

The China Division Reporter

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Speeding on the Message

Dr. H. W. Miller

THE warnings Christ gave to Jerusalem were not to end with them. The judgments on Jerusalem were a symbol of the events of Christ's coming to Judgment in the last day, when before Him shall be gathered all nations. 'He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of Heaven to the other.' — *Testimonies to Ministers and Gospel Workers*, page 232.

These words were penned by the servant of the Lord in 1896. In the same message are these words: "Heavenly messengers are waiting to co-operate with men in warning a deceived, sinful world." — *Idem*, page 231. If this message were due the Church then, how much more should it be emphasized now! The Church in Jerusalem were told that when they saw the Roman armies come to besiege Jerusalem, it would be a sign to them to leave the city and go out into the unentered fields. They were to make haste without delay. "Then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes."

We are told that this is a symbol to the Church in our day. When we see the powers of government crumbling and the doors of the nation thrown wide open to the Church as they are to-day, we are to pass out into unentered territory, where we are assured heavenly messengers are awaiting all that will engage in soul-winning work. The gates of Jerusalem were thrown open to the Church to get out of their circumscribed parish; yet these doors were not to remain open long, for great haste was emphasized in the message to the Church to flee to the mountains.

As we see doors open before the Church in China,—even the offer for us now to enter Tibet,—should we not respond and make haste to carry the message to old Central Asia, the roof of the world, and to other places while yet other doors are swinging wide open? The doors may not remain open long. Our work is entering upon times when quick response is needed; "because a short work will the Lord make upon the earth."

Multiplying Agencies

Doing His Best to Complete the Five-Year Evangelistic Course

OF Pastor Ho Ai Deng, director of the East Kweichow Provincial Mission. Pastor Frederick Lee writes from Chungking, Sze., while in the midst of a strenuous few weeks spent with Prof. B. A. Liu and others in the regional summer school held in July-August for the benefit of West China Union laborers. To quote:

"Pastor Ho Ai Deng is here taking an active part in the summer school as a student. He is working hard, and is being given a number of examinations in work he has had in the past. He is glad for this opportunity to catch up in the Five-Year Evangelistic Course. He is a fine man and a strong leader."

On Hsin Loong Shan

BROTHER J. H. SHULTZ writes to us from Lanchow, Kansu, on August 2, 1933:

"We have just closed a four-day effort on Hsin Loong Shan, about forty miles from here. Many good contacts were made. Three to four meetings were held a day. We had hoped the fair would last for two weeks, but heavy rains spoiled these plans. Pastor Chen is remaining in the Yu Chong district (Ching Hsian), where the interest holds well."

The Far-reaching Influence of Our Tibetan Literature

A FRIEND in the General Conference office at Takoma Park, Washington, D. C., writes:

"I am sure you will be glad to know of the report we had from Elder G. A. Hamilton of Calcutta, India, who spoke to our office family the other day, and who gave much credit to the literature which you have gotten out in the Tibetan language. He said they were receiving reports in India on this literature from various parts of Tibet; that the tracts were good; and that splendid results were being obtained.

"You doubtless will be interested in this report that has come from the other side of the high mountains lying between China and India. Brother Hamilton had with him a number of very fine pictures showing mountain ranges between Tibet and India."

"Sell More Chinese Books"

Quoted from "The Gideon of the Far Eastern Division," August, 1933.

"THE Shanghai Publishing House is constantly bringing out new books in most attractive style. Thus we can work our Chinese territory over and over. And remember, brethren, the Chinese are good buyers. The latest book in Chinese is 'The Marked Bible,' but under a new title that captures the Buddhist mind."

Sabbath School Offering Goals

C. C. CRISLER

ATTENTION is called anew to the Sabbath School Offering Goals as adopted by the 1932-33 winter Officers' Council of the China Division, and as published in the REPORTER for January, 1933 (page 3, column 3). In order that all may go over these goals once more, and have them in mind the remaining months of the current year, we take the liberty of quoting the recommendation, as follows:

Whereas, Our Sabbath school offerings have shown a gradual decrease during the first three quarters of the year, thus reflecting general economic conditions, but at the same time bringing hardship to our world-wide work; and,—

Whereas The opportunities for advance before our workers throughout the world are greater to-day than ever before, and any heavy reduction in our general mission funds seriously handicaps our work; therefore,—

We recommend, (1) That the blessings of sacrifice for the support of God's work constantly be kept before our workers and members, both foreign and Chinese; and that they be urged to put forth every effort to maintain their regular offerings; and,—

(2) That the Sabbath School Offering Goal for foreign workers in the China Division be set at \$5 *Mexican* per week per family.

(3) That the average weekly per capita Sabbath School Offering Goal, including both foreign and Chinese offerings be set at twelve cents *Mexican* for 1933.

These goals are still operative; and while, in view of reduced wage receipts, it may seem to some none too easy to meet the goals, yet by careful planning we may surprise ourselves by finding that at the close of the year we have fully met the standard set forth. However this may prove to be, let us one and all give according as the Lord hath prospered us. None are asked to do more than is reasonable; yet the Lord is pleased when we covenant with Him by sacrifice.

In Appreciation of the Shanghai (China) Sanitarium & Hospital and Its Staff of Nurses

(From a personal letter)

MY DEAR DOCTOR MILLER:

PLEASE let me express my thanks for the wonderful hospitality accorded to me both by you and your entire staff during my stay in Shanghai. I have never in my life been treated so well in a medical institution in which I entered as a total stranger. It is only such a thing as that that really makes life worthwhile. I hope that when you come to Peiping you will look me up. I am writing to Dr. X. very shortly, and am going to send a small present to three of the nurses. I do not have their names here, but have them on a piece of paper in my home. I shall give them to Dr. X.

The present itself is of no significance, except in trying to convey my impression toward what I consider the nursing profession should attempt to do. The three nurses whom I have in mind were examples of the spirit which I wish could be seen more often. They gave themselves fully to their job, and at no time spared any efforts to do everything they could. I know that their attempts were greatly appreciated by the patient, and I want to commend them for the same. One of them was a Russian and the other two were Chinese, which shows that international lines mean nothing to one who is interested in the welfare of humanity. I should appreciate very much your calling this to the attention of your Superintendent of Nurses.

Very sincerely yours,

Something New!

Better Sabbath schools for China! Those interested in securing them will rejoice to know that "The Soul Winning Sabbath School" is now available in Chinese. This book is an abridged translation of the English Sabbath school manual bearing the same title. Its 200 pages clearly set forth the scope, purpose, and ideals of the Sabbath school, together with detailed instruction regarding the organization and conduct of the various divisions, responsibilities of officers and teachers, the Sabbath school program, methods of teaching, etc., etc.

There is help and inspiration in its pages for every worker, Sabbath school officer and teacher, and leader in any phase of the work of the church. As its counsel is sought and followed, *poor* Sabbath schools will become *good*, *good ones better*, and *better ones best*. Price, 40 cents, *Mex.*, per copy. Order from The Home Study Institute, 525 Ningkuo Road, Shanghai, China.

The Week of Sacrifice

Our Answer of Sacrifice,

October 14

C. C. CRISLER

AS WE near the time appointed for the 1933 Week of Sacrifice, namely, October 8 to 14, we naturally begin to inquire in our own minds, and in our homes, "What can I do as a church-member to assist the Lord's work during this week? What shall my personal offering be on Sabbath day, October 14?"

We have reached a time in the world's history, when we must plan on sacrificing as never before, in order to bring into the Lord's treasury sufficient means to complete the great work we have undertaken. Here in China there are 1,914 *hsiens*, and by the close of June, of this year, we had entered only 326 in a permanent way. Our brethren in every provincial mission are planning on entering yet more before the close of the present year; but in order to attain our goals, and communicate to many a knowledge of salvation before the Saviour appears, we must continue our offerings, and thus bring into the treasury sufficient to support our rapidly developing work.

Giving of our money and of our time in witness for Jesus, is the law of the kingdom of heaven, and the law of every believer who is journeying toward our heavenly home.

The Week of Sacrifice is a special plan for setting apart, for God's use, either our wages for a week, or else some other truly sacrificial offering that will bring money into the Lord's treasury. The fundamental idea of the Week of Sacrifice, is that every member of our church, whether a paid worker or a layman, bring to the Lord, as a voluntary offering, either a week of wages, or else the equivalent of what we may be earning during the week thus set apart. The plan is not obligatory, but is a very earnest invitation to all to unite in sacrifice. In many a worker's home, and in many a family where the earning of a livelihood is uncertain and difficult, the yielding back to God of an entire week's wage, means real sacrifice. But thousands will do it, with a feeling of joy in the heart. And so, because of the blessing there is in it for us, we invite our brethren and sisters to join us in this dedication of the week's income or of its equivalent.

The need?—There is need in every province, and in every *hsien*. In many hundreds of new places, we hear those who are seeking for the right way that leads to life eternal, asking us for teachers of gospel truth. Wonderful results have come to us the past year or two as we have responded to some of these calls. A great privilege is

before us; and with privilege comes heavy responsibility.

Let us pray for the fields ripe for the harvest that is to close with the end of the world. Let us plan to send forth reapers everywhere, to gather in those who are willing to respond to the messages being proclaimed. Let us talk these matters over in every church, and also in our homes. No one can tell another just how to sacrifice; but Christ, who sacrificed for us, will help us to know the way, this year. Sabbath, October 14, is the day appointed to lay our gifts at His feet. Let us do our very best; remembering that "the blessing of the Lord, it maketh rich." Proverbs 10:22.

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Sacrifice

O. A. HALL

THERE is a statement in the Spirit of prophecy which says: "Great sacrifices have been made and privations endured to place the truth in a clear light before you. Now God calls upon you, in your turn, to make great efforts and to sacrifice in order to place the truth before those who are in darkness."—*Testimonies for the Church*, Vol. I, pp. 191, 192.

As I read this, I thought, How true it is! When I was a young man, about sixteen years old, some ministers were sent to our town to hold tent meetings. My parents attended, and accepted the truth; later I also accepted of the truth.

Where did the money come from to bear the expense of those meetings and pay the salary of the minister?—It was given by the believers in other places, in their offerings. Thus a blessing came to me because of their sacrifice.

Since 1909, I have spent most of my working years in China. Every year I have helped to make out budgets, arranging for certain amounts of money for this place, and other amounts for other places or lines of work. It has been very easy to see our needs, and to write down the amounts we felt we must plan on using; but where was the money to come from? Much of it has come from hard-working people who were willing to sacrifice in order that the truth might go to all the world. And thus, because of the great sacrifices made by God's people, many have had the privilege of hearing the third angel's message in China, and have been called out of darkness into the light of God's truth.

Our brethren and sisters in other lands are still doing their very best to help in supporting the work of God in the earth. It is true that many who hardly know where their food is coming from, are still giving of the little money they have to help in supporting God's work. Much of the money we are now receiving for our work in China comes as the result of genuine sacrifice.

As we see the budgets being cut more and more, we may be sure that it is

not because God's people are losing their love for the work, but it is because they truly do not have the money to give. Surely our hearts must fill with gratitude to God for His love to us in giving us the blessing of a knowledge of this last message.

As the truth has come to many in China, they in turn have also learned of this spirit of sacrifice. "Love for lost souls brought Christ to Calvary's cross. Love for souls will lead us to self-denial and sacrifice, for the saving of that which is lost."—*Testimonies for the Church*, Vol. 9, p. 59.

So the believers have year by year been increasing their gifts to carry forward the work of the Third Angels' message. That is as it should be; for in *Testimonies* Volume 9 we read, "Every church-member should cherish a spirit of sacrifice."—*Idem*, p. 130.

"We are nearing the end of this earth's history, and the different lines of God's work are to be carried forward with much more self-sacrifice than they have yet been. . . . The work to be done calls for sacrifice at every step of advance."—*Counsels on Health*, p. 300.

"When all are faithful in giving back to God His own in tithes and offerings, the way will be opened for the world to hear the message for this time. If the hearts of God's people were filled with love for Christ; if every church-member were thoroughly imbued with the Spirit of self-sacrifice; if all manifested thorough earnestness, there would be no lack of funds for home or foreign missions."—*Testimonies*, Volume 6, p. 450.

"When self-denial is required because of a dearth of means, the burden is not to rest wholly upon a few persons. Let all unite in the sacrifice."—*Counsels on Health*, p. 306.

An opportunity is given to each believer to show in a special way his gratitude to God, and his love for souls who are perishing, in the special Week of Sacrifice which is soon to come. Some may have been observing the Week of Sacrifice each year for some time, others may not yet have made this a time of special sacrifice for the advancement of God's work. Shall we not now begin to plan so that every believer may have a part in the Week of Sacrifice? We should plan for our gifts to the cause of God just as carefully as we plan for our daily food and clothing.

"Many would be surprised to see how much could be saved for the cause of God by acts of self-denial. The small sums saved by deeds of sacrifice will do more for the upbuilding of the cause of God, than larger gifts will accomplish that have not called for denial of self."—*Testimonies*, Vol. 9, pp. 157, 158.

"Can we behold the divine condescension, the suffering endured by the Son of God, without being filled with a desire to be allowed to sacrifice something for Him?"—*Testimonies*, Vol. 9, p. 54.

From Field Workers

Days of Labor in Dairen

PASTOR S. H. LINDT, of China Training Institute, writing on August 17, 1933, from Dairen, Manchuria, says:

"Time is rapidly passing, and soon we shall end our series of meetings here and be on our way back to Shanghai. We had a very enjoyable trip up without any difficulties or delays. The boat was small, and the third-class was crowded, but the weather was so nice that we were able to spend the whole time on deck.

"Our meetings will doubtless ere this have been reported to you by Brother Brewer. We began July 25 and continue till August 31, making a little less than 6 weeks. The attendance keeps around 400 every night. A number have already indicated special interest, and we are hoping for good results.

Sincerely,

S. H. LINDT.

(LATER.—On September 5 Pastor Lindt and family returned to Shanghai from their sojourn in Dairen; and on the morning of the 8th they went on to Chiao Tou T'seng for the coming school year. Brother Lindt reports a continuance of the interest until the very close. Brother Liu Yuen Cheng remains in Dairen, in charge of the city chapel, and will visit from home to home, and thus prepare as many as possible of the interested ones for baptism.

In the Dairen effort, the brethren had the use of an excellently made tent, 40 x 60 ft. in size; and the practicability of such a method of housing congregations, was demonstrated anew, although at one time, when a severe storm blew down the tent and covered the canvas and the poles with a foot or more of water and mud, it seemed for a few hours that tents do have their disadvantages. Soon the damage was repaired, the tent was repitched, and the meetings were going on as usual.)

Gospel Songs in Mongolian

SEVERAL of our gospel songs have been translated into the Mongolian language. At first the usual procedure was to write these out on waxed stencil paper, and run off limited editions by mimeograph process. Thus our brethren served inquirers reached by our Mongol Mission established some years ago from the Hailar base, in Heilungkiang.

It is noteworthy that from our present Mongolian headquarters, at Kalgan, Cha-

har, we have begun printing songs with metal types cast in our own printing office from matrices in the Mongolian character. The first song to be issued from our Kalgan center is, "Tell It Again." What a fitting beginning for the great work before our Mongolian Press!

Advances in Ninghsia and Kansu

WU TSEH SHAN

EIGHT brethren and three sisters were added to our church as a result of the Ninghsia effort. And besides, there are many inquirers.

On the way back from Ninghsia, we had many difficulties. It rained heavily,



Evangelist Shao Djen Sin, in charge of the Ninghsia Mission Station

and finally our truck was broken; so Pastor Effenberg and I changed from the auto to a mule-cart, and then onto the backs of camels. But we are thankful for the Lord's protection over us on the way into Lanchow.

I plan to go to Yüchung, Kansu, and hold an evangelistic effort there. The people are welcoming our message as the Wenchow people did, years ago.

One head official of the Tibetans has offered us land together with wood and other material for building a school and a hospital. Pastors Effenberg and Shultz will go and see the place, and learn more about starting work there. Really, there are many open doors before us. Remember us in your prayers, please.

From Pastor J. H. Effenberg

IN a letter from Lanchow, Kansu, August 22, 1933, Pastor J. H. Effenberg writes:

"The Ninghsia and Yülin evangelistic efforts were successful, and these two churches were officially organized. I understand that we have been reporting these previously as organized.

"This week we open a tent effort in Gingsien, east of Lanchow. Hundreds of people come and ask for teachers and preachers to give them the truth. Sorry we are so short of men and preachers that we cannot respond to all these Macedonian calls.

"There are numerous villages outside of Yülin in Shensi (part of Ninghsia District). They also need an evangelist, but we cannot provide one.

"Tomorrow we shall start for Choni. General Yang is urging this very much. We hope to have a clear report about Choni-Labrang conditions for the brethren when they meet here in Lanchow in October."

From Yunnanfu

READERS of the REPORTER will rejoice with us over the news of the safe journey made by Brother and Sister Claude B. Miller from Chungking to Yunnanfu. The following extracts are taken from a letter written by Sister Miller from Yunnanfu on August 15:

"We have arrived home safely after our long trip to Chungking. We doubled the last two stages of our trip and made one hundred li in one day, getting here Thursday evening. Several times it would rain just after we reached an inn where we were to spend the night. We thank the Lord for His protecting care over us; for we passed through some dangerous places. In one place, a band of robbers came down from the hills and robbed a village the night before we arrived there. In another place two robbers had been caught by the authorities and beaten to death just three days before we passed by on the same road. Surely the Lord has an interest in His children.

"Upon our arrival home we found Brother and Sister Guild in good health, and everything going smoothly. The work on the wall around our new site has been going rather slowly, but we hope it will be completed before many weeks.

"We are both feeling fine, and I stood the trip so well that Mr. Miller is planning to take me to Talifu with him in about a month. It is a question as to whether or not I shall be able to go on to Lichiang with him, as we have to go over a very high pass; if not, I shall remain in Talifu for about three weeks while he goes on up to Lichiang. However, I hope I shall be able to go on with him to our farthest station."

Students from Shantung

IN a letter written by Pastor Wm. J. Harris, director of Shantung Provincial Mission, Tsinan, August 29, 1933, we find the following heartening paragraph on the value of a strong educational program:

"It is to the educational work in Shantung that I credit Shantung's surplus of good men. For aside from manning our own field, we have done a very considerable share in manning several other fields of this Union. There is hardly a full meeting of the Union committee but what one or two or even three men are voted from Shantung to some of our other fields. This year it seems we have more requests from prospective students, than ever before. I already have received matriculation blanks for more than our allotment for Chiao Tou students; thus far have 13 matriculation blanks in and our quota is 7. And I have 21 matriculation blanks for our Fengtai students, and our quota allotment for Fengtai is 15 students. For the Tsinan school I have matriculation blanks in hand for 26; and there are quite a few here about Tsinan that have not matriculated yet. So you see our educational needs are not small."

in Taishan; therefore last year, in mid-winter, we opened meetings at the southwest of the city. Those in charge of the speaking were Pastors O. A. Hall and Hu Deh Chun, and Mr. Hsia Siu Chwan. The assistants were the Misses Cheng Fen Shan, Lu I Ying, and Mr. and Mrs. Liang Hwa Yu. They all worked hard; sometimes they forgot to eat.

We began on October 1, 1932. That day many of the people, whether they knew or did not know what the reason was, came together, nearly 500 in number. They all protected our regular program while the meeting was holding, and maintained excellent order. Some nights it was very cold in Taishan; but neither speakers nor audience seemed to care about this.

The result: There have been more than one hundred people added to the Bible study class. We began the class after our "ten-day meeting," and opened every night. It was in charge of Pastor Hu Deh Chun and Evangelist Hsia Siu Chwan. One month following the opening of the Bible study class, there were 12 baptized. We organized a church in Taishan last December. During the past three months four more have been baptized; many others are awaiting baptism.

We hope those who read this paper will pray for the church in Taishan. Pray the Lord to bless the work in this place, and make it develop quickly.

The Watlam (Kwangsi) Evangelistic Meeting

V. M. HANSEN

WATLAM is one of the largest district cities in the province of Kwangsi, and is located in the most densely populated area. I have traveled over many parts of this province, but find this section to have the finest farming lands. Millions of trees have been planted on the hills; and while the trees are not very large yet, the scenery is most beautiful.

Accompanied by my family and by several Chinese workers, we left by boat from Nanning on May 8. On May 10 we reached Kwai Uen, where we crossed the river, chartered three cars, and reached Watlam the evening of the same day.

Pastor Lo had arrived the day before. We had no difficulty in locating our place, as the landlord is well known in the city here. Brother Anderson and Pastor Lo had been able to secure for us the largest theater in the city. They also arranged with the landlord to let us have his private quarters to live in. They were also able to secure very good quarters for the Chinese workers. We are all in the same building, which makes it very nice.

Our landlord has been of much help to us. He is one of the most influential men of the city, and he gave us the names of nearly two hundred other

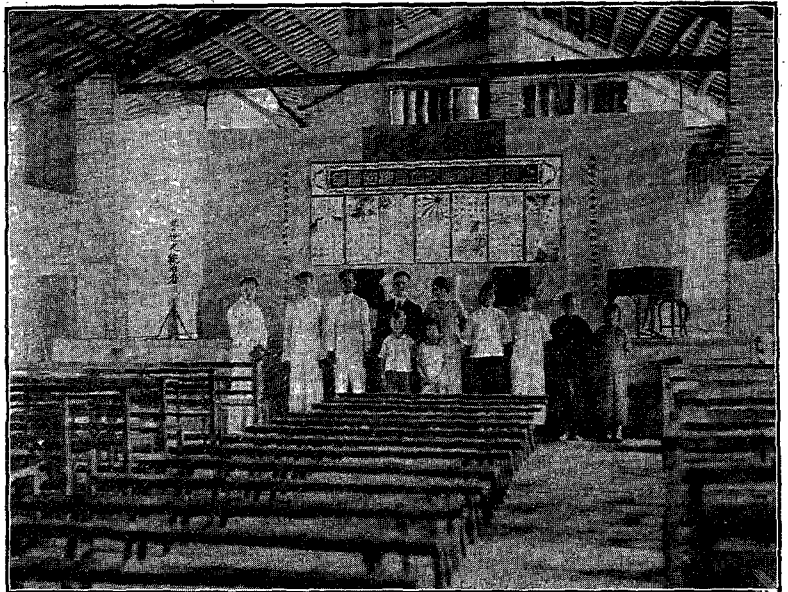
Results of Evangelistic Meetings

in Taishan, Kwangtung

SWEN KWANG CHING

TAISHAN is a prosperous *hsien* of Kwangtung province. The public roads go around in front, and train tracks come through behind, so it has convenient communication. The roads are as good as those in Hongkong; the culture and the commercial ability of the people are no less than in Canton. The people are constantly going outside to foreign countries; so Taishan is called "small golden hill" (Little San Francisco). The city is six *li* in width. There are about fifty thousand inhabitants.

The character of the people living in Taishan is like that of the people of Athens, in that they are interested in strange things, and like to inquire concerning the truth also. But it is too bad that they have been left with no light for so long a time. In South China we, the laborers of God, felt that we had a heavy and great duty to work for the salvation of those people



An interior view of the hall in which the Watlam, Kwangsi, evangelistic effort was held, May 15 to July 15, 1933. The large chart above the rostrum, illustrative of "Creation Week," is used by Brother Hansen the night he introduces God as "The Ruler of the World." In front of the rostrum stand the workers who took part, including the artist who drew many of the charts, and the children and others who rendered musical selections.

prominent citizens of the city. Instead of letting us mail private invitations to these, he insisted on sending his servant or secretary to give them out. We scattered 3,000 handbills announcing our meetings to begin on the 15th of May. We also put up posters on the city gates, stating the time of our meetings. We put up another poster announcing that we would run a free clinic along with our evangelistic effort.

We opened our first meeting on the night of the 15th, with nearly 900 inside the theater. Over 200 outside wanted to come in, but there was no standing room left, so we had to close the doors. Our second and third nights were about the same. Then we had some very heavy rains that cut our crowds down considerably. But tonight, our tenth, we have had between five and six hundred out. Already more than eighty have signed their names as interested and desiring to hear more of the truth.

Our free clinic is proving very popular. We have a graduate nurse with us to help in this work. At first we limited our clinic to just 50 patients. Then later we changed to 75 patients. If we could only handle the crowds who come to us for treatments, I am sure we would have more than 100 patients in our clinic daily. Word has been passed around to the villages that we are here, and the sick come from miles away. Some of their homes are more than one hundred *li* from here. They come and stay over night in the city, and then go back the next day. Many of our patients are coming to our night meetings. The clinic has proved a noteworthy help to our meetings.

One special feature of our meetings has been the instrumental music; this has proven a noticeable help. We have had the children play their horns, which has been a drawing card. The theater is located on the second floor so we have been quite free from crowds from off the street. The people thus far have sat quietly and listened attentively. We have had good order in our meetings from the very start. The prospects are excellent for a good harvest of souls.

I have a splendid corps of workers with me at this effort. They are full of ideas, not afraid of work, and very willing to co-operate to make our meeting a success.

Remember us in your prayers as we endeavor to bring the Gospel to the thousands in this province who have not been privileged yet to hear the good news of salvation.

We plan to be here until July 15, when we expect to return to Nanning for Harvest-Ingathering. Following this, I plan to start an effort in Nanning, about the 15th of September.



The workers who conducted the evangelistic effort at Watlam, Kwangsi, May 15 to July 15, 1933. The "New China" chart suspended on the curtain at the rear, is the one used by Brother Hansen the opening night of an evangelistic series. He uses a new chart every night. The charts are so designed as to convey a direct message in line with the theme of the evening.

LATER.—On June 26, Brother Hansen writes from Watlam further:

"We have had an excellent attendance to the close; the hall has seated about 600, and we have had the house practically full every night, excepting times when there was rain. All seemed eager to hear Bible truths.

"Our clinic has seemed to meet a need here. During our first month we gave 2,400 treatments. Sometimes the narrow street would be so packed with those waiting for their turn to come, that coolies carrying things could not get through. Fully fifty per cent. of those now interested in the Bible truths we have preached, came to us first through the medical work. The first month we ran a 'free clinic,' and many took advantage of this opportunity. I fully believe the medical work is indeed 'the right arm' of our message. Hydrotherapy methods, together with other simple remedial agencies, have worked wonders for us in this place. People for miles around have come to us for help; and the Lord is adding His blessing to the work we are trying to do.

"At present we are holding Bible readings in the homes of the people, and Bible classes at the chapel, besides the preaching services in the evenings. This line-up seems to keep us all very busy. The prospects for a goodly harvest of souls is good, provided the follow-up work can be continued carefully. Remember us before the Throne of grace."

Meeting Famine Conditions

IN some sections of the China field, famine conditions continue to prevail. One of the more recent calamitous failures of crops, is reported from Kweichow. The West China Union Mission, at its recent meeting in Chungking, set apart a small fund to assist; to this the China Division Committee has voted an additional five hundred dollars *Mex.* from the general treasury. Our Famine Fund is practically exhausted. We understand that conditions in Shensi, while still exceedingly bad, are slightly better just now than a few months ago. Many members of our churches north of the Wei River, have moved permanently into *hsiens* farther north, where there is more rainfall.

A few districts in the South Chekiang Mission have had to have special consideration by the East China Union the past few weeks. At best, it seems that the specter of want is not far removed from considerable portions of this great land; and we shall always have occasion to share with those in need. And we have an opportunity, also, to assist some through careful instruction in better methods of farm cultivation and other forms of husbandry, and in the proper conservation of crops and of other resources of whatsoever nature. The ob-

servance of the tithing system, also, we know, will bring great relief to many a family who otherwise might become reduced to dire penury and extreme want; for "the blessing of the Lord, it maketh rich."

Thus, in addition to grants in aid for immediate assistance, let us encourage the youth and those older to learn as much as possible concerning improved methods of farming, gardening, animal husbandry, and the cultivation of small fruits and of saleable plants and herbs; and let us also persevere in the teaching of trades, and in leading all, whatever their education or estate, into faithfulness in rendering to the Lord His own in tithes and offerings. C.

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In and Near Haimen, Che.

PASTOR BENJ. F. GREGORY writes from Wenchow, under date of June 5, 1933:

"I have just returned to-day from a month's trip through the northern section of our South Chekiang Mission. This has always been considered one of the hardest parts of the Mission, as well as the newest. We do not have here, to help us, the talent of the older churches and the laymen; but I believe I saw growth and solidity that should encourage us.

"In Haimen I organized a church of fourteen, with prospect of five being added as soon as letters of transfer can be secured. This is the fruitage of work being supported by funds especially given for this purpose by Dr. E. H. Thompson. The evangelist of Haimen is planning on opening a Sabbath school about thirty *li* to the northward.

"On this trip I baptized eighteen. It is wonderful the way the message is getting into the most inaccessible corners,—onto the tops of the mountains, and into the hidden valleys."

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The Tibetan Book

Two thousand copies of the Tibetan subscription book, chiefly an outline of Bible doctrines on the way of salvation, and adapted from the Chinese pamphlet entitled "*Deh Dju Ruh Men*," were recently offered for sale by the Signs of the Times Publishing House, 515 Ningkuo Road, Shanghai. The initial order from the Northwest China Mission, is for a thousand copies of this volume. The bindings most in favor are the yellow cloth with red stamp, and the red cloth with gold stamp. The volume sells at retail for two dollars *Mex.* a

copy; regular discounts to book and periodical houses, and to colporteurs.

Some of the "physical" problems of distribution are difficult, including the transport of the volumes to the frontier provinces bordering Tibet. One large shipment has been on its way already for three months, without having reached its destination. By slow stages over rough cart roads, and by camel caravan, and on the backs of hardy yak, the volumes are carried farther and yet farther inland, to the more distant places where our colporteurs are stationed. It is hoped by our brethren of the Northwest, that the shipments to their main stations may reach the out-stations without too much of delay. The few volumes already gotten through by airmail, are much appreciated by Tibetan officers and lamas who have seen them. One of the first copies to get through to Lanchow, was taken on southward to the Prince of Choni.

A Dreadful Accident at Our Kalgan Hospital

ON Sept. 21, 1933, Pastor Geo. J. Appel wrote: "We have just had word of a very serious accident in the Kalgan Hospital. The young man who was working in the pharmacy, together with a student nurse, was unfortunately trying to seal up a tin of alcohol with wax, when it exploded and seriously burned both the boys. Yesterday the pharmacy boy died, but we understand that the other boy may recover. Considerable damage was done to the pharmacy. One cupboard was destroyed by fire, and all the window lights were broken either by the explosion or by the heat of the burning alcohol. For a time it was feared that the entire hospital was going to go, but the fire was finally checked, so the damage to the building was confined to the one room."

Sabbath School Helps in Chinese

ATTENTION is again called to material available in the Chinese language for the use of our Sabbath school officers, teachers, departmental secretaries, and all who are interested in helping our Sabbath schools to reach higher standards. This material includes the following:

"*Successful Sabbath Schools*."—A concise manual on Sabbath school organization. 42 pages. Paper cover. Price, 10 cents.

"*Instruction on the Sabbath School Work*."—A brief compilation of the most important instruction from the pen of Mrs. E. G. White, concerning the conduct of our Sabbath schools. 32 pages. Paper cover. Price, 10 cents.

"*Learning to Teach from the Master Teacher*," by John A. Marquis.—A splendid help for those who are seeking to follow the methods of the Master Teacher. Used as a textbook for the Chinese Sabbath School Officers' and Teachers' Training Course for 1932-1933. An abridged translation of the English. 42 pages. Paper cover. Price, 15 cents.

"*Songs of Gladness*."—41 songs for children, for use in the Sabbath school and church school. Made up of selections from "Sunshine Songs," "Christ in Song," and other sources. Paper cover. Price, 10 cents.

"*The Soul Winning Sabbath School*."—Abridged, adapted, and translated from the English Sabbath school manual of the same title. Much more complete than "*Successful Sabbath Schools*," and a book that we hope will, under the blessing of God, enable the Sabbath schools that

adhere to its ideals and carry out its instruction to become in very truth *soul winning* Sabbath schools. 203 pages. Attractive paper cover. Price, 40 cents. (This book should be ordered from The Home Study Institute, 525 Ningkuo Road, Shanghai, China.)

"*The Sabbath School Helper*."—An 80-page quarterly journal for those working in the Sabbath school. Contains articles on all phases of Sabbath school work, as well as teaching helps and notes on the Sabbath school lessons. It should be in the hands of every Sabbath school officer and teacher who reads the Mandarin. Subscription price, 25 cents per year.

The prices quoted are in Chinese dollars (*Mex.*), and apply to the China field. With the single exception noted above, these publications may all be ordered from the Signs of the Times Publishing House, 515 Ningkuo Road, Shanghai, China. The first three mentioned may be obtained in English in mimeographed form from the China Division Sabbath School Department, at 10 cents per copy.

We bespeak your co-operation in placing these publications in the hands of those who are carrying responsibilities in the Sabbath school work throughout the China Division field to the end that our Sabbath schools may *win, instruct,* and *hold* those who come within the circle of their influence.

BESSIE MOUNT.

Diary of Notable Trip by Our Brethren from Lanchow, into Tibetan Regions round about Choni and Labrang

To Choni, and on to Labrang

First by radio (a small portable outfit carried as part of an itinerating kit,) and afterward by letters, Brother J. H. Shultz began informing us late in May of a noteworthy visit he undertook to southwestern Kansu in response to the urgent insistence of a prominent Tibetan Abbot, that some representative of our Mission visit Labrang. These communications have brought anew to our attention—and in unforgettable form—the fact that doors are already swung wide for us to enter upon labor among Tibetans along the borderlands. Brother Shultz has now completed his tour of the Choni and Labrang districts, and has returned to his headquarters in Lanchow. The record of his visit is before us; we can give but a brief summary of the trip, together with some extracts from the correspondence.

We can testify personally that the statements made by Brother Shultz concerning the friendliness of Tibetan monks, and their eagerness to learn more of what we teach of Bible truth, is in harmony with what Pastor J. Effenberg and the editor found when on our visit to Kumbun, a monastery considerably to the westward and northward of Labrang; and also during our journeyings to the southern shores of Lake Kokonor. God has opened the way; let us press in.—c.

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"Choni, Kansu, China,
June 3, 1933

"Dr. H. W. Miller,
Shanghai.

DEAR DOCTOR,—

"I AM NOW at the palace of ———. I have already written you how the call came, through the former Abbot ———, to go to Labrang. He persuaded me that we should first visit Prince ——— here at Choni, even though it is a little out of the direct route, since this gentleman is one who holds much power over these parts and even beyond.

"The Lanchow local evangelist, Mr. Chen, together with Abbot ———, left the Lanchow compound on May 22, 1933, at 1 p.m. We hired three mules at a cost of \$3.50 Mex. per day while traveling, and also took Brother Effenberg's young jackass for me to ride. The load consisted of our bedding, the little portable radio which you and Brother ——— so kindly made pos-

sible, and what supply of tracts and Bible portions we could find. The loads were arranged in such a way that those accompanying me could ride on top of them. When staying at inns, and not traveling, we pay only the price of food and fodder. This is the cheapest traveling I have ever done.

"The first day we reached Ah Kang, where the Lanchow coalmines are located. That night I was able to get into touch by wireless with my wife at Lanchow; and every day since, without fail, we have made contact, thus keeping in touch with Mission affairs at headquarters.

"May 23 was heartbreaking. We climbed a high mountain, from whence the snowpeaks to the south were visible. All day we went up and down, through deep ravines and gullies, in the broiling sun, with nothing but brackish water to drink that only seared our lips and tongue and made us all the thirstier. We reached the little town of Salar on the Tao River by night, and were thankful for the hovel that we finally found. Military men were in all the more decent places. We slept in the open courtyard, with the sky for a covering.

"May 24 we followed up the Tao River valley, until we came to Titao. This day was not so bad. Though upgrade, the way was lined with trees, and the water was much better. My tongue was so bad that I could not eat solids, so used liquid food. I was also very sore and tired from riding, to which form of travel I was unaccustomed. I walked a great deal of the way. The inn was terrible. We had trouble with the guard at the gate, but finally got into the city.

"May 25. So worn out in the morning that I could not move. Rested until 10 a.m., and then made 70 of the longest *li* that you ever saw, before night! This place is called Go-gia-tan—Dog Family Rapids; and though the houses are poor, the landlord gave us a royal welcome. All day long we had followed up the rapids of the Tao River, amid wonderful scenery; wooded mountains covered with wild flowers in profusion; we had seen also many birds. We went to sleep with the music of the rapids in our ears. That night it rained, and on higher levels it snowed.

"May 26. Everything white on the hills, and still misting, with the roads very slippery. We did not venture out until about 2 p.m. and then by a forced march made a small village 10 *li* north of San-shen-miao, just at sundown. Here the landlord made every effort to please us, and we secured milk for the first time. I drank so much that my old rubber belt finally gave up the ghost, leaving me in a bad fix, as it was the

only one I had. How we did sleep that night!

"May 27. Sabbath. What a blessed day we had! Sabbath school by the side of a rushing torrent, with the moss-covered bank for benches. I wish we had as easy chairs in some of our churches! The wild birds joined in our hymns of praise; and the country folk, attracted by the singing, came to listen to the words of the Gospel, and Mr. Chen and I talked to them. Many of these people are of Tibetan descent, and speak both languages.

"Abbot ——— studied for a long time with me during this Sabbath day. I went over carefully all the main points of our faith, and then asked him if he understood and believed. He said: 'Yes. I want to give my life to preaching the good tidings to others. I do not want the money of the Mission; for then my people would say that I was only talking for my rice. I will go to Shanghai and buy Tibetan books with my own money, and have Prince ——— build churches, and teach my people to believe in the Lord.'

"When baptism was explained to him, he said: 'I want to be baptized.' I told him that he should study hard at his Bible every day, and that at the end of this trip he should be ready for baptism. He has learned the commandments, and keeps the Sabbath more strictly than we do. Meat he has not touched since seeing that we did not have any on our tables. I told him that eating or not eating meat is not a matter of sin, but of keeping our bodies clean. He said: 'Anything that you do, must be best.' Surely we have to be careful to set a good example before these people.

"After sundown worship, we went to bed early.

"May 28. Up and up and up—over the famous Lien-hwa-shan pass. I don't know how high we were, and probably no one would believe me if I made a guess. I wish I had a meter to tell the elevation of these peaks. Beautiful pine-covered valleys, sloping up and up to ragged rocky peaks, which were softened with a pure blanket of white. Along the way, melting snows made the going difficult; but at least we had all the ice-cold water we could drink. There are all kinds of wild animals on this range. Near the summit, on a small glacier, I saw leopard tracks as large as a man's hand. A wolf crossed our path at a leisurely gait. Pheasants ceased to be counted. They swarm over the whole country.

"The place where we had planned to eat, offered nothing but dirty 'mien'; so we pressed on. Eighty *li* we traveled that day, without a bite of food of any kind. We were totally exhausted when

we reached the mean little village of Yang-sha, where the inhabitants were very kind to us. Not once on the road had the people been anything but friendly. These people have white skins, and a foreigner does not appear to be a novelty to them, though they may never have seen one before. When asked a question, they give a straightforward answer, and seem to understand my language better here than the people of Shensi seemed to understand. Very seldom do I have to repeat a question. At night, in this bracing atmosphere, we slept like the dead.

"May 29. An early start took us over difficult passes covered with snow. Many yak-drawn carts were encountered, coming from Taochow; also several sedan chairs containing gods. These I stopped, and told the bearers the futility of worshipping something their own hands had made. The carriers laughed, and said that what I said is true, but that everyone worships images. The carriers were returning to their homes after a big festival held at Taochow New City, which festival we unfortunately missed by one day. We had planned on preaching to the crowds, but rain had held us up. Taochow was nothing but a mass of ruined walls. Bandits and Mohammedans have completely wrecked the place. On the streets we met several lamas, who knew Abbot _____, and hung on his arm. He told them to come to our poor little hotel, which they did. They wished him to come to the monastery, 20 li from the city.

"We slept that night with light hearts. Before sleeping we were fortunate

enough to secure plenty of honey, potatoes, and an enormous quantity of milk, at a mere pittance.

"May 30. A day long to be remembered. About 10 a.m. we set out to make this short stage. As we neared the lamasery, it was a wonderful sight to me to see the picturesque lamas, with their red robes and stately tread, coming out the gate and down the steps to meet us. With graceful gestures and words of welcome, they accompanied us to the private quarters of the Head Abbot, or 'Fu Yeh,' himself. Here he placed all at our disposal. Food was immediately brought, of which we were glad to partake. The Abbot himself was a commanding personage, and very clean. Many of the lamas were aged men, of very prepossessing appearance. I put up my little set, as it was getting late, and the monks all gathered around. After I had finished talking with Mrs. Shultz and Mr. Graham, the Head Abbot came forward, and asked me if I would be so kind as to teach his disciples 'Tao-li.' I told them in a simple way, of the True God; of Creation; of God's Law; of His Son, and how He is coming to receive all those who believe on Him, and give them a home in heaven where there will be no more sorrow, trouble, or oppression. This moved their hearts. Every few minutes, I would ask them: 'Is what I tell you true? do you believe?' and they would all bow in assent and say, 'It is true; it is true.' Then Mr. Chen told them that we should not worship idols made by the hands of man, but worship the Creator, who made all things. This is manifestly a very

strong doctrine to preach in the room of the Head Abbot, with several gold images looking down on us from the shelf; but the priests listened attentively and even eagerly, not one of them leaving the room until after the talk was finished. This was a surprise to me, as I had often heard that it is not possible to keep the attention of Tibetans, and that they will interrupt with the most irrelevant statements. This is true in ordinary conversation; but God's Spirit was in that room, striving with those superstition-clouded minds. We slept in the Abbot's room that night. I told one of the lamas that I did not like to sleep there, as I had fleas in my bedding-roll. 'Oh, never mind,' he said; 'We all have plenty!'

"May 31. Pictures of the Abbot, and of the whole group, were taken, and then we started for Choni. We passed through fertile valleys, with forest-covered mountains always in sight, and finally come to the ruins of what was formerly the Prince's headquarters. Mohammedan bandits have about finished it, and no one lives there. We were informed that the Prince had moved across the river, to a location that could be successfully defended against any attack. So we crossed the Tao River, a beautiful mountain stream that is crystal clear, rushing through an Alpine valley.

"Across the bridge we met the chief of the guard, who was known to both Abbot _____ and Evangelist Chen, who has made many contacts with important men through his years of work in hospitals in Lanchow. He was glad to forward on the word to the



Lamas of _____, who asked to hear the Gospel message, and who offer to us the site where the photo was taken, as a place on which we may erect a chapel with materials the Tibetans volunteer to prepare free of charge.

Prince that we were coming, and said that Abbot _____'s letter telling of our intended visit had already been received; but he reproached us for not giving more definite information so that the Prince could have sent us an escort across the Lien Hwa Shan pass, which we learned has been very dangerous recently. We followed up a fine road, winding along the base of the mountain range, and at times at the very brink of the river. There was one open place in the valley, that I noted with interest. Here the valley floor is quite level, and about 500 ft. wide, and 3,300 ft. long. Also in this place the mountains slope up gradually, on either side, making an ideal landing field for a plane. We pressed on, and came to the ruins of a once fine bridge. Here to our right opened up a side valley of wonderful fertility, with a little torrent rushing down into the Tao River. Beyond this we came to some narrow passes, through several massive stone walls that reached the short distance from the cliffs to the river-brink. Truly this place could be defended easily. I could not help but think, "This is the gateway to Tibet. Oh Lord, open it for us!" And as we approached each gate, as if in answer to our prayer, the portals swung wide, and we passed through.

"At last we crossed another torrent, beyond which were many buildings, some bearing gold ornaments on the roofs. We came to a gateway, where the chief

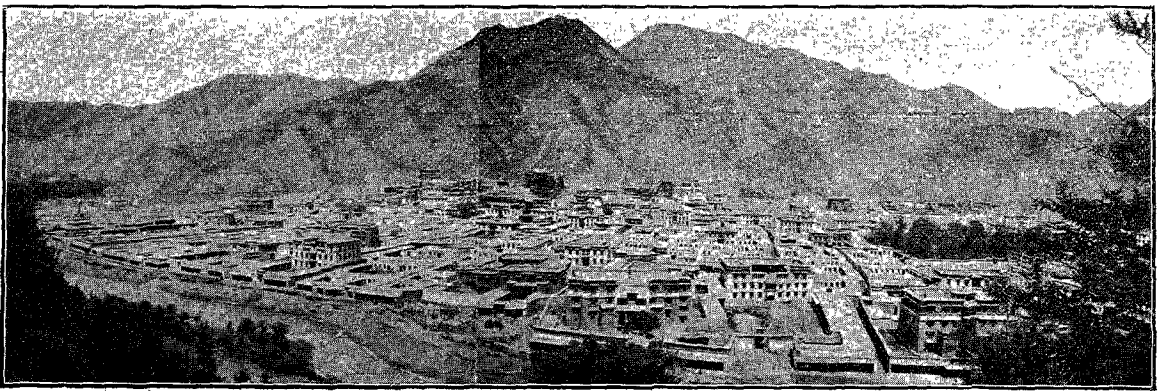
of guard came out to pay his respects, and to say that the Prince was very displeased that he could not have had the privilege of sending an escort to meet us. We begged his pardon, and were at once led past the guard to the private guest-room. Here water was brought, and we bathed our faces. Then in walked a very pleasant-faced man of middle age, and grasped our hands, begging us to be seated, and saying how glad he was that we had come to pay him a visit. Then he turned to Abbot _____ and at once tears came into his eyes, and Abbot _____ wept bitterly. No word was spoken for some time. I was very much troubled; for I did not know the reason for this outbreak, except that the Abbot, formerly in the employ of the Prince, had written him a letter, saying that he could no longer continue in his service, as he believed in the Lord, unless the Prince were also willing to accept Christ. I was afraid that now he repented of making this statement, and also that the Prince was displeased with him. I silently prayed that God would overrule, as this did not look like a very auspicious beginning.

"How little we really know, after all: Local troops under the name of the Government, but really only uniformed bandits, had held up a party of the Prince's men,—killing five of them, dismembering their bodies, and disposing of them in an abominable way. I

knew this; but that Abbot _____'s father was one of the number, I did not know. The Prince was touched, and was weeping in sympathy with Abbot _____, and trying to comfort him. Then, when the Abbot mentioned that he had left the employ of the 'Fu Yeh' and could no longer help in Government matters, since he believed in Christ, the Prince said, 'I am glad that you believe in Christ. It is well. Concerning other matters, we can speak of them later.'

"Refreshments were brought—fresh milk, butter, bread and jam, and many other things. We had a very pleasant visit, and then the Prince said, 'I hope you will establish a Mission here. I have land. I have forests. You must not go to Labrang. You must begin your Tibetan work here. We have no missionary. Those who formerly were here, have left. You stay here with me!'

"This came from his heart. I had not mentioned one word as to our purpose in coming, which at most was only to secure his permission to go on to Labrang, and perhaps get a letter of introduction to General Hwang, the man in charge there. Here was another opening—doors swinging wide before we had thought of entering! I prayed over the matter. God seemed very near to me. By this time Mr. Effenberg had left Sian for Lanchow, and could not be reached. I asked (by radio) our brethren in Lanchow and in Sian if they



A glimpse of Labrang, Kansu, a stronghold of Tibetan Buddhism 8,585 feet above the sea. Some thousands of lamas live in this huge monastery. There are thirty large buildings in Labrang which contain chanting halls or which serve as homes of Living Buddhas (so-called). Many hundreds of smaller buildings house the lamas. Some of these structures are from four to five stories high. Some are red; others are yellow with green roofs. Five giant kettles, each six feet in diameter, equip a monster kitchen. Here food sufficient to feed 4,000 lamas can be boiled at one time. It usually consists of butter-tea or rice gruel.

Of Labrang, Dr. J. F. Rock, from whose story of the place we are compiling this sketch, writes: "Amazing is the main chanting hall, which seats 4,000 persons. One hundred forty red columns, 40 feet long, support its roof. In another hall preserved in massive silver urns are the remains of the four previous incarnations of a Buddha, the founder of Labrang, who traveled widely in Mongolia and China and gathered much silver used in building this monastery."

"On a hillside opposite the monastery grows a forest of fir and spruce. It is of miraculous origin, says tradition. Long ago a famous monk, the founder of Labrang, got a haircut. His hair, scattered over the hillside, took root and produced this fine forest!"

"The Abbot in charge . . . received us in his room, which was beautifully painted and paneled. On a shelf stood lovely porcelain bowls made during the reign of Kien Lung; others dated back even to Kang-shi. I also saw here handsomely carved silver chests containing gilded or gold images. There were also fine carpets, painted and lacquered tables, and other signs of wealth and plenty."

would support me in asking for a worker for this place, and they encouraged me. Over the radio I communicated with Brother Graham also, at Changsha; and he also said he believed it was God's will for us to go forward. So I accepted the offer, saying we would do our best with our limited funds. That night we slept with peace-filled hearts.

"June 1. A very busy day. Some time before, the Prince had acquired a radio; but it could not be made to work; several had tried to fix it, but could not, and put the blame on the 'A' battery, which they said was down. Needless to say, they didn't know what they were talking about. Several of the connections were wrong, and it was the 'B' battery at fault; in addition, there was a 'short' inside the machine itself. Well, after about two hours' work, Nanking came in loud enough to be heard all over the *Yamen*. Of course, this made the Prince very happy. Meanwhile, he had been asking me many questions about hydro-electric installations, transmitters, saw-mills, and the like. He is a very progressive man, but cannot leave his own territory, and thus has not had any opportunity to put in the improvements he would like, for lack of information.

"The Prince insisted on my riding his private horse, with its American saddle, when we all went to look over the valley and select a site where we might found a Mission. We rode for a long way. . . That night he gave me a big feast. . .

"The Prince has had all my meals served in a small private dining room, with three guards to wait on me. They even squeeze my tooth-paste out for me in the morning, and hand me the soap when they think I need it, while washing. Such is life among the mighty! All the food served has been strictly vegetarian.

"June 2. Requested permission to go alone with Abbot _____ to look over some property on foot. Permission to go alone granted. On foot, refused. No guest of the General can be seen on foot in this country! So again I had the fine steed of the General at my disposal. How I did enjoy that ride! I went to the ruined bridge-head, and from there up the forest-covered mountain. . . We rode back, and the Prince sent at once for his '*twan chang*' who had accompanied us, and asked him what we decided. Within five minutes, the Prince came over to see me, his face all smiles, and said, 'I am very happy over the choice you have made. It is much better than the place I suggested. I had not even thought of that location at the time, for there have never been houses on it before. It is yours. Say the word, and I will order houses to be built immediately!'

"That evening there was another feast with some visiting officials, at which he made me the guest of honor, much to my discomfort. Wine cups were placed, which disappointed me somewhat, as I never had seen him drinking.

But his cup and mine were quickly removed, and he did not even raise his cup to his lips in honor to his other guests. He has never drunk, or smoked tobacco or opium in any form; surely a remarkable thing for a high official! No opium is grown where he rules; no opium smoked where he can prevent—it. He will give his people anything they ask, to prevent them from contracting this vice. Any soldier caught smoking is beaten immediately. They are a clean-faced, quiet-spoken group of lads, very courteous, taking their cue from their master.

"I must close now, and prepare my things, as we leave early tomorrow morning. I have here a few suggestions and requests for your consideration. But before beginning, I must add that the Prince has promised to secure me a safe-conduct pass to Lhasa if at any time I should wish to go; and through any place that he governs he will send a personal escort whenever I should wish to travel there. There are many parts of his domain where no Chinese even is allowed, and, needless to say, a foreigner has never been.

"I thank God that I have regained my health and vigor, and am strong enough to meet the rigors of travel in this country. My nervousness also has left, and I am sure that with the help of God, I may be of service in His vineyard.

"Please pardon this very long letter, but I wanted you to be conversant with all the details of the situation. I know that you will be deeply interested.

Sincerely your brother,

(Signed) J. H. SHULTZ."

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Lanchow, Kansu

June 20, 1933.

"C. C. Crisler
Shanghai.

DEAR BROTHER CRISLER:

"Here I am back in Lanchow again, after a most blessed and also thrilling trip. Doubtless you have seen my last letter to Dr. Miller, in which I gave full details of the visit to Choni. The Lord surely blessed us there.

"We went on from Choni to Labrang, over high mountain passes, on some of which much snow was found. There had been heavy rains, and the ground was very marshy in places, making travel exceedingly difficult. We also met fifteen Hochow bandits, but they did not molest us; for the Prince had provided us with a very efficient, though wild-looking, escort. I refused to take the escort with me, but General Yang said that otherwise I could not be allowed to travel this road.

"In Labrang we went to visit General Hwang, who is from Szechwan. His brother is the Living Buddha of the Labrang Monastery. He received us

courteously, and said he would be glad for us to come to his territory. His '*fu-kwan*,' who has full charge of Tibetan affairs in this district, was eager for us to come, and said he would secure for us a suitable site for a chapel and dispensary. Medical work would be a boon here in this field.

"We spent one Sabbath in Labrang distributing literature and speaking to those who understand Chinese. There is quite a large Chinese and Mohammedan population here in Labrang. The lamas were very eager to take our tracts, but were disappointed when they found that we had no literature in the Tibetan. Please, Brother Crisler, secure all the Tibetan literature for me that you think we can use here, and rush it along right away.

"On Sabbath afternoon we went to visit the Chinese Magistrate and Chief of Police, and they surely gave us a royal welcome. I talked our Truth to them for about three hours, and never had a more responsive audience. They pledged their full support if we would but come. I was very much surprised to find that the Magistrate was acquainted with the history of the Sabbath. As soon as I told him of the book we are printing in Shanghai, he said, 'I must have one at once, at any cost.' Several other men, Tibetans, wanted a copy as soon as it is off the Press. God will bless us when we step out in faith. How glad I am that the brethren saw their way clear to go ahead with the book.

"We returned to Hochow by forced marches, and from there our little party divided. I foolishly believed a report I had heard, that you could get from Hochow to Lanchow by raft on the Yellow River in one day; so I send Pastor Chen and the baggage on ahead overland, and Abbot _____ and I went on to find the river, which we heard was only 30 *li* away. Well, we travelled over 25 miles before reaching it, and then there was no raft. But on the way, we came across a village, where the people treated us royally, and there we were able to preach to them the Good Tidings. The name of the place is Kai Li Chuang, 'All Lee Village.' Everyone there is named Lee. They begged us to come again, and have meetings there. They will give us a meeting-place.

"Early the next morning we found two grain-rafts going to Lanchow, very small ones. We separated, each taking a raft, and away we went. God was with us that day, or we would never have come through. I will not attempt to describe the maelstrom of waters that we came through. If you were to stand the Niagara Rapids on end, and then come down them in a yak-skin raft, you might get some idea. Many times the billows roared over our heads. Abbot _____, who was on the first raft, thought that I was lost. His raftsmen lost control of their raft, and it rushed side-on through one of the most dangerous rapids. This was wilder

than anything I had seen some years ago in the Yangtze Rapids, on the way to Wanhsien, by many times. After eight hours of this, we transferred onto one of the small eleven-skin pigskin rafts,—just Abbot ——— and I and the raftsmen being on it. How we did skim along! We slept in a small village that night, and the next day at noon we were here about five hours ahead of the mules! I have never before been on so dangerous a trip; but I believe the Lord wanted us to meet with those people in that Lee Village.

"I have here on my milk-box desk a request from a company in Ging Hsien, 90 li from here. There is a company of over 200 members meeting every Sabbath in that place. . . . No worker from our Mission has ever been there, and yet they are sending in splendid Sabbath school reports, and they also request that we send a worker immediately, with a plentiful supply of literature. Abbot ——— was deeply moved by this report, and insists that I make them a visit with him, immediately. He says that he will help them to secure a property and a building for meetings. It is clearly not in order for me to leave the work here so soon, before I have had a chance to catch up with my correspondence and reports; but I am going ahead, and trusting that the Lord will bless our feeble efforts. I will take Pastor Chen with me, and he will plan to stay there for some time, and organize a company for baptism. I hope that he will be able to stay there for six weeks, or perhaps for two months. The one who is leading out in this work is an old fellow-student of his from the hospital. Thus he will have at least one good contact immediately upon arriving.

"Pastor Effenberg has gone on to Ninghsia. He had already left Lanchow when I arrived. Today we received a

telegram from him stating that his car broke down in the desert as a result of a cloudburst. The rear axle pinion gear is broken. I am almost coming to believe in the little patient burro for transportation on itinerating trips in this country, over these mountain trails. . . . Of course where there are good roads, the auto is the only thing.

"Must close, as it is time for the mail to go. With Christian love, I remain,

"Your brother in Christ,

(Signed) HAROLD SHULTZ."

—:o:—

"Lanchow, Kansu,
July 20, 1933.

"C. C. Crisler
Shanghai.

DEAR BROTHER CRISLER:

"THANK you for your kind letter of July 14, also for the prompt service on the photos. I was happily surprised to see them arrive, and also pleased that they turned out so nicely. Yes, the postage is high; but there are several who are anxious to secure a copy, among them being General Yang of Choni, and also Ma Li Wang (the horseman) and the Abbot of ——— monastery.

"You will be interested to know that the Abbott has written me, reproving me for not having returned to help them. Also General Hwang of Labrang has sent over his personal representative, asking if we have decided definitely on coming to Labrang; and if so, which property we would like to secure for a station.

"Abbot ——— is back again from Choni, and brought very kind greetings

from General Yang; also a request that we send plans for the buildings we wish, immediately, so he can prepare the proper amount of tile and timber. The people have just finished their spring work, and are now free. Later they will be busy with harvesting. Since this is all to be donated material, should we not comply with his request? . . . It would be too bad if by our delay he should become discouraged. We must remember that he has never heard of our work before, and is looking for action rather than promises.

"The new governor of Kansu Province has very kindly consented to see us; also I have been able to make friends with many of the new officials that come with him. They appear to be very talented men. The new chief of police is a graduate of Ann Arbor, Mich., and has requested permission to visit us.

"Sincerely your brother,

(Signed) J. H. SHULTZ."

—:o:—

Harvest Ingathering Papers

THROUGH an inadvertance, it was stated in our last issue that 5,500 copies of the Chinese Harvest Ingathering paper for the year 1933 had been printed; whereas the actual number was 55,000. All of these have been sent out, with the exception of about 4,560 copies, still available for shipment from the Signs Press, 515 Ningkuo Road, Shanghai. Of the English Special, 1933 edition, there remain about 520 copies. The Press have remaining in stock 6,400 of the four-page cheap edition of the H.I. paper for the current year, and will be glad to fill further orders as long as the stock lasts.



General View of our S.D.A. Mission at Tatsienlu, Sikang, where are stationed at present Evangelist and Sister Bartholomew and Dr. and Mrs. James, in charge of the Tibetan Mission of the West China Union. This station was founded by Dr. and Mrs. J. N. Andrews.

Statement of Mission Offerings Received from Union and Local Missions of the China Division -- 25-cts.-a-week Fund -- June 30, 1933

Values in Mex.

Name of Mission	Time Covered by Report	Annual	Harvest Ingathering	Sabbath School	Week of Sacrifice	"Big Week"	Mid-Summer Offering	Misc. for Missions	Amount Received	Membership Dec. 31 1931	Due on Goal to Date	Over	Short	Per Week to Date of 1933	Per Member of Report 1932
Central China Union:	Jan.-June														
Honan		\$ 11.90	\$ 4.00	\$1,348.71	\$	\$ 216.65	\$	\$ 4.55	\$ 1,585.81	854	5,551.00	\$	\$,965.19	\$.071	\$.075
Hunan		13.30	10.30	850.35		13.85		8.12	495.92	426	2,769.00		2,273.08	.045	.066
Hupeh			21.43	754.05		297.93	30.26	24.04	1,127.71	446	2,899.00		1,771.29	.097	.089
Kiangsi		9.07	.30	163.36		82.09		1.84	246.66	234	1,521.00		1,271.34	.041	.117
Union Total		34.27	36.03	2,760.47		610.52	30.26	38.55	3,456.10	1,960	12,740.00		9,283.90	.068	.084
East China Union:	Jan.-June														
Anhui		31.54	10.46	457.01	5.00	276.80		.42	781.23	320	7,080.00		1,298.77	.094	.063
Kiangsu		550.63		6,305.71	10.84	1,192.84			8,060.63	886	5,759.00	2,301.03		.349	.405
North Kiangsu		137.87	1.28	796.51		337.08			1,277.74	197	1,280.50		7.76	.248	.123
North Chekiang		28.05	16.00	560.11		168.90			719.06	487	3,165.60		2,446.44	.057	.074
South Chekiang		58.45	5.30	832.78	2.50	208.83	2.50		1,110.36	1,023	6,649.50		5,529.14	.004	.064
Union Total		806.55	33.04	8,898.12	18.34	2,184.45	2.50	.42	11,943.42	2,913	18,934.50	2,301.03	9,292.11	.158	.190
Manchurian Union:	Jan.-June														
Heilungkiang			3.92	90.74					94.66	40	260.66		165.34	.091	.163
Kando		20.03		112.81	18.90				151.74	136	884.00		732.26	.043	.057
Kirin		2.83		273.43	2.00				278.26	174	1,131.00		852.74	.062	.094
Liaoning			10.00	1,037.19				2.35	1,049.54	322	2,093.00		1,045.46	.125	.119
Sungari		.80		823.73				43.43	1,108.80	425	2,762.50		1,653.70	.101	.097
Union Total		23.66	254.76	2,337.90	20.90			45.78	2,683.00	1,097	7,130.50		4,447.50	.095	.097
North China Union:	Jan.-June														
Chihar-Suiyuan		4.60		227.64				7.58	239.82	8	52.00	187.82		1.153	1.371
Hopei		.38	35.50	835.90				36.48	908.26	355	2,307.50		1,399.24	.098	.211
Jehol				16.00					16.00						
Mongolia		30.00		233.47					263.47	21	136.50	126.97		.539	1.155
Shanai			.70	116.46				2.78	119.94	102	663.00		543.06	.045	.149
Shantung		3.60		399.71				1.85	405.16	396	2,574.00		2,168.84	.079	.099
Union Total		38.58	36.20	1,829.18				48.69	1,952.66	882	5,733.00	314.79	4,111.14	.086	.129
Northwest China Dist.	Jan.-May														
Chinghai										3					
Kansu										14					1.160
Ninghsia															
Shensi										159					.225
Singkiang															
District Total		5.25		514.85					520.10	176	968.00		447.90	.174	.297
South China Union:	Jan.-May														
Canton		84.45		1,398.21		369.37			1,852.03	560	3,080.00		1,227.97	.150	.151
Hakka		36.95		518.34	10.54				565.83	757	4,163.50		3,597.67	.030	.042
Kwangsi		42.05		476.94		19.57			538.56	252	1,356.00		847.40	.097	.138
North Fukien		343.04		236.71		111.95			691.70	445	2,447.50		1,755.80	.070	.074
South Fukien				401.77		193.13			401.77	375	2,062.50		1,660.73	.048	.106
Swatow		19.89	5.00	342.63					560.65	350	1,925.00		1,364.45	.072	.063
Union Total		526.38	5.00	3,374.60	10.54	694.02			4,610.54	2,739	15,064.50		9,453.96	.076	.063
West China Union:	Jan.-June														
East Szechwan		6.64		921.20	6.86		16.50	51.08	1,002.28	529	3,438.50		2,436.22	.071	.093
West Szechwan		4.40	56.59	344.01				8.92	414.02	122	793.00		378.98	.120	.094
Sikang				306.99					306.99	6	39.00	267.99		1.968	1.907
East Kweichow				141.28				1.46	142.74	100	650.00		507.26	.055	.027
West Kweichow		1.00	.43	201.35				8.58	201.36	377	2,450.50		2,240.14	.021	.014
Yunnan				304.17					305.17	41	266.50		38.67	.288	
Union Total		12.04	57.12	2,199.59	6.86		16.50	70.74	2,321.56	1,175	7,637.50	306.66	5,562.60	.078	.069
DIVISION TOTAL		\$ 1,446.73	\$422.15	\$1,886.12	\$56.64	\$3,483.97	\$49.26	\$203.48	\$27,547.37	10,942	\$68,208.09	\$2,922.48	\$3599.11	\$.096	\$.123

In Explanation

THE statement given above, of mission offerings of the China Division for the six-month period ending June 30, 1933, is self-explanatory. We hope to publish further statements during the year, as opportunity may permit.

These figures will speak very largely for themselves. The reader will note that

to date we have raised less than ten cents per week per member as against a goal of twenty-five cents per week per member. However, during the latter part of the year the Harvest Ingathering funds will be coming in, and these will apply on this goal. Substantial Ingathering returns will very materially improve our general averages for the later months and for the full twelve-month period.

We wish to urge that our general and provincial leaders keep these mission offerings on their hearts, and do all in their power to promote them. We have very good prospects of reaching our goal by the end of the year, if we continue to promote these interests. We must make sure of maintaining that which in years past has cost so much of time and effort. We must plan also on steady growth.—C. C. Morris.

Note and Comment

Help for Our China Division Sabbath Schools

BESSIE MOUNT

THE supreme aim of our Sabbath school work is made plain in the following statement from the Spirit of prophecy: "The object of Sabbath school work should be the *ingathering of souls.*" "The Sabbath school should be *one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ.*"

How to conduct Sabbath schools that will fulfill the high purpose of their existence,— that will truly lead men and women and youth to know Jesus as their Saviour and God's Word as their guide, and that will so instill that Word into their hearts that they will be held when the storms of temptation come,— this is the problem before our Sabbath school workers in every place where a Sabbath school has been established. In order to assist our Sabbath schools in China in the accomplishment of this God-given task, a new book, "The Soul Winning Sabbath School," has been prepared in Chinese. To those who are familiar with our excellent English Sabbath school manual, this book needs no introduction, for it has been abridged, adapted, and translated from the English "Soul Winning Sabbath School."

The scope, purpose, and ideals of the Sabbath school are set forth in such chapters as "The Sabbath School — a World-wide Institution," "Soul Winning," "Consecration Services," "Missionary Giving," "The Sabbath School and the Home," "The Pastor and the Sabbath School," and "Behavior in the Sabbath School," in Part I, which contains a total of twelve chapters dealing with the more general phases of Sabbath school work. Specific details of organization, qualifications and duties of officers and teachers, and valuable instruction regarding the conduct of the various divisions of the Sabbath school, methods of teaching, etc., are covered in the sixteen chapters of

Part II. Parts I and II are bound together, and contain a total of slightly over 200 pages. The book may be obtained from The Home Study Institute, 525 Ningkuo Road, Shanghai, China, Price, 40 cents *Mex.* per copy.

Let every worker join in an effort to circulate this book among our Sabbath school officers and teachers throughout China, as well as among our Chinese pastors, evangelists, teachers, and other workers. It is the textbook on the Sabbath school work, as given by the Home Study Institute in the Five-Year Course for Evangelists. The Sabbath school that imbibes the spirit of its pages and carries out their instruction will become, under God, a tower of strength to its members, a spiritual light in the community in which it is located; and a strong factor in the upbuilding of the church. As stated in the preface of the book, it is sent out with the prayer that its "appeal for deeper consecration and for more effective soul winning endeavor will enable every Sabbath school worker to reach —

"Higher ground in study,
"Higher ground in experience,
"Higher ground in service."

From Cool Hill Districts into A Chungking Furnace

UNDER date of July 19, Pastor Frederick Lee wrote from the sultry Chungking (Sze.) district of difficulties met by many of our workers from the high plateaus of Yunnan, Kweichow, and Sikang, who had come in for the regional summer school held this year. To quote:

"We are now in the midst of our summer school. There have been 55 enrollments, so we have had a larger school than we had anticipated. Most of these are workers; but some are very poor in education, and find it hard to keep up with the grind of school work. Then, too, it is very hot here for most of these people. Those from Kweichow and Yunnan never have had heat like we have here, and they seem to suffer very much under it. This is the hottest place in the Union, and this the hottest time of the year. It is not very conducive to study, specially for those who have

never experienced heat like this. But they are keeping steadily at it when they are well. We have had a great deal of sickness during the past few weeks.

"I am glad to say I am standing it very well, though the heat does sap one's vitality, and with a little exertion it does not take much to use up any surplus. The walk into the city is very strenuous, as you know.

"We have been having some very good meetings in the city on Sunday nights. Many who were interested before when Pastor Strickland was here, are coming back. I am urging that at this time when we are getting some of these people back, some one must stay by this work until these people are brought across. There are a very fine group of higher-class women in attendance, who are much interested.

"Our workers are kept busy. They have a full program every day. They begin study at six in the morning, and are at it either in classes or in study-periods until 9:30 p. m. Then on Sabbath afternoons and all day Sundays they invite people to the meetings, and visit the interested ones. This is a heavy program for these hot days, and we hope that most of the workers in attendance will keep well until we get through.

"I have an active part in the summerschool, as does Brother B. A. Liu. I take three chapel periods a week, and have three hours in classes, besides, every day. In addition to this, I must prepare my text for every class and have this mimeographed every day. The subjects I am giving are those suitable for presentation during evangelistic efforts, or studies in Bible Doctrines from the angle of presenting them to the public. Besides, we have an hour every day for general discussion of evangelistic and pastoral work.

"I am glad I can be here to give this lift to the work in West China. Trust all is going well in Shanghai."

Since these lines were received, we have had the pleasure of welcoming Pastors Lee and Liu back to Shanghai and Chiao Tou Tseng, and of listening personally to some of their stories of the marvelous workings of Providence in the Far West.

Bible Text-books for Use in Our Schools

[Translations into Mandarin]

Grades 1-3. "Bible and Nature Teaching Outline." For Teacher's use. Price, 40 cents (Mex.)

**Grades 1 and 2.* "Bible and Nature Stories." For Teacher's use. In two volumes. Price per volume, \$1.00. Flash cards for use in connection with these lessons,—set of 104 cards in case, \$1.50.

**Grades 1 and 2.* Pupil's notebook to accompany Bible and Nature lessons. Two books, one for each semester. Price each, 20 cents.

Grade 3. Bible Lessons for Third Grade. Bible stories from creation to the death of Jacob. 443 pages. Price, 60 cents.

Grade 4. Bible Lessons for Fourth Grade. "Old Testament History from Egypt to Canaan." 414 pages. Prices, 60 cents.

Grade 5. "Old Testament History," Volume 2. Covering the history of God's people from the death of Joshua to the rebuilding of Jerusalem. 385 pages. Price, 25 cents.

Grade 6. "New Testament History." Lessons on the gospels. 654 pages. Price, 25 cents.

Grade 7. "The Gospel to All the World." A translation into Mandarin of the excellent standard English text published by Pacific Press. There are two parts; namely, (1) "Acts of the Apostles;" (2) "Since the Days of the Apostles." The first part has 93 large double-column pages; the second, 138 pages. Paper covers; price, 60 cents. This Grade 7 textbook is one of the most valuable works that the Signs Publishing House has ever issued, for the constant use of our evangelists, Bible workers, and other engaged in gospel ministry. It is especially helpful for studious and conscientious inquirers. A care-

ful reading of its pages will "strengthen, stablish, settle" our brethren and sisters in the essentials of faith and doctrine.

***Grade 8.* "The Plan of Salvation." Simple studies in Bible doctrines. Loose leaf lessons. Price, \$1.00.

Grade 9. "The Life of Christ." An unabridged translation into Mandarin of the standard English text-book, written by Pastor M. E. Kern, and used in many lands for ninth grade pupils in our schools. 136 double-column pages, besides an introductory signature of sixteen additional pages. Price, 60 cents.

Grade 10. "Old Testament History." 250 pages. Price, \$1.00.

Grade 11. "The Story of the Advent Message," by Matilda E. Andross. An unabridged translation of the English edition, with an added chapter dealing with the Advent Movement in the China Division and the Far East. Illustrated. Cloth, \$1.50; paper, \$1.00. Used at Chiao Tou Tseng as the text-book for the first half of the eleventh grade; the last semester of the eleventh grade is spent in a study of the Spirit of prophecy.

Grade 12. "Outlines of Bible Doctrines," by Pastors S.H. Lindt and T. G. Giang. A text-book giving studies for advanced pupils, on 142 important Bible doctrines—the most complete presentation yet given in Mandarin, of the essential Scriptural truths taught by Seventh-day Adventists. 475 pages. Price, 80 cents.

All prices quoted are in Mexican. All orders, save the exceptions noted, should be sent through your tract society to the Signs of the Times Publishing House, 515 Ningkuo Road, Shanghai, China.

*Order through your tract society from C. A. Carter, 71 Wu Tsu Street, Hankow, Hupeh.

**Order through your Tract Society from The Home Study Institute, 525 Ningkuo Road, Shanghai.

Translations into Mandarin, of Writings of Ellen G. White

"*Experiences and Views*" (Mandarin and Wenli).—An abridgment of the book "Early Writings," 100 pages. Paper cover. Price, 25 cents.

"*Christ Our Saviour*" (Mandarin and Wenli).—The story of our Saviour's life and work on earth, told in a way to appeal to the heart. 72 pages. Paper cover. Price, 30 cents.

"*Steps to Christ*" (Mandarin).—True to its name, this little book points the way to Jesus as a personal Saviour and Friend, and guides the Christian to the fullest enjoyment of service for Him. 118 pages. Paper cover. Price, 10 cents.

"*Gospel Workers*."—A translation of the first seven sections of the English "Gospel Workers." Contains helpful and timely instruction for all who would be successful soul-winners. 292 pages. Paper cover edition, specially priced at 25 cents; printed on better paper and bound in imitation limp leather, specially priced at \$1.00.

"*Thoughts from the Mount of Blessing*."—A beautiful explanation and interpretation of the sermon on the mount. 158 pages. Paper cover, 80 cents. Cloth cover, \$1.00. (Mandarin.)

"*The Triumph of the Remnant*."—A translation of chapters 36-40 of "Great Controversy," depicting the final trials and triumph of God's people. 112 pages. (Mandarin.) Price, 10 cents.

"*Beginnings of Things*" (Wenli).—A history of the human race from creation until the time of Abraham, being a translation of an abridgment of the first twenty-three chapters of "Patriarchs and Prophets." 192 pages. Cloth binding. Price, 40 cents (Mex.).

"*Instruction on the Sabbath School Work*."—Selections from the writings of the Spirit of prophecy pertaining to the Sabbath school work, from the book "Testimonies on the Sabbath School Work," and other sources. 32 pages. Paper cover. Price, 10 cents.

"*The Colporteur Evangelist*."—A book of instruction to colporteurs, compiled from the writings of the Spirit of prophecy. 71 pages. Cloth cover. Price, 25 cents. (Mandarin.)

"*Testimonies for the Church*," Vol. IX (Mandarin).—A complete translation of the English volume by Mrs. E. G. White. Should be in the hands of all our workers and also all our church-members; and it is an excellent volume also for those who have had some instruction in baptismal classes. Cloth binding, \$1.00 Mex.; paper covers, 60 cents each. Order through your Book and Periodical House.

The China Division Reporter

Published monthly by the China Division of the General Conference of Seventh-Day Adventists, at No. 25, Ningkuo Road, Shanghai, China. Subscription, 75 cts. [gold] a year. Edited by the Division Secretary.

The Week of Sacrifice

IN other columns attention is called to the privilege before all, of leading out in self-denial at the time of the Week of Sacrifice, to be observed in the China Division October 8-14, 1933. Very unusual and exceedingly favorable experiences have come in past years, when, in seeming penury, a full sacrificial offering has been made along the lines indicated by General Conference and Division recommendations.

China Division Recommendations on the Week of Sacrifice—1933

(Adopted during the Winter Council)

Whereas, Since the adoption in 1922 of a Week of Sacrifice, a large sum of money has come into the treasury from this source, thus helping to keep our workers in the field; and,—

Whereas, Our workers in all fields have generously contributed one full week's income to this fund each year; therefore,—

We recommend, (1) That in order to maintain our worldwide mission program and to provide for entering as many as possible of the many providential openings before our workers, we urge all our laity to join with our workers in the annual week of Sacrifice.

(2) That this offering be promoted in a strong way in the *Shepherd* and in the *Reporter*.

Bringing the Youth into Our Schools

WITH the coming of the time of opening anew, for another school year, our many educational institutions throughout the China field, we face the solemn question, Have I done all I can do individually, and as a member of my local church, and as a responsible member, perhaps, of some committee or committees having to do with many of our youth in need of further training,— have I done all I can do, to arrange for youth of promise to attend school this very year? It is not yet too late to "redeem the time," so to speak, in connection with responsibility or privilege hitherto overlooked. Let us bring into our schools this year as many as practicable of those who should receive further training for service. Thus we may safeguard many a soul, while at the same time advancing important interests of the cause.

Thou art coming to a King!

Large petitions with thee bring!
For His grace and power are such
None can ever ask too much.

—Newton.

The Harvest Ingathering Campaign: Praying for Its Success

FOR the past month several groups of our brethren and sisters have been counseling together in a preliminary way, preparatory to the successful conduct of the Harvest Ingathering campaign scheduled to open on September 16. From America comes to us the word that many there are uniting in the observance of a special *Week of Consecration* as an initial step in undertaking a campaign in face of distressingly adverse financial circumstances now prevailing. While in China no official plan has been announced for the setting apart of any fixed time for a whole-hearted rededication of ourselves, our time, and our all, for loving service, yet it would surely be pleasing to God, and most helpful throughout the campaign, if we carefully aim to make every preparatory and instructional meeting an occasion for earnestly seeking for divine blessing and guidance.

Departures

FEBRUARY 3, Professor and Mrs. W. A. Scharffenberg and children, for the States.

March 13, Professor and Mrs. L. H. Davies and children, for Canada.

May 13, on the "Hiye-Maru," Pastor and Mrs. W. E. Strickland and children, Professor and Mrs. B. C. Clark and children, Pastor and Mrs. C. B. Green and son, Mrs. Thelma Smith and son,—all for the U. S. A.

June 2, on the "Tanda," Pastor and Mrs. C. H. Davis and children, for Australia.

The latter part of June, Pastor and Mrs. Nils Dahlsten and family left Manchuria, via Siberia, for Sweden.

June 10, on the "President Wilson," Dr. and Mrs. H. C. James, Mr. and Mrs. P. L. Williams, and Pastor J. P. Anderson, from the South China Union; Brother and Sister C. D. Nichols and daughter, from Central China; and Mr. and Mrs. W. E. Eberhardt and child, of the Shanghai Sanitarium, for the States.

June 24, on the "Heian-Maru," Mr. and Mrs. C. D. Smith, of the Manchurian Union Mission, for the States. Brother Smith has not been well for some time, and it was decided that in the interests of eventual complete recovery, opportunity must be given for return to the States. He reports a pleasant trip, and some gain in strength prior to arrival.

July 8, on the "President Taft," Pastor and Mrs. R. H. Hartwell, of the Shanghai Sanitarium; and Miss Edith Johnson, of the Central China Union, for the States.

September 9, for Los Angeles, Mrs. K. H. Wood and son Kenneth, Mrs. Wood will spend her furlough near her parents, whose home at Riverside, is within easy reach of Southern California Junior College, where Kenneth continues his studies. Pastor Wood remains at his work in the East China Union for a time beyond the date his furlough falls due.

September 30, on the "President Lincoln," Brother and Sister C. A. Woolsey and children sailed for the States. From

the port of San Francisco they will proceed by rail to Greeneville, Tennessee, at which address mail will reach them. All of the mission workers unite in Christian greetings to Brother and Sister Woolsey, who have sacrificed much in behalf of the cause in the West China Union.

Heavy Attendance at Our Schools

REGISTRATIONS this new school year at China Training Institute are considerably in excess of those of any previous year in the institution's history. Like record attendances are being reported from several other schools. At Far Eastern Academy a similar situation exists.

Division Compound Services

OF late, and, in fact, throughout the past summer, those to whose lot it falls to live at Shanghai have had the privilege of enjoying many spiritual and inspirational sermons and addresses by our brethren who have been passing to and fro,—some in the city on business connected with the maintenance and expansion of missions in the interior; some enroute to their homelands, on furlough, or returning therefrom; some on vacation. Merely to enumerate the names and addresses of those who have thus served us here at the Division headquarters, during our Sabbath afternoon services in English and at our mid-week prayer meetings, would more than fill the remainder of this page. Suffice it to say that we should like to name all, and to express appreciation of messages given us by the respective speakers. We have been spiritually blessed again and again as we have sat under the ministry of our brethren from the fields of the interior of China and also from brethren passing through the port of Shanghai while traveling back and forth to and from sister Divisions. We have indeed had special privileges; and yet in another sense we all have like privileges, if we faithfully read the messages given us week by week in the *Review and Herald* and in our other church periodicals. What a large family we are becoming, throughout this earth! and how true it is that love for the brethren increases in proportion as we give ourselves unreservedly in unselfish labor for the Master's sake! Our hearts become knit together; the Lord adds His blessing. Thus our spiritual communion one with another and our Christian fellowship bring to us comfort and courage.

Appointments in the Northwest

At midnight of Tuesday, September 26, Pastors C. C. Morris and John Oss, of the Division staff, left by train for Tungkwan on the Shensi border, whence they proceed by auto to Sianfu for Sabbath to Tuesday, September 30 to October 3, following which they are scheduled for the general annual meetings at Lanchow, Kansu, October 19 (Dr. H. W. Miller joining them there); from the Lanchow Mission as a base they will fill as many other appointments as circumstances may permit.