

Thirteenth Sabbath Offering

March 28, 1914

A TRAINING SCHOOL FOR CHINA



ENVANGELISTS HAN AND KEH, LEADING
CHINESE WORKERS

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

WHEN THE OFFERING IS TAKEN I'LL BE THERE

(With apologies to the author of "When the Roll Is Called Up Yonder.")

AT our Thirteenth-Sabbath-service, when
we've sung a hymn or two
And have had a Scripture reading and a
prayer ;
And they take the morning offering—with a
special field in view,
For our needy foreign missions, I'll be
there.

Chorus—

When the offering is taken,
When the offering is taken,
When the offering is taken,
When the offering is taken, I'll be there.

I have read the little leaflet, telling where
the need is great,
And most earnestly I long to do my share
To send the blessed gospel to the lands
where heathen wait,
When the offering is taken, I'll be there.

For a liberal Thirteenth Offering, I shall
work and save and pray,
And shall set apart the money I can spare;
That darkened souls in heathen lands may
see the light of day—
When the "Dollars" are collected, I'll
be there.

O, it is a precious privilege to be allowed to
give,
It affords to me a joy beyond compare;
So whenever God permits me, on the Thir-
teenth Sabbath day
When the offering is taken, I'll be there.

[This song may be used several times during the quar-
ter. If sung as a solo or duet, the school should join in the
chorus.]

The Official Notice

January 19, 1914.

MRS. L. FLORA PLUMMER,

Secretary Sabbath School Department.

Dear Sister:—

I write to give notice of an action by the General Conference Committee, taken at the recent Autumn Council, making request for the devotion of the Thirteenth Sabbath Offering for the first quarter of 1914 to what seemed the most urgent of the new missionary enterprises pressing upon the Mission Board. The action was as follows:—

Resolved, That we request the Sabbath-schools to devote the offering for the Thirteenth Sabbath, March 28, 1914, to the new central Training School for Chinese workers at Shanghai, to provide for the buildings required, the equipment for the school, and its maintenance so far as the fund raised will allow.

The larger the fund the more rapidly this important work of training laborers for the field may be pushed on. So urgent was this enterprise, that it seemed impossible to hold back beginning the erection of the building until the offering could be taken. The revolutionary movement and unrest made it impossible to plan for continuing the school in the interior where it had been running for some time. The country was full of soldiers;

everything was in unrest and disorder. Then, too, no provision had ever been made for real school facilities now demanded by the rapidly growing work. Something had to be done quickly if the training of workers was to be continued this year without a break. The Committee considered the possibilities, and with confidence in the assured support the Sabbath-schools always give for emergency needs on these occasions, it was felt that amounts should be advanced from current operating funds to enable the brethren in China to have the school at least partially ready for work early in 1914; the first Thirteenth Sabbath Offering for the new year coming in to make up the cost of buildings and complete the equipment. The Committee estimated this at about \$15,000. So a cable message was sent to Shanghai, authorizing the brethren to go forward, and we know how gratefully the word was received. It meant that 1914 was not to be a lost year in the splendid work the central training school is to do in hastening the preparation of consecrated evangelists for those vast fields white to harvest. Now the appeal comes to the Sabbath-schools to stand by in providing the means by which hundreds of workers are yet to be sent out to answer the calls for help that come to our missions from every quarter in China.

Truly your brother,

W. A. SPICER.

A TRAINING SCHOOL FOR CHINA

MOST of our people have heard more or less concerning the Chinese Training School. Five years ago, when the writer first visited China, it was agreed that we must have a school wherein our young people and native evangelists could receive a Christian training, before they could do efficient work in preaching the third angel's message.

The Chinese brought into the truth come to us largely from heathenism. Sometimes they are professors of religion, and belong either to the Catholic or some Protestant church; but their training has been very limited, and they are wholly unprepared to undertake public work in preaching the message. When the heathen come to us, they are totally ignorant of the fundamentals of Christianity. They have been worshipping idols, the spirits of their ancestors, and bowing down to images of wood and stone. It is impossible for these poor souls to comprehend Christianity, and enter into its spiritual truths, without training and close Bible study.

Again, many of these people have but little education, and some of them can hardly read a character. Though they have great zeal, and earnestly desire to work for God, they are illiterate, and their efforts are often ineffective. There are few public schools in China, and these are found only in large centers. The great rural districts, where the majority of the Chinese live, have no such

thing as free public schools. Those who learn to read do so at the expense of their families, where private teachers are hired. Or, they may go to a school conducted by some teacher where a charge is made. These teachers are almost invariably idol-worshippers, and educate their pupils in the superstitions of heathenism.

It would be possible for some of our young people to attend schools conducted by other missionaries, if education along worldly lines was all we desired; but generally these teachers and the denominations they represent are so embittered against Seventh-day Adventists that it would be impracticable for our students to attend school and observe the Sabbath. Should conditions be such as to permit them to keep the Sabbath and attend school, they would not receive any training along the lines in which we wish them educated, and there would be little advantage in such schooling.

It seems impossible to educate these persons in the field without a school. They must have a thorough course of training completely to eliminate heathen ideals, superstitions, and teachings, and to substitute in their place the principles set forth in the word of God. To those who are responsible for the success of the work in the great Chinese field, the need of a school became paramount to every other need; and about eighteen months ago it was agreed that we proceed at once to establish a permanent training school.

We had been operating a school in the province of Honan for some two years. The conditions there were not satisfactory; the buildings were entirely inadequate to our needs; and great physical suffering was entailed upon the foreigners, who had to teach in the coldest weather in winter without fire. The students also had to live in rooms wholly uncondusive to health, to say nothing of physical comfort.

The Location

Much time was spent by the committee in locating this school. Many places were visited, and year after year the matter continued under discussion. At last the Lord clearly indicated that Shanghai would be the best place for this school, both by the unity of mind in the committee having the matter in hand, and by his providences in enabling us to purchase land. Previously some had wished for the school to be located far in the interior, others at some inland point on the great Yangste River, while still others contended that Shanghai was the logical headquarters for our work in China, and that the training school should be located there. No investment was made until all were agreed on the location. Within ten days from that time a site was purchased, and the title to the land was soon obtained without difficulty. Our school, therefore, will be in close proximity to our publishing plant and the headquarters for the Asiatic Division field.



THE SCHOOL BUILDINGS NEARING COMPLETION

About one and one-half acres of land were purchased for this school, at a cost of about \$1,500. It is in the foreign concession of the city of Shanghai, near good roads and a good market. This past summer the brethren have hastened on the erection of buildings. The main school building is about forty-four by seventy feet, two stories in height, affording class rooms and chapel on the first floor and suitable recitation rooms on the second floor. Two dormitories, one for men, the other for women, and a dining room and kitchen, are also provided. The main school building is built in foreign style, with good brick walls, tile roofing, and put up in a manner to stand the weather and climate without frequent repairs. The dormitories and dining room are built after the Chinese style, much cheaper in construction, but comfortable and convenient from the Chinese standpoint.

The Supply of Students

THE students to attend the new school are selected from the five great mission fields into which the Chinese republic has been divided; also from Manchuria. The language used will be the Chinese Mandarin. Those from the South will have some difficulty at first in using this dialect, but as it is the official language of the republic, and is being more and more used, it is thought best to have the students from the South spend from three to six months in acquiring the

Mandarin. The Mission Board is unable to locate suitable training schools in each division of China, and it is believed that this one training school can take advanced students from each mission field in China, and give them the training and education necessary to fit them for successful work. Each mission field committee will select its own students, the foreigners assisting by counsel, but leaving much responsibility to the Chinese workers. Only baptized church members will be received into this training school, and these only on condition that they will enter the work in the field from which they come, provided their services are required, when they have received a suitable training.

We have several foreign teachers connected with this school: Dr. A. C. Selmon, who is at the head of the school, carries the science work; Brother O. A. Hall is the Bible teacher and business manager; Miss Olive Osborne has charge of the young ladies and teaches mathematics; Miss Schilberg, Mrs. Hall, and others also assist in certain lines of work. In addition to the foreign teachers, there are a number of Chinese teachers who will give instruction in the Chinese language, reading, character writing, composition, etc. But the sciences, the Bible, church history, etc., will be taught by foreigners.

It is planned that this school shall have connected with it a hospital and suitable treatment-rooms, that the native evangel-

ists and teachers may receive instruction in hygiene, and in treating the common and almost universal ailments in China. This training school is not designed in any way to be a medical school, nor to substitute for a medical training, but simply to qualify our Bible teachers, evangelists, and school teachers to carry the benefits of the gospel of health to the communities in which they shall work in the future.

The school, when fully completed, will accommodate about 125 to 150 students. It is our most important agency in training workers in China. The knowledge that such an institution is to be provided is a great encouragement to our brethren in China, who are carrying the burden and responsibility of giving the message to the more than 400,000,000 Chinese. It is the one thing we have hitherto lacked to train and fit men for field service. Most of our evangelists will take some training in this school, though they may not be able to stay more than a year or a fraction of a year. Without this school we would be in a much worse condition in China than we would be in America if every denominational school was destroyed, and we had no center where our young people could assemble to receive training for service, because the darkness, ignorance, and superstition in China are infinitely worse than the conditions that exist in America.

Our people can not but rejoice that we are to have a training school for this great field, and we believe they will give their hearty

support, both financially and in their prayers, that the work may be a success, and that many trained evangelists, Bible workers, colporteurs, and teachers may go from this school to preach the message in that dark land.

I. H. EVANS.

CHINA'S NEED OF NATIVE EVANGELISTS

IN no land perhaps is a higher value placed on education than in China. The prerequisite for official position is an education that meets a certain standard. To be able to go into the presence of a local magistrate requires that his guest should have certain educational qualifications, and therefore the most certain means of attaining political or business promotion is for the young man to demonstrate his superior scholarship or pass a very rigid examination. The educated man can work among all classes in China, the high as well as the low, but the influence of the illiterate is limited to his own class.

Not only has it been the aim of our workers to make converts of all classes, but to select the most promising and train them as ministers and evangelists to their own people. The strongest witness in behalf of this message is its power to change the heart, and the strongest witness to the native is the testimony of a native by word and life. The native evangelists have already proved to be the most valuable resources we have in field evangelistic work. He knows the feelings of the convert in accepting the message

he presents. He has had to break the same ties and endure the same things which his message calls upon them to separate from. He is more able to determine the exact standing and sincerity of the one for whom he has labored. Aside from this most important consideration, the native is at home. He can easily subsist on the products of his country and is accustomed to its climate. When sick, he does not require furloughs, nor a home essentially different from those of his own countrymen. Very little expense, if any, is required to perfect him in the knowledge of his language. All that is essential is the study of the message and such an experience as will enable him to make plain the teachings of the scriptures.

Five or six native evangelists can be supported on the allowance required to maintain each foreign missionary, not to say anything of the expense of transportation to the field or the expense of maintenance for two or three years while he is acquiring the language.

It thus becomes apparent that the greatest work a foreign missionary can do is to gather about him several promising young men and women and train and educate them as teachers or Bible workers and to ever stand in their midst as an educator. He should endeavor to make the most of his native believers in training them as workers and they will be most successful in extending the message in China. This is in harmony with Moody's teachings, who said, "He that sets one hun-

dred men to work does more than he that does one hundred men's work.''

Early in our work in China when the number of our believers was small as well as the working staff few in number, each missionary had his strength taxed to the utmost to train native evangelists. This work was found to be exceedingly wearing on the strength of the worker, as it had to be done in addition to his general evangelistic work. While much good resulted from it and it proved to be his widest sphere of influence, yet it proved too taxing for his strength and the teaching was necessarily more or less irregular.

In the autumn of 1910 the number of believers were felt to be sufficient in number to urge upon the Mission the establishment of a central training school. This first session of the school had an attendance of about thirty men and twenty girls and women. The pupils of this school ranged in age from twelve to sixty-five years. There were no extra buildings provided for the school; the students attended their classes all the winter months in rooms without any fire, and outside of class hours, spent their time during the study period in their small rooms, there being from six to eight in each room. It early became evident, from the result of the training in the bettering of our native field evangelists, that the establishment of this school was one of the most important events in the history of our work in China. Although handicapped by lack of

proper class rooms, and with no suitable text-books, many were given a training that made their service of much value to us. This training school was for the time conducted at Nanking, China, and has now been located at Shanghai, the headquarters of the China Mission. Through the experiences of the school in the past much has been accomplished in the development of plans for the furtherance of this most important enterprise in the history of our work in China. I can conceive of nothing that should appeal to us more than the matter of educating young men and women who are willing to sacrifice home and commercial prospects for the sake of giving a knowledge of the living truth to those of their fellow-countrymen who are in the darkness of heathenism. *H. W. MILLER.

THE PRESENT SITUATION

The School Opened in Unfinished Buildings

OUR training school has opened with an attendance of fifty-one. Others are expected, so that the enrolment will reach sixty. The buildings are not completed yet, and as a result the boarding of the students has been a matter very difficult to look after. But the way they have related themselves to the situation, and the lack of criticism, when there was so much that was

*(Dr. Miller was connected with the work in China for over nine years.)

open to criticism, has been a source of encouragement to us. It shows that there is a spirit of earnestness among the students, and this speaks well for their future usefulness. The ideal is constantly held before them that they are here to get a preparation, in the shortest time possible, that will enable them to go back to their native provinces and help by selling literature, preaching, medical missionary work, or teaching, in giving this message to China.

From Untouched Provinces

We have students here from three provinces that we have not entered as yet, namely, Szechwan, Shantung, and one of the provinces of Manchuria. In the training of these students, the school can be of great help in opening up new territory. I am sure a brief statement in reference to the man from Manchuria will be of interest. Over a year ago a man in Manchuria by the name of Feng heard the truth through some of the Russian Sabbath keepers in Harbin. While they could not speak Chinese and he could speak but very little Russian, yet they gave him some of our Chinese literature and called his attention to some portions of Scripture. Through reading this he was led to accept the truth. He was at the time an evangelist located in a city south of Harbin. After accepting the truth, he was thrown upon his own resources, so started a small business of his own. Later he went to Harbin and sold some of our Chinese literature,

and when school opened he came to Shanghai. Both he and his wife are with us now. Brother Feng is an earnest Christian and is proving to be a good student. He is enthusiastic over the prospects of getting a preparation for the work of preaching the message in Manchuria, and as Brother and Sister Petersen and Brother and Sister Grundset enter Manchuria next year they will not only find a most effective helper in Brother Feng, but they will find an interest already aroused there through the testimony he has borne. Our last word from Harbin is to the effect that many are interested and that another Chinese by the name of Djang has already begun keeping the Sabbath.

Those of us who are connected with the school feel it a great privilege to have a part in preparing men and women for the work of giving this last message in China, and we are sure if those whose gifts have made the erection of this training school possible could see the company of young men and women who are now gathered here for training, they would also feel that it had been a privilege to have a part in thus hastening the gathering out of the company who shall come from the "land of Sinim."

A. C. SELMON, M. D.

Shanghai, China.

(Dr. Selmon has labored in China since 1903.)

OUR CHINESE HEADQUARTERS

SHANGHAI, the largest port of China, and its commercial capital, is situated mostly on the north side of the Hwang-pu River, at its junction with Soochow Creek. The Hwang-pu connects with the Yangste at Woosung, twelve miles below Shanghai. Many seagoing vessels of heavy tonnage sail up to the city, and anchor at various points in the stream; but the larger ships anchor at Woosung, and their passengers and freight are carried by launch and native freight barges to the municipal jetty.

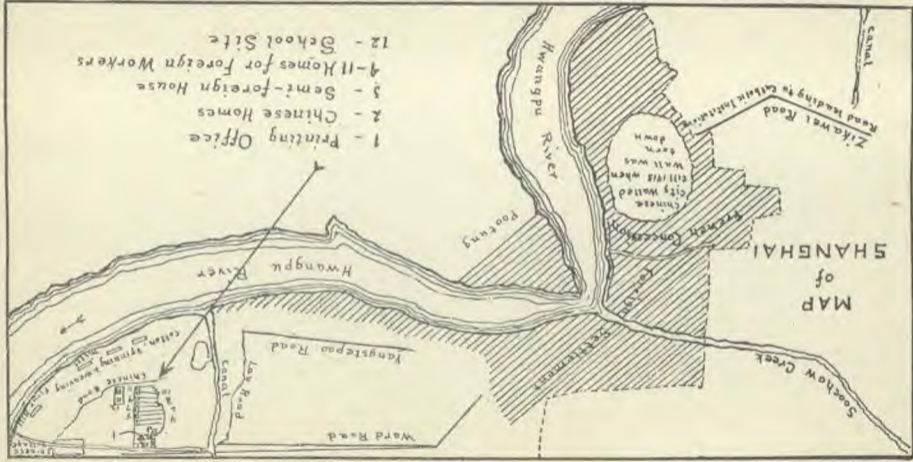
One sailing up the Hwangpu from Woosung is impressed with the flat appearance of the country on either side of the river. Nearing Shanghai he is interested to note the wide-spreading mills and the large storehouses, as well as the great number of boats of every description plying up and down the stream. Everywhere are evidences of commercial activity.

But we are not interested in Shanghai for business reasons: we have nothing to sell to the natives, thereby filling our own purses; and we are not interested in buying their silks and ivory, their teas or porcelains or tapestries.

There is one thing, however, in which Seventh-day Adventists who sail up to Shanghai—either in fact or in fancy—are deeply concerned. Where, among those green fields, is *our mission* situated? Our unspoken question is answered by those who

have risen a great while before day, and ridden the twelve miles down the river in the biting cold to bid us welcome. We pass various places of interest: the commodious buildings of the Baptist College, flour mills, paper mills, cotton mills, lumber yards, petroleum reservoirs, godowns belonging to various business firms, and at a certain point we are told that "right over there" our mission property is situated. We strain our eyes in vain for a glimpse of the red roofs of the mission homes, though we are told that from their upper windows on winter days, in spite of villages and trees and mills between, one may often see the sailboats going up or down the stream, and it is no uncommon thing to hear, on a quiet evening, the familiar strains of the "Star Spangled Banner" from the warships at anchor in the river.

Since the latter part of 1912 our mission printing press has been in the commodious home provided for it by the gifts of our people. Dwellings for the Chinese workers and for the foreign laborers have also been occupied, and the grounds about the offices and the different homes have been beautified. So those arriving at Shanghai at the present time are not long delayed in reaching the place which may justly be called the heart of our work in China. Trolley cars will carry them to the suburbs, where they can take rickshaws at either Ward or Lay Roads, and after a pleasant ride of thirty minutes, they will arrive at the place.



- 1 - Printing Office
- 2 - Chinese Homes
- 3 - Semi-foreign House
- 4-11 Homes for Foreign Workers
- 12 - School Site

MAP of SHANGHAI

Settlements

French Concession

Huangpu River

Footung

Huangpu River

Szechow Creek

Zikawei Road

Road leading to Cathaic Institute

Canal

Yangtsepoo Road

Lay Road

Ward Road

Chinese Canal

cotton spinning & weaving mills

Chinese Bank

Chinese City Wall
fell when
sawn
down

SHANGHAI

The mission property consists of about five acres, bordered on the north by one of the numerous canals of this region, and on the east by Lahore Road, a wide street connected with Ward Road by a substantial bridge. The city has set out shade trees on each side of Lahore Road, and in a short time they will add considerably to its attractiveness. The whole property is surrounded by a ten-foot bamboo fence, and the different homes each have a yard, with room for a garden. These yards are separated from each other by lower fences of bamboo. Flowers are not expensive, and the workers have taken pleasure in making their little plots beautiful and attractive.

A short distance in front of the mission property, but not directly fronting on Lahore Road, is the site that has been chosen for our central training school. This enterprise is one that has a warm place in our hearts; for we realize that the millions of China must be warned chiefly by native evangelists. And how can these teachers give the warning unless they themselves receive an education, a training, that shall prepare them to do this work?

Chinese who accept this truth love it sincerely, and are willing to sacrifice for its advancement. The story is told of a Chinese woman who attended our meetings in a large city in the East Indies. She had planned that on a certain Sabbath when a special offering was to be taken up, she would give five dollars. This amount was

large, even for the locality in which she lived, and it would have been impossible for our Chinese believers in many places. However, by economy and self-sacrifice, she saved the amount, and when the appointed day arrived, set out for the place of meeting, joy in her heart that she was able to bring a gift to the Master. On her way—a wonderful thing indeed to occur—she found five dollars more!

What would *you* have done in her place? Would you have said, "Thank the Lord, he has rewarded me for my self-denial, and returned to me this money which I needed so much"?

Perhaps; but not so this faithful old sister. "Thank the Lord," she said, "now I can double my offering, and give ten dollars instead of five!" And she gave it all.

Shall He who sits over against the treasury see a similar spirit of self-sacrifice in *our* gifts to carry forward his work for the Chinese on this Thirteenth Sabbath? The gifts we bring to him, which are made fragrant by self-denial, will return in double blessing to our own hearts.

MRS. I. H. EVANS.

"I AM only one, but I am one. I can not do everything, but I can do something. What I can do, I ought to do, and what I ought to do, by the grace of God I will do."

THE LATEST WORD

SCHOOL work begun December 7, at which time the main school building could not be used, so we were compelled to use rooms here and there in the dormitories for class rooms. We had no school kitchen, which necessitated that the whole company of Press employees and students be looked after at the Press kitchen. The kettles were too small so two lots of food had to be prepared for each meal. There was no room there for the girl students and so we had to secure the help of Mrs. Wu in providing food for them.

The Press chapel and kitchen are about thirty rods from the school and the running back and forth was not so bad in good weather, but when it rained, as it did, then our mud roads were well-nigh impassible. When all the inconveniences such as those mentioned, together with a lack of hot water for washing face and hands, no place to bathe or wash clothes, etc., etc., are taken into consideration, we feel that this absence of faultfinding speaks well for the future usefulness of most of the students now here.

We now have fifty-eight students in attendance,—forty-two boys and sixteen girls. Manchuria, Shantung, Szechwan, Honan, Hupeh, Hunan, Anhwei, Kiangsu, Chekiang, Fukien and Kwangtung provinces are all represented.—*Dr. Selmon, in "Asiatic News Letter," dated Jan. 1, 1914.*

A MISSIONARY DOLLAR

EVERY missionary dollar will do one of the things listed below. Will you give one dollar to—

1. Pay a carpenter for working six days on the school building?

2. Pay a bricklayer for six days' work?

3. Hire seven coolies to carry material from morning till night from the canal to the building site?

4. Pay a night watchman for six days?

5. Pay a day watchman for six days?

6. Buy rice for two painter's apprentices for fifteen days?

7. Pay an experienced evangelist for from three to five days' labor?

8. Pay a Bible woman for a week?

9. Pay a woman worker in the printing office for two weeks' work?

10. Buy twelve copies of the New Testament or fifty copies of the Gospels, or three complete Bibles for the students to use in their work?

ISSUED BY THE

SABBATH-SCHOOL DEPARTMENT

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

TAKOMA PARK STATION

WASHINGTON, D. C.