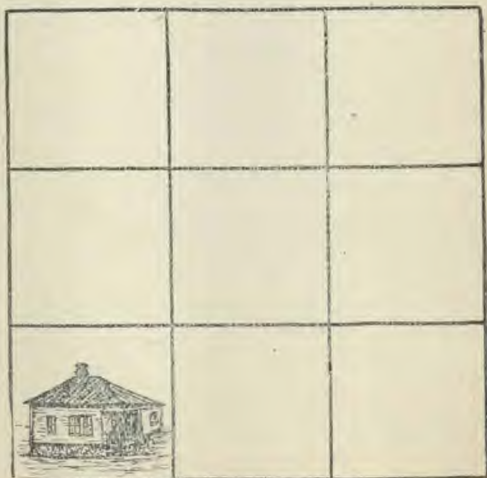


# The Thirteenth Sabbath Offering

September 28, 1912

## Mission Homes in China

(This Leaflet should be divided into five minute exercises and read in every Sabbath-school.)



THESE squares call for nine homes at a thousand dollars apiece. How many squares will we fill with a cottage by our Sabbath-school offerings on September 28. After the returns are all in, this drawing will reappear in the *Sabbath School Worker*, showing as many homes as can be built with the next Thirteenth Sabbath Offering.

## Dying in China Without God

---

O CHURCH of the living God,  
Awake from thy sinful sleep!  
Dost thou not hear yon awful cry  
Still sounding o'er the deep?  
Is it naught that every four  
Of all the human race  
Should in China die, having never heard  
The gospel of God's grace?  
Canst thou shut thine ears to the awful sound,  
The voice of thy brother's blood?—  
A million a month in China  
Are dying without God!

Four hundred millions! lo! I see  
The long procession pass,  
It makes full three and twenty years!—  
Yet scarce two hours, alas!  
My eye need gaze to count the saints  
Amid that mighty host!  
So few, so very few, the saved,  
So numberless the lost!  
The lost! ah, does no righteous voice  
Accuse us of their blood?—  
A million a month in China  
Are dying without God!

O watchman of God, thou seest  
The sword of destruction come;  
Why soundest thou not the warning  
Mid the hosts of heathendom?  
God says that if thou warnest not  
The wicked, at his command,  
He shall perish, but his blood shall be  
Required at thy hand!  
O cleanse thy hand from murder,  
From the stain of thy brother's blood.  
A million a month in China  
Are dying without God!

—*H. Grattan Guinness.*

## Mission Homes in China

APPALLED by the sacrifice of the lives of our missionaries in fields where the workers are unable to find proper houses to live in, the last General Conference included in its financial plans a fund which was known as the \$300,000 Fund, a portion of which was to be used in building homes for our missionaries in foreign fields. These "missionary homes" were to be held as General Conference property. In explanation of the needs of such homes, especially in China, Elder I. H. Evans in one of the General Conference meetings said:—

"I think the reports of our missionaries from parts of India, China, Korea, and some parts of Africa are an argument in themselves to show the need of providing suitable homes in which our missionaries can live. Every field has its own difficulties. In some of the port cities in China, you can find very good homes, but the price of rent is so high that our missionaries, on the salary that we pay, can not afford to rent one of these suitable homes. It would take sometimes his entire salary to pay the rent by the month. Our missionaries have been compelled to seek living quarters in places where the rent is cheap. They have thus often exposed their lives to the bubonic plague, to cholera, and infection. Some have lost their lives, and others have broken down.

"It will save the lives of missionaries, it will save the waste of the years spent in getting the language, only to be compelled to return to this country because of failing health. I believe there is no line of work that we can take up that will economize

the resources of the denomination to the same extent as to see that our missionaries in these unhealthful countries are provided with suitable living quarters at an early date."

The resolution providing for the \$300,000 Fund was unanimously passed by the General Conference in 1909. A little more than one half of this amount is raised. It has now been decided to ask all our people to give to missions an average of 15 cents a week, and to discontinue the raising of the \$300,000 Fund for missions, when the pledges to it are paid.

Out of the portion of this fund already raised four cottages have been erected in China and one in Korea. Two of the homes in China are located at Weichow, in the province of Quang-tung, and their first occupants were the families of Brethren J. P. Anderson and S. A. Nagel. Weichow is the center of our work for the Hakka people, of whom there are more than ten million. It is about two days' ride by steamboat from Canton, the nearest place where we have other foreign workers stationed. These two houses are in a good location, on a side hill, where they have excellent drainage.

One house cost \$950, and the other \$1,050, and the land on which they stand, including some improvements, a little over \$500. Both cottages are built in one compound, that the families may be near each other when the brethren are absent, as they must often be away weeks at a time.

At Chang-sha, Hunan, two cottages, or bungalows, are completed. These homes are pleasantly situated on an island in the midst of the river. We have no good picture of these little homes, but on another page is shown the cottage built in Korea. Chang-sha will be the center of our work for about forty-eight million people.

Elder Evans writes:—

“We are indeed grateful that we have been able to make a beginning in providing homes for our workers in the East. To be sure, it is only a beginning, but it gives promise of better days for our workers, and longer service in the cause of God. The price of these homes will soon be more than saved in the extra time the laborers can remain at their work each year. Other homes will be provided as soon as funds are available. Our workers are pleased with their homes, and are most grateful to our brethren and sisters in the home land, who by their self-sacrifice have supplied means with which to erect the buildings.”

---

## Our Work in China

IN 1887, Brother A. La Rue went to Hongkong, as a self-supporting missionary. Some Chinese were deeply interested in the truth, and translated several tracts, which Brother La Rue printed. His death occurred in 1904.

In 1902 Elder J. N. Anderson and wife and Miss Ida Thompson arrived in Hongkong to take up work for China. They were followed soon after by E. W. Wilbur and wife



These workers established a boys' school and a girls' school at Canton. Soon after Elder E. Pilquist began work in the province of Honan, and a little church was formed. In response to his call for helpers,



Mound over the grave of Mrs. Maude Miller, who died in China in 1905.

Elder H. W. Miller and wife and Elder A. C. Selmon and wife, all four physicians, and Misses Erickson and Simpson, nurses, were sent out in the autumn of 1903. They located in Honan. In March, 1905, came the sad blow of Mrs. Miller's death. She urged the prosecution of the work with her last breath, and died with words of cheer upon her lips.

In 1904, Elder Munson, of Sumatra, sent his native helper, Timothy, to Amoy, China, to perfect his knowledge of the Foo-kien dialect. While there, he taught the truth to a leading teacher in a theological school, Brother Keh, and soon there was a spreading work in Amoy. Early in 1905 W. C.

Hankins and wife arrived in that city to lead in the work.

By the close of 1905 a small printing office was in operation at Shang Tsai Hsien, Honan, where a monthly paper, called, in Chinese, *Tuh In Hsuen Pao* (The Gospel Herald), was published. The removal of the printing office to Sin Yang Cheo was effected in March, 1907, and in this year a suitable office building was erected. Dr. H. W. Miller, F. A. Allum and wife, Orvie Gibson, and Esta Miller located there. Elder J. J. Westrup came to China in the autumn of 1905.

In September, 1906, P. J. Laird and wife (Dr. Emma Perrine Laird) entered the province of Hunan, the last province in China to be entered by Protestant missionaries.

The force of workers at Amoy was increased by the arrival of Elder B. L. Anderson in the spring of 1906. On a trip to Canton in 1907, Brother Keh, of Amoy, stopped off a little time at Swatow, where an interest developed, and some accepted the Sabbath. At Chow Chow Foo, twenty-five miles inland from Swatow, our brethren on a second visit, found over fifty adults endeavoring to keep the Sabbath after the best light they had.

Two new stations were opened in the province of Quang-Tong (Canton) during 1908. One was in charge of Dr. Law Keem and wife; the other station with E. H. Wilbur and wife in charge. J. P. Anderson joined the Canton workers in 1906.

In December, 1907, the believers from Brother Westrup's station met with those of Dr. Selmon's station in general meeting. Fifty Chinese Sabbath-keepers gathered, many from places forty or fifty miles distant. Seven were baptized, and a church of eleven members was organized. Men destroyed pipes, and women unbound their feet.

Early in 1908, a general meeting in Shanghai decided to sell the printing office in Honan, and to establish the publishing work in Shanghai, Dr. H. W. Miller settling there on his return from furlough. H. H. Winslow was located in Shanghai, also, as secretary and treasurer of the China mission. Elder R. F. Cottrell and wife, and Miss Pauline Schilberg (the first student appointed from the Foreign Mission Seminary) joined the Chang-sha station, while B. N. Roberts and wife, and Mrs. Bothilde Miller joined the Shanghai mission.

The second biennial council of our workers in China was held at Shanghai, in January, 1909, at the close of the visit of Elder I. H. Evans to the far East. For effective supervision, the council divided China into ten great mission fields, and issued a call for twenty families to come to China in the next two years. Nine families sailed in response during 1909, including Elder W. A. Westworth, appointed superintendent.

During the recent revolutionary troubles in China, our missionaries were forced to seek refuge at Shanghai. This gave opportunity for a general meeting.



## Do Our Missionaries Need Better Homes ?

W. W. PRESCOTT

IN order to give a clear understanding of the conditions under which our missionaries have lived in China, and of the need of providing suitable homes for them, I will give a description of some of my own experiences in meeting our workers at their stations.

Coming down from Peking, we left the train at Si Ping one Wednesday afternoon, about half past four, and rode in a donkey cart eighteen miles to Sheng Tsai, where Brother and Sister J. J. Westrup were located. It was about ten o'clock in the evening when we rode up to the door of the station, with the wheels of the cart nearly half way to the hubs in the mud. It was with some difficulty that we alighted from the cart without sinking into the mud, as there was no sidewalk. Going through the outer door, we came into a large open room which might be used as a chapel. Passing on through this we entered the inner court, about twelve feet wide, and extending the length of the compound. On either side of this court, were rooms occupied by the missionaries for a chapel, for a dispensary, and for living purposes. There was no other opening than the court already mentioned, and there was, therefore, little or no opportunity for any circulation of air. When the sun beat down into this court during the summer months, the heat became almost unbearable. The rooms surrounding

the court were constructed after the usual native style of building, with some additional windows put in by the missionaries. In the winter the rooms are cold, and as fuel is very expensive, the question of heating them is a serious one. It was impossible to leave the station without passing through the central part of the town, and there being no sidewalks, it was difficult to get about, as the streets in the rainy season were filled with water and mire. The Chinese are curious about the doings of their neighbors, and it was impossible for anyone to arrive at, or leave the station, or even for the mission family to do anything out of the ordinary, without causing a gaping crowd to collect, sometimes almost filling the street.

It is difficult to explain in words the difference between a home built by the Chinese, and one built according to American standards. In the one case, you have poorly constructed houses, walls usually made of sun-dried brick, the floors often laid directly on the ground, with few windows of small size, with an entire lack of all those little conveniences to which we are accustomed; in the other case, you have a neatly built house, adapted to all kinds of weather, well lighted, commonly heated either by furnace, steam, or hot water, a bath room, clothes closets, etc. While it may not be expected that all the conveniences of a city home should be supplied in interior China, yet it is very desirable that our workers should be provided with such places in which to live

that they shall be able to conserve their health, and carry forward their work to the best possible advantage.

A journey of forty miles from Sheng Tsai brought us to Sieng Cheng, where we found the Doctors Selmon occupying a compound just outside the walls of the city. While the surroundings were more favorable than at Brother Westrup's station, and the workers could get out into the open without passing through miry and crowded streets, yet the buildings were erected by the Chinese according to Chinese ideas of architecture, and there was the same lack of anything like modern conveniences. In order to keep comfortable during the cold winter, we found the missionaries wearing two or more thicknesses of garments made from sheep skin, with the wool left on, as fuel was very expensive, and it was almost out of the question to heat the rooms so as to be comfortable with an ordinary amount of clothing on.

At Canton, we found Brother and Sister Anderson somewhat more comfortably situated, as they were occupying a house formerly used by the Baptists as a mission home, but even this would be considered far from desirable by those accustomed to the ordinary American home. The first floor of the main building was occupied as a chapel, while the kitchen and store rooms were across a narrow street and reached from the living rooms by a covered passage way overhead. To get from the dining room to the kitchen, it is necessary to go through this



Mission Home in Korea. Built with money from \$300,000 Fund. Cost, \$715.



---

Graves of Mrs.  
W. H. Ander-  
son and J. H.  
Watson in Af-  
rica.

---



"It is cheaper to build a cot-  
tage on the hillside than to  
dig a grave in the valley."



passage way and then down stairs. A fish market next door to the chapel, open seven days in the week from very early in the morning until toward noon, attracted a large crowd of retailers, whose tubs and baskets ornamented the ground. The constant washing of fish and emptying of the water upon the ground, kept the whole surroundings so damp that the ground would often be sticky, and inside the chapel a musical instrument would soon be so swollen as to be out of order.

In the same city, Brother and Sister Wilbur were living in the upper part of a native house, using a common entrance with a Chinese family below. The only condition upon which they could secure these rooms was that on certain occasions the owner would have the privilege of using one of the rooms in order to worship the pictures of his ancestors on the walls.

There is no attempt at exaggeration in this description and no undue emphasis upon unfavorable conditions. In fact, it is difficult to convey an adequate idea of the true situation which I found, and yet I heard no word of complaint on the part of a single worker; but on leaving China, I felt that the one thing which I was under obligation to present to the Mission Board on my return to America, was the absolute need of providing suitable homes for our missionaries in order that their lives might not be unnecessarily sacrificed.

## The Need of Homes for Our Missionaries

MRS. J. N. ANDERSON\*

THE present hour is the very latest to which we as a people should postpone definite attention to this important detail of our missionary undertaking,—the proper *housing* of missionaries. Already there has been some waste in China in nervous strain, preventable sickness, lessened efficiency in the field, protracted furloughs at home; and in a few instances doubtless the permanent abandonment of the missionary career.

The first Chinese missionary home I visited was established in a cluster of small houses constituting a native family dwelling. The houses consisted each of four walls of sun-dried brick sheltered by thatched straw roof, lighted and ventilated through a single opening where swung a rude plank door on creaking, wooden hinges. Where there was pretense of floor it consisted of ashes brick laid immediately on the earth. Snow covered the ground when I was there but the houses were built with no provision for heating except by means of open charcoal fires placed about in iron pans. These fires soon consumed the oxygen and charged the air with poisoning gas. By written agreement

---

\* Brother and Sister J. N. Anderson were our pioneer missionaries to China, remaining there until Sister Anderson's broken health compelled their return to this country.

to preserve, and in the end replace, every brick taken out, the missionary had secured permission to cut window holes and had put a few glass windows into his own living quarters. The interiors had been white-washed and temporary partitions introduced where really necessary.

Are you surprised to hear that this missionary became crippled with rheumatism, and that his wife contracted a suspicious cough, grew thin and pale and suffered from pain in the chest, till a change to the homeland became imperative?

There is in my mind a very vivid picture of a single woman's quarters, installed in a part of the second floor of a girl's school. [The room of Miss Ida Thompson.] I still seem to feel the knots as I grasp the slippery pole which supplies the place of staircase, and to hear again the creaking of those tottery stairs as I begin to ascend. How close and stifling the air is! These thin brick walls unbroken by verandas, and this tile roof on rude rafters with no lower ceiling is scant protection in the latitude of the Torrid Zone where the sun stands vertically over head one-half the year and never gets far away.

I recall how a young man leased a native house in Canton. The place had been empty a long time because for some reason it had gained a reputation for "spooks." It is frequently that only such houses are available for missionary purposes.

The missionary hired coolies, rallied the

boys of his school, and set to work with a contagious enthusiasm. The spacious house with its beautifully carved arches and partitions laden with dust and draped with cobwebs was swept and washed and painted and whitewashed almost out of recognition.

"Everything is ready for the opening of the boys' school, I believe," the young man said as he stretched back rather wearily in the rattan chair.

"You are not well?" I inquired as for the first time I noticed the heavy, glassy look in his eyes and the flushed face.

"My bones ache," he admitted, "but I will get a hot bath and go to bed early. I'll be all right in the morning."

Next day I called at the bachelor quarters to find him very feverish and his mind wandering. I could not leave my family, so I called a chair and coolies and took him home with me. All night the fever raged. Next morning a doctor was called. The big house was indeed haunted and our missionary had become the victim of its spooks. He was down with smallpox of a violent type. A vigorous constitution under God's blessing saved him to the work.

In another section of China a missionary family were quartered in a portion of the house rented for chapel. It seemed necessary to preserve the larger rooms, which were also the best lighted and ventilated, for meeting purposes. The missionary's apartment was sheltered by the thick branches of

great banyan trees which so fully excluded the sun that the tile roof was never thoroughly dried and a growth of mold frescoed the ceiling in bed room and living room.

Before the door was a deep, black pool, the favorite resort of a herd of water-buffalo belonging to the adjoining dairy. All day the water lay there still and stagnant. This combination of the pool and the dark roost in the spacious branches of the banyan trees made the place especially attractive to the malaria mosquito.

These are not overdrawn pictures or extreme cases but rather typical of the living conditions of our Chinese missionaries where mission houses have not been supplied. In most cases the worst may not be properly spoken of openly. Are you satisfied with the work your missionary representatives can do under the circumstances? Is the home church prepared to meet the logical outcome in financial waste, in loss of health and life, and the premature dissolution of family ties? The question whether the situation as it is meets your approval or not will in some measure be answered by the response by the Sabbath-schools. The call comes to you to-day for means with which to build missionary homes in China.

---

TEN years ago we had but one Sabbath-keeper in China, Brother A. La Rue.



## **Interesting Things About China**

### **The Country and People**

CHINA occupies one-third of Asia. The population is generally estimated at four hundred million, — easily one-fourth the population of the earth. The Chinese have yellow skin, black hair and oblique eyes. Their principle article of food is rice.

### **Their Religion**

The Chinese worship idols. Confucianism, Buddhism and Taoism are the three leading religions. Confucianism is based on morality, and is man-worship; Buddhism on idolatry, and is image-worship; Taoism on superstition, and is spirit-worship. That which has the strongest hold on the hearts of the people is the worship of ancestors and of the spirits of earth, air, and water.

### **Children Taught to Worship Idols**

The children of China are early taught to worship idols. They are taken to the great, gloomy temples, where is placed the shrine of the great idol in whose honor the temple is built. "The mothers bring their little children forward and teach them to clasp their hands and bow down knocking their heads on the ground as they worship the hideous, senseless idol. If it is the first time, the children are afraid, and sometimes say, 'I can't do it, I never shall do it.' Then they watch closely while their mothers once

more show them how it is done. Afterwards they are sometimes rewarded with little presents, which they are told have been given them by the idol. But if they are terrified and afraid to worship, they are told stories of the terrible things that happen to people who do not ask the protection of the ugly idol.”

### **Christian Work in China**

Robert Morrison, of Scotland, was sent to China by the London Missionary Society in 1807. He translated the Bible into the Chinese language, and baptized his first convert in 1814. There are now in China about three thousand Christian missionaries of different denominations. The professed converts number more than one hundred thousand.

---

### **A Thrilling Word Picture**

“BUT on Sinim’s shores one hears more than the cry of mere numbers; they are multitudes who are *suffering and dying*. More millions go to bed hungry each night in China than in any other land; more bodies endure torture under the hands of Chinese quacks than under the tender mercies of practitioners of any other race; more women suffer from the limitations of their sex in China than in any other heathen nation; more men pay the penalty of their vices there than anywhere else; more brides commit suicide, and more young men sell themselves to be put to death in China than can be

found in any other clime, simply because the sweetness of life is gall, and existence is misery.

“This summons is one of *pressing emergency*. The Chinese character for world and for generation is made up of three tens. While we of the West speak of a generation as thirty-three years in duration, this linguistic fossil of past millenniums asserts that in three brief decades the Chinese world comes to birth, lives its cheerless life, and crumbles into dust. Students meet for an hour to study the needs of China; when this hour is over, 1,409 Chinese have ceased to breathe. Missionary receipts are so insufficient that a Board postpones entering China until another year; that twelve months' delay has removed from the possibility of ministrations 12,342,840 who sorely needed help. The church of God may sleep on for thirty years more, but when it awakes, China's four hundred millions have passed beyond her power to save them. If China is not evangelized in our generation, then the church can never perform her duty to one-fourth of the human race, unto which she has been commanded to minister.”—“*Dawn on the Hills of T'ang*,” by Harlan P. Beach.

---

## Two Incidents

A LADY missionary sent to China by the Woman's Baptist Foreign Missionary Society relates the following incident:—

"Some months ago, in walking near a neighboring village, I met a man carrying two large covered baskets on the ends of a pole over his shoulder. Cries were issuing from the baskets and I made him stop and let me see what was in them. There were three babies, one in one basket and two in the other, all lying on their backs, blue with cold, and hungry and crying with all their small might. The man was a baby merchant, and had taken out six in the morning to sell, and, having disposed of half his stock, was returning home at nightfall with the remainder. He said, if I would take them all, he would sell me the lot very cheap. I suppose he would have considered a dollar apiece a sufficient compensation."

Referring to the dreadful effects of the Chinese religious customs, this lady says:—

"A couple had been married many years, and had no children. The wife made many prayers and offerings in a neighboring temple and promised the idol a splendid feast if she should have a son. At last her desire was fulfilled: and the delighted couple wished to pay their vow to the idol. But they were very poor, having only a small piece of land on which they lived, and from which they got their whole support. They considered much what they should do. They had no rich friends from whom to borrow, no handsome clothes that they could pawn, and no way of earning more than their daily bread; yet the idol must be satisfied, or it might do them and the child great harm. There was only the land on which was their whole dependence. After much distressed debate, in which fear of the idol prevailed, they sold the land for thirty dollars, and spread a thanksgiving feast before the god. Then they struggled on, not hopelessly, because they had a son, and need not go hungry nor

naked in their old age in this world, nor in the world of spirits. By working at odd jobs here and there, they managed to keep themselves alive, and feed the child. When the boy was eight years old, another son was born to them. Again, the idol must have a thank-offering; but this time they had no land to sell, and were in the last stages of poverty. Their only valuable possession was their eight-year-old boy. He was bright and handsome, and a rich, childless man wanted him for his own. After much discussion, agitated by the fear of the idol, and desire for its beneficial influence on the babe, and all other means of getting money failing, they sold the boy for fifteen dollars, and again made a feast before the god. The eldest boy gone, and the feast over, the baby took small-pox and died. The raving, despairing mother carried the corpse and bound it on the breast of the idol, saying: 'You have eaten our land; you have eaten our house; you have eaten our pots and pans; you have eaten our eight-year-old boy: all we ever had has gone into your maw. *Now eat this!*'"

## **What Will Our Sabbath-schools Do?**

AN opportunity is now given to every Sabbath-school to help build homes for our missionaries in China.

*Remember* the date—the thirteenth Sabbath in the present quarter, Sept. 28, 1912.

*Remember* to add this gift to the total Sabbath-school contributions to missions for the quarter, and also to state the amount given on the thirteenth Sabbath, that it may be set apart for this special purpose.

*Remember* to pray for China as you give to China.



## **Missionaries Now in China Who Have Gone From This Country**

I. H. EVANS and wife; Dr. A. C. Selmon and wife; C. P. Lillie and wife; W. E. Gillis and wife; B. A. Roberts and wife; C. N. Woodward and wife; Miss Eunice LeMaster; W. F. Hills and wife; J. J. Westrup and wife; Frederick Lee and wife; Mrs. Bothilde Miller; Dr. M. M. Kay and wife; E. E. Stafford and wife; F. A. Allum and wife; O. A. Hall and wife; Miss Pauline Schilberg; Miss Olive Osborne; Dr. A. G. Larson and wife; Mrs. E. L. Miller; George Harlow and wife; E. H. Wilbur and wife; J. P. Anderson and wife; Miss Ida E. Thompson; Miss Gertrude Thompson; R. F. Cottrell and wife; O. J. Gibson and wife; S. C. Harris and wife; B. L. Anderson and wife.

### **Home on Furlough**

J. N. Anderson and wife; W. C. Hankins and wife; H. W. Miller and wife; Law Keem and wife.

ISSUED BY THE

### **SABBATH-SCHOOL DEPARTMENT**

General Conference of Seventh-day Adventists

TAKOMA PARK STATION,

WASHINGTON, D. C.