

The China Division Reporter

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OUR CHILDREN

FREDERICK GRIGGS

"CHILDREN are an heritage of the Lord." Our responsibility to them is indicated in the fifth commandment. While this commandment has its direct application to children themselves, commanding them to honor their fathers and mothers, its correlative plainly requires parents so to speak and so to do that the children will honor them. To train up their children in the fear of the Lord is their first and chief responsibility. ¶ Of Abraham the Lord said, when He was about to destroy Sodom, "Shall I hide from Abraham that thing which I do? . . . For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him." God had made important promises to Abraham, and it appears from this scripture that the fulfilment of these promises was in a measure connected with the training of his children in the way of the Lord. Abraham did his work faithfully; for Isaac as a young man possessed the faith of his father. We are told that when Abraham at God's command placed Isaac upon the altar of sacrifice, his hands trembled so that he could not bind the cords that were to hold his son there, and Isaac himself aided his father in tying those cords. ¶ It is not only the responsibility of parents to train their children in the faith of Jehovah; it is their blessed privilege to do so. To care for children and young people and rear them to Christian manhood and womanhood, gives to parents themselves an appreciation of their heavenly Father's love for them as His sons and daughters. And as parents endure the trials which God permits to come to them, they are able in a wise and tender manner to teach their children to meet the ills as well as the joys of life. ¶ The proper training of children and youth for God's service rests not alone upon parents, but also upon the church. It is the first duty of the church to care for its children and youth. Herein lies our responsibility to establish and conduct schools wherein the teachings of the Bible are interwoven with their thoughts as closely as the warp with the woof in cloth. We have come to the time when our schools in China are opening. Wherever there are a sufficient number of children in any one church for a school, it should be conducted. This responsibility rests upon all members of the church. Our children demand our first and best efforts.

"Good Works for Necessary Uses"

BY E. L. LONGWAY

THE apostle Paul greatly desired that every member in every church of the early Christian dispensation should bear his proper share of the burdens of the church, and that every unfruitful member should be taught methods by which he might become fruitful. And this was not alone for the benefit of the developing church, but for individual establishment in the faith and growth in spiritual life. Writing to Titus concerning what he should and should not teach those early believers, Paul brings his letter to a close with the words: "Let our people learn to maintain good works for necessary uses, that they be not unfruitful." Titus 3:14, R.V.

It is as true today as then that the law of spiritual growth calls for spiritual activity. The Seventh-day Adventist church launches many campaigns that call for the enlistment of every member, old and young. The reason for this is not that God's work cannot be done without these campaigns, without man's assistance, but because each campaign offers an opportunity whereby every church member may grow. Thus they "learn to maintain good works for necessary uses, that they be not unfruitful."

In recent years our membership in America have done much to support the work of God in the world-wide field. About one third of all the funds used in the foreign mission endeavor have come from the Harvest Ingathering campaign. This year it is estimated that the total amount of money needed to sustain every department of the work in all the world for one minute is \$11.65, Gold. In some conferences nearly every church member will bring in this amount, or even more. In some large churches of three and four hundred members, every member will take part in the campaign. Some old ladies, seventy years old and more, will bring in from \$50.00 to \$100.00 each to swell the Harvest Ingathering funds. Truly, these loyal brethren and sisters have learned "to maintain good works for necessary uses."

The campaign in this division of the world field begins on September 10th and closes October 22nd. In this six-weeks period we hope that very many of our brethren and sisters in the

churches throughout this field will earn the title of "Harvest Ingathering Minute Man." It has been estimated that the sum of \$10.00, Chinese currency, will support all branches of the work in this whole division for five minutes; \$5.00 will care for all the needs for two and a half minutes. A little token of appreciation has been prepared by the Home Missionary Department to be presented, we hope, to many who enter into this year's campaign. Those who raise \$10.00 will support the division-wide work for five full minutes and will merit the first class "minute man" badge. Five dollars secured will support the work for two

and a half minutes and will win a second class "minute man" badge. We hope that many hundreds of our fellow workers and church members will join in making this campaign the most fruitful we have thus far promoted.

There never was a time when the needs of the cause were greater than they are today. Nor has there ever been a time when people were more willing to help than at present. Let everyone who possibly can join this year in the Harvest Ingathering campaign, and thus "maintain good works for necessary uses." And may God add His blessing, so that funds may be raised for the advancement of the cause and many souls learn of Jesus' love and of His soon coming.

Busy About the Bible in Shanghai

THE following story is told in the June, 1938, issue of *The Bible Society Record* by Rev. Carleton Lacey, secretary of the China agency for the distribution of the Scriptures. It is "a story of bombs, a bishop, motor vans and a typewriter with special keys."

"Nearly every day the bombing planes fly over the China Bible House, bound for some near or distant fighting line. One letter which came in this week spoke of the need for Scriptures to help in the work of ten hospitals caring for the wounded men in one city. A Chinese Y secretary called to make arrangements for transporting pocket Testaments into the centers 'back of the lines,' so that the workers among troops might be supplied.

"But there are other activities that do not smell of smoke. A telegram said, 'Eriksson of Mongolia is coming to Shanghai.' A few days later he walked in, a rugged Scandinavian. Under his arm, wrapped in a newspaper, were the newly-made papier-mâché matrices for the Gospel of St. Matthew in the Mongolian language. Where did they come from? Joel Eriksson tried to point out on the map, but it was so far away in the northern part of Chahar that we got lost beyond the Great Wall. There he operates a little mission press, and there he has taught his Mongolian men to set the type and to make these matrices. For the most part the work was well done. But it was expensive. So, before he left Shanghai, this dauntless scholar-pioneer went

over to one of the Chinese presses that print many thousands of scripture portions every month, and there learned a less expensive process that might in turn be taught to his workmen in northern Mongolia.

"The most interesting part of this visit was not the discussion of the mechanics of platemaking. Eriksson is a translator as well as a printer, and one of the best Mongolian linguists to be found.

"We understand that in Chinese the term 'Son of David' is rendered 'Seed of David.' Can we use a similar term in Mongolia? For to say 'son' implies the immediate male child."

"Then came the inevitable question about how to find a satisfactory word for 'God.' Fortunately, the committee which is at work on the revision of the Mongolian New Testament is both representative and congenial, and it is making real progress. Meantime a new edition of the old version is coming from the presses, so that when our motor van (provided by the generous wood-oil merchant, Mr. Li Jui, last year) starts west in June, it will go loaded with Scriptures in the language of the nomads.

"While this visitor from the great northland was here, in came another from the teeming Southwest. This was Allyn Cooke of Yunnan. For years he and his wife and a faithful native helper have been transcribing the New Testament into the Hwa Lisu dialect and script. For this

task they have had a special set of keys attached to their typewriter. Eventually their painstakingly prepared manuscripts will be photographed and thus reproduced in books cheap enough for these tribespeople to buy. Together we studied the problem of reproducing capitals on a machine with but one set of keys in a language with but one set of letters.

"This mechanical limitation also gave some problems with regard to the footnotes or marginal readings. But those were not so interesting as the question of what should go into the text, and what into the margin. You see, the Hwa Lisu people do not always say things just as the Greek does. For example, we understand easily what is meant by 'lifting their eyes'; but lest the simple tribesmen get a picture of a man seizing a handful of eyes and hauling them up, the translator has left that idiom in the margin and has substituted the words 'looking up.' Speaking of 'an evil eye' makes no sense to him; so the question in Matthew 20:15, 'Is thine eye evil?' is translated more idiomatically, 'Do your eyes become red?' That to us might suggest something slightly different. Mr. and Mrs. Cooke are laboring diligently to finish their work before they leave for a well-earned furlough in America.

"Here are two other welcome callers to whom you will wish to be introduced. Mr. A. S. Yarovoi is a handsome, grey-bearded Russian. He is not one of the poverty-stricken émigrés who have found refuge in this great cosmopolitan city of Shanghai. He has a home with his daughter; he has his own private means of support. But he is a Christian; he wants to work; he carries in his heart a burden for multitudes of his fellow-countrymen who are without a country and who have not found a Saviour. So he has become a colporteur on the streets and in the homes of Shanghai, and we have had to put in another order for Russian Scriptures to keep him supplied.

"The other friend is the Irish bishop of Chekiang, who has been the esteemed chairman of our advisory council in days past. For months he has been almost a prisoner in the once lovely city on West Lake. Among the refugees in the city there and at the Church Missionary Hospital Society, where his wife serves as physician, this genial church leader has been kept busy.

When rescue cars have been sent out, he often has ridden with the driver through all sorts of dangers. At last he was permitted to leave the city for a few days, coming out on a military train. He looked thin and weary, but his eyes still smiled. Before he returned, he came in to get a supply of Japanese Scriptures for the soldiers who now occupy Hangchow.

"You really should not leave the Bible House without meeting some of the printers and binders who come in frequently for new orders. Just now they are working with us on a new scale of

prices necessitated by the increased cost of paper and leather. This war seems to raise the price of goods without raising wages, but we must do our part to meet the situation. If you had been sitting in the office just now, your conversation would have been interrupted by a telephone call from the steamship company. They phoned to say that their boat which had carried a recent shipment of Scriptures for us to Canton had been damaged by a bomb in the mail bags. That is a hazard which Bibles do not often encounter, but these are war times in China."

What the Sabbath School Means to the China Division

BY BESSIE MOUNT

HEAVEN'S records alone can reveal all that the Sabbath school has meant in the development of our work in the China field. Ever since the days when the faithful self-supporting pioneer, Abram La Rue, sent in his Sabbath school report quarter by quarter on a home division record card, the influence of the Sabbath school has been at work in this great land. It has accompanied our workers into every city, town, and hamlet where our work has been established, as the first organization to shed the light of the third angel's message in the midst of heathen darkness. Like a quiet but powerful leaven, that cannot be restrained, it has penetrated into many places far in advance of any worker, creating an interest in the gospel and winning souls to the truth.

Week by week the Sabbath school is giving spiritual food to nearly 25,000 believers and inquirers throughout the China Division. It is planting hope, and faith, and courage in their hearts; it is building them up in the truths of the third angel's message and in the principles of Christian living; it is holding to the truth those who fully yield themselves to its influence, and is training them for service.

Many have had their first contact with a religious service in the Sabbath school, and have there gained their first knowledge of God and the Bible. Through the Sabbath school scores have received their first incentive to learn to read the intricate Chinese characters, and now rejoice in the ability to study for themselves the truths of God's Word, through the medium of the Sabbath school

lesson. Not a few of these—humble women, in most cases—have developed into efficient Sabbath school teachers and officers, and some into workers. Sometime ago, in a general meeting, one of our mission directors related how, during a year and a half, a humble Bible woman had raised up three Sabbath schools, led 157 persons to keep the Sabbath, and prepared twenty-nine for baptism. She herself had known the truth but six years, and was an unlettered woman when it came to her.

It is the Sabbath school, perhaps more than any other organization among us, that is training our members in habits of giving—even from extreme poverty—that the message they treasure may be heralded to others. In sections where money is almost never seen, they come to Sabbath school bringing their offerings in kind, often walking several miles over steep mountain paths, and when the gift is a bulky one, bringing it on Friday to avoid carrying it on the Sabbath.

The Sabbath school is exerting an untold influence for good during the most impressionable period in the lives of the children of the advent movement in China, and is a strong factor in leading many of them to decide for Christ. It is also leaving an unforgettable impress in the heart of many a boy and girl from homes not of our faith, and through them often reaching the fathers and mothers. An illustration of the abiding influence of the Sabbath school in the heart of a child is found in the following story:

Many years ago, when our only place of meeting in the city of

Shanghai was a little upstairs room in an old-fashioned building, one of our sisters who had several children of her own was in the habit of taking a little neighbor girl with them to Sabbath school. Years passed, and she grew to womanhood, was married, and had several children of her own. Falling ill, she chanced to be taken to our hospital in Shanghai for medical care, and there to her joy she found again the religion taught her as a child in that little upper room Sabbath school. She had become a Christian in the meantime, but had never joined any church because she could not accept the teaching of any other than that of her childhood memories. Needless to say, she is now an earnest church member, and is rearing her children in the truth she learned to love so long ago in Sabbath school.

And this life-giving leaven of Sabbath school influence is going on and on, ever growing and multiplying. A church member moves into a locality where there is no Sabbath school or church, and begins holding Sabbath school in his home; soon interested friends and neighbors are attending, and before many months this little home school has grown into a regular Sabbath school, and in time there are baptisms. A colporteur, earnest in personal witnessing as well as in the sale of literature, sows a few seeds of truth in the good soil of honest hearts; a Sabbath school, and later a church, are the result.

An evangelist goes into a city where the third angel's message has never been proclaimed, and opens an evangelistic effort; almost at once he is able to gather a little group about him and start a Sabbath school. A branch Sabbath school is opened and faithfully carried on through the months by earnest members of the main school, and eventually a regular Sabbath school is organized, and souls accept the truth. An honest-hearted seeker for truth has occasion to visit the capital of his province, and while there finds his way to our chapel, hears the gospel, and studies a few times with the evangelist. He returns to his home, some hundreds of li away, and starts holding a Sabbath school as best he knows how. Soon he has a company of people interested in the truth, and is calling for a worker.

Workers are sent into an unentered section of the southwest, to open work among the respon-

sive tribespeople. In a few short months several Sabbath schools are in operation, with hundreds in attendance, eager for the truths of God's Word. Calamities come—flood, war, or famine. Our believers are scattered far, and to human eyes it appears that our work is broken up; but seeds of truth are carried into new places by those who have been forced to flee from their homes, and new Sabbath schools spring up as a result.

Our Sabbath schools in China have far to go before they reach the standards of a "model Sabbath school." They have many weaknesses, and they are doing but a fraction of all that God designs them to accomplish. Nevertheless, they have played a large part in the advancement and upbuilding of our work through the years, and if all that they have contributed were suddenly taken away the loss would be incalculable.

Today the important question before us as individual Sabbath school members is, Has our Sabbath school reached all the honest-hearted in our community? Have all those who really desire to find the truth been brought into our Sabbath school? Are our church members all here, enjoying its blessings? Are the children here, being trained for the service of God? Who is missing? How many missing members have I brought back this year? How many new members have I won? Have I done my best to multiply the blessings of the Sabbath school in my neighborhood?

If as individual Sabbath school members we have each done our best, October 29—which marks the close of our special Sixtieth Anniversary Sabbath School Membership Campaign—will be a day of rejoicing in Sabbath schools throughout the land, because of many missing members reclaimed and new members won. However, it must not be the end of our efforts to increase our Sabbath school membership, but only the beginning of a mighty endeavor that will carry the influence of the Sabbath school to thousands who have never heard the truths taught there. Let us make it also the beginning of a more earnest endeavor to bring our Sabbath schools to higher standards in spirituality, in the study of God's word, in service for others, and in giving for the advancement of the cause of truth in all the world.

Word From Pastor Frederick Lee

Our church in China has sustained a great loss in the release of Pastor Frederick Lee to connect with the editorial staff of the *Review and Herald* in Washington, D.C. Brother and Sister Lee greatly endeared themselves to the hearts of the believers during the many years they were connected with the cause of truth in China. In a letter which I received a short time ago from Brother Lee he asks for the transfer of his membership from the East Shanghai Church to a church in Washington. In this letter he says:

"It seems very strange to me to be writing you from the office of the *Review and Herald*. The whole transaction bringing me here to this place has worked out so smoothly and without any effort or initiation on my part that it seems to me it must be the will of the Lord that we are here. Nevertheless, we can not lay aside the burden we have had for China these many years.

"Our thoughts go to that stricken country many times and to our workers there who are bearing the heavy burdens. I know that many times you are in great perplexity to know what to do and how to plan for the future of the work. I wish that it might have been possible for us to return there in health and strength to help carry these burdens; but you will have our prayers, and anything that we may be able to do to help forward the work in China we shall be glad to do.

"The break from this field where we have labored since 1909 has brought sorrow of heart, but we have let the Lord lead in every way; and we must rest that this has been His plan, and that even in this position which we now hold we may be able to serve the China field as well as other parts of the world work."

Brother and Sister Lee have made it very plain that they would not have been free to accept the work in America if health conditions had made it possible for them to return here. We all join in praying that God's richest blessings healthwise and in every other way may rest upon these dear fellow-workers in their new field of labor.

FREDERICK GRIGGS.

Field Work

The Shanghai United Senior Youth's Council

BY D. E. REBOK

A REAL youth's council! Held in a real tent! Such was the meeting held in Shanghai the last of May and the first of June this year—and in war-torn Shanghai at that.

L. E. Reed, the East China Union M. V. secretary, and Li Keh Ying, the Kiangsu Mission M. V. secretary, were the men who conceived the idea for such a youth's council and who carried out the program very successfully. The evangelistic tent was put up on the lawn behind the Rue Moliere sanitarium, and served the young people from the French-town church, the Kiangse Road Chapel, and the Yuyuen Road group. It was an ideal setting for such a meeting; and people enjoyed the out-of-doors, for it brought all closer to nature and to nature's God.

The occasion was the spring, or Missionary Volunteer, Week of Prayer. To combine a youth's council with the Week of Prayer is a most appropriate and profitable plan; and the special rally and convention program of the first Friday evening, Sabbath, and Sunday formed a splendid way to open minds and hearts for the reception of the spiritual blessings and instruction which come with the Week of Prayer.

Our hearts were made glad by the increasingly large attendance from evening to evening. The special music and song services were inspiring, and meetings held in the day time for juniors and special groups all combined with the evening studies to bring in a spirit of revival and reconsecration. A good number of strangers came night by night, as well as some who had been attending the evangelistic efforts in the city. Seven of these accepted Christ as their personal Saviour and determined to live the "Christian Way of Living," which was the theme running through all the evening studies conducted by the writer.

For the benefit of other young people's leaders who may wish to follow a similar plan in their fields, the program outline for the youth's council will be sent on request.

Condition and Needs of Our Training School at Kweichow

BY DJEN DJAO-YUNG

"ALL thy children shall be taught of the Lord." Isa. 54:13. This is a clear command, and one that reaches the heart. Truly our sons and daughters all need to be taught of the Lord, for from every side the enemy is pressing in like a flood, and only God's teaching and power can save our children from being swept away in the tide of evil.

In this great field of West Kweichow, with hundreds of thousands of Miao and Ichia tribespeople, we have only one poorly-equipped school. It occupies a small corner of the mission headquarters in the city of Pichieh,—a few little rooms in an old building, very unsuitable for classrooms. We have a score or so of benches and desks, two damp, dark rooms for dormitory space, and a very poor room for a kitchen. This represents all we have of material things for a school.

Most of our students are from the Ichia (or Nosu) and the Miao tribes. Some have come but a short distance—a hundred *li* or less—while others are here from seven hundred or eight hundred *li* away, having walked the entire distance, over high mountains and across deep valleys, and through many places of danger. Some have braved not only the dangers and hardships of the way, but also opposition and persecution in their homes, in order to come. Our hearts are made sad to think that we are unable to provide them suitable surroundings.

Most of our students come from homes of deep poverty, and they desire work to help meet their school expenses. But here we have no facilities for industrial work, and the only work we can provide for the students is the cooking of the food and sweeping of the floors. Many of the children of our members are therefore unable to attend our school. They are like lambs with no one to feed and care for them. And the loving Christ commands us, "Feed My lambs."

Dear Sabbath school members, do you see how urgent is our need? For a long time we have hoped to establish a well-equipped school, away from the city. But always we have been disappointed; for there is not money enough.

Now we thank God that He has given us this opportunity to receive help in the Thirteenth Sabbath Offering. Will you not each one, for the love of Christ, give a liberal offering on the Thirteenth Sabbath?

East Kweichow Mission

PASTOR Geo. L. Wilkinson, writing from Kweiyang, Kweichow, at the time of the East Kweichow general meeting, says:

"On the first Sabbath there were 258 present—a very good attendance for a mission numbering a little more than 200 members. Between 150 and 200 of these were in daily attendance. On the last Friday 28 were baptised, and the following day 80 partook of the ordinances of the Lord's house.

"In the last four years the number of *hsien* entered in this mission has more than doubled. Last year two were added, bringing the number up to 13. At this gathering a goal was set to open five more in the next twelve months. Other goals were set—for 600 Sabbath school members and 125 church members—for the same period.

"Ten students from this place are planning to attend our training school at Da Bao the coming school year.

"The larger part of the congregation was from the tribespeople, who walked in early to the meeting, slept on the floor at night, and left the day after the meeting closed, carrying their little rolls of extra clothes tied around their necks and hanging down under one of their arms.

"One evangelist told of a new inquirer at one of the stations who had been greatly encouraged by an unexpected circumstance in connection with his acceptance of the message. This man had given up his tobacco, his wine and gambling; he had accepted the Sabbath truth and was paying a faithful tithes. After he had made a full surrender to Christ, he was happily surprised one day to find that his employer had raised his salary \$8.00 a month. This has helped to establish not only his own faith in the promises of the Word, but that also of the entire company at that station.

"It is a source of satisfaction to see the work developing normally in the West China Union when conditions are making it so difficult to carry on in other sections."

Seen and Heard in the Mokiang Church

BY HU BEN-DJENG

MOKIANG is on the route to Puerfu and Szemao, important trading centers in southern Yunnan. A journey of eleven stages directly south—each stage being from twenty to twenty-five miles—brings one to the border of Annam. Because of difficulty of access and scarcity of workers, work was not definitely opened in Mokiang until March, 1937. However, the first seeds were planted early in 1929, when Pastor C. B. Miller made an itinerary into this part of the province; and when workers arrived in 1937, they found a welcome from many tribes and a wide-open door for preaching the gospel.

During three months of labor, many interesting stories have come to my attention, showing what God is doing in this place. I shall briefly relate one or two of them as a witness to His power.

One day I went into the country to visit a Sabbath school. There I met a very earnest believer. In appearance he was no different from the ordinary country farmers round about; but when I learned what the Lord had done through him, and of his spirit of willing sacrifice, he no longer seemed ordinary. This brother invited me to his home, and on the way he told me the following story:

"I am a very humble, stupid person. All I have known all my life is to go to work when the sun comes up, toil all day with my face to the yellow soil and my back toward heaven, and to rest when the sun sets. When I had a good harvest, I was happy; when sickness came, I knew nothing but to call on the evil spirits. In this ignorant state, like one in a daze, I passed twenty years.

"One day an evangelist came to our village and preached that there is a true God in heaven, who is the Creator of all, One who rules over all things on earth, and whom all on earth should trust. This was all very new and strange to me, but I began telling to my relatives and friends the Bible truths I had received.

"One day eight or nine hundred people were present at a meeting on the mountainside. The next day, for what reason I do not know, the head man of the village sent some one to arrest me. He said, 'Why did you gather a thousand people on the mountainside yesterday?' I replied, 'We came together to worship the God that

made heaven and earth, and His Son Jesus, the Redeemer of the world.' I also gave him a tract and a New Testament; but not understanding very much of the truth at that time, I did not dare to try to tell him very much. The result was that I was beaten and severely injured. Moreover, I was forbidden to hold meetings again or preach the gospel, and was told that if it was found out that I did so I would be punished more severely. Several brethren helped me to my home. However, I still believed that I ought to obey God rather than man, and the next time I held a meeting on another mountain. At that time some one said, 'He is an ignorant farmer of this place. How can he have such courage?'"

This young man has not ceased his witnessing, but still continues his voluntary service for God.

At another place there was a family consisting of father, mother and son. There was nothing bad

that the father did not do. He drank, he smoked, he gambled, he stole, and did many other evil things; and these things he liked to do above all else. But from the time he believed the truth, he broke off all his former evil habits. In doing this, his sole help was in prayer and the power of God. When I first saw him, he understood not a little of the truth, had learned to recognize many characters, and read his Bible every day. This man has truly been born again. I am reminded of the statement in Acts 10:34, 35: "God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

Thus far, after less than a year, five Sabbath schools have been opened in and around Mokiang. The average attendance is more than five hundred. We have every reason to hope that in the future it will be still greater. There are many problems and hindrances, it is true; but the Lord is blessing His work. We ask all who read this article to pray for the work at Mokiang.

Echoes of Village Evangelism

BY D. E. REBOK

SOME of our Missionary Volunteers are active in village evangelism this summer. They heard the call made by the Division Council in January and have answered that call in some very interesting ways. No one can tell the full extent of their influence nor the final results in the kingdom of heaven; but from the reports we know that they are having some good experiences themselves and are bringing good experiences to many villages and many people.

In a recent letter from Pastor W. J. Harris, of the North China Union, we find that the young people in that section of the field are *thinking* and *planning* and *working* in the Youth's Evangelistic Movement. He writes:

"A few interesting items have come in from our youth's evangelism. They are working out from Kaiping. Quite frequently some of the church members go out with them. A list of the villages is kept and the names of those who show an interest. The boys do not give the books and tracts outright to the headman of the village. They explain that these are loaned, and that more literature will be sent if there is a desire for more. By placing it on a loan basis they can take the books back if these are not used much or if they are needed in

other villages. Moreover, this plan helps the people to understand that if they do not use the material they may lose it.

"The young men also try to arrange their route so as to return to each village in a few days. Thus they keep in touch with the interest in every place. When an extraordinary interest is manifest in any locality, they report to the local evangelist, who later makes a call at that village. The young men seem very enthusiastic over their work, and I believe it will be productive of good fruitage. This kind of missionary effort should open up many new interests in any locality where the plan is adopted. Moreover, I like the response that the church members are making. They, too, should get interested in just this kind of work. Brother Cossentine writes that the young men in his mission have also taken up this plan of village evangelism."

In our Division Council discussion we had urged that our young people endeavor to visit "a village per day" in order that the message might go to "every creature" in the quickest possible time. However, from the following letter it is clear that the interests spring up so rapidly that our missionary volunteers feel constrained to take time to follow up

their seed-sowing work. Thus the original plan may need to be revised. Pastor Harris writes:

"Last Sabbath at Kaiping I learned that the young men engaged in village evangelism cannot visit "a village per day" if they do the follow-up work necessary to the growing interests. Already they have several Bible classes organized. I would suggest that the "village per day" plan be worked only where circumstances allow for such rapid moving. Some of the villagers attended the Sabbath services at Kaiping last Sabbath."

(gospel hall) was against him, and any mention of the gospel only held him up to ridicule. The people would sing the hymn "Jesus Loves Me" up and down the streets in their drunken brawls, and would make mockery of anyone who attempted to carry on gospel work.

After talking matters over with Pastor Ho I said, "Let us change the meaning of this word for these people. Let us treat their physical ills before we tell them about the gospel." And this we did. For seven weeks we did dispensary work there, Brother Ho and I working side by side,—extracting teeth and doing whatever was needed for the help of the people. A number of leprosy cases came to us. There is dire need that something be done for leprosy in this section.

Soon our work created an interest among the officials of the *hsien*, and several of them called on us. One came with an abscessed tooth. He came every day for nearly two weeks, and I had the privilege of giving our first Bible study in that section to this young man.

We now have a large interest in Chiencheng. Pastor Ho reports

progress that is highly gratifying. We solicit your prayers in behalf of these tribespeople of western Hunan, that there may be won here, as in other parts of the division field, a harvest for the kingdom of God.

Reading the Signs Magazine

From a letter recently received from Pastor Frederick Lee we quote the following: "I have a great interest in the progress of *The Signs of the Times* in China. I have not recently seen copies of the *Signs*, and shall be glad if you will put me on your list. I must have something to help me keep up in the reading of Chinese, and I shall be glad to look through the paper each month."

If a worker of so many years' experience in China as Pastor Lee feels thus about reading the *Signs Magazine* and continuing the study of the Chinese language, even though unable to return to the field, how about those of us who are working directly for the Chinese people? Should we not follow the worthy example of this pioneer worker?

We recommend the reading of the *Signs* to all our foreign missionaries as an excellent medium for making progress in the language. As the *Signs* is read month by month, the worker will be better prepared to present the truth for this time and to promote in a strong way the circulation of our missionary periodical.

JOHN OSS.

Medical Ministry Opens A Door

D. R. WHITE

In February of 1937, I was appointed to open work in western Hunan among a new tribe of Miao, called the Dong Shan Miao. Arriving in Chiencheng I found that Pastor Ho had secured living quarters and a place for a chapel, but could find no kindly ear for the gospel. Any expression that had in it the term *Fu yin tang*

Home Missionary Report—China Division—Last Three Quarters' Report 1937

Name of Union Mission	Church Membership, Year 1935	Avg. No. of Persons Reporting by Qr. during the Last Three Quarters	Avg. % Reporting Members per Qr.	No. add to Church by Personal Work	Bible Readings	Missionary Visits	Persons taken to S. S. and other Services	Persons Given Needed Help	No. Treatments Given	Articles of Clothing Given	Tracts, Periodicals, and Books Given	No. Missionary Letters Written	Offerings for Local Missionary Work (Gold)
CENTRAL	2,067	1,339	64.5%	95	39,015	67,357	8,084	7,828	6,522	1,638	101,159	1,832	\$25.65
East	4,219	1,067	25.2%	22	51,072	44,527	21,058	22,468	19,535	2,819	72,605	2,774	15.07
Manchuria	1,441	360	25.6%	156	16,013	17,187	3,779	4,341	3,514	1,607	26,643	662	64.34
North	1,827	925	50.6%	47	5,780	13,940	2,743	4,561	2,057	725	22,871	1,396	1.87
Northwest	745	373	50%	8	4,750	5,383	5,347	4,261	1,721	166	17,791	302	.13
South	3,466	1,067	30.7%	77	27,276	27,945	9,830	10,814	7,774	1,429	165,137	2,763	145.26
West	1,886	358	18.9%	5	5,600	7,835	4,278	3,986	1,879	1,194	16,594	759	1.13
DIVISION	15,651	7,489	47.8%	410	149,506	187,174	55,119	58,259	43,002	9,035	422,800	10,488	\$253.45

The figures of church membership as of Dec. 1935 are taken as a basis for this comparative report. This is in harmony with the General Conference Home Missionary statistical method.—E.E.L.

China Division Reporter

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Help for China's Tribes Thirteenth Sabbath September 24

SEPTEMBER 24 should be another "high day" in all our Sabbath schools, when we bring our Thirteenth Sabbath offerings to help sister Sabbath schools among the Tibetans and the tribal peoples of western China. Tatsienlu, the headquarters of our Tibetan work in West China, is yet without a representative chapel, the small room that is thus used being entirely inadequate to meet the needs. Our workers in Tatsienlu are looking hopefully to the Thirteenth Sabbath overflow to provide the chapel they so much need.

Typical of what may be accomplished among the scores of different tribes in the provinces of Yunnan, Kweichow and western Hunan, is the work that has been done in the Mokiang area, southern Yunnan, where Brother and Sister Lee—more familiarly known to our workers as Milton and Helen—have, with a pitifully small force of co-workers, raised up believers in more than fifty villages in less than a year and a half. They could definitely open in many new centers, and add materially to the two main and four branch Sabbath schools already in operation, if they had workers to press into the many openings.

They are doing all they can to train helpers from among the villagers themselves. Just recently a four weeks' Bible school was held, with twenty-one in attendance, from ten or eleven villages. Classes were held throughout the day, giving instruction in the fundamental beliefs of Seventh-day Adventists, and each evening was given over to a preaching service for the public. But few of those in attendance at the Bible school have yet been baptised, but they are earnestly preparing for that step, and have studied diligently that they may go back and lead the groups of inquirers in their respective villages.

A letter just received from Brother Lee tells how our one

church member in the village of Pien San has carried on a Sabbath school for two quarters, without the help of a permanent worker. This member reads but little, and knows only our elementary doctrines. "Nevertheless," writes Brother Lee, "this Sabbath school has had an average attendance of over one hundred for those six months. The church member, together with several fellow-villagers, has come repeatedly to our home," he continues, "pleading for someone to teach them. 'Mu Ssu,' he pleaded the other day, 'won't you please have mercy on us and send some one to teach us these lessons. Words just fail to come out when I get up before a company of people and try to explain the meaning of what I read.'"

Brother and Sister Lee are hoping and praying for an evangelist and a nurse for Mokiang, that they may be freed to spend more time in such needy villages as this. In Mokiang itself, two Sabbath schools are being conducted, one for the Chinese and one for the tribespeople. Last quarter the combined memberships rose from 351 to 438, with an average attendance of 587, while the offerings increased from \$9.80, national currency, to \$177.73.

Let us open wide our purses on the Thirteenth Sabbath and give as we would wish others to give if our salvation were at stake. Shall we not advance beyond the stage of a "double offering on the Thirteenth Sabbath," and make it a triple or a quadruple one? Is any offering too large to place in the Hands that were pierced for us?

BESSIE MOUNT.

Division Notes

ON August 18 Professor and Mrs. Griggs sailed from Hongkong per s.s. "Empress of Asia," for the States, where Professor Griggs will attend the Fall Council to convene in Battle Creek, Michigan, October 18 to 27. A stop-over in Shanghai of two weeks gave opportunity for study, with a group of representative Division workers who sailed on the same boat, of conditions as related to an early return to headquarters on Ningkuo Road. The conclusion reached was that the Division staff should remain at the provisional headquarters in

Hongkong until more favourable conditions develop.

Miss BESSIE MOUNT left Hongkong September 9 for convention work in the Manchurian Union in the interests of the Sabbath school department.

WE regret to report the destruction by fire of the dormitory of the Honan Junior Training Institute, Yencheng, Honan, August 27. School had been in progress about one week when the disaster occurred.

ATTENTION is called to the Home Missionary report for the China Division, appearing on page seven of this issue. These figures were prepared for the statistical number of the REPORTER published last month but by a misadventure were not included.

THE opening exercises of the China Training Institute and the South China Training Institute were held at Shatin, Kowloon, September 8. The enrolment on that day was 144. Others are expected within the next few days. The buildings are reported to be already filled to capacity.

THE Far Eastern Academy opened for the 1938-9 school year at Castle Peak, Kowloon, on September 7, with an enrolment of 49 students. Additions and improvements made to the buildings during the summer will, it is hoped, add much to the comfort and convenience of the school family this year.

WE were glad to welcome back from furlough Mr. and Mrs. C. A. Carter and their daughter, Lenora May, who arrived in Hongkong August 25. Brother Carter, formerly connected with the Hankow Bible and Industrial Institute, Hankow, where it is impossible this year to continue, will join the teaching staff of the China Training Institute, operating in its temporary quarters at Shatin, Kowloon.

SAILING from Hongkong for Shanghai on September 16 were the following: Mr. and Mrs. C. C. Morris, in the interests of Division responsibilities in Shanghai and Manchuria; Mrs. W. E. Strickland, to join Pastor Strickland at East China Union headquarters; and Mr. and Mrs. Ralph Dinsbier, Mr. Dinsbier to serve temporarily in connection with the Shanghai Red Cross maternity unit for refugee women, in which relief enterprise the Seventh-day Adventist Mission is supplying a doctor, a nurse, and Mr. Dinsbier as business manager.