

The China Division Reporter

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The thirty-five charter members of the Lanchow, Kansu, Seventh-day Adventist Church; together with inquirers. Kansu is one of the provinces entered during 1932.

Into All the Provinces

IN January, 1932, Dr. H. W. Miller, president of the China Division, in his opening address before the Quadrennial Council held in Shanghai, declared:

"We must get into unoccupied territories in the China field; and it seems as if we must do this by transplanting men, enlarging the sphere of labor, and stretching forth our habitations, lengthening our stakes at the bases of supply and of training. The attainment of that goal, brethren and sisters, is the great business of this Quadrennial Council. . . . We shall need to plan to get into many, many new places, and multiply our influence manifold.

During the year now closing, those in responsibility throughout the field have gone forward steadily in their plan of entering every province hitherto unoccupied; and thus, at the close of the year, we are able to report that the Seventh-day Adventist Mission is permanently established in every province of China. During 1932 we have entered for the first time in a permanent way the provinces of Jehol, Suiyuan, Kansu, Chinghai, Sinkiang, and Ninghsia. Nearly a hundred new hsiens, also, have been entered, as well as Hainan, and outlying districts in Kwangsi, Kweichow, and Yunnan. For these and many like advances we thank God, and gather courage for the labors of the New Year.

General Articles

THE TRUE SPIRIT OF SACRIFICE

Mrs. E. G. White, in "Testimonies,"
Vol. IV. pp. 484, 485

THERE are many who urge that they cannot do more for God's cause than they now do; but they do not give according to their ability. The Lord sometimes opens the eyes blinded by selfishness, by simply reducing their income to the amount they are willing to give. Horses are found dead in the field or stable, houses or barns are destroyed by fire, or crops fail. In many cases God tests man with blessings; and if unfaithfulness is manifested in rendering to Him in tithes and offerings, His blessing is withdrawn. "He which soweth sparingly shall reap also sparingly." By the mercies of Christ and the riches of His goodness, and for the honor of truth and religion, we beseech you to dedicate yourselves and your property anew to God. . . .

In determining the proportion to be given to the cause of God, be of sure to exceed, rather than fall short, the requirements of duty. Consider for whom the offering is to be made. This recollection will put covetousness to flight. Only consider the great love wherewith Christ has loved us, and our richest offerings will seem unworthy of His acceptance. When Christ is the object of our affections, those who have received His pardoning love will not stop to calculate the value of the alabaster box of ointment. Covetous Judas could do this; but the receiver of the gift of salvation will only regret that the offering has not a richer perfume and greater value.

THE STORY OF ABRAM LA RUE

(Reprinted from an article by May McCulloch-Carr, in "The Youth's Instructor," May 12, 1914.)

ABRAM LA RUE had been a seaman traveling about the world, until he was about fifty years of age. His savings of all these years he had invested in San Francisco property, which was burned in a great fire, and he lost his all. Then he went up into the mountains north of San Francisco, and took up a claim. There he was converted and joined the Dunkard Church. He was all alone in the world, having no relatives, so he lived far up on the mountains, doing his own cooking and caring for himself.

Brother Ruel Stickney, who owned a large sheep farm in the valley, but lived at Little River on the coast, came over to his valley and left tracts and *Signs of the Times* at the house of a Dunkard preacher, Mr. Studebaker. The preacher would have nothing to do with them, and ordered his wife to destroy them; but she was interested in them, and slyly gave them to Mr. La Rue, who carried them to his lonely home on the mountain. He was interested, and studied and investigated until he became convinced of the importance of the teachings of Holy Scriptures concerning the second coming of Christ and also regarding the binding claims of God's law; and he therefore accepted the third angels message in all its fullness. After this he sold his place to Brother Stickney, and became caretaker of his farm, where he lived for several years, faithfully attending to all his duties, and diligently distributing tracts and papers to all, though often repulsed. More than this, he lived the truth before his associates.

This was a peculiar neighbourhood, composed of half Swiss and half Carolinians who had settled here in an early day. There had never been a meeting, nor a minister, nor a Bible study in the valley.

Our poor brother was greatly ridiculed. When offered alcoholic drinks or tobacco, he always quietly refused. In astonishment people would ask, "Why, don't you ever get lonesome?" "Yes, sometimes." "Why don't you smoke for company?" He would draw his pocket Bible from his pocket, and answer reverently, "This is my company."

This life continued for eight years. He never saw a Christian except when he attended camp-meeting or went to the home of Brother Stickney.

In the summer of 1876 several new families entered the valley, a school-teacher and family and my mother and I being among the number. We were living on the mountain-side in a little house belonging to a man to whom Brother La Rue had given papers. This man, caring nothing for them, carried them home and tacked them onto the wall of his little cabin. My mother becoming interested in an article which she had begun reading on the wall, she carefully untacked the paper, and found to her joy that it was complete, and so finished the article. We became so interested in the papers that we read all we could find.

Then moving for the winter into Anderson Valley, we lived near the school-teacher, W. C. Grainger. The two families were so interested that we held nightly studies, with our Bible as our textbook. The Sabbath question was so simple we could not refuse to obey. One morning Mother went into their house and picked up a little tract on the sleep of the dead. She glanced it over, and said, in surprise, "Do the Adventists believe in *soul-sleeping*?" Cautious Mr. Grainger said, "From what I have read, I rather think so." She replied with emphasis, "Well, they are right on the Sabbath question, that is very plain; but

I know that immortality of the soul is taught in the Bible. I have read it many times." "So have I," said Mrs. Grainger, decidedly. "The Bible is full of the expressions 'undying spirit' and 'immortal soul.'" Mr. Grainger had been studying deeper and more thoroughly than we, and with a quiet smile he answered, "Well, I think we had better investigate this matter before we talk more about it."

Accordingly, the next Sabbath morning we sat down with our Bibles, concordances, pencils, and paper, to find our proofs. We traced all references to man. What is man? Our researches did not prove very satisfactory to our preconceived ideas, so we hunted out "soul," "Spirit," and "immortality," and to our great surprise the phrase "immortal soul" was not in the Bible, and it was very plainly stated that God "only hath immortality."

In the evening we went over to Mr. Grainger's, and declared that we were ready to identify ourselves with the Seventh-day Adventists. They, having spent the day in like manner, were also thoroughly convinced. Soon others listened, were interested, and a minister was sent for. Pastor William Healey, then a young man, came to us, and as we drove through rain and mud to the schoolhouse and listened to the stirring message which he so ably presented, we felt amply repaid for our efforts. How happy we were in our new-found joy; but happiest of all was our dear old Brother La Rue, who had been the means of bringing us to the light of present truth. At the close of a three-weeks' meeting a church of about twenty members, all these being new believers, was organized.

Brother La Rue remained at his regular work until the college at Healdsburg was established, when he went to school and took a course in Bible study. He was now past sixty years old, and his hair was perfectly white, reminding one of a patriarch as he mingled with the younger students. He then went to Hongkong, China, as a self-supporting missionary. His was the beginning of our work in South China. He confined his efforts chiefly to work in the English tongue, although he had others translate some tracts into Chinese, and these were published and distributed by him. We shall never know all the good accomplished by the seed sown by this faithful worker in this difficult field. He was as gentle and tender as a father to all who came to him, and never failed to speak a word for the Master. He worked among the sailors and soldiers and wayfarers.

THE GATHERED FRUIT

After the death of Mr. Studebaker, Brother La Rue had the pleasure of seeing the minister's wife, son, and daughter walk in the light. Of those comprising the membership of this first church in Christian, California, W. C. Grainger entered the ministry. For several years he was one of our first teachers, afterward being the president of the Healdsburg College, which position he resigned to offer himself as a missionary to Japan, where he pioneered our mission in that

land, and where eventually he was laid to rest. His daughter and her husband continued the work. Brother Richardson, another charter member of the church raised up by Brother La Rue in California, became a ship missionary in Liverpool, England.

Lately I boarded an English boat in the harbour of Tampico. I approached the captain, and explained that I was a ship missionary, and offered him a roll of papers. He opened them and, glancing at the title of the paper, exclaimed, "The Signs of the Times! Why, we have that paper in England. There was an old man by the name of Richardson who used to bring us this paper every time we were in Liverpool. Fine paper! I am always glad to get it." Praise sprang to my lips as I thought of the little company in California, thirty years ago, so full of love and zeal to let light shine for the Master,—which light, thank God, has not dimmed in all these years. My brother, Jay McCulloch, was a successful canvasser and worker; and we ourselves are here in Mexico.

Who of that little company, after all these years, could for a moment think that faithful Brother La Rue's work was in vain while living on his California claim, and later on that sheep ranch, prior to his going forth as a self-supporting worker in Hongkong? He worked for eight years in that lonely country district of California without a word of encouragement, although he was ridiculed, scorned, despised—but will there be any stars in his crown?

PERSEVERANCE IN OUR INGATHERING WORK

JOHN OSS

It is just thirty years ago this year that one of our faithful brethren, Jasper Wayne, conceived the idea that if those not of our faith knew about our work, many would be glad to contribute toward its support.

This brother ordered some *Signs of the Times* magazines, which he planned to distribute and ask for contributions. As a result of his first work he received only about three dollars. For some unknown reason the order was duplicated, and he soon received more papers. He used these, working among his neighbors and friends, and collected over twenty-six dollars. He then ordered a larger supply and continued working, until as a result of his work that year he had gathered in over one hundred dollars.

One of our sisters in America decided one year that she would do no Ingathering work during the special annual campaign then on. Her conscience troubled her about this, however, as she felt it was her privilege as well as her duty to take part in this annual effort. One day, when the campaign was nearly over, she went to town to do some shopping. As she was walking down the street, one of the merchants stopped her and said, "Why have you not come for my five dollars this year?" The woman was speechless as the merchant continued, "I

have been keeping it for you for a long time." Our sister decided then and there that she would return home, get her papers and signature-cards, and go to work. She did this, and the Lord greatly blessed her labors.

If there are any who have not gone out with the Ingathering papers this year, will you not read again this experience. The people really have money for us. Let us go and get it for the Lord.

Can we not also learn a valuable lesson from the work of Brother Jasper Wayne? He did not stop when he had received three dollars; neither did he consider that he had done enough when he had gotten twenty-six dollars; but he worked on until he had gathered in over one hundred dollars.

If you have not entered the work, do so at once. If you are working, plan to do more than ever before, and gather in much needed funds to help during this time of depression. God will richly bless all who persevere in their labors for Him.

BIBLE TEXT-BOOK FOR ADVANCED GRADES

S. H. LINDT

(Extracts from the annual report rendered by Pastor S. H. Lindt, in charge of the Bible-Department of China Training Institute on the occasion of the constituency meeting of the Institute January, 1932.)

THE tenth grade Old Testament History class of the China Training Institute had an enrolment of eighteen during the year 1931-32. The pupils have enjoyed studying this interesting subject as outlined in the fine large text-book that was finished two years ago for this grade. In our eleventh grade, Denominational History and Endeavor takes the place of a Bible class. The History class had the privilege of using for the first time the splendid new translation of Sister Andross's book, "The Story of the Advent Movement." With this text available this class will become one of the most interesting courses we offer. Denominational Endeavor is a study of the way our work is conducted in the various departments of this movement, together with the work and responsibilities of the officers and laymen connected with each department. Our division departments have long promised us material for this course of study, but so far only the home missionary and Sabbath school departments have produced what is needed. The other departments for this reason are still only briefly considered in the form of lectures on their various activities. When we have proper material from each one, they will be given proportionate representation in the study of this class. The enrolment is twelve.

At the last board meeting an action was taken assigning a considerable portion of the 1931 summer vacation for the teachers in the Bible department to prepare a series of lessons in Bible Doctrines for the use of our twelfth grade. In

harmony with this action the lessons were prepared, and as a result the twelfth grade during 1931-32 had the use of this new material. The enrolment of thirty-one students testifies to the need that has been filled by this work. Now we hope that a reading committee will be appointed, to look over this material, and if it be found creditable, that it will be recommended for publication at an early date. All our native workers as well as our students should find this set of Bible Readings helpful in their work.

In addition to these Bible classes in our academic grades some other classes are also offered by the Bible department. Elementary Pastoral Training has had an enrolment of eight. These students are studying how to present this message to the people of China. Why should not many times this number be at the Institute with the one thought of preparing to give this message? This class is still in need of better text-book material,—something that presents the needs and methods of our own denominational work.

IN TRAINING FOR SERVICE

OF a list of all workers in the employ of the Seventh-day Adventist denomination in China during the year 1931 (aside from self-supporting colporteurs and institutional employees), it has been ascertained that 283 had received training in the China Training Institute and that 297 had not ever had opportunity to matriculate in this school. The figures were compiled by Professor D. E. Rebok, and form a basis for many reflections. The influence of a training-school cannot be measured, however, merely by figures. A training school is a living entity, and its life-currents are communicated to those coming into close contact with its beneficent work, and later are felt where these students go. Thus the labors of our conscientious and painstaking teachers, reach far beyond the confines of school compounds, and extend into the farthestmost portions of our field. And this is true in lesser extent of all subsidiary training and church schools conducted in various unions and local missions. Our educational work is one of the most vital and important of all our lines of endeavor in the China Division. May Heaven's blessing continue with teachers and students; and may standards ever be maintained on the high basis that has brought to us so much of strength in years past.

From Field Workers

PROGRESS IN MANCHURIA

FROM various sources it is learned that steady advancement is being made by our workers in the Manchurian Union, notwithstanding floods and some other adverse influences including a scarcity of workers and funds. In Harbin, where floods were most severe and disastrous, Pastor M. Popow reports a subsiding of the waters, and a spirit of courage among workers and laity, notwithstanding extreme poverty suffered by many. Evangelistic services were being held regularly, and some were preparing for baptism. "Our people, while suffering, are not disheartened," writes Brother Popow. "They know where to go for comfort. The Lord is our refuge and strength. At present (September 21) we are gathering in the church in New Town. The floor of the other church is still under water, but we soon hope to be able to hold meetings there again; for the water is going down."

Pastor C. C. Morris, writing of a visit made of late into Manchuria, reports rapid progress in perfecting arrangements for opening the Shenyang Sanitarium at least in part, provision having been made for furnishing some of the rooms, and installing equipment. Dr. and Mrs. R. W. Paul and Brother and Sister O. G. Erich were hard at work, getting everything into order. Dr. Vinkel and associates have much to do in the Mukden Clinic. Pastor and Mrs. C. L. Blandford are stationed at present in Dairen, and while they do not have as much help in associate Chinese workers as would have been provided by the Union had more workers been obtainable, yet they are making the best possible use of those who can assist, and thus it has become possible to organize an evangelistic campaign to be continued throughout the winter in Dairen. The labors of Brother and Sister Blandford have been signally blessed in similar efforts in other cities, and they should have our prayers and our continued support as they undertake this most arduous campaign in the great city of Dairen.

Pastor C. C. Morris visited a few of the churches while in Manchuria this autumn, and united with Brother Brewer and others in the dedication of a new chapel building. At the union middle school near Muk-

den he found a co-operative spirit between faculty and students, and much advancement in the industrial department. Last summer considerable canning was done, including the putting up of 2,500 bottles of grape-juice and a quantity of tomato-juice. This autumn the school has the largest attendance in its history; Manchuria also has an excellent representation this year in the student-body at Chiao Tou Tseng.

Pastor N. F. Brewer, superintendent of the Manchurian Union, reports some difficulties in connection with colportage, but plans to remedy these at earliest opportunity. On October 4 he wrote: "Last Sabbath twelve were baptized at Chinchow; six the Sabbath before at Sinminfu. There are more to be baptized this Thursday and next Sabbath. It is impossible to get to some places for baptism, because of banditry and warfare.

"Our new address is 27 Wu Ging Rd., Mukden, Manchuria, % S. D. A. Mission. Brother Hilliard is living in the same house, and that is his address also."

From Brother W. I. Hilliard we learn that Mrs. Hilliard and her sons arrived in Mukden on September 4, and that they all like Manchuria. He writes of the good courage of workers and believers.

It is remarkable how much progress is being made in the Manchurian Union at this time of unrest and of change. For some reason, it has been difficult to get papers to our subscribers in Manchuria from the Shanghai office. This handicap has been felt keenly by colporteurs and by subscribers throughout Manchuria, and it is to be hoped that mail service may speedily be resumed in normal fashion, so that those desirous of continuing to receive our religious publications from the Shanghai office may not be disappointed.

Let us continue to pray that God may grant special grace and courage and hope and success to our fellow workers in the Manchurian Union as they plan to carry on uninterruptedly.

THE CANTON HOSPITAL

IT is encouraging to learn through the Home Board of their approval of the Canton Hospital project. Dr. Floyd E. Bates, in charge, writes of the perfecting of plans for the main building, which the brethren believe can be financed largely through gifts from the friends of medical missionary work in Canton and vicinity.

One of the most vital factors of a medical institution; namely, the staff, has already been organized, through many sacrificial endeavors on the part of all connected with this undertaking. In submitting a photograph of the staff as it stood early in October, Dr. Bates mentions in particular Dr. S. K. Hung, the assistant physician; Mrs. Ruth Miao-Leung, head nurse; Mr. G. L. Pang, head nurse of the tuberculosis department conducted in a separate quarters; Miss Agnes Chiu, accountant; Mrs. David Hwang, Bible teacher; Miss Betty Chai, pharmacist; Mr. Jack Wong, laboratory technician; Mrs. Dr. Hung, midwife and office assistant; Mrs. Bates, foreign nurse; and the Doctor himself, general medical superintendent. And these are ably supplemented by six second-year nurses in training, and a beginners' class of five girls. Surely the brethren of the Canton Mission may gather courage as they face the future. May they have success in their campaign for funds.

FROM PASTOR BUZZELL

WRITING from Kweiyang, Kweichow, under date of October 2, Pastor A. B. Buzzell, director of the East Kweichow Mission, reports:

"I have just returned from our station in the city of Tsunyi, where I held an evangelistic effort. We had a very good attendance at our meetings from beginning to end. The Bible classes are in full swing there now, and I expect that there will be some ready for baptism at the time of our annual meeting next month. What we need there now is a good Bible woman to take care of the interested women and instruct them fully. The prospects are promising for a substantial church there in the near future."

IN EAST SZECHWAN

"WE are in the midst of an evangelistic effort away out here in the country by a river," writes Brother D. R. White, from Du Djia Ho, Szechwan, October 24. "There are about eighty in our audience at night (we have a petromax mantel lantern), and on Sabbath about sixty for Sabbath school. Twelve names are enrolled in our baptismal class record. We have a school here and a fair little chapel. The community is composed of heathen, Protestants, and Catholics. Du Djia Ho is an exceptional place. One sees no eye diseases; and China, as we know, usually represents herself fully on this score."

TRAVEL IN SZECHWAN

THOSE who have traveled in Szechwan know full well the pleasures that come with each changing scene along the carefully-built pathways and roads of stone. Some of the most lovely scenery the world can offer, is found in Szechwan; and the country folk along the way are uniformly hospitable. Altogether, a journey in Szechwan, though it may be long and arduous, is usually fraught with pleasure.

Journeying along some of the waterways is quite another matter, as is evidenced by a sketch written of a trip from Chungking to Paoning, made by Pastor and Mrs. Alton E. Hughes, recently returned from furlough. To quote from a letter written by Sister Hughes from Paoning, October 19, 1932, to Miss T. E. Barr of the Division office:

"Well, we finally reached Paoning. It would make a book to write you all about the trip in detail, so I will mention only the high points; for I am supposed to be in meeting in a little while.

"When we left Chungking on the morning of the 16th of September, we little thought that we should not get here until the 12th of October. We made fairly good time the first few days, though rain hindered. Then we ran into territory where there is fighting, and our men (trackers) were "la-fued" one after the other, the "laoban" not excepted. When Alton heard of it, he and one of the Chinese men went into the city to get the men released. This was done after much difficulty. The "head man" was taken three more times on the way back to the boat. Alton held to him on one side and the soldiers pulled at the other, even threatening to cut off the man's arm to get him away from Alton; but finally they let him go, and we got our man back.

"We pulled a little way up river with the three men we had in order to find a less conspicuous place while waiting for the others, in case some of them got away. Two escaped and came to the boat; but thinking it good sport, ventured far enough from the boat to see others being taken. The next thing we saw was a race for the boat, with two soldiers, big knives glistening in the sun, chasing our men. Alton ran out to meet them, but too late for one. Yet another escaped, but was retaken before he got back to us, and was badly beaten. Later he got away again, and reached the boat in safety. Still another was

retaken, and beaten; then he escaped by running some distance on the city wall and jumping off.

"Of course those crippled fellows couldn't work much, but it was a comfort to know we would have their help again after a few days. Enough said—it was not at all desirable to travel; but by the second morning we were slowly on our way again.

"After several days of such travel we reached Chow Kow. Here a bridge had been thrown across the river, so we were held up several more days.

"But at last we are here in Paoning; and though we are living between stacks of trunks and boxes in one small Chinese room, without window-panes, we are thankful; for this is home. Another week promises to make our surroundings more comfortable."

"GOSPEL VILLAGE" FRUITAGE

A RECENT visit to Fu-yin-tswen (Gospel Village), in Central Shensi, has revealed to the writer the fact that in addition to some valuable workers we now have in various parts of the China field, the entrance of present truth into Gospel Village upwards of fifteen years ago has resulted in the spread of the light of Bible truth into several other villages round about, inhabited chiefly by immigrants from Shantung Province. This light has now extended into adjoining *hsiens*, and from these to yet others. The prospects before us in some of these more newly entered places, give promise of abundant fruitage for the Kingdom. While we were in the districts round about, we gathered in seven students for advanced middle school training at Tsao-tan, the new home of the Northwest Mission Middle School for preparing workers.

It is with the utmost of difficulty that parents send their children to school from Central Shensi. There is widespread prevalence of famine conditions. Some of the parents are supplementing their funds by weaving coarse cotton cloth at times when because of the continued drought they cannot work in their fields. A family of ten able-bodied adults and children, all at work in the various processes of cloth manufacture, from the spinning of cotton into yarn to the dyeing of the finished product, we found averaging a net profit of sixty cents a day, or six cents Mex. a day—thirty-six cents a week—for every individual thus engaged. And their working day

was fully twelve hours in length—from early dawn until candlelight. Some of our people we found working from four o'clock in the morning until twelve o'clock at night. They had dug deep into the ground, and had slung low roofs over their cellar-like workrooms, so as to escape as far as possible the chilling blasts of the north winds so prevalent in those parts. As we went to sleep, it was to the sound of the loom; and when we awakened at an early hour, the sound of the loom was our first morning greeting. A man who works for nineteen hours at the loom can earn about sixteen cents a day or ninety-six cents a week.

Our hearts went out toward these weary toilers who are making sacrifices beyond anything that most of us have known, in order that some of their children may go to school to prepare for service in the Lord's vineyard. In the face of conditions such as these, is it any wonder that efforts are being made to supply labor for these students while in attendance at our Tsao-tan Middle School? And is it surprising that Brother Z. H. Coberly, in charge, with Brother Lo Hwei An, the assistant Chinese principal locally in charge, are appealing to the China Division Committee through Pastor J. H. Effenberg, superintendent of the Northwest China Mission, for a special appropriation with which to establish and to subsidize in part these industries? Surely the Lord of the vineyard Himself will see to it that those who make supreme sacrifices such as these, will have sufficient to meet essential needs.

As I have personally witnessed some of the struggles of our dear brethren and sisters north of the Wei River to prepare their children for service in God's cause, I have full confidence in Heaven's power to use such in bringing to our cause abundant fruitage throughout Shensi and all this great Northwest.

Sian, Shensi,

c.

Oct. 25, 1932.

PASTOR C. B. MILLER, Yunnanfu, under date of October 18, 1932, says: "I have just returned from a trip in the country, where twenty were baptized. I shall leave this Thursday on another trip, in which I hope to baptize thirty more. Upon my return a class of twelve near the city are to be baptized. We also expect a few more to be ready by the time of the annual meeting."

FROM PASTOR V. J. MALONEY

WRITING from Foochow, Fukien Province, shortly after his return from furlough, Pastor V. J. Maloney, director of the North Fukien Mission, reported the safe arrival of himself and family at Foochow on September 2. A few days later Brother H. N. Quade, the secretary-treasurer, left for his furlough, Sister Quade and son having left last winter. Brother Maloney found all the workers well, excepting Pastor Chai, of Ciong-hu-bang, who has been most seriously ill. Many prayers have been offered in his behalf. He is the only ordained minister in the North Fukien Mission.

Brother and Sister Maloney are entering upon their second term of service, with excellent courage. May Heaven's blessing attend them and their associates in the great work they are undertaking; namely, the extension of the organized work of our Mission as rapidly as practicable into every *hsien* of North Fukien.

FROM PASTOR V. M. HANSEN

UNDER date of October 19, 1932, Brother Victor M. Hansen, of the Kwangsi Mission, writes from Lau Chow:

"My family and I have been here in Lau Chow for over a month. In harmony with plans laid by the Kwangsi Mission Committee, we left Nanning on August 31 to begin a two-months' effort in Lau Chow. We came in a private bus, and had a good trip all the way. Brother Wong, the local evangelist in this city, had a place nicely fixed up for my family, and here we are comfortably housed in improvised quarters.

"Our meetings were opened on September 4. Nearly two hundred personal invitations had been sent out to leading citizens, besides the three thousand or more handbills distributed in stores and in the homes of the people. On the opening night every available seat was taken in less than fifteen minutes after we had swung open our doors. Although our chapel seats only about 100, more than 400 were in attendance that first night—300 were outside. Many who had received personal invitations were unable to find seats, and went away disappointed. Our attendance has continued to be good; the smallest has been 130; the largest over 500. We have given out as many as 800 tracts in one evening. During services the people sit quietly and listen at-

tentively. I have been very well pleased with the way the citizens of this city have been coming to our meetings night after night.

"For the first twenty-four nights I did the preaching; during the later nights our two evangelists who have been assisting gave the lectures. About seventy have handed in to us their names as especially interested and desirous of learning more through private instruction. The Lord has been blessing us in a special way. At present we are visiting the interested ones, and conducting Bible readings. Every night we hold a baptismal class; about fifteen are now in this class. Pray that as we continue the work in this place, many may hear the truth, and accept it while probation fingers."

OUR REFUGE AND STRENGTH

"God is our refuge and strength, a very present help in trouble. Our heart shall rejoice in Him, because we have trusted in His holy name. Let Thy mercy, O Lord, be upon us, according as we hope in Thee." Psalms 46:1; 33:20-22.

JOURNEYING through Kansu Province in the Northwest Mission of the China Division, it has been my privilege to enjoy the hospitality of several families of Christian workers connected with a mission organization that entered Kansu fifty years ago. In home after home I have found on the walls of various rooms, comforting and reassuring passages of Holy Scripture. Many of the mottoes were framed; others were printed on strong cardboard with ornamental borders. Some were hanging in hallways; others in the living-room and in the study; and in every bedroom where I slept I had the solace of appropriate passages from the living Word.

Twenty-two days' journey by cart from Shenchow, until recently the farthest point reached by any modern means of travel, I visited the home of a single lady missionary who has lived in China for upwards of thirty years; and she had on her walls such passages as these:

"The eternal God is thy refuge; and underneath are the everlasting arms"

"God is able"

"Lord, Thou wilt ordain peace for us"

Upon questioning, I learned from this lady that she had spent much of her lifetime in going about among the Chinese in city and country districts, ministering to their spiritual needs, comforting the women in times of bereavement and trial, and aiding the sick and the suffering in-

sofar as has lain within her power. In her loneliness (and she is the only foreigner living in that *hsien*), she has rested her faith on the promises of Holy Scripture. Repeatedly, for many decades, robbers have sacked the city where this lady lives. And only two days before our visit, the Chinese Postal Administration truck had been robbed just outside the city by Moslem brigands who have for years held control over the roads thereabouts. Notwithstanding all these untoward circumstances and conditions, this woman, strong in faith, has kept on with her work. Her heart has been stayed upon God, and her trust has been in Him.

Truly "God is able." Ofttimes all about is confusion; but within may be calm security. Our hearts gather courage as we remember the promise, "Lord, Thou wilt ordain peace for us."

I have learned new lessons of faith in God from the mottoes I have found during my recent journeyings. The promises given us by the Lord are no guarantee against our suffering dangers and even death; but they do sustain us in times of peril, and are still our stay when we may be called upon to pass through the valley of the shadow. A few evenings ago, in Kansu, I was assigned a bedroom which until within a few weeks past had been occupied by a mission worker who was recently slain by lawless elements in Shensi. On the wall of the bedroom of this martyr was a motto reading, "Let not your heart be troubled, neither let it be afraid." And in another bedroom where I slept the next night, just prior to undertaking to go with Pastor J. Effenberg across a hazardous stretch of territory recently re-occupied by six hundred mounted Mohammedan brigands, I found a motto reading, "Be not afraid; only believe." Arising early, we left, but not before the good housewife, herself for twenty years a missionary in Kansu, brought out her copy of "Daily Light," and read to us five or six precious promises from the Word, and bowed with us in prayer to God in acknowledgment of His mercies and His power to save. That day, along the roadway, we met a hundred or more of these mounted brigands; but God's protection was round about, and we were allowed to pass. Surely "God is our refuge and strength, a very present help in trouble." "Blessed are all they that put their trust in Him."

Lanchow, Kansu,
November 3, 1932.

THE TIBETANS OF KOKONOR

UNTIL within a decade or so, the northern section of Tibet has been known as Kokonor among Tibetans and Mongols, and as Chinghai among Chinese; but for long centuries it has remained an integral part of Tibet, and has been so shown on carefully prepared maps. Today all is being changed, and maps must be revised; for a new Chinese province has been formed, known as Chinghai; and within the borders of this province under Chinese control has been included the vast territory formerly known as Kokonor.

Those who visit the interior of Chinghai, find that as they pass beyond Tangar, and approach the borders of the great inland sea giving to Chinghai its distinctive Chinese name, the racial culture is almost entirely Tibetan. Along the shores of the Kokonor (*nor* in Mongol signifies "lake") there are many, many Tibetan nomads in their picturesque camps of yak-hair tents; and the women and children unite with the men during the day in leading their flocks and herds to pasturage and in safeguarding them from harm. The customs of these nomads are identical with nomadic Tibetans to be found on the high plateau beyond Tatsienlu.

One of the most frequented of the roads running through China Proper into Lhassa, passes through the heart of Kokonor; and as we traversed this highway until we reached a point twenty miles south of the lake, we met many, many caravans, chiefly yak, accompanied by Tibetan drivers. Camel caravans not a few, also, were met—some with upwards of a hundred camels.

The Tibetans of those portions of Kokonor being visited by us, are uniformly friendly. It is a privilege to meet them with so much of freedom along the highways and in the comparative seclusion of their nomad camps. Never before have I seen Tibetans so friendly. And we have found a goodly number who are able to read. We plan definitely on distributing much Tibetan literature among these people. One of our proposals is the issuance of *Deh Dju Ru Men* in Tibetan as a small illustrated subscription book, for sale among the inhabitants of Kokonor, as well as among some tens of thousands of their countrymen dwelling in southwestern Kansu.

It is encouraging to find that perhaps a fifth, if not a fourth, of all Tibetans dwell in the Northwest China Mission, and are actually within our reach. Eastern Kokonor

is carefully governed, and travelers are safer there than in some other provinces. May Heaven's light shine with ever increasing brightness among our near and friendly neighbors, the Tibetans of Kokonor.

*On the shores of Kokonor, c.
November 23.*

MAINTAINING THE WORK WHERE IT IS ESTABLISHED

L. Flora Plummer

Uncomfortably near is the alarming fear that the shortage in mission funds will necessitate retrenchment in the mission fields. In these days our eyes are fixed on our precious mission stations and the work that has been accomplished in more prosperous days. Retreat from any place would be a tragedy. Think of the result of closing up a mission station, a school, a hospital, treatment rooms, or a printing plant, or the withdrawing of our evangelist from the multitude waiting to hear of the true God!

In the past our hearts have thrilled to the cry for new workers and the opening up of new work. We may have lost sight of the fact that holding what we have is of far greater importance than extending the work into new places. Maintaining the work where it is will be the means of extending the work beyond where it now is by the blessing of God.

Let us rally to the support of our faithful brethren and sisters who are endeavoring through much sacrifice to maintain the work where they are. Our missionaries now in the various stations have the language of their fields,—a great asset; they have a knowledge of the people, acquired by personal contact; they have passed the period of experiment in methods of work; they have become acclimated to the country, and have adapted themselves to their environment; the chances are that they have made at least a few friends among the officials of that government; if they are suffering severe opposition or persecution, withdrawal would mean victory for the enemies of the truth.

We lose much every year in the unavoidable return of our missionaries from foreign fields. Broken in health, they come creeping back, the victims of climatic or unsanitary conditions, or perhaps of overwork or excessive nervous strain, and their places must be filled. In addition to this loss to the fields, we cannot but cry out with alarm against a still greater loss, and a still greater source of discouragement—the withdrawing of our missionaries because of an impoverished mission treasury.

What a blessed privilege is given to our Sabbath schools to sound the rally cry clear and strong, "No Retreat from Mission Fields." By every possible means Sabbath school members should endeavor to "make good" on Sabbath school goals. Our obligation is great, for we have been giving more than one-half the money for missions that is given in this country. If retrenchment is made in a single instance, more than one-half the responsibility of the failure to maintain that work is at our door. How happy our Sabbath schools should be to enable our missionaries to "hold the fort" in each location. Let us give and give again that our goals may be reached, and the crisis safely met.

Washington, D. C.

SEVEN YEARS OF FAMINE

DURING the month of October, 1932, Pastors J. Effenberg, Z. H. Coberly, and the writer visited five outstations in Central Shensi, north of the Wei River, and found our brethren and sisters much scattered because of their lack of sufficient food. For six years the crops have been either a total failure, or nearly so. One year about forty per cent of the normal yield of wheat was harvested, but much of this had to be saved for seed wheat. Last year there was promise of abundant returns from liberal sowings; but scarcely anything was realized, because of a severe drought.

Again the farmers have sown in hope, and the stand is good. There is no assurance, however, that they will have a good yield next May; the intervening seven months may bring even more adverse conditions than have hitherto prevailed. If so, then the lot of the people of Shensi Province will be bitter indeed. Another year of famine would bring suffering and desolation and woe well-nigh indescribable.

Even now the existing conditions are pitiful beyond words. At Baldwen, where we have a number of baptized believers and a six-grade church school, we found that over half the entire membership, and many, many inquirers including several who had entered the baptismal class, have fled to the mountains from three to five days distant, there to eke out a bare existence by subsisting on leaves, roots, bark, and some other indigenous coarse foods obtainable in mountainous districts. They and many children who have gone with them, are living in caves dug out by themselves along the mountain cliffs of *loess*.

The Northwest Mission of Seventh-day Adventists has sent two evangelistic workers into the three hitherto unentered *hsiens* where our brethren and sisters have fled; and soon we hope to report the formation of three new Sabbath schools in those groups of cave-dwellings in the three *hsiens*, and also the further preparation of the baptismal candidates for receiving this rite. Let us pray that the bitter seven years of famine may be followed by abundant harvests both temporal and spiritual.

Puchenhsien, Shensi,
Oct. 17, 1932.

c.

The China Division Reporter

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ANNUAL WEEK OF PRAYER

THE annual Week of Prayer, as observed in the Division and other institutions and centers in and round about Shanghai, brought blessing and comfort; and there are several conversions reported, besides many reconsecrations. The Week of Prayer is being observed one week later—from December 17—24,—at the Seminary in Chiao Tou Tseng; and Pastor O. A. Hall, superintendent of the South China Union Mission, is by special arrangement meeting with teachers and students there at this time. Pastor Giang Tsung Gwang gave some days to ministry at the East Shanghai Church, and we appreciated much his practical talks and the spiritual services he conducted in our behalf.

IN NORTH CHINA

FROM a letter written by Pastor A. A. Esteb, Peiping, China, under date of December 16, 1932, we quote:

"I am sure you will be pleased to see how our November report has held up. Another splendid gain again this month over last year. There were times when we didn't know how we could go forward. Half of Hopei was under water for a time. Large areas of Shansi were flooded also. And the worst flood in the history of Taiyuan. Great sections of our union are bandit-ridden. Our boys have endured great hardship and have revealed great courage. We must truly thank God for the loyalty of these faithful workers. Above all we humbly bow our heads and acknowledge the rich blessings of God upon the work in North China."

MARRIAGE

MARRIED, on October 3, at Shanghai, Mr. Philip H. Shigley and Miss Esther Nash.

ARRIVALS

AMONG those welcomed during the autumn and early winter, are some who are taking up work in China for the first time, as well as others who are returning from furlough or from attendance at the Autumn Council.

On the s.s. "*President Hoover*," October 14, Brother and Sister F. E. Stafford for service at the Press; Miss Alice Roberts for teaching work at the Seminary.

On the s.s. "*President Coolidge*," December 23, Brother and Sister W. A. Scott, for some years in India. Brother Scott, after preliminary language study, will be connected with the Press in Shanghai.

On the m.s. "*Chichibu Maru*," November 22, Pastor and Mrs. Geo. L. Wilkinson and their two boys; also Mrs. Electa J. Anderson, mother of Mrs. Wilkinson and Mrs. F. A. Landis. On the same boat were Pastor R. M. Cossentine and daughter Eunice.

On the m.s. "*Tatsuta Maru*," December 8, Miss Hazel I. Shadel, returning from furlough for service at the Division offices.

On the s.s. "*President Coolidge*," December 23, Dr. H. W. Miller, returning from the Autumn Council; and with him Brother and Sister Cecil Guild, under appointment for Yunnan.

On the s.s. "*President Jefferson*," December 14, Pastor J. A. Stevens, secretary of the General Conference Home Missionary Department, for attendance at biennial sessions and conventions in the Far Eastern and China Divisions.

INTO CONTACT WITH NEW WORK

"Our hearts have been greatly encouraged," writes Pastor Geo. J. Appel, superintendent of the North China Union, "as we have been visiting among stations and coming for the first time in direct contact with the new work opened up this year. Baptisms have been held in nearly every place, and the work is making very encouraging progress. In looking over the third quarter's report, I find that in most items, the first three quarters of this year show a gain over the whole of last year. We now (November 7) have \$9,500 toward our \$12,000 goal in harvest ingathering; and we have every hope of reaching the goal before the end of the year, which will be more than double the goal of \$5 per member as set by the Division.

"To-morrow Brethren Esteb, Davies, and I start south to visit stations in the southern part of Shansi. When we reach the last company of believers, we shall be only about two hundred li from Tungkwan, Shensi."

Thus the lines continue to converge, as workers in one province spread out toward their borders, coming nearer and still nearer to the work established near the border lines of adjoining provinces.

UNREST AT SIANFU

MANY circumstances have contributed to the engendering of a spirit of unrest the past summer and autumn at Sianfu. Not the least perplexing of these has been the rapid approach of a large communistic army, from 60,000 to 70,000 strong, to the very walls of the city. Government troops from Honan quickly pressed the invading army back to the South Mountains, where at last accounts they were encamped. Brother and Sister Z. H. Coberly and little daughter have spent some weeks within the inner city of Sianfu, where our principal chapel center for the Shensi capital has been built; but it now seems possible for them to return to their mission compound. The municipal police have been thoughtful and solicitous in looking after our property interests, to make sure that everything shall be preserved in good condition.

Our school at Tsao-tan, thirty li from the city, has been continued uninterrupted by the faculty. There are some recognised advantages in conducting our advanced middle schools in country districts a considerable distance from the immediate environs of large cities, as all know; and in the crisis recently faced at Sian, all were glad our school was sufficiently far away to be overlooked and left undisturbed.

The 1932 baptismal record for Sianfu and Shensi has brought encouragement to us all. And we have rejoiced, also, over the success Brother Z. H. Coberly and wife and their associates have had in their Harvest Ingathering Campaign. By December 8, we understand, they had raised upwards of nine hundred dollars Mex.—and this at a time when the province may soon have to face its seventh continuous year of famine. The church elder, Evangelist Fan, and many others of our Chinese brethren and sisters in Sianfu, have labored with all diligence to build up the general interests of the cause of present truth in Shensi's capital. May the coming year add much to the strength of our denominational work at the Sianfu headquarters.

BIRTH

BORN, on December 17, to Mr. and Mrs. J. Harold Shultz, of Sianfu, Shensi, at the Shanghai Sanitarium, a son, Leland Russell.