

Asiatic Division Mission News

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Beautiful Things

The beautiful things are the things we do;
They are not the things we wear,
As we shall find when the journey's through,
And the roll call's read up there.
We're illustrating the latest styles,
With raiment that beats the band;
But the beautiful things are the kindly smiles
That go with the helping hand.
We burden ourselves with gleaming gems,
That neighbors may stop and stare;
But the beautiful things are the diadems
Of stars that the righteous wear.
There are beautiful things in the poor man's cot,
Though empty the hearth and cold,
If love and service are in each thought
That husband and wife may hold.
There are beautiful things in the lowest slum
Where wandering outcasts grope,
When down to its depths they see you come
With message of help and hope.
The beautiful things that we mortals buy
And flash in the crowded street,
Will all be junk when we come to die,
And march to the judgment seat.
When everything's weighed on that fateful day,
The lightest thing will be gold.
There are beautiful things within reach today,
But they are not bought or sold.

—Walt Mason
(In Washington D. C. Star)

A Safe Journey

The path we have journeyed over from Shanghai to San Francisco measures 6,658 miles. Twenty-six days have been consumed in making the trip.

The sea seemed to beat in unison with the warring nations of the world, and kept up a continual turmoil, rolling and pitching and tossing our vessel regardless of all protests and discomforts from its living cargo. One of the officers made the clever remark that the vessel was strictly Japanese,—it was small, just like them, and was so polite as to bow to every wave it met.

But at sight of the "Golden Gate," the "land of the free and the home of the brave," all the passengers revived, and the unpleasant experiences of the way were seemingly forgotten.

Prof. H. R. Salisbury, superintendent of the India Union Mission, joined us at Nagasaki.

At Kobe we had a few hours on land. Brother B. P. Hoffman met us, and at noon we sat down to a well-furnished table of good, Christian food, with Sister Hoffman and her mother as hostesses. After dinner, on our way back to the boat we went by the sanitarium and exchanged greetings and a hearty handshake with Doctor Noma and her helpers.

On account of a severe typhoon which delayed our vessel forty-eight hours, our stay in Tokyo was short. We were sorry to miss the kind reception of welcome and farewell which was planned for Thursday evening, but the earthquake of Friday night gave us a parting salute. It was the most severe of any in our experience. At the time we wondered if the buildings would be left intact. No damage resulted, however.

Two services were held with the Tokyo church,—one on Friday evening in charge of Pastor Porter, and one on Sabbath morning, at which Professor Salisbury presided.

At three o'clock Sabbath afternoon our vessel sailed. The entire membership of the compound accompanied us as far as the carline, while Pastor DeVinney, Sister DeVinney, Professor and Sister Benson came with us to Yokohama.

October 16 we crossed the meridian, and enjoyed two Sabbath days in one week, although we revered the first one more highly than the second.

October 19 we reached Honolulu, and were met by Pastor and Sister Conway, Brother and Sister Heaton, and Brother McKeague. Brother Heaton and family have just located in Honolulu to take charge of the book work.

During the day we were privileged to visit the church school. This school is in charge of Sister Tamka. She has about fifty bright students, representing several nationalities. The grades run from one to eight. It would be difficult to find a school more nearly up to the standard of the model.

In the evening a goodly number gathered at the church for a service, which was conducted by Pastor

Porter and Professor Salisbury. We remained over night at the hospitable home of Pastor and Sister Conway. En route to the boat the next morning we visited the treatment rooms. These are in charge of Brother and Sister Bartholomew. The institution is well furnished, and most ideally and centrally located, and has a splendid patronage.

At nine o'clock October 20 we journeyed forward, feeling greatly refreshed by our entertainment at the "Paradise of the Pacific."

We arrived in San Francisco at noon October 26, and found Pastors Farnsworth and Tait waiting for us at the wharf. They continued their patient waiting until our few belongings were most carefully inspected by the custom officers, and a small sum paid in duty on a few articles sent over by our missionaries. We therefore paid tribute to whom tribute was due. More later on.

MRS. R. C. PORTER.

Anhui General Meeting

The general meeting for the northern part of the Anhwei Province was held again this year at Ying Shang, October 15 to 23. Believers were present from all the stations in that district, although there was not a full attendance on account of the meeting coming just in the time of the bean harvest. We feel, however, that this meeting was one of the best we have yet held in that district. A deep interest was taken in all the meetings and in the Bible studies right from the first which continued until the last. In the early morning meetings, in addition to the regular prayer and social meeting, regular studies were given on the office and work of the Holy Spirit, and the Spirit of which we were studying came near and richly blessed both the workers and the people. About thirty names were handed in as requesting baptism, and after careful study and examination was given to each case, twenty-three went forward in the ordinance. This number represented the visible fruits of the efforts put forth in the four stations in that part of the province. Others who applied for baptism were advised to wait until some future time, when their knowledge of the truth would better prepare them for church fellowship.

An excellent spirit of earnestness, harmony, and loyalty was shown on the part of the workers, and they went back to their stations with renewed determinations to put into practice the things they had learned, and to pass on to others the blessings they had received at the meeting.

A good class of students was chosen for the school at Shanghai, and the Anhwei Mission is expecting a number of good, earnest workers to be added to their force the coming year.

O. A. HALL.

"A grudge is a handicap in our good work; if you have one, forget it."

Redeemed from the Depths of Vice

At the time that the unusually hot weather of the past summer was drawing to a close it was announced that the property secured by the mission last spring in the city of Chioh Be had been put in repair and the building was in readiness for dedication. Accordingly a four days' meeting was appointed to be held in the new chapel and a special effort made to reach the heathen population, both higher and lower classes. The new chapel was dedicated on Sabbath the 11th of September, and during the following four days three meetings adapted especially for the heathen were held daily.

These meetings were well attended. The evening services were especially well attended. The chapel, which will accommodate 200 people, was crowded to the limit, and the people listened with intense interest. Towards the close of this effort cards were passed out asking for the names and addresses of those wishing to become members of the regular Bible class to be conducted after the close of the public meetings. Fifty-six names were passed in, and since then others have joined, until nearly eighty names are enrolled as members of the Bible class.

Among those who have passed in their names and have attended the Bible classes were two persons whose characters might be called in question when we consider the business in which they were engaged. The one is a gentleman whose business it is to collect the governmental revenue from the brothels, and the other is a woman who has been buying young girls and renting them out for immoral purposes. The revenue collector has faithfully attended the meetings and the Bible studies, and become intensely interested in the gospel and gives evidence of becoming a Christian. As the woman has listened to the preaching of the Word and continued the study of the Bible, a new life has sprung up in her soul, and she sees the wonderful truth of God and recognizes the error of her ways, and has declared that the business in which she has been engaged must cease and henceforth she live a different life. The evangelist in speaking of this matter said that he was forcefully reminded of the words of Jesus: "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you."

During this series of meetings the same plan was followed in regard to the women as at other times. Mrs. W. C. Hankins and Mrs. B. L. Anderson were present and held several meetings for the women, both Christian and heathen. A splendid interest was taken in these meetings and much good accomplished. One poor woman at the close of one of the meetings said with tears in her eyes: "It is certainly very much better to come and worship the Lord, than to remain in the heathen worship."

B. L. ANDERSON.

"When the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him."

Obituary

DAVIS.—Elsie Mary Morgan, was born in Lithgow, N. S. W., Australia, June 21, 1893, and died in Nanking, China, November 12, 1915, after an illness of but ten hours. About two years ago she first learned of the doctrines as held by Seventh-day Adventists, and despite strong opposition,—for she was the only one of her family that received the message gladly,—soon thereafter identified herself with our people. About one year ago she was married to Clarence H. Davis.

Very soon after their marriage, Brother and Sister Davis were asked by the Australasian Union Conference to make China their field of labor, to act as leaders in the sale of our literature. Having ever been willing to "suffer hardness as good soldiers," they responded to the call, and accordingly reached this field September 30 of this year, immediately thereafter locating in Nanking, where Brother Davis entered the language school, little thinking that they should be permitted to live together but six weeks in the mission field of their choice, for both were buoyant in faith, and daily sought God for a heart preparation for His work; but the summons came suddenly for Sister Davis, and she laid her life on the altar of sacrifice for China's millions with the triumphant assurance, "Jesus knows it all, and it's all right." Her life had been one of daily surrender to God, and death had no terrors for her; and while her sorrowing husband feels the hand of affliction heavy upon him, yet he is comforted by the assurance that in the morning of the first resurrection "she shall come again from the land of the enemy."

Nothing could have been more beautiful than the attitude of the Language School on this occasion. When it was learned that Sister Davis had died, the president of the class wrote a letter of condolence to Brother Davis, and assured him that the entire class stood ready to help him in any way possible. School was adjourned, and the principal, Professor Keem, and the wife of one of the secretaries of the Nanking Y. M. C. A., who is a student of the school, assisted in making the casket, as it was impossible to get one from the undertaker in Shanghai in time for the funeral; while the class secured beautiful floral tributes from Shanghai and Nanking. The Language School marched to the chapel in a body, headed by the president of the University, accompanied by their principal, while many other missionaries from Nanking were in attendance. Appropriate music for the occasion was furnished by the school. At the close of the service at the chapel, members of the Language School bore the casket a distance of one and one-half miles tenderly to the grave, while the other students acted as an escort. After the committal of the body, Brother Woodward publicly thanked the members of the Language School for the kindness they had shown in connection with the funeral. Then they gently covered the grave, after which they earnestly asked God to consecrate those who remained to the great task before them.

By request I took charge of the service, being assisted by Brethren Woodward and Blunden, and spoke to those assembled from Jer. 16:19-21:

"O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods unto himself, and they are no gods? Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The Lord."

Surely in this, our "day of affliction," when our ranks are thinned by the enemy, we can rejoice in knowing that as the result of our sacrifice "the Gentiles shall come . . . from the ends of the earth," and while we sorrow today for the loss sustained, let us obtain comfort from the assurance of this text for the tasks of tomorrow.

There's a lonely grave in Sinim's land,—
In the country of deep superstition,
Where Satan rules with relentless hand,
And his cohorts move at his command,
As they rush men on to perdition.

There's a lonely grave in Sinim's land,
And the servants of God are lamenting;
For one has been lost from the little band,
And their heads are bowed, though they fearless
Since their message demands no relenting. [stand,

And the grave so new marks the steady advance
Of that message now soon to be finished;
Though halted a day, by death, perchance,
Or wounded are some by the enemy's lance,
Yet their ardor is never diminished.

By that grave today have we pledged anew—
As we pledged when God called us to service—
Our strength and our talents, however few,
In His work to cast with a will to do
Anything; from which nothing can swerve us.

And we look from the grave 'cross the sea so wide,
Where our brethren who sent us are waiting
To give of their means, and their sons beside;
For the word has been sent, "Naught to you is
Since our message must know no abating." [denied,

Then O heart, be brave! and O hand, be strong!
Though today earth's fond ties we must sever;
For the promise is sure, it will not be for long,
'Til we soon reunite in the victor's song,
When are banished death's terrors forever.

JAMES E. SHULTZ.

It is our pleasure to report the arrival of another family for China,—Brother and Sister J. G. Gjording, who came in on us unexpectedly on the morning of the 18th from America. They left Shanghai November 23rd for Mukden, Manchuria, where they will associate with Brethren Petersen and Grundset and their families in mission work.

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"One Soweth—Another Reapeth"

"Here is an order for some subscriptions that our canvassers just sent in from the capital of the province. The Lord has been wonderfully blessing our two men who have been working with the papers. They stirred up quite an interest while they were in Wanhsien. I think I mentioned the fact in a letter to you. Those interested there have sent a man up here to urge us to open work in Wanhsien. He also brought a most urgent request from a company of about one hundred who live in a village about 40 li from Wanhsien. They offer to furnish a chapel and all for us if we will only open up work in their village. There is no mission work being done in the village. This is the first call of this kind that we have received since coming out here. We shall be glad when the building work is over and such urgent calls can be answered."

The foregoing extract from a letter from Brother M. C. Warren from Szechwan to the *Signs* office, shows the means which the Lord is using in China to prepare the way for the finishing of the work. As the spirit of prophecy has forecasted, the preparation work for the proclamation of the message of the third angel is often done by the colporteur who goes out into the remote corners of the earth bearing the printed page, and opening the way for the evangelist and minister, who come later and bind off the work. And thus the work is going forward in far-away Szechwan, as indicated by this brief line from Brother Warren. And thus, also, it is going in other parts of this vast empire, as we receive reports from time to time from others who have discovered interests among people in sections which have hitherto never been pierced by the gospel light. Thus one soweth and another reapeth; and in the great gathering day the sower and the reaper will rejoice together.

NOTES

Pastor L. V. Finster tells of starting out the first tent company of the season in the Philippines at San Pablo. It consists of three Filipino workers, Bibiano Panis, Augustin Panaga, and Isaac Enriquez. Pastor Finster is himself expecting to make a trip soon to visit Pastor Hay and family in the northern part of the island.

We believe all will appreciate the thought in the little poem which appears on the first page of this issue. While it departs a bit from the accepted phraseology of classical literature in one or two instances, yet on account of the excellence of thought in it we believe you will pardon the little digression.

News from Japan tells us of the completion of the home for Brother and Sister C. C. Hall and family. They are now comfortably settled in it and are happy in their work.

The information but recently reached us of the return of Brother Floyd Ashbaugh to America to complete his education. He is now in attendance at the Pacific Union College, and hopes later to return to his work in the Philippines.

It is with regret that we learn of the illness of Sister George Harlow. She was stricken, shortly after her arrival in China, with what is apparently typhoid fever; but is receiving good care at the Matilda Hospital in Hongkong, and we hope to hear soon of her complete recovery.

Pastor O. A. Hall passed through Shanghai on November 8, on his way to Shantung, to assist Brother Lillie in work in that province for a few weeks. A line received from him from Chefoo recently says: "Found everything going nicely in Shantung, with a fine class of people studying the truth, a number of whom have already taken a definite stand. One more is starting for Shanghai to school by next boat. Brother Lillie's family are all doing nicely, and he is looking much better than when I saw him last."

Pastor J. E. Shultz is rapidly gaining strength, after his recent serious struggle with typhoid fever, and has now resumed his work on the Chinese *Signs*.

A cablegram from Hongkong reported the departure of the steamer "Persia" on its trip to the States about the middle of November, so we presume that by this time Brother and Sister Gillis and Miss Osborne are again on their journey toward the homeland.

If all goes well, we will anchor in San Francisco Bay tonight, September 29, although we will not get ashore till morning. We are three days late on account of typhoons, etc. In fact, about all the good weather we have had has been this side of Honolulu. I greatly enjoyed the day ashore at Honolulu, also the trip up to Tokyo in Japan. I have had a wonderful experience on board. The first Sunday Rev. Robert Speer spoke, but as he got off at Nagasaki, I was the only missionary left, except one lady. I made friends with all the passengers, and have held numberless Bible readings. I spoke three times on Sunday, and as there was a good interest, and I was requested to do so, I began a Bible class twice a day—at 10:00 A. M. and 8:15 P. M. All the best passengers attended, and some of the ship's officers. We closed last eve, and all promised to buy the list of books I gave them, and carry on the studies. I look for results from the seed sown. Some go to England, some back to Manila, and others everywhere. My heart is with you over there. I hope, if it is God's will, soon to regain my strength, and be back with you. —S. A. Nagel.

Errata

On account of a misunderstanding, the length of Pastor B. L. Anderson's trip in the south of China was stated as five months, whereas it should have read five weeks.