

Far Eastern Division Outlook

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NO. 8

“Called, Justified, Glorified”

I. H. EVANS



WHOM He called, them He also justified: and whom He justified, them He also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

The Christian leads a new life. He has a new birth, a new heart, a new experience, a changed mind, a new will. He has put on Christ by baptism, and now Jesus lives in his life. And as the Holy Ghost lived in Jesus Christ when He was here on earth, keeping the sinful human flesh that He inherited obedient to the will of God; so now, in the renewed heart and mind of the Christian, in his justified state, the same divine Being will take up His abode. Then, by His ministry, His help, His power, all there is in Him for the individual and the church of Christ, the Holy Ghost will enable the Christian to live by faith a life of obedience to the law of God and in harmony with His will.

You may ask, "But suppose I sin and come short? Then what shall I do?" I answer, Even that should not drive you from the great truth of the New Testament in regard to justification. Every sinner who has been taken into the family of God, and falls short of the glory of God, has the benefit of the hope set forth by John in the words:

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John 2:1, 2.

If after you come into the family of God, you come short and sin, you must come to the fountain that has been opened for uncleanness, and say: "O Lord, I have sinned. I have done this wicked thing again. I want to be washed, and cleansed. Forgive me." What does the Lord do?— He forgives you right then and there, and covers that sin with the righteousness of Jesus Christ, so that your whole life from the beginning to the present is continually covered with the life of Christ, and none of self appears.

Brethren, God wants to put upon this church today His robe of righteousness, the garment of His salvation. There is no hope of this people being ready for translation, unless they can be aroused to take this righteousness by faith. They will never work it out in a thousand eternities. It cannot be done by man alone. But God can fit up a people for translation any day they will take His salvation by faith, and believe in Jesus Christ with all their hearts.

At right :
View of
the main
building of the
Penang
Sanitarium-
Hospital
(British
Malaya)



A page of
pictures
from the
medical section
of the 1930
Harvest
Ingathering
Special
(Chinese edition)



NOTICE REGARDING HARVEST
INGATHERING PHOTOGRAPHS
AND ARTICLES

The Home Board are desirous of having all material for the 1931 Harvest Ingathering Special in the Washington office by October 15, 1930. It is none too soon to prepare this material and to send it in to the undersigned, in order that we may group the matter and pass it on to the Home Board in time to reach them by the date they have named.

May we reiterate in this connection the four requests made by the brethren in Washington D. C., who have the editorial responsibility of shaping up the 1931 Special :

1. Terse and interesting reports from workers engaged in evangelistic work, accompanied by pictures of evangelists and Sabbath school workers and others in actual soul-winning service.
2. Outstanding incidents and good pictures of medical work in various fields.
3. Material on our educational advance.
4. Colportage, of which the brethren desire clear-cut pictures, preferably printed on glossy paper.



Above :
View of
Dr. Day D. Coffin
(upper center)
Nurses Scutt
(upper right)
and medical
faculty and
staff
Nanning
(Kwangsi)
Hospital

Above :
Bringing
Patients
into
Yencheng,
Honan
Hospital
(China)

At right :
Drs. H. C.
and Ethel
James
and staff
Waichow
Hospital,
Waichow,
Kwangtung



Experience has demonstrated that advantages accrue through the sending in early of material, rather than to wait until the last two or three weeks before giving careful thought to these matters.

It is anticipated that the Chinese Ingathering Special for 1931 will be perfected and submitted to the printers not later than the close of the year 1930, inasmuch as it is highly desirable to have this in completed form by the time of the coming Spring Council.

This notice is intended to cover all territory of the present Far Eastern Division - Malaya, the Philippines, Japan, Chosen, and China.

C. C. Crisler.

General Reports from the Field

BEYOND THE MOUNTAIN

ANTONIO G. MARY

(Reprinted from the Filipino church paper, "Mispa.")

MY mother and I were going home by train, for a two-weeks' vacation. The train was speeding along the way, and the scenes quickly changed. Trees, telegraph posts, shrubs,—all these flashed by so quickly that after a few seconds only their outlines could be seen. While I was looking out of the window and viewing the scenery, my eyes fell upon the outlines of Zimbales Mountain in all its majestic beauty. This mountain ranges from south of the Bataan plains far to the northward, terminating in the heart of Pangasinan Province.

Beyond Zamblaes Mountain are living a people known as the Zambalenos; they are endowed with the rich blessings of land and sea. They are principally farmers and fishermen. Many Ilocanos have gone into that country, and have established themselves. In the town of Sta. Cruz the two peoples live,—the Zambalenos and the Ilocanos, and separated by a small river; but the two settlements are connected by a bridge. Today a close relationship exists between the settlements because of intermarriages.

The people of Sta. Cruz and of the country round about, are very kind and hospitable. They welcome strangers to their homes; and serve them with a menu that they themselves seldom serve on their own tables. In the early history of this province, the people are said to have been warlike; but now they are generous and peaceful. Zambalenos are not travellers like the Ilocanos; this may be because of their poor facilities for transportation. And this may be the reason why they have not prospered in recent years.

The chief religion of the people of Zambales Province is Catholicism, which they have held to for many years. But now Protestant preachers are beginning to press northward.

In the year 1927 a band of colporteurs canvassed the town of Sta. Cruz, with good success; many books were sold. From that time changes began to take place. Some began keeping the seventh-day Sabbath; others stopped going to church on Sunday; still others were convinced that Seventh-day Adventists were teaching the right religion because it is genuine truth. And what a change took place! Before, all the people of the town had been accustomed to gather in the Catholic church on Sundays; now only a few are going. Before, they confessed their sins to the priest; they were devout Catholics; but now they are rejoicing in a new and living way of direct access to the throne of grace. God has been pouring His Spirit upon these people. They have been reading the book, "Our Day;" and they express the wish that this were printed in their own Zambales language.

When we stop to consider how God works in speaking to hearts through the medium of the printed page, we rejoice over having writers who can make so plain the truths of Holy Scripture that make men wise unto salvation. And these experiences lead us to resolve anew to unite our efforts with publishers and colporteurs in giving the truth to multitudes by means of the literature that has been prepared for circulation among those in great spiritual need.

How wonderful is the work God is doing among the peoples of this earth! Surely He is awakening the true and honest in heart, and preparing them for a heavenly inheritance. Shall not we do everything we can to carry a knowledge of gospel truth to those dwelling "beyond the mountain" in Zambales Province?

FROM PASTOR A. N. BIERKLE

WRITING from Hankow, Hupeh Province, under date of July 2, Pastor A. N. Bierkle, evangelist of the Hupeh Mission, writes:

"I left Hunan the middle of May, and after spending a week in Hankow, left for Kikungshan to supervise repair of mission homes there

for a month. Now I have been back in Hankow for nearly two weeks, and already can report having made some contacts, and having begun giving Bible readings to an influential family. This summer I plan to spend in doing intensive work among those who have manifested an interest in the truth, and bringing as many as possible to the point of baptism. We desire to strengthen our Hankow constituency. We have hopes of additional ingathering of souls this fall when Pastor Frederick Lee may be able to join us in a special effort for a time, following the completion of our down-town chapel.

"Several weeks ago a Chinese lady doctor was baptized, together with her sister and her brother. These have joined our Hankow church. An older brother is to be baptized in the near future. Each of these has set a goal of two souls to be won by the close of the year. I understand the first to interest this splendid family, was Miss Ida Thompson.

"We are surely living in a time when we may expect great things of God when we do our part in soul-winning endeavor."

FROM PASTOR J. H. EFFENBERG

UNDER date of June 23, Pastor Effenberg, director of the East Szechwan Mission, writes from Chungking just after having come in from a two and a half month itinerary out in the field:

"The work is making solid progress, and the laborers are of good courage. Thus far this year we have baptized only nine members; many more have requested baptism, and have been recommended by our evangelists; but we are making sure first that they have full understanding of the truths of the message, and that they have become tithe-payers. We wish to emphasize the importance of careful tithe-paying, in order to build up a strong church membership.

"In Paoning we have had pressure to register our school; and the authorities wish us to cease teaching Bible. We are praying the Lord to help us to know what to do in order to give our youth a Christian education. Eight of the oldest boys from the school have gone out during the vacation months, to sell our denominational literature."

FROM PASTOR C. A. WOOLSEY

(Word concerning the Chengtu colporteur who was beaten).

BROTHER C. A. WOOLSEY, publishing and home missionary secretary of the West China Union, has kindly furnished us with full accounts of the sad experiences through which the leader of our Chengtu (West Szechwan) colporteurs passed while selling the Chinese "Hope of the World." Under date of June 25, Brother Woolsey writes:

"In our effort to advance the book work in West China Union, we are meeting with some troublesome obstacles. The good brother who was at first installed as leader of the book work in West Szechwan, contracted tuberculosis, and has been given leave of absence for a time in order to have opportunity for recovery of health. In the meantime, Brother Chen Tsei-Chiao was asked to take up the work laid down by Brother Dzen, and now he has been so severely beaten by an official that he will have to be laid off for a year or so. I shall enclose a letter from him, portions of which you may wish to publish. Brother Hughes has taken up this matter with head officials, but thus far with negative results."

"Our little institute recently held in Paoning, was a success. The workers who attended seemed full of enthusiasm as they went forth in literature ministry. Their first month's effort brought good results."

The letter written to Brother Woolsey from the colporteur leader who was so severely beaten, follows (in part):

Chengtu, Sze.,
June 11, 1930.

Dear Brother Woolsey:

Your letter of the 2nd reached me on the 7th. Many thanks. I am stronger now than I was at that time. Your former letter dated May 29 and written from Chungking was to-day also given to me by Lu Dah Hwa. From this letter I learned the good results following the Paoning Institute. I am very glad for this; it makes me extremely happy. I thank and praise God who gave you this good success. I believe that the West Szechwan Mission will in the future have a good report like this. I have been confined to my bed since May 24. To-day is the first time I have been able to write a letter. I shall now give a detailed report of the experiences I have recently passed through.

On May 18, I went from -- to -- to help Mr. --, arriving there the same

afternoon. Beginning work the next day, we first visited the magistrate, and sold him a book in the cloth binding. We then went to see Major --, and sold him four books in the same binding. After dinner, Mr. -- said he must return home. I tried to dissuade him, but as he said sickness in the home demanded his immediate return, I consented. Because I disliked to leave the work in that place lest it would not be done thoroughly, I kept on by myself, still working among the officials. On the 20th and 21st, business was good; five men signed for a copy each, and three of these paid in advance.

On the morning of the 22nd, after breakfast, several soldiers came to my hotel and said the Major wanted to speak to me. I went with them, but upon arriving at the official's residence, found that the major had gone out to play games; they asked me to sit down and wait. Then an officer, whom I did not recognize, and several soldiers, came in, whereupon the officer, pointing to me, said to the soldiers, "Watch this man." I asked him what the trouble was. He said, "I do not know; I just have this order from the major." They then took me upstairs, and put me in a very dirty room, and stationed an armed soldier to guard me. The only furniture in the room was a long bench, so I sat down on the bench. Here I sat until night without seeing anything of the major. I then asked those who were watching me if they would send a man for my cot, but this they would not do. The next day was Friday, and still I had seen nothing of the major. I could do nothing but pray earnestly that the Lord would work out His will in this matter. Each meal consisted of one bowl of white rice and a few small pieces of vegetables. Sabbath morning at nine o'clock some soldiers came and said the major called for me. I was glad, because I was sure that when I got to see him everything would be straightened out all right; but to my surprise he angrily asked, "What book is this?" I replied, "'The Hope of the World,' a publication to guide us in these evil times." He put the book down on the table, and, leafing through it, said "The hope of what? -- Traitor! Foreign hireling! Beat him! Beat him! Beat him!"

I was not permitted to speak, but some soldiers pushed me to the floor and beat me on the hips with a military rod (a wooden rod about three feet long). They gave me 1,500 strokes with this instrument, and then the major said, "Bring something larger and beat him, beat him, beat him to death! If this slave of the foreigners is permitted to live, what will he do?" Some soldiers went and brought a carrying-pole with which they beat me with great force, and without cessation. Several tens of soldiers beat me, by turns. I then lost consciousness, fainting dead away. The beating was without restraint. After two soldiers had brought me to consciousness, the major said to me, "Now if you folks appeal against me or say anything against me concerning this affair, I will kill you the next time you enter territory over which I have jurisdiction." He then turned to the other officer, and said: "Take all his books away from him and make him return my \$12 -- get him out of here." Two soldiers then led me upstairs. I was perspiring like rain. Again I swooned and again came to. The soldiers then ministered to my wounds with yellow paper, alcohol and the white of eggs. After having my wounds treated, two men went with me to my hotel to get the \$12, and then escorted me back to the major's headquarters where the money was turned over to the lieutenant major; and again they took me back to the hotel and laid me on the bed. They led me back and forth in this manner until I was exhausted and again fainted. When

I revived, the local postmaster helped me to call men to carry me to Kiating. He bound my cot to a "hwa gan" and urged me to go to the Kiating hospital. My two carriers then bore me swiftly to the hospital reaching there about 9:30 P. M. When we arrived, the doctor was not in, but we sent a man after him. He then applied medicine to my wounds.

For several days I could neither eat nor sleep. From my waist to my feet I was all black and blue, and the pain was indescribable. My bowel movements were like blood. This condition lasted for five or six days, after which I took food. Red spots appeared on my body, and pustules arose which itched intensely. Gradually these eruptions cleared away, and the skin sluffed off at a touch. On May 30, -- came to see me from Chengtu. After I had told him fully what occurred, he tried to persuade me to leave Kiating, but I told him the doctor wanted to operate on my wounds. The following day he returned to the capital aboard the motorbus. On the morning of June 2 I received a wire from Chengtu urging me to immediately leave Kiating for fear I should be killed. My original idea was to go to the hospital in Suifu, but there was no motorboat running, and to go by rowboat would take two days, and would also be inconvenient. When I mentioned it to the doctor he suggested that I go to Chengtu. Although the auto ride would be comparatively rough, yet I could reach the capital in one day. The one day without dressing the wounds would not matter, so I returned to Chengtu regardless of the pain, arriving in the afternoon, and went immediately to the hospital [United Church of Canada]. I have been improving every day, so I think I can leave the hospital by the end of the month. Please do not worry about me. Many thanks for your prayers; the Lord has already heard them; for my wounds are rapidly healing. Moreover, I ask you to pray unceasingly for the book work in West Szechwan. Ask God to help us to go forward without fearing persecution, and with as great results as that which followed the persecution of the apostles. Pray that we shall not only not be discouraged, but that our courage and faith may be increased by this experience. I do not care who knows about the punishment I have received, but rather glory in my affliction. 2 Cor. 5:16-18. This is the lesson we should derive from it. This is my reply to your letter.

[Signed] Chen Tsei Chiao.

SABBATH SCHOOL CONVENTIONS IN THE PHILIPPINES

TWO Sabbath school conventions were held in the month of February, -- the first in Tayabas Province, at Lucban, and the second in Bataan Province, at Balanga. Brother and Sister Thurston, teachers from the college, assisted Sister Chaney at Lucban. Pastor Dalisay had called in the superintendents and secretaries from the fifteen schools of his district, and they showed great interest in all that was presented.

At Balanga a model Sabbath school was held, there being a group of six young people from the college who had been specially trained to conduct the exercises. Sister Chaney and Brother Macario Pascual were present to represent their departments. The chapel at Balanga is not large, and was packed to its limits. There were eighty in attendance.

At both of these meetings much literature on the Sabbath work in its many phases, was given out. The new booklets containing instruction to superintendents and secretaries, which have been prepared by Sister Chaney, and which are now ready in four dialects, were distributed to the representatives who were present.

The thirteenth Sabbath offering for March 29, was brought again to the attention of our brethren and sisters. We are very anxious that our good, faithful people should bring in an abundant offering to the Lord on this day. Our share of the overflow from this offering will be used in opening up some new work in virgin territory in the Philippines.

We have within the boundaries of these islands two practically unentered fields, the still pagan mountaineers of Northern Luzon, and the big Mohammedan area in the far south. "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest."

FROM BROTHER HENDERSON

THE book work in Manchuria is moving along, but we do not have the progress to report which we have been longing for. You will probably remember that for the last three years at the House I had strongly promoted the idea of doubling our colporteur force as the means of doubling our sales, and this idea I hoped to carry out up here; but so far have not been able to find men to put into this work. We have every suitable man, and some who are not suitable, already in the the colporteur work. We have, however, in the last few weeks added some ladies, and they are doing the class of work that our men colporteurs have never been able to do. That is, they are getting into the homes. Of course this is into the homes of the well-to-do. Really Brother Crisler, this problem of how to reach the people through the sale of our literature is a big one, which will bear a great deal of study. For instance, our farming class, where so much of our literature is sold in the States, is untouchable here because of illiteracy, and in the homes of the common people so few of the women read, that colporteurs have not gone to them. The classes worked are business and official. Our sales for the five months show a gain of only 26% over the corresponding

period of last year. We hope, however, to considerably increase the percentage of gain before the end of the year.

We have had a very good response in Big Week, and hope to pass our goal by a good margin. The attaining of my own goal has been held up because of my inability to get around. One of our Russian brothers, Poroshenkoff, called on me yesterday, and told me how he had sold sixty copies of the little Russian book on the second coming of Christ. Mrs. Poroshenkoff and the small son had a part in this. It is really surprising that many Russians in this town would buy when we see the hatred they manifest toward our Russian people as they carry on their work. I don't know whether you have heard that one of our recently-baptized Russian brethren died a short time ago, and considerable difficulty was experienced in regard to his burial. The father, who is Orthodox, insisted that he be buried in the Russian cemetery, until he found that the only place the priest would allow him to be buried was among the outcasts. We obtained permission to bury him in the international cemetery. The Russian neighbors were very offensive to the widow, jeering and telling her that the reason her husband had died was because they had left the Orthodox church and become Adventists.

As we come in contact quite frequently with the Russian people here, I have found a good opportunity to distribute literature among them. I have bought twenty copies of a Russian book from Harbin, and ten copies of Great Controversy from the press, and I have loaned out all but two copies of Controversy.

RUGS FROM FOOCHOW

OUR Foochow Intermediate School includes among its industries a Rug Department, in charge of Sister H. N. Quade and Chinese assistants. "Most of our rugs," Mrs. Quade writes in response to an inquiry, "are made from old clothes, rags, etc. We have made a few of wool yarn; but when new yarn is used, they cost about the same as a Peking rug. We have made some good looking rugs out of old sweaters, and they come at the regular price, fifty cents a foot when ordinary dye is used, and sixty cents a foot when the fast dyes (as in Peking rugs) are used. That which we designate

"ordinary dye" is fairly good for cotton materials and will stand the sun fairly well, but is not permanent, — especially certain of the colors.

"Most of our rugs are small, three by four feet or a little larger. We have made as large as four by six feet, but at some inconvenience, as our frames are not large. Our rugs are made entirely to order,—any size, any design. We have some good flower designs, a few nursery designs; also a Chinese junk design which is very popular. Our price includes the burlap used for the back, and also includes the dye, but not the materials. The materials are furnished by the one placing the order. We use any kind of material, in any size or shape. Of course the better the material, the better the rug. Old woolen clothes make lovely rugs. We would be glad if any one interested in bedroom rugs or small rugs would send us their old rags, and let us show them what nice rugs we can make out of old things."

The address of Sister Quade is Mrs. H. N. Quade, S. D. A. Mission, Foochow, Fukien Province, China.

c.

FROM BROTHER E. M. ADAMS

"WE are having everything to encourage us," writes Pastor E. M. Adams, acting superintendent of the Philippine Union, under date of June 24. "The publishing work is going forward, though not as rapidly as at times, owing to the very low financial condition of the Philippines at the present time. The work at the sanitarium is going forward; and while we do not have at the moment as heavy a patronage as at some former times, yet there are some advantages in making slow yet steady growth, especially in the initial stages of such a work as is being attempted by us in this sanitarium. We have some very influential patients with us at the present time. Our family of workers are well, and of good courage. We look forward to rounding out a successful year, by the help and grace of God."

Brother Adams refers to the proposed division of our Far Eastern field into two sections as from January 1, 1921; and in expressing sorrow over the soon-coming severance of official relationships, he adds:

"But these divisions, we are glad to remember, do not break up our organic union as members of the church of Christ on earth; and the day is not far distant, we hope, when God's servants will be gathered from the four corners of the earth, to join in that glad reunion, and nevermore to experience the disappointments and the inconveniences of this life." Brother Adams refers to his "growing confidence and love with the passing of the years," in all his associations with his brethren. Truly we are one great family, whatever our station and line of labor; and may Heaven's blessing rest on one and all of the large family of laborers throughout the Far East, and help us to make the closing months of 1930 the best of our entire history.

HOME MISSIONARY DEPT.— 1929

L. V. FINSTER

(Synopsis of report rendered at the annual council of F. E. Division Committee, April, 1930. Shanghai.)

DURING the past year we have received reports from every union. Sungari-Mongolia, the Philippines, Central China, and Chosen have sent in four quarterly reports. South China, East China, Japan, and North China, three; Manchuria, two; and West China and Malaya, one. (The sum total of these has been published in the Statistical number of the Division Outlook, April, 1930.)

Big Week: The last year's Big Week campaign proved to be one of the best ever held in the Far East. \$4,777.43 (gold) was raised by our faithful workers during 1929.

Harvest Ingathering: The 1929 Harvest Ingathering campaign also proved to be the best in the history of our work in the Far East. By the help of the Lord \$57,024.93 (gold) was collected. The Lord has especially blessed in this work in Shanghai, the Philippine Islands, and Malaya. Many of our other unions have had splendid success. The amount raised last year, union by union, is as follows: Japan, \$2,795.63; Manchuria \$24.84; Sungari-Mongolia, \$1,275.69; North China, \$2,095.06; East China, \$31,532.41; Central China, \$6,991.72; West China, \$166.86; South China, \$2,700.18; Malaya, \$9,442.55; total, \$57,024.94.

In the Big Week and Harvest Ingathering campaigns, the amount expressed in dollars and cents tells

only a small part of their value to this cause. Eternity only will reveal the number of souls blessed by reading the books sold and the influence for good caused by the personal contacts of our workers. Many here in the Far East are already rejoicing in the third angel's message as the result of these campaigns.

Follow-up Work: Much more could be accomplished if strong follow-up work were carried out. One of the great objects of these campaigns is that our brethren form contacts with the people that will lead to their accepting the message. We should accomplish more than selling a book and receiving money. We should aim to save souls. We owe a great debt to the people who give so liberally of their money from year to year. What opportunities are before us if we watch as those that must give an account for souls.

The Laity as Soul-winners: The part our laity has had in winning souls here in the Far East truly is marvelous. In some of the missions in the Philippine Islands it is claimed that 95% of their new members had their attention first drawn to this truth by the lay members. Our ministry is kept busy in more fully instructing and preparing these people for baptism. In the South Chekiang Mission here in China, where careful records have been kept from the beginning of our work in that field, it is found that 52% of all our believers in that mission were first interested in this message by the work of our laity. The third angel's message was first introduced into South China as the result of work done by our young people of West Australia. Our work was first started in several of the missions of China by the efforts of our lay members. Not long ago in Korea I met with one church that was largely the result of the work of one lay brother. I came across another man who had won eight souls during the past year. In still another place I met a young man who takes pictures to pay expenses, but his main business is to preach the gospel. He has won many to the Lord during the past year.

In Central China we have another photographer who has won a large number to the Lord. At the present time he has more than twenty coming regularly to his office for Bible studies. In the Philippine Islands, North China, South China, Manchuria, West China, Japan, and Malaya many lay members are actively engaged in home missionary

work. God is blessing their efforts. The records for the past four years show that 3,403 have accepted this message as the result of our laity.

Labors at General Meetings: During the past year it has been my privilege to attend the biennial meetings in all the unions except West China and the Philippines. I have also attended local meetings in Korea, Central China, and East China. This has made it possible for me to come in close touch with many of our workers and church members. Much preliminary work has been done which, I believe, will develop into a great forward move along missionary lines. I have appreciated very much the whole-hearted co-operation manifested by the officers in every field. From the sacrifices you have made in providing men to lead out in this line of endeavor, I know you are with us in training and setting to work the laity of the church, that this message may soon be carried to all the world.

Home Missionary Conventions: I have had the pleasure of holding more than twenty Home Missionary conventions in Korea; a few were held in East China and Central China. These conventions were well attended by our church members. Many times such statements as these were heard: "We have known this truth for twenty years or more, but have done very little in seeking to carry it to others. From this time on we are going to warn every one within the bounds of our neighborhood." The churches were better organized, and plans were laid that I believe will do much in making our churches greater soul-winning agencies.

Constantly Advancing: The onward march of the message cannot be stopped. A few home missionary workers will not be able to do the work that should be done to set the whole church to work for God. It will take no less than the earnest efforts of every laborer in the field. We earnestly request the co-operation of every one in developing the latent power in our lay members for the finishing of the work in this great field.

Far Eastern
Academy
opens
September 16.
Are you
planning
to come?

ANNUAL MEETINGS

(Supplemental pages giving remaining reports of Spring Council, F. E. Division, 1930, hitherto unpublished)

SHANGHAI SANITARIUM CLINIC

Synopsis of Report: Dedicatory Service April 19, 1930, 11 a.m.

General Remarks by Dr. H. W. Miller

We have gathered here to-day to hold the dedicatory exercises in behalf of the Shanghai Sanitarium Clinic, which has been constructed at No. 35 Range Road, in the heart of the city of Shanghai. Pastor I. H. Evans will give the address, and Pastor J. J. Strahle will offer the dedicatory prayer.

We are very pleased to have arrived at the point of our experience in establishing medical work at this center, when we can dedicate in behalf of the poor of Shanghai this hospital-clinic. This institution, the gift of the people of Shanghai and of China, will ever stand as a memorial of the possibilities we have of establishing centers of healing and of training in many parts of the world.

For the erection of this building there has been collected, in cash gifts, to date, the sum of \$146,570.63 Mex. Of this, \$119,622.14 has been contributed by the Chinese of Shanghai, and \$26,908.39 by the foreign community. The Shanghai Sanitarium has contributed \$11,404.47 in cash for the purchase of the elevator. This makes a total of \$157,975.00 received in cash toward the establishment of this institution. On the building itself we have paid, to date, \$181,840.00 Mex., and we still have a cash balance in the bank of \$26,134.93 in favor of this project. Our accounts payable total \$32,040.12; the deficit is about \$5,905.19 Mex. However, against this we must place good pledges yet to be collected, of \$15,608.32. And in Shanghai we find that pledges are paid, and are the equivalent of cash. It is a satisfaction to-day to know that this building is being dedicated practically free of all incumbrances of whatsoever nature.

Our original estimate of the cost of the building was \$150,000.00, besides the elevator: this is only approximately \$2,500 under what it is actually costing, aside from the elevator, which represents an additional \$11,404.47.

On equipment and furnishings we have also received funds—totaling to the present time \$16,382.56 Mex., which, with another \$10,000 that can be applied on this, will meet partially the cost of furnishings and equipment. We shall need yet another \$15,000 Mex. to furnish the entire building.

Further gifts have been made us,—for maintenance; a total thus far of \$1,236.13 Mex. in cash, with pledges for \$7,050.00 additional, for the year 1930.

We thank God for the liberality of the people of this city in behalf of the Shanghai Sanitarium Clinic. The needs of the poor have not been forgotten by the citizens of this community.

This large sum of money did not come in easily. The campaign for funds represents much hard work. Brother J. J. Strahle carried heavy burdens from the beginning; Sister John Oss joined us early, and has spent some months in the campaign; and we have had the active cooperation and effort also of Dr. and Mrs. R. W. Paul, Dr. D. E. Griggs, and others. But it is not our thought to-day to overstress the human element; for, after all, we believe that the Spirit of God has moved upon the hearts of men and women in this city for the purpose of making possible the establishment of this memorial in this city. We started out with smaller plans; we often met for earnest prayer; and as funds came in, our faith reached out for larger things. If the record of this campaign for funds could be reviewed, we would find many wonderful indications of God's leading and of His guiding power in the consummation of our hopes. This institution, the gift of a liberal-minded people, will bring no financial benefit to any group of men and women or to any organization; it is erected for the benefit of the poor of this great city, and is to be conducted on a sacrificial basis. It is the fruit of faith; and God has richly rewarded the faith of those who have believed such an enterprise could be seen through to completion.

If one above another deserves credit for the putting up of this building, it is our builder, Brother E. C. Wood. We believe God has blessed him as he has carried his heavy load in connection with the construction of this building. The Clinic is built upon a solid foundation. Everything that has gone into it has been carefully supervised. All the lines of this building are true; and it stands as a memorial in Shanghai of the best work that can be produced. We are very thankful that we shall now be able to open the doors of this institution for the sick and suffering of Shanghai and of China. It is our sincere desire that God shall continue to bless, as we proceed with the development of this work.

SHANGHAI SANITARIUM CLINIC DEDICATORY ADDRESS BY PASTOR I. H. EVANS (Synopsis)

(Given on April 19, 1930, by I. H. Evans, Chairman of Sanitarium Board of Directors).

We have met here to-day for the purpose of dedicating this clinic building in prayer, to the service of God. From time immemorial it has been customary to dedicate buildings that have been constructed, to the worship of the true God, or to heathen deities. All Christian institutions have been built upon faith in Christ, as the divine Son of God. And Christian people try to imitate the life of Christ in their own lives, believing that God is glorified in their so doing.

It is written of our Saviour in the Book of Acts (10th chapter and the 38th verse) that He went about doing good and healing all that were oppressed of the devil; for God was with Him.

Sometimes we may be inclined to think that Christianity consists largely in creeds and doctrines; but real Christianity consists not in these things. Christianity is living the Christ life by those who are trying to follow Christ, the Son of God. It is the influence of Christ's "through all succeeding ages to minister to the poor."

Before our Saviour was here on this earth, we find no hospitals such as this having been erected for the care of the poor, sick, and afflicted; there are no records that indicate that any such work as is here proposed was ever undertaken in behalf of the helpless. We do read of great structures having been built by the kings of Egypt; but they were for the worship of heathen deities. And we read the story of that great city, Babylon, which Nebuchadnezzar built, with marvelous palaces, and for self glorification. We read Greek history, and search the literature of that cultured age; we study and imitate the art of that period; we read of Rome, and of her mighty armies and far-flung conquests; but in it all we find no record of a hospital like this. The history of the world preceding the time of Christ may be searched in vain to find where the rich gave of their means to minister to the needs and sickness of the poor. Even among the Jewish people, through whom Christ came to this world, we do not find that even they, preceding Christ's life on earth, put forth any great effort to help the poor, or to provide hospitals to care for the unfortunate.

But Christ came and gave Himself in ministry to those in need of His healing, restoring power. The sick and afflicted came to Him from every village in Galilee and Judea and the afflicted were healed. That must have been a wonderful experience for those poor people. When we stop to think that all those of Judea and Galilee had at some time the privilege of coming to Christ for the help He was able and willing to give, we are forced to admit that it was truly a wonderful ministry which He rendered in behalf of suffering humanity. And strange as it may seem, there is more said in the Scriptures concerning the healing which Christ did while here on earth, than there is concerning His teaching.

A power seems to have been given to Christ's followers in the early church so that they could heal the sick. We find in the history of Peter and John, the record of their healing poor, afflicted men, and even of raising Dorcas to life. The apostle Paul fell upon the young man who had fallen out of a third story window, and brought him back to life. But since the days of the apostles, this power has not, apparently, been given in large measure to the church, so we do the next best thing; we utilize the discoveries of science and medicine, and build hospitals where the sick may come and receive the best medical help that can be found.

It is a wonderful thing how science has during the last century made such marvelous discoveries for the relief of humanity. To-day we owe a great deal to the

hard work of men who have toiled while we have slept. We are the beneficiaries of their discoveries.

Here in this Clinic building which is to be dedicated to Jehovah and to the service of mankind, will be brought to the people of Shanghai the benefits of the research and investigation and invention that has been made ever since Christ was on earth. All that the great bacteriologists, and scientists and chemists have discovered, all that testing and observation of the sick in diagnosis and pathology and surgery have established as the best, will be available to every man and woman and child who comes into this institution. The Pharaohs and kings and rulers of ancient days never had for themselves the real help afforded even the poorest coolie who comes to this institution.

And now this building is to be dedicated to the Lord. It is expected that when a building is dedicated to the Lord, that the Lord will come into it, place His seal of approval upon it, and add His blessing to the work that is to be done at that place. When a building is dedicated to the Lord, that structure becomes a different building than one that has not been dedicated to the service of Jehovah. And though we cannot see with our natural eyes the glory of God manifested in this building, as His glory was visible in Solomon's temple, yet there will be the divine presence, just as truly as it was in the days of Solomon. Therefore, when we take up work in such a building, I believe it is required of us that we live, insofar as God gives us strength, the life that Christ lived when He was here on earth. The service that our doctors and nurses and helpers shall give to men and women here in this hospital-clinic, ought always to be an unselfish service,—one that is free from all jealousies and envyings, all desire for personal promotion, or individual gain. All these earthly things should be eliminated by those who enter this place to undertake service for humanity in the name of the Master,—for this building is dedicated unto the Lord. No man nor woman has a right to enter this building to minister to the poor, who does not look with the utmost respect upon every person who has been made in the image of God. In the heart of every one, from the doctors, to the nurses and helpers, there must be retained the consciousness that this is an *alms* institution, that has been dedicated to the service of God; and each must do his best to help every one who enters the doors of this hospital.

It is a noble thing for a man to have a heart large enough to think of every image of God. Instead of reckoning the life of the poor as cheap, or of little consequence, that may be experimented upon and exploited for the advancement of the attending staff, we must hold ourselves accountable before God for life, and we are to minister to each as God may give us strength and wisdom. None is so poor that he is not entitled to service as one created in the image of God; and

no one is too lowly to receive the best that it is in our power to give.

I believe that this institution should be manned with workers who are consecrated to God, and who will help poor, sin-sick souls to receive life and forgiveness and hope in God. What will be the need of dedicating this brick and this mortar to God unless those who minister within its walls dedicate themselves to His service? My hope is that as we dedicate this building by prayer, that every one connected with it may at this time rededicate their lives anew to ministry for those who are dying without God, and without hope in the world.

We are united in our desire that this institution shall ever remain an exponent of the principles of Christian service; and it is our purpose and our desire that the Spirit of Christ our Master shall ever be manifested in its ministry to those who enter its doors.

May no spirit of fault-finding or criticism well up within our hearts; but let us stand as one in the support of this institution. Let us sustain and support it by our prayers, and by our efforts, that it may be a blessing, and that it may become a place where many will find Christ, and become children of God.

And now as Pastor Strahle dedicates this building in prayer to the Lord, let each of us here assembled dedicate ourselves anew to God, that we may indeed be instrumental in bringing may to a knowledge of Christ. Let us bow in prayer.

(The congregation kneeled while Pastor J. J. Strahle offered the dedicatory prayer.)

Professor Frederick Griggs sang a solo, "Open Ye the Gates of the Temple," and Pastor Wu-tz-chiao pronounced the benediction.

THE PUBLISHING DEPT.—
FAR EAST—1929

J. J. STRAHLE

(Synopsis of a report rendered during the 1930 Spring Council, and outlining advancement made during the year 1929)

THE power of God, and His special care, have been most evident again and again in connection with the work of the publishing department of the Far Eastern Division during the year 1929; and we are more firmly convinced than ever of the prominent part our truth-filled literature will yet play in the finishing of His work in Asia.

The past four years have been eventful ones. Storms of civil war and of persecution in China have adversely affected our work; yet even in this land there has been advancement. None have become discouraged under persecution and when beset with difficulties.

The Philippines: With one hundred fifty colporteurs, Pastor M. F. Wiedemann reports increased sales and many interests. In the Philippines it is frequently found that Sabbathkeeping believers are raised up through the reading of the printed

page; and when evangelists come, it is not long until such inquirers are ready for baptism.

East China: A survey has been made in East China showing that of every hundred subscriptions to the *Signs* (Chinese), 70% go to the shops, 30% to resident sections. This is a wholesome indication of a change of trend, the *Signs* having formerly gone primarily into shops and into offices of magistrates and other governmental employees.

Korea: In the spring of 1928 the subscription list to the Korean *Signs* was 8,000; since that time there have been monthly increases; at the close of 1929 the list had touched 20,000. "The *Signs* wins souls," writes Brother R. W. Pearson, in charge. "A company of over twenty has been raised up in the Central Chosen Mission as the result of one man's having become a *Signs* reader. In another place one of our workers had lived and labored for two years, with no apparent fruitage; a colporteur entered, canvassed the town, and as a result several families became interested, and before he left six were keeping the Sabbath."

South China: Brother R. M. Milne writes that "Pastor Tan Kiao O, the associate field missionary secretary of the union, while on his way to a colporteur institute in Hakka Mission, was captured and held by bandits for ransom; but this did not cool his ardor, and he is, now working with even greater zeal than before his release. In southwestern Fukien, where communists have ruled, conditions are somewhat improved, and we have sent in some colporteurs. Two colporters have gone into Formosa."

Malaya: Brother Justin Hoetaeroek, acting field missionary secretary for Malaya, reports fairly good sales, even since the loss of the Netherlands East Indies territory. We are glad Brother Werner of Northern California can come soon to serve as field missionary secretary of the Malayan Union. With the opening of several new language areas in that union, we should soon build up a strong literature ministry.

Japan: A new day has dawned in Japan. Our Japanese brethren and sisters are doing their utmost to make use of present opportunities to give to their people the light of gospel truth. Brother E. J. Kraft, recently returned from an extended furlough, has been holding institutes with consequent additions to the colporteur forces. During our recent biennial session in Tokyo one colporteur told how the Lord has helped him to win eight souls; another two families. Pastor Koch did excellent work in this department last year, prior to the return of Brother Kraft.

Manchuria: Brother W. P. Henderson, since entering his new field in the far north, writes: "Even though it is difficult to find enough clothing to keep out the chilly blasts of the Siberian winds, yet the experiences we have had have been keeping our hearts aglow." One of the happy experiences of the past year met with by Brother Henderson's men, is the

placing of subscriptions to the Chinese "Hope of the World" with practically every professor of Northern University.

Central China: Brother E. L. Longway reports for the year 1929 thirty-two full-time colporteurs and eight field missionary secretaries. During the first three months of 1930 the number of colporteurs has been increased to fifty-eight; the goal for the year 1930 is \$48,000 Mex. Two colporteurs have been selected to pioneer Sinkiang, the distant province lying north and west of Tibet; it will take them two years to make this trip and go the rounds. The colporteurs in Central China have been very faithful in tithe-paying; and their sales last year were \$12,000 Mex. in excess of the year before (1928).

North China: Not long ago a man subscribed for the Chinese *Signs* in Manchuria; later he moved to Kansu, and still continued receiving and reading this magazine. He moved again, this time to Shansi, in North China; and there again he met the *Signs* and those who preach the truth published in it; and he accepted of our faith, and has even given up a lucrative position in order to be able to keep the seventh-day Sabbath.

Notwithstanding famine, war, and anti-Christian propaganda (the last-named leading at one time to the arrest of eleven of our colporteurs), Pastor A. A. Esteb reports unparalleled deliverances and successes in North China the past year.

Sungari-Mongolia: Most of the work, Pastor Popow reports, have been done among Russians by laymen using literature as a means of winning several souls; some have been canvassed three times during the year.

West China: It was my privilege to spend nearly five months in West China during 1929; I was impressed with the part literature work is playing in bringing many to a knowledge of saving truth. This is illustrated by mission stations in East Szechwan—almost all these are along the trail of a colporteur making the rounds faithfully year by year. During our provincial meetings held in 1929, we took advance steps through the appointment of field and home missionary secretaries and tract society secretaries. And in the effort to recruit new workers and bring them into bookmen's institutes, we meet with much encouragement and success. At Chungking twenty-three were given instruction in gospel salesmanship; later an institute was arranged at Paopingfu, with Brother Woolsey, union field missionary secretary, leading out. In West Szechwan one colporteur sold during Chinese New Year (following close of 1929), one hundred thirty-eight copies of "Hope of the World."

Student Colporteurs: Last year was our banner year for student colporteurs, about fifty earning full scholarships, and quite a number half scholarships. The prospects for students during 1930, are especially bright.

Sales: During 1929 our literature goal in the Far East of \$215,750 gold was exceeded by \$18,503.63 (gold).

Times Have Changed: At one time our colporteurs in China hesitated to acknowledge they belonged to a Christian society; today all this is changed; the Christian connection is stressed. Since 1927, some have become favorable toward Christianity; and colporteurs are now winning more souls to Christianity than hitherto through bold witness for the truth. Persecution is still aroused in some sections; but on the whole, changed conditions are bringing inspiration and courage.

How Some of Our Friends Regard Us: The National Christian Council, made up of many denominations, in one of their recent bulletins write: "The Seventh-day Adventist Church is the only one that has made adequate provision for the handling of its literature." The bulletin further states that the various denominations should allocate some of their most energetic and successful missionaries to the task of distributing their publications.

Our Great Need: At present we need, more than ever before, an army of colporteurs who will carry this message in printed form into every district throughout the Far East. Every true Christian colporteur is a soul-winner.

In Closing: As we review work accomplished, including souls warned and won through the literature ministry, we are constrained to offer anew our gratitude to God for His prospering hand; and we humbly rededicate ourselves or sacrificial service throughout the coming year, that His power and blessing upon us may give abundant success.

THE EAST CHINA UNION

K. H. Wood

BEFORE rendering this report of the work in the East China Union Mission for the past year, we desire to state that while we have enjoyed a part in the work, and are privileged to report what progress has been made, yet we recognize that all that has been accomplished by our workers has been done through the blessing of the Lord, to whom all praise and honor is due.

The year 1929 was, in most respects, a normal period in the work of this mission, although in some sections of the field there was a complete failure of crops, with only half crops or less in others. As might be expected, this condition has been followed by banditry and other untoward conditions; and yet our workers have been able to travel and carry on their work very much as usual. In northern Anhwei, the railway was cut a time or two, but we have been thankful that there was no active warfare or serious disturbance during this time.

The Chinese people generally again manifest a friendly attitude toward our work and workers, together with a willingness to hear the gospel, and a desire to read Christian literature, even greater, we believe, than before the trouble or 1927. In many fields, the effect of the anti-Christian and Communist propaganda of that time was evident

at once; but in this union it was not so manifest until during the past year when the seeds which had been sown at that time brought forth their malignant fruit, and we lost a number of workers. However, the development of the fruit has made the nature of its source so obvious that the influence hereafter will be far less, we believe, than when the work was carried on under a cover of piety.

At the present time, the outlook for our work throughout the entire field is most encouraging. The Lord has blessed the work and workers in this union, making advancement possible in spite of difficulties. Progress has not only been seen in the opening of new work, but a spirit and life has come into our older churches which is resulting in the gathering in of scores of interested persons every Sabbath for the study of the Word of God. We now have ninety-three stations and outstations where we are carrying on mission work, forty-four of which are organized churches. Sabbath schools are conducted in twenty-eight additional places, making one hundred twenty-one centers in which we have regular work.

The church membership of this union is now 2,153. During the past year, 310 members have been added by baptism, this being the largest number we have had in any single year, save one, in the annals of the work in this field.

We were interested in the statistical report just published by the Far Eastern Division. This reveals the fact that twenty years ago, there were twenty-two baptized believers within our territory, and that during the first decade, six hundred members were added. The second decade showed a much larger increase, there having been 250 per cent gain over the first period. The table recording gains in church membership by unions, for the past four-year period, shows that outside of the Philippine Union, East China had the largest gain of any union in the Division, and the two local missions having the largest increases were also in this union, with gains of 217 and 362 per cent respectively.

The total tithe and regular offerings received from our churches last year amounted to \$34,026.41 Mex. Besides this, funds were solicited within our territory in considerable amounts for the erection of the Sanitarium Clinic. The tithe received from our Chinese constituency during the past year was 28 per cent greater than that received during 1928, the per capita tithe being \$10.56 Mex. for 1929, as compared with \$8.42 Mex. the previous year, or an increase of \$2.14 Mex. per member.

The work of the Sabbath school department shows encouraging growth. During the past year, an average of about one new Sabbath school every three weeks was organized, with a gain in Sabbath school membership for the year of 643. The present membership is 4,220. All of the offerings promoted through the Sabbath school show a substantial gain over the year 1928. Perhaps the Investment

Offering is deserving of special mention, as that shows a 50 per cent increase. The total Sabbath school offerings for 1929 amounted to \$8,489.36 Mex. This department promises even greater growth during the present year if the goals set at the recent annual meetings are any evidence. One mission has determined to increase the number of its Sabbath schools from eighteen to forty, while in another mission, every evangelist has set as his individual goal the organizing of one new Sabbath school every six months. The offerings received on the single Sabbath of each of the annual meetings this year have also established a precedent for higher offerings on these occasions, having exceeded the totals of the two Sabbaths' offerings of such meetings in former years.

The home missionary department has adopted the plan of conducting a fifteen-minute church missionary meeting between Sabbath school and the preaching service, thus uniting the whole church and the three departments; namely, the Sabbath school, home missionary, and Y. P. M. V. in the work of soul-winning. Wherever this plan has been put into operation, the church missionary work has taken on added interest, as evidenced by the fact that the reporting membership has increased 100 per cent. The missionary work reported in this union during the past year greatly exceeds that of previous years, and there is every reason to believe that the good work will continue.

The report of the publishing department shows a slight decrease in sales in comparison with 1928, but it must be remembered that the field force of this department was greatly affected by the trouble, previously referred to, resulting in the loss of two field secretaries and several well trained colporteurs. Since the work the past year has been done largely by newly enlisted men, the wonder is that the total sales have reached the present figure. The prospect for this year's work, however, is very encouraging, there being a larger number of colporteurs and students in training for this work than ever before. They have set souls, as well as sales, as their goal, and have pledged themselves to uphold the name "colporteur-evangelist" by leading souls to Christ through the literature ministry. We are confident that the amount of sales as well as the number of souls for 1930 will surpass the highest figure of any previous year.

In addition to the usual work for women, Bible institutes have been conducted in the cities of Nanking, Hangchow, Shanghai, and Wenchow. The larger of these institutes have been attended by eighty to one hundred persons, and have not only been a great strength and inspiration to our sisters, but also a means of developing Bible workers to answer calls for help in laboring for women members of families in which we already have believers. All greatly appreciate the work Sister B. Miller does in these institutes.

The growth of the women's work throughout the field, together with the increased demands for Bible work in connection with the Shanghai Sanitarium and the newly erected Clinic, make imperative the giving of additional foreign help to this work. That this need may be supplied, a call has been placed for an experienced lady Bible worker who, we hope, will be able to reach the field at an early date.

Our educational work, especially that of the lower grade schools, has undergone many vicissitudes during recent years, and we have been unable to reopen several of our primary schools which were closed during 1927 and 1928. Our middle schools, on the other hand, have been able to continue their work uninterrupted, and to increase their enrollment and strengthen their work generally. A new building has been added to our South Chekiang school plant, providing a commodious chapel and much needed class rooms. The Kiangsu Middle School has increased its capacity by the purchase of additional desks, seats, and other equipment.

We are glad to report also that land has been secured for the permanent location of our Anhwei Middle School. The new site is in the country near Pengpu, about six hours north of Nanking on the Tientsin-Pukow Railway. This school was first opened in Nanking, and after being closed a time or two, was moved to Yingshanghsien in northwest Anhwei, where it has operated during the past two years. The location of the school at Pengpu will enable us to give it more help, as communications are better than in its present location. We are in great need of this school, as we have a large number of young people who should be in training for our work, but whom we are unable to accommodate. The present school quarters are full to capacity, and owing to lack of space, it is impossible to conduct any form of industrial work. The new site includes some tillable land which will provide work for a few students during the summer as well as during the school year. The workers in the Anhwei Mission promise to raise \$5,000 toward the cost of erecting the new school buildings, and we have petitioned the Far Eastern Division for a similar amount for its completion.

The enrollment in our local schools at the close of last year was 721; the number of our students enrolled at Chiao Tou Djen was 56; and there were 294 students from the East China Union studying in the Fireside, making the total number of students in our schools, 1,071.

Our young people's missionary volunteer department has been under Chinese leadership during 1929. However, Professor Scharffenberg, our educational secretary and former young people's missionary volunteer secretary, has taken an active interest in this work, and we are glad to report a real devotion on the part of our young people in all phases of missionary endeavor. Evidence of this is seen in the fact that the membership of

our young people's societies increased 50 per cent during the year; the goal for reading course certificates was exceeded by 180 per cent; the Bible Year certificates goal by 600 per cent, and the offering goal by 800 per cent. Half the entire number of standard of attainment certificates issued in the Far Eastern Division were earned by young people in the East China Union.

We desire at this time to express our thanks to the Division for the funds which made possible the erection of the commodious church building in the city of Wenchow, which church was dedicated during the recent annual meeting of the South Chekiang Mission. This building supplies a long felt need, and gives our work the standing it should have in that populous city.

During the past two years, four other smaller church buildings have been erected in the South Chekiang Mission, the funds for which were largely provided by local believers. It is a great strength to our work for us to own our church buildings, and we hope that the modest sums which have been requested by this union to assist in the purchase or erection of such places may be forthcoming at an early date.

Since we met here one year ago, a new provincial mission has been organized within the territory of the East China Union, known as the North Chekiang Mission. The headquarters of this new mission is in the beautiful city of Hangchow, which is a natural center for our work in that section, having, as it does, rapid means of communication radiating from it in all directions. Pastor Karl Schroeter has been appointed director. The work in the territory of the North Chekiang Mission has heretofore been fostered by the Kiangsu Mission. We believe the setting apart of this territory as a separate mission will not only make possible closer supervision, but also greater progress and development in the work.

The financial statement of the Kiangsu Mission for the year 1929, shows considerable progress toward self-support, its receipts of tithe and offerings amounting to 68 per cent of its total expenditures. If we consider the receipts and expenses of the churches in the present territory of the Kiangsu Mission, we find that the work in this field is now 96 per cent self-supporting. We believe, under the blessing of God, that complete self-support can be realized by the close of 1930. This comes in part through the presence within the borders of this mission, of several institutions, including the Press and the Sanitarium.

In the district meetings held last fall and in the annual meetings of our four local missions this spring, emphasis was laid on the importance of more diligent labor for the unsaved, and greater personal consecration on the part of every worker to the finishing of the Lord's work in this generation. Definite plans have been laid for aggressive evangelistic campaigns throughout the field, among which

may be mentioned the holding of several series of meetings by four tent companies during the spring and fall months; the organizing of many regular Sabbath schools where we now have small, unorganized groups of believers, and the opening of work by the South Chekiang Mission in the eleven unentered *Siens* in its territory.

We realize that every advance in the work of the Lord must be led and directed by the Holy Spirit, and that nothing less than His power can avail against the swirling tide of evil of these last days. We realize also that this is our most imperative need, and we earnestly desire that preparation of heart which will make possible the outpouring of the Holy Spirit in the latter rain upon our work and workers, that this year may witness a rich harvest of souls for our Master's kingdom.

REPORT OF THE DEDICATORY SERVICE OF THE
SANITARIUM CHAPEL
By Miss E. A. James

The dedicatory exercises for the little chapel at the Sanitarium on Rubicon Road were held on Sabbath morning, April 26, 1930. The building, which is located in the naturally quiet part of the institutional grounds, to the rear, and a little toward the left of the main entrance, looked very inviting that beautiful April morning, as the worshipers gathered from various parts of the city to participate in the services of the hour.

The little church was well filled at the time appointed for the opening, and as the sweet strains of sacred song ascended from grateful hearts, and filled the temple, there descended upon the assembly a holy influence of reverence and joy. The choir, composed of Sanitarium employees, sang the beautiful hymn, "Holy, holy, holy, Lord, God Almighty." As their voices continued the praise that welled up in every heart, each was constrained to bow in loving reverence to our Father and our "God over all, who rules eternally."

Dr. H. W. Miller made introductory remarks concerning the purpose of our meeting, and our feeling of thanksgiving at being able at this time to open another chapel to the worship of the true and living God here in the Far East.

Dr. D. E. Griggs followed with a brief history of the building to be dedicated on this occasion, giving a statement of the need of such a chapel, the plans for the building, and the campaign for raising the necessary funds. He also gave a few details concerning the cost of the chapel, and the liberal donations that have made its erection possible; and he announced that the structure is ready to be dedicated free of indebtedness. Words of appreciation were spoken in behalf of the contractors; the Division builder, Brother E. C. Wood, who has labored so faithfully in connection with the construction of this edifice; and those who have given of their means toward the establishment of this place of worship. Mention was particularly made of the generous gift

of the organ, which has been presented by Mr. and Mrs. E. C. Wood, who are themselves members of the Sanitarium family. Dr. Griggs gave as the total cost of the chapel, including furnishings, G.\$6,381.38.

As in the days when the children of Israel contributed toward the erection of the tabernacle, so in connection with the building of this place where the true God is to be worshipped, "the people gave willingly."

It is the prayer of all that the Spirit of the Lord may rest upon this building, as it once did upon the tabernacle, in the wilderness of Sinai.

Mrs. Napier, a guest of the Sanitarium, at this time contributed toward the dedicatory exercises by singing one of her beautiful sacred solos, appropriate to the occasion.

The dedicatory address was given by Professor Frederick Griggs, who took as his text that portion of the prayer of King Solomon at the dedication of the temple in Jerusalem, found in 2 Chron. 6:18-21: "But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain Thee; how much less this house which I have built! Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before Thee: That Thine eyes may be open upon this house day and night, upon the place whereof Thou hast said that Thou wouldest put Thy name there; to hearken unto the prayer which Thy servant prayeth toward this place. Hearken therefore unto the supplications of Thy servant, and of Thy people Israel, which they shall make toward this place: hear Thou from Thy dwelling place, even from heaven; and when Thou hearest, forgive."

The comments of Professor Griggs, are, in part, as follows: Now David, the father of King Solomon, greatly desired to build a house of worship unto his God. But the Lord did not permit him to do this; but told him that his son should be granted the privilege of erecting this temple. And when it was finally built, that temple was a structure of great magnificence and beauty. Solomon had built it of the materials that his father had gathered together during his lifetime. And the temple was eventually dedicated at the time of the Feast of Tabernacles.

All the children of Israel had come to Jerusalem to be in attendance at that great gathering. And this feast was one of great joy and happiness. It was a time when the people showed their joy and thanksgiving for the many blessings of God upon them. And at the very beginning of this feast, the temple was given,—it was consecrated to God. The words that King Solomon here utters are indicative of his conception of God: "But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain Thee; how much less this house which I have built!"

Our God is a living God. And the God that Solomon worshipped is the same God whom we worship. He is not a god made with hands; but He is the God that is spoken of in Acts the 17th chapter and beginning with the 24th verse: "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed any thing, seeing He giveth to all life and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: for in Him we live, and move, and have our being; as certain also of your own poets have said. For we are also His offspring."

The fact that our God made the heavens and the earth,—the fact of His creative power,—is the one great distinction between Himself and the gods that are made with men's hands. From the very beginning to the very end of holy writ, the Creator is set forth as the most Holy One. All of His attributes are infinite. This is no limit that man can place upon Him. It was He who spoke the worlds into existence. The universe was created by the breath of His mouth. He spake, and worlds came into existence. He commanded, and they took form, came into being, and were established. We can scarcely comprehend the exceeding greatness of our God,—the Creator of the heaven and the earth. And He dwelleth in light that man cannot approach unto. He is from everlasting to everlasting. He is without beginning and knows no end of days. His very being is beyond the comprehension and conception of our human minds. And yet He is a loving God. He has manifested His love to us in that He has given His only begotten Son to die for the transgressions of humanity. Among all the creations of God this little world in which we live is one of the smallest. And this is the one world in which sin has found a place. The earth itself is held in existence by the eternal power of God. Had He for one moment withdrawn this power when sin entered, all would have ceased to exist. Why, then should He who is so great and mighty, condescend to make His dwelling place among the children of men? Why should He, the Creator of all that is, become the God and the salvation of fallen, sinful man?

The answer to this question is found in the words of one simple sentence,— "God is Love." Our God is a God of love. He dwells not in temples made with hands: for the heavens were made by Him, and the earth cannot contain Him. And yet houses are built, and temples are dedicated, to His worship. He condescends to grace with His presence the temples that are set apart upon earth to His worship and to His praise. And so we must recognize the fact that though

we are worshipping the God of the Universe, this worship can be held in a house that men may build. It is the presence of God that makes any place sacred.

And so we consecrate this day this house to the worship of God. The consecration prayer is one in which we ask God to come and dwell in this place,—to make it holy. We set it apart for His worship forever. This ceremony has been performed countless times by the children of God upon earth. And yet God may be worshipped wherever men truly seek Him, and whenever they bow before Him in humility and in sincerity of purpose.

Jacob was fleeing from the wrath of his brother. Worn and weary he lay down to rest with a stone for his pillow. And there, in that wilderness place, the God of heaven visited him, and gave him a most beautiful dream. This dream, you remember, was of a ladder reaching from earth to heaven; and upon that ladder there were angels ascending and descending between earth and heaven. And during that night God promised Jacob that he would be with him and bless him, and bring him again to the land of his fathers. And in the morning Jacob awakened as soon as it was day. He was possessed with a sense of awe. "How dreadful is this place," he said. "It is the house of God." And to be sure it was a place of worship,—to Jacob it was the house of God, the gateway of heaven. He arose and erected an altar there upon the spot where he had dreamed that wonderful dream. But what made that barren place the house of God?—It was the presence of God. And it is the presence of God that makes things holy in this present age.

At one time Moses was out in the wilderness alone with the sheep. His attention was called to a very unusual fire. He drew near to see why the bush was not consumed. And a voice spoke to him out of the bush, saying Take off the shoes from thy feet, for the place whereon thou standest is holy ground. It was the voice and presence of God that made that place holy.

So, in the consecration of anything to God, it must be acknowledged that it is solely and wholly through the consciousness of the presence of God, that it becomes holy.

God does not dwell alone,—in any one place; but He dwells wherever contrite hearts are found. So it is a fitting thing that we should erect here in this place a place of holy worship. We are in a land where the name of God is very little known. Multitudes are in darkness. In nearly all instances the gods that are worshipped are worshipped through a sense of fear. He who knows not the true God, the God of love and of mercy, seeks to appease the forces of evil, the results of which forces he sees and fears. And he has his conception of God. He may take a piece of wood, or a piece of stone, and from it mold or carve some sort of an image. But it is the product of his own mind; it is the interpretation

of his own conception of a god. And that he may choose to worship. And his worship is based on fear and dread, and is inspired by trouble and sorrow. It is not the worship of joy and peace.

In this land where this kind of worship is so general, we have erected this house to the service and worship of the true God. And we have gathered here to-day to worship Him Who has made the universe, and Who upholds all things; and who grants unto the children of men the forgiveness of sins. How good it is that we may erect this monument to the service of God!

We worship God that we may gain strength from Him. And we need the strength of God to do the work which He gives us to do.

Every Christian has a mission in life which he is to perform. He is to tell men of the Saviour. When on earth Christ proclaimed Himself the One from whom man might have peace. To His followers at one time He said, "My peace I leave with you; My peace give I unto you. Not as the world giveth give I unto you. In the world ye shall have tribulation. I have overcome the world." Now it is here that we are to worship this God of love. It is here that we shall receive the power to tell men and women in this great nation of the love of Christ.

Now there is another appropriate thing in connection with this house of worship. In brief, it is in connection with the healing of the body. In His ministry on earth, Christ emphasized the fact that there is a very close relationship between the healing of the body and the healing of the soul. (Mark 2:10.) "But that ye may know that the Son of man hath power on earth to forgive sins, (He saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up his bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion." Instantly were the critics of Christ ready with the query, Wherein has this man power to forgive sins? Why, there before them was the evidence, in the physical healing of the man sick of the palsy, of the power and love of God to grant spiritual healing, with the physical restoration to health.

"The wages of sin is death." All the pain and sorrow in this world have come from sin. They are an evidence of the fact that sin reigns in the earth. But God has given His son as a Deliverer from sin and as a Healer of diseases. And God gives the principles of bodily healing that men may learn of spiritual healing. Christ did have power on earth to forgive sins. He gave proof of that in the healing of that poor, sick man.

The same principles exist to-day. This institution is not established merely that men may receive relief from bodily ills. It is not operating simply that they may be healed, and then go on in wrong ways of living, and in wrong courses of life. But this institution has been established

for the purpose of pointing men to the Great Healer of spiritual ills.

The care of the sick is a constant one. Physical healing can only be brought about through co-operation with nature, which is a recognition of the healing power of the One who created all mankind in the beginning. When Christ was on earth He spent more time healing than He did in teaching.

Christ's healing power was the very proof of His divinity. At one time John asked a question concerning the divinity of the Master, and the other disciples carried this question to Jesus. But Christ did not answer their question directly, but went quietly about His work. But at the close of the day. He said, "Go and tell John what you have seen and heard." In the ministry Christ gave to the sick and the suffering, He demonstrated His power to heal not only bodily ills, but spiritual defects as well. And doctors and nurses will lose their power if they do not in some way point men and women to Christ. The proof of Christ's power was the work which He did. Men and women could testify of Christ's divine power by what they had seen and heard. And it is our purpose, in all relief of human ills, to point the suffering to Him who alone is able to take away the sins of the world.

The work of this institution is only completed when men and women are pointed to Christ. And how good it is that we have this opportunity of thus pointing to the Saviour, through the means of medical ministry! It is God who gives us the laws of our physical lives; and these laws are best realized in conjunction with the laws governing our spiritual well-being.

The presence of God makes all things holy. It makes us holy. "What," says Paul, "know ye not that your bodies are the temple of the Holy Ghost?" Then how carefully should we care for our physical health!

Christ prayed for the Holy Spirit to be sent upon His disciples. And He said, "The Holy Spirit will dwell in you." We are to recognize the presence of God in our lives, in our daily existence, as well as in our worship of Him. And may I say in passing, that as we come to this place of worship, we should never do so without being conscious that it is the house of God. It should be entered with reverence, and with the desire that the presence of God may particularly affect our hearts and lives while here.

We are to distinguish between the sacred and the common; and worldly things are to be set aside when we enter this sanctuary. Worldly business and things of a secular nature are to be left outside. They are not to be considered in this place. But a spirit of reverence is to be in our hearts. Now it is thus, and thus only that we can truly worship God. And how good God is to make it possible for us to thus come into His presence! Not only may we approach into His presence; but He has made us sons and daughters of Himself. And "God so loved the world

that He gave' Himself in the person of His Son. And the Son is the revelation of the Father. We should approach the One who has done all these things for us, in the spirit of reverence. We are to cultivate the spirit of reverence. It is only thus that we can approach the state of heart and of mind that is pleasing to God.

In this prayer of Solomon there is one thought that I should like to emphasize in closing. He prayed for the people of God. He prayed that they might draw near to the Lord. He prayed for them that they might have temporary blessings in this life. He prayed that when they turned to the Lord with all their heart, that He would hear them, and that He would forgive their transgressions.

There is also a beautiful thought in the prayer he offers, for the stranger. This is the spirit of the Lord. Solomon prayed that the strangers might find peace and comfort, whenever they should be found in worship with the people of God, in that holy temple. He prayed that the stranger might find the same living God that His own people knew and worshipped. He says, "That all the earth may know Thy name, and fear thee, as doth Thy people Israel, and may know that this house which I have built is called by Thy name." And this is the thought and the spirit in which we are to dedicate this house to God here at this time. We should pray that this may be a place of refuge for those who know the Lord; and that it may also be a haven of comfort and help for the strangers who may be gathered here in worship from time to time. Here may the stranger find peace. And here may he find the God of all peace.

And so we will consecrate this house to the worship of God in this spirit. Shall we stand while the prayer is being offered.

(The congregation stood, while Pastor I. H. Evans offered the dedicatory prayer. The closing hymn was a special song rendered by the Russian choir of the Sanitarium. Pastor M. C. Warren, superintendent of the West China Union, pronounced that benediction.

FROM BROTHER HILLIARD

Hankow, China, July 30, 1930.

CONDITIONS seem to be going from bad to worse here in Central China. On account of the heat our Changsha folks felt that they had to get away from there for a time, so have gone to Kuling, having reached here last Friday. On Monday Changsha was taken by the red army and from all the reports which have reached us so far, they are looting and burning the city. The paper reported this morning that fires had been started in various places in the city and owing to high winds had gotten beyond control, and that rich and poor alike were being burned out. It is stated that their object is to destroy all foreign and mission property, but this may be only rumor,—at least we hope so.

REPORT OF THE SABBATH SCHOOL DEPARTMENT OF THE FAR EASTERN DIVISION (1929)

Mrs. I. H. Evans

Sometimes we hear the thought expressed that statistics are dull and should be retired to the background as much as possible. However,—but let me give you a word from the secretary of the Sabbath School Department of the General Conference:

"We do well when we listen to the message the figures speak. Any one not interested in Sabbath school figures loses the joy that comes from definite knowledge of growth, achievement, expansion. None of the figures in the quarterly and yearly reports are accidental or estimated. They have been fought for, one by one; and rightly emphasized, would each shine with its own peculiar luster, representing heroic endeavors by the Sabbath school membership in every part of the world."

Let us glance for a moment at our old friend, the Statistical Chart, which most of you have met before. Observe that while it records Sabbath school growth in the Far Eastern Division counting by ones—1914, 1915, 1916, to 1929, the number of our Sabbath schools during these years increased by tens. Never fewer than 2 tens, and often more.

- 1914-1915—3 tens
- 1915-1916—4 tens
- 1921-1922—6 tens
- 1925—1926—8 tens
- 1927-1928—12 tens

Even in 1920, when we suffered the loss of 69 schools by the reorganization in Malaysia, the Division still gained 2 tens in the field as a whole.

OUR FAR EASTERN DIVISION SABBATH SCHOOL OFFERING GOAL

You are all familiar with the Sabbath school offering goal adopted by the Far Eastern Division in 1925—

A THOUSAND DOLLARS A WEEK FOR MISSIONS

The year 1928 marked the greatest yearly increase in Sabbath school offerings in this field, more than \$5,200 being added that year over the offerings for 1927. It is easy to see that if we could have added that much each year, and a proportionate additional amount for the increased membership, the goal of a thousand dollars a week for missions in the Far Eastern Division might have been easily met by the end of 1931. However, with the loss of 2452 members who were loyal and faithful givers, the date for reaching this goal may need to be set forward a little. But surely not far. Already gains in membership in the Far Eastern Division in 1929 have made up almost two-thirds of the membership lost in Malaysia. The total offerings for the whole field show a loss of only \$621.51; and we surely can much more than bring the offerings up to their former level in 1930, and press on to the attainment of our Division goal if we all do our part.

A HELPFUL INFLUENCE

We often hear the Sabbath school spoken of as a helpful influence. Many concrete examples might be given.

Not long ago it was my privilege to attend two or three Sabbath school meetings conducted by an earnest Chinese Sabbath school secretary in Hangchow. In the congregation an elderly man was pointed out to me who is able to repeat, and often does repeat, the memory verses with the Scripture references, for nine years. Beginning when he leaves his little mountain home to visit another station, he has found that in a journey of three or four hours he can repeat all these texts. Who can estimate the comfort and joy of this store of Scripture in this man's life?

Sixteen days out on their journey from Tatsienlu to Pichieh in Kweichow, Brethren Warren and Crisler found them selves on Christmas day in the home of a Seventh-day Adventist family living in a pleasant valley in south eastern Szechwan. While dinner was being served, Brother Warren explained that the lady of the house came into the faith through a study of the Sabbath school lessons on the book of Ephesians. Her husband first accepted the truth, but she was not at all interested. However, she was induced to attend Sabbath school, and presently she became interested in the lessons. She committed the entire Epistle to memory, and it did its work on her heart. Soon she had won three of her neighbors to accept Christianity. They destroyed their idols and expressed a wish to receive baptism. Later it was found that this woman and her three neighbors were ready to receive this rite.

In her visits among the Sabbath schools of Korea, Mrs. Wangerin found not long ago a little girl twelve years of age who is a faithful member of one of our Sabbath schools. She comes from a heathen home, and is the only one from that home who does attend. Her people try to keep her from coming, but in spite of bitter persecution, she continues faithful. One thirteenth Sabbath she brought her little mite box. When it was opened, it was found to contain 46 sen—which was the largest offering brought in on that Sabbath.

One more incident may be given in this connection, though it has properly to do with the Investment Fund offering. The union mission Sabbath school secretary of Sungari-Mongolia tells the story:

One small group of forty-four believers—men, women, and children—fixed at their Sabbath school offering goal the sum of \$90. By the end of the quarter, for various reasons, many of them had removed to other places, and on the thirteenth Sabbath only about ten of the Sabbath school members were present. "The goal seemed inaccessible." (Would it not seem so to us under like circumstances?) "When the superintendent announced how far they were from reaching their goal, a brother rose up and made a fervent speech, declaring that they must reach the goal fixed, even if it required personal sacrifice from everybody. The eye-witness told me that he had definitely felt the presence of the Holy Spirit at that moment. With great zeal that

small handful of believers filled their envelopes with money until the goal was reached, and there was an overflow of \$23. A great joy rested upon their hearts and faces."

ROLL CALL

Again we have the pleasure of calling the roll for the eleven union missions that make up the Sabbath school family in the Far Eastern Division. So far they are all here to answer "Present," though one member has suffered large losses in 1929. We will take them alphabetically, beginning with—

Central China.—Under the three-fold handicap of war, banditry, and famine, the membership and attendance of the Central China Sabbath schools have crept up quarter by quarter, the total increase during the year coming close to 500 members. Some who have been forced to leave their homes have started new Sabbath schools in the places to which they have gone. Thus good comes out of evil.

All the offerings have shown a marked increase. The Investment Fund increased \$44 over that for 1928, and the total offerings reached the sum of \$2,186 gold—more than a thousand dollars a quarter in the local currency. The regular "double offering" for each Chinese worker is twenty cents; but in one place the workers set for themselves an individual goal of \$1.

Each local mission in the Central China Union now has a Chinese Sabbath school secretary, and Brother E. H. James assures us that these secretaries are doing excellent work. Only a few years ago one of them began in one of our Sabbath schools as a visitor.

While writing this report, I received a letter from Mrs. Strickland at Yencheng. Speaking of the kindergarten division, with Mrs. Butka in charge, she says: "It is very interesting to see those little tots gather around five small round tables, with a sand box on every one."

During the absence of Brother James on furlough in 1930, Mrs. Hilliard will carry on the Union Sabbath school work in Central China.

Chosen.—There is always inspiration in studying the advance of the Sabbath school work in Korea. Last year the gain in membership reached 524, and the weekly per capita offering was 4.4 cents gold. Their present goal is only 5 cents gold, so they will soon go well beyond it, and set out for new heights. Korea has ten schools with a membership of over 100 each; and it still has a large and successful home division, with an enrolment of 370 members, and an offering for the year of \$104 from these isolated believers.

The care and attention given to the children in the Sabbath schools of any field are a sure index of the stability of the work as a whole in that field. Where the children above cradle roll age are largely missing, and where those who do come spend their time playing around outside the chapel, we are sure to see a condition of indifference and apathy, and of very slow gains in membership. In

Korea the total Sabbath school membership of 5816 is divided into 2,000 seniors, 1,100 youth, 1,800 juniors, and 800 little ones in the kindergarten and cradle roll groups. With these smaller thus provided for, many mothers who could not otherwise come enjoy to some degree the privileges of the Sabbath school. This complete organization of the young people, juniors, and children in Korea shows us that what is sometimes regarded as a too difficult task can really be accomplished.

Korea has a good number of long-time perfect records in attendance and daily study—1 for seven years, 2 for eight years, 2 for nine years, and 1 for eleven years, while 15 members have maintained a perfect record for three years.

During the year Mrs. Wangerin has traveled up and down and across Korea, visiting many isolated Sabbath school members and families and many small schools. These were not easy journeys, but they brought their own reward to the secretary as well as help and encouragement to the lonely believers. On the island of Chaju she met a young woman, the only believer from a heathen home, who walks ten *li* every Sabbath in order to attend Sabbath school. In a home school in the mountain in the west, she visited a mother and daughter who had been members of the Home division for ten years. "All through the years they had been faithful, sending in their reports and offerings, and doing all they could to bring the rest of the family into the Sabbath school." And this fall, just a week before Mrs. Wangerin's visit, the old father with the son and his wife were all baptized.

It is of interest to know that at the time of the fire which destroyed the Seoul printing office, nearly everything in the Sabbath school office was saved. Though the Memory Verse Cards were burned, the drawings were saved, and a new edition was quickly printed. During the absence of the secretary from the field on furlough, the work will be strongly carried forward, and Brother Oberg, who gave special attention to Sabbath school interests during his recent absence from the field, will exercise a fatherly care for this work in Korea.

East China.—The provincial Sabbath school secretaries in the East China Union Mission are now all Chinese. A few years ago *all were foreigners*. This is surely an evidence that the Chinese are getting under the load. A few weeks ago it was my privilege to attend two or three Sabbath school meetings conducted by one of these secretaries with a group of workers, and I was greatly pleased with the thoroughness and enthusiasm which he manifested.

During the last four-year period East China has almost doubled her offerings, without a proportionate gain in membership, the membership gain being from 3,436 to 4,220 (784), and the offering increase from \$2,297 to \$4,245. (A hundred per cent gain would have required only \$349 more.) This gain in offerings shows the result of faithful work on the

part of the union secretary and the loyal co-operation of all the leaders as well as the Sabbath school members. At the present time several of the larger schools of the East China Union are trying to reach the goal of 100% schools. One of these is the school at the China Theological Seminary, where workers from all over China are in training.

The Investment Fund plan as a means of increasing the amount of the Sabbath school offerings, and enabling the schools to set higher goals and reach them, has been taken up enthusiastically in East China. Mrs. Wood says: "Our offerings are really climbing right along, and the Investment plan helps materially. I believe this plan is not only a help to the work in the amount of money which it adds to our offerings, but that the effort expended and the sacrifice made is a help spiritually to those who undertake it. A glance at the Investment Fund Chart shows that while East China was not the first to accept this plan, the mission has now reached second place in the total amount of offerings raised through the Investment Fund.

The youth's, junior, primary, kindergarten, and cradle roll divisions are well organized in East China, the primary division having 700 members, and the kindergarten 264. There are also 100 home division members.

Japan.—When a high level in giving is reached by a small membership, it often requires heroic effort to reach the same amount again, to say nothing of going beyond it. During the year just closed one new Sabbath school was added to the list in Japan, a small gain in membership was made (26), and the really wonderful offering of \$3,555 gold raised—a weekly per capita offering of 16.7 cents gold per member, which is the highest in the Far Eastern Division. About 500 copies of Sabbath school helps are provided for those who study the lessons. Nine of the schools in Japan reached their membership goal.

Malaya.—The reports from Malaya have looked a little sick these last months, with the membership cut from 3287 to 835. However, there is a silver lining to this cloud of loss. It is a pleasure to note that with only 835 members in our Sabbath schools in Malaya last year, the offerings equalled 43% of the amount given by 3287 members in 1928; and whereas the weekly per capita offering in Malaysia was 6.5 cents gold in 1928, it reached as high as 8.9 cents gold in Malaya during 1929. We feel very sure that in a short time Malaya will reach the previous mark in offerings and forge beyond it. We are counting on that.

Manchuria.—In membership this is our smallest union mission, and we are sorry indeed to note that both in membership and offerings there has been a falling away in the year just closed. We must strengthen the hands of this field in every way possible, and pray for the enlargement in membership that, under the blessing of the Lord, will bring courage and life.

North China.—A gain of more than 100 members has been made in this field during 1929, with a gain of about \$90 in offerings, the per capita remaining at about 3 cents gold per member. If North China should show as good gains in the regular Sabbath school offerings during 1930, as it registered during the past year on the item of the Investment Fund, (\$8.05 to \$7.36) who can tell what we might hope for from North China by the close of the present year?

The Philippines.—In the space allotted to this report there is little use of attempting to give even a summary of what has been done in this great field during the past year. At the present time there are 329 schools in the Philippines, with a membership of over 12,000. The gain in the number of schools over 1928 is 43, with 1,646 new members, and an additional offering of \$1,643. The total offering for the year reached the high mark of \$10,680. The Investment Fund idea is spreading a little, and when it is really taken up with enthusiasm, the amount of the total offering will be considerably increased.

The weekly per capita offering has risen during 1929 from 1.8 cents gold in the first quarter to 2.4 cents gold the fourth quarter. Please think this over: *If the membership of the Philippine Sabbath schools should add 1 cent gold a week to their fourth quarter's per capita*, and maintain it during the present year, their offering would spring from G.\$10,680 (raised in 1929), to \$16,920 gold!

We must not leave the Philippines without calling your attention to the fact that during the four year period just ended, this great island field almost doubled its membership, rising from 6,520 to 12,142, and lacked only 23 of doubling the number of its schools, which numbered 176 at the close of 1925, and 329 at the close of last year.

For a long time the Chosen Union has held the honors for having the largest home division membership in the Far East; but in 1929 the Philippine Union won the credit for the highest attainment on this item, having a home division membership on December 31, of 417, and a total offering for the year from that group amounting to \$119.16 gold.

South China.—There has been a slight upward trend in membership and offerings in this field during the past year. The weekly per capita offering of 2.5 cents gold has been more than reached, and it is therefore time to set a higher financial goal for this Union. Classes are carried on for youth, juniors, primary children and those of kindergarten age. The *Sabbath School Helper* is well distributed, 346 copies being received at the close of 1929. Eleven of the 106 schools in South China at the close of 1929 reached their membership goal.

Sungari-Mongolia.—This mission has suffered much during the past year, but is endeavoring to carry on and strengthen the work in all lines. There are now eight Sabbath schools, with a membership of 420 in all.

With the fourth quarter's report from Sungari-Mongolia, there were a few sentences that tell much to those who appreciate the sufferings which these people have undergone in recent months. Here is one:

"We lost one of our Sabbath schools. It is not represented in the report, owing to the destruction of the house where it had its meetings." Thanks are expressed for the care of the Lord for His servants amid the storms of war. "*All that sorrowful time they continued their work.*"

West China.—Wonderful gains have been made in West China during the past year. Sixteen schools have been added, and the membership now exceeds 1,000. During the past four-year period West China has much more than doubled her offerings. East China came near this point, and West China went beyond it, doubling the offering of \$548 in 1925 (which would be \$1096) and having \$216 to spare. If every union mission in the Far Eastern Division had done as well in this four-year period as East China and West China, we should already have reached the Division goal of "*A Thousand Dollars a Week for Missions.*" notwithstanding the loss in Malaysia.

It should be mentioned also that during the four-year period just ended, West China has nearly trebled in Sabbath school membership (395 to 1084), and has exactly quadrupled the number of schools, rising from 11 at the close of 1925, to 44 at the end of 1929. Truly this is the Lord's doing.

OF SPECIAL INTEREST

Perhaps this is the place where we should speak of two points of outstanding interest in connection with the offerings:

First, the largest Investment Fund offering from any of the unions last year came from East China, which added \$456.64 to her gifts for missions through this means. Japan was a close second, with \$396.77.

Second, the largest birthday offering from any union came from the Philippines—\$1208.43. This is considerably more than half of the total birthday offering received from all the unions.

ACCOMPLISHMENT

During the past year there has been prepared for the China fields a revision of the little book called "*Successful Sabbath Schools.*" This was first prepared a number of years ago by Dr. Bertha Salmon; but as new plans have been introduced and changes have been made in the Sabbath school organization, it was found that it would be for the best interests of the work to have the book revised. Mrs. K. H. Wood was asked to undertake this, and the new edition has recently been printed.

In harmony with a request from the Educational and Fireside Departments for courses on Sabbath school plans and methods for use in connection with the teaching of Departmental Endeavor in our schools and through correspondence, an abridgment of "*The Soul Winning Sabbath School*" has been prepared, to

be printed in Chinese in two volumes, the first covering the history of the Sabbath school work, and general principles of instruction for carrying it forward; and the second dealing specifically with such matters as organization, officers and their duties, teachers and teaching, etc. It is planned that these two volumes, together with the abridged edition of "*Testimonies on the Sabbath School Work,*" shall be used as texts for these courses. Part One of the abridged edition of "*The Soul Winning Sabbath School*" was prepared in the Department, and Part Two by Mrs. K. H. Wood.

Mrs. Wangerin is hoping to have this material translated for Korea.

The little book of songs for Chinese children has been mentioned before. Month by month for some time a song has appeared in the *Sabbath School Helper*. Now there are 38 songs, some of them for special occasions, but most of them for the children. A title has been selected in Chinese, meaning, "*Songs of Gladness.*" We should soon have this little book ready to distribute.

SUGGESTIONS FOR ADVANCE

During the coming year four of our faithful union secretaries will be home on furlough. In every case their responsibilities have been left in competent hands; yet we feel like urging a friendly oversight on the part of these secretaries for the work they have left behind. On our part we shall do all we can to encourage a spirit of advance in every line of departmental endeavor.

The Investment Fund report, showing the advance made since this work was first taken up in the Division, should be given careful study, as should also the sheet showing the weekly per capita thus far reached by each Union.

It will be observed that most of the unions (all except Chosen and the Philippines) have reached their weekly per capita offering goal to missions, according to the table on per capita offerings in the Far East, which has been distributed this evening. West China, Malaya, and Japan have notably exceeded their goals, and the others have made good progress along this line. This being true, one resolution that should be passed at this council is that the various union missions be urged to study carefully the subject of weekly per capita goals, and advance them accordingly.

All in all we have had a good year, for which we thank God and take courage. The loyal co-operation of the union Sabbath school secretaries has been in large measure responsible, under the blessing of Heaven, for the degree of progress that has been seen in our departmental work. Our superintendents and directors throughout the field have also helped by their loyal support.

May the coming year be a year of joyful service, in which we shall each do our utmost to advance the Sabbath school work in this great Far Eastern field.

OBITUARY

DURWARD SWINGLE WILLIAMS was born at Stewardson, Illinois, U. S. A., Oct. 10, 1891. His first school years were spent in the public schools at Stewardson. When he was ten years old his mother accepted the Truth. A few years afterward he attended Emmanuel Missionary College, but left to help his father in the hardware business and later to assist in a tent effort, carrying on his studies through the Fireside Correspondence School. He returned to Emmanuel Missionary College and graduated on May 21, 1917. On May 22nd, 1917 he was married to Miss Ora R. Whitmore of Ottawa, Illinois. After spending a year as preceptor at Fox River Academy, Sheridan, Illinois, they set sail for China arriving Oct. 6, 1918. After about a year of language study at Hankow, he was called to be principal of the Intermediate School at Yencheng, Honan and later, in addition, to be Educational Secretary of the Central China Union. He was ordained at Hankow in May, 1925.

The year 1925-26 was spent on furlough when he took some work in Education at Emmanuel Missionary College and received another degree. Upon his return to China he resumed his work as Educational Secretary and also became principal of the Hankow Intermediate School. When troublous times compelled him to leave, he and Mrs. Williams accepted a call to teach for a year in the Philippine Junior College at Manila, P. I. When they returned to China in 1928 he was asked to take the Department of Science and Mathematics at the China Theological Seminary at Chiao Tou Djen where his death occurred on July 26th, 1930 at the age of 38 from typhoid fever.

He is survived by his wife, his mother and father, Mr. and Mrs. Frank Williams of Stewardson, Illinois, a brother Ralph Williams of Decatur, Illinois, and a sister, Mrs. Gail Eckard of Santa Cruz, California.

MY PERSONAL TESTIMONY

By D. E. Rebok, president of the China Theological Seminary

The Seminary has today sustained a great loss in the death of Brother Williams. Sorrow fills every heart. I bespeak the deepest heartfelt sympathy of fellow teachers and friends to Sister Williams and the relatives of the deceased in this hour of sadness. May their hope in the resurrection ever be as bright as was his.

For two years Brother Williams has served this school in the most unselfish way. Never have I known him to refuse to help in any emergency or regular

routine duty. He was a good Christian. His Christian experience was manifested in a kindly spirit of good will towards all. His influence was for good and his cheerfulness in service may be an example to us all. You could always count on him to stand for principle and what was right. His last great effort was spent in outlining and planning for the enlargement of our Science Department to bring it up to full College strength. His help was greatly appreciated in the constructive development of our factory products. The new auditorium chair is known as the Williams type.



DURWARD S. WILLIAMS

It was my peculiar pleasure to hear a few of his last words spoken while that dread delirium was coming in upon him. About midnight on Tuesday he opened his eyes, looked at me, and smiling said, "I want to thank all you people for what you are doing for me." Then following another short interval of unconsciousness he said, "The science work—you better get some one else to take it. When I die, you will send word to my folks and take care of Mrs. Williams, won't you?" During the hour or so which followed he spoke several times of dying, but very indistinctly. Then followed four days of complete unconsciousness, and death alone broke his burning fever.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

THE FUNERAL ADDRESS

(By C. C. Crisler)

"A MAN shall be as an hiding place from the wind and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isaiah 32:2.

While we are wont to think of these words in connection with our Saviour, yet they are in very fact spoken of men who give themselves wholly to the doing of God's work in the earth and who, through contact with Heaven, become Christlike in character.

It is a wondrous thing to be a follower of the meek and lowly Jesus. Our Lord and Saviour, when He came into this world, was called Jesus because he came to "save His people from their sins." He was a light amid the darkness. Of Him it was written: "Through the tender mercy of our God . . . the Dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Matt. 1:21; Luke 1:71.

Jesus came into this world to seek and to save that which had been lost. He was the Sent of Heaven; and just as verily does He send forth men as His representatives to seek and to save that which has been lost. And thus truly may a man become as "an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land;" for through the faith, the steadfastness, and the sacrifice of individual human beings, God brings to sinful men and women of earth forgiveness of sins, acceptance with Heaven, and the peace and happiness that only Christians can know.

Our beloved Brother Williams, in the memory of whose life we have assembled this morning, responded early to the call of his Lord for service in this world of need. Like the Lord Himself, he spent many years in preparation; later, having attained to the strength of Christian manhood, he came into the land of China; and here he has been among us as one that serveth. His heart has yearned after the suffering and the lost; and again and again he has had the joy of seeing those formerly in the darkness of despair and unbelief yield to the gentle wooings of the Holy Spirit and give themselves unreservedly to God. And what a joy is this! and how great the reward of soul-winning endeavor! for from of old it has been written, "They that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Daniel 12:3.

Brother Williams, as a teacher in Israel, was as verily "the sent of God" as were worthies of old; and while we cannot understand the providence that takes him from us, yet we know that God in His wisdom has all through the ages chosen to permit His beloved ministers to rest from their labors after serving for a season. You will remember that the prophet Daniel himself, while still in the possession of all his powers and desirous of continuing in labor, was told: "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Dan. 12:13.

How glorious is the blessed hope of those who have served as Jesus and holy prophets and teachers have served! Jesus Himself was permitted to die; for death has passed upon all men; but of Him it was written that at the time of awakening and of rising from the tomb, He would be satisfied because He should see of the fruits of the travail of His soul.

Our brother sleeps. To the believer, death is but a sleep, a moment of silence and darkness. The life is hid with Christ in God; and "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Col. 3:4 At the time of the second advent, those who have spent their lives as co-laborers with God, and who at the cost of their lives have borne testimony to the truth, will be brought triumphant from their graves to ascend with the saints as trophies of grace; for it is written, "Thy dead men shall live," and soon our beloved brother will hear the voice of his Lord calling, "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:10.

To the youth who are here assembled in honor of our brother, may I suggest that the loss of this consecrated teacher constitutes a solemn call to those of us who remain to press together and close in the broken ranks, and to give ourselves with fidelity to loving service.

While we live, we are to use our strength in all wisdom for the furtherance of God's precious cause. We are to labor as for eternity. In the day of final awards we must give an account for the souls of men. Let us prove faithful, as did our brother, and let us carry on to completion the work he so dearly loved, and for which he gave his very life.

At such an hour as this, when our hearts are heavy with grief, we turn to the Holy Scriptures for comfort; and here we read that "if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Romans 8:11. 1 Thess. 4:16,17. These are words of comfort wherewith we are bidden to comfort one another.

This morning the "Dayspring from on who stood beside the sorrowing mother at the gate of Nain, watches over every mourning one beside the bier. Our minds revert to those in the States who are related to our brother. We think of his father and his mother, and of his brother and sister; and our hearts go out in special sympathy to his companion. We know that in this hour of supreme trial these and other beloved members of his immediate family are looking forward with earnest expectancy and desire to the morn of the resurrection. How blessed is the advent hope! This life is but a brief span, but beyond is the life of eternity which never, never ends, and it was the assurance of this, and the desire to extend the benefits of life eternal to those who had not yet learned of their Lord and Saviour, that led our brother to come into a land of darkness as a representative of the Life-Giver.

This morning the heart of our Saviour, that heart which loves and pities, that heart of unchangeable tenderness, would have us remember that those who die in His service are most precious in His sight, and that they are the objects of His especial care until the morn of the resurrection. Today, in the presence of this life of unswerving devotion and childlike trust, we must recognize that among these people of China so much in need of a pitying and life-giving Saviour, our brother, whose name and works we honor, has indeed been "as rivers of water in a dry place, as the shadow of a great rock in a weary land." And while he is now permitted to rest from his labors, there is soon coming the joyous day when he with all others who have served as teachers and ministers of righteousness shall awake to life everlasting and to shine as the stars of Heaven forever and ever.

ORDER OF FUNERAL SERVICES

Funeral Services—July 23, 1930—5:10 a.m. Seminary Chapel—Pastor S. H. Lindt in Charge

Instrumental Music—Mrs. Oilene Wilbur Liu.

Special Music—Duet: Mrs. C. A. Carter and Mrs. P. E. Quimby "My Jesus as Thou Wilt"—Hymns and Tunes No. 740.

Prayer—Chinese: Pastor Peng Hsien Dzung. English: Pastor John Oss Reading of Obituary: President D. E. Rebok; In Chinese by Chen Iu Shih.

Special Music—Duet: Mrs. Carter and Mrs. Quimby—"The Homeland"—C. S. 855.

Scripture Reading—Pastor Giang Tshong Gwang in Chinese Ps. 90: 1-6, Job 14: 10-15; Job 19: 25,26, 1 Thess. 4:14-18.

Sermon—Pastor C. C. Crisler, translated by Pastor S. H. Lindt.

Benediction—Pastor Fan Djih Hsiang.

(For Services at grave, see next page)

high" comes near even as we sit in the presence of death and of grief unutterable. We know for a surety that He



RESOLUTIONS PASSED BY THE
GENERAL CONFERENCE ON
THE DIVIDING OF FAR
EASTERN TERRITORY

AN OPEN LETTER

Lawndale, California,
June 29, 1930.

TO THE WORKERS IN THE FAR EAST

Dear Brethren:

WHEREAS, It is believed that the Far Eastern Division of the General Conference, composed of all the nations of Eastern Asia, speaking more than 325 dialects and languages; with a population of 607 millions, and increasing from six to ten millions annually; and having a church membership of 24,651 in fifty-two missions and ten union missions, with a working force of 1,969, can henceforth be better administered as two Divisions; therefore.

We recommend, That the Far Eastern Division of the General Conference be divided into two Divisions, as follows:

1. That China and her dependencies—Manchuria, Mongolia, Sinkiang, Tibet, and the islands controlled by China, together with Hongkong—constitute one division, to be known as the China Division, with headquarters at Shanghai.
2. That the remainder of the present Far Eastern Division territory constitute a Division, and retain the name of the Far Eastern Division, with headquarters at Manila, in the Philippine Islands.
3. That this division of territory shall take effect January 1, 1931.
4. That this arrangement shall be so effected as to involve the least possible loss of language work already done.
5. That titles to all real estate shall be held by the Division in which said property is located.
6. That an equitable division of any surplus funds at the close of 1930 be made as soon thereafter as possible, all mission liabilities in each Union Mission to be fully met before the distribution of such funds.
7. That the office equipment in the present Far Eastern Division headquarters in Shanghai be retained in the China Division as far as needed, to save expense in transportation.
8. That as far as funds will allow, each Division be supplied with Departmental secretaries, stenographers, and office equipment on an equitable basis.

NOTICE

Word has come to us from Professor Frederick Griggs that his address will be in care of the General Conference, Takoma Park Station, Washington, D. C., U. S. A., until mid-November. Brother Griggs has been asked by the General Conference to be in attendance at the Autumn Council which closes in November.

Others on furlough whose addresses are not fully known, may be likewise addressed.

While attending the recent General Conference in San Francisco, my mind often turned back to those of our workers who were faithfully "staying by the stuff" in the Far East. I wished that you, too, might have been privileged to hear the wonderful reports from the different parts of the world. God is doing a quick work among the nations, and it will not be long until Matthew 24:14 will be fulfilled.

By this time you have received the numbers of the *Review and Herald* which contain reports from the General Conference session. Doubtless you have read the resolution which was passed, separating the Far Eastern Division into two fields—the China Division and the Far Eastern Division.

About the time this question was to come up for discussion, the General Conference brethren asked me to act as Publishing Department secretary of the Northern European Division. Both Mrs. Strahle and I gave this call careful and prayerful consideration, and finally decided to accept it. There are many Germans in parts of this division, and this will give me an opportunity to use my knowledge of the German language.

It is not necessary to tell you that we regret to leave the Far East. We have enjoyed our work immensely, and we have appreciated, too, the co-operation received from the workers and laymen, who cheered us on in our zeal to build up steadily the literature work in that field. The call to responsibility in the Northern European Division seems to be of the Lord, and we cannot say "No." The territory within this division includes the following countries: Norway, Sweden, Denmark, Finland, Latvia, Lithuania, Estonia, Poland, and three large union missions in the heart of Africa—Nigeria, Kenya, and Abyssinia; also the great British Union Conference, which includes England, Scotland, Ireland, and Wales. We ask your prayers as we take up work in our new field of labor.

(Signed) J. J. STRAHLE.

FROM THE NORTHERN LUZON MISSION

J. O. AFENIR

PASQUIN, that noted town in Ilocos Norte where there has been so much persecution, witnessed again recently the baptism of four precious souls. One of these is in danger of being compelled to leave home. Let us pray for them, brethren, that they may stand loyal to Christ, in spite of the fiery trials that come to them. Yet others there are now being prepared for baptism.

As a result of a tent effort conducted by Brother Valdez with the assistance of Sister Feliza Villanueva, three have been

baptized recently. Others are still preparing, and we hope that they will completely take their stand for the Lord, so that they also may be baptized.

Our schools will be opened on June 2. At our intermediate school at Artacho, grades 2, 3, 4, 6, and 7 will be conducted by Brother Quintin Cabansag and Sister Andrea Cadiz. Laoac school will be under the charge of Brother Vicente Cabansag; Brother Romualdo Cabansag is to open a new school at Rosales, while Brother Pedro Cabansag pioneers our educational work in the Cagayan Valley, as he will take care of our new school at Cordon, Isabela.

These four schools are like four light-houses for the security of the Seventh-day Adventist children; but they are too few to give the needed educational blessing to all. We hope that our churches realize their great responsibility of giving their children the privilege of Christian education as outlined by the Educational Department of our denomination; and that those who have no schools at present will put forth an effort to have them in the future. It takes money to operate our own schools for the education of our children in the way the Lord has planned for them; but the money is well spent.

NOTICE

It has been found possible to insert on the two preceding pages a record of the life and labors of Professor Durward S. Williams, together with an account of the funeral services held in the chapel of China Theological Seminary, Chiao Tou Djen, Kiangsu, China, the morning of July 28, 1930.

ORDER OF FUNERAL EXERCISES AT THE GRAVE OF BROTHER WILLIAMS

Funeral Procession to the Burial Plot:
The faculty members followed carrying the flowers.
Services at the Grave in charge of Pastor E. R. Thiele.
Special Song: Mixed Quartet—Mrs. Carter, Mrs. Quimby, Mr. Dih, Professor Carter; Brother Williams' favorite—"Bulah Land"—C. S. 691.
Scripture Reading—Pastor Thiele: Rev. 14:13, John 14: 1-3, John 5:28, 1 Cor. 15: 52-55, Rev. 21: 4
Prayer—Pastor Mo Gieh Ren.
Pall Bearers: Wu Yong Kwang, Yu Ging Fang, Wu Kweh Ching, Li Hung En, Li Tien Hsi, Djen Deh Li, Lu Shou Dao, Lu Shou Ming, Sung Deh Guin, Liu Ging Djang.

OUR EDUCATIONAL WORK IN CENTRAL CHINA

C. A. CARTER

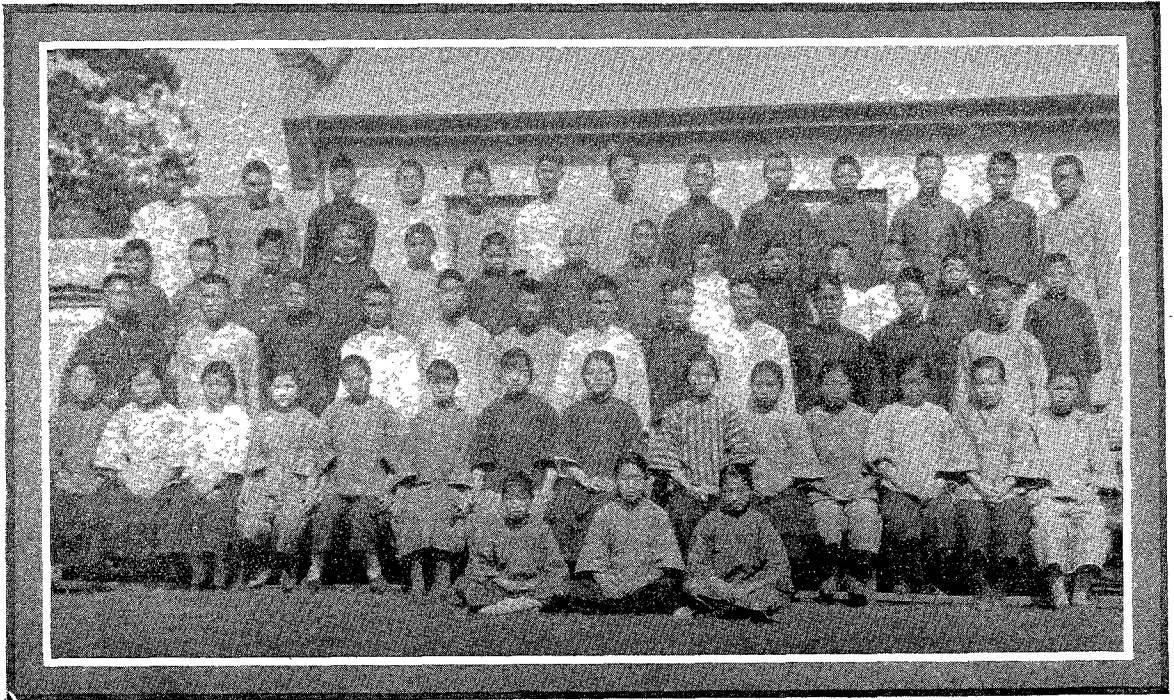
DURING the past few months it has been my privilege to spend some time with three out of the four Junior Middle Schools which are now being conducted by this denomination in this union; namely, our Honan, Hupeh, and Hunan schools. I had planned definitely on visiting our Shensi Junior Middle School located at Sianfu also, but, due to the unsettled conditions in that area for the past several months, I have been prevented from doing so. Good reports have come to me from this school also which indicate that in spite of the difficulties which it has had due to war, famine, meager equipment, and a very small constituency this school is finishing up this its first year as a Middle School in a way that reveals healthy growth along true Christian educational lines. The principal, Li Kuang Ren, has placed special emphasis upon industrial education, and with no subsidy has carried on several lines of small industries in the school which have not only given valuable training to the students but have also provided work whereby the majority of the forty-seven students could earn

about half of their school expenses while in school.

I spent several days with our Honan Provincial School at Yencheng, near the beginning of the second semester, and was greatly pleased to note the indications of progress in this our largest school. The new school building which replaces the one burned in 1927 has been completed. A good re-beginning has been made in library and laboratory equipment. The enrollment has almost doubled that of the last school year reaching near the 150 mark. Professor Wang Djing Bo, the principal, with his extensive professional training and rich Christian experience has succeeded in bringing into his school a spirit of devotion, cooperation, and system which manifests itself in all the activities of the school. I do not remember having seen in China a group of students so neat and orderly as were these in both classroom and chapel. It was a great source of encouragement and inspiration to me to thus meet with this fine group of young people and to see the effective work being done by our teachers in training them for our Master's service.

The enrollment in our Hupeh Provincial school located at Hankow is not so large as that of our Honan

school, being only 56, but it is almost double that of last year, and with a larger proportion in the upper grades. The new principal, Djen Deh Li, and Mrs. Djen, have both worked hard this year to make the school a success, and the Lord has blessed their efforts. Besides carrying a heavy teaching load and his administrative work, Mr. Djen has put in much time with the boys in the broom factory. This industry although it was late when it was started due to delay in getting material, has demonstrated that it is a practical line for the boys. The students have been able to turn out a very good grade of broom, and the demand has been good. With but little effort they have been able to dispose of all the brooms produced; and at a price which allowed a small profit, the industries have furnished work to seventy percent of the students to the extent of about one half of the students' expenses while in school. This has meant hard work for the principal and Sister Graham, who has had charge of the girls' industry again this year. It has been especially difficult because the majority of the students are very young and thus require close supervision. There has been a very good spirit in the school.



Students of the Honan Middle School, Yencheng, Honan, Central China

It was my privilege to be with our Hunan school for the spring Week of Prayer which was held the week just before final examinations. We had a blessed season together; and it came as a very fitting climax to a successful school year. Eight fine young people were baptized at the close of the week making a total of fifteen students in this school who have thus manifested their death to sin and resurrection to a new life in Christ during the school year. Professor Hamp is untiring in his efforts to build up a good strong school, and much progress has been made during the past year. There are over sixty students enrolled this year which is more than double the enrollment of last year. A new industrial building was added to the equipment during the past year. This will provide good, light, healthy quarters for about 30 boys in the weaving industry with one large room for the girls' industry also. They have succeeded in producing a quantity of cloth which is being used by the hospitals in quite large quantities, several of which are now placing regular orders with the school. Sisters Hamp and Davis have been devoting what time they could spare from other duties to getting suitable lines of work started in the girls' industries. While these are still in the experimental stage, considerable work has been furnished to the girls, and practically all of the products have been disposed of during the school year. A new building is now being constructed which will provide homes for the native teachers thus releasing the much needed dormitory space which has been housing the teachers heretofore. This school has been carrying work up to the seventh grade thus far, but they must give the eighth and ninth grades in order to meet the present educational needs of our young people in that province. This will require a larger and better qualified teaching force, the securing of which presents one of our biggest problems in this school as well as in the entire union.

Besides these four Middle Schools, we are now conducting 18 primary schools with an enrollment of over 400 pupils. There are at least this many more young people connected with our churches which should be in our schools could provision be made for them. Thus, when we think of these, a thousand or more, young people, with what their potentialities will mean to this cause if properly developed; of what experience has shown will become

of these if they are not gathered into our schools for protection and training; of the responsibility that God places upon parents and workers as stewards of His precious heritage; and, of the present shortage of teachers; surely we should seek God for wisdom and tact that will enable us to win them to Him and to train them for His service. Let us also pray that He may give more of our young men and women a vision of the great possibilities bound up in these youth, together with a willingness and desire to prepare as teachers to aid in their development.

HEARD AT CHIAO TOU DJEN
DURING THE ANNUAL
MEETING OF THE BOARD OF
DIRECTORS OF THE CHINA
THEOLOGICAL SEMINARY
APRIL 3-6, 1930.

*From Professor F. A. Landis,
factory superintendent and vocational instructor:*

FOR the past two years the factory has been self-supporting. As compared with last year, the condition is greatly improved. We can say heartily, "Praise God, from whom all blessings flow." What has been accomplished is due alone to the blessing of the Lord.

We were indeed fortunate to secure the much-needed help of Brother R. A. Brett from Watford, England. With his help and skill I am sure we shall be able to accomplish much more than heretofore.

Since July 1, 1929, we have manufactured and sold 1,388 metal beds, 131 auditorium chairs, 131 school desks, 34 metal cases, and other miscellaneous things. These were all sold outside the school, making an income of \$14,455.93 *Mex.* from without the school, for eight month's time.

Besides this, there was an income of \$8,078.95 from other departments of the school and personal accounts. This makes a total income of \$22,534.88 for eight months.

On an average, about 50 boys have been employed in the factory. Sometimes we had more than 60. The total factory labor for eight months was \$4,218. If you deduct \$624 earned by full-time employees, it leaves a net earning for students of \$3,594, or an average of \$449.25 per month. Thus we have made it possible for 50 boys to earn practically \$10 *Mex.* per month for school

expenses working only half time. About 47,920 hours of labor were performed by the students, an average of nearly 6,000 hours per month. A new arrangement was effected with the treasury department whereby all students could pay tithes on their earnings. I am glad to say most of our boys have been paying their tithes and are gaining an experience in stewardship.

Our aim is greater than just to operate an industry to give work to students. With proper equipment and sufficient working capital it is possible to make a good profit. With the great demand there is for our line of goods there is no reason why we could not make every year enough commercial profit to pay the salaries of two foreign men who work in the factory and also pay a large portion of the salaries of the Chinese teachers in the Seminary. This would practically eliminate the yearly subsidy that is now necessary. I am confident that within one year's time after we are provided with modern equipment and space large enough to handle the business, the factory profits would be sufficient to pay the subsidy that is now asked from the General Conference for the school's Chinese budget. This goal is by no means an idle dream. It can be reached.

Just recently we were awarded a contract for building 800 auditorium chairs for the Wuhan University, and now we have an order from the Central University through their architects Palmer and Turner, for 2,500 chairs of the same type. These two orders are to be completed by January 1, 1931. Materials for these have been ordered from abroad, and by the time the materials arrive we shall be rushed to complete them. There is no way to handle these large orders without purchasing machinery. These men have especially requested that there be no hammer marks or "personal touches" as Brother Crisler once said.

We have sold large quantities of beds, desks, chairs, and cases to the government owned organizations named below:

Central University, Nanking
I Tsu Government School, Nanking
National Metropolitan Museum, Nanking
Science Society of China, Nanking
Wuhan University, near Hankow

The University of Nanking has bought our beds repeatedly until now they have over 800.

From Professor Ernest Hurd, head of the agricultural department :

THE Department has been strengthened this year by the return of Professor Homer Chen, who has taken up his duties in the classroom, teaching the theoretical work as well as directing students' labor in the projects under development. His work has been and is much appreciated by the management of this institution.

This department has enjoyed advancement all along the line again this year. The 1929 crop of small fruit, while cut short by dry winds and weather, yielded about \$1,000 Mex. worth of fruit. This was realized on a yielding acreage of less than two and a half American acres.

This spring—1930—the acreage is increased about threefold, and the prospects are generally better, not alone for the crops but for the sale of the crop. The increased area was set to fruit from our own propagation, and future settings will largely be from this source. We do need better varieties however, from which to propagate.

Our poultry experiment has made fair progress; although at the present, there being no modern equipment for hatching and rearing, our flock is small and the work is slow. We believe it would be safe to venture some expenditure sufficient to place this department on a little better basis. From the flock of about 200 hens, we average about \$30 Mex. per month above costs.

Our cannery work has made progress, yet there is opportunity for far greater development. High tariffs and cheap silver seems to favor locally canned foods.

The farm now has what seems to be a fairly successful field of alfalfa. This in connection with an annual crop of hay known as Sudan Grass would make it possible from the maintenance standpoint to care for a small herd of dairy cows.

Government men of all ranks are constantly inspecting our department, and making encouraging remarks about our plan of education.

From Professor D. S. Williams, head of the mathematics and science departments :

DURING the present school year we have taught the following subjects in the middle school: Arithmetic, Algebra (two and one half

years), Geometry, and Trigonometry. A knowledge of Algebra and Geometry is desirable for those planning to teach, while both of these subjects as well as trigonometry are pre-requisite to the study of College Physics. These subjects, with the exception of Trigonometry, are being taught by Mr. Lu Shou Dao. Mr. Liu Deh Ging is teaching General Science, and Mrs. Su is teaching Hygiene, Simple Treatments, and Introductory Science, and Mr. Chen Ih Wen teaches Botany, and two classes of Agriculture. It might be mentioned that owing to the lack of a suitable textbook in Zoology, a semester of General Agriculture was taught by Mr. Chen during the first semester as a substitute. We believe that this subject as taught equaled Zoology in credit value, at the same time being more practical.

We believe that this college should offer sufficient science work of college grade so that the young person who desires to fit himself for medical work, or teaching our middle schools, will not find it necessary to attend an outside college, or to go to the expense of going to America, to obtain a preparation for this work. We urge that consideration be given to providing equipment for this work. At present we are equipped to do science work up to the middle school Physics and College General Chemistry. We should be equipped also to offer College Physics, Analytical and Organic Chemistry, and College Biology.

We appreciate the consideration the Board has always given to our needs, and also wish to express our personal appreciation of the opportunity to serve the Lord in the training of young people here. It is our purpose to make these departments what they should be in the training of young people for the finishing of the work.

From Professor Su Hsing, head of the Chinese Literature Department :

I THANK the Lord for gathering together this year a large number of His children from far and near, in order to prepare them for an active part in the work of the last message. With the total enrollment nearly double that of the last year, the number of students taking Chinese has increased correspondingly. There are at present 44 in the three junior middle school grades, 68 in the three senior middle school grades, 6 in the one advanced Chinese class, totaling 118 in the 7 classes. Looking forward to these increased numbers, we

had requested last year for the services of Brother Chang Hsi Hsin to teach in the junior middle school classes. The classes from grade 10 to grade 13 are taught by myself.

The Apostle Paul said: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your heart to the Lord." Col.3:16. Upon this text are based four objectives of the Chinese Department this year:

1. *The Bible as the basis of language teaching:* We are striving to correlate the study of language with Bible study.

2. *Attention to students' ability to express themselves:* Taking the Apostle's advice to praise God with "psalms and hymns and spiritual songs," we recognize that poetry is one means of glorifying God, and students of Chinese language should especially cultivate that talent. For practice in expressing their thoughts in writing, the students are asked to write an essay each week, and hand in their notebooks once or twice each week. The subjects for essay are assigned by the teachers. The notebooks contain the students' notes and their collateral reading and original observations.

In the six months since the beginning of the school year, the students have handed in a total of 4,685 essays and diaries. At an average of 200 words to each piece, these contain 937,000 words. The task of correcting and grading essays and notebooks is the most tedious part of a language teacher's work; so much so that sometimes the mere sight of a student's notebook is enough to make the teacher's head turn dizzy. This year the school had kindly provided us with an assistant who corrects the papers. As a result, the writing of the students has been greatly improved.

The practice of handwriting is also part of the Chinese student's work. They are required to write one or two sheets of large-hand characters daily. The essays and diaries afford practice in the writing of small characters. A total of 19,440 sheets in large-hand writing have been turned in during the past six months. At 24 characters per sheet, they contain 466,650 characters.

3. *Cultivation of the habit of personal study:* "Teaching . . . one another in psalms and hymns and spiritual songs." In order to provide opportunities for students to form the habit of studying by them-

selves and to "teach one another," we have set aside one day each week for student-report on their collateral reading.

4. *Promotion of literature evangelism:* "Teaching and admonishing one another in psalms and hymns, and spiritual songs." This statement seems also to imply the work of literature evangelism. For the fulfillment of this objective, the Chinese department has this year organized a Journalistic Society, with the purpose of "affording practice in preaching the truth through the printed page." Since the organization of this society in the spring, aside from the regular biweekly meetings for the study of methods in writing for our denominational publications, over 50 contributions have been received from the students. Out of this number, 26 were selected and sent to the editors of the *Signs*, the *Shepherd*, and the *Educator* for publication.

The issuing of a mimeograph monthly, the "Wu Yuan," begun last year, is continued, with the purpose of stimulating interest in composition. This spring a weekly journalistic sheet, posted on the walls of the school building, has been started under the auspices of the Journalistic Society. Its chief purpose is to afford opportunities for practice in writing for our publications.

Last year a textbook containing selected readings for the 10th grade Chinese class was prepared, which has been adopted also by the Fireside Correspondence School. A similar textbook is being prepared this year for the 11th grade.

Finally, the Chinese Department has been greatly blessed by God in attendance, methods, and accomplishments, and I wish to conclude this report with a fervent prayer of thanks to the Lord for His goodness to His people.

From Professor P. E. Quimby, associate in the Theological Department:

THE great cry coming from all parts is for better trained ministers. The serious shortage of ministers is felt in nearly all fields.

One of the best methods whereby the field may receive back from the Seminary more young men trained for the ministry is first to send more students to the school. Throughout the field there should be systematic campaigning for students and due counsel given them as to the greatest need of the field.

There is one phase of the work of this department that has been neglected, that of training Bible women. Other denominations have given the training of Bible women a prominent part in their educational work and much has been gained. We urge the Missions to send in promising women, possibly some that have had a limited experience, so that they may avail themselves of the various courses offered in the institution.

From Professor S. H. Lindt, dean of Theological Department:

CLASSES have been conducted according to the course of study outlined by the Department of Education for middle school grades, and in addition one class in college Doctrines.

The large number enrolled in Old Testament History has made it necessary to divide the class and hold two sessions per day. Several of the classes in this department listed above have been taught by Pastor Giang Tsung Kwang, and in addition he has carried a class in Chinese History through the year.

With the Bible textbooks which are either already in the press or in course of preparation, each class of the above except the eleventh and the fourteenth grades will be provided with a textbook in Chinese. It is hoped that the eleventh grade book can be prepared within the following year.

The spiritual activities of the school have been conducted as usual. Special mention should be made of the Week of Prayer that was held in December. At that time the teachers and students made a united effort in seeking the Lord and the results were most gratifying. At the close of the Week of Prayer a large baptismal class was organized and twice each week since that time, about fifty of the unbaptized students and school workmen have met together and earnestly studied the special doctrines of our faith.

Pastor Giang usually conducts these studies; and his clear, energetic presentations of Bible truths make this class of special interest so that quite a number of the baptized students crowd in to hear again the Word of God.

The baptismal class will complete its work early in May, and at that time, which will be the close of the

Spring Week of Prayer; the candidates will be examined by the church officers and baptism will then be ministered to all concerned. Twenty-seven were baptized at the close of the Spring Week of Prayer last year.

By far the greatest need that is felt is to have more of the Spirit of God in our daily work, that the classroom where intellectual knowledge is dispensed be a place where the students will feel that they have seen God face to face and their life is preserved, a place where the hearts of pupils and teachers will burn within them as they hear the Saviour's voice speaking to them and opening to them the Scriptures. The prayers of every member of this Board are earnestly desired in behalf of students and teachers that this goal may be reached.

From Professor B. A. Liu, dean of Normal Department and vice-chairman:

UNDER the Lord's blessing and His guiding hand, we are glad to report good progress in the work of the Seminary during the first six months of the school year 1929-30. A body of earnest young people, willing to undergo a thorough training in preparation for the Lord's work, led by a group of consecrated Christian teachers, working untiringly for the physical, mental and spiritual welfare of those entrusted to their care, surely constitute an army that will go forth "conquering and to conquer" in the battle against the dark forces of the world.

This year has seen the largest enrollment since 1925, when the school was moved from Shanghai to the present location. For the first semester there were matriculated 175 students—146 boys and 29 girls. At the beginning of the second semester 10 more boys and 1 girl were matriculated, bringing the total enrollment to date up to 186. This does not include the 30 boys and girls enrolled in the primary school (Grades 1-6)

The missions sending the largest number of students this year are: Kiangsu, with 23 students; Anhwei, 22; South Chekiang, 16; Hakka, 15; Shantung and Swatow, 14 each; and Honan, 13. There are 3 students from the Manchurian

Union, whence there were none last year, and 6 from West China, who sent us only 3 last year.

The bulk of our student body is in the Senior Middle School grades (10-12), with the heaviest enrollment in the 10th grade. Most of the 10th grade students have come up from our Junior Middle Schools in various missions, notably from the schools at Shanghai, Wenchow, Foochow, Canton, Tsinan, and Yencheng.

Enrolled in the Junior College listed grades (13-14) are 15 young men and women, who are as special (unclassified) students.

The school-room and the pulpit continue to attract most of the young people who enter this institution. Exactly one-third of our enrolled students this year have teaching as their definite aim for a future occupation. Another third are preparing themselves either for preaching or for some line of work in the Lord's cause. Quite an interest is shown in the medical work, thirteen boys of this year registering with the ultimate aim of entering the medical work, while two girls are getting ready to take up nursing as their profession. The work of a treasurer appeals to nine of our young men, and the publishing department might count on at least four regular colporteurs and one editor among this year's students.

In closing, may I request that the members of the Board continue to pray for the guiding hand of the Divine Master to show us the way in this important branch of His work, and for wisdom and power from on high that we may be able to fulfill our responsibilities.

RESOLUTION OF GRATITUDE

[China Theological Seminary]

Whereas, Our Heavenly Father has manifested His continued love and presence by giving us a year of peace and prosperity, of consecration and co-operation among students and teachers, of good will from the community and nation, of loyal support throughout the field, of increased attendance, and of special material blessings in factory and farm; therefore,

We do express our heartfelt gratitude to God for these manifold evidences of His care, and

We hereby reconsecrate ourselves for fuller service to Him in the training of our youth for a part in the closing work in this great field.

This was passed by a rising vote, and prayer was offered by Dr. H. W. Miller.

Far Eastern Division will receive \$8,252.89 (gold) for South China and West China. The other half will be distributed at the Fall Council, as suggested at that meeting."

In view of the pressing needs for advance work in many parts of South and West China we are almost led to exclaim, "But what are these among so many!" And yet we believe that under the blessing of Heaven this gift that has been made possible by the sacrifice of many loyal souls will grow and multiply that it may be used eventually in bringing the Bread of Life to a large company still in darkness.

May the blessing of God rest upon those who have had a part in giving toward the finishing of the work in the untouched areas of this great field.

A GOOD "OVERFLOW"

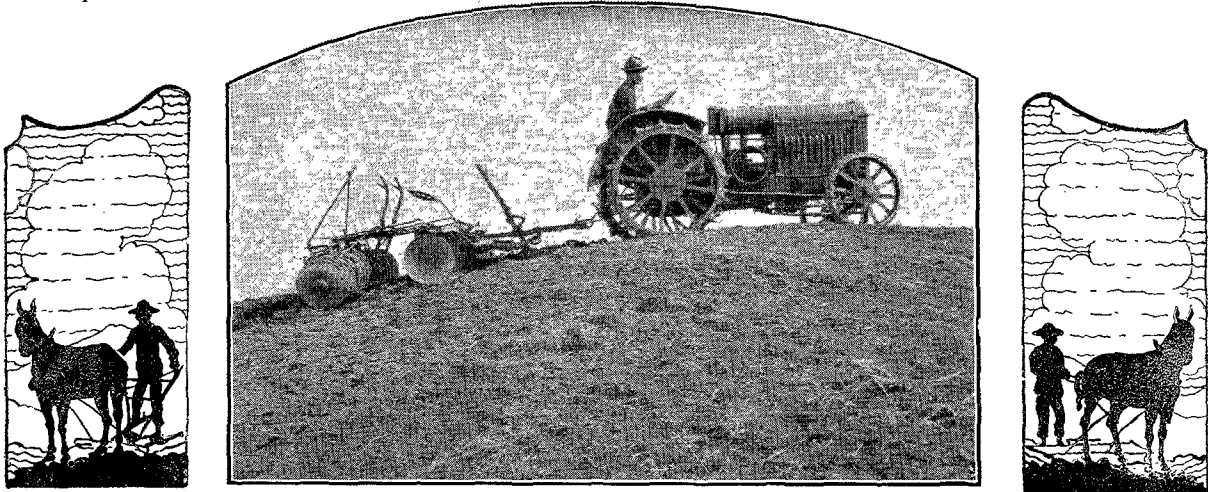
E. A. JAMES

WORKERS in the Far Eastern Division will be pleased to hear of the goodly sum appropriated to advance work in West China and South China as a result of the offering raised throughout the world field on the last Sabbath of 1929. The amount called for by the General Conference Treasury Department on that occasion was \$105,000 (gold). Recent word from the General Conference Sabbath School Department announces the amount of the total offering as \$121,505.78, which leaves an "overflow" of \$16,505.78.

In advising us of this good offering for advance work, Mrs. Plummer says: "Since the plan of giving the field one half of the overflow, as voted at the Fall Council in Springfield (1928) is now in effect, the

FROM CENTRAL CHINA

Conditions in Central China have been critical for some weeks in the past, and at times our main stations have been points of attack by various armies operating for or against the present government. To complicate the situation, the Communists have been operating near and in some of the more important centers occupied by our missionary workers, both foreign and Chinese, and this has brought great perplexity and some property loss. At this writing, we have not learned what the property loss may have been, but we already know of two martyrdoms in Kiangsi, Chinese believers having been slain at two different chapels. Insofar as we can learn only one believer in each place was martyred. The situation is beyond the power of words to describe, and our only hope is in the living God who rules and overrules and who rebukes the power of the enemy when for His glory. Pastor I. H. Evans has cabled from Salt Lake City, Utah, August 3, as follows: "Distressed over conditions in China. Sympathy to all. Cable Evans Glendale Sanitarium condition of workers' property."



The Farm at China Theological Seminary, Chiao Tou Djen, is equipped with several pieces of modern farming equipment

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THE HAND OF DEATH

It is with sadness inexpressible that we announce the death of Professor Durward S. Williams, head of the Department of Science and Mathematics at China Theological Seminary. Brother Williams had remained at Chiao Tou Djen during the summer vacation to serve on the faculty of the summer school and also to assist in the carrying on of the industries. He was stricken with typhoid fever, and after a very brief illness he passed to his rest on Saturday night, July 26, 1930, at 9:30 o'clock. The funeral services were held in the Seminary Chapel early Monday morning, July 28, and the interment was at sunrise in a lovely spot at the crest of a hill facing the Yangtze Valley. Full particulars concerning the life work of Professor Williams, and of the funeral services, will appear in an early issue. The sympathy of the Far Eastern Division officers and Committee and of our entire working force in the Division, is being extended to Sister Ora R. Williams, who is remaining at Chiao Tou Djen to continue her teaching work. Our sympathy also goes out to relatives and friends in the homelands.

Word has come of the death by cholera, at Nanning, Kwangsi Province, South China, of the infant child of Brother and Sister Loren Schutt. We extend deepest sympathy at this time to bereaved parents. The glorious hope of the soon-approaching advent of our Lord and Saviour and of the raising to life immortal of those now sleeping in Jesus, is an anchor to the soul, and brings to us the comfort wherewith God Himself comforts those called to mourn.

THE INGATHERING CAMPAIGN

The years pass quickly; one campaign follows another in rapid succession. Surely we are in a time when nothing short of ceaseless activity will enable us to keep pace with the advancing movement of which we are an inseparable part.

These observations have come to mind in connection with the announcement of our annual Harvest Ingathering campaign. Let us give close study to our individual duty and high privilege. Let us see to it that all having a part in the campaign, are supplied early with the essential materials, including a goodly supply of Harvest Ingathering papers in the various vernaculars we shall be using. And let us pray that God may bless abundantly.

MEETINGS IN SOUTH CHINA

In harmony with provisions made by the South China Union, annual meetings are now being held in all the provincial missions of their territory. The first was at Foochow, and was attended by the mission workers, and by a goodly number of laymen, although martial law in Foochow city lessened somewhat the local attendance at night. Pastor Paul E. Quimby and Professor B. A. Liu, of the China Theological Seminary, were in attendance as workers from the Division; and these brethren are to go to all other local meetings being held this summer in South China. Their messages are timely.

It was the privilege of the undersigned to unite with the brethren of South Fukien in their annual meeting held July 15-19 in Amoy. It had been planned to hold this meeting in Chuanchowfu, northward from Amoy; unfortunately a local war separated the groups of delegates those from the north and west being unable to get to Amoy, and those from Amoy, and and southward being unable to leave the city. This led to the holding of two profitable institutes, instead of the regular annual delegate conference session. The Lord blessed both sections; and when we got together some days following the close of the respective meetings, it was found that special mercies had attended both groups of workers and laymembers.

Brother and Sister B. L. Anderson are laboring to the limit of their strength to build up a spiritual work in South Fukien. They have the school interests at heart, as well as the work in the field. The long-projected girls' school is still being fostered, and we have hopes of seeing something developed in the Lord's own time that will prove of great benefit to the girls and young women of this mission.

May Heaven's blessing continue to attend Brother and Sister B. L. Anderson and their associates in their difficult field.

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THE WEEK OF SACRIFICE

FOR six consecutive years our workers and many of our brethren and sisters throughout the world have united in dedicating to God during a Week of Sacrifice appointed each year, the equivalent of a week's wages or average income. Had it not been for this special effort on the part of the workers and laymen to increase the offerings for missionary advance, it would have been necessary during the past few years to decrease the number of workers, or else deduct a certain percentage from the salaries granted workers. However, many brethren stepped forward and said: "Let us give one week of wages of our ordinary income, and thus increase the gifts that are flowing into the treasury, and make possible continuous support of the work in a proper manner."

This proposition from our workers and laymen was accepted with

joy, and the very first year enough was gathered to enable the General Conference and all of our organizations throughout the world to support their workers properly.

Now within sixty days we shall have the Week of Sacrifice for 1930; and the Far Eastern Division has fixed upon the date for the China field, and for some other fields, October 5-11, 1930. This week includes October 10, a day memorable indeed for China, and suggesting noble sacrifice. Let us all take part, and show honor to God and to His holy work by dedicating to Him the income that we usually receive for one week. The funds should be gathered up in all our churches in China on Sabbath, October 11, 1930; and forwarded to the provincial treasury.

The Division brethren have stated the plan in a resolution reading as follows:

Whereas, Our workers and believers throughout the world have generally adopted the annual Week of Sacrifice plan, giving their income for that week for the support of our world-wide mission work and for opening of new work in the vast unentered fields; and,

Whereas, The missions and institutions in the Far Eastern Division are recipients of a large portion of the funds made available through the sacrifice and liberality of our brethren and sisters in the homelands; and,

Whereas, The very essence of the gospel is sacrifice, and all who hope to share in the final consummation of the gospel must also share in the sacrifice which has been necessary to bring the blessing of the gospel to the world; therefore,

We recommend, That all our workers, both foreign and native, throughout the Far Eastern Division, set a right example in this matter by taking the lead in observing the annual Week of Sacrifice, and encourage our laity to join with them in thus giving toward the support and advancement of the Lord's work.

We further recommend (with a view to aiding in the general observance of this offering), That as far as practicable, the week of October 5-11 be uniformly adopted throughout this Division field as the date for the Week of Sacrifice for 1930.

Those having to do with the vernacular church papers should make sure that a strong promotion campaign be inaugurated immediately in behalf of the Week of Sacrifice, in order that a general understanding of the early arrival of this important date of our denominational calendar, may be had by all.

c.