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THE DZENG - BEH MEMORIAL CHURCH

By JOHN OSS

OUR workers and believers will be pleased to learn that plans for securing the funds for the Dzeng-Beh Memorial Church at Suchow, Kansu Province, are progressing well. As previously announced, when the proposal to erect this memorial was voted at the recent Council it was agreed that each of the seven unions raise \$1,000 N. C. and the Division be responsible for the remaining \$3,000. The committee members present when the action was passed showed their interest by pledging \$3,450 toward this fund.

A four-page leaflet telling of the work and sacrifice of Dzeng Hsiang-pu and Beh Chin-chien and the plan to commemorate their memory has been prepared by the China Division Publishing Department. These leaflets are being distributed through the union and local missions to the churches. Each union will promote the project within its territory.

Some of the unions have already secured encouraging returns. The East Shanghai and Central Shanghai churches each contributed more than \$500. With the other Shanghai churches and the provincial missions yet to be heard from, it is evident that the East China Union will far surpass its goal.

At the recent North China Union colporteur institute held at Peiping, the literature evangelists present pledged \$310 toward the erection of this memorial to their fallen comrades.

In a recent communication, Pastor C. B. Miller, superintendent of the Northwest China Union, stated that the workers and believers in that field were much pleased that a memorial was to be built for those whose toil and sacrifices had done so much in opening the work in that field. Pastor Miller expressed the hope that the erection of this memorial church might be undertaken at an early date, and gave assurance that those in charge in the Northwest China Union would do their best in using the funds wisely.

Plans for this memorial church, drawn by E. C. Wood, the Division architect, are completed, and everything is in readiness to go forward just as soon as the funds are available. With more than half of the amount already in hand, we are assured that we shall not have to wait long to reach and surpass our \$10,000 goal. We trust that all who have not already made their contribution will do so soon and thus make it possible to start building operations at an early date.

REWARDS OF FELLOWSHIP AND SERVICE -- Part II

By A. L. HAM

LET us consider some other rewards of service. It was "hundredfold" reward to Jesus when He saw the joy of those whom He healed. It was a hundredfold reward to the disciples on the day of Pentecost when they saw thousands converted; when they saw the gospel going to the Gentiles and the Gentiles receiving the Holy Ghost as they themselves had received it. Peter and John, going into the temple, saw a lame man asking alms. Peter looking at this poor man knew that he expected to receive help. We can see the poor beggar looking at him expectantly; but Peter said to him, "Silver and gold have I none; but such as I have give I thee. In the name of Jesus Christ of Nazareth, rise up and walk." And the man with joy leaped and walked. Was that not a hundredfold reward for Peter? He did not have money, but he had Christ, and what he had he gave, bringing joy to the heart of the man who was lame as well as to himself.

I think of Paul's experience. He had gone from place to place preaching Christ. He had raised up churches. These things encouraged him. Then he was placed in prison. Brought before King Agrippa, he was called to bear witness for his faith. He told the king of the experiences through which he had passed; of the marvelous vision on the Damascus road; of the voice that had spoken to him from heaven declaring, "I have appeared to thee for this purpose, to make thee a minister and a witness." "Wherefore, O King," the apostle declares, "I was not disobedient unto the heavenly vision." And King Agrippa, moved by his spirit and recital, said, "Almost thou persuadest me to be a Christian." Then with outstretched arms, from which there hung the chains of his bondage, the apostle makes his pathetic and eloquent appeal: "I would to God that not only thou but also all that hear me this day, were both almost and altogether such as I am, except these bonds." A hundredfold reward in fellowship and service to a follower in bonds, when the spirit he showed and the testimony he

gave moved a proud king upon his throne and almost brought him to his knees before the King of kings, the Christ of Calvary. This was his "crown of rejoicing."

Paul was finally sent to Rome. On occasions during this journey he was permitted to meet with brethren, many whom, doubtless, he had brought to the faith. When we reach the last chapter of the book of Acts we find the record of a very heartening experience. On the Appian Way leading to the Roman capital he was met by groups of Christians from Rome. Writing of this, Luke says, "When the brethren heard of us, they came to meet us as far as Appii forum and three taverns: whom when Paul saw, he thanked God and took courage." What a reward that was for Paul, who for the "hope of Israel" was bound with chains. Here were the fruits of labor which bring joy. Concerning these meetings we read from "Acts of the Apostles," page 449, the following:

"Few realize the significance of those words of Luke, that when Paul saw his brethren, 'he thanked God, and took courage.' In the midst of the weeping, sympathizing company of believers, who were not ashamed of his bonds, the apostle praised God aloud. The cloud of sadness that had rested upon his spirit was swept away. His Christian life had been a succession of trials, sufferings, and disappointments, but in that hour he felt abundantly repaid. With firmer step and joyful heart he continued on his way. He would not complain of the past, nor fear for the future. Bonds and afflictions awaited him. He knew also that it had been his to deliver souls from a bondage infinitely more terrible, and he rejoiced in his suffering for Christ's sake."

It is often stated that those Christians at Rome were fruits of labor by Christian laymen. Here it is indicated that at least many of those laymen were the fruit of Paul's labors, and therefore the rewards of fellowship and service were multiplied to Paul on this occasion and caused him to "thank God, and take courage."

The Missionary's Reward

"Behold, we have forsaken all and followed thee; what shall we have therefore?" the disciple Peter asked. In addition to the promise of future rewards, the Master indicated present rewards of fellowship and service. Jesus answered, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." This is a promise especially precious and comforting to those servants of the Lord who have been called to leave their homes and much that had become dear to them to go to the ends of the earth for the sake of Christ and the gospel.

Let us note here the names of a few modern missionaries who entered willingly and courageously into this sacrificial service.

I think of Adoniram Judson. For nearly two years this man languished in a Burmese prison. "The story of his confinement and the brutal treatment and physical agony he endured for nearly two years in filthy native jails, and of the heroic devotion of his gifted and consecrated first wife, Ann Hasseltine-Judson, who labored to support him and effect his release, is among the most heart-moving of missionary anecdotes."—*Rev. Robert H. Glover*. When asked one time as to the outlook, he said, "It is as bright as the promises of God." He found his rewards in fellowship with Christ in sufferings and in service. He translated the Bible, compiled a Burmese dictionary and saw in his lifetime thousands converted to the Christian faith. He found his hundredfold reward in the souls won to Christ.

We think of William Cary of India who is called "The Wycliffe of the East," who with his helpers translated the Scriptures in whole or in part into thirty-five languages and dialects. It was a hundredfold reward to him to see thirsty souls drinking from this fountain of living waters, the hungry feeding upon the living manna.

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WESTWARD HO! IN MODERN CHINA

Li Shui, Kinhwa, Kian, and Return

By E. L. LONGWAY

FOUR days of faultless weather, traveling through perhaps one of the most beautiful river valleys in China, an occasional swim in the clear waters of the river, some unsuccessful foraging of the countryside for provisions, rest until it hurt to rest any longer; then we sighted the appropriately named city of Li Shui, "Beautiful Water." Nestling in the hills, surrounded by wonderful bamboo groves, with the clear swift waters of the Ou River flowing by its walls, Li Shui well deserves its name. Two decrepid rickshas were engaged, and soon we were outside the West Gate and had contacted the officer in charge of the Road Bureau repair shop, in whose charge Brother James had placed the Hunan Mission Dodge truck. Brother James, after having spent most of the summer in Shanghai, nursing a broken leg, had gone into interior China ahead of the rest of the party. He entered Chekiang province from the small port of Shih Pu, and after experiencing the doubtful pleasure of a bombardment of that city by Japanese naval units, had been able to get safely away to the interior. Brother and Sister James had come out of Hunan in May, driving the mission truck as far as Chi Kow, near Ningpo, and coming on from that point to Shanghai by steamer.

After locating the truck, which in the meantime had been moved from Chi Kow to Kinhwa because of Japanese Military operations in the neighborhood of Chi Kow, Brother James drove down to Li Shui, and from there came on to Wenchow by small river boat. He had left Brethren Djan Tieh-nung and Wu Shun-li, (the former a graduate from the training institute in Hongkong and now returning to Hunan for service, and the latter a young worker from Hunan who had accompanied Brother James from Hunan to the coast earlier in the year) in Li Shui to await the arrival of the party from Wenchow. As Li Shui is the terminus of the motor road connecting the coast with Chungking and points interior, it has had frequent attention from the "iron birds" of Japan. With the clearing of the weather our

Chinese brethren had felt impressed to move from the hotel where they were staying outside the West Gate to a small village about a mile and a half removed from the city. The truck had also been driven to this new location. Truly the Lord leads His children by His Holy Spirit. Just a day or two after these brethren had transferred themselves and the truck to the countryside Li Shui was again visited by Japanese naval planes. The hotel where they had been staying was among many other buildings that were burned to the ground in a great fire caused by that day's bombing. One demolition bomb struck the Road Bureau repair shed, landing within ten feet of where the Dodge truck had been stored.

After learning of these circumstances from the obliging manager of the repair station, Brother James and I proceeded to the village where the brethren were staying. It was a real joy to meet these faithful men, and to observe how their faith had been strengthened by the deliverance they had experienced. Soon the truck was headed back to Li Shui, and that evening we transferred the first of five truck loads from the boats to the truck. Early in the morning Brother James drove off with this first load, as we planned to transfer all the goods to Kinhwa, some one hundred and twenty kilometers to the North, from which point we hoped to ship much of the heavier freight by rail to the western terminus of the Che-Kan Railway at Yingtian, (Eagle Rapids) in central Kiangsi. I stayed in Li Shui, planning to have another truck load sorted out and ready on the river bank when the truck should return from Kinhwa early in the afternoon. By reason of delays caused by air raid alarms at Kinhwa Brother James did not return until late in the afternoon. Soon this second load was ready and both of us accompanied it to Kinhwa. The road from Li Shui to Kinhwa winds through a narrow river valley, with beautiful mountains on either side of the river. It was a moonlit evening; the weather was still quite moderate, and we enjoyed the beau-

ty and peace of the scenery. My diary for October 13 reads: "Today was spent in making a trip to Li Shui and return, bringing the last load of the five."

There was one amusing incident, not without its moral, connected with this last trip to Li Shui. Because of the danger from air raids our supply of gasoline had been moved from the city and stored in the small village where the two Chinese workers had found refuge. It was dusk when we came to the village, only to find that the whole family living in the house where the gasoline was stored was away from home. A neighbor told us that we could get entry to the house from a back door, and led us around several houses lying to the north, from which point a small path led back to the rear of the house we were seeking. We gained entrance without difficulty, and as Brother James was still somewhat troubled by his lameness, I thought to carry both tins of gasoline and save him the effort. As we came back through the rear door it seemed to me that we could save some time by taking a short cut to the south, around the corner of the house and thus back to the motor road. But "the longest way round" proved "The shortest way home." At the corner of the house a set of stone steps led down to what looked like a fine plot of short green grass. In the dusk of early evening I could see what looked like a little water on the lowest step and called to Brother James to mind his step and not slip. At the same time I took a long step over on to what I supposed was the fine green lawn. Alas! That "lawn" proved to be the floating grass and green scum covering the surface of the village's sewer system! As my left foot sunk in the yielding surface of the pond, I thought that possibly a wider step with the right foot might put me on solid ground. But it didn't. By hanging on tightly to the two tins of gasoline I was saved from dropping more than chest deep into the filthy water of that backdoor cesspool. Fortunately, I had a change of clothing with me, and no harm was done.

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LITERATURE WORK IN THE NORTH CHINA UNION

T'an Hsin-hsu

THE North China Union includes four local missions: Hopei, Sainch, Shantung, and Shansi. Under the Lord's providence, the year 1940 was outstandingly progressive in these missions. The China war greatly restricted our working region in the union; there were many places that we could not reach; it seemed inevitable that the work should fall back; yet God's guiding hand brought us marked gains. Conditions in the world grow worse day by day, yet by this very means, it seems, God is training His servants for greater skill in labor and preparing them to enter His kingdom.

Our field workers are pioneers in the literature ministry. In this union during last year six of these workers disappeared. Two of these returned safely, but of the others we have learned nothing. Many others have suffered troubles and persecution, but despite discouragements they are doing their best and continuing their course, forgetting the danger to life in their eagerness to spread the gospel. Consequently large records have been made.

Many people in the large cities of this union do not know Seventh-day Adventists personally, but they know the *Signs of the Times* magazine. In North China there are many kinds of magazines published, and experienced salesmen are employed to sell them. Our colporteurs have won a certain distinction among this class of workers by the impression that their conduct has made in the community. They usually be-

come missionaries in the places where they solicit. Their work compares well with that accomplished by the evangelistic effort. Two brothers in the Hopei Province are leaders of Bible classes in seven or eight places. Another, in Shansi, has given Bible studies to eighty inquirers. Even imprisonment did not quench the zeal of two other workers through whose lives and labors God has been abundantly glorified.

This year thirty attended the colporteur institute. Pastors E. L. Longway, W. J. Harris, and Goh Chao-liang were present. Their messages were: "Let this mind be in you that was also in Christ Jesus"; "If we are laborers together with God, then God labors with us"; "O great mountain, thou shalt become a plain." The meeting brought very real encouragement to the colporteurs. We now have 36 workers in the field.

Our local Book and Periodical Houses are carrying on. Last year these four agencies made a net profit of \$4,000. Our goal for this year is \$200,000 in literature sales. If this goal is reached, the tithe on profits, \$8,000, will be enough to support ten missionaries.

Tabulated figures might reveal our material success; they could not show the bravery, the sacrifices, and the faithfulness of our courageous colporteurs, nor the measure of inspiration that their lives have been to fellow believers and workers. Sister White tells us: "The canvassing work, properly conducted, is missionary work of the highest order." Our colporteurs are deeply inspired by these words, and are not only willing, but eager, to strive under this order. Please pray for the workers in this field.

"We are nearing the close of this earth's history; soon we shall stand before the great white throne. Soon your time for work will be forever past. Watch for opportunities to speak a word in season to those with whom you come in contact." —*Testimonies*, Vol. 7, pp. 15, 16.



Colporteurs in attendance at the North China Union Institute.

Difficulties and Encouragements in the South Chekiang Mission

By RALPH DINSBIER

THE year 1940 was one of steadily increasing difficulties in the Chekiang Province. It was interesting to see how the Lord turned some of these obstacles into blessings; and since the Bible tells us that all things work for good to those who love the Lord, we must have faith to believe that others also will be turned to good.

First that might be mentioned is the ever-tightening blockade of the Chekiang coast. While some little coastwise steamers occasionally sneaked in on the blackest nights, yet the amount of imports and exports was negligible, especially after July. Each time we saw a boat steaming out of the Wenchow river, we would wonder if we should ever hear the welcome whistle heralding the approach of another vessel.

Not only have communications with the outside world been very uncertain, but between the stations within the mission, travel grows increasingly difficult. After the first bombing in the fall of 1938, the local authorities had all roads and bridges torn up, leaving only narrow, crooked, rough stone paths. These and the slow-moving canal boats and a few motor launches (which under favorable circumstances attain the speed of five miles per hour) furnish the only means of transportation. Journeys that it used to be possible to make in a few hours now take four days of hard travel. Moreover, the launches, to avoid machine-gunning from the air, make their trips by night. The traveler, therefore, must needs bestir himself about midnight to be in time to catch the launch—which leaves when it gets ready.

Within the Mission, postal communications have been fairly good, but with places outside, unbelievably slow. To have a letter to Shanghai, two days by boat from Wenchow, bring an answer in anything less than two months, is to have a pleasant surprise. Usually the answer comes in three months, or four—if at all.

A problem of increasing magnitude is the soaring cost of living. Back in 1939 there was a gradual rise in living expenses, which hardly kept pace with the drop in value of the Chinese currency. But during the past year changes in prices

have known no bounds. It became so that I could tell, when I saw one of the workers come in with an unusually long face, that rice had taken another jump. First twenty catties for a dollar, then eighteen, seventeen, sixteen, fifteen and so on to the present price of \$2 a catty, which is \$300 a *dan*. Other staple articles, like faithful footmen, followed close on the heels of rice. The price of cloth could best be estimated by taking the Shanghai prices and adding \$1,500 a ton for freight to Wenchow, plus multifarious "other expenses." Kerosene has gone up to \$125 a tin, and is still climbing.

Another concomitant of present times is the drafting of our young people for the army. However, to the present time no one has been taken who did not wish to go. Last summer one of our most valuable workers was called; and although he went to the magistrate for release, this was of no avail. He informed us of the situation immediately, and two of our Chinese workers accompanied me to the General in charge of the district. We found him to be a kindly, courteous gentleman. He promised to do what he could in the matter, and in a short time obtained the release of our worker.

What blessings can come through these hardships? you might ask. First, it has brought home to us more closely the realization that we are truly in the last days. It is good to be able to point people to conditions in all the world as the harbingers of the coming of Jesus. But it must be remembered that "all the world" these simple-minded folk can contemplate is within a few li of their homes. When they are told of world conditions and the coming end, they dutifully believe, but cannot realize in their hearts. However, when danger invades their little communities one can point to these conditions and send home the realization of the nearness of the coming of Christ. It has become a common thing to hear on the lips of God's people, "these are surely the last days." "Jesus is coming soon."

A sifting time has come to the churches. Some members who have been hanging on, but who had no abiding faith in this message, have

dropped out. Others who appeared careless have come to sense the surety of the fulfillment of prophecy and are turning to God with all their hearts.

This report from the South Chekiang Mission would hardly be complete without mention of old Brother Wang, the deacon of our Dangkoboe church. Pastor David Hwang now general field secretary for the East China Union, accompanied me last June on a visit to this church. We found the old man and his family in really hard circumstances, although he never mentioned these to us. Brother Wang owns a piece of land that reached around a sharp bend in the canal. A severe typhoon came, flooding the entire countryside; and when the water subsided, he found that the angle of the canal had been partly filled in with silt by the flood waters, giving him an extra half mow or so of land. He and his son immediately dedicated this extra portion to the Lord, and every year they work it and give the proceeds for the furthering of the work. Last year, in spite of extreme poverty, he paid the money to the local evangelist. I was reminded of the words of Jesus concerning the widow who gave her two mites. We give some from our abundance, but this man out of his poverty gave all he had. Praise God for this kind of believer.

FROM THE SIMANARY

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icated themselves to building up a more efficient and spirit-filled ministry. To this end every class period, chapel service, and Friday evening devotional hour is directed. Just now Elder Shuler is in the midst of "preparing the ground" for an evangelistic effort in Silver Spring, next door to Takoma Park. The churches have rallied, and some 300 persons go out each week to distribute special literature to draw the hearts of the people to the message for these times. The effort is to be launched some time after the General Conference session.

Truly, it has been good to be here.

L. E. REED

AIR RAID AT YENCHENG COMPOUND

By G. L. WILKINSON

IN the early morning of January 28, before we had eaten breakfast, six bombs were dropped in the Yencheng, Honan, compound, and three or four others fell just outside the wall. There was little breakfast eaten that morning, after an air raid lasting an hour and a half in which some thirty planes participated. And for the next day or two we had no special appetite for food, and little to eat anyway. Neither did we get much sleep, for nights were spent in getting a few of our belongings into the country.

Here in Yencheng we seldom heard the air alarm, and paid little attention to it when we did hear it. This particular morning we heard nothing, and the planes were right upon us before we had time to seek a place of refuge. Mrs. Wilkinson and I lay down flat on the floor while a bomb exploded thirty-five feet away from us and less than twenty feet from the house where Mrs. Thelma Smith and Miss Gertrude Green were living. From the sound of breaking glass and timbers it seemed as though our house must have been hit; and from the sound of the planes power diving above us it seemed as though any minute we must receive a direct hit. Later we ran out into our yard, and lay flat on the ground under a tree while the biggest bomb exploded forty feet away, digging a deep crater in the ground.

At the time, Miss Green was getting ready to take her morning bath. It was well that she was out of her room, for the front of her house and the windows were blown in and shrapnel was driven into the bed where she had been sleeping. Miss Green soon reached the safety of the dugout in her back yard.

When Mrs. Smith first heard the planes, she was in her office in the basement of the church. She started immediately for her home, but was able to get only part way when the planes were overhead. She crouched behind some shrubbery while the first bombs were released and then went on to the dugout in her garden. After the raid she went to investigate, and found that this shrubbery had been cut off by shrapnel even with the ground by an exploding bomb.

One bomb exploded in front of the hospital. From the holes bored in the brick of the wall it was very evident that anyone standing in the hospital campus at the time must have been hit by shrapnel. How thankful we were that all workers and helpers were inside. Some shrapnel went through the windows and hit the opposite wall, yet no one was struck.

Many panes of glass were shattered all over the compound, 126 being broken in our apartment alone. Great patches of plaster were blown off; windows and doors were driven in; the shrapnel cut holes in our galvanized iron roofs, and the concussion knocked off the tiles from other buildings. And in the midst of all this, a snow-storm with heavy wind came along, the snow drifting into our front room above the height of the mop boards.

A few of us stayed at the compound during the days that followed, but most of our company evacuated to the country, for the invading army was only 45 *li* (15 miles) away. It was generally thought that the army would enter Loho. At first we went fifteen *li* east of Yencheng to a small village. Then it was thought we should go farther on, either to a place two days' journey to the east, or half a day's journey to the north and across the river. Fortunately we chose the northern course; for in this way we not only saved considerable expense for travel, but had we gone east we should no sooner have arrived than we should have had to move on again, as the invading army went in that direction. For a time it was thought that it might be best for our foreign women to evacuate to Sianfu; but before they started we got word of improved conditions, and so stayed on.

Several of our workers who evacuated to Kutsuen held an evangelistic effort there with the invading army only thirty *li* away.

After an absence of three or four weeks, we were all able to return. The hospital was reopened, and the patients immediately began to come in. We now have fifty patients besides many clinical patients who receive daily attention. Our school will open in a few days, and we plan to finish the semester's work

even though we are late in getting started.

Nine of the villages and towns in which we have companies of believers were occupied and others were bombed; but, so far as I have been able to learn, not one of our believers has been killed or even wounded. The special care which the Lord has had over His work and workers in the Yencheng compound and the surrounding district seems marvelous in our eyes.

REWARD OF SERVICE

(Continued from page 2)

Then there are Robert Morrison, Hudson Taylor and others who pioneered the missionary cause in China. Morrison laboured under difficulties and dangers for twenty-seven years, during which time he translated the Bible, published a dictionary, and laid the foundation on which future missionaries have built to establish the Christian faith. Although during his life he witnessed only three converts to Christianity and these were members of his own staff, yet he was never discouraged, but rejoiced in every evidence that God, through him, was making an impression on this stronghold of superstition and heathenism. His was the privilege of baptizing the first Chinese Christian in China. His was the privilege of giving to dark China that "light which lighteth every man that cometh into the world." These were his hundredfold rewards.

There was James Gilmore, the pioneer missionary to the Mongols. My heart is thrilled when I read of his steadfastness through sacrifices and difficulties in Mongolia. Dr. Glover says of him, "He cheerfully endured hardships and privation, spending long periods afield among them, sharing their black skin tents and unpalatable food, and suffering the rigor of their bitterly cold winters as he relieved their sick bodies and ministered the gospel to their dark souls, steeped in the superstitions and vices of a degraded Lamaism." He found his reward in the souls saved and those blessed by his ministry.

There were John Williams and John Paton of the New Hebrides—men who lived and labored in the face of cannibal ovens to preach the gospel of a Saviour of men. Though Williams died a martyr to

the missionary cause, Dr. A. T. Pierson says of him, "The changes which the "Apostle to the South Seas" saw defied description, and when described seem fables for the credulous. He himself was over-awed by the proofs of the hand of God. . . . He went to the islands where all were heathen; he visited them later to find chapels with thousands of worshippers; he found them without a written language, and left them reading in their own tongue the wonderful words of Gol."—*"The New Acts of the Apostles"* pp. 118, 119. Thus he discovered his hundredfold reward of fellowship and service.

Consider our own Brother and Sister G. F. Jones. In 1915 these missionaries met with us in Shanghai in council, at that time being missionaries in Malaya. Soon after that they were sent to the Solomon Islands, where he was our pioneer missionary. We have all heard the marvelous report of the working of God's Holy Spirit in those islands. Today the believers there are numbered by the thousands. Brother P. L. Williams and I had the pleasure one time of traveling with a man who worked as a government official among the people of the Solomon Islands. This man told us about our work there, how those people have been transformed and their villages changed. He had words of high praise for the work that has been done for the people in those islands. And as I listened I thought of Brother Jones' "hundredfold reward"—a hundredfold in this life.

Think of the labour and sacrifices of the pioneers of our work in China. We have the graves of some of these in Hongkong, Pakhoi, Nanning, Yunnan, Kweichow, Lanchow, Shanghai and other places throughout the land. We have the splendid heritage of the memory of their lives of sacrificial labour, and we know much of their rewards in fellowship and service. Think of the many splendid churches and institutions established throughout this land, but best of all, think of the nearly 20,000 baptized believers. These are the rewards. Is it "worth the candle"?

God is good to permit us to share with Christ the sacrifices, the sorrows and the rewards in the work of saving lost souls. In "Steps to Christ" we read: "God might have committed the message of the gos-

pel, and all the work of loving ministry, to the heavenly angels. He might have employed other means for accomplishing His purpose. But in His infinite love He chose to make us co-workers with Himself, with Christ and the angels, that we might share the blessing, the joy, the spiritual uplifting, which results from this unselfish ministry."

"We are brought into sympathy with Christ through the fellowship of his sufferings. Every act of self-sacrifice for the good of others strengthens the spirit of beneficence in the giver's heart, allying him more closely to the Redeemer of the world, who "was rich, yet for your sakes became poor, that ye through His poverty might be rich."—*"Steps to Christ, p. 79.*

WESTWARD HO!

(Continued from page 3)

I refer again to my little Pacific Press diary, and find under date of October 15 this entry: "Today we set sail from Kanhwa for Kian, and nightfall found us in Nanchang, Kiangsi". I fear there is a little less than truth in this entry, as it actually was almost midnight before we were settled in the little inn that was "Home Sweet Home," for what was left of that night. The following day we reached Kian, in South-central Kiangsi, wartime headquarters for our mission in that province. It was at Kian that Brother Z. H. Coberly, of the West China Union Mission, had left the disabled Dodge truck which we were to repair and use in transporting our supplies.

It is necessary to "back toggle" a bit and explain how came a disabled truck at Kian. Brother Coberly had left Chungking, China's wartime capital, in June, with two trucks bound for the coast to bring in literature, harvest ingathering supplies, medicines and provisions for the mission stations and families located along this main highway from the coast to the interior. He had not been able to get through to Shanghai, because of the coastal blockade instituted by the Japanese naval forces. After waiting long weeks for Brother James and myself, and other workers entering the interior from Shanghai to get through the block-

ade, Brother Coberly had eventually purchased what supplies he could find in Ningpo and Kanhwa, had loaded up his two trucks and started for Chungking. But on a mountainside some thirty miles from Kian the Chinese driver handling the Dodge truck found himself in difficulty. The clutch had burned out completely, yet this chauffeur, so-called, didn't understand why his truck would not run, and so proceeded to step down on the accelerator. Net result—two connecting rods burned out, one piston head smashed in pieces, the cam-shaft shivered into seven sections, one connecting rod sticking out through the engine block, the timer gear broken in four pieces, and the crankshaft with a small kink in it just abaft the second main bearing.

Brother Coberly exerted, as our Chinese friends say, the strength of nine oxen and two tigers and eventually got the disabled truck towed over to Kian and under cover where he could take stock of the situation. An urgent telegram from him, telling me what parts to bring in order to effect repairs, reached me just seven hours before the time set for the "Estelle L" to sail from Shanghai. Good friends in the proper places, plus cooperation, can accomplish almost anything. A friend in the customs house agreed that under these circumstances that an engine block, with two small cases of connecting rods, pistons, camshaft, etc., could well be classed as "personal effects" and could be taken aboard the ship without further trouble such as export declarations, cargo examination, payment of export duty, and like formalities. An engine block was available at the China Motors, but the needed pistons and connecting rods were not. China Motors met this challenge by tearing down the engine from a new truck standing in their showroom and supplying me with all the parts needed. At Wenchow a kindly disposed customs official had agreed that although "personal effects," as usually interpreted, applied to such things as clothing, toilet articles and the like, he could still understand how a case full of neckties and socks might weigh as much as a hundred pounds and rattle with sounds suspiciously like those of spare parts tumbling about in their container!

(To be continued)

CHINA DIVISION REPORTER

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DIVISION NOTES

This number of the REPORTER is being issued from Manila, and until further notice future numbers will be issued from this center. The postal address of the China Division is post office box 2990, Manila, and the cable address is "Division" Manila.

Sailing for the States on the S. S. "President Pierce," which left Shanghai May 8, were Pastor and Mrs. N. O. Dahlsten and daughter Mabel, of the Shensi Mission, going on furlough; on special leave were Mrs. C. A. Carter and daughter, Ora May; Mrs. C. E. Winters; Mrs. C. C. Krohn and two children, all from the China Training Institute, Kowloon, Hongkong; and Pastor and Mrs. J. H. Shultz and family, of the Choni Mission, Kansu. Pastor K. T. Khng of the Waichow Mission, and Pastor C. I. Meng, teacher of homeletics at the China Training Institute, also sailed on the "President Pierce," going as delegates to the General Conference session convening in San Francisco.

On the S. S. "President Taft," sailing from Hongkong about May 20, was Pastor M. E. Loewen and family of the West China Union, returning to the States on early furlough.

Elder E. L. Longway has been appointed superintendent of the West China Union in the absence of Elder Loewen. He will carry this work in addition to his present responsibilities as secretary of the Division Publishing Department. At the present time Brother Longway is on his way to Chungking in company with Brother Z. H. Coberly, taking in a caravan of trucks loaded with mission supplies.

Mrs. E. L. Longway, in Manila, has received a cabled message telling of the birth of her first grandchild—David Roy Currie, born in Burma, May 17.

Word has been received of the birth of a son to Mr. and Mrs. R.

H. Dinsbier in Shanghai in early May.

Miss Abbie Dunn, after reluctantly evacuating Hankow, is helping in evangelistic efforts in Shanghai.

PUBLICATION OF ARTICLES IN SHEPHERD'S CALL

We are pleased to announce that beginning with the June 1941 issue of the *Shepherd's Call* the first numbers of two series of articles will make their appearance in our Chinese church paper.

The first is the series on the Holy Spirit by the Editor of the *Review and Herald*, which have appeared recently in the *Review*. These articles by Elder F. M. Wilcox will, we feel sure, be greatly appreciated by our believers throughout the China Division, as they are in other parts of the world.

The articles under the title "Our Health Message," by F. D. Nichol, which will appear in the health section of the *Shepherd's Call*, are timely and will give our people a better understanding of our health message and program.

It is hoped that our church constituency will read these articles carefully and prayerfully and that all workers will file them for future reference and use.

Goh Chao-O.

CONTRIBUTIONS FOR OUR CHINESE PUBLICATIONS

The editors of our various denominational papers in the China Division are always glad to receive articles and reports from the foreign missionaries throughout the field. Such contributions add much to the interest of our church publications. Many of these articles and reports are translated into Chinese and published regularly in the different periodicals and are read with interest by our church constituency.

We thank our workers for these contributions and trust that we shall receive them more frequently in the future. We should appreciate it if all articles intended for publication in the Chinese language might have the names of persons and places noted in the character. Sometimes much of the interest is

lost when these names cannot be properly translated. Our lists do not include the names of newer workers, and the maps and atlases do not record the names of many of the smaller villages. It would facilitate matters in our editorial rooms if the characters for names of places and persons would be inserted. Thank you.

We solicit the help of all members of our foreign missionary staff in making our Chinese publications more instructive, more timely, and more interesting.

JOHN OSS.

REPORT FROM THE SEMINARY

How fortunate we are, as workers in this great Movement, to have such an institution as the Theological Seminary. We who now attend are doubly fortunate, for since January the Seminary has been operating in its new quarters! I need not say that we are enjoying our privilege to the full.

The China Division has had a good delegation here this quarter, Mr. and Mrs. Holley, Mr. and Mrs. Brodersen, Elder Green, and myself make up the list. Do you know, I have about decided to seek authorization to come again. I can think of no more enjoyable or profitable manner of spending my furlough.

We China folks were made quite proud on the opening night when the new building was dedicated. It was announced that our fine library is being built upon the gift of a thousand volumes each from the libraries of Elders Evans and Crisler. Seeing that such an important contribution to the heart of the institution has been made from the libraries of workers who were long connected with the work in China, we feel that we have a special right here! Are we conceited?

In addition to the fine library being built up, we have access to the General Conference and Review and Herald libraries just across the way. Then there is an arrangement whereby we may borrow books from the Congressional Library. So we never lack for books.

But more important than good quarters and fine books, is the staff of experienced and capable teachers. These have, one and all, ded-

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