

workers the courage to go through the testing time and would have provided them with much-needed sermon material, which they were forced to obtain from the literature of other denominations.

Why were the "Conflict" volumes never published in Chinese? The answer is very enlightening: "There is no profit to the Publishing House from the publication and sale of these books."

This was the explanation given by an old American missionary to China who once sat on the board of the Signs Publishing House in Shanghai. The loss of our publishing house, with all of its personnel, equipment and stock, was no loss to the cause of God in China.

I close with another question: What literature are we giving our workers and members in colonial lands today?

III. Years of Heartbreak: Lessons for Mission by A China Insider

by David Lin

About ten years ago, I left the United States and set out with a group of missionaries for China. It was just after the Second World War; I had been away from the China field for about nine years. Like many other recruits, I was young and inexperienced but looked forward to doing great things in the mission field.

The unexpected developments of the following years have been packed with stirring and sometimes heartbreaking experiences. No better statement can be applied to this period of trial than the words, "The rain descended, and the floods came, and the winds blew, and beat upon that house." And true to the words of our Lord, the house that was founded upon the rock fell not, but the house built on sand fell, and "great was the fall of it."

For some time, I have felt that the hard-earned lessons of these years should be shared with others who might face similar situations. It might help them to avoid the mistakes made by others in the past. While it is true that we should never say a word of discouragement, it is equally true that we should never call a mistake a success. A common failing among us has been to lean toward blind optimism and to minimize our own shortcomings. But if we could judge ourselves by what we might have become if we had

fully followed our Lord, we would rend our hearts in repentance.

In the past, much has been written concerning the necessary qualifications of the foreign missionary, such as adaptability, humility and tact. It is, therefore, not necessary to repeat these admonitions. It is my purpose to apply these general qualifications to concrete problems and suggest practical methods which might help to get us out of the rut most of us are in.

On the rising tide of nationalism that has engulfed the colonial world, China was the first great experiment. A people that had long been under the yoke of feudalism and imperialist exploitation asserted their independence and took their rightful place in the family of nations. Other countries followed in China's wake. Hence, what happened to Adventist missions in China could be repeated more or less after the same pattern in other former colonial areas.

We do well to take Paul's principle to heart. When he started to build, he first laid the only sure foundation, "which is Jesus Christ." Perhaps every missionary will claim that he had

done the same, but the fact is that many of those who had a hand in laying the foundation in China did not lay it right. It is clear that many of our believers, especially our institutional workers, never made Jesus Christ the foundation of their lives. Simply stated, they never were really converted.

A typical instance involved the staff of the Shanghai Sanitarium and Clinic. When the new administration took over, it took pains to assure all the workers that their religious convictions would be fully respected. But at the very first banquet to celebrate the occasion, the entire staff, with very few exceptions, did not entertain the least scruples over eating swine's flesh and drinking the social cup. Only four workers requested Sabbath privileges. And what lesson do we learn from this? Simply stated: build institutions only as fast as you can build Christian character.

The medical work in China seems to have begun in regular Seventh-day Adventist fashion, and we should give due credit to its important part as an entering wedge in the early phases of mission endeavor. However, it appears to have gradually undergone a process of change which weaned it from its high and holy mission. The medical personnel looked upon their work more as a professional career than a divine calling. Many of the Chinese doctors came from non-Adventist medical schools to work as interns. They had not the least beginnings of a Christian experience, let alone the vision of medical missionaries. Many of them complied with the requirement to be baptized; others were less hypocritical. The same was true of the nurses. They came mainly for a professional education, and most of them meekly submitted to indoctrination and baptism; but inasmuch as most of them did not even pray themselves, they were naturally not able to pray with their patients.

In the Range Road Clinic, one girl was honest enough to refuse baptism because she did not really believe, and she was consequently discharged. This was in 1948, when the missionaries were still in charge, and shows how religious intolerance can rear its ugly head even in an Adventist institution as well as revealing the sad state into which the medical work in China had already degenerated. By 1948, all of

the 13 sanitariums in this field were financially independent but spiritually dead. So, as soon as the foreign staff pulled out, their separation from the mission organization was inevitable. The lesson is clear: don't build hospitals faster than you can make real medical missionaries.

The fate of the publishing work teaches the same lesson. The pioneers evidently started out with a glorious vision of building a publishing house to compare with the Review and Herald and Pacific Press. So the money was laid out and the buildings put up and machinery installed. But where were the men? They had to be Seventh-day Adventists; so we hear the same story of men hurrying to be baptized in order to qualify for a job. The result? When mission funds stopped, everybody threw the Sabbath overboard. The only exception was an insignificant old bindery worker who was never much in anyone's notice, but who was nevertheless in touch with God. He insisted on keeping the Sabbath, and the new management respected him for it. He is working and keeping the Sabbath to this day.

Another failing of our publishing work was a strange lack of spiritual vision. In the fifty-odd

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years of this phase of our work, the Ellen G. White books never received due emphasis. Aside from the *Signs* magazine, the colporteurs were taught to sell health books, and more health books. We grant that health reform is important, but it is certainly out of place when it crowds out the Advent message as presented in such important works as *Great Controversy* and other books. In all these years, the “Conflict of the Ages” series has never had a chance to reach the reading public in China. In 1936, one church member who could not read English noticed a few translated passages from *The Desire of Ages*

in a magazine. He was so well impressed that he wrote several times to ask that we publish the entire volume in Chinese. Every time the reply was that the book was a poor financial risk, so we were not planning to publish it.

Many English-speaking Adventists could hardly think of being deprived of *The Desire of Ages* and *Great Controversy*. These books make strong Adventists wherever they are read, and are indispensable to the training of well-informed and spirit-filled evangelists. Yet, Chinese Seventh-day Adventists have not received the strengthening influence of these volumes, and even the ministers have never possessed these precious aids. It was in the mind of God to provide His people with the Gift of Prophecy, but narrow-minded and shortsighted men have stood in its way.

Like other phases of our work, the educational work has had its successes as well as its failings. The successful side may be seen in the young people who are still striving to hold aloft the torch of truth in the face of most difficult circumstances. Like Daniel and his three companions, there remain a few young people of sterling character to remind us that God is never without witnesses. But we wish there were more. We wish that more of the hundreds of young people who were brought up in our schools were true Christians today. We wish again that we had invested more money in translating, publishing, distributing and promoting the *Testimonies* and preaching the message, and less money in school buildings.

When we were rehabilitating the school at Chiaotoutseng in 1947, someone suggested we save money by building the houses out of mud. The suggestion was laughed out of court. But the result is that the expensive buildings put up at that time did not serve us more than three years, so they might as well have been put into publishing the Ellen G. White writings and building Christian character. But, actually, we were putting gold into the school buildings and mud into the character building. With very few exceptions, the China Training Institute faculty and student body of 1950-1951 are no longer practicing Seventh-day Adventists. The same is true of our other schools.

But coming back to the brighter side of the

picture, we find that the Lord still has His jewels among the young people. At the very time when older workers were cautiously toning down the third angel's message and preaching smooth things to avoid controversy, God was inspiring a group of young people with the spirit and power of Elijah to boldly proclaim His testimony. Like the early Advent messengers, they were impelled to work and pray by the Spirit of God. Almost instinctively, they knew that what the people needed was the counsel of Ellen White. So what had been withheld from the people for the past 50 years was now to come to them in a manner peculiar to the mysterious workings of divine Providence. What a group of shrewd board members once turned down as a poor financial risk, a few young "hotheads" took up as a divine commission.

Without a dollar of regular income, they stepped out in naked faith. Their only reward was the blessings of God and the appreciation of those who received the mimeographed portions of the Ellen White writings. Letters and funds

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started coming in from all quarters to pay for the expense. The people were thirsting for these messages, and it was at last coming to them through the self-sacrificing labor of a few consecrated young people. In the space of two brief years, the entire "Conflict of the Ages" series was published in mimeograph form (only *Acts of the Apostles* appeared in print), and more than 3,000 volumes were distributed to those who wanted them. But, for all this, the young people received no regular pay. They are still poor in this world's goods, but rich in spiritual endowments. "For the first time," said one observer, "we see some hope for the cause of God in China, because we are beginning to see manifest the

spirit of true sacrifice.”

The local church seems to have been the most neglected portion of the Lord’s vineyard, and for this reason it was least affected by the upheaval which gave the top-heavy administrative structure a major shakedown. The emphasis on putting up big institutions, office buildings and missionary residences and the neglect of building meeting places for congregations is seen in the fact that the cost of churches and chapels amounted to only 2.3 percent of the total denominational investment in China. Missionary residences amounted to 40 percent of the total and the remaining 57.7 percent was invested in sanitariums, schools and office buildings. And now the 2.3 percent investment in churches and chapels has turned out to be the most useful part in the long run, as the other 97.7 percent has been either rented out or taken over by other organizations.

But the inadequacy of the 2.3 percent is showing up everywhere. Due to shortsighted mission policy in the past, many chapels were built of cheap material and poorly situated. Hence, the crying need for repairs. Many congregations are still meeting in rented buildings.

The Central Shanghai church is a good example of our city churches. Before 1948, the congregation always met in the YMCA chapel, but when Fordyce Detamore came to Shanghai, the China Division built a temporary tabernacle for his meetings. It was hastily erected, and the contractor was told it was needed for only one year. Yet, after eight years it is still serving as a church building, and naturally calls for frequent repairs. Considering the millions of dollars of missions appropriations put into China since VJ day, this building stands as a symbol of the wrong emphasis of administrative policy in mission affairs.

Before leaving China, a certain missionary took pains to convince me that the church in China could never be self-supporting. His reasoning ran something like this: Most of our members are poor Chinese farmers, who can barely support their own families, let alone provide the half million U.S. dollars a year required to “operate” the China Division. So, he concluded, this field must continue to receive regular appropriations from the General Conference.

The fallacy of this line of reasoning is now apparent. First, it did not take into account the rapidly changing conditions all around him, and it failed to see that the day was soon coming when no more mission appropriations would be coming this way. Secondly, it did not recognize that the half million dollars a year absorbed by the China Division (not including the missionary payroll) was mostly being put into a bag with holes, and that most of the conference workers, departmental secretaries and institutional employees were not indispensable to the existence and growth of the local congregations, which can sometimes even get along fairly well without a minister. Thirdly, it underestimated the ability of the Chinese farmer to finance his own church, and fourthly, it forgot that with God all things are possible.

It is no exaggeration to say that in the last few years of their existence the union and local mission organizations and the China Division staff were fast becoming a dead weight in the cause of God. With but few exceptions, all this administrative setup did was to draw a monthly salary and take up a few inches of space in the *Seventh-day Adventist Yearbook*. When their salary stopped, the workers forgot all about the third angel’s message and looked every man to his own affairs.

The most deplorable case is the West China Union Mission, which I visited early in 1951. At that time, the administration was in the process of disintegration, and there was no way to prevent it. It was heartbreaking to see how the workers squabbled over little benefits. When I attempted to renew in them a love for the message by conducting a series of Bible studies, they just sat there and stared. I later found out that the West China Union was a hastily put up affair to begin with. Those responsible for its organization hurriedly baptized a few welcome newcomers and hired them as workers to put up a semblance of an organization made in the mission field.

I am not being cynical; neither do I wish to belittle the efforts of another. But we must never make these mistakes again. We must not deceive ourselves and others with such surface work just for the sake of a little glory. It will all show up in due time. And it is no use trying to put the blame on changing circumstances.

Fortunately, the West China Union Mission is

the worst case. Now to turn to the best. The South Chekiang (usually called Wenshow) Mission is a working miracle. Unlike the West China Union which had the privilege of entertaining a large number of foreign missionaries during the war years, the Wenchow Mission saw comparatively few missionaries. But to this day it is the only local mission which has a working organization with regular income, regular reports, regular conferences, centralized control of finances and an active ministry. Its constituency is mostly made up of farmers, not the poverty-stricken type mentioned earlier, but enterprising and energetic ones who pay a regular tithe, keep their churches in repair, and can even purchase or build new ones. According to our latest reports, there are more than 40 organized churches in this little mission, and the membership totals more than 2,000, while another 2,000 attend church regularly but are not yet baptized. In 1949, the membership was 1,048. In these brief years of progress, this mission has baptized hundreds of new converts, kept their meeting places in repair, and acquired two new church buildings, while in the process of building another one this year. And this was all in the tense atmosphere of land reform and rural organization.

How did they do it? Where do they get all the money? People who ask such questions are ignorant of the power of God and do not realize how every dollar can be made to go a long way by wise economy. After all, when God inspires His people with holy zeal, there is no way to stop them; and when they have given all the money they can, they still have their labor to offer. That is the way to do it: buy the material and build the church yourself. There is a big difference between this plan and the regular plan followed in other places, where contractors and architects' fees are added to the wages of carpenters, masons and other craftsmen.

This little glimpse of the Wenchow Mission should settle the doubts of many who never believed the China field could be self-supporting. The artificial setup of conference officers and departmental secretaries patterned after the overseas model naturally had to give way to a simpler structure. But the basic unit of the local congregation has required very little adjustment

to changing conditions. True, in certain areas, the tithe paid in is barely sufficient to support a preacher; but some congregations pay enough tithe but have no preacher. So what was once regarded as an impossible financial problem is not so serious as the question of preaching talent. Yet, even here the Holy Spirit has supplied the lack. Lately, we have heard from a church in Juyand, Anhwei Province, where the preacher left about a year ago, and the laity bravely carried on. An ordained minister visited them this summer, and baptized 63 members—the result of lay evangelism.

So the problem of support has really solved itself. When annual appropriations were received and regular salaries paid, money was spent freely and sometimes extravagantly. There was much running to and fro; building after building went up. And everybody was busy with committee and board meetings. Everything needed money, and there was plenty of it. Workers constantly clamored for more pay, and the administration was busy studying salary scales, rates of exchange and prices. New arrivals spent about two months getting their freight and baggage cleared through customs, and another month or two getting settled. There was much hustle and bustle and more money spent. Then came the order for evacuation. So the whole process was repeated in reverse. Furniture had to be crated, curios packed, transportation arranged for. When air and train travel did not suffice, why not charter a steamship or a few extra planes? So a few more thousand dollars disappeared into the bottomless pit. In the end, what have we to show? I am beginning to think that the Lord was thoroughly disgusted with our feverish and fruitless ways, and just ordered a general clean-out.

The experience of the last five years has shown that although the China field was deprived of its half-million-dollar annual appropriation, it has suffered no substantial loss in terms of spiritual power. True, many administrative workers and a portion of the ministry have gone out of action, and there have been many apostasies; but they are as the chaff to the wheat. The sifting process has left us with a body of men and women in some respects resembling the people of God during the days following the great disappointment. More than once divine Providence has ordered such differentiating movements among His people. Gideon

and his 300, as well as Jesus and His disciples after the multitude “went back and walked no more with Him,” all experienced the disheartening effect of many desertions, but this worked out for their good. Even so today, God is testing us for greater trials to come.

The changed conditions in the China Division demonstrate how, after an administrative and promotional setup has lost its vitality, God can dispense with all such machinery and still have a thriving constituency. The encouraging examples of the operation of the Holy Spirit among the local churches represent the brighter side of the picture, however, and the impression should not be gained that there are no serious problems and deficiencies. While the sudden stoppage of mission appropriations has not caused the loyal members of the ministry to desert their posts, it has caused them serious hardships. In most instances, local tithes and offerings are not sufficient to provide them with a regular living. So they have been forced to do the best they can. Many have either resorted to some other means of livelihood, or let other members of their families do the manual labor. Their heroic experiences would fill many pages if told in full. On the other hand, incompetent preachers have had some shameful experiences.

It should also be pointed out that despite the more encouraging statistical reports from certain parts of the country, it is not to be concluded that all is well with the spiritual state of the church members. It can only be said of them that they meet on the Sabbath for worship and and know that Jesus is coming again. They pray fervently and love each other tenderly. Many of them can testify of how the Lord has healed them of diverse diseases. But the other distinguishing hallmarks of an enlightened Adventist are generally lacking. The people still need much vital instruction which the *Testimonies* are designed to give. Here again we see the importance of placing the Ellen White books in the hands of our people. What God has always regarded as important and indispensable, we should be foremost in promoting.

Having made the foregoing survey and taken stock of the last few years' experience in this part of the world field, I wish to present a few practical pointers to the missionary brotherhood

in other parts of the world. While the problems they encounter may not be exactly similar to those we meet in China, the principles involved are the same.

Don't be a mission "chief." There is a tendency to look up to successful leaders with an admiration that tends to spoil them and create wrong relationships. While in the United States, I once heard a minister address a conference president as “chief.” Another spoke of a leader as a “dynamic boss.” But the Adventist mission should not be ruled by any chiefs or bosses. The fact that “all ye are brethren” must be the ruling principle among us. Jesus is our only Chief and Boss.

We should not only practice this ourselves, but also teach this important lesson. The tendency to look up to frail mortals for guidance is peculiarly marked in the mission field, especially

“The missionary soon realizes that he is accorded the position of a little king in his realm. The deference most native workers show for his ideas and decisions is definitely gratifying. He unconsciously assumes dictatorial powers; before long he is issuing orders with a bark in his voice.”

among people who have long lived under colonial rule. The white man has held the colored races under semislavery so long that they automatically refer all decisions of any importance to him. For this reason, the spirit of close comradeship which often exists among fellow-workers in the United States and European countries is largely lacking in the mission fields. This is perhaps one of the most subtle influences that is brought to bear on the missionary recruit after he sets foot on colonial or semicolonial soil. He very soon realizes that he is accorded the position of a little king in his realm. The deference most native workers show for his ideas and decisions, be they good or bad, is definitely gratifying. He unconsciously assumes dictatorial powers, and before long he is issuing orders with an impatient bark in his voice. However, a wise and careful Christian will not allow himself to be

a mission "chieftain." He will carefully guard his own spirit and instruct the workers under him to do some independent thinking and acting. He should tell them that his stay may be temporary, and they need to learn to assume responsibilities and look to God for guidance. This is the only way to build strong Christian character to weather the storm that is bound to come upon the Advent people everywhere. The missionary must not be a fond nursemaid who takes pride in the way her children cannot get along without her.

Beware of men. As a rule, the foreign missionary encounters more than an average number of sycophants, hypocrites and opportunists. They tell you how good you are and what a rich Christian experience they are having. They are very attentive to your sermons, and profess great love for the truth, and have determined to consecrate their lives to the gospel. In nine cases out of ten, they have been out of work for some time, and very likely they will say it is because of their resolve to keep the Sabbath holy. Sometimes their story is so touching that you are tempted to write an article about them for the *Review* and employ them as mission workers.

But remember, Jesus was not flattered by the prospects of being a popular preacher. If he followed the methods some of us employ today, he could easily have baptized the 5,000 souls whom he fed that day, and sent a thrilling report to the angels in heaven. But he was not satisfied merely with numbers, neither was he anxious to hear the angels cheer. He was here to build Christian character, and strong characters are not made by offering them an easy living. Yet, that is exactly what we have been doing in China, and the result is what might be expected. Despite the words of great things being done, the membership of the Division has fluctuated around the 20,000 figure for the last 20 years.

So beware the flattering tongue and giver of gifts. Remember that a truly converted soul is meek and lowly of heart. He does not strive for notice, thinks not of rank or position, but waits upon the Lord for light and strength. He shuns display and will not stoop to flattery. He is the last to tell others of his own piety, but is ready to rebuke sin in a brother. And for this reason, he is seldom befriended by the average missionary. Sometimes he is disliked and shunned by

the missionary because he has dared to speak to him as an equal in the Lord and point out his faults. So we might summarize it thus: beware the sweet and familiar type; befriend the sober and reserved type. I dare not say this holds good in every part of the globe, but it is good counsel in the Orient.

Lay hands hastily on no man. If we are to be careful about accepting new converts, we should be doubly careful about employing them and ordaining them to the ministry. Hands of ordination should be laid only upon men who have proven themselves to be men of character and spiritual insight. They should not only profess to believe the message, but love it, preach it and live it. But sad to say, we have been going by a lower standard.

Take the case of an ordained minister who was a member of the China Training Institute faculty. He had previously rated high in the estimate of the missionaries. When in the course of affairs the institution was taken over by the new administration, he was among the first to declare himself no longer a Seventh-day Adventist. Such a radical change on his part was not required of him by the new administration or anyone else, because every Chinese citizen is guaranteed freedom of religious belief by the constitution.

Another report of this kind tells of a minister who made up his mind that the Advent movement had not much of a future, so he would cast in his lot with another denomination. However, after he preached his first sermon to his prospective parishioners, they decided not to hire him, because his mediocre preaching failed to impress them. He, therefore, decided to remain with the Advent movement, where he still stood a chance of receiving a minimum wage. This is the kind of story that makes one feel like weeping and laughing at the same time.

It would not be so disheartening if these were isolated cases. I know five ordained men who have publicly and voluntarily renounced their faith, while the majority of other ordained men, including ministers who have rendered as much as 40 years' service to the denomination, now send their children to school on the Sabbath. What is more revealing, nine out of ten ordained

men are not and seem never to have been active soul winners.

And strange to say, the men and women who are doing things for God today have never had the hand of ordination laid on them. Most of them are not well known to the foreign missionary, but are close friends of Jesus Christ. They are the ones who are quietly winning souls and keeping the torch of truth lifted up. Some of them are poor country preachers who must work with their hands for a living and still put in time tending the flock of God. Some of them are local church elders who love the truth in spite of their limited understanding of the gospel message. This strange situation of the ordained ministry falling into decay and the laity taking up the burden of the work is best illustrated by the fact that while every other union and local mission still preserving a semblance of organization is headed by an ordained man, yet the only local mission which has a working organization and an active ministry is headed by a young man who is not ordained. (The ordained minister formerly in charge had deserted the field.)

Another striking illustration of the fact that the mission organization has more than an average number of self-seeking, ambitious men, while those who truly love the Lord do not easily come into notice, may be drawn from my own experience. During my two brief years as secretary of the China Division, there were many workers who tried through gifts and flattery to get on the friendly side of me. Two workers were especially active in trying to "counsel" and maneuver me. They professed great zeal for the truth. But after the change of government, these two workers eventually quit preaching, gave up the truth and went into business and I found an entirely different group of people around me. Some I had not known before, and most of them were young people. Mission funds had stopped coming, but they wanted to work for God; they were concerned for the prosperity of his cause; they kept the Sabbath and loved his appearing.

Don't give the Devil a second chance. A Chinese worker made the observation that the love and patience of the missionaries are unlimited: no matter what great sin you may have fallen into, you still stand a good chance of

being restored. And everybody knows it. In my travels, I have personally come across cases of adulterers, embezzlers and downright apostates holding responsible positions. Some had been dismissed for a season, but eventually restored to favor. Some had been discovered in their sin, but never dealt with.

An ordained man guilty of violating the seventh commandment was dismissed by one missionary but restored by another who did not investigate the case thoroughly but simply believed the man's own denial. This man later completely apostatized. And the strange part of this story is that all during the time the kind-hearted missionary believed the man to be innocent, he was taking care of the child born of adultery, not knowing the truth although it was openly known to the Chinese workers associated with him. This serves to illustrate how the average missionary sometimes lives in compara-

"Perhaps the first wrong step in this case was in ordaining him to the ministry when he was still manager of a large knitting mill in Shanghai. He had promised to lay down his responsibilities as manager. But he never made a clean break."

tive isolation from the great body of native workers and believers, despite his knowledge of the language and his long term of service. It also shows how the love and patience of the missionary can be overdone.

Another case of misplaced love and patience is the experience of a well-meaning fatherly missionary who in 1950 ventured to support an incorrigible student of Chiaotoutseng, and send him back to school after he had been expelled. He had been a nightmare to the faculty, which had unanimously decided on his expulsion. But this foreign missionary who lived in Shanghai and knew little of their problems, sent the student back with a personal guarantee. One missionary's support outweighed the decision of an entire school faculty. And the result? When the missionary eventually left the field, the devil

gladly remained. And when the time came, the problem child guaranteed by an American missionary led a mob of students to Shanghai and started a rumpus that shook the whole Division organization to its foundations.

Now it may be true that a missionary often has a better grasp of the gospel message than those he has come to teach. But when it comes to judging human character, I would sooner accept the unanimous verdict of a group of Chinese workers than trust the judgment of a lone missionary far removed from the scene of trouble.

Do not condone sin. One annoying situation which used to plague most mission administrations was the endless stream of letters accusing this or that worker of different sins. Some of these letters were unfounded exaggerations, but we cannot say this of all such accusations. Every accusation should receive due consideration. False accusers should be reprimanded; true accusations should be followed up; and dealt with wisely and justly.

Due to prevailing conditions, the books of the different stations have not been properly audited for the last 20 years. After liberation, S. J. Lee had a chance to go over the books of the Canton Sanitarium, and I spent a few days auditing the books of the East Szechuan Mission. In both cases, we came across glaring evidences of deliberate false dealing. In 1951, the West China Union treasurer brought his books to Shanghai to be audited, but the books were sodden, and the pages stuck together. He said they got wet on the train. But, even under such unfavorable conditions, the Division auditor discovered irreconcilable discrepancies in the accounts.

In the Division treasury department, during a nationwide anti-corruption campaign initiated by the government, one worker who had served many years and handled much cash, especially in matters involving customs duty, purchases and transportation, voluntarily confessed embezzlement of mission funds. He had made false receipts and altered the figures on the invoices. According to his own confession, the funds stolen by him and the Division cashier amounted to four figures in U.S. currency. While the Division treasurer was not party to this daring thievery, his ignorance of such dishonest dealing going on right under his nose is a fair example of

how blind we can all become—just because we trust our brethren and want to think the best of them.

A *lways uphold the constitution and bylaws.*

The unfortunate experience of Hsu Hwa, a former Division president, teaches us the lesson that it is never safe to depart from the rules laid down in the constitution and bylaws of our denomination. It is not within the scope of this discussion to recount the incidents that led toward Hsu Hwa's imprisonment on a charge of embezzlement of public funds. The beginnings of the affair are known to the leading brethren already, and later developments may be pieced together here and there. It is the purpose of this discussion to consider the motives that prompted different people to agree to the loan, and the manner in which our brother was drawn into the tempter's snare.

Perhaps the first wrong step taken in this case was in ordaining him to the ministry when he was still manager of a large knitting mill in Shanghai. Before this, he had promised to lay down his responsibilities as manager. But he never made a clean break. For a brief period following his ordination, he was able to give full time to his work as president of the Division, but he retained his managership at the mill and received a manager's pay in addition to mission pay. Thus, he was bearing a double yoke, and it finally got him in trouble. While things went well in the mill, his assistant was able to take care of routine business, but when a labor crisis came, Hsu was soon snowed under. He needed money, and he turned to the Division treasury. Eventually, over \$20,000 of General Conference funds were diverted from their intended purpose, in violation of Article XVIII, Section 4 of the constitution and bylaws of the denomination.

It is not necessary here to pass final judgment, neither is this possible at present. No doubt, all those involved in the affair are more or less responsible. But it is clear that since the General Conference brethren understood the loan to represent an investment in commodities offered by Hsu Hwa as security, their motive is not to be impeached. Those in China who sympathized with Hsu's plight and recommended the loan, also believed that his securi-

ties, though insufficient to cover the loan, were dependable, but it seems that they were thinking more of relieving his distress than of guaranteeing the eventual repayment of the loan. As it rests now, the Division never received the promised securities, and Hsu Hwa is in no position to repay the loan in the foreseeable future.

Keep no firearms. With the possible exception of workers who reside in areas infested by wild beasts, missionaries should not carry or keep firearms. We teach our young men to be noncombatants in time of war, so we should not arm ourselves with pistols and revolvers in time in peace.

The files of the Shanghai police department contain the record that in 1946, on his entry to this port, a certain Seventh-day Adventist missionary declared the possession of a revolver. In 1948, when he left the city, he apparently overlooked the need to cancel this registration, so those left in charge of the Division office had to render an account. We were really at a loss to explain this strange anomaly, and had no way of denying the charge that a pistol-packing missionary must be something more than a gospel minister. Nor is this a unique case. We have the

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personal testimony of a student nurse who worked for a missionary nurse in 1948 that she saw a pistol in one of the trunks belonging to the missionary.

Watch your political views. Every man has a right to his own political views, and we should be careful not to force our views on others. An American missionary may love his America, and for the same reason he ought to teach his converts to love their own countries. Surrounded as we are by many conflicting areas of political thought we should often ask ourselves whether we fully understand every political issue. The

American Adventist sees nothing wrong in saluting the stars and stripes and even putting the flag on the rostrum of his church. He is usually proud of his American heritage, and loves to sing patriotic songs. For this same reason, a Chinese Adventist is proud of his country, his flag and his patriots; and the American missionary should not see anything wrong in this or try to stop it. Since we do not believe in the union of church and state, we should not think that only the American political setup is compatible with good religion. And we should not forget that it is the two-horned beast of Revelation 13 that will eventually unite with Romanism to make war with the saints.

Watch your finances. In the eyes of the Chinese workers and believers, the missionaries lived in luxury. This impression is so deep-rooted and widespread that there is no evading it. True, there are also some outstanding examples of self-denial and sacrifice on record, but these are exceptions. According to the writer's observation, this state of affairs may be attributed to three different causes: (1) Extravagant habits, (2) favorable rates of exchange and (3) mission policy.

Perhaps Americans will not deny that they are the most extravagant race in the world. Because of the material abundance prevailing in the United States, people are not accustomed to frugal habits, and this has been carried over into our mission work. The mileage reports, hotel bills, the boat, train and air tickets reported by our workers amount to a staggering sum each year. We do well to ask ourselves, are all these trips really necessary?

Extravagant spending is a stumbling block to our believers. They gain the impression that there is “means enough” in the Lord's treasury, and they feel no burden to support the work with their offerings. That was exactly the case in the China field.

A story circulated in China tells of a missionary recruit who came with his belongings packed in wooded boxes. Some Chinese workers helped him unpack. After uncrating his refrigerator, radio, washing machine, etc., they came to a well-boxed item which promised to be another “thing of beauty.” But imagine their surprise when the open box revealed a dilapidated chair

with a broken leg! Now the cost of crating and transporting a chair across the Pacific Ocean would no doubt suffice to buy a score of second-hand chairs with broken legs, but evidently this fact did not enter the mind of this recruit. He must have reasoned that if he left the chair in the United States, he would be minus a chair in China, and the mission board would not pay him for the loss, while they did promise to pay for a certain tonnage of freight and baggage. Little wonder then that the Chinese people have formed the impression that there is "means enough" in the Adventist mission! This particular case seems ridiculous enough, but if we would go over our own records and deal honestly with ourselves we must admit that all of us have been more or less guilty of a similar frame of mind.

As in many parts of the Orient, living costs and prices in China are lower than in the United States. That is, the dollar has a higher purchasing power. And due to cheap labor, the missionary can easily afford one or two domestic servants to do the housekeeping, while his wife can be free to engage in mission service and draw another salary. Now all this seems very good, and a laborer is worthy of his hire. But the result is that although a missionary is paid the same amount of dollars and cents as a worker in the United States, he receives much more in real benefits. Hence, the temptation to spend freely.

During the early thirties, the China Division attempted to compensate for the favorable rate of exchange by applying a lower mission salary figured on the basis of local prices. We feel that this was a step in the right direction, and should not be discarded, even though it was not popular with some people. We believe that whoever proposed such a measure had the interests of the cause at heart, while those who complained were thinking of themselves.

However this whole problem is handled, it seems clear that the line drawn between foreign missionaries and Chinese workers, as far as salary rates are concerned, should be based on something more reasonable than the racial line. For a recognition of racial distinctions is a denial of Christ. Two concrete examples illustrate this point.

In the early thirties, a young woman in Australia applied to Dr. H. W. Miller for admission to the Shanghai Sanitarium School of

Nursing. Dr. Miller stipulated that if she was willing to receive the same treatment as the Chinese nurses, she could be admitted. This condition she gladly accepted. During her schooling, she lived with the other students and received the same training. Upon graduation, she was appointed her work, and Dr. Miller intended to pay her a Chinese nurse's salary. The other board members objected, and overrode his decision by voting her a foreign worker's salary—about six times that of her fellows, purely because she belonged to the white race.

In contrast to this incident, we cite the case of an American-born Chinese nurse trained at the Loma Linda School of Nursing. She was an American citizen who never had been to China and in 1946 she applied to the General Conference for mission service in that country. She was told that if she agreed to accept a Chinese nurse's salary, she could go. At the time, she was already employed at the Loma Linda Sanitarium, and if she decided to go, she would have to agree to a drastic cut in her salary. She thought it over and decided against going. Now if every American applicant for mission service were required to take such a salary cut, we suppose there would be only one missionary in the field where there are now 20.

Our present salary scale in mission lands is not based on citizenship, formal training, living habits, experience, talent, ability or efficiency, but simply on the color of skin. Here we have a clear case of racial discrimination, which gives the lie to all the talk about world brotherhood we hear so often repeated. This is wholly foreign to Adventist teaching, and stems directly from the influence of the colonial system. There is nothing in the Bible or the writings of Ellen White to justify a mission policy based on the supposed superiority of the white race. And by the law of action and reaction, racial discrimination is bound to excite strong racial feelings in those discriminated against.

We are not here advocating complete equality of salary among all our workers, but that the plan be placed on a more reasonable basis, so as to be compatible with the high and holy principles which we profess to hold. Many overseas Chinese applicants have failed to pass the cruel test of a painful salary cut. It is really a sort of

penalty inflicted on them for belonging to the Chinese race, which seems to outweigh every other consideration with the mission board. Such a narrow policy would sooner see the cause suffer for lack of qualified workers than recognize the fact that a well-trained Chinese, Filipino, or Negro is of as much value to the Lord's cause as a well-trained white man, and may even possess added advantages and greater competence in his native environment, in which case he would deserve higher pay than a homesick American who may turn out to be a total misfit.

Being closely connected with the colonial system and even partaking of the benefits of extra-territoriality provided for in the "unequal" treaties forced upon colonial and semicolonial countries by the iron fist, the foreign missionary has unconsciously imbibed the spirit of foreign imperialism, which is based on the idea of Anglo-Saxon superiority.

As a people, we are opposed to the exaltation of one human being above another, for our Lord has said, "All ye are brethren." Yet, we have allowed the spirit which permeates the colonial world to mold our thinking and change our attitudes. So what is the result? A master-and-lackey relationship takes the place of brotherly comradeship among the mission workers. The Chinese worker has no initiative or imagination of his own. Every decision is referred to his "superior," and everything done to win his approbation. Is it suprising then that such a lack of self-reliance should reveal its weakness in time of trial?

The diagnosis seems clear enough; what of the remedy? The answer is, the writings of Ellen G. White. This special gift was given to meet the needs of God's people in these last days, when Satan is seeking to overwhelm them with a flood of iniquity. Without the help sent to us through this medium, we are certainly no match for our wily foe. God in His wisdom has foreseen this

need, and provided His people with this gift. But, sad to say, the China field has been denied the full advantage of this gift during the past 50 years. True, we have had a few glimpses of its glory, but it certainly has not been accorded the dominant position it once occupied in the early days of the Advent movement. It is high time to let it exercise its power upon the hearts of our people in this part of the world. It should not be made a sideline in mission endeavor.

It should be the chief concern of every worker in the mission field to see to it that the full counsel of God as presented in these writings should be speedily, accurately and forcefully translated into all the major languages of the world, and then quickly published and placed into the hands of our people, in all parts of the globe. Then, if the missionaries are required to leave their field of labor, these books may remain and continue to speak to the people in the name of Jesus.

As I think upon those who have made shipwreck of their faith in the past five years, my heart is wrung with anguish. I have sought for the cause, and come to the conclusion that it is because the lambs of God's flock were denied the strengthening and quickening influence of the testimonies of Ellen White. They needed the solid, basic, heart-searching work which the Holy Spirit can accomplish through these books.

Because the appropriations to the China Division in 1950 failed to provide adequate funds to publish the Ellen White writings, and because the workers were anxious to receive more adequate instruction, the delegates to the 1950 annual meeting passed a resolution calling on every worker in the field to devote one percent of his salary toward a special fund, so that these publications could be speedily made available. But, sad to say, this action did not bear fruit. The Devil stole a march on us. Thousands of volumes of *Gospel Workers* and the *Great Controversy* got as far as the bindery, and volume one of *Selections* was still in the type-room, when the upheaval came. So let this be a lesson to all: work while it is day.