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Working with Hand, Heart and Mind

H. W. MILLER

OUR Master taught His disciples by precept and example that the type of service acceptable to His Father was whole-hearted service, — a service that should call forth all their natural and acquired ability. In His reply to the rich young lawyer's question He said, "Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22:37. Nothing less than this will satisfy our Master in His closing work. The greatest need of this momentous hour is a consecration of all the church to the unfinished task of warning the millions of China.

"Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10. True success can come only when we labor with all our might, consecrating heart and hand and mind to the work. First, we must have a heart in what we are doing; for a careless-hearted individual cannot succeed. If our hearts are in our work, then we shall use our minds; our work will be our meditation day and night. Anything to be done well must be carefully thought out. It is easy to tell when an individual has put thought into his task. He proceeds in an orderly, confident, and precise manner, and the results show a large production and an exact workmanship.

With the heart and mind in the work, the hand will certainly respond. The skill of the hand is determined by its training through the mind; the hand and mind should always work together. If the hand is attempting one thing while the mind is wandering on another matter, there may be the noise of the work but no accomplishment.

Our text says, "Whatsoever thy hand findeth to do." There is plenty to do in the great unworked vineyard. Do not wait for some one to find this work for you; find your work, and then do it with your might. As Jesus went about everywhere doing good, forever searching for those in need of His ministry, so His representatives are to do.

With every one at work, putting the heart into his labor, using the mind to its fullest capacity to guide the entire strength of the hands, we may expect that the rich blessing of Heaven will come upon us, and that the work of the third angel's message in China will soon be triumphantly finished.

From Field Workers

Take Us Back

JOHN OSS

Take us back to the land of China,
With its mountains, hills, and plains;
With its rivers flowing eastward,
And its ripened, waving grains.

Take us back to its friendly people—
We would see anew its needs.
Stir our hearts within us, O Lord,
To return where duty pleads.

Take us back o'er the restless ocean
To our home beyond the sea,
To labor for China's millions—
Where Christ calls, "Come work for Me."

Yes, take us back soon to China;
We've no desire long to roam;
For we're feeling rather homesick
For our distant China home.

Take us back, and let us labor
Till the setting of the sun;
Till the Master comes to save us,
And pronounces the words, "Well done."

(Written between
Honolulu and San Francisco,
May 25, 1934)

Conditions in Chone

THROUGH personal correspondence, we have learned of the continued welfare of Pastor and Mrs. J. H. Shultz, stationed at Chone, Kansu. It seems that air-mail sent via Lanchow is carried by postal representatives over the high passes south of Lanchow, into Chone, with a fair degree of rapidity, thus giving them early word of matters sufficiently important to send by air. Besides, Brother Shultz still has his radio, and can thus communicate with friends in other stations. Letters sent from Shanghai on May 13 by air, have reached Chone as early as May 25,—in less than a fortnight. What a miracle in transportation the aeroplane has wrought!

"My present teacher in Tibetan," writes Brother Shultz, "is an *aku* or monk. Some call these monks *lamas*, but only the leaders of the monastery carry such a title here. My teacher has made a pilgrimage to Lhasa; he lived there five years; later he was connected with the Labrang monastery for some time; and from that place he was called here by the General to serve as my teacher in the Tibetan language. When he came he knew but little Chinese. For this reason, my Tibetan text-books

have proven insufficient; but I am working out myself a *Manual* somewhat after the order of the 'natural method' followed in schools of instruction for learning the Chinese language. The local Chone dialect is not like the Lhasa Tibetan, but might be thought of in terms of the Ningpo dialect as compared with the Mandarin used in the interior of China. I am learning the *Cho-kwa* dialect, which is used throughout Chinghai and in the Labrang district, and can be understood with but little difficulty by the Lhasa inhabitants. I find that the *aku's* pronunciation follows the Romanized pronunciation as given in Mr. C. A. Bell's 'Manual of Colloquial Tibetan,' very closely; but of course many sounds in the Tibetan are such that it is well nigh impossible to approximate them with phonetic symbols or by any system of Romanization. Chone would be a good place for Professor Scharffenberg to visit in an effort to set down on paper the phonetic equivalents of the elusive Tibetan sounds current hereabouts!

"It goes without saying that I have very little time free for study. I try to get in as much time as possible; and my teacher is accompanying me on some of my trips, so as to be close by and give me all instruction possible in the time available. But with the overseeing of the modest building operations now under way, and with the purchasing and forwarding of timber for use in the Lanchow Hospital, etc., it is not easy to make rapid progress in the acquirement of the vernacular. My present knowledge includes some of the essentials connected with daily life; and when listening to conversations, I can pick out various expressions that are familiar. I shall hope to make more rapid progress later on.

"Our denominational papers have been coming through safely and in reasonably good time, and we much appreciate these, with their encouraging messages.

"There rests heavily on my heart the medical needs in this section, which could best be served by the establishment and maintenance of a small dispensary, with a resident nurse in charge. We have been encouraged over the attempts made by our brethren to finance such a work, but have been disappointed over the word now coming to us of possible delay in seeing anything of this sort through. We do trust the brethren will constantly keep in mind the pitiable condition of the people here, who have absolutely no medical help of any description, excepting what the *lamas* themselves try to furnish. Mrs. Shultz does the best she can, with the very few medicines and supplies she has; but she does not have knowledge sufficiently adequate to meet the needs

of these people round about us. We have been promised financial help if only we first put up a small dispensary and secure a properly qualified nurse to take charge. We feel this is a need we cannot avoid trying to meet in some way, if we have success in future as a mission among the Tibetans.

"We have our living-room as a temporary meeting-place; and last Sabbath the attendance at Sabbath school was 48—altogether too many for our limited room; and five more came to the church service that followed. We do need, early, a suitable place for worship. Had we more space, many more would feel inclined to come.

"We send greetings to all our friends in Shanghai."

Canton Training School

A. G. ANNOFSKY

THE faculty of the Canton Junior Training School are very thankful to the Lord for His blessing and for the progress made during the past school year. From all requests handed in to date, it seems that we shall not have enough room for the girls who wish to come next year.

Although we have a fairly high enrollment of students not of our faith, yet most of them desire to prepare for some line of service in the Lord's cause. During the fall Week of Prayer, many students entered the baptismal class, preparatory for baptism. The spring Week of Prayer was likewise one of special blessing and encouragement. Nearly all the students took part in the last testimony meeting of the week, which was the largest consecration service of the year.

Another very interesting week, which meant much in the way of progress, was the time of our recent colporteurs' institute. Brethren Oss, Wimer, and Ngo kept the students' interest in the colporteur work high. The Lord blessed greatly. The students attended nearly all the meetings. Many enrolled in the colporteurs' class, preparatory to entering the literature work during vacation.

Progress was also shown in the Big Week campaign, more funds having been raised this year than in any previous Big Week effort. The sanitarium more than doubled its goal. All told, more than \$540 was raised.

Another very important item of interest is the opening of the new food factory. Already several boys have arrived, who hope to earn enough between now and the opening of school next year to enable them to meet their necessary school expenses. We ask that all will pray that the Lord may greatly bless us in our endeavor to prepare young men and women for the work here in China.

Into the West China Union

C. C. CRISLER

It is a privilege to the writer to enter anew the West China Union, where so many interests center. The route usually followed is up the Yangtze nearly fifteen hundred miles, to Chungking, the headquarters of the Union, from which point we can go in all directions to the various provincial missions, of which there are six,—East Szechwan, West Szechwan, Tibetan (Sikang), East Kweichow, West Kweichow, and Yunnan.

Enroute, I had a Sabbath with Pastors M. C. Warren and C. H. Davis and their associates in Hankow. The restoration of the middle school property at Wang Gia Dun Compound, is nearly completed. Some evidences of the disastrous flood remain, but these are being removed, and the new buildings put up by Professor C. A. Carter, principal, are a credit to our Mission. Brother and Sister Carter live at the Wang Gia Dun Compound. Brother Davis and family and Miss Dunn have been living at the *Ging Shi Tang* in the city; while Brethren Warren, T. A. Shaw, A. Mountain, B. C. Clark, and their families, have been occupying the Hall and Holtz property on Rue Clemenceau. Just now the Hankow brethren are deeply interested in the development of the proposed Sanitarium-Hospital made possible through the beneficences of Marshal Chang Hsueh Liang; and they are planning and praying toward the end of meeting the will of Heaven in this matter.

Along the Yangtze, beyond Hankow, the Hupeh Mission are holding an evangelistic effort at Shasi; and it is proposed that Pastor W. I. Strickland join this group for the months in the early autumn. Shasi is rapidly growing into an important port, and it is desirable that we have a representative group of believers there.

At Chungking I was met by Pastor Geo. L. Wilkinson, superintendent of the West China Union Mission; Pastor Hwang Dzi Chiang, S. S., Educational and Y. P. M. V. leader for the Union; Master George C. Wilkinson, the eldest child of Brother and Sister Wilkinson.

At the Union headquarters I met Pastor and Mrs. Dallas R. White and child; also Sister Wilkinson. It was a pleasure to greet the bookman, Brother Djang Djen Chiang, and other Chinese friends. The surroundings of our Chungking Compound have changed much since my former visit some years ago. A great electric light plant has been placed near

by; also a city water plant. The view from the Compound homes (three in number) is as charming as ever, commanding as it does a great sweep of the Kialing-kiang and of the Yangtze-kiang, and of a considerable part of the peninsular section of the city of Chungking, with its high buildings, its extensive "mateos," and its constantly increasing number of modern residences. Chungking is the commercial metropolis of West China; and we have a most excellent residence Compound, secured originally by Pastors F. A. Allum and M. C. Warren. Our chapel in the city is in a good location, but needs some improvement in the front, so that its appearance may attract more to enter. The American Bible Society building is directly across the street from our city chapel and tract society. The work in Chungking is in need of further development.

For some years it has seemed to the writer that of all our city headquarters in China, the Chungking property and its immediate environs for twenty-five li round about (a district with upwards of a million inhabitants) offers one of the most inviting opportunities we have for some consecrated worker to lead out in the development of a strong city mission. Here should be conducted, daily, gospel talks; here should be several self-supporting colporteurs who unite with their colportage the giving of Bible readings; here should be three or four devoted nurses laboring sacrificially as members of a well organized city mission, in house-to-house visitation in the relief of the suffering. A wonderful work could be done in the country districts adjacent to the city; and in the summer-time, relief from the seasonal heat could be had in near-by hills where also dwell many people in need of gospel instruction, and only from one to three hours away from our central city headquarters. But such a city mission can be conducted only if we obtain some one to lead out on a sacrificial and largely self-supporting basis similar to plans followed with success in former years in cities of America and other lands.

In all such undertakings, the most important single essential is some one with a burden to undertake labor in a needy center on a basis that brings little of financial returns, but that yields large fruitage for the Kingdom.

The Lord has blessed the labors of Pastor White and others in East Szechwan; but through a combination of circumstances it has seemed difficult to increase the former membership. When

Brother White left, in mid-July, for his somewhat delayed furlough, the membership stood at just the same number as when this Mission, with its perplexing problems, was transferred to him. His associates have united in doing all they could to build up new interests. It was a pleasure indeed to us to meet Pastor Wang An Hsi and others, of East Szechwan, who have been untiring in their labors.

Sister Wilkinson has been looking after the treasury work of the Union, in the absence of Brother H. R. Dixon and family on furlough. Brother and Sister Dixon plan on returning in time to place their two children in Far Eastern Academy at the opening of the fall term.

During my stay of a fortnight at Chungking, I went to Dabao, up the Kialing-kiang fifty li, to visit the Union middle school. The site is a lovely one; and while the amount of land is not large, yet it is well adapted for school purposes, and will in time become a beautiful school campus. Brother C. A. Woolsey did excellently well in the construction of the buildings, and has the gratitude and respect of all for his faithful labors in building up this school plant. It was vacation time when I was in Dabao, and Professor and Mrs. A. E. Hughes and their associates were away in attendance at the summer school in Chiaotoutseng.

On the last day of my stay at Chungking, Pastor and Mrs. A. Buzzell and younger child came in from Chengtu to spend a few weeks at headquarters while so many others are absent. The next morning, July 2, Pastor Wilkinson, Pastor Hwang, Brother Djang Djen Chiang, and the writer left for the Kweichow annual meeting appointed for Kweiyang July 20 to August 1.

Encouraging progress has been made the past year in various parts of the West China Union. Their net gain in baptized church membership for the year 1933, was 223; and during the three-year period of 1931, 1932, and 1933, their total net gain in baptized membership has been 856,—more than all who had previously been won. The prospects before the workers in West China Union are bright indeed; but labors in these distant provinces have to be based on faith in Heaven's power to move upon hearts; for here, as elsewhere, Satan has long claimed many as his own; and only by the help of the Holy Spirit can hearts be touched and tendered and prepared for the Kingdom.

Once More in Kweiyang

C. C. CRISLER

SOME months ago it was my hope to enter the province of Kweichow from the western borders of Hunan, where work among the Miao of the Hunan borderlands is being promoted, with Pastor Wang Deh Dzi especially set apart to reside in those parts and foster the interests of this tribal work in the far reaches of the Central China Union. Pastor M. C. Warren was to have accompanied me. However, our hopes could not be realized, inasmuch as lawless elements control all roads running from Hunan into Kweichow, thus making practically impossible the contemplated trip. For three years our colporteurs from the Kweichow side have been unable to reach the Hunan border. There are now many indications that conditions will soon be changed for the better; and plans are under way for placing a resident colporteur at Yuping, a hsien city in Eastern Kweichow, only twenty *li* from the Hunan border. But the time was inopportune for Brother Warren and the writer to undertake this missionary journey, so I left Brother Warren in his Hankow headquarters, and came on alone another thousand miles to Chungking, Szechuan, where Pastor Geo. L. Wilkinson, the superintendent of the West China Union, with Pastor Hwang Dzi Chang, in charge of the Union Educational, S. S., and Y. P. M. V. Depts., and Brother Djang Djen Chiang, in charge of the Union Field and H. M. Depts., joined me in making the journey to Kweiyang by the usual route through Kikiang in Southern Szechwan and through Sungkan, Tungze, Tsunyi, and Sihfeng in Kweichow.

For five days we traveled through lovely vales and over many rugged and heavily wooded ridges—portions of the mountain range constituting the Szechwan-Kweichow border. On Friday afternoon, July 6, we stopped at an humble inn in the center of a small village named An-wei-ba. Some merchants who had been journeying with us day by day to the same places where we were stopping night after night, paid no attention to the Sabbath, but went on their way Saturday morning, ascending that day to the top of the high pass where the border-stone has been placed. Others, however, including an estimable lady who had been journeying the same way day by day with our party, chose to remain over at the humble village during the Sabbath, although they were not Christians insofar as we knew.

Early Sunday morning we got under way, and these fellow travelers journeyed along with our group.

Meanwhile, the local magistrate kindly gave us word of serious trouble at the top of the pass, and warned us not to start out without an escort. During the Sabbath day we had rested, those who had formed a part of the number traveling our way but who had gone on, were robbed. They, with others the previous day at the same place, lost three thousand four hundred dollars in silver, besides some of their personal effects. We anticipated we might meet the same robbers who had been holding the pass for two days; but providentially we got by, and with us all those who had remained with us in the tiny village during the Sabbath day, with no losses whatsoever. But we were not yet through; yet other dangerous places had to be passed; and the next two days were anxious times indeed; but throughout the journey we enjoyed the special protection of the Lord, as did also all those who had rested with us during the Sabbath day. While hsien and other magistrates insisted on sending along a number of heavily armed guards in places where special dangers lurked, yet our trust was in the Lord of heaven, who overrules all to the glory of His name. Again and again His praises were upon our lips; for we had been warned we might be unable to get through.

The last five stages of our journey were made in one day, by motor-cars from Tsunyi,—a saving of four weary days of travel by foot. It is a constant source of wonderment to the writer, to see good auto roads appearing along the precipitous slopes of the mountains of Kweichow. It was long held by those who thought themselves well informed of conditions hereabouts, that no auto roads could ever be constructed across these great masses of marble and granite; but here the roads are! In many places, it is true, much remains unfinished, and extended cuttings will have to be made along the solid rockfaces of the mountain-sides, and difficult bridges thrown across many a chasm, prior to the practical use of these roads; but this construction is in process, and it is only a matter of time until the way will have been fully prepared for the rapid spread of the gospel message to Kweichow's seven million people, so long hidden away in their mountain fastnesses.

At last, Friday afternoon, July 13, we debouched from the hills into one of the entrances of the lovely high plateau where lies Kweiyang, the capital city of this province, and also the headquarters of the East Kweichow Mission. We

have our own chapel and mission compound here; and at the entrance we were met by Brother and Sister Floyd W. Johnson, and also by several of the Chinese brethren and sisters, including Pastor Li Wan Chuen, with whom we had made long trips over Kweichow's mountains in years past. For two days Brother and Sister Johnson had gone out many *li* from the city walls, to meet us along the way and escort us in; but they had given up hope of our reaching Kweiyang this week, so remained in town Friday afternoon to prepare for the Sabbath. It is a pleasure to enter the home of those who have been so isolated as has been this faithful family; and we were given a most hearty welcome. Our annual meetings are to open a week from to-day.

Kweiyang, Kweichow,
July 13, 1934.

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Encouragements in Manchuria

THROUGH Pastor N. F. Brewer, superintendent of the Manchurian Union, we learn of their having had very good success in the sale of their school products, the Lord having blessed in all branches.

"The industrial work has been prospered," Brother Brewer writes, "and we have been able to sell all our products. Brother Djen Deh Li has done very good work. We are in great hopes for the future of this school, and we have planned that the teaching force be graduates from our Chiaotoutseng school. As it is now, we have Brother Djen Deh Li, who was the former foreman in the shop; Mr. Yan, who was the foreman in the paint department; and we are calling for two others whom we hope to secure in due time. We surely ought to have a good factory.

"Our colporteur institute, which was held the latter part of May, was conducted at the Wen Gwan-tun school, and while we missed Pastor Longway, the institute is counting much in favor of our literature work the present season.

"We have been having baptisms at the school, and also at Hsinanpu and at Hsinking (Changchun).

"As you may have learned ere this, we have organized a church at Dairen. Many difficulties have attended our effort to find proper places to hold the evangelistic efforts in that great city," but the Lord has opened the way in a wonderful manner. After Brother Lindt's effort last summer, the work was taken hold of in earnest by our evangelist, Brother

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NURSES' GRADUATION SHANGHAI SANITARIUM

Baccalaureate Sermon

July 21, 1934

L. C. WILCOX

I AM very glad to meet with you this Sabbath day in this beautiful place of worship. I rejoice with this splendid class of young people who are graduating from the nurses' course. You young people have been looking forward to this occasion and working for it for a period of years. I am not so far removed from youth and its spirit that I cannot feel something of the thrill that comes to you on this occasion. You have completed your course of study. Now you are ready to enter into a more definite service for God and humanity. I am sure you have had a very thorough preparation for your work. You have been trained under the inspiration of Christian men and women, and I am sure they have done their work well, both by precept and example. The training has not been altogether technical. You have received also a spiritual and character preparation for your work. You may be sure that your future success does not rest upon your technical training more than upon the character training you have received.

More failures are due to faulty character training than to faulty technical training. By character preparation, we mean a training in love, humility, unselfishness, purity, righteousness, and holiness. Without these, no amount of specialized training can make you a success. The one who launches out into the deep of life's experience without these elements of character, goes out to certain failure. Therefore, character training such as you have received in this institution is of the utmost importance.

For our text this morning, I have chosen John 1:4. "In Him was life; and the life was the light of men." This verse in the King James version is in the past tense; but it is the expression of an eternal truth. It is packed full of meaning. "In Him is life, and the life is the light of men." He is the origin of life. There is no other life; there is no other light. Without Him there must be ultimate death; without Him there can be only darkness.

The glory of God is His character; and so it is with Christ. The light of the life of Christ is His character. His life was made bright by His love; His humility; His purity; His unselfishness; His holiness. These living elements in the character of Jesus made His life

glorious in service to all mankind. The sorrows and troubles of this distressed, perplexed old world are due to the fact that the light of the life of Christ is gone from the hearts of men and women everywhere. He has been rejected. Love has turned to hatred; humility to pride, purity to lasciviousness; unselfishness to avarice; righteousness to wickedness; and holiness to unholiness. The glory has departed. Light has turned to darkness. As a result, this old world of ours is in a pit of misery and distress and hopelessness. From this pit there comes up to our ears a very urgent cry—a cry expressive of the deep need of the world. And that need can be met only as the light of the life of Christ is revealed through our hearts and lives.

We have an English song that brings to us a very urgent question. I should like to present that question to you today. "Can the World See Jesus in You? As you go out into the world to your work, will your life be a revelation of the Master? Will the light of His life shine through your lives? Will love, humility, unselfishness, purity, righteousness, holiness characterize your life and service? Will the world see Jesus in you? To reveal Him is your highest privilege. More than that, it is your solemn obligation; for you have been trained as Christian nurses. You do not go out from this institution as ordinary nurses to work for \$50 a month. You are not hirelings. You must not be hirelings. There is scant need of such service in the world today, for doctors and nurses number into the thousands in the army of the unemployed. But there is crying need for the services of true, Christian nurses who are inspired by the life of Christ to unselfish service for others. You are not to be ordinary Christians. You cannot be ordinary Christians at this time, for we have come to extraordinary times. Therefore, you must be extraordinary Christians.

I like the aim this class has chosen. "To Save Others." No one could have a higher aim than this. There is One whose life is an outstanding accomplishment of this ideal. You must study His life. You must follow in His footsteps. Let us go back to old Judea and follow the Master as He goes about doing good. We find that His hours of labor are unrestricted. He never seeks His own ease. He cheerfully meets every demand made on His time and strength. He sees the multitude in distress and need and His heart moves to compassion for them. He sees a poor, friendless, dirty beggar and He stops to heal him. He walks all the way from Jerusalem to the borders of Tyre and Sidon to heal one poor girl who is sick, and she the daughter of a Canaanitish

woman. His love is all embracing; His desire to save is universal. Wherever we go with the Master, we find Him binding up the wounds caused by sickness and sin. Into every broken heart he pours the oil of gladness. His hours of rest are spent in fasting and prayer, and from these experiences, He goes back to His labor with new hope and courage and energy to bring His message of hope and salvation to all.

The path of duty was always the path of Christ's choosing regardless of what difficulties and hardships and trials it led Him through. Sister White has said, "With Him love was life and life was service." I like that sentence. I wish you might carry it away with you. Love was life and life was service. To save others was the consuming passion of His life. That thought is forcefully brought to us in Matthew 20:28. "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." And in the second chapter of his first epistle, Peter tells us that here is our example. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." Follow Him through His earthly ministry, dear young people, and you will find a complete absence of self in all His plans and purposes. He is your example. Follow Him; walk in His steps, serve as he served. "Let this mind be in you, which was also in Christ Jesus." Let the same high ideals actuate your life that actuated His.

Though He were in the courts of glory with His Father, Christ thought that position not to be held on to as long as mankind was suffering and perishing in sin. He "made Himself of no reputation." Of His own free will He made the decision. He took upon Himself the form of man. Not one of the great men of the earth, not a king, not an emperor or ruler, but a servant. He "made Himself of no reputation." "He humbled himself, and became obedient unto death, even the death of the cross."

I think it is a bit hard for us to realize just what it meant to Jesus to die on the cross. I have tried to understand something of what that must have meant to the Master. I have seen in Canton some years back many men and some women being led out to the execution grounds to be shot. They were taken out there by soldiers, their hands bound, and there they were shot like dogs. People riding by on the buses and cars, would say, "There are some more criminals going out to die." The riff-raff of the streets would follow out to watch them. There were few to pity. They were merely criminals going out to die. My dear young people, Jesus

went out to calvary to die like that. As He went through the narrow streets of Jerusalem, bearing His cross, the people looked out of the doors and shop windows and said, "There goes another criminal out to be crucified." That is the death that Jesus humbled Himself to, in order that He might save others. Truly, it was a pathway of service and humility, but it was the pathway to glory for we read, "Wherefore God also hath highly exalted him, and given him a name which is above every name."

One more scene from the life of Jesus; it is one of those final gatherings of Jesus with His disciples. Let us gather around reverently and silently as they are talking earnestly together. There is an overmastering conviction in the words of the Master, for His words are backed up by example. There are the cross scars in His hands and feet; there is the wound in His side, and the thorn scars on His brow. He has been through Gethesemane's struggle; through Herod's hall of shame; in Pilate's chamber of horror; He has died on the cruel cross; He has lain in the tomb; He has made the supreme sacrifice; He has given all. Now He says, "As my Father has sent me, even so send I you." My dear young people, will you go as He went? Are you willing to be sent as He was sent, to give up your own ways and plans for Him and for others? Are you willing to make the sacrifice? There are multitudes of your own people all about you who are perishing without a knowledge of the cross. Will you brave all and take it to them? There are so many, O, so many, without a knowledge of the love of Jesus. Will you sacrifice all that you may take to them the story of the cross? Thousands are hopeless. Will you give up all to take to them the hope of the soon-coming Saviour? Go, young people, in the strength of your youth, and in the vigor that God has given you; go and tell others the story. Go with the light of the life of Jesus in your heart and make other lives light.

We have come to the crisis of the ages, a time when to be living is sublime. It is a time that ought to stir our hearts. I remember when I was a boy, I used to like to read history. I used to read about the American Revolution, and I used to wish I could have lived back there and entered into that movement. Later on in life, I read the story of Martin Luther and the History of the Reformation. I thought, I should like to have lived then, and to have thrown my life in that movement. But, my dear young people, we have come to a time that tests the depth of Christian experience and the manhood of our life. Moral standards are falling in the dust. The forces of evil are trying to destroy

truth and righteousness. God and His word are being set at naught by scholars and professed religious leaders. The very existence of God is being denied. All restraints to the natural heart are being thrown aside. In these times, where are the young men and women who will stand against these evils and stand firmly for right? The greatest want of the world today is the want of men and women who will stand for right though the heavens fall. Dear young people, Will you stand for truth and righteousness though your very lives are at stake? Will you lift the banner of truth and righteousness from the dust and raise it high?

You have chosen for your motto, "Faithful Unto Death." That is a good motto. I wonder if you have understood all that is contained in it. It expresses a very high purpose, to stand for truth in the face of ridicule, scorn, and possible death. It will take great moral courage to stand against these things. Moral courage is vastly different from physical courage, and infinitely superior. Peter boldly declared that he would go to death with his Lord; he drew the sword and was ready to fight; he had physical courage; but when the little maid around the campfire pointed her finger of scorn at Peter, he denied His Lord. Yes; it is easier to face the fury of the battle than the finger of scorn. It is easier to face a hundred physical dangers than the laugh of a single friend. We must pass the test of loyalty in the face of scorn and ridicule before we can wear the martyr's crown.

And, my dear young people, some of you may be called upon to give your lives for the truth. When the test comes, stand; don't be afraid. "Do the thing and scorn the consequences." I do not know how soon your hour of trial and test may come, but it is coming to some young people in China to-day. Sometimes we think that when we shall come up to a great crisis in life, then we will stand for what we know to be right. We may give way under little things now, but when we meet the great crisis, then we will stand. But we shall not. A crisis never put anything into the character of any one. A crisis only tests what is already there.

A few months ago I was up in the province of Kwangsi, where military training is compulsory. I found that some of our young men had been called into service. I said to some of these, "What are you going to do on the Sabbath when you get into the army?" They said, "Muh yu fah tz." There is no method; there is nothing we can do. We are called into the army." I said to those young men, "Did you never read the story of Daniel's three companions? What would those young men

do if they were placed in your position? I am sorry to say that those young men did not have the moral courage to stand up for the truth. The name of God and the cause of God would have been honored and exalted in that province if those young men had taken their stand for what they knew to be right. Some weeks ago I was talking to a company of young people about this matter of moral courage. Not half an hour after I had finished speaking, a very definite crisis and test came to those young people, yet not a young man or young woman in that company had the moral courage to stand up for what he knew to be right, though many of them knew what they should do.

Young people, stand for what you know is right; be faithful under the finger of scorn and ridicule; be faithful unto death. God loves you. He is looking for you to fill places of usefulness in His cause. He wants to use you in the salvation of others. Keep the light of Jesus, the light of His life burning in your hearts. Fill your lives with those elements that were in His character,—humility, purity, unselfishness, righteousness, holiness. Then God can use you mightily in His cause.

Would you be great? Be servant of all. Would you succeed in life? Forget yourself. Would you live? Lose your life in service for others. Be faithful unto death, and Jesus has promised that when He comes He will give you a crown of righteousness, May God abundantly bless you. May He always keep you true to Himself and to His truth. And may it be your happy privilege when Jesus comes to hear Him speak the words of welcome that will invite you into His kingdom.

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Commencement Address

July 23, 1934

B. A. LIU

Mr. Chairman, Members of the Graduating class, Fellow Workers, and Friends:

WE have met together today to witness a significant ceremony, sometimes known as a graduation but more appropriately called a commencement. To almost a score of the young people now in this chapel, this occasion will definitely mark the beginning of a life of self-sacrificing service. In home or hospital, by the patient's bed or the surgeon's table, they will be like ministering angels, to bring help and comfort to suffering humanity.

To every person at one time or another comes the question: What is the meaning of life? Different people answer this question in different ways, and the course of their life's activity is directed according to the way they answer that question. "I live," says one, "to get the

most happiness out of this life. Good food to eat, good clothes to wear, a good house to live in, and all the other good things of life are provided for my enjoyment. Therefore it is my privilege to make the best use of my time and—in order to obtain the greatest amount of happiness while I am alive. When death overtakes me in my pursuit of happiness, than let me die happily, and may others fall heir to my legacy of happiness, and live their lives as happily as I live mine." Let us name this the "Happiness philosophy of life."

Another one says, "I live to serve, to be of use and help to others. I am happy only when I can make other people happy. The world is full of people who are not as happy as they ought to be, because people think too much of their own happiness. If all would think of other peoples' happiness before their own, this would be a much happier world for everybody. I wish to do my part in helping the unhappy to become happy, and the happy to become still happier. I seek not my own happiness, but it comes to me as reward for the service I render to others. Let us call this the service philosophy of life."

Says still another, "I try to live the fullest life possible to me. Within me are bound up many possibilities. It is my duty to develop them through training and use, in order that there be no buried talent for which I am to be responsible. I wish to build up my body, improve my mind, polish my manners, and make use of my talents to the limit of my capacity. In this way I hope to obtain the greatest happiness for myself and be of greatest service to others." Suppose we call this the "developmental philosophy of life."

Friends. There is still another way of answering the question, "What is the meaning of life," which I wish to mention at this time. It is not inconsistent with the "happiness" viewpoint, for a person may be completely happy without making happiness the object of life. It is in harmony with the "service" viewpoint, for it also takes into consideration, the lives of all those with whom one comes into contact. It is broader than the developmental viewpoint, because it finds a motive for development beyond one's own self. This answer is given in the words of a great man, thus: Rom. 14:8. . . . Nevertheless I live, yet not I, but Christ liveth in me." Shall we name this the Christian philosophy of life?

To each of the nurses now entering upon their period of life service, and to those others following their steps, I

should like to put the question "which of these answers is nearest to your way of looking at life?" In other words, "How do you yourself look at your own life, and think of its purpose?" Do you think of living a life of happiness, looking at the bright side of life, and enjoying all the good things permitted to your use? Good! then you will be a happy nurse a cheerful nurse, like a ray of sunshine to brighten your corner of the world, and like a bit of song to bring hope and gladness to many a weary heart. Yes, you will be a good nurse, bringing credit and honor to your teachers and to the name of this sanitarium and hospital. But is that all you can do? Is that all you are going to do? Is that all your life is worth?

Or are you thinking of living a life of service, helping every one with whom you meet, in the home, on the street, here in a hospital, or there in a school, the old and the young, the well and the sick, guest or stranger, friend or foe? Very well, then you will be a useful nurse, a helpful nurse, always called upon to give help to the needy, relief to the suffering, and strength to the sick. You too, will be known as a good nurse, worthy of the physician's trust and the patient's confidence, and bringing credit and honor to the name of this sanitarium and hospital, and to your faithful teachers. But, is that all you can do? Is that all you are going to do? Is that all your life is worth?

Do I hear some one say, I am going to be more than that—more than a cheerful, happy, useful, and helpful nurse—I am going to be more than a good nurse, for I want to grow in service, and become a *better* and better nurse, and shall not stop until I become the *best* nurse that has come out of this training school. Perhaps I shall become a leader in service, and a teacher of other nurses, a head nurse. That is good. But is that the best you can do? Why not aim to be a heart nurse, as well, and a soul nurse, to minister not only to the physical needs, but also to the spiritual needs, of this sin-sick world today?

I appeal to you, class of 1934 and to all you who are devoting your lives to the work of a nurse, above all to be Christian nurses. Live like a Christian; talk like a Christian; act like a Christian; work like a Christian; and if you have to die, die like a Christian. Faithful unto Death" is your motto. Be faithful to Christ. When he was hanging on the cross for the sins of humanity, the people said, "He saved others; Himself He cannot save."

In 1910 four doctors were sent to

Cuba to study the cause of yellow fever, the disease that had killed hundreds of Cubans every year, and was attacking the American soldiers stationed there. They thought the disease might be due to certain mosquitoes. There was only one way to prove their idea, and that was to allow themselves to be bitten by the mosquitoes. Two of the brave doctors took the disease. One recovered after a severe illness, but the other sacrificed his life for the sake of his fellow men. On a memorial tablet to that doctor are these words: "With more than the courage and devotion of a soldier he risked and lost his life to show how a fearful pestilence is communicated and how its ravages may be prevented." On this same tablet might have been written: "He saved others, though himself he could not save."

An old veteran of the Crimean war gave the following testimony concerning the work of Nurse Nightingale: "Many a time I've watched her as she came through the wards at night, wearing a plain black dress, and holding a little lamp in her hand. She worked hour after hour, and never seemed to grow tired. Many a poor dying fellow she stayed with and comforted to the end. Ah, sir, what I often say is this: If ever a woman deserved to go to heaven, that woman is Miss Nightingale."

"Be thou faithful unto death," says the Lord of life, "and I will give thee a crown of life."

THE NURSE'S BENEDICTION

"The grace of God be in your hands,
To minister His healing;
The grace of God be in your tongues,
To minister His peace.
The grace of God be in your eyes,
To minister His gladness;
The grace of God be in your hearts,
To make all know His love."

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In Central Hainan

A RECENT issue of the South China Union news letter, "Advance," contains the following interesting extract from a letter written by Mr. Tso Wing Ki, telling of the opening of our work at Man Fan, in the central part of the island of Hainan:

"At our first Sabbath service there were seventeen in attendance; on the second Sabbath twenty-one; the third Sabbath, being near the Chinese New Year, there were but thirteen present. On the fourth Sabbath we were glad to see one hundred ten persons at the service."—(From China Division "Sabbath School Echoes" for June, 1934.)

Statement of Mission Offerings Received from Union and Local Missions

of the CHINA DIVISION of S. D. A. — 25-cts.-a-week-Fund — May 31, 1934

Values in Mex.

基督復臨安息日會中華總會收入捐款一覽表

每安息二角五分捐款——截至一九三四年五月卅一日止——以國幣計算

Table with columns: Name of Mission, Time Covered by Report, Annual, Harvest Ingathering, Sabbath School, Week of Sacrifice, 'Big Week', Mid-Summer Offer'g, Misc. for Missions, Amount Received, Membership Dec. 31 1932, Due on Goal to Date, Over, Short, Per Week Per Member To Date of Report (1934, 1933). Rows include Central China Union, East China Union, Manchurian Union, North China Union, Northwest China Union, South China Union, West China Union, and DIVISION TOTAL.

In Explanation

The statement given above, of mission offerings of the China Division for the five-month period ending May 31, 1933, is self-explanatory. We hope to publish further statements during the year, as opportunity may permit.

These figures will speak very largely for themselves. The reader will note that

to date we have raised slightly more than nine cents per week per member as against a goal of twenty-five cents per week per member. However, during the latter part of the year the Harvest Ingathering funds will be coming in, and these will apply on this goal. Substantial Ingathering returns will very materially improve our general averages for the later months and for the full twelve-month period.

We wish to urge that our general and provincial leaders keep these mission offerings on their hearts, and do all in their power to promote them. We have very good prospects of reaching our goal by the end of the year, if we continue to promote these interests. We must make sure of maintaining that which in years past has cost so much of time and effort. We must plan also on steady growth.—C. C. Morris.

With the Chaplain at the Shanghai Sanitarium

THE reports rendered month by month by the chaplain, in connection with the statement of activities of the Shanghai Sanitarium as submitted regularly to the members of the Board of Directors, make interesting reading. Pastor R. H. Hartwell has a large responsibility, with the many, many nurses in training, the members of the staff, the helpers, and such patients as desire to attend services or to unite in morning and evening worship in the parlor.

During the furlough of Brother Hartwell, the chaplain's work was in part left undone, and in part borne by Brother A. R. Boynton, whose report given at the annual constituency meeting last January was filled with facts that ought not to be lost sight of. The net results of the year 1933 were reported as follows (for the Rubicon Road institution only, and not including the Clinic):

Persons baptized	12
Sermons preached	47
Meetings conducted	114
Meetings attended	70
Patients visited	1,523
Others visited	1,052
Bible studies given	252
Morning worship with helpers and nurses	334
Nurses' Bible classes	201
Parlor services	63
Books and Bibles sold	223
Books and papers given away	2,881
Hours spent on duty as special nurse	158
Subscriptions taken	5
Hours spent operating radio ..	696

In every room there are ear-phones, and thus the patients have opportunity to hear the Sabbath services, even while in bed, and also to hear music.

The "Big Week" books sold by the staff during the year, totaled 3,700.

Evangelist Yeh Dung Shing was connected with the Clinic for the last three or four months of the year. Miss Chu, the Bible worker at the Clinic, has averaged from five to eight studies a day, with a tract distribution of about forty copies daily. Gratifying results have come in consequence of her faithful efforts. In the Sanitarium the work of Miss Grace Hsü, the Bible worker, has borne fruitage in many ways.

A very good spirit has been maintained among the student-nurses, and deep interest was taken in many spiritual activities, including the Week of Prayer, the Y. P. M. V. Society, and the Sabbath School. Many patients have remarked upon the helpful Christian spirit shown by our nurses, and perhaps only in the Kingdom shall we know the full results.

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Delighting to Do God's Will

"EVEN before He took humanity upon Him, He saw the whole length of the path He must travel in order to save that which was lost. Every pang that rent his heart, every insult that was heaped upon His head, every privation that He was called to endure, was open to His view before He laid aside His crown and royal robe, and stepped down from the throne, to clothe His divinity with humanity. The path from the manger to Calvary was all before His eyes. He knew the anguish that would come upon Him. He knew all, and yet He said, 'Lo, I come; in the volume of the book it is written of Me. I delight to do Thy will, O My God; yea; Thy law is within my heart.'" *D. A.* 410

Go back now and read those words from the Spirit of prophecy over again very thoughtfully, and then ask yourself this question, Had I known every step of the path into which my consecration would lead me; and could I now see the future laid open before me, and know the privation and persecution which lies ahead of me as a child of God in these closing days, would I be willing to endure it all gladly for the sake of saving "even one soul" for the kingdom of God?

While no worker for God can ever be called to bear what our Saviour was called upon to bear; yet "the servant is not greater than His Lord" and the path of service is the path of sacrifice. Many who have given themselves for the salvation of the lost, have even in this land of China paid the supreme sacrifice of their lives for this work. Leaving friends and loved ones, they have gone out to carry the message of God's love to the dark parts of the world, and they have given all.

Our minds go at once to the recent death of Dr. Coulston, and to the two colporteurs who so bravely left their homes, to go into the far-away, unentered Northwest, but who never returned. We think of others in far-away Yunnan whose sacrifice cost them their lives. Still others have lost their health as they have thrown themselves into the service of saving souls;—but we ask, Had they known it all, had they seen every step of the way they must take, would they have been willing to make the great sacrifice? We believe that they would. Like the apostle Paul, called upon to endure great hardship and persecution for the cause of God, many today would courageously say with him, "What things were gain to me; those I counted loss for Christ. Yea, doubtless, I count all things but 'loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things.'" *D. A.* 410

As we meet the ordinary experiences in our work day by day, experiences sometimes come which are not altogether to our liking. It may be that the place in which we are called to labor is not the place we would choose; or the line of work in which we are called to serve is not just what we prefer doing; trials and disappointments and poverty may sometimes beset our path; still in spite of all this, we may say with our loving Saviour, "I delight to do Thy will, O My God." And consecrating ourselves and our all to Him, we may joyfully go about the work which falls to our hands to do.

Our "labor is not in vain in the Lord." Of Jesus we read, "Ever before Him He saw the result of His Mission. His earthly life, so full of toil and self-sacrifice, was cheered by the prospect that He would not have all this travail for naught. By giving His life for the life of men, He would win back the world to its loyalty to God. Although the baptism of blood must first be received; although the sins of the world were to weigh upon His innocent soul; although the shadow of an unspeakable woe was upon Him; yet for the joy that was set before Him, He chose to endure the cross, and despised the shame." *D. A.* p. 410 Shall we not as servants of God gladly "endure hardness as a good soldier of Jesus Christ," and keep ever before our eyes the unspeakable joy that will be ours throughout the ceaseless ages of eternity, as we share in the joy of our Lord, rejoicing over the souls whom we have been instrumental by His grace in bringing to the kingdom of God? Every child of God who has had a part with Christ in His sacrifice will then realize that "God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning and discern the glory of the purpose which they are fulfilling as co-workers with Him."

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(Concluded from page 4)

Liu Yuan Cheng. He has worked very diligently and carefully in his preparation of those who were to be baptized. On Friday, the 11th of May, sixteen were baptized at the seaside. I have never examined a group more thoroughly acquainted with our doctrines; and they seemed to be very earnest, and of the better class. We organized a church of twenty-one on Sabbath.

"At the Shenyang Sanitarium the dormitory for nurses is under construction. The clinic in the city has been running to capacity.

"We are glad to report that the Korean and Japanese sections of our literature distribution, are bringing to us many encouragements."

The China Division Reporter

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From Pastor and Mrs. John Oss

"Take Us Back," is the theme of a poem written by Pastor John Oss as he was on the high seas nearing the shores of the U. S. A. We are publishing these lines in another part of this paper. From the tone of the letters written as Brother Oss was close to Los Angeles, and later in the city, it seems he has had a very busy time getting about to various churches and institutions, and in making contacts with the leaders of the publishing work in those parts. "It is beautiful here in Southern California," he writes; "but we are not forgetting China. We shall be back within the usual time. I have not made booking yet, but shall do so prior to leaving for the East. . . ."

"We are speaking several times a week on China, and find that many are much interested in the work out there. We are going over to the camp-meeting at Riverside to-morrow evening and remain for a day or so. I have met Pastor C. E. Weeks and have talked over with him concerning what should be done while in the States."

Many are mentioned as having been visited, including Brother and Sister W. P. Henderson, of Paradise Valley Sanitarium; and Dr. and Mrs. E. H. Thompson and Miss Ida Thompson of Burbank; and Dr. and Mrs. Donald E. Griggs.

May the Lord's blessing attend those now on furlough, and make their sojourn in the homelands an inspiration to all, including those in China who shall shortly have once more the benefit of their labors.

Arrivals

ON JULY 20, per s. s. "President Cleveland," Pastor J. P. Anderson, returning from furlough to continue his work as director of the Kwangsi Mission. Mrs. Anderson remains in America to be with her parents, Mr. and Mrs. W. H. Edwards, who are in poor health.

On July 20, per s. s. "President Cleveland," Miss Melda Ragsdale, for service in the Yencheng Hospital, Yencheng, Honan. The coming of Miss Ragsdale will release Miss Edith Johnson for transfer to the Kalgan Sanitarium, Kalgan, Chahar.

On July 29, per s. s. "Empress of Asia," Professor B. C. Clark and family, returning from furlough to continue in service in the Central China Union. The return of this family was delayed for several weeks due to the longshoremen's strike along the Pacific Coast.

On July 31, Dr. and Mrs. William Satterlee arrived in Shanghai; he to take his internship at the Shanghai Sanitarium and Clinic, and Mrs. Satterlee to assist in nursing work.

Departures

ON JULY 20, per s. s. "Taiyo Maru," Pastor and Mrs. D. R. White and child, for furlough; also Pastor and Mrs. F. E. Stafford, who are leaving on a permanent return, due to the ill health of Brother Stafford. It is with deep regret that we lose Brother and Sister Stafford from our field. The prayers of the workers in the China Division follow them.

On August 11, Pastor and Mrs. C. B. Miller, sailed from Hongkong, on furlough.

On August 11, Dr. H. W. Miller left Shanghai for the States, where he will attend the Autumn Council.

While Doctor Miller is in the States he may be reached by addressing him in care of the General Conference Office, Takoma Park, Washington, D. C., U. S. A. He plans to return to China in early December.

South Fukien Mission

AT THE close of the Haiing district revival meeting, recently held in the South Fukien Mission, six candidates were baptized. A number were prepared for baptism at Chuanchow and were baptized following the workers' institute and revival held there. Pastor Hung and Evangelist K. T. So report the baptism of a further number of twelve persons at the close of the Huion and the Sungko revival efforts.

The Week of Sacrifice October 7-13, 1934

"Simple Sabbath School Lessons"

OF THE value of the "Simple Sabbath School Lessons" being sent out quarterly by the China Division Sabbath School Department, there seems to be no question in the minds of those who have given these lessons a trial. Of the need, we may state that in practically every district of China there is opportunity to use to advantage large-character lesson quarterlies with only a limited number of the more commonly known and used characters. The China field is so large, that it will take a year or more to test out these quarterly lesson pamphlets fully. Some districts have not yet had opportunity to secure any. I am writing from Kweiyang, the capital of Kweichow; and the first of the simpler pamphlets seen by our workers here, are those we brought in with us. They had first heard of the special lessons only two or three days prior to our arrival. This illustrates the necessity we are under of promoting anything new, for well nigh a year, before we can know that all provincial fields are fully informed and supplied.

In the June issue of the China Division Sabbath School Echoes, Miss Mount reports:

"An earnest effort is made to keep these lessons truly simple, confining them to a low range of the most commonly used characters. A check-up on the lessons for the second quarter shows a total of 554 different characters. The lessons for the third quarter contain from three to twenty-four new characters each, or a total of 168 characters in addition to those used in the second quarter's lessons. In other words, a total of 772 different characters have been used in the preparation of these simple lessons for the second and third quarters of this year. Those with an ambition to learn should be able in a few months' time to read these lessons with ease, and ere long be prepared to use the more advanced lessons. Untold service might be rendered to the cause by those with talent and willingness to teach such groups in our Sabbath schools! Orders should be placed with the Press at once for the fourth quarter's Simple Lessons, and as soon as the needs of the various missions can be determined, standing orders should be placed."

c.