

# The China Division Reporter

VOL. 10

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No. 9

## BE OF GOOD COURAGE

By MRS. E. G. WHITE

**I***n the darkest days, when appearances seem so forbidding, fear not. Have faith in God. He is working out His will, doing all things well in behalf of His people. The strength of those who love and fear Him will be renewed day by day. His understanding will be placed at their service, that they may not err in the carrying out of His purposes.*

*There is to be no despondency in God's service. Our faith is to bear the pressure brought to bear upon it. God is able and willing to bestow upon His servants all the strength they need. He will more than fulfil the highest expectations of those who put their trust in Him. He will give them the wisdom that their varied necessities demand. . . .*

*Turn ye to the Lord, ye prisoners of hope. Seek strength from God, the living God. Show an unwavering, humble faith in His power and His willingness to save. From Christ is flowing the living stream of salvation. He is the fountain of life, the source of all power. When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook. He will do this for the glory of His name.—“Testimonies,” Vol. VIII, pp. 10-12.*

# DOING NOTHING

By C. L. PADDOCK

**WE DON'T** have to commit murder, rob a bank, break the seventh commandment, worship idols, or lie about our neighbor, to miss heaven. Surely, breaking any one of the commandments will shut us out of the better land; but some of the things we don't do will also close the pearly gates against us. Dr. Frank Crane says: "The easiest way to go to hell is to fold your arms and do nothing."

If you were in a row boat a mile above Niagara Falls, what would you have to do to bring about your destruction?—Just put up your oars and do nothing. It would not take long for the swiftly flowing current to carry you down stream and over the falls. No one will drift into heaven. If we are resting on our oars, we are drifting, and drifting down stream.

A rich young ruler once came to Jesus to inquire what he should do to inherit eternal life. When the Master had advised him to keep the commandments, he answered, "All these have I kept from my youth." He had honored his parents, kept the Sabbath, and observed faithfully all the other precepts of the decalogue. Looking with compassion on the young man, the Saviour saw his lack, and advised him to go and sell his possessions and give to the poor. The Scripture record says the young man went away sorrowing, for he had great possessions. As far as we know, the young man did not comply with the Master's advice. We wish this story might have ended otherwise. We are not to judge, but we would infer from the record that this young man would not find a place in heaven, not because of wrongs he had done, but because of the failure to do the good he might have done and would not.

In Matthew the twenty-fifth chapter, beginning with the forty-first verse, the Saviour says to those on His left hand: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." What terrible crimes had they committed? What deeds could merit such punishment at the hands of the Master? The Scripture tells us: "For I was an hungered, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took me not in: naked, and

ye clothed Me not; sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

Lost, not because of wrongs they had done, but because of the good they failed to do. A great many people are good—good for nothing in particular—and are expecting their goodness to save them. An idle Christian, however good he may be, will never get into heaven.

In the parable of the talents as recorded in the same chapter of Matthew, we are told that to one man was given five talents, to another two, and to another one. The man who had received five talents used them faithfully, and the one who had received two did likewise. When the lord of these servants returned, the man to whom he had given five talents reported that he had gained other five, and the man to whom he had given two reported that by faithful use he had doubled the talents given him, and a blessing was pronounced upon them both.

But the man to whom one talent had been entrusted brought back to his lord the one talent, which during his master's absence had lain idle, hidden in the earth. The lord commanded his servants,

"Take therefore the talent from him, and give it unto him which hath ten talents. . . . And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Why this sentence of death? Why the condemnation? Because of what he had not done, sins of omission.

A lighthouse keeper neglected his lamps, and because of that neglect a ship went down and lives were lost. Students who do not study their lessons fail because of the fact that they didn't learn. Regents are not always for wrongs committed, but for good and honorable things we failed to do, the letter we failed to write, the smile we should have given, the kind words unspoken, the cup of cold water we did not give, the opportunities unimproved.

This is a day of opportunity. Never were there so many calls for help, never so many people in need. There are backs breaking beneath life's burden, hearts burdened with sorrow and care. Sickness and death are all about us. Millions who are willing to work are idle. In the very shadow of our churches are the naked, the sick, the hungry, and those in prison. Have we ministered unto them?

An old song that the colored folks used to sing says, "You can't go to heaven sittin' down." One of the easiest ways to miss heaven is simply to do nothing. When we stand before the Judge of all the universe, the charge against us may be one of negligence and inactivity.

## THE CRUSE OF COMFORT

*Is thy cruse of comfort failing?*

*Rise and share it with a friend,  
And through all the years of famine  
It will serve thee to the end.*

*Love divine will fill thy storehouse*

*Or thy handful still renew;*

*Scanty fare for one will often*

*Make a royal feast for two.*

*For the heart grows rich in giving;*

*All its wealth is living grain;*

*Seeds, which mildew in the garner,*

*Scattered, fill with gold the plain.*

—Elizabeth Rundie Charles.

## THE SOUTH CHINA UNION MISSION

By A. L. HAM

THE past year has been an eventful one for the South China Union. New situations and perplexities have arisen continually because of the spread of war operations into different sections of the field; but there have also been many evidences of the care and blessing of our heavenly Father.

The program for "greater evangelism" was pressed strongly in the union field during the year, though methods had often to be adapted to changing conditions. Plans laid down at the beginning of the year included the holding of nineteen evangelistic efforts in the seven local missions. Disturbed political conditions hindered the conduct of all these efforts, though many were successfully carried through. The Cantonese Mission held three efforts in Hongkong and New Territories,—one in Macau and several shorter efforts at interior places. We are thankful to report that these resulted in more baptisms than were reported for the previous year.

The evangelistic effort in Hongkong was conducted for three months. This was in charge of Pastor Meng, who was assisted by Pastor C. F. Larsen, Brother Leung Noito and a group of eight ministerial students from the college. It was a well planned and successfully conducted effort. The regular attendance through the whole series of a very fine class of people was exceptional. Since the close of the regular effort, weekly meetings have been continued with good interest and attendance.

Youths' summer evangelistic tours were continued the past summer. Four groups, eleven students in all, took part. One hundred twenty-four villages, containing eighteen thousand families, were visited; 34,600 tracts were distributed, and 178 talks given in thirty-six days. Results of such labors are not always apparent, but seeds of truth have been sown, and we pray the Lord of the harvest to water the seed and give the increase.

From our workers in North Fokien comes the following report: "Three evangelistic bands were organized for missionary work in villages near Foochow by the teachers and workers of the training institute. One of these bands re-

ported a fine interest being developed in Ngshan village, where seeds of truth were sown several years ago. It is hoped that many precious souls will be added to the kingdom of God as a result of the missionary endeavors in such rural districts this year."

A gratifying result of one Bible worker's efforts was the interest created in the "Chiu" village, near Canton. Meetings were begun in the home of a church member. Other families were gathered in and later still others joined until a large Sabbath school was organized with sixty to seventy attending. After several months of meetings more than twenty were baptized at this place. There are similar interests in different parts of the union being fostered by both regular workers and laymen.

Earnest efforts have been made to care for the spiritual welfare of those members who have been compelled to move from place to place as a result of the war and to reclaim others who have been counted as lost sheep of the fold.

Literature sales for the union were \$38,335.19, which is more than for any year since 1936. Our colporteurs have passed through trying experiences. I quote from a recent letter from two colporteurs whose experiences are typical of many others: "On October 18 we arrived at Ngokanghui (Gander Market) and at once began to canvass. Suspicion was cast upon us and the self-defense corps searched us and took us to the police station. Here we were accused of altering our certificates, and our diaries, it was charged, bore evidences of secret signs. Our efforts to explain were in vain; we were taken to be spies and sent to the district government for imprisonment. We hoped when matters could be explained to the magistrate that we should be freed, but such was not the case; we were roughly treated and put into jail.

We sent telegrams to the director and field secretary, and after twenty days received a letter from Brother Chung Yuh-han saying he was endeavoring to secure identification from the Lungchan District Government [their home district]. This was done and we were released on December 5. As soon as we were set free, we again re-

sumed our work. We are grateful for the Lord's protection and help in this city, where we took over twenty subscriptions. We then went to Lungnam district, where we took one hundred twenty odd subscriptions to the *Signs*, and had the support of many government people."

Tithes and offerings, including Harvest Ingathering returns, amounted to \$66,406.36, which is \$27,748.65 more than was received the previous year. Most of this increase is due to increase of Harvest Ingathering receipts, some to increased salaries in depreciated currencies, and really substantial increase has resulted from the promotion in some missions of more faithful tithing. The financial standing of all our missions and institutions is satisfactory.

When the Island of Hainan was "occupied" Pastor Woo, the director of that mission, was attending a union committee meeting in Hongkong and was unable to return to his station for almost a year. He now reports that all but two of our mission stations have been destroyed, but that despite these losses our work is going forward. There were no baptisms reported from this mission for the year, as Pastor Woo could not return and there was no other ordained minister on the island. No lives have been lost through the hostilities, though many have suffered great personal losses. They assure us of their good courage.

We are endeavoring to build up the membership of our churches; to erect church buildings and church schools and to increase the membership; to elevate the standards of Christian living; to promote greater faithfulness in payment of tithes and in Sabbath observance; to encourage earnest soul-winning work among the laity, and to push the program for special evangelistic efforts.

Our problems are many, our corps of workers inadequate to the needs. Surely we should be dismayed but for the assurance: "Not by might, nor by power, but by My Spirit saith the Lord." With this promise we strengthen our hearts and take new courage.

## THE 1940 SHANTUNG ANNUAL MEETING

By W. J. HARRIS

FOR the first time since the spring of 1936 the workers and delegates of the Shantung Mission gathered in an annual meeting. The meeting was held at Tsinan, February 15th to 24th. Travel and political conditions had improved sufficiently so that of the ten stations scattered over the province of Shantung delegates and workers from each station were able to attend.

Pastor H. N. Brodersen, formerly of the Manchurian Union Mission, is now the director of the Shantung Mission and is leading out in a strong way. The China Division had kindly arranged for Pastor W. E. Strickland, secretary of the Division ministerial department, to assist at this meeting. Pastor Strickland conducted two studies each day, one on evangelistic methods and one a devotional Bible study. Pastor C. B. Green of the North China Union Sabbath School and Home Missionary departments, also J. C. Shull and L. R. Holley, both of the North China Union, rendered help in departmental and devotional features of the session.

From the opening service, an earnest spirit of devotion prevailed.

Several of the delegates had walked long distances in order to be present, and many had experienced severe difficulties in passing through disturbed areas. On repeated occasions it had been necessary for some to hide to avoid dangers that threatened. It was especially interesting to the writer, having spent many happy years in Shantung, to meet again faithful members and to hear them tell their experiences. Many have lost heavily during this period of disruption and some are even today, after many months of absence, still unable to get back to their homes.

That the trials and experiences of the past few years have served to strengthen faith and courage and determination to carry on was apparent in many ways. A large amount of church literature was sold during the meeting. The Shantung Bible House has sold practically every book on its shelves; lesson quarterlies, Bibles, song books, and left-over 1940 Morning Watch Calendars, — all were sold out. On one evening, when the value and importance of our church papers was presented, over one hundred sub-

scriptions were taken for sets of all three of our church periodicals, even though the price is now nearly double the former figure.

The director, Pastor Brodersen, reported 94 baptisms for the past year and nearly \$10,000 worth of literature sales, as well as the highest figure ever reached for receipts in tithes and offerings. One very encouraging feature was that the Harvest Ingathering work had received the hearty support of a large percentage of the lay members. The chapel at Layang, under the leadership of Pastor Shen, stood first in the entire union for Harvest Ingathering receipts, with no help from any department secretary or outside leader. The local members, by house-to-house visiting, gathered a total of \$507. This is certainly a splendid record.

The workers and members returned to their chapels greatly encouraged and with plans in mind for a strong evangelistic advance this year. Let us remember in our prayers from day by day our faithful believers scattered over this large and disturbed area.



Workers and believers at Shantung annual meeting, held February 15-24 in Tsinan, Shantung.

## CHINA MISSION PIONEER SKETCHES

### Opening the Work in the Northwest—2

By E. L. LONGWAY

**B**RETHREN Beh and Tseng started for Sinkiang in the spring of 1931. I shall never forget the day they left. We had just held a colporteur institute in Hankow. The last day of that institute was given over to a farewell for these two men, to listening to them tell of their experiences and to a final leave-taking service before they left.

They left the railroad at Ling-pao, a city in western Honan, and walked into Sian and then on west until they reached Pingliang, in eastern Kansu. At that time we had not one Seventh-day Adventist west of Sian. Today we have churches in Chinghia, Ninghsia, and Kansu, a hospital at Lanchow, Kansu, a dispensary at Suchow, and schools at Lanchow and in several other places where churches have been organized. I sincerely believe that a great deal of what we see today is directly in response to the sacrifices of these two brethren and to the work which they did.

At Pingliang there was a general, a former bandit chieftain, who took very good care to see that no one went through that city unless he knew who he was. He had police out searching everyone. They came to these two men and asked them where they came from. One said he came from Honan; the other said he came from Hunan. They were Christian missionaries on their way to Sinkiang.

The police did not believe them. "You must be spies," they said. "You must be political workers."

"No, said our men; "we are Christian missionaries."

The police went back to the general and reported: "There are a couple of young fellows who say they are Christian missionaries, but they look suspicious."

The general said: "Go back and search them again."

When the police came back, our brethren were in bed. The officers got them up and searched them and their baggage. They went back and told the general that they could find nothing.

"Bring them to me," demanded the general; "I'll find out who they are."

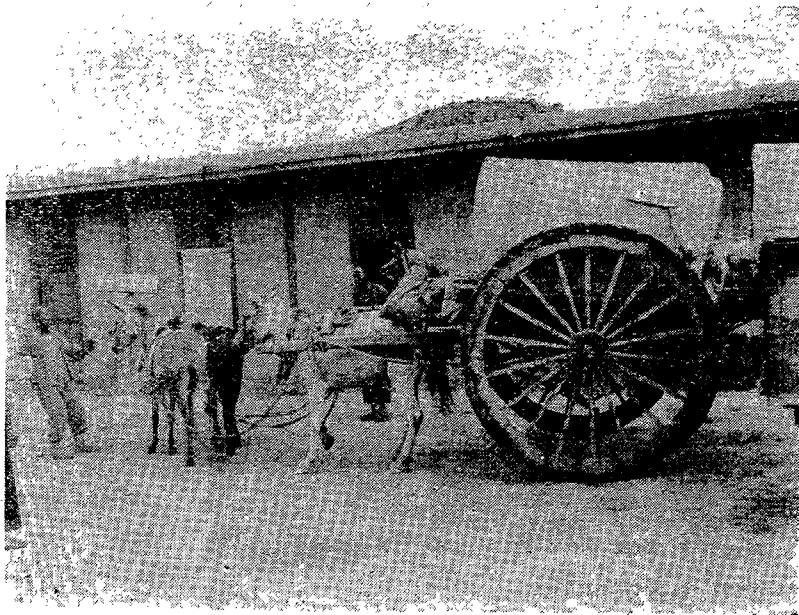
So in the middle of the night the two young men were routed out and taken over to the general's office. But all that could be learned was that they were Seventh-day

Adventist missionaries on their way to Sinkiang to preach the gospel.

The next day toward noon they were sent for again. The brethren, when they wrote about this, said, "Our hearts feared when he sent for us the second time; we thought we were about to be put in jail or to lose our lives." In those days there was not much leeway for trials. If one came into disfavor with the man at the head of affairs in a community, it was usually a case of going to jail or losing one's head. So it was with

ten Chinese Bibles be included in the order for this man to distribute to his officers.

At Pingliang our brethren rested a few lays before continuing their journey to Lanchow. As their profits from that \$100 sale to the general had greatly increased their funds in hand, they decided to ride the rest of the way to Lanchow. But as soon as they let it be known that they would expect the carter to halt his caravan over the Sabbath day that they would be on the road between Pingliang and Lanchow, the deal was can-



The kind of team used to carry the first Seventh-day Adventist missionary into Pingliang.

fear and trembling that the young men went back to the general's office.

He said: "Is it the truth that you are going into Sinkiang to preach the gospel of Jesus?"

"It is true," they said.

Then said the general, "I do not understand it at all; but I honor and respect you for it. Here is \$100. I want you to use it to lighten the hardships of the way."

The young men replied, "We cannot take your money to use for ourselves; but we will take it and send you some literature." So that was their first sale of literature. They sent the money back to Hankow asking that literature be sent to the general and that

celled. Whoever heard of a party stopping over a whole day on the road in China just because of some Christian notion about a "Peace Rest Day"!—which is how a literal translation of the Chinese word for Sabbath reads.

After two or three such disappointments, our brethren made an arrangement with a certain carter, saying nothing about the Sabbath until they were about to leave Pingliang on a Friday morning. Their baggage had been securely tied on the cart, and they had taken their places in the wagon before they informed the driver that on the morrow they would

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## HOME MISSIONARY WORK AT SIANFU

By NILS O. DAHLSTEN

ON Sabbath afternoons the Sian west suburb church divides into small groups for the purpose of visiting in the country villages. By giving out tracts and talking to the people and inviting them to our Sabbath school we have made many friends who are asking us to their homes, where we can talk more freely. In this way we have met some truly interested people.

A few Sabbaths ago my wife and the mission treasurer's wife, Mrs. Chang, were visiting in a little village not far from our compound. They were singing from our Chinese hymnal when a young man dressed in military uniform stepped up and joined in the singing. They were rather surprised to find a young officer able to sing gospel hymns. When the hymn was finished he asked where they lived and said he would like to visit them. That evening he called.

We talked far into the night. During the conversation he told me that he had come over from Shansi, that he had been brought up in a Christian home but had cared nothing for religion. Then he told how he and others had been crossing the Yellow River under heavy artillery fire. He said: "I feel that the Lord has had a purpose in sparing my life when others all around me were killed. He has given me another chance." He asked if he might buy a Bible and a hymnbook; and we gave him some other literature. Before he left and before I could suggest it he asked that we kneel down and have prayer together. This young man is teaching in a certain school here. My Chinese helpers see him often and report that he is eager to quit his present work, as he finds it difficult to live a Christian life under the prevailing circumstances.

Living just behind our compound is a family from the South. They are educated people and very friendly. Mrs. Chang and my wife visit them often. They have come to our Sabbath school a number of times, and we hope the Lord will help us win them for Him.

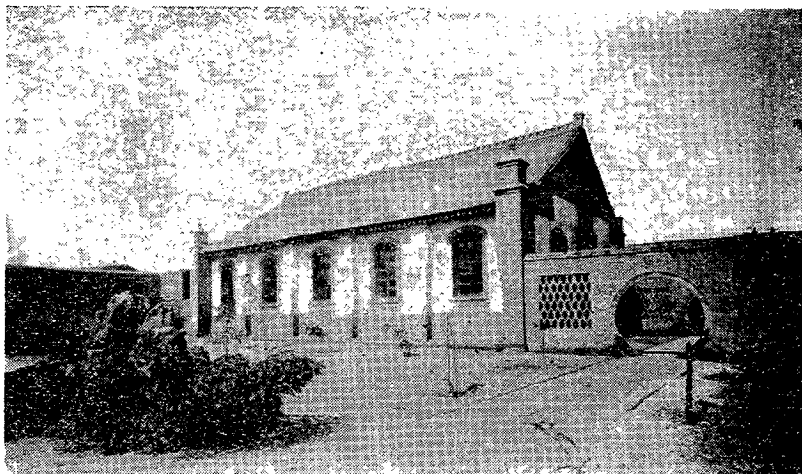
While we were out doing Harvest Ingathering work, we called on a certain banker who told us that his wife is a Christian. He asked that my wife call on her, and this she did. This lady brings her little

son and visits at our home; she is much interested in our literature. My wife plans to take her a copy of "The Marked Bible" next time she goes to see her.

One young man who is now preparing for baptism was very much opposed to Christianity, and was not afraid to let us know it. Later he came to live in our compound. Now his outlook on religion has changed completely. Many things which he had not understood are now made clear to him. He will

be baptized at the first opportunity.

Two young girls who are taking the nurses' course in a certain hospital here come in at times to attend our morning worship at the clinic. One day they asked our little daughter how they could get to heaven. She told them. They were at the morning worship again this morning. Our hearts go out to those who are in darkness and are groping for the light. Many more people than we realize are interested in the question, "What can I do that I may have eternal life?" May the Lord help us all to do our part in bringing the "good news" to such.



The city church at Sianfu

## The Kiangsu Annual Meeting

By R. H. HARTWELL

As planned, the Kiangsu annual meeting was held March 6 to 9 in Shanghai. The number of places sending delegates was much larger than that of last year. There was a splendid spirit of unity and cooperation. Each morning, and also at the Sabbath preaching service, Elder W. H. Branson conducted Bible studies on the subject of Justification and Righteousness by Faith. He made the subject clearer than some of us have ever heard it explained before. We were also stirred by a message from Professor D. E. Rebok, in which he pointed out the necessity of manifesting our love for the Master in a tangible way by carrying out His instruction. "Feed My lambs," and showed that God's curse would surely smite the earth

if the hearts of fathers were not turned to their children. Further provision must be made for the children and young people of the Kiangsu mission to obtain a Christian education.

Pastor John Oss gave strong help in behalf of the publishing work; and Pastor O. A. Hall led out in the promotion of home missions, especially emphasizing the Big Week plan.

Pastors Brewer and Hall gave valuable help in the committee work. Brother Lee Keh-ying will be Home Missionary and Sabbath School secretary for the Kiangsu Mission, and Brother Wang Tsanching the Young People's and Educational secretary. Brother Dee is being asked to act as secretary of the Field Missionary Department for the time being.

## "FAITHFUL COLPORTEURS IN NORTH CHINA"

By E. L. LONGWAY

**B**ROTHER Tan Hsin-hsu is field secretary of the Hopei Mission. He was won to this truth by a colporteur who is now serving the cause in another capacity. Brother Tan entered the colporteur work in Hopei Province shortly after his baptism and within a few years was chosen to the position of field secretary. Last year, feeling his need of further preparation in our own schools, he asked leave to attend the China Training Institute in Hongkong. Now, with this year's added preparation, Brother Tan is again leading the force of evangelistic colporteurs in Hopei. I am in receipt of a letter from Brother Tan, written just after his return from a visit to the Chao brothers, whose field of labor is the two counties of Fengvun and Diun-hwa in eastern Hopei. I will first quote a few lines from his letter, and then will follow a translation of Brother Tan's account of two Hopei colporteurs' experience. Brother Tan writes:

"Recently, with Pastor Giao, I visited the territory where the Chao brothers are working. We found that they are holding Bible readings with interested people in eight different places. Pastor Giao and I stayed with them two days, visiting these interested ones, and from the reception accorded us we were able to judge as to the kind of witnessing our brethren have done.

"Following this experience I spent a few days canvassing with the Chao brothers. Every morning our first activity was the giving of Bible readings to interested persons. Because these country people are up and about early in the morning, we were able to spend the hour from seven o'clock until eight each day in this way, and the rest of the day in regular canvassing for the *Signs*. On Sabbath we were especially busy, as we had openings to give Bible readings in several places. It can truly be said of me 'Blessed are your eyes,' for I have seen with my own eyes the fruitage of these colporteur brethren's work. At present we have six groups of colporteurs in the field. Will you not pray that the Lord may bless them all?"

The account of God's providences in the experience of two Hopei colporteurs follows.

"Last year two of our colporteurs were sent into certain sections

of north Honan for colportage. "The north and south banks of the Yellow River are controlled by armies under different flags. Our brethren worked their way westward from Sinsiang along the Taoching railway. As they progressed the way became more and more dangerous, and many times they were cautioned and advised to turn back; but the brethren treated all such advice as 'wind blowing by the ears.' While still in Sinsiang they had made the acquaintance of the officer in charge of the railway gendarmerie, and because of this friendship they were able to pass freely.

"One day they reached the town of Chinghwa, the terminus of the Taoching railway. Just as they entered the place rifle fire broke out on all sides, and the city gates were suddenly closed. Soon the streets were full of armed men, and all was in confusion. This all happened just as it was getting dusk, and our brethren found themselves on the street without shelter, as all doors were bolted and barred and all the hotels occupied by the military.

### Opening the North West

(Continued from page 5)

expect him to observe the "Peace Rest Day." The carter angrily bade them get down from the cart and returned them the money they had paid him in advance. Untying their baggage he rudely rolled it off the cart into the dust of the road and with a crack of his whip was gone on his way to Lanchow.

Brethren Beh and Tseng picked up their baggage from the roadside and deciding there was no help for it, shouldered their burdens and trudged along on foot, planning to spend the Sabbath at Watingkow, some sixty li from Pingliang. They reached Watingkow that afternoon and spent the following Sabbath in that place. Early on Sunday morning they shouldered their packs and began the long, hard climb over Liupan-shan (Six Plate Mountain), which barred the way to Lanchow.

As they gained the crest of the mountain they met a column of soldiers proceeding to Pingliang from the west. These soldiers had several bound men, bandits whom they had captured and were taking to military headquarters in Pingliang. When they learned that

"In this extremity they threw themselves on the mercy of the chief of police, who, after enquiring as to where they came from and their business in the city, sent them under escort to a certain inn, and there they found lodging. During the uproar caused by the attack on the city, bands of soldiers came several times to the door of the inn, making various demands. As the inn proprietor was too frightened to meet the soldiers, our brethren took it upon themselves to meet the situation as best they could.

"The firing continued all through the night, and even when morning came the city gates still remained closed. Early that morning our brethren called on the city magistrate and canvassed him for the *Signs of the Times* monthly. The magistrate was greatly impressed by the courage and zeal of our brethren, and signed for ten yearly subscriptions to the *Signs*. He also gave them introductions to other officials in the city, with the result that in two days they took more than one hundred twenty subscriptions. The brethren returned to Sinsiang, with joy in their hearts that they had been able to carry out their purpose.

our brethren had left Pingliang on Friday, but had stopped over the Sabbath at Watingkow, they congratulated them on their good fortune. "For," said they, "had you passed over this road yesterday you would doubtless have been robbed and possibly have lost your lives. We fought these bandits on the road yesterday afternoon, and have dispersed them, taking several of them prisoners. Now the road is safe and you can go on without fear. And there is a cart a few li ahead on the road to Lanchow. If you hurry you can overtake it and doubtless can arrange to ride, as the man has lost much of his load to the bandits."

Thanking the soldiers for this information, our brethren hurried on down the western slope of the mountain. And when they managed to overtake the cart, what was their surprise to find that the driver was none other than the man who had so discourteously refused them his services at Pingliang. The cart had left Watingkow early on Sabbath morning, and had been held up by the bandits and looted of all valuables. The carter was glad to welcome the travelers, assuring them that when the next "Peace Rest Day," arrive he would be glad to observe it with them.

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## China Division Reporter

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### The China Division Committee Meeting

A WONDERFUL spirit of brotherly love and harmony was evinced throughout the meetings of the China Division Committee, which convened at Shanghai from April 5 to 15, 1940. We were glad to have still with us Elder W. H. Branson of the General Conference, who gave valuable help in the meetings. Our new president, Elder N. F. Brewer, acted as chairman and led the committee in the solution of the many problems needing study and consideration. The devotional meetings were seasons of spiritual refreshing, not only for the committee members but also for many others from the compound who attended morning by morning.

Owing to the unsettled situation in the field, there was but a limited attendance of committee members. The West and North-west China Unions had no representatives present, and there were but few national workers from other unions able to attend. Those present aside from the members in the Shanghai area included the following from the unions and the division institutions: Central China Union, G. J. Appel; the Wuhan Sanitarium, Dr. S. B. May and Mrs. Hazel Sevrens; South China Union, A. L. Ham and B. L. Anderson; China Training Institute, C. A. Carter, F. A. Landis, and C. I. Meng; East China Union, O. A. Hall and David Hwang; North China Union, W. J. Harris; Manchurian Union, K. H. Wood, Wang Fuh-yuan, and Kwo Hsiao-wen. In addition, we were privileged to have for a short time, as they were passing through Shanghai, the following workers from the Far Eastern Division: V. T. Armstrong, C. L. Torrey, R. S. Watts, W. P. Bradley, and A. N. Nelson.

Some of the actions taken by the committee at this gathering are of general interest and are passed on for the benefit of our readers. Words of appreciation to Elder and Mrs. W. H. Branson, returning soon to the United

States, are placed on our minutes as follows:

*"Whereas,* Pastor and Mrs. W. H. Branson of the General Conference have shared our lot in this Division during the past eighteen months, setting us an example of earnestness, devotion, and faithfulness in service, and

*"Whereas,* The General Conference is now recalling them for service at the home base;

*"Resolved,* That we as a Division Committee do hereby express our sincere appreciation to Pastor and Mrs. Branson for their service among us, and wish them God-speed as they return to the homeland."

Words of welcome to our new president, N. F. Brewer, and to M. D. Howard, our new treasurer, were recorded as follows:

*"Whereas,* The General Conference has appointed Pastor N. F. Brewer president of the China Division, and Pastor M. D. Howard to serve as Division treasurer and auditor;

*"Resolved,* That we as a Division Committee do hereby extend to Brethren Brewer and Howard a hearty welcome as they assume the duties and responsibilities of their respective offices, and that we pledge them our full-hearted cooperation in carrying forward the work of God in this great division of the world field."

The following resolution of gratitude to God for His mercies and care was voted:

*"Whereas,* During the past year the blessing of God has been manifest throughout the China Division in many instances of protection over His workers and of guidance in times of trial and perplexity; and

*"Whereas,* Through His grace, in spite of untold hardship and difficulties, there have been marked evidences of growth in many sections of the field, in the winning of souls, raising of funds for the support of the work, wider distribution of literature and other ways, with increasing signs of an awakening and a seeking after the way of truth; therefore

*"Resolved,* That we unite in expressing our heart-felt gratitude and praise to God for all these mercies and in reconsecrating our lives to more faithful service this year in all departments of His work for its speedy completion and the hastening of our blessed Lord's return."

A word of sympathy to those sorrowing for the loss of loved ones

during the past year was recorded:

*"As* we gather in this annual council of the China Division Committee, we are reminded of the faithful workers who have fallen at their posts since last year's Spring Council. Our heavenly Father has, in His wisdom, permitted these fellow workers to rest from their labors, leaving us to continue in His cause feeling deeply the loss of their companionship. We note especially the names of Mrs. Chang Mao-shiu (Chiaotoutseng), Pastor C. Y. Ling (South China), Mr. Yang Chia-en (Kiangsu), Mr. Dung Dzi-chiang (Signs Press), and Pastor Li Wei-ching (Hupeh). We have faith in God, believing that He makes no mistakes, but doeth all things well. The death of his saints is precious in His sight, and angels guard the sacred dust of those who sleep in Jesus.

*"We* desire to pay a tribute of love and respect to these faithful workers. We thank our heavenly Father for their lives of consecration; we are grateful for their devotion to the cause we love; we reconsecrate ourselves and our all to the finishing of the work and the hastening of the coming of the Lifegiver.

*"Voted,* That the Division secretary pass on to the relatives of our fallen brethren and sister this token of our sympathy and respect."

As a few of our missionary families are leaving China and returning to the homeland in the near future, a word of appreciation for their faithful service was passed as follows:

*"Whereas,* Because of existing circumstances and family educational needs, it seems necessary for several of the older workers of our Division to leave the field for a time;

*"Resolved,* That we as a Division Committee do hereby record our sincere appreciation to Pastor and Mrs. C. C. Morris, Pastor and Mrs. D. E. Rebok, and Pastor and Mrs. W. A. Scharffenberg for the many years of faithful and fruitful service they have given to the work in the China Division; that we assure them of our continued interest in their future work, and that we urge them one and all ever to remember the work in the China Division, and when circumstances so warrant again to turn their faces toward China, and rejoice us for the finishing of the work in this land."

S. L. Frost.