing such a terrible odor. Passing a little closer, I found

the streets nearly blocked with coffins. The coolies could not carry them away fast enough. The thing about it all that made one's heart ache was the large number of little coffins. Going out for a short walk in the morning, one would hardly ever fail to see many new coffins left here and there on top of the ground where they had been placed during the night. Under ordinary conditions China's death rate, according to Dr. Main of the Hangchow Hospital, "is appalling. We should think that one out of every fourth child dies before its fifth birthday, and that is leaving infanticide out of the question. This enormous death rate is due mainly to unsanitary surroundings, poverty, ignorance, and weakness in overworked and underfed mothers, and most of all to the lack of doctors." With this true under favorable circumstances, present conditions can be imagined.

Blind for Life

An old man came to the hospital one day wheeling a boy about six years of age on a wheelbarrow. The old grandfather could hardly walk when he arrived, as a result of the long trip and the effort of pushing the wheelbarrow. He was such a pleasant old man, and had such a pleading look on his face as he told me of his little grandson, and how anxious he was that we should help him. I made up my mind, as he talked, that we would help the little boy, and would spare no amount of time or trouble in doing so.

What a sight met my eyes when he uncovered the little patient. The child sat all drawn up, whining with pain, and with each hand was attempting to hold the eyelid away from the eyeball. He had been doing this so long that the loose skin of the eyelid had become stretched out over half an inch, and made a sort of handle for him. It was with difficulty that I could get him to relax his hold on the eyelids long enough for me to examine his eyes. As I turned back the lid I found a rough, jagged hole in the center of each eye where the pupil should have been, and the contents of the eyes were protruding. He had been trying to keep the eyelid from rubbing upon these sensitive structures because of the extreme pain it caused.

The poor child had been treated by a Chinese doctor (?) who had stuck a dirty needle into each of his eyes. It would touch the stoutest heart to see the look of pain and sorrow on the old grandfather's face when I told him there was no hope for the little grandson whom he had wheeled so far to see the foreign doctor.

Dispensary-Hospital, Yencheng, Honan.

Sabbath, December 3

[Suggestions for the Missionary Feature.]

READING: Some of the Sorrows of China, No. 2.

MISSIONARY TEXT: Eccl. 11:6. Read the text, then repeat in concert.

MISSIONARY SONG: "Christ in Song," No. 576, first and third stanzas.

PRAYER: A few sentence prayers for our medical workers in Honan.

Some of the Sorrows of China, No. 2

D. E. DAVENPORT, M. D.

Too Late

Look at this old woman who has come a long way to see the Western doctor, and who has just been led by her friends into the clinic of the outpatients' department. Old as she is, she would still have many years of useful life but for her calamity. Her friends are her nearest relatives, children, and grandchildren, none of whom she can see. Her hands are as gnarled as the stout stick wherewith she has hobbled in, assisted by her offspring, the group constituting a picture of vigorous old age surrounded by sturdy stock, who may in future generations be affected by the same calamity, for the disease is often hereditary. There is a vacant stare in her eyes, the eyelids are wide open, the pupils are dilated and immobile, a nebulous moon-like haze is reflected beneath her cornea, all indicative of an otherwise healthy body and nervous system vainly endeavoring to augment the feeble glimmer of light that falls on her decayed optic discs, and pierces what to her is an impenetrable gloom. She is buoyed up by the hope that complete darkness will not supervene if she can but be seen by the Western doctor.

Alas! She has arrived too late for relief, too late for the operation which a few weeks or perhaps days earlier would have restored her sight and happiness. The prejudice of her friends has caused her to delay, or perhaps the

soothsayer has declared that the moment is not a favorable one for travel. Even Western science is unable to cure her at this stage.

The Suffering of One Little Girl

A nine-year-old girl was admitted to the hospital. Both feet had separated, owing to gangrene, and the bones of both legs were sticking out at the stumps. Eighteen months previously the feet had been bound, and three months later, when they were undone after a very severe attack of pain, the back of the foot was already black. The feet and the lower part of the legs finally dropped off after nine months of serious illness. Think of the nights and days of agony that this little girl endured all by herself! Although it is against the law to bind the feet of girls, yet it would be a strange thing indeed to see a little girl in inland China who has not had her feet bound.

Dispensary-Hospital, Yencheng, Honan.

Sabbath, December 10

[Suggestions for the Missionary Feature.]

READING: West China Union Mission.

MISSIONARY TEXT: Luke 6:38, first sentence.

MISSIONARY SONG: "Christ in Song," No. 96.

PRAYER: In behalf of our work in West China.

West China Union Mission

M. C. WARREN

SZECHWAN, Yunnan, Kweichow, and Tibet constitute the territory of this field. This vast territory covers eighteen degrees of latitude

and thirty degrees of longitude. The former is about the equivalent of the distance from Washington, D. C., to Denver, Col. The latter is equal to the distance from Canada to Mexico. In spite of the fact that there are large regions in this field that are almost uninhabitable, there are still as many inhabitants as lived in the United States fifteen years ago. Estimates of the population vary from eighty to over one hundred million.

Think what it means to face the task of warning that number of people scattered over a territory larger by England and France than the twenty-six states east of the Mississippi river. There the task would be far easier, for those states are honeycombed with automobile roads and railroads, and, as though that were not enough, aerial routes are being added. Here there are no automobile roads—not even cart roads, and no railroads, with the exception of a short line in Yunnan. Steamers operate on a part of the Yangtze river during the high water season. The rest of the field must be covered by foot, horse, yak, sedan chair, or rowboat.

Szechwan

Szechwan, with a population of 66,100,000 and an area of 218,533 square miles, is the largest and richest province in China. Although it is a part of the western frontier of China proper, it is by no means a backward province. The people are progressive.

At the time of Elder Spicer's visit in 1919, this province was divided into three local missions, the East Szechwan Mission with head-

quarters at Chungking, which is also the union headquarters; the West Szechwan Mission, having Chengtu as the center; and the Tibetan Mission with Tatsienlu as the base. The Chinese population of the province is about equally divided between the East and West Szechwan Missions. Comparatively few Chinese are to be found in the territory of the Tibetan Mission. A reference to the map will show that Tatsienlu is well within the Szechwan border, but it was formerly, and is now so far as population is concerned, on the border of Tibet. These local missions are more widely separated than would at first appear. It takes longer to make the trip one way from Chungking to Chengtu than from New York to San Francisco and return. In point of time, Tatsienlu is farther from Chungking than Shanghai is from San Francisco.

Several companies in Szechwan have been calling for months for some one to teach them this truth, but our lack of workers has made it impossible for us to give them the needed help. It is absolutely necessary that our foreign force be doubled in order to carry on the work already opened. Some help is already on the way to join the lonely workers in Chengtu and Tatsienlu. From among the native believers, workers must be trained to help in carrying the message. This brings us to our need of a training school. At present our young people must go to Shanghai. It is not only a heavy expense, but also a great risk to thus send our young

people over fifteen hundred miles from home for their training.

Yunnan

Yunnan, called by some the "Switzerland of China," is the second largest province in the Republic. "It enjoys almost perpetual sunshine, and the strong winds together with its high elevation make of Yunnan a cool and healthful climate for Europeans."

Yunnan is one of the most unentered provinces of the Republic. But the attention of the whole missionary body in China is being directed toward Yunnan at this time as it has been chosen as the field of operations for the newly organized Chinese Home Missionary Society which is drawing support from native Christians throughout China. The sooner we enter the field, the easier it will be for our workers.

The province has been canvassed several times for the Chinese "Signs of the Times." As a result, we have a little company in the capital, that meets for Sabbath services. As they send in their offerings they usually enclose a plea that permanent work be opened there. For three years they have been calling. How much longer must they wait?

Kweichow

Kweichow rounds out the southeastern corner of the Union and is more than half surrounded by Szechwan and Yunnan. In comparison with these two provinces, it appears small, but it is as large as the province of Honan and larger

than New England. It has an average altitude of four thousand feet. Two-thirds of the 11,300,000 inhabitants are aborigines. A large part of the Chinese are Szechwan emigrants.

In point of population, Kweichow is the largest province in China yet unoccupied by our workers. It is easily within our reach if we but had the men. The northern border is only 125 miles from Chungking, and the capital is but a little farther from union headquarters than is the Chengtu station. During our second evangelistic trip through the province, two were baptized. Others have joined with them in worship and are learning to give of their means to help spread the third angel's message. They feel that if we could send them a strong leader, a goodly company would be gathered out.

We all look forward to the finishing of the work, and yet the work will not be finished until it is finished in West China. When we consider the difficulties of communication and the vast territory to be covered and the millions to be warned, it seems that we have entered this field rather late. But the warning must be given, and, by our prayers and offerings, we may all have a part in it.

Sabbath, December 17

[Suggestions for the Missionary Feature.]

MISSIONARY TEXT: Acts 10:34, 35.

READINGS:

Poor Girl Slaves and Starving Millions.

Story for Children. (See *Our Little Friend*, Dec. 2.)

MISSIONARY SONG: "Christ in Song," No. 532, first and second stanzas.

PRAYER: A short prayer in behalf of the starving millions of China.

Poor Girl Slaves and Starving Millions

C. P. LILLIE

THE people in the train about me began to discuss the price of something, and my attention was arrested. "I paid eighteen dollars for this one, and fifteen dollars for that one," a woman's voice was saying.

"Too much, you paid too much," someone replied.

"They can be bought for five or ten dollars," said another.

"Not a bad bargain, they are nice ones," said several; and so the conversation ran on.

What was it all about? What was it that was such a poor bargain? Was it two garments? Was it two Pekinese poodles? No. I looked at the group which was the center of so much excitement. It consisted of a rather coarse looking woman and two dear little Chinese girls four or five years old.

Was this woman a loving grandmother who was taking these motherless children to the old homestead to care for them? Or was it some benevolent old lady who out of the goodness of her heart had decided to adopt these two friendless little ones as her own? Nothing of the kind. As I approached them, the woman was saying: "After all, it is much cheaper than paying out money for dowries for daughters-in-law later on." (According to the Chinese custom the parents of the bride receive a sum of money.) But the Chinese all knew that she was lying.

She is a business woman. She has invested money in these children. She will take them home with her and feed and clothe them. When they are a little older, they can work some to help pay for their keep. Ten years from now they will be attractive young women and will sell for a fancy price. Some vile creature or some awful institution will pay her perhaps four or five hundred dollars for them. Many people are engaged in this profitable traffic, and just now is a good chance to buy cheap on account of the famine. There is a big business in Chinese girls. Thousands of parents in Chihli, Honan, and Shensi are selling their daughters at a nominal price in order to get a little money with which to buy food. In some cases it may be the only chance by which they can save the life of the child, and the sale enables the parents to live on a few weeks longer, or provide them means by which they can move out of the famine district. We pray that the Lord in some way will help His servants to reach some of these girls with the gospel of salvation.

Fifteen millions of people in the famine area of China are now utterly dependent on the Famine Relief Committee for food. In a recent appeal for haste in developing plans to relieve the awful situation, it was stated that the relief already arranged for is only sufficient to save the lives of three million. People are beginning to die by the thousands. Several million of these poor unfortunates are in the territory of the Central China Mission.

We hope that the reports are exaggerated, but just think of so many men, women, and children, each of them having a precious soul, going down to death without the comfort of the gospel! If only more of them were ready, if only the church of Christ had been a little more earnest and self-sacrificing, the picture would be much brighter than it is. Even in normal times the numbers of those who die daily in Central China is appalling. Shall we not "redeem the time" that is left to us in which to finish our allotted task? Shall we not "buy up the opportunity?"

In a few months will come the wheat harvest, and we hope that the famine will be a thing of the past. Millions will have died by that time, of starvation. It will be too late to preach the gospel to them, but millions will be left. And the millions that remain will be starving, too, starving for the Bread of Life. The end is certainly drawing very near, and does not the "King's business require haste?" Only a few can give themselves for service in China, but every one can give money, a little at least, to help speed the work on.

Yencheng, Honan.

"The Spirit of Christ is the spirit of missions, and the nearer we get to Him the more intensely missionary we must become."

Sabbath, December 24

[Suggestions for the Missionary Feature.]

MISSIONARY TEXT: JOHN 3:16.

READING: Non-Chinese of West China.

MISSIONARY SONG: "Christ in Song," No. 720.

PRAYER: A few sentences in behalf of our work in West China.

Non-Chinese of West China

M. C. WARREN

THE non-Chinese inhabitants of Szechwan, Yunnan, and Kweichow number nearly twenty million. That is about the equivalent of the combined population of Korea and the Philippine Islands. Warning that number of aborigines is in itself a great task, but, as regards numbers, that represents less than one-fourth of the task in three provinces.

A large part of western Szechwan was formerly Tibetan territory and is still inhabited by Tibetans. In addition to the many tribes in northwest Szechwan, there is an interesting race known as Nosu or Lolo, maintaining an independent existence within the southern part of the province. Every military expedition sent against them has failed, and they continue to hold as slaves the Chinese whom they capture during their frequent raids. This race numbers several million, but those living in the eastern half of Yunnan and the north of Kweichow are all subject to the Chinese government.

The Nosu have a written language and literature. Among the few books that foreigners have been able to secure from them is one containing an account of the flood. The first missionary to visit this people described them as a

"magnificent race of people; stalwart men, and noble-looking women." As no society has yet opened work among them, the following statement from the same worker is of interest: "If Chinese opposition can be overcome, there is a great mission field now waiting some society in Szechwan Nosu land. *The people gave me a warm, courteous reception when I spent some time among them, and a similar greeting awaits any missionaries who will go in the right spirit to these tribesmen."

The aborigines of Yunnan are divided into over fifty distinct tribes. The Chinese in this province have been slow to accept Christianity, but the work among the tribespeople has proved very fruitful. A review of the Yunnan work three years ago showed that although but one-seventh of the missionary force was working for the tribes, there was a membership of over 4,300 tribespeople, while the sixty working for the Chinese reported 850 members.

While we were conducting meetings in Yunnan, Mr. Dzang, a prosperous silk weaver who had formerly worked among the tribespeople, became interested and began the observance of the Sabbath. He urged that upon our next trip through Yunnan we allow time for a visit among the tribes. Mr. Dzang said he would lay aside his work and go with us to tribes for whom no work had been done, and he was confident that they would welcome this message, and be glad to build churches and school buildings if we would send some one to teach them.

The aborigines of Kweichow number over 7,500,000 and, according to Chinese official records, are divided into seventy-two tribes. Special mention should be made of the Miao tribes, the main body of which is in Kweichow, although there are many tribes in Yunnan and a few in Szechwan. Work among this people has been referred to as one of the romances of modern missions. Fifteen thousand have been baptized since 1904, when they first became interested in the gospel.

The late Mr. Pollard, in reporting the beginnings of the work, stated: "In some way or other, word was carried from village to village that the Miao had friends at last, and rumor even stated that a Miao king was coming. This evidently was a perversion of the second coming of Christ. With strange notions, wild ideas, eager longings, and persistent demands, the Hwa Miao swooped down on the Mission house at Chaotong, and begged to be taught to read Christian books. We had as many as six hundred at a time sleeping in the mission house at Chaotong. As there was no Miao literature, Chinese perforce had to be taught. . . . All day, and almost all night, these learners struggled with their Chinese books. I have known them at it till two in the morning, and then at five A. M. they would start again."

How we wish we had been there to teach them of the Coming King! We should hasten to establish outposts in Kweichow and Yunnan. For this message must be passed from village to village and from tribe to tribe, and a people gathered out to meet their King.

Chungking, West China.

Sabbath, December 31

[Suggestions for the Missionary Feature.]

MISSIONARY TEXT: Matt. 28:18-20.

MISSIONARY SONG: "Christ in Song," No. 545.

RECITATION: "Suppose."

RECITATION: "A Plea for Help." See December number of the SABBATH SCHOOL WORKER.

RECITATION: "Two Pennies."

QUARTET: Special selection.

RECITATION: "What Can I Do?" By a kindergarten child.

RECITATION: "I Wonder What I Would Do."

OFFERING.

PRAYER: Pray that the blessing of God may go with our gifts to needy China.

Suppose

SUPPOSE you were Chinese by birth,
And lived half-way around the earth—
A little maid, in Chinese clothes,
With shoes that sadly pinched your toes?

Suppose your father hated you,
No matter what you tried to do,
And said you were more pain than joy—
Because you couldn't be a boy?

Suppose you had to kneel and pray
To ugly idols, every day,
Which could not hear, nor give you aid,
But only made you feel afraid?

Suppose, though little, you were sold
To some strange man, both cross and old,
And torn away from mother's side,
No matter how you coaxed and cried?

Suppose you knew that children here
Could turn to joy your blinding fear;
Could teach you how to kneel and pray
To One who hears and helps alway;
Could from all slavery set you free,
And help you live eternally,

By dropping in the mission cup
The pennies saved, by giving up
A few old things not worth a jot—

And—they—would—not!

What would you think?

MRS. JESSIE F. MOSER.

I Wonder What I Would Do

"Out in the street there a beggar waits
In the driving storm so cold,
A homeless child with a famished look,
And garments thin and old.
I give from my bounty, meager dole,
And pennies I spare her a few;
If I knew that my Saviour was standing there,
I wonder what I would do.

"In yonder attic, so cold and bare,
There's a woman who sits and sews
For her children's shelter and scanty fare,
Till the weary midnight goes.
She is stitching her life in those seams for me;
Am I giving her back her due?
If I knew that my Saviour was keeping account,
I wonder what I would do.

"There are fatherless children that cry for bread;
There are widows, old and poor;
And there is the sick man, Lazarus,
That lieth beside my door.
Shall I have all the luxuries,
While theirs must be so few?
If I thought that I was like the rich man of old,
I wonder what I would do."

Two Pennies

"I ONCE belonged to Jenny,"
Said a sorry little Penny,
"And she took me to the corner candy
store,
Where nine and ninety others
Of my little Penny-brothers
Had traveled, one by one, in days before.



"Then on Thirteenth Sabbath Day,
She at home would gladly stay;
For she thought the other children all
would stare
At a little girl who bore
All her money to the store,
And gave it to the candy idol there."



"I once belonged to Benny,"
Said a happy little Penny,
"And he put me in his little Penny bank,
Where nine and ninety others
Of my little Penny-brothers
Rattled with a merry clink, clink, clank.

"Then on Thirteenth Sabbath Day,
Benny's heart was glad and gay;
For he had a dollar in his pocket hid,
Saved to send the gospel's joys
To far China's girls and boys,
And he put it in the offering,—yes,
he did."

ELIZABETH ROSSER.

What Can I Do?

What can I give Him,
Poor as I am?
If I were a shepherd
I would bring Him a lamb;
If I were a wise man
I would do my part.
Yet what can I give Him?
Give Him my heart.

—Christina Rossetti.



1. Changsha
2. Yencheng
3. Chungking
4. Tatsienlu
5. Chengtu