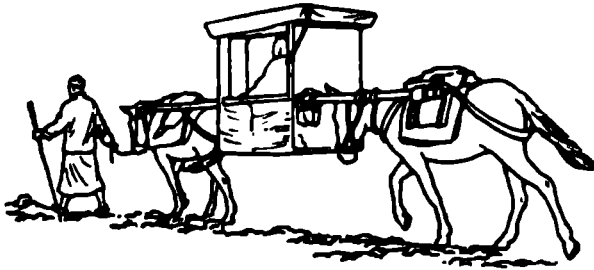


# CHINA'S BORDERLANDS-- AND BEYOND

by  
*Clarence C. Crisler*



S.D.A. THE  
TAKOMA PARK  
WASHINGTON 12, D. C.  
REVIEW AND HERALD PUBLISHING ASSOCIATION

TAKOMA PARK, WASHINGTON, D.C.

SOUTH BEND, INDIANA

PEEKSKILL, NEW YORK

PRINTED IN U.S.A.

26667  
C 9 22

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**TO THOSE WHOSE SACRIFICES IN  
SUPPORT OF MISSIONS ARE MAKING POSSIBLE  
MANY SPIRITUAL ADVANCES INTO CHINA'S  
BORDERLANDS, AND BEYOND, THIS VOLUME  
IS DEDICATED**



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## FOREWORD

IT affords me much pleasure to comply with the request of the publishers to write an introduction to this book. The author, Pastor C. C. Crisler, and his family, lived near us for twelve years in our mission headquarters compound in Shanghai, our homes being on adjoining lots.

Pastor Crisler was secretary of the Far Eastern Division of the General Conference, which included China, for about fifteen years, and of the China Division for six years. He was also editor of our division periodical during this time. Few of our workers have had a better opportunity of knowing China as a whole than he. His voluminous correspondence kept him in close contact with our work and working force in China.

His was a lovable disposition. Never could he see suffering without showing sympathy; poverty without giving of his own; nor human need of any kind without bestowing help. His heart was kind, and all who knew him loved him.

Many a Chinese worker owes his start to the help Pastor Crisler extended to him in securing an education. He loyally stood by our educational work, as well as all the other departments, and often gave of his own funds far beyond his ability, to help establish a new school or assist some poor boy or girl to attend school. He had a big, generous, hospitable heart, capable of suffering and comradeship.



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He traveled throughout China extensively, sometimes in company with others, but often alone. He was more or less familiar with all China, from Manchuria on the far north to isolated Hainan in the south, and could well have written the history of our mission work in all China, as well as of the western borderlands and beyond. Every province in the eastern half of China was to him like his alphabet, so often had he traveled through each, visiting nearly every center of any size where we have established mission work. He was familiar with Siam and the Federated Malay States, and traveled extensively through Indo-China, the East Indies, British Borneo, and the Philippines, as well as Japan and Korea, oftentimes spending months in some of these countries. He never failed to show his interest in the Chinese, wherever they might be.

He knew the Chinese as a race and their long history as a great people; he knew them provincially; he knew their industry, their patience, their poverty; and he loved them. He loved them as the strong love the poor and needy. He tried to walk in the footsteps of his Master, to give himself in lifting them up.

It is doubtful if he ever knowingly wronged a Chinese in all his twenty years of contact with them. His policy was to suffer wrong patiently, but never to do wrong to any man. If he failed in living up to his ideal, it was not known by others, for he was ever the patient, self-sacrificing Christian among his fellows.

Few had Pastor Crisler's capacity for work. In addition to his official duties, which were manifold, he was a diligent student, and read intelligently and continually. In China he had a personal library of nearly five thousand volumes. Never could a man be more generous with his precious books than was he. He lent them to all who

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would borrow, nor would he ask their return. He loved his library, and well he might, as many of those books were bought at great personal sacrifice, and were a source of real satisfaction to him.

The preparation of this volume, "China's Borderlands, and Beyond," was on Pastor Crisler's heart for two years or more. He worked hard to make it accurate, and yet he could hardly be expected in every case to say all he would have liked to say about men and women who opened stations among these distant peoples and tribes, and the conditions and privations which they endured. It is really a fascinating recital of planting the truth in the western borderlands of China and beyond; still, not half has yet been told, for others who will give their lives a living sacrifice for the Lord, will sleep in those borderlands, and others may fall as martyrs at their post of service.

You who read his rapid pen sketches of West China, and of that far-flung Northwest, will catch a glimpse of the hardships of those who traveled through that territory, as well as a feebler glimpse of those who settled down in stations and lived and toiled locally. His presentation causes the reader to look upon all privations and isolations as a privilege rather than as a hardship, for they were such to him because of the love he had for his Master.

Pastor Crisler made several trips into Western China and the borderlands of which he writes, often making long pilgrimages on foot, sleeping in native inns or in chapels, or at the home of some fellow worker. To such his presence always brought cheer and hope. Perhaps he never left a home but the inmates cherished the blessing he had imparted. By many his reading of the Bible, his spiritual interpretation of its helpful promises, and his earnest prayers will never be forgotten. Whenever he left a

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Christian home, the inmates wished for his speedy return, for he brought hope and cheer when he came, and left peace and joy when he departed.

The story he has recounted in this book is that of his trips into the western borderlands of China and of the establishment of our mission work there. It is written in his own unique style, and it reads like the richest romance. Some of the Chinese names may appear difficult to pronounce, but call them as they seem to you; for the romanizing of Chinese names is difficult, as the European peoples have different sounds for the same letter. The story is told so each may understand the opening providences of God, the difficulties to be encountered by the workers, and the need for more helpers and more funds.

Pastor Crisler went far west of Tatsienlu, and traveled on foot most of the way from Chungking to Yunnanfu. Walking is one of the best ways of travel, especially if one will take time to converse with those with whom he travels, and particularly those he meets in the inns of China.

The last trip of Pastor Crisler was undertaken in the early spring of 1936. He went with Pastor George J. Appel to the northwest territory, over which Pastor Appel is superintendent. The very afternoon he departed, he wrote a cheery letter, in which he spoke of looking forward to attending the session of the General Conference, which was to be held in San Francisco in May. It was to be a hurried trip for Pastor Crisler, but all were anxious that he might see with his own eyes, before going to the General Conference, the work begun in that far northwest area, and the providential openings into the Tibetan region where access to Lhasa was awaiting our workers. Pastor Crisler's health was not very good, but he never complained. Ofttimes he worked all night when he should

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have been in bed. He would stay in his office, sleeping but an hour or two at most, to finish reading some book. Thus he had worked himself to a condition of exhaustion which none understood fully.

After a strenuous trip to Lanchow, Brother Crisler and his party made a side trip over trails that reach a high altitude. As they were nearing Choni, the end of their side trip, he was taken down with pneumonia. They went on to Choni, and speedily arranged to take him back to Lanchow by mule litter. He died two days before reaching Lanchow. There were with him Pastor and Mrs. George Appel, Pastor Chen, and Brethren Davies and Tsai, who did their utmost to prolong his life and allay his sufferings.

So the story of this trip—the opening vista as he saw with his own eyes how God had wrought in opening the door of Tibet, and its hardships—must be told by others. This pioneer missionary and consecrated pastor died as he had lived, a brave soldier of the cross. In his last hours he sang a stanza of “All the way my Saviour leads me.”

Brother Crisler is buried in Lanchow, far interior, still in the land and among the people he loved,—one lonely grave among China’s millions, but marked by angel guardians until the dawn of the resurrection morning.

Like a hero he fell, with his face to the foe;  
A warrior worn, wearied with care;  
His love led him on; no retreat would he know  
If the sufferings of Christ he might share.

As a hero he sleeps in far-distant Kansu.  
Facing death with a song—so he died;  
An example in zeal, to me and to you,  
Was his service for Christ crucified.

I. H. EVANS.



## AUTHOR'S PREFACE

**I**N the conduct of mission work in China and the Far East, under the auspices of the General Conference of Seventh-day Adventists, with headquarters at Washington, D.C., U.S.A., and with regional headquarters in world centers such as London, Berlin, Tokyo, Shanghai, Sydney, Bern, Buenos Aires, and Cape Town, there has developed a special movement of advancement into every part of the respective areas assigned, and the establishment in many places of helpful mission activities under careful supervision. In adopting this program, many blessings have come to the organization familiarly known as the China Division, and comprising not only the Middle Kingdom, but China's borderlands, and also territories easily served by vernaculars in constant vogue in China proper.

Not the least of these blessings has been the attainment of the first of two great goals aimed at from the beginning of our history as a mission; namely, eventual occupancy, on a permanent basis, of *every province* within our borders; and also substantial progress in reaching the second clearly defined objective,—permanent occupancy, year by year, of as many hsiens as may be found practicable, with the fixed purpose of eventually occupying all.

In the story of how the results thus far realized have, with Heaven's help, been attained, we hope to make plain the pattern being followed by workers of the China Division in their program of missionary advance. It is our

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desire that this record shall add to the courage of associate workers in other lands. If, also, our church members and friends who have been so loyally supporting these advances can better understand how remarkably their gifts to the cause of missions are being multiplied by the activities of a host of fellow workers in every part of China, our purpose will have been met.

Throughout the centuries of China's history, there have been many gains and losses of border territories and many changes of government therein; and because of this, and of the great extent of adjacent lands, it seems fitting to designate these vast frontier areas, teeming with life and interest, but of variant political status, as "China's Borderlands, and Beyond."

# OUR TIBETAN MISSION: A CHALLENGE

OF lands adjacent to China proper, one of the first to receive attention by our mission was Tibet. This may seem strange to those conversant with the conditions prevalent in that land so long closed; but it is a law of missionary advance that fields presenting seemingly insuperable barriers are among the first to be approached, for they constitute a direct challenge to every zealous herald of the cross.

In the providence of God the one first to volunteer for pioneer labors on the borders of Tibet was none other than Dr. John Nevins Andrews, grandson of the J. N. Andrews sent forth in 1874 by the General Conference of Seventh-day Adventists as our first appointee for service abroad. Mrs. Dorothy Andrews (nee Spicer), his wife, is the daughter of Pastor and Mrs. W. A. Spicer, of the Mission Board, under whose auspices our Tibetan Mission was undertaken and fostered. Early in the formative period of the West China Union, Doctor Andrews had accompanied M. C. Warren, long a pioneer in the Far West, on an exploratory trip from Chungking to Chengtu and on to Tatsienlu; and as these two men looked over the situation along the Chino-Tibetan borderland, the doctor purposed in his heart to go there himself in order to found a mission for the purpose of winning the Tibetans and of sounding throughout their land the warning message of present truth.



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The story of Doctor and Mrs. Andrews' journey to Tatsienlu and of their labors in this "Gateway of Tibet," I had often heard, but not until I myself had traveled those long, long pathways running up into the lofty heights of western Szechwan, could I realize in some measure the extent of the sacrifices made by those volunteering for service in this isolated station. And not until the first two or three evenings spent with the family in their home on the very borders of Tibet, when I heard anew from their own lips the story of their struggles and successes during their first ten years of service for the Tibetans, could I understand in any adequate manner their tenacity of purpose, their singleness of aim, and their selfless devotion to the mission so opportunely founded.

It was in 1919 that Doctor and Mrs. Andrews left our Chungking station for their fifty-two-day journey, "somewhat wearisome, yet in many ways enjoyable," as they bravely wrote back. In the party was a young carpenter, Brother Dwan, formerly one of our colporteurs, with his wife and baby, who thus share in the honors accorded the pioneers of our Tibetan Mission. The first twenty-four days of the trip were by boat on the upper reaches of the Yangtze, and on the Min River; but en route their boat struck a rock, and their goods became water-soaked, with resultant delay and some loss. For three days they were unpacking their boxes that were fished out of the sunken boat, and spreading out to dry such things as had not been utterly ruined. Some of the clothing had become discolored, and books fell to pieces; but most of the damaged goods were salvaged. They resumed their journey by land, with a caravan of sixty-nine coolies and an escort of twelve soldiers.

On and on the party pressed, at times crossing high

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passes. Rain, heavy winds, and also the slowness of many of the carriers, in particular those who had the bedding needed at night, made the trip a trying one. Many a cold night was spent with no bedding and with little food. When the sun came out, however, and the loveliness of the way was even partially revealed, showing a series of noble mountain peaks from 22,000 to 24,000 feet in height, standing forth as sentinels of the high plateaus beyond, the members of the party took heart, and finally with inexpressible joy entered the little border city toward which they had so long been journeying.

Within a few days the doctor had improvised a small dispensary and was ministering to the sick. Time also was spent in language study, and in the business of leasing land on which to put up the first buildings. The doctor's first touch with the outside world, following the founding of this borderland mission, was at the time of his attendance at the biennial session of the West China Union, held in Chunking in 1921, when, in bearing testimony of special providences attending this undertaking in behalf of the Tibetans, he reported concerning the dispensary work.

The number of patient calls had totaled 6,000 for the first year and 8,000 the second, even though much time had been given to the building work and to close study of the Tibetan vernacular. Aside from Mrs. Andrews, herself a graduate nurse from the Washington Sanitarium, Doctor Andrews' chief helper was their native carpenter, who learned quickly, and who acquired skill even in administering anesthetics at such times as Mrs. Andrews could not thus assist.

"There will be many opportunities for surgical work," reported the doctor, "because of the need and the great physical courage of the Tibetans. 'I have a little pain in

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my stomach,' says one; 'won't you cut me open and see what is the trouble?' A woman of fifty years came down some days' journey to see us, having an accumulation of fluid in the abdomen. Scars revealed previous treatment. Upon our asking her about it, she said that fluid had been drawn off once by piercing the abdomen with a heated iron tube. She was pleased to find our methods less heroic.

"Our dispensary work has brought us into friendly and favorable touch with many people. We have friends among rich and poor, laymen and lamas, and have been called into nearly every Tibetan compound in Tatsienlu. These people travel continuously, and as they go they tell others of the new hope for the sick to be found at Tatsienlu. Frequently people come from a long distance, being recommended to us by their spiritual and temporal advisers, the lamas. Even poor lepers, subsisting as best they could along the road, have traveled in groups for days to reach us. 'And if you can cure us, there are many more who will come,' they say."

When Doctor Andrews went out to Tatsienlu, he had the promise of a printing press and some funds for the purchase of type. These were presented by the Review and Herald Publishing Association. The gift was a most practical one; for the doctor in his youth had learned the art of printing.

It was no easy task to get that press across the mountain trails into Tatsienlu. Carriers, with pieces of the press strapped on their backs, had to spend nearly sixty days on the road, resting at night in wayside inns, and early in the morning resuming their long walk, with their precious burdens, which at last they safely delivered at the door of Doctor Andrews' home.

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The major problem, however, was not in getting the machinery across the heights, but rather in purchasing fonts of Tibetan type; for in all China none were to be had. In due course, Doctor Andrews was able to borrow from the China Inland Mission, at Tatsienlu, one each of the 400 and more types needed for the complete font in two sizes. These were taken to Mr. Bao, manager of the Commercial Press in Shanghai. For some time he had been deeply interested in providing the Commercial Press with facilities for printing in Tibetan.

In gratitude for the privilege of using these sample types, he made a very liberal reduction to our mission on the heavy expense incurred in perfecting a set of matrices, supplying to us ample fonts of both sizes at minimum cost. It was thus that Tibetan matrices were first introduced into China and type was supplied to our Tatsienlu press. Doctor Andrews prepared, with the utmost care, translations of some standard tracts, and with his own hands set up the type and ran the pages through the press, while teaching others the essential process.

The first publication in Tibetan, however, our standard law chart, prepared with the aid of a well-educated lama residing in Tatsienlu, was printed by our Signs of the Times Publishing House in Shanghai, and sent back over the long roads, the journey requiring many months. Of his experience in getting out this chart, Doctor Andrews wrote:

“We are happy indeed in getting off this first sheet in this new language, and are glad also that it is God’s law. The issuance of this law chart, with the many supplemental texts which it contains, has involved much hard work by both my lama teacher and myself. The lama, an excellent writer, in order to make the chart perfect and in

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correct proportions, had to rewrite some of the matter several times, to make sure that the large amount of lettering contained no errors. We both believe that as it now stands it is accurate throughout."

Samples of the Tibetan chart were sent back by first-class mail from our Shanghai office, and were received in Tatsienlu several months before the parcels containing the complete edition could reach that city by ordinary caravan. Of the copies thus received, Doctor Andrews wrote in June, 1920:

"We have just received two copies of the Tibetan law chart. On Sabbath I had one pinned up in our little meeting room. A great, wild-looking Tibetan, who hadn't combed his hair yet this year, came in. I pointed to the chart. He read part of it, then turning, asked if I had another one to give him. I pulled that one down from the wall in a hurry, and gave it to him. He went off smiling—the first Tibetan to receive an Adventist sheet in his own language."

Year after year Doctor Andrews labored on. Under his wise ministry there developed a great open door. The doctor penetrated long distances into eastern Tibet. Everywhere he went he engaged in sympathetic effort for the healing of body and soul.

On one occasion a severe earthquake brought devastation to a wide area northwest of Tatsienlu. Doctor Andrews quickly gathered together supplies of medicines and bandages, and with some of his Tibetan and Chinese helpers, climbed to a 17,000-foot level—the first pass he had to cross, a day's journey beyond his home. Some days later, after crossing other passes, he came to the stricken cities on the Tibetan tablelands, but not before bandits had come in and added to the horrors of the catastrophe.

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Undeterred by these bandits, the doctor for some weeks did all that was humanly possible for the suffering. Some could not be brought to the point of full recovery; others had to have gangrenous limbs amputated; yet others had to be treated for extensive burns; fractures, contusions, and other injuries. In afteryears many a patient thus helped, upon meeting the doctor again, opened heart and home to him, and afforded him protection. His reputation as a physician spread far and wide; and to this day those who have followed, including Dr. Harold James, now in charge of our hospital-dispensary at Tatsienlu, have had free access to these Tibetans of the borderland.

It was with fairest of hopes that Pastor and Mrs. R. H. Hartwell united with Doctor and Mrs. Andrews in the spring of 1928. The assiduity that they had brought to their study of Mandarin was paralleled by their efforts to obtain the fundamentals of the Tibetan language. This brought great comfort to the doctor's heart, recognizing as he did in this a key that would unlock many a door. Besides, the essential editorial work connected with our Tibetan Press called for accuracy. A further advantage in the accession of this family of recruits, was Mrs. Hartwell's knowledge of the processes of printing.

But not for them was an extended term of service in the Tibetan Mission; for the altitude of the station, 8,400 feet, proved too great a tax on Mrs. Hartwell. Ordinarily blessed with abounding health, she found her heart altogether unadapted to such an altitude. Again and again the family determined to stay on, but all to no avail. Sister Hartwell had to be carried out from those high valleys, and across the passes, to the waterways, and brought to Shanghai, where for upwards of a year she remained a patient in the Shanghai Sanitarium, and her life was more

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than once despaired of. After some years she fully regained her old-time strength.

Meanwhile, Brother Hartwell was assigned the chaplaincy of the Shanghai Sanitarium and the teaching of Bible to the nurses, some of whom are preparing for service in our farther borderlands. One of the nurses in training is a young woman born in Tatsienlu. For some years Brother Hartwell, in lieu of speaking from a few pulpits in the Far West to a few at a time, has often spoken on Sundays to all China in a nation-wide radio hookup, and already has given again and again through recent years, to thousands of listeners-in, a complete series of lectures on the great essential truths of Scripture. These lectures on Bible doctrines are frequently interspersed with lectures by Dr. H. W. Miller and others, on health themes.

More than ten years of strenuous pioneering brought Doctor and Mrs. Andrews to the point where their growing children needed to have schooling in the higher grades. This situation, together with a stubborn physical ailment under which the doctor himself suffered, and which resisted heroic and long-continued treatments, led him to decide to withdraw for a season. However, he summoned his remaining energies in an effort to perfect a volume in the Tibetan language, into which publication he sought to bring all the essential features of gospel truth. Again he went to the type case, and set up page after page of the instruction he had so painstakingly translated. With the aid of the Tibetan printer (who finally received the rite of baptism and was brought into full church fellowship), he completed our first Tibetan book.

It was this book, the fruitage of so much sacrificial labor, that later was used by the manager of the Shanghai

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Signs of the Times Publishing House as a basis for a subscription volume in Tibetan on gospel doctrines. With many illustrations, several of which are in color, this volume constitutes a valuable addition to our literature for use throughout the borderlands where Tibetans dwell. It has already found its way into several centers, and only eternity will reveal the extent of its silent influence for good. Soon after its issuance, Dr. H. W. Miller was handed one of the first copies to take by airplane to Lanchow, capital of Kansu; and while there, through the good offices of a Tibetan friend of our mission in Lanchow, the doctor had the privilege of passing on a copy of this book to a gentleman who was proceeding at once to Lhasa on a governmental mission.

Our medical work conducted from the Tatsienlu center is at present in charge of Dr. Harold James. Of his first extended trip to the plateaus of eastern Tibet, he wrote late in 1934:

“Everywhere we went we found all the work that we could do. Sickness is very prevalent, and we were busy from morning till night treating those who came for help. Many were eager to receive literature.

“Everywhere we went we met people who knew Doctor Andrews. Every one spoke most highly of him. It certainly is a privilege to be able to follow in his footsteps and carry on his work. I hope that I can approach the type of work that he has done, and create among my friends the same good will that he has commanded. I cannot speak too highly of the doctor and the influence he left with these people.”

In recent years governmental changes have taken place on the Chino-Tibetan frontiers, leading to the formation of a new state or province, which includes the territory of



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the ancient states of Chala and Chamdo and covers an area nearly as great as that of France. This province is named Sikang, and Tatsienlu has been renamed Kangting and made the capital of Sikang. By the Tibetans, Tatsienlu is known as Dartsendo (Tarchendo).

The formation of Sikang has been followed by several changes that may in time prove favorable to our mission advance. A former Chinese governor, Chao Erh-feng by name, divided the territory of eastern Tibet (Sikang) into thirty-three hsiens, the population of which is estimated by the present military head of the Border Commission as 8,906,000—an estimate, however, greatly in excess of estimates based on full knowledge of the country. By 1935 there had already been brought under direct Chinese control nineteen of the thirty-three hsiens, with prospects that yet others would be opened shortly.

Since the year 1932 a considerable number of administrative and cultural improvements have gradually been displacing the former rule by the Tibetan lamas of this eastern third of ancient Tibet. Within the reorganized provincial government are seven departments,—the secretariat, civil affairs, finance, education, reclamation, reconstruction, and peace preservation.

Under the department of reconstruction a roadway is nearing completion, which runs the entire distance from Chengtu, the capital of Szechwan, to Tatsienlu, the capital of Sikang, and promises to shorten by many days the twelve-day journey formerly required in order to reach Tatsienlu. In fact, it is thought that if this road can be properly made, autos can take passengers from one capital to the other in three days or even less. Furthermore, under this same department of reconstruction there is being fostered a project of the air ministry of the National-

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ist Government to inaugurate regular plane service, linking Tatsienlu with the outer world by the planes now stopping at Chengtu. To this end, an airfield at Tatsienlu was completed during the autumn of 1935. It is even planned by the Chinese government to extend the air service to Lhasa, the capital of Tibet, as soon as arrangements can be perfected and permission secured to go in and out.

When in the autumn of 1935 Floyd W. Johnson entered upon the directorship of the Sikang Mission, he and his associates faced the problem of ministering to many aborigines,—the Nosu, the Chiarung, the Chams, the Lisu, the Nashi, and others. They have as yet entered only a few of the hsiens, but they are sending out literature everywhere, and are continuing medical missionary evangelistic tours among the people.

Nothing short of a very extraordinary interposition of Providence will enable our workers to occupy in a truly permanent way some of the farther hsiens of Sikang, so wholly Tibetan. The laws of the lamas enjoin the slaying without mercy of any one who repudiates the rites of Lamaism in favor of the worship of the true God, as practiced by Christians. These laws are as inexorable as are the laws of Islam.

Several of our youth from Tatsienlu and along the borders within the Sikang Mission are now in attendance at our training schools at Dabao in East Szechwan, at Chiaotoutseng (China Training Institute), and at Shanghai (Nurses' Training School). Meanwhile some others of our Chinese youth have volunteered to take up work in Sikang. Thus steps are being taken for the penetration of, and sustained missionary effort in, the farthest reaches of this inviting field.



## ON TIBETAN HIGHLANDS

ON my first visit to the Chino-Tibetan borderland, I was accompanied by M. C. Warren, at that time superintendent of the West China field; and J. J. Strahle, in general charge of the book work of our division publishing department. A brief recital of a few of our experiences during that trip may help convey to others a conviction left in my own mind at the time, and later accentuated during visits to the Tibetan highlands far to the northward, in old Koko Nor; namely, that today we enjoy unprecedented opportunities to bring to Tibetan peoples a knowledge of the true God and of the Saviour of mankind.

We had journeyed for many weeks since leaving Chungking, the West China Union headquarters. The route had been covered in a somewhat roundabout manner, we having attended meetings first at Paoningfu, twelve days' journey by slow stages from outstation to outstation, where time had been spent with believers. Our next meeting place was at Chengtu, six days from Paoningfu. The final lap of the journey, Chengtu to Tatsienlu, took fifteen days. We went over the "little road"—a narrow yet beautiful way sometimes used in preference to the main highway, it being regarded as shorter and more scenic. This "little road" was so narrow in places that the bearers of a sedan chair sometimes had to take the chair to pieces in order to carry it. Pastor Effenberg, at that time director in East Szechwan Mission, had lent

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Pastor Strahle a mule; and this creature, rather large, had the utmost difficulty in trying to walk along some of the narrower spots where the cliffs on one side are so very close to the precipices on the other side.\*

On the entire trip from Chungking we had been walking for twenty-seven days, besides the Sabbaths spent at wayside inns, when at last we approached Tatsienlu. We were intensely eager to meet Doctor and Mrs. Andrews and their family, who now for ten years had been stationed there as pioneers.

Food supplies had been none too plentiful along the way. The day before reaching our destination, we were met by a Tibetan courier at a tiny settlement, where he had been awaiting us with foodstuffs thoughtfully sent by Mrs. Andrews to cheer us along on the last lap of the journey. Here the Tibetan led us to a table where he quickly prepared, with the aid of the glowing embers hard by, bowls of hot soup and other unexpected viands, including potato salad and homemade cookies. How good this food did taste, after so many, many days of scant fare in the tribal sections through which we had been passing, where our mainstay had been coarsely ground corn meal made into cakes and half-baked in hot ashes, to which we could add salt, and sometimes a little wild honey, walnuts, and whatever might be added as a delicacy from our diminishing stores brought with us from Chentu!

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\* When Elizabeth Kendall, in 1911, took "The Lesser Trail," as she designates it, she was not allowed to take along her pony, but had to send it around by the longer way, in charge of a servant. And as late as Oct. 27, 1935, Mr. Jack T. Young, in an article on "Sikang" in the *North China Daily News* of November 13, 1935, writes of "one of the worst trails on the border," paralleling the "little road" into Waseko (Wahtzeko); and he adds: "This precipitous and zigzaggy road was so impossible that out of the forty-odd horses that made the journey, only twelve survived, the rest having fallen over the cliffs into the Tung River."

## ON TIBETAN HIGHLANDS

A few miles out from Tatsienlu, I was a little distance ahead of some of the others, when suddenly, at a turn in the road, I came upon Doctor Andrews himself, with Robert and Susie, who for the past two or three days had been coming down the trail several miles in the hope of meeting us as we came in. Only those who have spent long, long days in travel over strange roads in faraway places, can understand the thrill of joy that came over us at this meeting with dear ones. In less than two hours more we were entering the little city, and soon we were with Doctor and Mrs. Andrews and the children in their home.

The years of self-denying labor already spent by the doctor and his companion, had brought to our Tibetan Mission a standing such as never could have been attained had not the medical and publishing features been so intimately united with evangelism and house-to-house work. As day by day we looked over the mission plant, we recognized anew that the Lord of the harvest had led and blessed in a marked manner. Here was a flourishing hospital-dispensary, economically built, yet affording shelter for more than thirty inpatients; here were operating room, sterilizing room, laboratory, and facilities for hydrotherapy, and even for some electrotherapy. The doctor had taken advantage of a swift perennial stream running through the mission yard, and by the aid of an overshot water wheel, which propelled a small dynamo, he was securing enough electricity to light the premises and to supply current for use in the hospital.

From the first, our Tibetan Mission has been serving the medical needs of many who are constantly passing in and out of this border city. Tatsienlu, as is well known, is the trading mart to which come caravans of yak from

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every principal section of Tibet, bringing in, for transport into China by coolies, wool, musk, medicines, gold, precious stones, hides, furs, and deerhorns. The long trains of shaggy yak, after resting at Tatsienlu, are sent back, laden with merchandise from China. Foremost by far among these wares, in point of value and also weight, is tea. Cloth also is sent in, and some medicines.

The coming of the merchants with their caravans and attendants has given us opportunity of meeting, at the Tatsienlu center, Tibetans from all parts of their realm; and these, when seeking our mission workers for physical relief, are at the same time given knowledge of the true God.

The doctor had planned carefully for our visit; and a few days after we reached him, we were on our way to the Tibetan highlands lying invitingly near, yet some thousands of feet above us. The doctor's son, Robert, had offered me the use of his pet pony for the trip. Pastor Strahle had for his mount the tried and trusty mule that had already won fame for having come over the "little road" with us. On the more elevated heights of the Tibetan plateau, the mule seemed equally at home, not succumbing to the effects of the altitude, which had caused the death of another mount we found lying by the roadside as we advanced.

With us were Tibetan helpers from our mission. These also had mounts, ponies rented for the trip, and like most Tibetans, they were at home in the saddle. None of us, however, could remain on the animals long at a time when going over the higher passes, as the ponies needed all their strength to get across themselves; so we walked whenever we could, going slowly, and with no serious consequences.

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Tatsienlu is situated in a narrow valley 8,400 feet above sea level. On all sides are the precipitous slopes which run up and up, completely shutting in the city, as it were, although where the streams flow there are narrow passages out and in. Not far from the city these "foothills" merge into one of the eastern spurs of the Himalayas, some of the snowy peaks of which we had seen when coming in.

Our roadway westward ran by the palace of the former king of Chala. Of the feudal states of old Tibet, Chala had once been one of the most populous and wealthy. As we continued westward and upward, camping the first night at an elevation of about 12,000 feet, we recognized that we had already entered upon a land wholly different from China proper. The next day we struggled on, across the Chedo, a pass of about 15,000-foot elevation. This famous roadway, known as the "Junglam," while serving as the main artery of trade between China and Lhasa, had fallen into a state of disrepair through the centuries. It was now exceedingly slippery, the ice being inches thick along part of the way, and the crevices between the rocks having become packed with snow and covered with sleet.

On the tableland beyond the pass, could we have had permission from the Tibetan authorities, we might have gone on for eighteen hundred miles without dropping below 11,000 or 12,000 feet, excepting in two or three places where there are dips into the gorges of the upper reaches of great rivers, such as the Salween, the Yangtze, and the Mekong. In fact, the average height of the Tibetan highlands—extending westward and northward from Tatsienlu to the borders of Afghanistan and the Russian Pamirs—is reliably computed to be approximately 17,000 feet above the sea along a considerable part



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of the way, and vast stretches in the north and east average from 13,000 to 16,000. Some of the passes one has to cross, in the course of going over these highlands, have an elevation of from 20,000 to 22,000 feet. While we crossed none of these higher passes, we did come occasionally to places sufficiently elevated above the main tableland to give us magnificent views of mountain ranges in the distance. One peak of these eastern Himalayas, the Minya Konka, was for years reputed to rival Mt. Everest, but in more recent times has been found by a series of careful measurements to be 25,600 feet above sea level.\* The Minya Konka is usually hidden by clouds; we sighted it only once during our entire trip.

One visitor to the identical spot where we were encamped, in an attempt to convey some of his impressions, writes:

“From our pinnacle we were completely encircled by 360 degrees of awe-inspiring panorama. To the west, as far as the eyes could see, extended a vista of lesser ranges—looking for all the world as if a tossing sea had suddenly become frozen. Here and there some of the snowy white-caps stood out more prominently than others, while the troughs of the snow-crested waves showed varied shades of green. . . .

“Winding its way westward, in and around and up and over these mountain waves, is the road to inner Tibet and to Lhasa. . . .

“Those ten days will continue to hold a place all their own in my life's history. Crowded into that brief space of time—richly flavored at times with yak butter (and hairs), enlivened at others by touching episodes with wild

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\* Dr. Joseph F. Rock, in the *National Geographic Magazine*, October, 1930.

## ON TIBETAN HIGHLANDS

Tibetan horses and still wilder Tibetan dogs, wonderfully enriched at all times by many personal contacts with simple nomads and kindly Tibetan hosts, and solemnized by the presence of some of the world's highest and grandest snow-clad peaks,—these are the experiences that I count among the greatest of my life. They come to but few men of my race."

On the Tibetan highlands the cold is oftentimes intense. but we did not suffer, as the more severe winter months were escaped, our trip being taken in December. Brother Warren and I had views in common on the value of the morning sponge bath, and had tried to hold to our practice even on this journey on Tibetan soil, where the traditions of the country are wholly against bodily ablutions. We found the people did have some reason on their side; for morning after morning, when taking up the washpan which I carried as part of my itinerating kit, I found the water I had put in the pan the night before, for my morning sponge, turned into a solid cake of ice. Two or three experiences such as this, on successive windy mornings, lead one to be quite content to modify, at least temporarily, one's usual procedure.

By far the most interesting part of our travels in Sikang—it is always the case when one is out in the open—was our intimate contact with the people themselves—Tibetans all. In the lower valleys of eastern Tibet, up to 12,000 and 13,000 feet elevation, there grow crops of wheat and barley, which are harvested in July and September.

One afternoon while stopping at a farmstead, we had opportunity to watch the men, women, and children "bringing in the sheaves" that now early in December were to be stored on the rooftop for safekeeping during the winter. Hard by the stacks of sheaves below, the men

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and women had ranged themselves in a line and were passing the sheaves to the first story above. There, on a broad platform forming the roof of part of the structure below, stood several lamas in their dark-red robes, and some young men and women, the men in their high-top boots of bright colors, chiefly crimson, with black and blue bands, tied with gay-colored woolen garters, the soles being of a light color—raw yakhide. From the platform to the flat roof above, extended a notched pole, and on this stood one or two of the girls, ready to pass the sheaves on up to those above.

In some of the higher elevations (13,000 and 14,000 feet), we passed groups of nomads, with their black yak-hair tents and their flocks and herds, all guarded by the fierce dogs never absent from such encampments. We found it prudent to attempt no more photography afoot than would give us at least two or three views of these picturesque nomads; for they could not easily understand the processes of picture taking,—the extension of the tripod, the black cloth, the focusing, the insertion of the film-pack holder. But they had given their assent, and tried to control their shaggy dogs.

On some of the days that we were among the Tibetans, as we rode along the snowy heights, many hours passed by before we came in sight of a single house. At times a large family, including relatives, occupied an isolated home. At others we came upon tiny settlements of from two to ten houses. In these there was nothing to suggest the China we had left behind. We were indeed in old Tibet. In methods of agriculture and stock raising, in speech, in customs, in nearly every detail of the architecture, in dress, everything was in keeping with Tibetan culture, and different from anything seen in other lands.

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At my first strictly Tibetan breakfast, the hostess gave me *tsamba* (parched barley meal), with a mixture of yak butter and tea (*jah*). The "relish" was cheese made of soured yak milk. On a very cold morning, after we had already traversed several miles over icy roads, against a stiff wind, the hospitality of a Tibetan home, including this steaming hot *jah*, was welcome indeed. Sitting, as we were, in a Tibetan kitchen, on low stools ranged around a fire of yak dung, with its grateful warmth (and its acrid smoke—for there are no memories of chimneys linked with the comforts afforded by fires kindled in open braziers), our hearts went out after these people, so kindly in their ministrations, so open of countenance, and so ready to listen to the gospel message always given them in their own mother tongue by Doctor Andrews.

In the better classes of homes where we stopped, we found attractive kitchens, with excellent stoves made of mud, plastered over, and highly ornamented, with varicolored stones embedded in the surface. The tea canister was of heavy brass, of a dark color, and curiously wrought. On the walls were many ornamented ladles of brightly polished brass, and other implements, with vessels also, some of skin for holding water and oils, some of wood bound about with brass, and two or three of iron. Close by were hanging liberal supplies of quartered yak, drying and being smoked—being cured, in fact, with the very smoke enveloping us. The winters are long, and the supplies of meat are carefully looked after by the housewife. In the room, also, was much barley; and in near-by rooms, and on the flat roof, were other stores of grain, and stacks of hay; for the supply of provender for the animals must be ample, and carefully safeguarded.

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Day by day we were treated with consideration, the Tibetans extending to us every hospitality. The homes where we stopped at night were built in the style of architecture followed throughout Tibet. The thick walls are of stone laid with yellow clay for mortar. The timbers are oftentimes unhewn poles taken from the scant supply of trees; for in some places these heights are treeless, although in more sheltered sections, forests of no mean proportions are found. The floors of the houses are usually of hewn timbers, saws not being in vogue to the extent that they are among the Chinese.

The ground floor of Tibetan homes is given up to the housing of animals,—horses, yak, sheep, goats, and at times pigs and barnyard fowls. The floor immediately above usually contains the kitchen and general living room—as a rule one large open space, with bedrooms and storerooms at the sides; and on one or two floors still above there are other storerooms and sleeping places, but more often space for grain and hay. The roof is always flat, used on occasion as a threshing floor, or on sunny days as a rendezvous for the women and children at their household tasks, which include some spinning and weaving, and the manufacture of yak-hair cloth. In the late autumn these roofs are usually stacked high with the large stores of straw and dried grass so essential for the livestock beneath.

While there is an abundance of food in favored places and in good seasons, yet it does remain a fact that, at best, travelers in Tibet meet with many “lean days,” both for themselves and for their mounts and pack animals.

Sir Eric Teichman, in “Travels in Eastern Tibet,” Chapter X, writes:

“Both ponies and mules are fed on the road, where grain is available, with a couple of handfuls of barley

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night and morning in a small nose bag. When grain runs short and a little tsamba [barley parched and ground] is available, each animal is given at nighttime a small ball made of tsamba dough and old tea leaves. Tibetan mules and ponies will eat almost anything at a pinch, including butter and even meat.

“Yak are wonderfully sure-footed and reliable through deep snow and on bad roads, but as they do not and cannot eat grain, they are not used for long journeys, except at a phenomenally slow rate of march, with frequent halts of a week or two to enable them to graze and recuperate. They are often hired by the mule caravans for a few days at a time, to rest the mules for a few marches. Unlike ponies and mules, which in Asia always travel in single file, yak charge along in a mob. They are guided by means of whistling and throwing stones. Very few Chinese know how to throw; but nearly every Tibetan can hurl a jagged piece of rock a considerable distance with great accuracy. The effect on the woolly side of the yak is merely to turn him in the required direction.”

Of dogs there are a considerable number, and even one can be really terrifying. The Tibetan mastiff has the reputation of being one of the most ferocious of all the canine family, and recognizes but few masters. No visitor, even a seasoned Tibetan, dares approach a strange house before first making sure that the watchdog is placed under control, generally by means of a strong chain.

As we journeyed from place to place, we found many, many evidences of the impress left by the repeated visits of Doctor Andrews and his kindly ministrations to body and soul. The hearts of those tall and sturdy inhabitants of a land so long regarded as “closed,” had been quite won by the doctor’s fearless and Christlike conduct among

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them, and by his sympathetic efforts to bring healing to the sick. Tibetans, with all their seeming stoicism, do reveal affection for those they like and trust. On the shores of Koko Nor I have seen a Tibetan father gather up into his long arms a little son or daughter, kiss the child again and again, and hold it close.

One forenoon we were hurrying along the snowy trail, and as we passed a house standing on the farther side of a stream skirting our road, a woman hailed us. She had recognized Doctor Andrews, and called out to ask him for medicine for her sick husband. Quickly she crossed the stream, the better to explain to the doctor the nature of the ailment. But that part of our caravan containing the saddlebags with medicines, had already filed by and was far beyond hearing distance. The doctor apologized, but said he knew of no way we could now render help.

Disappointed, the woman turned back to her house, while we cantered on, in an effort to overtake the men who had gone ahead. When we were within hailing distance of those in advance, we descried some one following on a pony. We soon saw that the rider was none other than the Tibetan woman. She had returned to her home, prepared some presents for the doctor, mounted a pony, and followed us, riding with the easy grace of one long accustomed to the saddle; for Tibetan women are as hardy as their menfolk, and inured to the rigors of the road.

Doctor Andrews quickly called out to those ahead to stop. Soon the servants were unlashng a capacious saddlebag, and pulling out the doctor's emergency kit. While he was searching for the proper medicines, the woman reached within the roomy folds of her sheepskin robe, and drew out a big bottle of yak milk, a ball of butter enclosed in the tight-drawn skin of a sheep's stomach, and a yak-

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milk cheese weighing three or four pounds,—all products of her skill as a good provider for her household. The milk we poured into our aluminum drinking flasks, as bottles are very scarce in those parts, and we wished to return hers. Later we learned we should not use aluminum flasks for yak milk, for they leave a flavor not quickly forgotten. But this is beside the point; for this insistence on the part of the woman to secure aid from Doctor Andrews when her husband was in need, revealed to us how confident these people had become of his ability to help, and how wide open was the door for ministering to their spiritual needs. The woman carried back with her some of our Tibetan literature, for the doctor used every good opportunity to distribute the printed page.

At times when with the Tibetans for a little while, and particularly during the evenings, after the animals had been put up, the doctor would give short talks on gospel themes to those assembled in open courts or in living rooms. His hearers seemed to take real delight in his stories of the power and love of the true God, their Creator, and of the life of Jesus here on earth as the Saviour and Friend of sinners.

Among the hearers giving respectful attention, were almost always some monks in their dark-red robes; and when we stopped near temples, sometimes the higher lama officials, while unwilling, because of their priestly dignity, to come to the place where the doctor was, would nevertheless lean out of the windows of their temple cloisters to catch his words. The next morning, perhaps, if time permitted, the doctor would pay them a visit of courtesy, and they on their part would welcome him and us, and talk very freely, revealing love and respect and often a desire to attain to the ultimate of satisfying truth. Sad,



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indeed, it is to think of their gross ignorance of the ennobling truths of the Christian faith!

Tibetan Buddhism, the state religion, by some termed Lamaism, has a ritual startlingly akin in many respects, even in minutiae of detail, to that followed by the Roman Catholic Church; but in it there is none of Christ, and none of a loving heavenly Father. Just how the priests came to learn of phases of ritual so nearly like those of some religions of more enlightened lands, is not known. Some have traced, in these resemblances, evidences of contacts in ancient times with representatives of the Christian faith, whether primitive Christians, or the Nestorians, or others, perhaps can never be known; but in all probability the priests had some contact with the exemplars of Christian ritual, even before they blended their shamanistic rites with the Buddhistic doctrines received from India.

From descriptive passages given in succinct form in the volume entitled, "The Challenge of Central Asia," pages 77-82, some of the problems faced by every missionary who works among those steeped in Lamaism, are made plain. To quote:

"Buddhism in Tibet has developed the teaching and practice of its founder to great extremes. Since salvation is bound up with the monastic state, monasticism has here reached greater proportions than in any other country in the world. For centuries the government of the land has been in the hands of the monks themselves. At the head of the priesthood are the Dalai Lama and the Tashi Lama. . . .

"The country is dotted with monasteries, great and small. Most of them have been built in retired and beautiful spots. Some are perched high up among the mountains, in rocky fastnesses, where the buildings seem part

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of the rock itself; others are built in sheltered valleys, or on low hills in the plains, where they have glorious views of the surrounding country. Near Lhasa there are three large lamaseries with a total population of over 20,000 monks. . . . Besides these large monasteries, there are numbers of smaller ones inhabited by groups of lamas varying from four or five to one hundred. Some of these lamaseries are wealthy and prosperous, but others are simply collections of poor and squalid huts.

“From the earliest days of Tibetan Buddhism there have always been some souls full of a passionate longing for spiritual enlightenment; impelled by this desire, they have left the ordinary ways of men. Sometimes the period of solitude has been short; others have secluded themselves for twelve years; a few lamas leave the world forever. In the neighborhood of Gyantse there is a hermitage where monks shut themselves up in dark stone huts for the rest of their lives. This hermitage was founded in the year 1100 by a great hermit saint, and ever since it has usually been inhabited.

“A hermit retires into his voluntary prison for a first period of three months and three days. He then comes out and goes through a special course of study and preparation for the next period of retirement, which is supposed to last for three years, three months, and three days. During this second period many lamas begin to suffer in mind, and some of them entirely lose their reason. At the end of this period the hermit comes forth once more to prepare for the final term of imprisonment, which will end only with his death.”

I shall never forget the commingled feelings of pity, horror, and intense longing to help that came over me when, on a visit to the Kumbum Monastery, with its

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3,400 monks, the most famous of Koko Nor's strongholds of Tibetan Lamaism, I was taken to some sealed-up lodgings of stone, with only a narrow hole through which food and water could be handed to the monks who had been permanently sealed up in solitary cells for their final term of imprisonment as holy men. On another occasion I was shown similar stone caves in Koko Nor,—that part of old Tibet formerly known as "Little Tibet,"—where again the same feelings of compassion and horror swept over my soul as I saw the emaciated hand of the one within, reaching out in hope of receiving some food.

That "the Tibetan heart is as open to the indwelling of God's Spirit as that of any other race," is evidenced by a story told by the editor of *World Dominion* (Vol. IX, No. 1), concerning one of the Christian martyrs of that land, Katar Singh, a Tibetan, who "was sentenced by the lama of Tshingham, to death by torture for professing his faith in Christ. Sewn up in a heavy wet yak skin, he was exposed to the heat of the sun. The slow process of contraction of this deathtrap is the most awful means of torture ever devised by human cruelty. At the close of the day the dying man asked to be allowed to write a parting message. It was as follows:

"I give to Him, who gave to me my life, my all, His all to be;  
My debt to Him, how can I pay, though I may live to endless day?

I ask not one, but thousand lives for Him and His own sacrifice.

Oh, will I then not gladly die for Jesus' sake, and ask not why?"

"This testimony, uttered in a moment of the direst agony, did not go unfruitful, for one of the highest officials in the lama's palace was gripped by the martyr's cry, and confessed Christ that same night."

## ON TIBETAN HIGHLANDS

In facing the problem of evangelizing Tibetan peoples, we recognize with gratitude to God that vast and inexplicable changes are rapidly taking place in what was until recently Tibet proper. On maps bearing dates as recent as 1930, Tibet is shown as a vast domain extending altogether beyond the boundaries to which the Tibet of today may be said to extend. With the passing of control to the governing agencies of Sikang and Chinghai, the government in Lhasa is now actually controlling little if any more than half its former territory, and that which has passed under the general supervision of others is thus being thrown open for missionary endeavor. Just at this time, when so much is taking place to encourage our pressing into Tibet, we recognize in experiences such as J. Harold Shultz met with in connection with the founding of the station at Choni, providences that cannot be gainsaid. It seems that the Lord is opening doors before us along this extended borderland, and that in tender mercy He has prepared the way far beyond anything we have dared hope for. Now we are face to face with a solemn responsibility to enter the doors swung open in our behalf.



## THE MIAO ABORIGINES

HIDDEN away in beautiful and well-nigh inaccessible mountain fastnesses of the Far West and Southwest of China, are colorful tribespeople—races and clans diverse one from another, yet some of whom are said to have common origins from certain of the groups who migrated into Central and Eastern Asia at the time of the dispersion from the tower of Babel. Among these a few at least, and most certainly the Miao, are said to be aborigines of Eastern Asia. When the Han race, now known as the Chinese, first appeared as nomadic shepherds in Eastern Asia, seeking permanent homes for themselves and suitable pasturage and shelter for their multiplying flocks and herds, they found the Miao in possession of the fairest of the farming lands and upland pastures in those northerly and central sections of China now inhabited wholly by the Chinese.

Early chroniclers of Chinese history give accounts of these primitive inhabitants. Furthermore, in sealed caves and in ancient graves in the basin of the Hwang Ho and north of the Yangtze, are found artifacts bearing silent yet indisputable witness to the former occupancy of those parts of China by races other than those now dwelling there.

The Miao themselves, while possessing no written history, do have traditions and legends, in the form of stanzas set to music, setting forth the happenings of remotest antiquity, including accounts of creation and the flood.

## CHINA'S BORDERLANDS

The Black Miao (Heh Miao, so named by the Chinese from their dark clothing), in one of their traditional sagas, inquire in musical accents, oftentimes accompanied by a wind instrument shaped of reeds or bamboo:

“Who made heaven and earth?  
Who made insects?  
Who made men?  
Made male and made female?  
I who speak don't know.”

And then in notes equally clear, another Miao sings:

“Vang-vai (Heavenly King) made heaven and earth.  
Zi-nie made insects.  
Zi-nie made men and demons,  
Made male and made female.  
How is it you don't know? . . .

“Made heaven like a sun hat.  
Made earth like a dustpan.  
Why don't you understand?  
Made heaven a single lump,  
Made earth a single lump.”

And again another sings:

“Who put heaven up?  
Heaven then so very high.  
Who separated earth low down?  
Earth then deep and low.  
I sing and don't understand.”

Some years ago, while attending an annual session of our West Kweichow Mission in Pichieh, we were kept awake for some hours one night by our Miao brethren who were lodging in a widespreading attic just above the main rooms of the mission premises. These Miao were singing one of their legendary records, beginning with creation, and running on and on, through the time

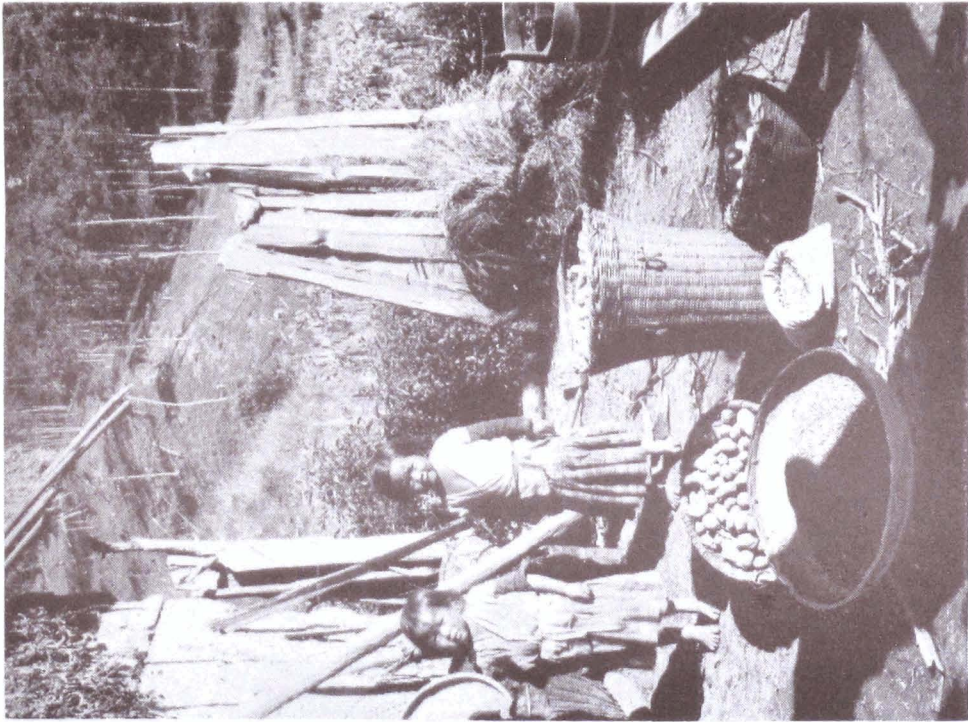


Pastor Claude B. Miller in Chinese Costume, and Mrs. Irene Miller, nee Dawson, in Ta-hwa Miao Costume (See page 55)



The Tibetans Love Children. How Solicitous Appears the Mother as She Closely Observes Her Little One Held by a Stranger in Their Nomad Camp—Pastor J. H. Effenberg





Offerings Brought "in Kind" for the Thirteenth Sabbath (See page 106)



Flagstoned Entrance to the Temple of Ten Thousand Tablets, Sianfu, Shensi

## THE MIAO ABORIGINES

of the flood and the repopling of the earth. I could understand nought of what they were singing in their Ta-hwa Miao dialect; but I did understand clearly our Chinese evangelist in charge, when at about one o'clock in the morning he called out to them that they must go to sleep, for morning would soon come, and they must be ready for the six o'clock prayer and praise service. The song was thus abruptly ended, and all was quiet until nearly six in the morning, then our Miao friends met with us in the chapel to unite in singing the praises of our heavenly King, whom they have learned to worship with reverential and understanding hearts.

Strange as the fact may seem to us today, it is nevertheless true that in the times of Confucius, at about the same period of world history as that in which the prophet Daniel dwelt in Babylon and Medo-Persia, all the inhabitants of China south of the Yangtze River were tribespeople. Even north of the Yangtze were many semi-independent peoples and "states," or little "kingdoms," all with their own rulers. But many of them acknowledged a certain allegiance to the Han race as suzerains of the Chinese, who at that age were occupying scarcely any more territory than that included in the broad valley of the Yellow River (the Hwang Ho) and in certain regions in the Northwest, through the distant gateways of which they had entered China proper. In that day, everything westward and southward, save perhaps in the immediate environs of Canton, was tribal; this was true also of portions toward the northwest and the north.

The penetration of China by the Chinese (the Han race) was gradual. From time to time, as they advanced, they entered into negotiations for the maintenance of suzerainties over certain of the tribespeople who chose to

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remain. But there were some who would not enter into such relationships. These resolutely fell back, century after century, from the superior forces which gradually claimed the lands; and thus it is that today we find so many peoples, diverse one from another, along China's borderlands. The process of claiming the lands has taken millenniums for its almost complete accomplishment. While great losses of ancestral holdings of lands were sustained by the Miao and other tribespeople prior to the beginning of the Christian Era, yet it is a fact that not until about two hundred years ago were the Chinese successful in finally establishing their general rule over the vast southwestern and western tablelands known today as Yunnan, Kweichow, and western Szechwan, so long held against all comers by the Nosu, the Miao, and the Chiang.

In the Chinese written language, the ideographic character standing for the word "Miao" is made up of the ideograph representing a field, superimposed by the ideograph representing grass. The general concept thus conveyed is that the Miao are a "plant-shoot" people—a race sprung up like grass from the soil, a people indigenous to the land.

At the present time the Miao occupy relatively limited areas, chiefly in the distant provinces of Yunnan, Kweichow, southern Szechwan, more particularly in those parts of these areas that are extremely mountainous and difficult of access. A few tens of thousands are to be found along the western borders of Hunan, and still other thousands in the heights separating Chekiang from Kiangsi. Many hundreds of thousands live in the northern and northwestern reaches of Kwangsi, adjoining Kweichow and Yunnan, and a few thousands are in the higher ranges separating northwestern Kwangtung from Kwangsi. Yet other Miao,

## THE MIAO ABORIGINES

estimated by one authority\* as numbering approximately two hundred thousand, are occupying the steep mountainsides and inner elevated valleys of the island of Hainan. There are Miao even beyond the borders of China in Annam and Burma; but these are more or less lost among the numerically stronger Shans, Laos, Kachins, and other tribal groups. The number of Miao living in China cannot fall far short of four or five million, and it would not surprise those who have traveled extensively in areas where they are to be found, if the total were much greater.

The feelings of hostility and contempt not infrequently shown by the Chinese for the Miao, are said to be due to the low morality of the tribes, to their illiteracy, and to other racial characteristics dissimilar to those of the Chinese. From the very dawn of recorded history, the Chinese have made morality and learning twin virtues, cardinal features, of their civilization. That they have not always fully attained to their high ideals, they themselves acknowledge; the ideals nevertheless are to this day still stressed and striven after.

That the contempt exercised by some Chinese in their attitude toward the Miao has no substantial basis in fact, is unequivocally held by those who have come nearest these people in their native habitats and have learned to understand them and their heart aspirations. I can personally witness to this fact; for during visits to our Miao believers in their isolated homes and tiny villages, I have had opportunity to observe freely the everyday life, not only of our own church members, but also of their neighbors and friends not yet Christians.

I have found the Miao a very lovable people, quick

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\* M. Savina, "Monographie de Hainan," p. 3.

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to recognize right and wrong, kind and gentle in their association one with another, buoyant and joyous, and at times industrious almost beyond belief in their gallant struggle for existence. I have also learned, through personal observation, that many of the Miao who, because of loose customs and lax standards, are terribly tempted and sometimes sorely sinful, are nevertheless surprisingly responsive to Christian teachings, and quick to lay hold on the proffered means of grace. Among those who for some years have steadily maintained their determination to live righteous lives, I have recognized unmistakable growth in grace and in an understanding of truth.

The Miao, while singularly free from the worship of idols, and without either temples or priests, do believe in demons. They engage in the simpler rites of exorcism, calling upon some one presumably versed in crude forms of sorcery to drive away or placate the evil spirits, in the hope of thus becoming freed from sickness or other adverse circumstances. Through the influence of contacts with Chinese, shrines have sometimes been set up near the villages; but such shrines have little or no significance to the Miao.

Animistic beliefs—belief in spirits all abounding—are held by most Miao, but not nearly to the extent of bringing into their life practice the dominating influences prevalent among animists of other races. The Miao are largely carefree children of nature, and their sense of sin is not acute. They are said to have no dread of a hell such as is felt by Buddhists and others who look forward to dire punishment for the perverse. They anticipate entering heaven soon after death.

Of the bringing of exorcists or wizards into the presence of Hwa Miao (Flowery Miao) about to die, in order

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that those who have become desperately ill may be given final instructions regarding the way leading into heaven, Missionary S. R. Clarke, of the China Inland Mission, has written:

“The exorcist . . . relates the story of . . . the first man and woman, and the making of heaven and earth, so that the moribund may know his way about after death. The exorcist then says: ‘I shall now show you the way to heaven. On the road there are many creeping things, so you must wear a pair of hemp sandals, lest they bite your feet. When you get halfway up, you will see tigers with their mouths wide open waiting to devour you. Carry some hemp on your back, and when a tiger attempts to bite you, let him bite the hemp, and make your escape. When you are halfway up, the sun shines with a burning heat; take this piece of calico and cover your eyes—you will find it in your breast pocket.

“ ‘When you arrive at the gate of heaven, the door-keeper may refuse to let you in, and you must beseech him to let you pass. If he says, “If I open the gate, will you transform yourself and be my ox?” you must answer, “No! I will not.” If he says, “Will you be my horse?” you must say, “No! I will not.” Then say to him, “I will transform myself and be your servant.” When you say this, he will open the door, and you must quickly pass in and go on. After walking for some time, you will come to a place where there are three roads. The one to the right is for Chinese, the one to the left for Ichia, and the one in the middle is the Hwa Miao road, which all your forefathers have taken. If some one finely dressed comes to show you the way, it is some one come to deceive you, and not one of your ancestors. If a person wearing coarse clothes comes to lead you, follow him; he is one of your

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forefathers. If some one with a bad heart asks, "Who brought you here?" you must say, "One tall and stout." If they ask you, "Can you find him?" you must say, "You cannot overtake him; his eyes are as big as a cup and his ears as big as a fan." And now, the exorcist concludes, 'I have shown you the way to your ancestors and the demons (or spirits), and you must remain there forever.' " \*

It has been observed by one visitor among the Miao, that in character they are in striking contrast to the Chinese. The Miao are "warlike, frank, lawless, primitive, openhearted, opposed to trading and city life. . . . The Miao are all agriculturists. They cultivate everything they require for food and clothing, except salt, a Chinese government monopoly." † And salt they once had, their sources of supply having since been confiscated by their conquerors.

The Miao, like other races leading an isolated and simple life, have a passion for color, which is gratified chiefly in display in the garb of their women; and for the satisfying of this desire the women themselves seem willing to labor with all diligence at their cloth manufacture and their embroidery. Anciently the men also were wont to use embroidered and colored garments, but in more recent times they have adopted largely the Chinese styles of men's wear.

"Red, white, and blue are the dominant colors in their dress, and the material is hempen, the hemp for which is grown, spun, woven, and dyed by themselves. The dyes are vegetable, and are of vivid color. The different tribes

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\* Samuel R. Clarke, in "Among the Tribes in Southwest China," part 1, chap. 4.

† E. C. Kemp, in "Chinese Mettle," pp. 117, 118.

## THE MIAO ABORIGINES

have various designs, but, roughly speaking, all the women wear short full kilts and jackets."

The Ta-hwa, not to be outdone by their sisters of other tribes, make selections of "designs . . . bold and effective. The colors used are scarlet and dark blue on a whitish ground, and very exact in line. The design consists of simple geometrical outlines, but these are often filled in with color, and use is made of a roughly stenciled pattern which is tacked on the material and worked over in coarse thread. . . . The women . . . are thoroughly feminine in their love of clothes. Many of them make quite an elaborate wardrobe.

"As a rule, they wear nothing on their feet," but some of those who can afford it "wear sandals, and the wealthier Miao (if so they can be called) have prettily embroidered ones for special occasions, with an embroidered band along the outer side of the foot, and fastened across the instep with a scarlet thread. . . .

"The style of hairdressing among the 'Great Flowery' Miao is quite different from those of other Miao tribes. Their coarse black hair is very abundant; as long as they are unmarried girls they wear it in two plaits, hanging from close behind the ears to well below the waist. When a girl marries, she coils her hair into a long horn, which stands out just above, and in a line with, the shoulder. When she becomes a proud mother, her horn is exalted into a lofty pyramid, rising straight upward from the crown of her head.

"The men sometimes wear the same kind of embroideries as the women, placed like a shawl across their shoulders, and a sort of long hempen garment falling below the knees and girded in at the waist. Their upper garment has loose sleeves, looped up about the elbow with orna-



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mental braid, which they make on primitive little looms. Around their heads they wind cloth turbanwise, or else wear nothing.

“They live on the simplest diet, nothing but flour (oftentimes oaten flour) cooked before grinding, which they mix with water into a kind of porridge and eat twice a day. This, with some vegetables or herbs, is their staple food. They are addicted to drinking, and feel no shame in it; both sexes have drinking bouts. No Chinese woman is ever seen drunk, and it is a most unusual vice among them; but if she should be drunk, she would be far too proud to be seen out of doors in such a condition. Morally the Ta-hwa Miao seem to be at the bottom of the scale, and the Heh Miao at the top. . . .

“There are supposed to be a very large number of different Miao tribes; the Chinese put the number at seventy. No one has attempted to classify them.” \*

But in the judgment of Mr. S. R. Clarke, the dialectic differences in the language as spoken by these many clans, are not so serious but that any person “who could speak three or four of their dialects would in all probability understand, and be understood by, them all.” †

Mr. Samuel Pollard, who spent more than a decade in special labor in behalf of the Ta-hwa Miao, reduced their speech to writing, devising special characters to indicate the sounds. These characters are known as “the Pollard Script,” and have been used in the issuance of the New Testament in Ta-hwa Miao and in other publications for Christians and inquirers who have learned to read. Many, many schools were established by Pollard

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\* Id., pp. 118-120.

† As quoted in “Samuel Pollard,” by W. A. Grist, p. 163.

## THE MIAO ABORIGINES

and his colleagues, who labored chiefly in northwestern Kweichow and northeastern Yunnan, with Chaotung, and later with Shihmenkan, as a base. Others labored from Anshun in Kweichow. The initial bases established by our Seventh-day Adventist mission from which to conduct work among the Miao, are Kweiyang and Pichieh in Kweichow, and Kwenming (Yunnanfu) in Yunnan.

The first contacts of Seventh-day Adventists with the Miao were made in southwest Szechwan and in central and northeastern Kweichow. The first believer among the Heh Miao, Brother Pan, was baptized by Pastor W. A. Spicer at a biennial session of the West China Union held in Chungking in 1919. Brother Pan had already won two other Miao to the faith. Of this pioneer and those he had won, Pastor Spicer wrote:

“We felt happy that God had given us believers of another tribe and tongue. . . . We must go to these people with the message of Revelation 14, which calls all nations and tongues to worship Him that made heaven and earth.” \*

Brother Pan has since become a licensed minister; and his sister, Ruth, is a graduate nurse. She has returned to Kweiyang to do medical missionary work. Miss Pan lived for some years in the home of Pastor and Mrs. I. H. Evans in Shanghai, and was graduated from our China Training Institute before studying nursing at Shanghai and Mukden.

Several Miao young people from various tribes are at present in attendance at our denominational training centers. An industrial training institute especially for the tribespeople of central Kweichow is being established on

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\* *Asiatic Division Outlook*, Oct. 15, 1919.

## CHINA'S BORDERLANDS

a spacious tract of land situated in a populous section of tribal settlements lying halfway between Kweiyang and Anshun, the two leading cities of Kweichow Province. Yet another school of middle grade for tribal peoples has been established at Pichieh, the headquarters of the West Kweichow Mission. Higher classes for tribespeople are offered at the West China Union Training Institute at Dabao, about four hours' journey north of Chungking, Szechwan. A few have found their way in recent years into our advanced training institute at Chiaotoutseng, and to our nurses' training school in Shanghai.

Pastor B. F. Gregory, director of the South Chekiang Mission, lying near the eastern coast of the China Sea, reported in 1932 that while he, in company with a Chinese evangelist, was itinerating in the high mountains of southwestern Chekiang, he met a brother who had appeared as an inquirer at our general meeting in Wenchow, and had been baptized there as the first fruits from the Zigah, a branch of the Miao race.

When Brother Gregory met this man, he was carrying under his arm what appeared to be a roll of cloth, but when they stopped at an inn for the night, he quickly opened the roll and put it up against the wall of the building, and used it as a text for a layman's sermon on the Holy Scriptures as the prophetic light for these closing days. Upon the roll this Zigah believer had pasted a large picture of the Bible, with rays of light shining from it, and with appropriate statements beneath. To the left were views of prophetic images, with accompanying inscriptions. And this young brother, untutored, unpaid from any treasury, and unbidden by any one to go forth as a missionary of grace, was earnestly presenting Scriptural truths concerning our day.

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On the morrow, when Brother Gregory and the Chinese evangelist went on farther into those mountains, this tribesman went with them, and occasionally unrolled his chart and preached from it by the roadside.

Once, when met by representatives of his own race, he preached in their dialect, unknown to most Chinese, and as yet unlisted in any of our denominational records. He already had ten interested ones on a distant mountainside, two days' journey beyond where we have had any evangelist stationed; and there, in one of the most remote sections of Chekiang, a Sabbath school in the Zigah dialect was being conducted.

At the 1933 biennial session of our West China Union Mission, Pastor Frederick Lee said concerning mission contacts with Miao believers:

“We already have some literature for the Great Flowery Miao tribe in Yunnan. Sabbath school lessons have been translated from the Chinese by a convert from this tribe. These have been very neatly mimeographed, and the people appreciate them much. A large number of songs from the Chinese ‘Songs of Gladness’ for children have been translated, and made into book form, after being run off on the mimeograph. Six hundred copies of this little songbook have been sold. Now the hills and mountains are echoing with these beautiful songs of Jesus and His love. [NOTE.—Since this was written, portions of “Songs of Gladness” have been translated and published in the Beh (White) Miao language.]

“During the union meeting, one of the tribesboys sang to us in his own language at one of the Sabbath school exercises. It seemed wonderful to know that another tribe of earth is now preparing for the great chorus that will sing the song of Moses and the Lamb on the sea of glass.

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Thus these tribespeople of China who have so long been neglected by us, are joining the other tribes of earth in singing the praises of their Lord.

“In imagination I hear a great chorus ascending from the slopes of the high Andes and from the jungles of the Amazon as the tribes there gather to glorify their Master. And I can also hear the faint music of another people of mysterious antiquity ascending from the foothills of the Himalayas and the headwaters of the great Yangtze, in their first feeble burst of praise to Christ who has at last found them. This music is gaining in volume, and promises soon to be an echoing chorus to that of the tribes of South America. Already more than 500 of these responsive people have enrolled under the banner of the advent movement.”

# TRIBESPEOPLE OF THE CHINO-TIBETAN FRONTIER

FOR those who wish to think in general terms of the tribespeople of China, attention is directed to some of the leading races, distinct one from another, within whose respective ranks there are multitudinous forms of speech. These are so different that members of the same general tribal group can no more easily communicate with one another than could a Rumanian with a Spaniard, although both are of the Latin race. And in customs and beliefs, as well, there is a singular and most interesting diversity. Among these great races, so dissimilar, and yet living within the same group of western provinces, are the Miao, the Nosu (Ichia, Lolo), the Chungchia (Tai, Shan, Laos), the Hsifan, and the Chiang, to mention only a few.

Of non-Chinese races, "the number of tribes in the province of Kweichow is variously estimated at from fifty to eighty," writes Mr. C. E. Jamieson; \* these, he adds, "have not yet been properly classified.

"Those in the province of Yunnan have been stated to number as many as one hundred and thirty. This, however, is on Chinese authority; . . . the number of tribes will eventually be found to be much less. The aborigines are generally divided into three main classes,—the Miao, the Nosu, and the Chungchia; but this classification is in-

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\* *The China Journal of Science and Arts*, Vol. I (1923), pp. 376-383.

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sufficient. There are other non-Chinese races which cannot be included in any of these classes, among which may be named . . . the Yaoren of Kwangsi and south Kweichow, who were driven out by the Chungchia from the latter place."

Any adequate treatment of the subject of the tribes-people of the China Division, should include the Central Asia peoples of Sinkiang, Mongolia, Chinghai (Koko Nor); also peoples of the extreme frontiers of East Asia. Of those of the Northwest, aside from the Tibetans, the Tanguts, the Goloks, and others, the Turkis hold a prominent place; also the Kuljas, the Qazaqs, the Hsiungnu (Huns), the Tartars, the Mongols, the Kalmucks; and eastward, not the least are the virile race known in former times as the Manchus. It is manifestly impractical to make more than briefest mention of some of the differentiations observed by those giving study to the main classes of outstanding races.

### *The Tai Race (Chungchia, Shans)*

In description of the Tai race, known otherwise as the Shans and locally in Kweichow and in some other parts of China as the Chungchia, etc., Mr. Samuel R. Clarke, in his work, "Among the Tribes in Southwestern China," writes:

"Of all the non-Chinese people found in China proper we think those who in Kweichow are called the Chungchia are the most numerous, and, for some reasons, perhaps the most interesting. There are probably six or seven millions of them in the four Chinese provinces of Yunnan, Kweichow, Kwangsi, and Kwangtung, and twice as many more in the adjoining states of Burma, Tongking, and Siam. In Burma they are called the Shans or Shan tribes.

## CHINO-TIBETAN FRONTIER TRIBES

On the southern border of the Chinese Empire they are called the Tai or Tai tribes. In fact, there seems to be no end to the names by which the various divisions of this race are designated. Who are they? Whence came they? Their history and diffusion, and their relation to other races of Southeastern Asia, are very interesting problems which still await solution."

Students of China's ethnology hold that the Tai or Shans of Siam and Burma are practically identical with the Chungchia, the Thos, the Mawng, the Chawng, the Loi of Kweichow, Kwangsi, Yunnan, Annam, Hainan.\*

### *The Hsifan (Mantzu, Chrame, Etc.)*

"This indefinite title, a Chinese term meaning simply 'Western barbarians,' " includes "a large number of unrelated non-Chinese peoples scattered here and there along the frontier. In western Yunnan, for instance, the name is indiscriminately applied to a polyglot of hybrid tribes predominantly of Tibetan mixture. The peoples bearing the same name throughout the Tung River region, on the other hand, show no trace of Tibetan relations. . . . In the case of the Hsifans there is little of the aloofness shown by the Lolos, Chiarungs, and other non-Chinese peoples of the region." †

Major H. R. Davies, in Appendix No. VIII of his monumental volume on "Yunnan," writes of the Hsifan:

"Many of them, if not indistinguishable from Tibetans, are at all events completely Tibetan in religion and cus-

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\* A clear presentation of the identity of the "Chungchia" of China with the Laos, the Shans, and the Tai, is given by Dr. William C. Dodd in "The Tai Race," published posthumously by the Torch Press, Cedar Rapids, Iowa, in 1923.

† Dr. P. H. Stevenson, in "The Chinese-Tibetan Borderland and Its Peoples."



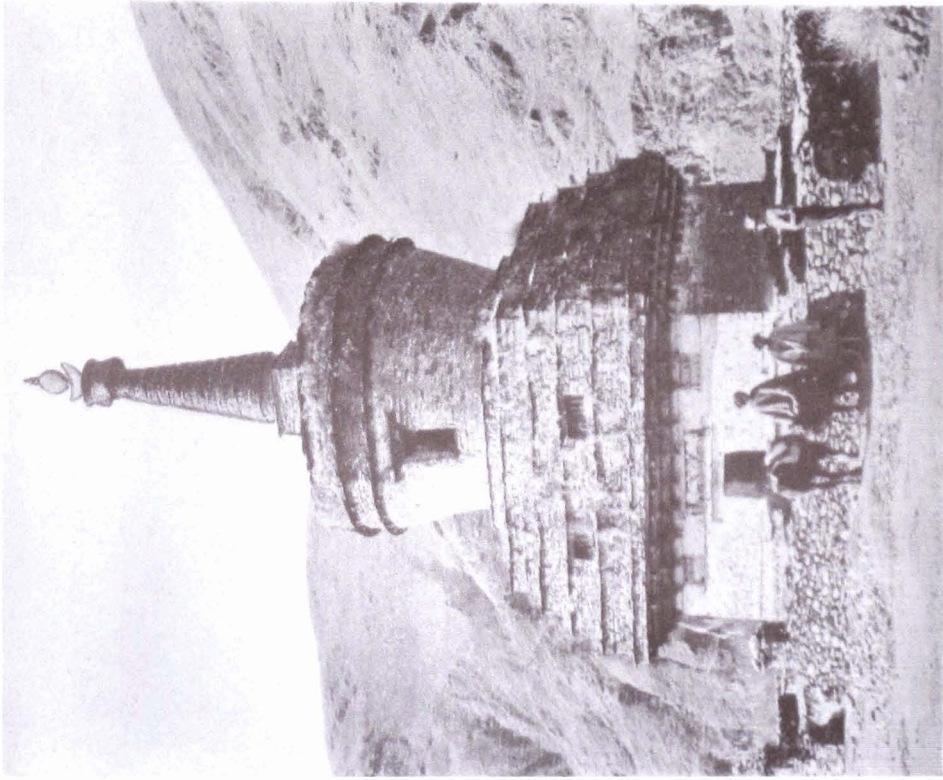
## CHINA'S BORDERLANDS

toms. In Muli (lat.  $28^{\circ} 10'$ , long.  $100^{\circ} 50'$ ), for instance, though they do not speak the same language as the Tibetans of Chungtien, they are in other respects thoroughly Tibetan and are ruled by a lama king. In other places, for instance, at Nopo (lat.  $28^{\circ} 20'$ , long.  $101^{\circ} 40'$ ), the Hsifans are not Buddhists at all, but have a religion of their own, which includes, I was assured, the sacrifice of animals. It is, I think, only the most easterly of the Hsifans who have escaped conversion to Tibetan Buddhism."

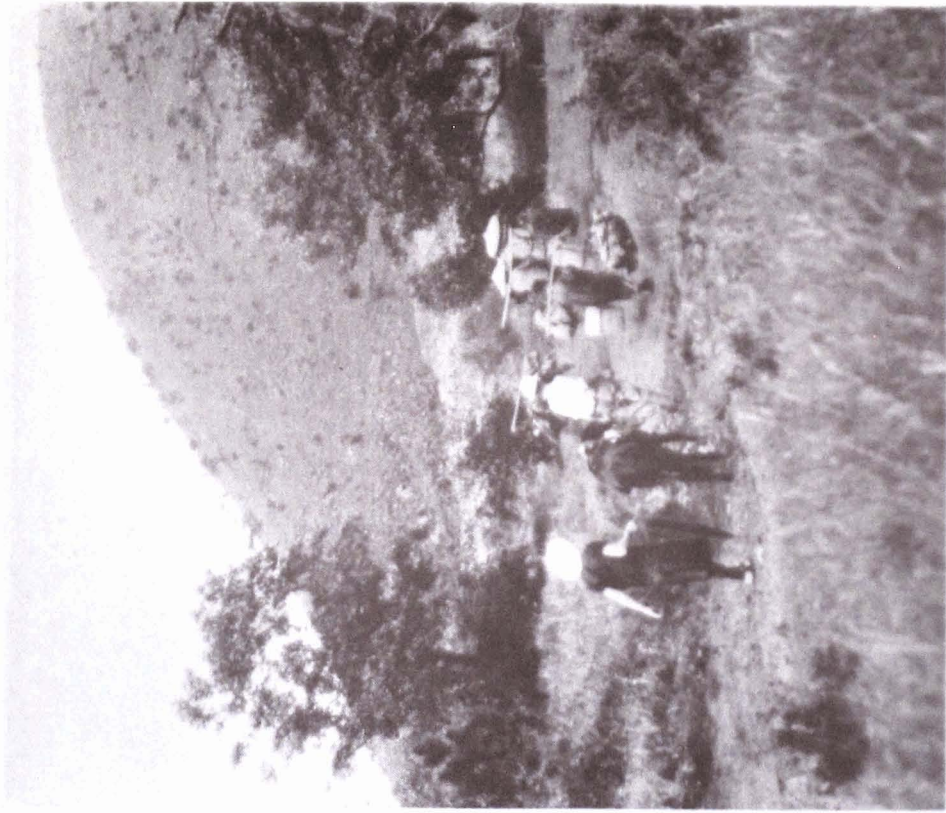
A tribal people beyond Likiang, Yunnan, known as the Nashi (Moso), have preserved in writing their ancient historical records. Of the Nashi the writer cannot speak from direct contacts; but they are held by Dr. Joseph F. Rock and other authorities as a most remarkable and virile type among China's borderland peoples.

It was among the Hsifan that Pastors Warren and Strahle and the writer journeyed for some days, along "The Lesser Trail," en route in November, 1929, from Yachow to Tatsienlu; and on occasional nights we had the pleasure of being put up by Hsifan innkeepers. The hospitable reception accorded us and the care with which the women tried to gather out from their scanty store of provisions sufficient to feed us and our carriers, quite won our hearts.

Once, just as we were nearing one of these inns, we saw sweeping down upon us a wedding party of Hsifan tribesmen. The bride and groom and their friends, in resplendent garments, mounted on brightly caparisoned steeds, presented before our astonished vision a never-to-be-forgotten picture of radiant youth. The bride, a typical Hsifan, had no need of rouge. Her outdoor life in those altitudes had given her every evidence of abounding



Chortan Mausoleum of a Lama, on the Heights of Eastern Tibet. Doctor Andrews Can Be Seen Standing at the Extreme Right



Mr. and Mrs. Cecil Guild Itinerating Among the Miao, Yunnan (See page 108)



Primitive Suspension Bridge Skillfully Wrought by Workers in Iron and Steel With Crude Yet Effective Tools and Primitive Smelting Apparatus, Along the Chino-Tibetan Frontier



At the Entrance of One of the Many Gates of Mukden, Manchuria, Near the Inner Entrance of This Gate Is One of the Seventh-day Adventist Chapels of Mukden

## CHINO-TIBETAN FRONTIER TRIBES

health. A little later, when putting up at the village inn for the night, we found we were lodging in the home of the parents of the maiden whom we had met faring forth to her new home in the mountains.

### *The Nosu Race*

The Nosu (Ichia, Lolo) are as different from the Miao as are the Chinese. Some authorities hold that the Nosu of northern Yunnan, of northeastern Kweichow, and of southern and western Szechwan, are ethnologically identical with the tribal peoples of the extreme north of India adjoining the Tibetan frontiers—Sikkim, Nepal, Assam, Bhutan. Yet others hold that the Nosu are related to the Tibetans.

The Nosu have often been referred to as the Lolo, but this is a misnomer given them by the Chinese. The meaning of the term "Lolo" is a derogatory one. The Nosu at heart deeply resent being spoken of as the Lolo.

Historical records testify that when, in 1727, the Manchu emperor, Yung Cheng, "sought to extend the conquest of Yunnan, and some of the tribes surrendered and were scattered among the new Chinese settlers, others of the Nosu race, refusing to live in subjection, crossed the Yangtze and dwelt among the impregnable mountain ranges of Szechwan. From that time these tribes have held their territory with dauntless valor. They live in villages among the Great Gold Mountains, Taliang Shan,"\* forbidding the Chinese access to their territory; and not infrequently they have ventured forth in battle array to "harry, burn, and raid."

"The Nosu are tall, straight-featured, fairish people. . . . There are kindred tribes of Lisu, Lahu, Laka, and

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\* W. A. Grist, in his biography of "Samuel Pollard," p. 157.

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Kopu. The Chinese call these branches of the Nosu 'Iren' or 'foreigners.' . . .

"According to d'Ollone, the independent Nosu live under the feudal system. All the soil belongs to the seigneurs. The latter practice the art of war before all else, but do not neglect letters. The *Tumuh*, or seigneurs, often possess vast estates with hundreds, or in some cases thousands, of tenants. These chiefs are nearly all 'black-blooded,' i.e., 'blue-blooded'—Nosu. Nosu tenants are usually styled 'White Nosu.' Most of the tenants, however, are Miao, and are practically serfs, who not only pay rent in kind, but also cultivate the laird's farms. . . .

"There are Nosu traditions of an earlier civilization and a more sumptuous and cultivated life. . . . They are men of fine physique, muscular and often handsome. The chiefs build strong fortresses, but the serfs live in hovels of mud and reeds." \*

In our mission work in the China Division we have now reached a point where association with the Nosu has become an everyday experience; for the statistics at the close of 1935 included more than 500 baptized Nosu believers within our church membership. Our Nosu youth are taking their place side by side with those of other races in sharing the burdens of mission advance. The larger number of our Nosu believers are to be found in Kweichow and Yunnan.

During the summer of 1934 I made a journey through the northwestern hsiens of Kweichow, in districts occupied by tens of thousands of Nosu and Miao. This visit to

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\* W. A. Grist, in "Samuel Pollard," pp. 156-172. See also d'Ollone, "In Forbidden China;" and E. C. Baber, in "Travels and Researches," R.G.S., "Supplementary Papers," Vol. I, pp. 1-201 (published 1882).

## CHINO-TIBETAN FRONTIER TRIBES

Nosuland had not been planned for, as ordinarily I should have gone on to my next appointments in the adjoining province of Yunnan, by roads to the northward offering a detour from the main highway westward. My companions were two fearless Nosu workers of the West Kweichow Mission, and Pastor Hwang Dzi-chiang, of the West China Union, whose ancestral home in south central Szechwan adjoins the territory of these tribal peoples.

On the second day of our walk westward, I learned of the purpose of the brethren to use a very dangerous trail against which we had been sternly warned by our friends at Pichieh. One of the Nosu had with him his wife and three little children, who were accompanying us because the family were being transferred to our station at Chaotung in Yunnan. This sister also was a Nosu, and had no desire to spend several extra days going around the so-called closed districts where the Nosu were in rebellion against Chinese authority.

During several days of our journey we were from 7,600 to 8,800 feet and more above sea level. We passed through magnificent forests of oak, chestnut, pine, fir, and many other varieties of trees. The shrubbery included several varieties bearing bright-colored berries—purple, yellow, pink, white, black, and variegated. The floor of the forests was covered with many species of lovely flowers. Hardy perennials predominated; and here in profusion appeared old-time favorites known in boyhood days in my mother's garden, and flowers I had seen only in parks and well-kept estates.

It is because smokeless coal of excellent quality can be had in abundance in these parts, that the trees have escaped destruction. The heights and the distances are such as to make impracticable the transportation of tim-

## CHINA'S BORDERLANDS

ber; and as a result the forests stand in silent witness of what China must have been in primitive times.

In the midst of this loveliness, the Nosu dwell on the tops of high, rocky hills rising above the general levels. The Chinese designate these Nosu towns as *gao-ai* (elevated fortresses); and this they truly are; for it would take many soldiers or many robbers to storm one of these heights. In the valleys the Chinese predominate, although there seems to be some tribal intermixture throughout these regions. Back in the higher mountains, away from the traveled road, dwell the Miao.

But in going along that road we had some very close calls. At one time we were approached stealthily by heavily armed bandits, who, when only about a hundred yards from us, just around a turn in the pathway, were suddenly surprised by a body of local *mindwan*, as the hsien militia are known. They had suspected that something was afoot, and had hurried for nearly five miles to overtake us to serve as our guard, to find that we were on the point of being attacked by the band of robbers. In the very sharp but short engagement that ensued,—a most deafening din,—the bandits were overpowered, and five were taken prisoners. The others escaped. On other occasions, when on lonely journeys on the long pathways in China, we have not always fared so fortunately.

May I add that less than eight months after we had passed through this experience of getting over a road that our brethren had not undertaken to traverse for the five preceding years, an evangelist was getting into Weining, a hsien largely controlled by Nosu, over that very road, his support coming from the extra funds provided by the home board in the Spring Council of 1935 for the furtherance of our borderland work; and now we have the high

## CHINO-TIBETAN FRONTIER TRIBES

privilege of reporting the permanent occupancy of that broad hsien, which is as large as some of the smaller States in the United States of America. How wondrously the Lord works to bring about His purposes!

All along this route from Pichieh to Chaotung, which requires only nine days of actual travel, we found much physical suffering. As one district magistrate expressed it in conversation with us, "Those who suffer nearly all the while from physical pain, are not few in number; almost all those who live in my district suffer pain." Again and again we were besieged for medicine. Surely there is indescribable need of medical missionary evangelists in these out-of-the-way hsiens.





# THE CHIANG AND THEIR PRIMITIVE WORSHIP

FOR upwards of three thousand years, the midwest portion of Szechwan, the northern section of Yunnan, and the extreme western part of Kansu have constituted the home of the Chiang tribes, among the most interesting of all the peoples of major importance to be found in Chinese borderlands. Several monographs on the Chiang race from the pen of Mr. Thomas Torrance, for many years a missionary among them, and the representative of the American Bible Society at Chengtu, have been published by learned societies; a few others, notably Mr. J. H. Edgar and Mr. James Hutson, have published most valuable studies concerning the languages and the customs and beliefs of the Chiang and related peoples of the Tibetan "foothills." Those who have had opportunity to travel among the Chiang tribes find themselves in accord with the general conclusions arrived at by these painstaking and sympathetic investigators.

Not until early in the eighteenth century were the Chiang really conquered by the Chinese, and even today they are semi-independent, and give but little trouble to the outside world excepting when portions of their ancestral lands that have still been left to them, are invaded by their ancient foes.

The Chiang are a virile race, inured to hardship and quick to maintain their rights. Most of them have succeeded in keeping aloof from the customs and the religion

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of the Tibetans, but some have been affected thereby; and one large group, known today as the Chiarung, have almost wholly adopted the Lamaist beliefs. Yet others have become more or less amalgamated with the Nosu and other tribal races farther south.

Of the religion of the Chiang, Mr. Torrance says in part:

“The Chiang religion cannot be described in one article. It would need a book in itself.

“They worship one God and one only. He is variously termed the Spirit, the Spirit of Heaven, the King of Heaven, the Spirit of the Mountains, the King of the Mountains.

“The emblem of Deity is a white stone. The white stone is called the Lopee. When they publicly worship God, it is always where this emblem has been set up.

“The Deity is a unity. Of this there is no manner of doubt. Yet He is regarded as a trinity. The exact nature of this religious concept is hard to define, but in support of the belief they have three white stones set up on the upper wall of their houses, three in certain shrines and temples, and perhaps three altars behind each other at their ground of worship.

“They have a bare, simple, sacrificial house. It is a true temple, though not in the ornate, worldly sense of this word. In it rests a white stone.

“The temple stands apart in a copse, or grove. Sometimes it is near; sometimes a mile or so off; and sometimes on a mountaintop. The grove is sacred. It is called God's grove. An open space adjoins it for the slaying of the sacrifice.”

In writing on “The Basic Religious Conceptions of the Religion of the Chiang,” Doctor Torrance says:

## CHIANG AND THEIR WORSHIP

“In my research work among the Chiang tribesmen in the northwest of Szechwan, I early came to the conclusions (1) that they came originally from somewhere in Asia Minor, and (2) that their Old Testament pattern of religion represented an early patriarchal type, known to the Hebrews before their settlement in the Holy Land, and followed by them more or less after arrival there. To this opinion we still mainly adhere. Though much more has been learned in recent years about their customs and ritual, nothing has come to light to change this view in any radical sense.

“It is known that they speak a language allied to that of the Tibetans, Chiarung, and Nosu. The presumption is that they are of one stock. But, nevertheless, they have certain racial characteristics of their own. They are finer in physique, and frequently show Semitic features of countenance which these races fail to do! Many of their customs, too, indicate a closer affinity to those of the Hebrews. Even if it be asserted that the Tibetans and Chiarung came also from the West,—which we believe,—yet, because of these facts, caution is needed before sweepingly including them in the same racial stock as these three races. The Chiang is a sort of Jew among our West China peoples. You can scarcely hide him even when his blood has been mingled with a strain of Chinese. He has a way with him, an appearance and a religious outlook, that marks him out from others around him. . . .

“The Chiang make no representation, carved or hewn, of Deity, but they publicly worship Him in a sacred grove high up on a mountainside or a mountaintop. In the grove there is a sacrificial altar built of unhewn stones. Behind the altar grows a sacred tree which is an essential part of the sanctuary. Between the tree and the altar, or

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on the altar, stands a white stone of glistening purity, generally of quartz. Such a grove, it will be noted, is more elaborate in its contents than that recognized by the orthodox Israelites, yet has nothing of the corruption of that of the Canaanites. Essentially, this mode of worship, it will not be denied, suggests oneness of origin with both Canaanite and Hebrew, and brings down to us, does it not, a primitive form of Semitic worship in the dress of hoary antiquity? Doubtless the Canaanites did not originally have the corruptions that later characterized their groves and called forth the divine displeasure. Their cult, apparently, was a mixture of Semitic observance and Sumerian superstition. The Chiang, more honorable than the Canaanites, have maintained their monotheism comparatively unsullied, and have given us an example of religious constancy to be found, apart from the Jew, in no other people.

“The use of a sacred white stone is a leading feature of Chiang worship. It is set up both in the groves and on the roofs of their houses. In the grove it stands above the altar of sacrifices; on the roof it is placed over the middle of the battlement above the back wall. The Deity is not supposed to reside therein, and it is not, therefore, worshiped. The stone is sacred, in the first place, because of its whiteness. Whiteness betokens goodness in contrast to blackness, which betokens evil. Its color thus symbolizes the holiness of God, who hates evil and loves good. It is sacred, secondly, because it reminds men that He is the natural Rock or Mount of their strength. That God is of purer eyes than to behold iniquity, and that He is the Rock Source of all good and blessing, constitute the twin fundamental tenets of their belief.

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“The stone requires to be conical or mountlike in shape, and set up as found in its natural or unchiseled state. Occasionally small white stones are placed around its base, but these have no religious meaning. The significance of the stone itself is the continual intimation it makes that God may be approached only by the way of holiness, and is found only when men respond to this demand of His character. As a monument on the house-top, it bears an unambiguous witness that those who dwell under it are a people who recognize the God of heaven as their God, and are willing to serve Him according to the immemorial customs of their fathers.

“The interest to us of the Chiang use of the white stone is in the reflex light it throws on the use of memorial and covenant stones by the Hebrews. Jacob set up the stone that served as his pillow to mark the site where Jehovah appeared to him in promise and blessing. There he made his vow, and from there he started on his journey with the assurance that the all-seeing eye of a gracious Providence watched over him for good. The stone was a mark, a memorial, and a sign of his vow. For to him heaven had opened in that place, and it was given him to see there a ladder of intercourse between earth and heaven, very dreadful but very reassuring. . . . The Chiang hold almost identical views regarding their stone which brings into fine relief those of the patriarchs. . . .

“The sacred tree is another indispensable feature in the religion of the Chiang. All the trees in the grove are sacred, and for this reason none may be cut, but the tree behind the altar and adjacent to the white stone is especially sacred. It is the one [tree] that gives locality and centralization to worship, even as it is the whiteness of the stone that indicates its mode, and the altar that gives

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it reality. What further significance the sacred tree once had is not known. It would be easy to surmise that it was regarded as the tree of life, but the Chiang, as far as our knowledge goes, say nothing definite of this. They merely declare that it belongs to God. To it may be tied the sacrificial victim before being offered. And it is by way of the sacred tree that God comes when He descends from heaven to meet His people in the grove, and by way of it He ascends again at the conclusion of the offering.

“Since God is holy, the sinner may not approach Him before he is ceremoniously cleansed. A sin bearer is, therefore, necessary to remove his sin. On it falls the divine judgment. A spotless bullock or lamb or fowl is the victim. When its blood has been shed, the way is open for prayer and supplication.

“The origin of this crucial ceremony no Chiang can give. It has been observed, all say, from time immemorial. They regard it as an all-important divine requirement. Aged priests, deep in the religious lore of their race, which is handed down from generation to generation, unanimously maintain this. The whole purpose of sacrifice, they say, is the removal of sin to secure the divine blessing. Its substitutionary character is never questioned, but strenuously maintained. Without the shedding of blood there can be no remission of sin, and apart from that even the priests dare not presume to pray.

“It is useless for any one to try to discount this belief of theirs. Some who, from prejudice, would fain read out of it this substitutionary meaning, charge us with reading into it preconceived ideas of sacrifice taken from the Old Testament. But love of the truth must state exactly what the facts are. And it is not fiction but fact that the Chiang

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do thus interpret the meaning of their sacrifices. God, they believe, meets them at the altar, and nowhere else, because there sin is cleansed away.

“As a priest there is one thing he must not do: he must not change the intention of the sacrifice. Sacrifice may be made only for the one express and divinely ordained purpose of the remission of sin. It cannot be turned aside to any other or made to any one but God. His duty is to maintain and enforce this original end, or otherwise he renders himself liable to the penalty of death.

“We confess that the first time a priest voluntarily gave us this information, we were surprised to the point of wonder, yes, and of admiration. For it revealed to us the intensity of their great central belief that their sacrifices of propitiation were not man-invented but God-born.\*

“Everywhere the same insistence is made on the due order. Their chantings and prayers include an avowal of faithfulness in this respect. God is invoked to remember that the blood of the sacrifice is presented by His set command as made known to their fathers. Simultaneously the ancient priests are cited as witnesses that they have been steadfast to the rule of faith handed down by them. . . .

“That salvation by substitution happens to be an Old Testament and a New Testament doctrine, only enhances the interest of the Christian in the Chiang ritual. Yet the interest or the wonder does not end here. There is something more wonderful still, so wonderful that, at

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\* The “key” to the inner beliefs of the Chiang was discovered only after long years of intimate association with some of their priests, “the nature of their old monotheistic religion” having been “guarded nearly as closely” as the peculiar secrets of a Freemason’s lodge are guarded by its members. See “China Christian Year Book,” 1934-35.



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first, one can hardly believe his ears when he is told of it. They solemnly assert that their sacrifices are only provisional: they are but the semblances of a supreme sacrifice yet to come. How can the critic account for this? Let who will question the asseveration, the proof again is overwhelming.

“A divine agent is to come from heaven to be the Great Sin Bearer. When He appears, the reality of their sacrifices will be accomplished. This future Sin Bearer even now comes as an unseen presence to the grove to put through their petitions for them. He is regarded as the interpreter of all that takes place in the sacred grove and as the agent who mediates between them and God.” \*

Thus, in parallels most marvelous, the Chiang religion is startlingly similar to that of the ancient Hebrews, their ritual having as a basic principle the offering of mediatory sacrifices for sin, and a very definite looking forward to the time when a Divine Being Himself would become the sin bearer, the people meanwhile coming before the God of heaven to confess their sins and to provide for the transfer of these through the mediatory offerings made before the altar. In ancient times they had rolls of sacred scriptures which, while lost, are still represented by every priest through the use of a cylinder of white paper representing the former reality.

Their name for the Coming One, whom they understand will be the divine Sin Bearer, “is also arresting; it is so like that of Jesus. The sound varies in different localities, but the correspondence is close. In one place it is ‘Nec-Dsu,’ in a second ‘Je-Dsu,’ in a third ‘Rhe-Dsu,’ and so on. This can be put down to coincidence, of

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\* *Journal of the West China Border Research Society*, Vol. VI, 1933-34, pp. 31-46.

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course, but its designation can hardly be that. It is known as Abba Malah. Abba means Father: here, the Father in heaven. Malah is not known other than as a name. They do not seem to be able to define or explain the term, but the pronunciation is very precise. The 'Lah' is spoken with a definite click, so much so that it is virtually Malak, the Hebrew word for angel. Have we not in this another strong indication of the Semitic origin of the Chiang religious beliefs?"

Through the persistent efforts of the Chinese from the times when Emperor Chien Lung (1736-96 A.D.) took from the Chiang their political liberty and endeavored to force upon them the worship of idols, even to the extent of sending in armed forces to compel the erection of idolatrous temples, which had never before been seen on their mountain heights, a slow decadence has been noted in their worship and the old zeal and fire "have insensibly diminished." The old priests who clung to the ancient practices have gradually passed away, and some who have taken their places, while still going through many of the forms, have lost to a considerable extent the deep, spiritual meaning of their sacrificial offerings. On the other hand, they are still exceedingly careful in the conduct of the more sacred ordinances still observed, including the "New Year sacrifice."

"The roads and approaches to the grove are carefully guarded against casual visitors or curious spying. None are supposed to approach the holy place except sharers in the sacrificial offering.

"The remarkable thing is that bands of these men in the stillness and darkness of midnight meet to worship God in this way and have done so for over two thousand years in West China. They believe they meet God here.

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He comes near to them in the person of their angel Je-Dsu. The light of the sacrificial fire, reflected in the glistening whiteness of their white stone, symbolizes His glory. It is their Shekinah. They cannot interpret this with the precision that we should wish, but they are under no two opinions that this sacrificial light represents to them the shining of the divine effulgence.

“The old faith burns brightly on the mountaintops.”

## EARLY EFFORTS IN YUNNAN

**Q**LONG the lofty southwestern frontiers of the Middle Kingdom lies Yunnan, the indented and serrated plateaus of which form one of China's largest provinces. Predominantly tribal, this section in past centuries was the scene of interminable strife among petty kings—rulers of areas the boundaries of which were formidable mountain ranges and deep river chasms. The extreme difficulty of crossing these natural barriers brought about conditions favorable to the maintenance of self-contained communities under tribal or clan rulership.

Throughout China's dynastic rule from age to age, the tribespeoples dwelling in Yunnan have often been restive under the authority exercised by distant monarchs. At times they have revolted against central authority, and have successfully resisted armies sent against them to enforce payment and continuance of tribute monies. It was not until the Manchu dynasty assumed the reins of government, that the diverse elements found among the Yunnanese peoples were finally brought under general imperial control. Thus was gradually created a united body politic—a modern state—made up of that which formerly had existed as several little kingdoms long exercising the prerogatives of isolated independence.

The courage, hardihood, and self-determination, however, that had been inculcated because of long-drawn-out struggle and vigilance, still characterize the Yunnanese. Under the wise governorship of a Nosu chieftain in

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cooperation with the Chinese from without and from within, the province in recent years has become one of the best-ruled sections in all China.

The earliest entrance of the Seventh-day Adventist Mission into Yunnan was by means of an extensive itinerary undertaken in 1917 by two evangelistic colporteurs, Liao Hsiang-hsien and Dzen Dzi-dah, sent out from our West China headquarters at Chungking, Szechwan. Having canvassed fifteen cities in Kweichow, they journeyed on into Yunnan. The two proceeded to work with thoroughness and breadth of vision. They visited widely separated and unbelievably isolated hsien cities at right and left of the main roadways linking the larger centers. Several months were spent in canvassing cities as far south as Mengtsh, near the Annamese border, and as far west as Talifu and on to Tengyueh along the Burmese border. On their return journey they passed through the Chienchang Valley of southwestern Szechwan, and finally reached Chungking, having been absent about a year. The reports the colporteurs were able to make of their journeyings, together with letters of inquiry already coming in from readers of literature that had been distributed, led Pastor Warren and Doctor Andrews to decide to follow up some of these interests, and make a personal tour of investigation.

Doctor Andrews had with him a well-stocked medicine kit and simple facilities for giving treatment to the sick. Often after walking all day over seemingly endless mountain trails, at some humble inn the doctor would minister to physical and spiritual needs, notwithstanding his own great weariness.

Brethren Warren and Andrews returned from this notable trip after walking 1,200 miles, spending months

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in travel and weeks in evangelism at some of the places visited. The question of how best to occupy the province of Yunnan on a permanent basis then became a subject for serious study and earnest prayer. However, another of their itineraries—the one to Chengtu and on to Tatsienlu—had aroused like thoughts of early occupancy. After reviewing from many angles relative opportunities and needs, the committee decided that the doctor should go to Tatsienlu instead of Yunnanfu, the aim being to give to the peculiarly difficult task of winning Tibetans the combined advantages afforded by a blending of medical and evangelistic endeavor.\*

In arriving at this momentous decision, the brethren had entertained the hope of securing an early assignment by the Mission Board of some families who could serve in Yunnan. Little did they know that another ten years must pass before their hope could be realized. The story is a long one; only a few of the more outstanding facts can be mentioned in detail.

During their 1918 exploratory trip, Brethren Warren and Andrews took with them as far as Yunnanfu a young man selected as a prospective evangelist, one of the two colporteurs who the year before had made a tour throughout Yunnan. Now, upon reaching the capital, they held preaching services daily, and searched out several who had become interested through reading our literature. "Some days," wrote Brother Warren, "I have given Bible studies almost continuously from 6:30 A.M. until 9 P.M. . . . Several have decided to keep the Sabbath. . . . Almost all the officials in the three provinces of West China, besides

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\* For the story of the opening of the Tibetan Mission by Doctor Andrews, see the chapters, "Our Tibetan Mission" and "On Tibetan Highlands," pp. 17, 29.

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many merchants, are reading the *Signs* magazine." \* Before leaving Yunnanfu, the brethren rented living quarters and chapel space, and arranged for the canvasser-evangelist to remain and follow up interests.

Upon his return from Yunnan in the autumn of 1918, Doctor Andrews wrote from Szechwan:

"We have seen multitudes of people in our long tramps over these three provinces. These must hear the truth. The work goes slowly here; and we have not been able to report great interests which might keep West China before the attention of our people; but a great amount of seed has been sown, and we are beginning to see the fruit. Yet we have not begun to do the itinerating that must be done. What we need is workers—more workers. A good canvassing agent is needed to train colporteurs. Only yesterday two canvassers, just returned from the field, reported 1,000 subscriptions taken during the summer, and these almost entirely in towns which had been canvassed not long before." †

The sending in of colporteurs from time to time, also occasional visits from Chungking workers, helped; but the passing of the years brought no permanent occupancy.

At the 1926 General Conference session, however, two families were made available for service in the province of Yunnan; namely, Brother and Sister Claude Miller and Brother and Sister Dallas R. White. They were escorted to that new field by Pastor M. C. Warren, the union leader, in March, 1928, after a period of language study in Shanghai.

At this time, Brother Warren searched out some who

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\* *Asiatic Division Outlook*, May 15-June 1, 1918.

† *Id.*, Nov. 1-15, 1918.

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had been under the instruction of the colporteur-evangelist stationed in that city in 1918; these, and others who had been studying our literature through the years, were now gathered into the newly organized Sabbath school. A few who a decade before had determined to keep the seventh-day Sabbath, now with revived interest undertook to prepare definitely to unite with us in Christian fellowship. The language teacher of our foreign families had himself learned of the faith in Szechwan, and he now united with the others in observance of the Sabbath.

The young missionaries faced their new task with courage and high purpose. For months they carried on as best they could with a part of their own homes temporarily dedicated to chapel and dispensary uses. Then came an experience that brought them a much-needed chapel and at the same time greatly strengthened their trust and confidence in the watchcare and guidance of God.

After a year of vain attempt, two places apparently became available,—the Kweichow Guild Hall for a chapel, and in the north section of the city a house well suited to the needs of Brother and Sister White. The contract for the Guild Hall was completed; there remained only the formality of signing the lease for the residence, when, without any apparent reason, the owner declared he could not rent the house.

It was very difficult for the families to understand the reason for this disappointment. They were soon to learn, however; for a week later the house in which Brother and Sister White would doubtless have been living had human plans carried, lay in ruins. Near by was a powder magazine. While men were storing a large quantity of powder in the magazine, an explosion occurred which destroyed many lives, wounded thousands of others, and laid in ruins that



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whole section of the city. Writing of this experience later, Brother Miller said:

“We thank God for both His gift [of the hall] and His refusal [of the residence]. We feel that we have met the powers of darkness face to face. . . . Satan has tried to defeat this work, but the battle is with One who is mighty to deliver.”

Yet another providence came out of this strange disappointment. The dreadful explosion, with its heavy death toll, led the superstitiously inclined to conclude that the place where the powder magazine had stood, was under the influence of evil spirits. In consequence, the owner of the land would not rebuild, nor could he sell his land to others. A year later, when our brethren were authorized to found a permanent headquarters in the capital city, they were perplexed over their inability to find grounds that were inexpensive and yet sufficiently ample to serve as a compound for residence purposes, a city chapel, and quarters for a provincial training institute, the tract society, and other offices. The few suitable sites on sale were priced, but the cost was several times as much as the limited sum they had in hand. Eventually their attention was directed to the site of the old powder magazine, which still stood idle. It was ideally located in a high-class residential district that overlooked the main part of the city. The price was exceedingly low. Today our mission headquarters for the province of Yunnan stand on this spot.

The skill of Brother and Sister Dallas R. White as nurses stood them in excellent stead, and brought them into contact with many classes of people, including representatives of the Ta-hwa Miao tribes living in regions lying to the northward of the city and also southward, beyond the lake. Sisters Miller and White took special delight in teaching

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these Miao some of our gospel songs and also in helping them commit to memory important texts of Scripture. The friendships established and the entrances gained, have ever since been a constant help to our workers visiting settlements of Miao in the faraway hills.

By reason of seed sown through the years, the harvest of souls began to appear early after the arrival of Brethren Miller, White, and Feng Deh-shen. When they had spent only one full year in Yunnan, they were able to report the baptism of seven, with others in baptismal classes, under the instruction chiefly of Pastor and Mrs. Feng, who had been released from the East and West Kweichow Missions for service in Yunnan.

Out of the Yunnan Mission has come many a story of loyalty on the part of both lay members and employed workers. An unusual incident marked the service of Colporteur Tang, a Szechwanese working in the West Kweichow and Yunnan Missions. At one time he started on a long trip through the western provinces from Chungking, accompanied by the eldest son of Evangelist Abraham Lo, the Nosu of Tating. While in Yunnanfu, young Brother Lo contracted typhus fever and died. Colporteur Tang was thus left to continue his work alone; and soon after he had left the capital, he was met by bandits and robbed of his clothes and money. His old carrying basket had been left him, and a few subscription books and canvassers' order and receipt blanks. He gathered up all that remained and put them into the basket that he had been carrying in a frame on his back, though he had no idea what use he could make of these, for he had now only his travel-stained garments, which would be wholly unfit for wear when he met the literate classes. In the nearest city he found a Christian mission, but aid was refused.

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Colporteur Tang had formerly been a maker of Chinese scales or steelyards, and in this hour of need he recalled his former handicraft. He sought out a scalemaker in the city. The artisan, though a heathen, was touched by his story, and convinced that Tang was an honest man, agreed to the colporteur's proposition that he enter this shop, and with borrowed tools and materials, make up a supply of scales, which he would load onto his back and carry out to market places not ordinarily reached by the scalemaker, in the hope of there finding sale for these wares.

Having spent considerable time in the shop, Tang gathered up the scales he had made, went out to distant market towns, and disposed of all he had. Returning, he settled with the friendly scalemaker, and began to make up another lot. This process he continued for some months, until he had earned sufficient, above all costs and personal expenses, to secure an outfit of suitable clothing. Once more equipped, he started out along the main highway running through northwestern Yunnan into Szechwan and on to Chungking.

Two days distant from Chatung, he neared the hsien city Kiangti, which lies alongside a swift-flowing river at the bottom of a deep gorge crossed near the town by an iron-cable suspension bridge. The approach to this bridge can be seen from the village side for several li. At the time, Yunnan was being invaded by a Szechwanese army, which was encamped at Kiangti and northward. The boards ordinarily lying on the suspension-bridge cables had been removed. As Tang stood hesitant, not knowing what to do after making this discovery, soldiers on the opposite bank called to him, demanding his identity. Then he was ordered to cross. This dangerously difficult

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order necessitated his picking his way on one of the cables below, while with both hands he held on to one of the upper cables. Upon reaching the other side, he was accused of being a spy. His basket pack was thrown to the ground and the contents were scattered and examined. His hands were bound tightly behind him, and he was declared to be operating in the interests of the Yunnan army. They thereupon decided that he must be executed.

There was division of opinion among the soldiers as to how to proceed with the execution. Should he be shot or bayoneted? Finally it was agreed that the simplest procedure would be to push him over the cliff, at the edge of which they were gathered, a hundred or more feet above the raging torrent below.

Meanwhile our brother's heart was lifted to God in prayer for deliverance. And in answer to that prayer the decision was changed. Some, believing in more orderly procedure, insisted that he be taken to the commanding officer. He was bidden to gather up his belongings. But the colporteur protested that his hands were tied tightly behind him. How could he gather up his goods? The cords were accordingly cut, and Tang proceeded to obey orders. Then he was taken some distance up the roadway to the temporary military headquarters.

Upon entering the presence of the commanding officer, Brother Tang did not wait for his accusers to speak, but stepping forward, greeted this officer as he had greeted many others in his work as a canvasser. He explained what he was doing, produced the book, and described its contents.

"Where can I get one of these books?" the commander asked.

The soldiers, dumfounded over the turn events were

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taking, continued standing by, while Tang assured the officer he might keep this copy, but that his order must be filled out in proper form, and "sealed." He produced his blanks, and the big red seal of the commander was stamped on the order, making it official. Thereupon the colporteur received payment for the book, and politely bidding the commander farewell, he left his accusers standing there in blank amazement. They had not yet even spoken to bring charge against the man.

Tang started up the mountainside, but soon learned that his difficulties—and his deliverances—were not at an end. Every little way he was stopped by sentries on the lookout for spies, but at each point of challenge he would explain his work and produce his order sealed by their commanding officer. He soon learned that to the vigilant sentinels all along the way, that commander's seal was in every instance a veritable passport.

During the winter of 1929-30, it was my happy lot to accompany Brother Warren from station to station in West China, including Yunnan. The long journeys gave abundant opportunity to observe some of the methods that had been followed during the earlier years of pioneering. Often at roadside teahouses Brother Warren would step up to some one supposedly literate, and speak a few words; then he would reach into a capacious pocket and draw out a tract or a leaflet. Sometimes I overheard him telling the stranger (always in Mandarin, the lingua franca on main highways and on some byways) that the message contained in the tract is vitally important, and should be given close study, for in it is pointed out the way to eternal salvation.

Sometimes, when several stood by and circumstances seemed propitious, Brother Warren would give a three or

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five minute discourse. At the close he would hand out tracts to assist in clinching, as nails in sure places, the truths verbally expressed.

With us on our journeyings was a Nosu servant, our cook, whose tribal home was in northwestern Kweichow. Like others of his people, he was brave, resourceful, untiring. He carried over his shoulders a canvas bag suspended by straps, which contained many broadsides—large sheets of paper, very thin, and printed on one side only, but having on every sheet some topic calculated to lead the reader to an understanding of the essentials of salvation. In separate compartments of his bag were paste pot and brush. When we would stop for a few minutes at some wayside inn to rest, the Nosu lad would seek out some empty spaces on sheltered walls within or without, and proceed to paste up one or two of the gospel broadsides. His diligence in putting these up where they might be read, was doubly impressive to me, inasmuch as one of my first services in the China field, more than a decade before, had been to prepare the broadsides, using as the basis of each a stirring chapter from the volume, "The Story of Redemption," written by Pastor William Covert in 1898.\*

In journeyings oft in the far west of China, I have lodged again and again at Chinese inns where I have dis-

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\* Those who remember Elder Covert's kindly and earnest teachings,—plain, simple, yet spiritual withal,—will be pleased to know that following his decease, some of the chapters of his "The Story of Redemption" were issued in upwards of twenty of the leading vernaculars of the Far East, and their combined distribution has run into millions of copies. In more recent years, Brethren Frederick Lee, Y. H. Chu, E. R. Thiele, and others of the Signs of the Times Publishing House, Shanghai, have painstakingly prepared a well-balanced series of thirty-six leaflets in very compact and attractive yet inexpensive form; and these have been found even more helpful for use in the Chinese vernacular than the broadsides of earlier years, now discontinued.

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covered on my bedroom wall, or on the walls of the main court of the inn, these broadsides, and copies of the "Sabbath Calendar" issued through the years by our Shanghai Publishing House, each printed document bearing its silent witness month by month and year by year. If a census could be compiled of the different hsiens of China where our literature has found lodgment, whether in the form of broadsides, or monthly magazines, or "Sabbath Calendars," or tracts, or pamphlets, or books, it would not surprise us to learn that fully ninety-five per cent of all the hsiens of this broad land would be included in the list.

It is a constant marvel to see how our literature has penetrated, how universally it seems to be known, with what favor it is received, and with what care some who may still be regarded as "heathen," treasure its pages. Complete files of our monthly missionary magazine, the Chinese *Signs*, covering issues for several years, have occasionally been found in the home of some hsien magistrate or other official in most unexpected places, where our statistical records reveal no permanent occupancy of any sort by us. I think that our surprises in the kingdom of glory will be many when we learn from the lips of the saved the story of how they received a knowledge of the gospel and a preparation for heaven.

On this visit to Yunnan, we gave study to the needs of the cause of God throughout the province. I had taken along with me a copy of one of the best maps thus far made of the province of Yunnan; namely, the one prepared under the supervision of Col. H. R. Davies, of British government service along the China-Burma frontier. On this map are indicated the habitats of many, many tribes. We studied it and made note of hsien after

## EARLY EFFORTS IN YUNNAN

hsien and of many an unwarned district. The map was left with the brethren for their further study.

Brother and Sister Dallas R. White's regular dispensary hours, four days every week, with emergency calls in between, occupied much of their time, and could not easily be abandoned for periods of itinerating requiring extended absences. Brother White was studying language with his Chinese teacher for two hours a day, and much of this study was directed toward the objective of preparing for a Bible class he was conducting in the vernacular six evenings a week for the instruction of interested ones, some of whom were candidates for baptism.

It was planned that in the conduct of the Yunnan Mission, frequent itineraries by the various workers should be undertaken, in order that this vast territory, as spread before us on the maps we were studying, might be adequately covered. In no way other than by going forth and ministering personally to the tribal groups to be found on every hand, could the purpose for which the mission had been founded be fully wrought out and brought to successful fruition.

The solemnity of the work devolving upon Brethren Claude B. Miller and Dallas R. White as bearers of the gospel message and the heavy responsibility they must carry as pioneers laborers, plainly indicated the advisability of their receiving ordination. Accordingly, a special service for delegates and baptized believers was called, and the two brethren were by ordination set apart to the ministry.

Night after night, while at Yunnanfu, we met with a congregation of several hundreds of inquirers who were coming in from the city and environs. It was a constant source of wonderment to us to see how eager these people



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were for spiritual instruction. There were other daily meetings, including a baptismal class.

All too soon came the last night of our meeting. Pastor Warren gave an earnest talk on the new earth and the blessed opportunity we now have of preparing for our Lord's coming in glory. The next morning we arose early to start out for other appointments, Brother Warren returning to the Chungking headquarters via Kweiyang, and I taking the morning train for French Indo-China. As we engaged in worship together on that last morning and committed one another to the Lord, before saying our last good-bys, little did we think that of that company of four brave souls we were leaving stationed at Yunnanfu, there were two whom we were never again to meet in this life.

# THE DEVELOPMENT OF THE YUNNAN MISSION

HOW can we make sure of keeping close to these responsive tribespeople and of extending our work into the hsiens beyond?" I asked the question of Brother and Sister Cecil B. Guild, as we were swinging rapidly down from the tops of the ranges where we had been meeting with our Miao believers and others.

"We cannot add one worker to our present force," Brother Guild replied—and he knew; for he had been brought into the mission to serve as treasurer as well as evangelist.

"How much do you have in your annual budget for Yunnan?"

"It may not be a thousand dollars, U.S. currency, at two and a half for one," he replied. By this he referred to the fixed rate that was being allowed in payment of the budget, two and a half Chinese (Mex.)\* dollars for one dollar U.S. currency.

Some weeks before, while attending the Kweichow annual meetings with Pastor George L. Wilkinson, superintendent of the West China Union, he and I had studied the situation together. It had been a matter of common

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\* So called from the fact that the silver dollar used in China was formerly equivalent in value to the Mexican dollar, or peso—approximately 50 cents, U.S. currency. In recent years the value of the Chinese dollar has ranged from 25 to 50 cents, U.S. currency, its present exchange rate being about 30 cents.

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knowledge to us that all along our frontiers, few if any of the border missions had funds annually to the extent of a thousand dollars U.S. currency. But with lessening appropriations the last two or three years, the figures had decreased even beyond our knowledge; and this review revealed a leanness of budgets that startled us. As nearly as we could determine, Mongolia had only about \$368 a year; the Tibetan Mission less than \$720; and East Kweichow, in which mission we were at the moment figuring, only \$737.

One reason we had been led to make this survey, was that Pastor Floyd Johnson, director at that time in East Kweichow, had been counting the cash in the mission treasury, to learn whether there was enough to pay the Chinese, Miao, and Nosu workers going out from our annual meeting; and he had found it necessary to ask the union treasury to advance \$300 or \$400 to see the local mission through the year, or at least to tide them over until some further Ingathering funds could be raised.

For compassing immediate needs, we encouraged the Ingathering method. We agreed that a young man who had been asked to serve as bookman and home missionary leader, should call next day on the provincial governor for a gift. But this worker was in the predicament of just having suffered the loss of all his good clothes. His baggage had been gone through by bandits along the way from Szechwan, and when he reached Kweiyang, it was with only his travel-stained garments—clothing altogether unsuitable for one who must needs call on the governor.

The problem was easily solved; for we had gone over that road without suffering loss, and so an extra suit was found and turned over as part of the permanent equipment of the young man. The first time he put on the suit, he

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went out to see the governor, and secured fifty silver dollars, which helped replenish the treasury; and further sums were brought in during the next few days. There remained with those in charge, however, the perennial problem of conducting a great work among many millions, half of whom were tribal peoples, with a budget so slender that it could be listed in only three figures; and this problem haunted and distressed me for many weeks thereafter as I visited hsien after hsien, first in Kweichow, and then in Yunnan, everywhere finding doors opening where before they had been closed.

The China Division executive committee had given study to the general problem of shortage a few months before, in their annual council; but no remedy had been found. The major difficulty was, that while the needs that had arisen in the central provinces—the older fields—with their growing constituencies, demanded every dollar assigned them, there were springing up, all along the borderlands, missions as large in area and in population as whole unions in some lands like North America; and for these newly opened areas the allowance of mission funds had to be kept in three figures.

But Yunnan! Those who had visited that field during recent years could not fail of learning somewhat of its increasing accessibility and its needs. The tribespeople were coming to us freely; the possibilities of expansion were measured in terms chiefly of how many spiritual teachers could be placed among them. Wherever an evangelist could spend some time with them, there was fruitage; and now we had reached a time when we must reckon in terms of immediate development; for very special providences were in operation, impelling us to move forward in faith.

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“We walk by faith, not by sight.” These words of inspiration Brother Guild and I talked of as we continued along the lovely paths leading out from the Miao districts into the more settled areas of the Nosu. The Nosu live in the better parts of the tillable areas, the Miao having to take what is left, in the more inaccessible places. Spread before us were broad harvest fields, filled with shocks of grain that had been gathered into sheaves. And here were the terraced hillsides, as beautiful as any that it had ever been my privilege to behold—to my mind at that moment a symbol of the fruitful fields for spiritual endeavor among these receptive people. But we had no funds with which to send into these places the evangelists coming out of our training schools. It takes but little to send out a man; for very soon there are returns, and gradually self-support comes with additions to the constituencies. The problem is how to cover the margin that exists between the pioneering effort and the later returns in tithes and offerings.

Doctor Miller had gone to the United States to attend the Autumn Council in Battle Creek. On his heart was the burden to see the work advanced in the borderlands. We were fully aware that this burden was shared by the General Conference administration.

But there was one element in all this, not fully known; namely, the very recent and unexpected opening up of these areas to missionary effort. Where until recently it had been perilous to venture, now the people were willing that we come. Doors had opened wide—and only recently; and the Lord had brought us face to face with the responsibility of planning for immediate advance into these areas now accessible. Should we delay, advancement into these districts now unobstructed might once more, and

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that soon, be extremely difficult. Now was our time to enter.

As we discussed these matters, we determined to get into Yunnanfu as soon as possible and release to Doctor Miller a cablegram telling of the openings we were finding everywhere, and encouraging him to renew our former plea for an addition to our division base appropriation, so as to give to twelve of the border provincial missions \$1,000 apiece with which to cope with this problem of quickly evangelizing these areas. Some of the tribespeople had already been shut away from us, through occupancy of their lands by communistic forces; and only through the special intervention of divine providence could we advance in areas thus so rigidly controlled.

One of the outstanding policies followed by Claude B. Miller and his associates in the development of the Yunnan Mission had been the making of frequent and extended itineraries among peoples of divers tongues. Upon the walls of the director's office at the Yunnanfu headquarters we spread maps of the province indicating every hsien city, and also showing the general habitats of many tribal peoples. Brother Miller's study of these maps led to the carrying forward of the mission work in as extended an area as seemed compatible with the maintenance of standards of thoroughness so essential for healthful development.

The very first itinerary made by Brother Miller, in company with Pastor Feng Deh-shen and Colporteur Wu Yu-deh, was among the Shans for a thousand li southwestward from the mission headquarters. Upon this trip of seven weeks they walked 660 miles, over several mountain passes and through many valleys where not only the Shans, but in the higher places the Miao and the Nosu dwell.

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The second itinerary was undertaken soon afterward by a Nosu evangelist, Lo Gwei-ih by name, accompanied by Colporteur Wu. Their carrier was a Miao, Hang Tsong-gwang, known more familiarly at that time as Dan-i-li (Daniel). Meanwhile Pastor Miller and others stationed at Yunnanfu were making short itineraries into Miao districts lying from one to four days north and northwest from Yunnanfu, and also to settlements southward, a few hours beyond the great lake.

It was at this time that Colporteur Wu Yu-deh presumably met with martyrdom at the hands of robbers. Brother Wu had placed 200 subscriptions for the Chinese *Signs of the Times* magazine, and had sold other denominational literature in and around Talifu. He had paid the tract society in full, before going on to Likiang, and had left with Evangelist Lo at Talifu a considerable sum of money besides, and also some of his books and extra clothing. At Likiang, several days distant northward, he sent back to the tract society a list of subscriptions taken in that city, and wrote that he was leaving the next morning for Hoking, a hsien city south of Likiang. No money was sent with this list, inasmuch as he had left with the mission sufficient to cover the amount due. He has never been heard from since.

Wu Yu-deh was one of the first fruits of the Yunnan Mission. He was a well-educated young man from Szechwan, who had come into Yunnan as secretary to a general in the Yunnanese army. In the capital he fell ill, and went to our small dispensary for help. While convalescing, Brother Wu began attending evening preaching services. About this time he secured release from military duties, and entered upon daily study of the Bible under Pastors White and Feng. His spare time was spent in selling Bible

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“portions.” The day after his baptism he left, with Brother Miller and Evangelist Feng, for Mohei, a thousand li away, on his first itinerating trip as a self-supporting colporteur. A few weeks later there followed his second and last itinerary.

Today at Likiang, where presumably he lost his life, there stands a Seventh-day Adventist church. Likiang is on a main road leading through northern Yunnan into Tibet, and is the point in Yunnan to which Tibetans come to trade.

In connection with the itineraries being made northward by men of our mission, there came to Sisters Miller and White at the Yunnanfu headquarters a special joy. A few Miao—sometimes only two or three and sometimes six or more—would come into the city occasionally, and spend a few days in study under the tutelage of Sisters Miller and White, and in learning the songs translated from the Mandarin into their own tongue.

Sister White, in a letter to the Shanghai headquarters, said:

“Last week we had a pleasant time with five Miao boys who came in for a few days, and stayed here in a little house outside our court. They came in and sang with us in the evening, and how they can sing! Help them with one stanza, and they can carry the tune perfectly on the next. They are coming back in a few weeks, and the men will go home with them. Their folks have had no one to help them learn about Christianity for twenty years; but there are still a number of Christians among them. One of the boys is a school teacher and a very bright young man.”

It was not until early in 1931 that Brethren Miller and White found it possible to undertake their long-anticipated itinerary, which was to include the city of Talifu, the



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former capital of ancient Yunnan, lying on the main highway running westward over the mountains. Talifu is the principal city between Yunnanfu and the borders of Burma. The trip brought encouragement to the brethren. They baptized, among others, a number of Nosu who had been carefully taught by Evangelist Lo, himself the son of Abraham Lo, pioneer evangelist among the Nosu in West Kweichow. These first fruits from among the Nosu in the Yunnan Mission, were all the more significant because among the tribal peoples of Yunnan the Nosu are by far the most numerous, and intellectual withal. In several country places round about, interests were springing up.

It was with hopeful hearts that Brethren Miller and White started back on the two weeks' trip to Yunnanfu. They had been on the road only a few days when they were overtaken by a runner from Talifu, with a brief message to hasten home, as all was not well in Yunnanfu. No details were given.

By traveling day and night, and much of the time running, the brethren reached Yunnanfu in less than four days, to find upon arrival that their loved ones had been slain. The brutal act had been committed in the night, while our sisters slept. The children, sleeping in cribs in an adjoining room, had been spared.

Of this experience, Pastor Miller, in a communication from Yunnanfu, March 23, 1931, to a West China Union worker on furlough in the United States, wrote:

"Brother White and I left Talifu Sunday, March 15, on our way home. Tuesday, at 9:15 P.M., a messenger overtook us at Pupeng with a note from Mr. Kuhn, stating that he had a telegram from Yunnanfu urging us to come home immediately. We covered the remaining nine stages in less than four days, but had no word until we met Mr.

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Parker and Mr. Stevens, who were waiting on the road with a car. They told us the terrible story. Most of our church members met us at the bus station.

“But there is hope, a blessed hope, in our soon-coming Saviour. I know my loved one was ready. . . . For the last few months we had been having a blessed Christian experience. And while I was in Talifu she wrote some wonderful letters that encouraged me very much. In one of her letters she said she had never felt such a nearness of our Saviour as she had the last few days. She said her heart was full of love for Christ, and she was praying that she might be worthy to do a work of saving souls this year. We had definitely planned on a trip together to the Miao after my return, and she was getting things ready. She loved to review her Morning Watch texts after going to bed, and as usual her Bible was under her pillow, with the calendar in it at Luke 12:37, the text for March 15: ‘Blessed are those servants, whom the Lord when He cometh shall find watching.’ ”\*

Friends in Yunnanfu, including the mission workers of other societies, together with consular authorities and businessmen, had done all that thoughtful and loving care could suggest in preparation for the funeral services. Interment took place on March 26, 1931, soon after the return of the brethren to their desolated homes.

In response to inquiry from Shanghai as to their future plans, Brethren Miller and White wired back that they could not choose to leave the field. Notwithstanding the desperate situation, they would remain; for the work must go forward. And remain they did.

The itineraries were continued. In the autumn of 1931 Brother Dallas White conducted a small school at

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\* *Review and Herald*, June 4, 1931, p. 32.

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Yunnanfu; and from those in attendance came a few staunch laymen who have been a strength to our church; and also one of our workers, Brother Lung. In a visit made that same autumn, Pastor Miller was accompanied by Brother Warren, who had come south from Chungking with Brother Miller soon after the close of the biennial union session of that year. Their first stop with Miao believers was at Tashuiging; and here the brethren found promising developments. Very marked was the advancement made by the believers in singing. "The harmony of the two hundred voices was beautiful," wrote Brother Warren, "and their enthusiasm was inspiring. Mr. Han, one of our members, taught the congregation a new song, the words of which he had written in Miao on a large chart. In some very touching remarks he told them that he had been taught that song by Sisters Miller and White just a short time before their death."

The first Ta-hwa Miao Sabbath School Quarterly was issued for use during the first quarter of 1932. This was followed by translations into Miao of a few tracts.

Transfers, including that of Pastor White to East Szechwan and afterward to Central China, left Brother Miller short of workers, but a little later Brother and Sister Cecil B. Guild came into Yunnan to assist. In 1935 the Guilds themselves were transferred to East Szechwan, and Brother and Sister Paul Bartholomew, formerly of Tatsienlu, were brought to Yunnanfu in their stead.

When Dr. H. W. Miller, in company with Pastor C. C. Morris and George L. Wilkinson, visited Yunnan in 1934, he reported:

"We perhaps have never witnessed more rapid growth in our work than that noted in the Yunnan Mission the past two years. Brother Claude Miller, the director of the

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mission, called our attention to the fact that six years ago we had not one Seventh-day Adventist in all this province; that at the end of 1931, there were forty-six church members; now there are two hundred and fifty-eight, which are more than five times the number won prior to the time of the slaying of our sisters in that city—one of the most awful tragedies recorded in the history of the advance of our Seventh-day Adventist missionary movement.”

During this meeting, Doctor Miller, Pastor C. C. Morris, and associates visited the graves of our two sisters. More than one hundred of our Seventh-day Adventist Miao tribespeople, with many Chinese, accompanied them as fellow mourners. While this concourse of believers stood silently under the cypress trees at this hallowed spot, there came to the doctor's mind the text: “Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.” God has rewarded the sacrifices of these sisters, and the devotion of those who chose to remain and carry on, with an abundant and precious fruitage.

The problem that visiting brethren must face when in attendance at provincial meetings, is how to satisfy the spiritual hunger of the believers and inquirers. One discourse must be followed by a second, interspersed perhaps with singing; but that second sermon, though short, may not be left out of the spiritual exercises; and even after that it is not easy to close; for often a third discourse or a Bible study is asked for.

Our Sabbath school work in the Miao regions is out of the ordinary. Included in the membership are often men and women living far from the place of meeting; and the problem of how to bring in their offerings without breaking the Sabbath, is a puzzling one; for these offerings, when

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“in kind,”—products of the farm, of the workshop, of the loom, the firstlings of the flock, loads of cordwood, heavy bundles of charcoal, or big baskets of Irish potatoes weighing a hundred catties (133 lbs., avoirdupois) or even more,—are not easily handled. As a solution of this problem, the practice is followed of carrying, on some weekday, the heavier gifts across the mountains and through the valleys—sometimes five to ten miles—to the place of meeting. The women and the girls most often carry these heavy loads; they are the sturdy burden bearers throughout Miaoland.

Not infrequently Sabbath school offerings brought by women are in the form of cloth or other objects of their own handiwork; eggs, also, or the fowls that lay the eggs; such can be brought on Sabbath morning when the family come to church. These gifts help to pay the monthly salary of those employed. Thus the costs of advancing our work in these parts are reduced to the lowest possible figure compatible with the maintenance of health and efficiency.

These Sabbath school offerings are not the only gifts brought to the Lord's altar “in kind.” Would the home missionary leader take up an offering? or would the church elder receive something for “foreign missions” on the closing Sabbath of the Week of Prayer? The gifts may consist of a few handfuls of buckwheat, a sack of shelled peas, some parched oatmeal flour, or perchance a pound or two of dried corn, cured much as our grandmothers used to cure the tender sweet corn for winter use. Gifts such as these and many of like usefulness are presented by Miao desirous of expressing gratitude to God for mercies received.

Money is scarce among the Miao, the people holding largely to a system of barter. Thus it is that the tithes also are often brought to the church treasurer in the form of

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produce, or every tenth animal of their flocks and herds. "Storehouses," as in ancient times, might seem indicated; but here again the system of barter helps out; for the evangelist himself, or the church school teacher, or the Bible worker under mission or local pay, may receive for personal use, at a price agreed upon, as much of the buckwheat, the corn, the potatoes, the dried peas and sweet corn, the cloth, the fuel, the eggs, and the livestock, as he and his family may need. Laymen, also, may have had short crops, and may be willing to purchase or exchange. That which eventually remains unsold or unexchanged—the irreducible minimum—must be carried to some market town, perhaps many hours distant, or even two or three days away from the more isolated Miao settlements. All, however, is done with willingness of spirit, "as unto the Lord."

Estimates of the value of gifts and tithes "in kind," are often arrived at in counsel with church officers, or a visiting evangelist, or the Sabbath school secretary, together with those locally in charge, and thus the practical problems always associated with any system of bartering are satisfactorily met.

Yet another problem, now happily solved by those in charge of the Yunnan Mission, is the securing of Sabbath school and other statistics quarter by quarter. In the far places so loved by the Miao there is seldom available any postal service. Letters cannot be sent out, except by special courier to the nearest hsien post office. Nor can supplies be readily sent in, excellent and far-reaching though the governmental postal service is in Far Eastern lands. Everything in the nature of mail is either not attempted at all, or else is handled by special messenger. And thus it has come about that statistics for our Yunnan

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Mission Sabbath schools and other departmental and evangelistic activities, are handled by a duly commissioned courier.

At one place to which Pastor and Mrs. Guild had taken me, there came in swiftly from one of the pathways a young Miao believer who spent most of his time conducting a church school for a group of children and youth in another village. He also visited regularly, quarter by quarter, our multiplying and scattered groups of believers in order to secure the statistical records of the Sabbath schools and other church activities. The Yunnan Mission had elected this young man as their assistant provincial secretary for the Sabbath school department, and to him had been assigned the responsibility of gathering the statistics from the various little Sabbath schools. It took him from twelve to fourteen days each quarter to do this work. He could go fully twice as fast as those carrying loads. He traveled as a "flying courier," hurrying up and down the pathways, and taking the short cuts that only one familiar with those parts can use. Thus he touched at every point, carrying in supplies essential for the coming quarter, arranging for transfer of funds, securing the statistical records, gathering up the monthly reports of outstation evangelists who could not themselves visit at the month end some large market town where there is a government postbox, and otherwise serving those so isolated.

It was at Dapingdi that Brother and Sister Guild brought me to the temporary mission home of Dan-i-li, the Miao carrier who long before had made those heavy journeys to Mohei and Talifu as a coolie. However, no one in Yunnan today calls him Dan-i-li, for the erstwhile carrier of luggage has developed into one of our most successful soul-winning evangelists among the Ta-hwa

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Miao and the Beh Miao, and is known as Evangelist Hang Tsong-gwang.

Brother Hang welcomed us into his place of abode, in reality a country schoolhouse for the children of the Miao settlers living in that hamlet. The walls of the schoolhouse were of tamped red clay. Substantial timbers supported the roof of thatch, and served as framing for floors and wooden-shutter windows. The schoolroom, the floor of which is tamped clay and gravel, had been outfitted with benches well put together, and with tables for study and writing. The tables, too high for comfort, were nevertheless broad and long, and strongly braced. Just outside stood a lean-to, partially finished, but without floor, or door, or roof, intended to serve later as a teacher's home. The cost of the entire schoolhouse and the lean-to was \$10 (Mex.); of the desks and benches, \$4. The teacher was Evangelist Hang, a mature and earnest man carrying large responsibilities in soul winning.

I had last met Brother Hang at Pichieh, in West Kweichow Mission, in 1930, while he was still a Miao farmer lad, Dan-i-li. At that meeting Pastor Warren had told me his story. On one of the long itineraries into the high mountains of northwestern Kweichow, Brother Warren had spent some time with Miao inquirers north of Tating. At one of the hamlets he was for several days in the home of an inquirer named Hang, whose son, a lad in his early teens, was suffering acutely from gallstones. The ailment had been upon him for a long time, and was now so bad that it was likely to bring certain death within a very few months, at most. The lad had another handicap—a double harelip.

Touched by his plight, Brother Warren proposed that the boy be taken to Chungking for surgical treatment.



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Deep poverty marked the home; but at last the father consented, as Brother Warren stated he would personally meet most of the expense, and an older brother offered to carry the boy over the mountains to the hospital.

The lad, at first hesitant, finally agreed to go, with a stipulation that if ever he got well, he must surely be, as he expressed it, Brother Warren's "slave for life." The journey required about twelve days; but in due course the boy was brought into the hospital of a friendly physician at Chungking to whom Brother Warren had sent a letter requesting that essential care be given and that the charge be reported to him.

About three months later, Brother Warren arrived once more at the Chungking headquarters, and soon afterward this lad from the Tating district appeared. "I shall never forget that smile," Brother Warren said when telling this story; "for it was a revelation to me of what had been done for the lad in the hospital. The surgeon, having operated for the gallstones, kept the boy a little longer under the anesthetic, and operated on the double harelip, thus vastly improving his facial appearance."

"I have come to serve you for the rest of my life," was his greeting. He was assured that this was not necessary, but that he should go back to his father and be a help to him and to those living in the mountains of Kweichow. Soon the lad walked back to his country home, and remained on the farm for three or four years, coming in annually to the meeting held in Pichieh. He learned a few of the Chinese characters, and could read a little in the Bible, but very little; for there was no school.

The young man was at Pichieh during the January, 1931, meeting when it was proposed that Evangelists Kwang Yu-tswen and Lo Gwei-ih undertake labor at

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Chaotung and in adjacent hsiens; and at that time he volunteered to accompany them as their coolie, to carry their bedding and books and small literature supplies. Because of persecution soon after they entered, the Miao carrier left with Evangelist Lo for Yunnanfu. They had no money and little food, and the journey required two weeks of walking; they suffered much on the way. Brethren Miller and White thought to use Evangelist Lo at work among the Nosu. For Hang they had nothing, but he begged to be allowed to stay. "Let me be your water carrier," he pleaded.

It was not easy to say "No" to this proposition; so Hang started in as the water carrier, and made himself useful in various ways. Later, as we have seen, he accompanied Pastor Miller and his party in their first itinerary to Mohei, as their Miao carrier, and later served Evangelist Lo and Colporteur Wu on the trip into Talifu, all of which helped to bring about his own personal development in soul winning, and his assignment to Miao territory north of Yunnanfu. Today he speaks four languages, and is laboring among the Ta-hwa Miao and the Beh Miao with unusual success.

The Beh Miao of this region, in customs and beliefs, are somewhat similar to the Lisu, whose ancestral homes may be found a little farther northwest. Beyond the Lisu are the Moso (Nashi), and beyond the Moso are the Kachins and Tibetans. Yunnan adjoins Sikang and Tibet for a considerable distance, but as yet no base has been established in northwestern Yunnan from which to work among this people.

The Miao trails of Yunnan's highlands, along the tops of the ridges running from one settlement to another, are sometimes exceedingly beautiful. In favored places these

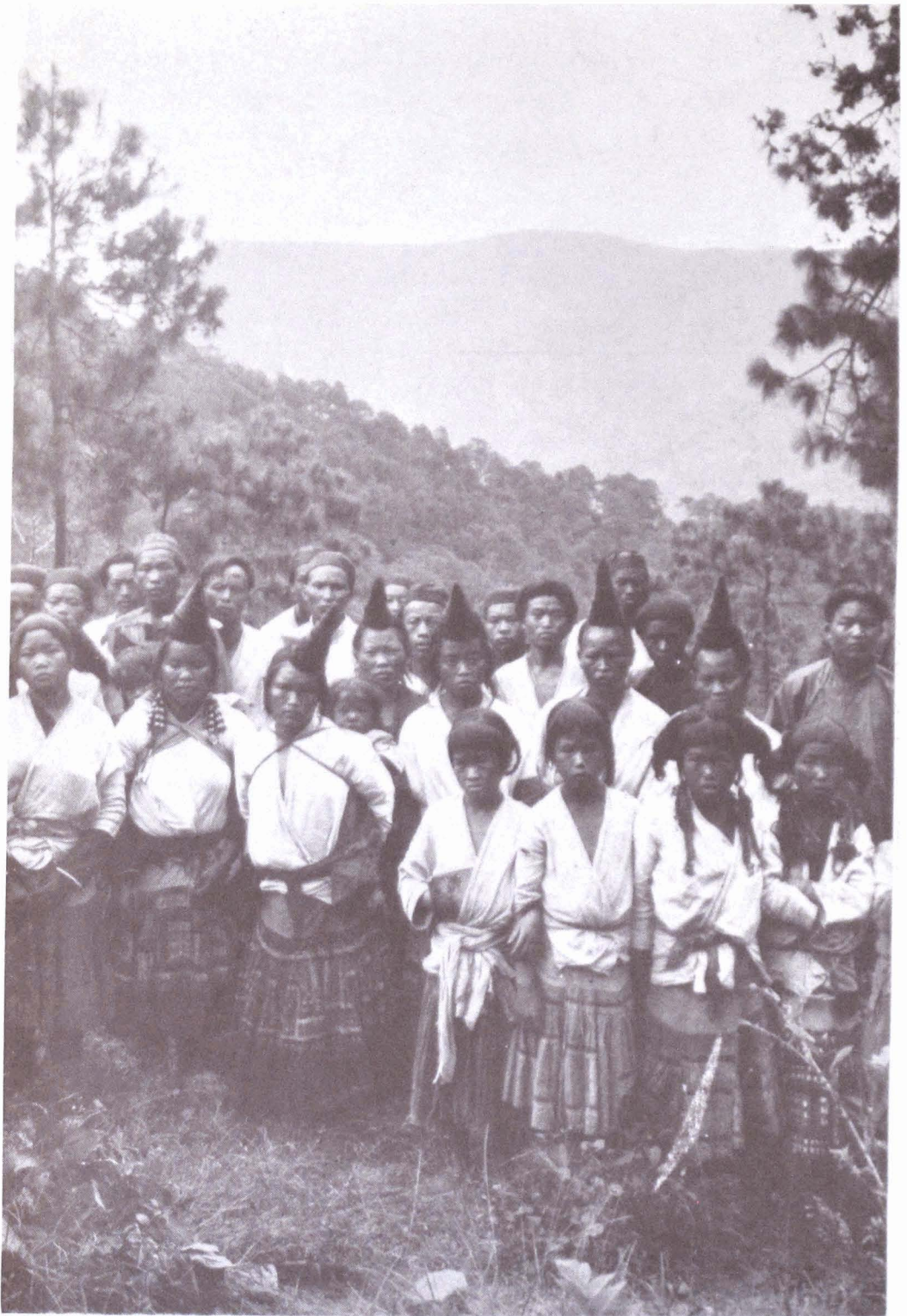
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trails are up so high that they are comparatively free from stones, and are covered with pine needles and leaves that have been trodden underfoot by the passers-by, until the path is soft and springy. This affords a pleasure rarely found by travelers in the far west, where so much stone is used to mark out the pathways.

One day, while we were on an exceptionally beautiful trail, our two Miao guides, both church members, suddenly dropped down the steep side of the mountain by an obscure trail to the bed of a stream almost dried up and filled with stones and great boulders difficult to pass by or clamber over. At the time I wondered at this move, little knowing that we were in the midst of a providential deliverance. The Chinese carriers objected vigorously to leaving so excellent a path; but our Miao guides led us on without explanation and without any apparent recognition of the added discomforts of the way. When we had gone some distance down that boulder-strewn stream bed, I asked one of the guides why he had left so lovely a trail for this difficult one. He replied that there were some very big stones along that upper trail, and so he had thought perhaps we had better take this lower trail. I told him I had seen no stones at all, and here we had nothing but stones to go over.

"Well," he said, "really that wasn't a very good road up there; I have heard that there were some stones on it that would hurt our feet." I said no more, except to remark to Brother and Sister Guild that the explanation did not seem to fit the circumstances at all, but that maybe we must remember a Miao can never be fully happy unless he is hunting out or traveling over the worst trail imaginable.

It took us some time to thread our way through the difficult places in this river bed, but finally we reached a point where we could take another dirt trail, which led us



A Group of Ta-hwa Miao at Yangsao, a Miao Settlement High Up in the Mountains of Yunnan, Northwest of the Capital (See page 111)



Approaching the Customs Jetty, Wenchow, Chekiang



General View of a Tibetan Village on the Plateau Beyond Tatsienlu  
(See page 36)

## DEVELOPMENT OF YUNNAN MISSION

to a hsien city. Entering the gates, we were met by officials, who regarded us with surprise.

"Were you not robbed along the way?" they asked again and again.

"No," we replied; "we saw no one along the trail."

"But you certainly saw some people, did you not?"

We searched our memories, and finally recalled that we had met three or four Miao on the lovely high trail. These had been carrying out some bundles of fagots for fuel; we had met no others. The officers then told us that on that trail were forty men with guns awaiting travelers. They had been there for several days, and the local militia had thus far been unable to dislodge them.

Later it developed that the Miao woodsmen who had been in search of fuel had quietly told our guides of trouble ahead, and so these lads had suddenly led us down the precipitous slopes into that ravine where the stream ran. We had been in no road at all, but had simply been led into this hidden-away watercourse in order that those lying in wait above could not see us as we passed.

I relate this incident to illustrate how deeply we are often indebted for protection, under God, to the courage and sagacity and faithfulness of our God-fearing attendants in these tribal sections to which they belong and through whose districts we pass as we fill appointment after appointment. And their presence with us begets, in others of their clan, confidence in our good intentions.

In Yunnan the travel conditions are very much safer at present than for many years in the past. This has come about, it is said, through the bringing in of Nosu to serve in the higher offices of the government. They have established a reputation for safety in travel that is very satisfactory, and is much appreciated by our workers.

## CHINA'S BORDERLANDS

Toward the close of my visit in Yunnan in 1934, when Brother and Sister Guild had gone over the budget problem with me, we made our way last of all to Talungtan, only two days distant from Yunnanfu. At Talungtan a chapel seating three hundred or more has been constructed for church and school purposes. The people of the village are chiefly Ta-hwa Miao. They had been informed of our coming, by couriers sent on ahead. Upon reaching the outskirts of the village, we found lined up along either side of the pathway, school children who sang their greetings as we passed. Then they fell into line behind, and marched with us to the doors of the chapel. In the church school four grades are taught; and most of the instruction is in Mandarin. The children use, among other texts, the government reader.

The opportunities before us in Yunnan are greater than can possibly be described. Many sections are wholly untouched, either by us or by any other mission board. The task facing us of giving the last warning message quickly to all these kindreds, tribes, and peoples, is a most urgent one.

With its borders skirting French Indo-China, Burma, Assam (India), and Tibet (Sikang) for two thousand miles, with a further thousand miles and more adjoining Szechwan, Kweichow, and Kwangsi, the province of Yunnan presents a broad harvest field, in which the laborers are few. Today the way is open for advance on every hand.

Not a few of the roads are being transformed into highways for autobus service. The hsien cities are now nearly all accessible to our colporteurs and also to such mission advance as can later be supported. Never before in Yunnan has there been a time such as this, when all sections seemingly are open to the gospel messenger. The day of

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miracles is with us in that mission, and the development we hope to see in the immediate future will depend in large part on the degree of faith with which we move forward, and the steadfast purpose with which we support the advancing work.

It is with deep gratitude to the Lord of the harvest that we acknowledge the sympathetic response of the home board during the 1935 Spring Council to appeals from the China Division for help along our borderlands. The \$9,000 increase to China's annual appropriation,\* \$750 of which goes to supplement Yunnan's base, has already given great impetus to our border missions.

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\* From this addition to our annual appropriation, it was possible to increase the yearly budget allowance of thirteen of our border missions, as follows: Yunnan, East Kweichow, West Kweichow, Tibetan, Heilungkiang, Jehol, Mongolian, Ninghsia, Chinghai, Kansu, and Sinkiang Missions, \$750 each; and the Hainan and Cha-Sui Missions, \$375 each.





# KWEICHOW: THE PICHIEH CENTER

**I**T was a series of adventitious circumstances, wholly unanticipated, that led to the occupancy of Kweichow, and the formation of two provincial organizations; namely, the West Kweichow Mission, with headquarters at Pichieh, and the East Kweichow Mission, with headquarters at Kweiyang, the capital. The first to be developed was West Kweichow.

Of the fruits of gospel ministry, the prophet Isaiah declared: "Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord." Isa. 42:11, 12. (See also verses 5-7, 10, 16.)

Peculiarly fitting to the situation of the people of the West Kweichow Mission are these inspired descriptions of that which would come to those dwelling "in darkness and in the shadow of death," when "the dayspring from on high" should appear to guide their "feet into the way of peace." Luke 1:78, 79. For the West Kweichow Mission is an aggregation of thirty hsiens literally made up of "the top of the mountains" where the boundary lines of three mountain provinces meet in one of the most beautiful of earth's isolated areas, fittingly referred to as "the Chinese Alps."

If in any part of China the words of Scripture, "the inhabitants of the rock," are applicable, it is in rock-ribbed

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Kweichow. The tops of the mountains of Kweichow are at the extreme northwestern corner, where these meet similar heights of northeastern Yunnan, and form also the boundaries of a section of southern Szechwan where the land rises sharply from the Yangtze borderline escarpment. Here is a little "kingdom," as it were, on "the top of the mountains," which, with the conterminous slopes running down to the Yangtze level, embraces thirty hsiens set apart as a mission for bringing a knowledge of gospel truth to the Chinese, the Nosu, and the Miao. On these mountaintops, and in adjacent valleys difficult of access, many tens of thousands of tribal peoples have dwelt for centuries; and their retreats are veritable fairylands of isolated loveliness and charm.

"Truly Kweichow is a wonderful country and beautiful in the extreme," testifies a world-famous English traveler-artist, whose sketches of the heights of Kweichow, so colorful, so clothed with verdure, have brought undisguised astonishment and delight to the patrons of art in Europe and America. "It is full of aboriginal races of whom very little is known, its flora is remarkably rich and varied, and its geology a continual surprise."\*

In October, 1933, Prof. S. L. Frost, who with John Oss represented the China Division in a series of annual meetings in the west, walked to Pichieh from Chengtu in company with E. L. Longway, then in the midst of his term of service as superintendent of the union. Of that trip Brother Frost wrote:

"To reach Pichieh, whose elevation is 5,400 feet above sea level, required eleven days of strenuous travel. For a considerable part of the way the path leads up the side of mountains. The traveler must needs walk.

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\* E. G. Kemp, in "Chinese Mettle," chapter 4.

## KWEICHOW: PICHIEH CENTER

“Some hardships and dangers and deprivations were met with; nevertheless the travel was enjoyable. The lovely mountain scenery, the beautiful clear streams of cold water, the wonderful waterfalls, the great profusion of wild flowers, the luscious berries that grow along the paths, as well as the friendliness and responsiveness of the people along the way, all combine to make a pleasant and profitable trip.”

To lovers of the beautiful in nature, Kweichow presents an especial appeal in the springtime. One who crossed the province in April writes:

“There were hedges by the roadside all bursting into leaf and blossom, and I never saw such a wealth of ferns of many kinds. . . .

“We scanned the hedges for roses, and felt quite aggrieved if we failed to find fresh varieties every single day. A lovely blush rose filled us with delight, but pink moss roses were seen on only one occasion. We decided that nowhere else could a greater variety of roses be found; we counted twenty-three varieties before we left the province, and felt sure we would have found many more had we stayed longer, for they were hardly in full bloom by the end of April. . . .

“Then, too, the birds were reminiscent of home—magpies, larks, woodpeckers, wagtails, and even the aggravating cuckoo. But there was one elusive little fellow, known to all dwellers in Kweichow, though no one could tell me his name; he had a long shrill note with a short tut-tut-tut at the end. We both watched for him daily, as he seemed to haunt our path continually, but never could we catch a glimpse of him, so dexterously did he hide himself. . . .

“As we got farther into the province, the vegetation grew more and more luxuriant. The banks were carpeted

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with *Lycopodium* and *Primula* and the hedges were full of roses, . . . jasmine, hawthorn, *Clematis montana*, *Akebia Lobata*—a very curious creeper with wine-colored blossoms, both male and female. The brilliant yellow-blossomed cassia forms a most impenetrable hedge, with upstanding thorns, like nails, all along its tough stems. We tied water jars into our chairs, so as to keep the flowers fresh, and by the end of the day the chairs were perfect bowers, our men vying with one another to get us the choicest blossoms. Perhaps the most beautiful of any was the large white, sweet-scented rhododendron.

“The scenery was very grand; long ranges of jagged mountains and precipitous cliffs. . . . Some of the mountains are very barren, others wonderfully cultivated, on terraces right up to the very top, and in rocky hollows only about a foot in diameter, with a mere handful of soil in them. . . .

“The scene was magnificent—masses of roses hanging in long festoons from the rocks, and the narrow verdant plain far below, with the shining river . . . flowing through it. . . . The valley was full of flowering trees; catalpa, orange, azalea, iris, all added to the wealth of scent and color.”\*

It was into these vales and heights, these areas so inviting, yet so filled with the darkness of false beliefs, that colporteurs had gone, first in 1917, and after that nearly every year. Stirred by the accounts brought back by those first colporteurs, Pastor Warren and Doctor Andrews had made their tour through the land. But no regular workers had been permanently stationed in Kweichow.

It will be remembered that during the 1909 China Mission council held in Shanghai, when action was taken ask-

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\* E. G. Kemp, in “Chinese Mettle,” chapter 4.

## KWEICHOW: PICHIEH CENTER

ing the home board for forty families, two were for Kweichow. Long was the period of nonoccupation that followed. In 1925 I. H. Evans wrote:

“Think of Kweichow, a great province in Southwest China with nearly ten millions of people. It is largely tribal, and has never as yet been entered by Seventh-day Adventists. Kweichow is as precious in the Lord's sight as is any other part of the world field, and yet we have never entered this province with regular mission workers. We must plan to enter Kweichow soon.”

Not with missionaries from homelands abroad, however, was this touching appeal answered at the first, but with Chinese workers volunteering from a missions “base” that had been developing within our own borders—from China, now becoming in fact a “base” from which workers are being sent to the frontiers. Pastor Ho Ai-deng, formerly of Hunan, was sent into Kulin, from which well-chosen point systematic work was undertaken in a sector of Kweichow lying just below Szechwan's southern borders. The efforts also included hsiens of Szechwan, and ultimately extended into northeastern Yunnan.

It was a long step taken in faith when brethren of the West China Union sent Pastor Ho into the Yungning district, and asked him to undertake pioneer labors in the borderland round about the town of Kulin. But the step had been preceded by another, taken only a little while before by a noble Christian, Kwang Yu-tswen, a Chinese who had been engaged for some years in selling Bible portions.

Colporteur Kwang (later Evangelist Kwang) was brought to a knowledge of the third angel's message and kindred gospel truths through a seemingly trivial incident. A letter came to Brother Warren's office in Chungking,

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clearly addressed to him. As he read, he found it was not for him at all. But in that envelope, in addition to the letter that seemed to have been intended for another, there were three calling cards. Brother Warren, not absolutely sure for whom these cards had been intended (since the envelope bore his own name and address), jotted down the names and addresses, and put the cards and the letter back into the envelope. Then he addressed another envelope to the one he conjectured it might have been intended for, and sent the letter on. His next procedure was to make up three packages of tracts and mail them to the three names and addresses that had come to him on the cards.

One of the names was that of Kwang Yu-tswen, of whom Brother Warren had never before heard. Receiving the literature, Kwang began to study it. Three days and three nights he spent in reading those tracts, and in comparing the statements therein with the Scriptures. At the close of this intensive study, he took his stand to keep the true Sabbath, beginning its observance with the next seventh day.

Meanwhile, Pastor Warren left Chungking on another itinerary in Kweichow; and some weeks elapsed after he left, before word finally reached him of Kwang's having received the packet of literature and of having come to a favorable decision. Deeply moved, Brother Warren determined to search out this seeker after truth, and so changed his course, making his way to where Kwang had been when he wrote the letter telling of his decision to keep the true Sabbath. It was a six days' walk to that place; and when Brother Warren finally reached the point, he found that the man had gone back to his old home in Szechwan, about ten days' journey northwest. Brother Warren followed on.

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Upon reaching Kwang's home town, Brother Warren found the man on the street, and together they turned into a little teahouse and began to talk about the truth. However, there were many people around them, and almost as much had to be addressed to the crowd as to the special inquirer. Before ending this conversation, it was evident Kwang wished to ask privately about something not easy to communicate in public.

Later that evening, in the privacy of an inn, the conversation was resumed; and here Kwang mentioned the query in his mind. "I am clear on the Sabbath question," he said; "but I have been told that Seventh-day Adventists do not eat pork. How is this?"

Brother Warren turned to one or two texts in the Bible relating to the general principles underlying this problem. To many of the Chinese, pork is a delicacy; but here both the Bible and the laws of health bore testimony against its use as a food; and before much more proof could be adduced, Kwang interrupted, and declared with emphasis that the evidence was sufficient. "From this day and henceforth," he said, "never again shall I partake of swine's flesh." The manner of his utterance—his words in the vernacular being very clear-cut and decisive—indicated beyond doubt that the question had been settled by him for all time. Other points were gone over that evening, including a few texts on the tithing system. The next morning Brother Warren went on to the Chengtu appointment. When he reached Chungking a few weeks later, there was Kwang's first installment of tithes awaiting acknowledgment.

It was at this juncture that the West China Union committee had planned to send in Pastor Ho, a stranger along the borders of these three provinces, who had volunteered



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to care for the interests springing up as a result of the literature scattered by the itinerant colporteurs.

The undertaking of such a mission by a stranger presented difficulties out of the ordinary; for in the Yungning (now Suyung) district, particularly around Kulin, were thousands of tribespeople, who, from times immemorial, have ever resented the coming of strangers not properly introduced by those in whom they have confidence.

This problem was not easy of solution. Then Brother Warren bethought himself of the man Kwang, who had spent some years as a self-supporting Bible colporteur, and who had traveled again and again through those border regions. Now Brother Warren wrote him, asking whether he would make the ten-day journey to Yungning and Kulin, on a self-supporting basis, to help Pastor Ho find some of the people who had been writing in from those areas. Kwang had not been baptized; and it was thought he could do no more than serve as a guide, meanwhile continuing his work of Bible colportage.

Before the letter could reach Kwang, however, this man, on his own initiative, had already left for the extreme southern border of Szechwan, with the thought of giving to his friends a knowledge of his newly found faith, supporting himself the while by Bible colportage. And thus it came about that when Pastor Ho reached Kulin, he found this Kwang hard at work; and now Kwang did all he could to bring the pastor into touch with the people.

Later Brother Warren entered that district. Uncertain of his way along a mountain trail, he made inquiry of a merchant at a hamlet as to the location of our recently established mission, and learned that it was about half a day's journey beyond. "Are you acquainted with a Mr.

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Kwang Yu-tswen?" was his next question. The merchant replied, "Oh, do you mean that Seventh-day Adventist message runner?" That was what people called him, for it seemed to them he was always coming and going in the interests of this message.

At Kulin a large interest developed. Before Pastor Ho appeared, Kwang had set as his goal a personal visit to every home within a radius of fifty li (seventeen miles) from that place. This meant very heavy work; for the surrounding region was exceedingly broken, and the trails required the severest physical exertion; but this man completed his self-imposed task. His loving heart had impelled him to be a "message runner."

Of efforts to find a foothold, Brother Ho wrote: "All we could find to rent was a small room in which we lived and also held meetings. After getting settled, I went with Brother Kwang to visit the villages throughout that section in a search for those who might be led to enter the Lord's fold.

"The enemy brought persecution upon us. At one time posters appeared on the streets of Kulin, stating the month and the day when we were to be killed and our place of worship destroyed. We called on the magistrate in an effort to secure protection, but he would not receive us. But the Lord was willing to receive us. He heard our prayers and spared our lives."

Zeal such as this brings fruitage; and the results that came remain today as the beginnings of our constituency in the West Kweichow Mission. Needless to add, Brother Kwang was baptized, and was asked to serve as a Bible worker and evangelist; for interests were springing up, and there was need of just such labor as he could give, with his knowledge of the territory.

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Another very unusual providence connected with the development of our work in West Kweichow, was the winning of Abraham Lo, a veteran Nosu evangelist who chanced to learn of the teachings of the third angel's message, and sought out our workers to learn more. It was not easy for him to get in touch with our people, but he persevered, and finally learned that for which he was inquiring. Wholeheartedly he gave himself to the proclamation of the message, and at his own charges; but before he started his work he frankly told those with whom he had formerly been employed as an evangelist, of his acceptance of the truths of the sanctuary question, the Sabbath, and the second advent of our Lord. He was told in reply that he could not be continued in employ if he were to hold to such tenets; but this did not move him.

He desired, however, to make sure he had not erred in his new beliefs. Nothing clear or convincing being adduced by his long-time and honored associates, who themselves passed through anguish of spirit because they regarded as heretical the new-found teachings Lo had adopted, but knew not how to refute them with Bible evidence, the Nosu felt he must be right in adopting and in teaching to others that which the Scriptures so plainly and consistently set forth.

Many tests came to Evangelist Lo; but he kept true to his convictions, using of his own properties to assist in financing himself, while he labored untiringly, chiefly in the Tating district, which lies from two to three days' journey south of Kulin, and a day or two east of Pichieh. When our mission workers were first taken by Evangelist Lo to places where interests had arisen as the result of his witness, they found that much had already been done toward preparing small groups for the acceptance of all

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phases of present truth. And the message continued to spread from village to village, far back in the mountains, chiefly among the Nosu tribespeople; for Lo, the Nosu, has never ceased his witness.

While this proclamation of the message was going on among the Nosu, the Miao were being similarly reached. One of the more prominent among those who led out in teaching the message, was a humble man who had learned of our faith, and had turned to our brethren at Tating for further instruction. Upon deciding to walk in the added light that had shone upon his pathway, he resigned his former position, and immediately began to proclaim the Sabbath truth and kindred doctrines.

The labors of this Miao brother, Dju Yeh-hsi, were blessed to the conversion of many. No longer did he have any salary; for the former connections had been severed because of his acceptance of the Sabbath. But he set himself at work, and within a month was reporting that a number of Miao had begun the observance of the seventh-day Sabbath with him. This was but the beginning. Month after month he kept at this service, without thought of remuneration. His entire time was given to carrying the third angel's message into the Miao villages hidden away among the mountains. His only recompense was the joy of seeing others rejoicing in the fullness of gospel truth.

When our mission director learned of this tireless ministry, he sought out this man, and went with him to some of the places where believers were being raised up. The director later told how fleet of foot this man was, and with what agility he scaled heights that the director could climb only with the greatest effort; of how in some places the paths along the cliffs were so narrow and perilous that

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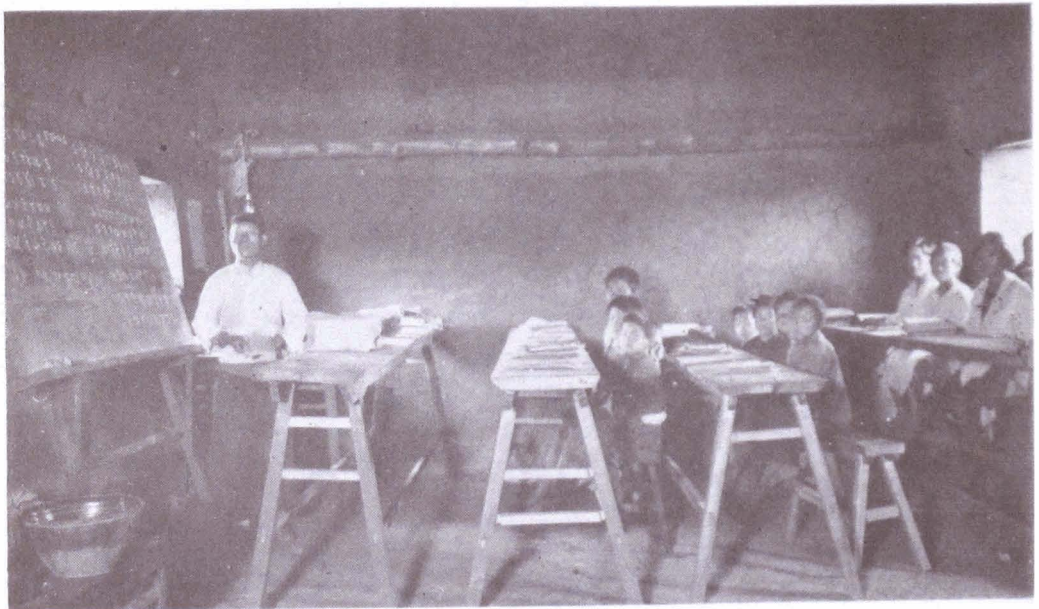
the only safe method of getting across was sometimes by clinging, sometimes by crawling on "all fours," sometimes by pulling oneself up by bushes and roots and rocks and trees above.

On one occasion, Pastor Warren, accompanied by Herbert K. Smith from the Kweiyang headquarters, en route to an annual meeting in Pichieh, visited this indefatigable layman, Dju, and went with him to some of the Miao settlements where there were Sabbathkeepers. The only way they could get over the steep and slippery trails, was by the aid of two sharpened sticks apiece, one in each hand, and pieces of iron securely lashed beneath their shoes, on the under side of which a blacksmith had formed broad-pointed iron "stickers" to keep the wearers from slipping as they climbed. Their coolie carriers of luggage were unable to follow, so steep and slippery was the way.

The fruitage of Brother Dju's ministry was such that after long service as a layman, he was placed under appointment as a regular worker, with a monthly stipend equivalent to from three to four dollars of U.S. currency. I was present at an annual meeting in Pichieh held the year following Pastor Warren's investigation of Dju's work, when this action was taken. It was very clear that this humble, rather unprepossessing man sitting with us as a delegate, who without material remuneration had raised up group after group of believers, should be recognized as an evangelist. In the hsien city of Pichieh he seemed ill at ease, restless; for he was unaccustomed to city life. But his earnest prayers, his knowledge of the Scriptures, his record of tireless zeal out in the open, all betokened his call to soul winning. And through the years that have followed, his labors have continued uninterruptedly, with good results.



The Kweiyang Seventh-day Adventist Church as It Appeared at the 1934 Annual Meeting. High Up on Wires Encircling the Interior May Be Seen Many Provincial Maps, Upon Which Are Indicated, by Large Dots of Red, the Number of Hsiens Occupied in Every Province (See page 146)



Evangelist Hang, the Miao Originally Known as Dan-i-li, in the Schoolhouse and Chapel Built for Him at Dapingdi, Yunnan. All the Children at the Desks Are of the Ta-hwa Miao Tribe (See page 108)



Maps, Songs, and Exhibits Emphasizing the Importance of Hsien Occupancy, as Spread on the Platform of the 1935 Biennial Session of the North China Union, Peiping



PHOTO BY PASTOR GEO. J. APPEL

Evangelist Rodionoff, at the Seventh-day Adventist Medical Mission in the District Controlled by the Prince of Durbut, Inner Mongolia (See page 162)

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The stamp of individual witness, and of getting about from village to village and from valley to valley in an effort to bring to all a knowledge of saving truth, seems to have been communicated by the pioneers in those parts—Kwang the Szechwanese, Lo the Nosu, Dju the Miao—to many now associated with them. The purpose of Pastor Djang Djen-chiang, now serving as director of the West Kweichow Mission, and those laboring with him, is that work may become permanently established in every one of the thirty hsiens included in their territory, by the close of the year 1939. This purpose was formed after they learned of the grant of \$750 added by the 1935 General Conference Spring Council to West Kweichow's former slender annual appropriation.

One of the four hsiens opened the last half of the year 1935 as an initial step in the carrying out of this program, is the one adjoining Chaotung, just across the border, northwest of Weining. Here dwell many Ta-hwa Miao.

It was with the thought of opening work in this district, that some years ago Evangelist Kwang Yu-tswen was asked to undertake pioneer effort in Chaotung, and from that center extend his activities into the Ta-hwa Miao areas. The second son of Evangelist Lo, a Nosu youth of promise whose full name is Lo Gwei-ih, was asked to go with Brother Kwang. Just before they started, when they were looking about for some coolies to carry their bedding and literature and other essentials, a Miao youth in attendance at our meeting volunteered to accompany them. This was Hang Dan-i-li, whose story has been told in another place.\* He had proved his faithfulness in his father's community. His willingness now to assist the brethren was

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\* For the story of Hang Dan-i-li, see page 108.



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recognized as something that might be providential; for his going would give to the two evangelists a carrier already baptized. Thus Hang Dan-i-li became the third member of the little party that started out from Pichieh to open up new work, first in Chaotung and afterward in sections of the Weining district.

Of this undertaking, mention was made by Brother Warren a year later when he was at Takoma Park, D.C., on furlough. The story gives added glimpses of the inner spirit of Evangelist Kwang Yu-tswen, whose labor, like that of others of his associates, has left its impress upon the methods followed by our workers throughout the West Kweichow Mission. To quote:

“Last winter we assigned him the work of opening up a new district about seven days to the west of our present work in the mountains of Kweichow. He and another young man went on to that field. They met with difficulties; they met bandits. One can hardly travel in West China without meeting them. These bandits robbed them of what they had, took their bedding, the clothes that they carried, and even removed some they had on. But this brother is always working for the salvation of the men whom he meets, and I found by his letter that he didn't change even at that distressing time. They had thrown him down along the side of the steep pathway; but he rose up, and began telling those men about Christ. He told them of the power of the Saviour to transform lives, and of His soon return to this earth.

“At the close of his talk he appealed to them to return to him that old Book they had taken. He said, ‘I love that book. That book contains the gospel I have been talking about to you. That book is the one I use in all my work. Will you return that book to me?’ They returned it.

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“Then he said, ‘My eyes are not very good any more. I can hardly see to read that book. The only time I have to read it is at night, and the light is very poor, of course, and without my glasses I do not know what to do. Won’t you return my glasses to me?’ The bandit chief ordered whoever had them to return his glasses to him.

“And then he said, ‘I am not a well man.’ He was almost sick then with tuberculosis. ‘The winter is very cold. I do not know what I shall do. May I have that padded garment back?’ And they gave him the padded garment.

“Somehow there is a wonderful appeal that goes with a loyal and true Christian when he knows his God, knows Him in whom he has believed.

“As he reached the place where they were to make their headquarters, he was opposed by the general, who called our man to him and gave him ten days to get out of that country. He knew what it would mean if he should stay over the time, for they do not trifle with people over there. They could take that man’s head off, and that would be the last of him. Never could that case be called in question. The younger worker felt, when he had lost all he had and was ordered out practically on the threat of death, that there was no use to try to stay longer. So he made his way on down to Yunnanfu, twelve days’ travel, to our Yunnan Mission station; and with him went the Miao carrier; but this older worker refused to leave. He stayed on, and worked and prayed.

“I received a letter from him about two weeks before leaving California, in which he told how, as the time drew near for his expulsion, he prayed more earnestly than ever, and before the day arrived, an order came from the capital of the province, ordering the transfer of the general.

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The Lord had answered his prayers, and he could continue to work there.

“He told how this truth was making its way into the homes of the people through the mountains, among the tribesmen. One man who had accepted the truth had just taken him away back into the mountains and introduced him to the people. That was all he wanted—a friendly introduction. He would depend upon the Spirit of God to carry this message to their hearts. He was so thankful for that introduction.

“But the day before I left California, I received another letter, stating that this noble worker was dead. It did not give the details as to how he died, whether at the hands of bandits or by sickness. But you can understand how heartsick it made me to realize that we had lost that wonderful worker and true Christian.”\*

While our Chinese brethren were associating with Nosu and Miao in searching out the honest in heart, the officers of the West China Union continued their visits, spending months at a time in these repeated contacts. My first entrance into the province of Kweichow was on the closing afternoon of the year 1929, to attend the annual meeting of the West Kweichow Mission, at Pichieh. One of our walking companions, the last eight days of our trip, was a characterful Nosu woman of the higher class. Her family had been won some years before by Evangelist Kwang Yu-tswen, but she could see nothing in this Christian religion, and continued her worship of idols.

However, she did approve of the plan of organizing a Sabbath school, and gladly joined with the believers in a study of the lesson, for mental culture. The lessons were

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\* *Review and Herald*, January 8, 1931. Brother Kwang died of tubercular pneumonia.

## KWEICHOW: PICHIEH CENTER

on the book of Ephesians. She could not fully understand; but there was a charm in the chapters that led her to study, and then to commit the book to memory. Having done this, however, she found herself becoming changed in heart; the transformation led her to find Jesus for herself as her Saviour, and she secretly put away idol worship.

The words of the apostle Paul to the Ephesians, however, led her to want to share this new-found knowledge and joy; and she quietly set at work to win others to an acceptance of Jesus. Five were thus won, and all had put away their idols and were preparing for baptism before she divulged to Evangelist Kwang the secret of her own conversion, and requested instruction preparatory to receiving the rite of baptism. Among those that had been led by her to Jesus, was a man who became one of our evangelists in the West Kweichow Mission.

Here in West Kweichow, with the few hsiens assigned it from the provinces of Yunnan and Szechwan, the mission officers have the responsibility of giving the warning message to 7,379,200 souls. During our conference in 1934, arrangements were made to enter two more hsiens at once, with prospects of others in the near future. It is the plan of the colporteur leader to have the bookmen visit every hsien within this area every year.

The brethren in West Kweichow are pressing forward in their school enterprise, about 20 mou of land (three and one half acres) having already been purchased in the environs of Pichieh. Their desire is to provide school privileges for at least the first six grades.

Surely the Chinese, the Nosu, and the Miao, united in leading the way into a rapid occupancy of hsien after hsien, are setting an example of tireless activity that may well be emulated. It will be a miracle of missions if by the

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close of the year 1939, every hsien of all the West Kweichow Mission shall have been entered permanently by our working forces. The Lord has set His hand to finish His work in these outlying districts.

## IN AND ABOUT KWEIYANG

SEVENTY-FIVE of Kweichow's eighty-four hsiens are included in the East Kweichow Mission, with headquarters at Kweiyang, the provincial capital. The whole of Kweichow is mountainous in the extreme. It has been held by some that the entire province, until recently, had no "roads," but only pathways and trails. However, I have found in a few isolated districts, notably Weining, some vehicular roads.

Certain it is that through the long centuries of its history, most of its hsiens have had no roads over which wheeled vehicles could pass. Not even a wheelbarrow, with its single wheel, could be used in the greater part of Kweichow; for the constantly recurring stone steps of the trails leading from hsien to hsien, in places not a few running upward for a thousand steps or more, gave no opportunity for the practical use of carts and barrows. Everything coming in and going out had to be carried by men or by sure-footed pack animals who through long practice had learned to walk up and down the interminable steps leading through the maze of hills and narrow valleys.

In ancient times the word "Kweichow" meant "The Land of Devils." The character pronounced Kwei (Gway) signified "devil," and does to this day. But in later centuries the infiltration of Chinese settlers where formerly dwelt many aborigines, led to the adoption of another character, pronounced Kwei (Gway), but meaning "precious" or "honorable." Today Kweichow is indeed "The Honorable Land," or "The Precious Land." A more

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delightful land, in natural picturesqueness, or in its fruits, flowers, and grains, or in its peoples, cannot easily be found.

And roads are appearing. Until two decades of the twentieth century had passed, civil engineers were wont to predict that no roads for motor traffic would ever be constructed in Kweichow; for its surface is broken indeed, with many heights, chasms, and deep sweeps down to rushing torrents difficult of approach and hard to bridge. But the unexpected has taken place, and now Kweichow can be crossed from north to south over auto highways. There are lines already extending northwestward to Pichieh and southwestward to the Yunnan border. These are recent.

When last I was in Kweichow, in the summer of 1934, the toilers on the Kweiyang-Chungking sections were making slow progress in cutting their way along the cliffs of solid rock. It appeared at that time that many years might be required to complete the grading; and that even then the bridging of chasms would remain a problem, even as it is still the problem preventing the completion of the Kweiyang-Pichieh project. But the effort of the Nationalist Government to gain military control, led to a massing simultaneously of many tens of thousands of workmen to the task of completing the Kweiyang-Chungking motor highway, under the direction of skilled civil engineers.

And the road was actually finished; the chasms and rivers, great and small, were bridged. The truck service which was inaugurated in 1935 gives access to Kweiyang from Chungking in two days. A high-powered touring car can cover the distance in one long day, barring accidents. And south of Kweiyang, autos may now run to the border and on to Kweilin, Kwangsi's ancient capital,

## IN AND ABOUT KWEIYANG

and to Nanning, the modern capital. From Kweilin or from Nanning, through Wuchow, Canton may now be reached, although the crossing of provincial borders by privately owned machines is attended with heavy tolls.

Kweiyang now has an airfield, and is linked with the air-line system connecting the three western capitals—Chengtu, Yunnanfu, Kweiyang—with Chungking and the cities of Central and coastal China.

When our colporteurs first entered Kweichow in 1917, it was one of the most isolated of all borderlands. It was still very much isolated when at the Milwaukee General Conference session of 1926 a map of Kweichow was hung up, with many others, before the delegates during hours given to the study of "unentered fields;" and this isolation had not been changed when the two families named by the General Conference Committee a few months later for service in Kweichow, reached Shanghai during the troublous days of 1927, there to be held at language study until governmental authorities allowed foreigners to re-enter Kweichow.

It was on October 1, 1928, with many a prayer for guidance, that these two families started out from Chungking, Szechwan, on the three weeks' journey to Kweiyang. The recruits were Brother and Sister Herbert K. Smith, graduates from Emmanuel Missionary College; and Brother and Sister Alexander B. Buzzell, of the Atlantic Union. Brother Buzzell had completed his schoolwork at the college in South Lancaster, and Sister Buzzell had been graduated from the Melrose Sanitarium as a nurse.

The caravan was led by Pastor M. C. Warren, and at times the carriers were strung along for two miles and more, up and down the hills and valley pathways. There were one hundred seventeen coolies, with loads balanced on



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the ends of carrying sticks or poles. On this trip the weight of the "carry" at either end was fifty pounds, and the daily "stage" was from twenty to thirty miles, varying partly because of the unequal distances between principal towns, and partly because of the state of the pathway and the relative speeds maintained in variable weather.

Some may wonder why so many carriers must be engaged, but upon second thought it will be recognized that even with the simplest furnishings and supplies, many men are required. A ton of subscription books takes twenty men for its conveyance from city to city, and a ton of tracts and pamphlets another twenty. The chapel organ, the mission account books, the office supplies, cooking and heating stoves (taken apart and packed by weight in light basket containers), hardware for buildings, etc., all call for carriers. A few loads are made up of medicines and supplies for the sick; others, with essential foods for young children. The books the missionary may expect to use in his personal study, swell the total of carriers employed. At times the progress is exceedingly slow; for robbers frequently lie in wait, and military guards are not always available for protection. And heavy rains often make the roads difficult to travel.

At last the group reached Kweiyang, where further language study was undertaken, and where the first fruits were gathered out from among the Chinese people and the Heh Miao. The ordinance of baptism was first administered to seven; later the number of those who had been baptized swelled the total to nearly forty. The brethren had high hopes of a further early ingathering of souls. Chinese workers had already been introduced into Kweiyang, and this had a direct bearing on the net total of gains during the first few months.

## IN AND ABOUT KWEIYANG

From the day Brother Smith entered upon labor in Kweiyang, he gave promise of success. A few weeks after he arrived, he wrote of plans undertaken for a large work among the tribespeople. Later, he accompanied Pastor Warren to some villages, chiefly the homes of Miao. His efforts at Pichieh in teaching the Miao and the Nosu to sing, can never be forgotten by those with him at the time, and least of all by those who have benefited so materially by his instruction.

At Kweiyang, Brethren Smith and Buzzell labored systematically, going from home to home, and encouraging those they met to attend the chapel meetings. Soon the worshipers overflowed their limited quarters; and in a remarkably short time some seemed fully ready for baptism.

From the dawn of history, Kweichow has been known as a place where banditry of the most merciless type has been rife. Lawless elements have made travel uncertain, and Kweichow's borders have been marked with many a tragic ending to a journey undertaken in high hope.

In the midst of his ministry, when the possibility of entering upon a large and effective work was opening before him, Brother Smith was stricken down by a robber hand along the Hwangtsaopa (now Hingi) section of the southern highway leading into Yunnan.

In endeavoring to get the spiritual work at Kweiyang well under way from the beginning, there had been brought into that city some Chinese workers,—Evangelist Li Wan-chuen and helpers; and also a Bible woman who had labored of late in Pichieh, and who was promised to the Yunnan Mission after six months of service in Kweiyang. It was understood that this woman would be escorted to the Yunnan border by Brethren Smith and Li at the time appointed, so that those coming across from

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Yunnanfu to the agreed-upon point of transfer might there meet the woman, who would be attended by her servant, and accompany her to her new home; for she was the fiancée of our Pastor Feng Deh-shen, of Yunnan.

When the time came, it was known that bandits were operating along the route, but promise of the transfer had been given, and it was thought that the journey must be undertaken. Besides, Brother Smith desired to make a survey of the southern hsiens of Kweichow, preparatory to reporting, at the biennial session of the West China Union later in the year, the possibilities among the numerous tribespeople of that section.

With Brethren Smith and Li Wan-chuen on this journey, besides the Bible woman, Mrs. Lee by name, were Mrs. Lee's Nosu servant woman and a number of carriers. Of that journey we have since learned through the narratives of those accompanying Brother Smith, and particularly from the Nosu woman, whom Pastor Warren and I met a year later at Yunnanfu. The details are fraught with indescribable sorrow.

Five days along the way had brought the party into the village of Hwangtsaopa in time for Sabbath. During this day of rest spent quietly at and near the inn, the innkeeper saw Brother Smith putting a freshly picked flower into his notebook. "Why do you pick this flower and preserve it so carefully?" asked the innkeeper. In response, Brother Smith told of the wife and little son at home in Kweiyang, and said he was pressing the flower for them.

The next forenoon, again on the road, he was climbing an ascent, his eyes downcast to watch his step over the uneven stones of the pathway, and singing a cheerful gospel song the while, when he was suddenly startled by a gunshot

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close by, and looking up, saw above him several armed bandits, ready to fire again. He had not been long in China, and his language was still imperfect; but raising his hand, he pleaded with those men not to shoot. But all for nought; for as soon as they recognized that he was a foreigner, one of the men, rushing toward him, fired at close range. The soft-nosed bullet tore its way through close to his heart.

To all this tragedy the Nosu woman was a witness. She saw our brother fall, but was forced to stand helplessly by while the men proceeded to rob him of his belongings, being herself covered by the rifles of part of the robber band. The rest of the party, still some distance down the mountain, heard the shot, and one of the carriers took his life in his hands, heathen though he was, and hastened up the hill to learn what the shooting was about. When he caught sight of Brother Smith, he called back to those coming on, that a man had fallen; and they stopped, and began to retrace their steps toward the town they had left. The robbers, seeing the carrier and noting that he called back to others before he himself disappeared, quickly completed their robbery and started away. Brother Smith's groans brought one of the robbers back with the purpose of ending his sufferings; but the Nosu woman intervened, pleading for Brother Smith's life. "He has but one breath left," she entreated; "leave that with him." The man yielded, shouldered his gun, and joined the others in rapid retreat.

Tenderly the Nosu girl ministered to the stricken man, arranging for his being taken in a carrying chair back some distance to a little thatched booth by the roadside, under which open shelter he was laid. At a cottage not far away she found some coals and straw, and with these kindled a fire beside him. She asked him whether he did not think

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he would recover. She was sure the Lord would help him to live. "No, it is impossible," he replied. At times he uttered words of prayer; and he seemed at peace in his mind, though racked with suffering. For nearly three hours he bore up under the intense agony and maintained his faculties, seeming to take comfort from the presence of the faithful tribeswoman. Near the last, he extended his hands and clasped hers, expressing a wish to sit up a little while; but this he found impossible.

Before the end, the Chinese evangelist, who had hastened to the nearest village magistrate for help, reappeared with local militia, in the hope of effecting a rescue; for those at the rear of the caravan had feared that Brother Smith might have been captured and carried away for ransom. Evangelist Li knelt down in prayer beside the wounded man. Though still living, he was unable to speak, and very soon thereafter he fell asleep.

One of Brother Smith's dearest friends has observed that "He who takes notice of the sparrow's fall, we know, has marked this great loss. And it would seem that He marked it long before it took place, even to overruling in the choice of Revelation 2:10 as the verse in the Morning Watch Calendar for the day when His messenger was to fall on that mountain road: 'Fear none of those things which thou shalt suffer: . . . be thou faithful unto death, and I will give thee a crown of life.' "\*

When the word was passed back to Kweiyang by a telegram sent by Evangelist Li from Hwangtsaopa, Sister Smith could hardly believe the report, but after some days, when a letter came through, she knew it was true. Ten days were required for the return journey with the body for interment at Kweiyang. Sister Smith asked that she be

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\* *Far Eastern Division Outlook*, May, 1929, p. 15.

## IN AND ABOUT KWEIYANG

brought a lock of his hair. Today she still has that lock of hair, and the flower he pressed for her on the last Sabbath of his life.

The sorrow entailed through the passing of our beloved brother, was so great it seemed for a time that little more could be done from the Kweiyang center; but Sister Smith herself, and Brother and Sister Buzzell, rose nobly above their grief, and devoted themselves anew to mission service.

A further ingathering of souls followed, and the advances in Kweiyang became among the most outstanding in all the China field. Sister Smith declared it her desire to give her life, at least for some years to come, to the Chinese people; and through the years following, she has been found ready to continue her labors uninterruptedly in behalf of China's women.

In company with Pastor Warren, it was my privilege, in January, 1930, to enter Kweiyang from the west gate, we having made a quick trip of six days from Pichieh over the mountains into Kweichow's capital to attend an annual conference. The delegates included several from the Heh Miao tribes, a few from the Chin Miao, and fifteen or twenty of the Shan (Tai) race. Among those present were several whom Brother Smith had baptized a few weeks prior to his death. Of his thoroughgoing labors he had written me under date of March 18, less than twenty days before he was slain:

"KWEIYANG, KWEICHOW,  
March 18, 1929.

"DEAR BROTHER CRISLER:

"Two weeks before and during Chinese New Year's we carried on an evangelistic work with our tracts here in Kweiyang, visiting every shop and home in the city and leaving a tract. After Chinese New Year's, February 17, we opened a

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Bible school and gathered in those that were interested to study the truth. Some of these had already been keeping the Sabbath for some time.

"We are very thankful to God that at the end of this institute, March 15, we were able to baptize ten souls into our truth. There are several others studying, and we hope, before two or three months go by, to be able to baptize ten more into this message.

"Another thing that makes us happy is that this week we are starting out four colporteurs. Yesterday was their first day. The Lord certainly helped them, because they sold to the value of \$35 (Mex.). I think this is good for the first day, without any help. During the institute Li Wan-chuen, our evangelist, who has been a successful colporteur in the past, took out a man each day for an hour or two. The profits enabled these four men to pay their expenses while here studying the truth. This institute has been very profitable.

"When we started the Bible school, we feared we might not be able to make it go; but we stepped out in faith, and during the whole time we had a good attendance.

"We are very happy in our work here, and God has blessed us with health. In fact, Kweiyang is a good place in which to live. The climate is good, and there are many good things to eat; so we are blessed in many ways. . . .

"Please pray for us and our work here, that the message may soon go to all parts of this province.

"Your brother in Christ,

"[Signed] H. K. SMITH."

It was an inspiration to meet with these "first fruits" and to unite with them in worship, praise, and study. They had learned many hymns, and their love for music led them to spend much time in singing; and they delighted in prayer. We felt drawn toward them with an intensity of longing to render suitable spiritual help.

Our next appointment being at Yunnanfu, we were under the necessity of crossing Kweichow in the same general direction taken by our brother nine months before. The route on which he had fallen, was still unsafe. There

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was another rougher trail, known as the Puan route, branching off from the road he had taken at a point a day or so distant from Hwangtsaopa, and keeping to the northward from ten to forty miles. This we decided to try. Before we left, we visited Brother Smith's grave, and there reconsecrated ourselves to God and to the cause for which our brother had given his life; and there also we committed to the Lord of the harvest the East Kweichow Mission and its remaining workers.

On the morning of January 29 we started out. The weather conditions were favorable, in that the intense cold (for that winter was the coldest Kweichow had had for eighty years), and the exceeding slipperiness of the trails, all covered with heavy sleet, lessened considerably the activities of robber bands. As we advanced, we sought the Lord daily for His protecting care. Several times en route we learned of robberies committed daily at certain points we were passing. In one place we came almost within hearing distance of a robber band of two thousand; but none appeared to challenge our advance as we slipped quietly by.

In two places along the way, for some months past, no travelers had escaped pillage; and when we had run these gantlets unscathed, the villagers beyond marveled over our escape. We knew that it was because the good hand of our God had been over us; by no other means could we have made such a journey in safety. Day by day His praises were on our lips, and our faith in His protecting care was strengthened.

Our growing mission work in provinces where conditions are unfavorable, impels us to look constantly to Heaven as we advance. Some may be permitted to fall, as was our beloved Brother Smith. But whether we fall or



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are spared, we may know that God allows to come to us only that which will redound to the glory of His name and the upbuilding of His kingdom. None have positive assurance of safety. It is ours to go "into all the world." Heaven's appointed work for mankind will be wrought out in Heaven's own way.

Our compound in Kweiyang, which is favorably situated on one of the main streets, affords living quarters for two families, a two-story structure housing Chinese workers, a garden, and also space for a small church school; and more recently, near the front, there has been erected a chapel, which was dedicated during the 1934 annual session.

Halfway between Kweiyang and Anshun, the two largest cities of the province, a site of about forty acres has been secured for educational purposes.

When in 1934 Brother Buzzell and his family were transferred to Chengtu, Floyd W. Johnson, who for several years had been associated with Brother Buzzell, was called to the directorship of the East Kweichow Mission. Under his care the church continued to increase. Communistic invasions of the province brought much anxiety and some losses, but through special interventions of Providence, the general advance of our church work was not seriously checked.

A notable advancement proposed by the leaders of the East Kweichow Mission, was the opening of medical missionary work. To this end Miss Ruth Pan, who some years ago left her East Kweichow home among the Heh Miao to pursue studies in the Shanghai Missionary College and the China Training Institute, and who was recently graduated from the Shen Yang Sanitarium as a fully qualified nurse, returned in the autumn of 1934 to her

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native province to undertake dispensary work in the city of Kweiyang, with occasional medical missionary evangelistic tours in the Miao villages round about. The Kweichow brethren hope that later on arrangements may be made for some physician to be connected with our Kweiyang center, without involving any additional budget appropriations.

During the 1935 biennial session of the West China Union, transfers of workers brought to the directorship of the East Kweichow Mission, Li Wan-chuen, who from the beginning has been identified with its development.

The manner in which the call to service came to Li Wan-chuen illustrates the value of fidelity to principle. Wan-chuen was the son of a miller near Hochow, Szechwan. With his brothers and sister he had aided his father in the common duties incident to the conduct of a flourishing business. But the father died, and in their inexperience some of the brothers mismanaged the affairs of the gristmill, mortgaging the property in order to raise means for gambling. Thus they lost their patrimony.

Wan-chuen, a lad of principle, sought for honest work of any sort, and this led him to Chungking. By some providence he was brought into touch with our mission, and was offered work as caretaker of the mission pony. This was much beneath his former status; but he, being eager to earn his way, accepted without question, and was found faithful. Later he was brought into the home of Brother Warren and trained as a cook. Again he was found willing and capable. Brother Warren had him attend worship and public meetings, but seemed unable to interest him much in the Christian religion. Later Brother Warren began taking the lad with him on itineraries, to prepare food and to assist generally.

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On one occasion the two were in a city north of Chungking, where an evangelistic effort had been undertaken. Brother Warren had fixed as his goal the influencing of at least one soul, and preferably two, every day, to investigate Christianity, or otherwise to show willingness to feel after God, in prayer or otherwise, in an effort to learn more of Him. There came a night when no success in this direction could be recalled; and as the last one in attendance at the evening service left, Brother Warren felt very sad. It seemed as if the last opportunity for that day had passed by; but no! Right there in the chapel stood Li Wan-chuen. Once more he approached this youth, this time with an earnest appeal that he that very evening give himself to the Lord.

The young man was deeply moved; and then he told Brother Warren of a change that was taking place in his heart, of the secret purpose he had been cherishing, of going back some day to his ancestral home, to buy back the old gristmill and revive the fortunes of his father's family. He feared he could not do this successfully were he to adopt Sabbath observance. This had been the deterrent keeping him from yielding before. But now he was very clear that he must give himself wholly to the Lord, with another purpose implanted in his heart.

That evening the two men knelt together, and when Li Wan-chuen arose, it was with the determination to give himself wholly to others. From that day to this he has held to this purpose. First in witness round about the home, then in the canvassing field in self-supporting colportage, later as a licensed minister, and still later as an ordained minister, he has spent his life in seeking out the lost and bringing to them the gospel message of hope and transforming power.

## IN AND ABOUT KWEIYANG

Among others, those of his own household have been won,—two brothers, his sister, and his mother. One brother became an evangelist, and later served as union Sabbath school and young people's leader. Another brother has had success in colportage for some years. The sister became a Bible worker. Brother Li himself, recognizing his daily need, finds strength and solace in prayer, in the study of God's word, and in untiring witness.

It has been my privilege to take long journeys with him, for weeks at a time, over the roads of West China; and always I have found him thinking in terms of seeking the lost. He has found access to many of the more remote dwelling places of tribespeople not readily accessible, but genuinely appreciative of his loving interest. Often has my own soul been watered and my courage renewed as in lonely places in the back blocks of Kweichow I have bowed in prayer with this man of faith who knows that Heaven hears.



# MONGOLIA

THE broad spaces included in the general geographic term, "Mongolia," bring before our vision conditions so diverse and so kaleidoscopic that what is written today may be out of date on the morrow. Yet notwithstanding the never-ending political changes and the transitions incident to the introduction of improved communications, more settled farming districts, and imports from abroad, Mongolia in most of its vast area still remains the home of the age-old Mongol race, forming one of the chief ethnographical divisions of Central Asian peoples. Throughout the ages, the Mongol race has included peoples of the northern steppes, whose inherent sturdiness of character and whose restless and roving nature led them in early centuries into large prominence. The generic designation "Mongol" is said to have arisen from the root word *mong*, meaning brave.

Even today, notwithstanding the blighting influences of Lamaism, a system of religion that has bereft them of much of their former physical hardihood and spiritual mentality, the Mongols still retain certain inherent traits that appeal to one's sympathies and compassion, and at the same time afford a solid basis on which to help them strive after, and eventually attain unto, Christian character and true nobility of soul. For it is from the true missionary point of view—the proclamation of the gospel to all Mongols, whatever their present status in matters mental and temporal—that we are interested in these people of the plains of the Gobi.

## CHINA'S BORDERLANDS

During the Middle Ages the Mongols at times actually ruled the entire Asian Continent north of the Himalayas and the Kuenlun Mountains, from the Pacific through all Siberia and on to the banks of the Dnieper in Europe. The Mongols of that day were variously known as the Huns, the Ouigurs, the Scythians, the Chekkars, the Kalkas, the Hsiungnu, the Buriats, the Kalmucks, the Dzungars, the Tartars,—a vast aggregation of tribal peoples of the Northlands, who became literally the “scourge” of the then-known world. Sometimes, in those Dark Ages, they overflowed even all China on the south, extending their rule to Kwangtung and Annam; and it was because of these repeated incursions from the Mongolian plains, that the Chinese again and again sought to strengthen the Great Wall that presumably served as a barrier against these hordes of ambitious Tartars and Mongol Huns.

The redoubtable nature of the Mongol of early history has been sadly changed and well-nigh paralyzed through the deadening effects of Lamaism, introduced from Tibet about 1200 A.D., and today flourishing almost as strongly as at any time in the past. No one could imagine Mongols once more organizing, on their own initiative, into vast and capable armies, under a modern Genghis Khan, and sweeping over Asia and into the countries of Central Europe as a conquering host. The long, long centuries of superstitious devotion to the debasing rites of Lamaism (one son from every Mongol family must be devoted to the service of this corrupt form of the Buddhist faith) have brought these proud people very low.

Where once was self-direction, mental acumen, and far-seeing statesmanship, supplemented and supported by disciplined armies of invincible prowess, there is now seen decay, ignorance, sloth, and gross immorality. Little re-

## MONGOLIA

mains of the once-superior statecraft and hard-earned but widely recognized national fame. Nearly sixty per cent of the men have at one time or another been connected with the temple services as members of the lama priesthood. These, while presumably celibate, have brought the state of society into a pitiful situation, with resultant disease and a singular apathy to all that is elevating.

Yet in places not a few where we have come into close touch with Mongols of our day, in particular with the younger men and women, we have found much to arouse our interest and to command our respect. Even in this land long claimed by Satan as one of the seats of his government on earth (and this is not the language of hyperbole, as, for example, let the secret orgies associated with the annual "devil dance" of all Lamaism at all temple centers bear witness), there are men and women good and true, with aspirations as high as can be found in many a more enlightened land; and these we find reaching out for spiritual light and leading.

It is because of this saving "leaven" still to be found among Mongols here and there, that changes are taking place among them. It seems that their compassionate heavenly Father has been bringing to bear upon them the transforming agency of His Holy Spirit, thus leading to changes of sentiment and a desire to lay hold on that which has brought strength and uplift to other peoples. Because of this, we can now say that the Mongols are an awakened race. Their lands have been parceled out here and there, it is true; and today they are ruled by Russians, Chinese, Japanese, and Mohammedans, as well as by those of their own race in certain districts still autonomous; but they are in very fact opening mind and heart for the reception of saving spiritual truth.



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In the far north of Manchuria, where our mission work for the Mongols was first undertaken, we finally had to withdraw, because of the establishment of an autonomous Mongol state as one of the many republics of the United Socialist Soviet Republics. Thus two thirds of the Mongols of ten years ago, dwelling in that part of the vast stretch of tableland and semidesert familiarly known as "Outer Mongolia," passed under the jurisdiction of the Soviet Republic. The capital of the newly formed state is Urga (Ussuri), in northern Mongolia, about one hundred miles below Lake Baikal.

To open up the work, Russian workers trained in our Harbin Institute were used chiefly, with T. T. Babienco leading these pioneers across the borders from Heilungkiang and assisting them to get evangelistic work under way in that vernacular under the auspices of the Sungari-Mongolian Mission (now dissolved). With the closure of this opening, our efforts for the Mongols had to be directed from North China bases, and our field of endeavor became limited chiefly to that lesser portion of Mongol territory known as Inner Mongolia. But even this term is more or less a misnomer, for the districts formerly included in Inner Mongolia have been reorganized, and are now known as the provinces of Ninghsia, Suiyuan, Chahar, and portions of Sinkiang; also Jehol, formerly almost wholly Mongol in population, and even today one of the more important centers for mission effort among Mongols.

The strategic situation of Kalgan as one of the main entrances into the regions inhabited by the Mongols, was early recognized. In the autumn of 1930 there were purchased in that picturesque frontier city, land and buildings to serve as a future base for our Mongolian work.

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I. H. Evans was at that time closing up his work as head of the old Far Eastern Division, and Dr. H. W. Miller was beginning to take over responsibilities as the appointed head of the China Division, the organization of which dates from January 1, 1931. Brethren Evans and Miller proceeded to Kalgan, one hundred twenty-five miles northwest by rail from Peiping. At Peiping they had been joined by George J. Appel, at that time superintendent of the North China Union, and Dr. Elmer F. Coulston, recently entering upon language study. The group, arriving at night, were met by some of the Russian brethren who had been transferred from the old Hailar (Manchurian) base, to render further service among Mongols from the proposed new base at Kalgan. These Russian families had already found rented quarters, and in these temporary homes the locating committee was given a warm welcome—a welcome all the more appreciated because a year before some of the brethren, on a visit of investigation to Kalgan, had had to grope their way about by themselves in the dark streets, trying to find lodgings.

“The next morning,” writes Doctor Miller, “we went about looking for a suitable location for our mission headquarters in this far-distant place. After looking at several properties, we finally settled upon one that was well situated, and laid out to our liking. The site selected was owned by a man who had been in this section of the country for thirty-seven years, and was now ready for retirement, his wife having already left for the homeland. He had two properties adjoining each other. The one where he lived contained about three acres, and the other, where he did his trading and where there were some small houses, contained approximately two acres. The properties were separated by only the road, and both were walled in.

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“We agreed that the place where he lived would be suitable for the hospital, and that the other compound would be what we wanted for our Mongolian work. Just at the time we were there, the Roy Chapman Andrews' exploration party into Mongolia returned, and their four motor conveyances were in the yard, the explorer having made his base at the home of the proprietor of this property. The place is well known locally as having been the home of the American consul in the days when our government maintained a consulate there.

“The owner seemed kindly disposed to our work, especially when he learned that it was our intent to build a hospital. After giving us his lowest figure, he consented to lower it ten per cent more, and finally made us a donation of \$1,000 toward the hospital when we concluded a contract for the purchase of the property. It occupies one of the highest points in the suburbs, outside the city walls, and is only a few minutes' walk from the railway station. The site commands a good view of the towering mountains on every side.”

In January of 1931, Otto Christensen, from the Minnesota Conference, arrived with his family, and entered upon labor for the Mongols from the Kalgan Mission base. Immediately he and his wife began to study the Mongolian language—not an easy task, as textbooks and qualified teachers are difficult to procure. One of the first language helps he found was a Russian-French Mongolian dictionary, which proved of practical help, although it was not easy for him to gain an exact knowledge of the finer distinctions in word definitions through the medium of Russian words. Later he found some other helps.

While in Leipzig in 1931, I searched the bookshops in Brother Christensen's behalf, and mailed to Kalgan from

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Germany three or four Mongolian works in German, including a lexicon. Later, in Hangchow, I discovered this lexicon in the hands of Pastor Carl Schroeter, who in the midst of his duties as director of our North Chekiang Mission, more than a thousand miles from Kalgan, was hard at work, assisted by Sister Schroeter, in rendering the German words of the German-Mongolian lexicon into English, to aid his brother mission worker in Mongolia.

Thus, in all possible ways, Brother and Sister Christensen sought to perfect themselves in the acquirement of a working knowledge of this difficult tongue. In sheer determination to have a proper text, Brother Christensen has been writing a Mongolian grammar. Such labors are bringing about happy results. During their first five years of mission service, both Brother and Sister Christensen have been acquiring a ready use of this language, employing it freely in public speaking, translating, correspondence with Mongols, and in coming close to the people in daily life.

Soon Brethren Appel and Christensen went into Inner Mongolia in an effort to place some of our Russian missionaries at points where work for Mongols can be done to advantage. This eventually resulted in the establishment of two permanent outstations. One of these, Tamachuen, (Durban-Hodok), 147 miles north of Kalgan, is where J. Maltsev and his family are laboring. Brother and Sister Maltsev were among the pioneer Russian workers for Mongols in the Far North, when Hailar served as a general base. Seventy-five miles to the west of Tamachuen is the second outstation, Ssuwangtze, where Brother Rodionoff and his family have been placed. In connection with the last-named outstation, there has been developing a small dispensary. It is through friendships formed by the late

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Doctor Coulston, Pastor Christensen, and others at the Kalgan center, where Mongolian princes and others of prominence have come for medical care, that the way has been opened for our mission to enter several of the "banners" (districts)\* of Inner Mongolia.

One of the policies inseparably linked with the conduct of the Mongolian Mission from the beginning, has been that of printing and distributing literature in the vernacular. When translated into the Mongolian language, the gospel message in the present-day setting becomes immediately available for use in any part of that great realm. Some of the Mongol traders and even some of the lamas are glad to receive literature; thus printed matter is taken into the most distant parts. Providentially, a considerable number of the Mongols are able to read the Chinese language; and our Chinese publications also are finding their way into the outer districts.

The first publication in Mongolian was a hymn translated by our Russian missionaries at Hailar, and published by the mimeograph process at our Russian Mission in Harbin. Four little tracts were added to the list. This labor of love has been continued at Kalgan.

When Pastor Christensen came to Shanghai to attend the quadrennial conference of the China Division in January, 1932, he had reached in his own mind the definite conclusion that the founding of a Mongolian press at our mission headquarters in the North was essential. In this he had the concurrence of the North China Union committee; and when he presented an appeal for a Mongolian Mission press at Kalgan, the brethren voted to take up a special offering in behalf of this project, and \$1,700 (Mex.)

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\* In Mongolia, strictly speaking, there are no hsiens; the government units are commonly spoken of as "banners" and "flags."

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was thereupon given, largely in cash. This offering was received on the evening of the thirtieth anniversary of the very day when Pastor and Mrs. J. N. Anderson and the group who had accompanied them to China, arrived in Hong Kong as the first regularly appointed missionaries sent to China in response to repeated appeals from the self-supporting worker, Abram La Rue.

This first step having been taken to arrange for printing work in the Mongolian language, John Oss, secretary of our division publishing department, went to Nanking, and there arranged to secure a set of matrices for making Mongolian type. A type-casting machine, somewhat primitive in form, but capable of producing type with a fair degree of accuracy, was purchased. Our Shanghai Signs of the Times Publishing House gave a small hand printing press and some type, inks, paper, and accessories. A little later the Mongolian Mission purchased a Chinese-manufactured Gordon foot-power press. Thus was launched the printing of literature in the Mongolian language.

All this has taken the most painstaking effort. Brother Christensen himself has at times had to serve as type caster, typesetter, make-up man, and pressman. He has on occasion even had to make his own ink, and to resort to many expedients for completing printing jobs in process. At times of very special need he was rendered practical aid by the late W. A. Scott. It was Brother Scott who helped Brother Christensen solve many a problem in the earlier stages of our printing work at Kalgan and during the brief years he served with so much acceptance as manager of the Shanghai Signs of the Times Publishing House. He took especial delight in helping Brother Christensen make the "law chart" in Mongolian typographically attractive; and

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with his own hands arranged the forms and ran the first edition.

Not the least of Brother Christensen's troubles in getting out Mongolian literature, came from language limitations that made perplexing the translation of certain spiritual truths regarded as essential. Even the Old Testament Scriptures were lacking from his little Mongolian library. The Mongolian edition of the New Testament Scriptures, as produced under the auspices of the British and Foreign Bible Society, is still in print. Not so with the Old Testament. The Stallybrass-Swan version of the Old Testament, 1836-40, as printed "at a mission press erected at great cost for the purpose near Selenginsk, beyond Lake Baikal in Siberia,"\* has long been out of print. The only way Brother Christensen was able to secure a copy was to hire a young woman, versed in the art of writing Mongolian characters, to spend many months in copying the Old Testament, verse by verse. During this tedious process, Brother and Sister Christensen spent their evenings in comparing the copy, word by word, with the original, to ensure accuracy of transcription; and this exacting labor on their part brought its own sweet reward in adding materially to their knowledge of the Mongolian language.

The manuscript of Old Testament Scriptures thus obtained, makes a large volume, which Brother Christensen now keeps and carries about in a leather case, somewhat after the order of a square-shaped valise. Two partial copies of the Old Testament have also been made by some of our Russian workers who felt they could not do without the Old Testament section of the Scriptures, and who in

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\* Dr. Bernhard Julg, art., "Mongols: Language," in *Encyclopedia Britannica*, 11th edition.

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consequence spent their spare time for upwards of a year in painstakingly copying out, character by character, the greater portion of the Old Testament.

During the 1935 biennial session of the North China Union, delegates were present from the Mongolian Mission, and a special service was held by them in the Peking church. Brother Christensen's report stirred our hearts; and the words spoken that hour by some of our Mongolian believers, formerly inmates of Mongolian lamaseries, but now earnestly at work in an effort to prepare literature and to preach the word among their people, led us to know that the Spirit of the Lord is moving upon hearts in Mongolia.

Pastor Christensen, in the course of his remarks, observed:

"From Lake Baikal on the north to Lanchow and Kalgan on the south, from Kashgar on the west to Mukden on the east, lies the home of the Mongols and the territory of the Mongolian Mission. When and how shall we reach the extremes of this vast territory in which the seven million Mongols live?

"Four years ago the Mongolian Mission was organized and the work begun. Although the progress from day to day in this difficult field has seemed almost insignificant, yet as we look back in perspective, most surely we recognize that God has blessed, and great progress has been made in the beginnings. We believe a solid foundation has been laid. True, we have touched only the borders of this land and people; but the printed page has gone far beyond.

"In the two years of our Mongolian Press we have been able to put out four tracts, five songs, the book of Daniel, the ten commandments; and besides, by mimeograph, the Sabbath school lessons. And just now, during these meet-



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ings, our first subscription book, 'The Way of Life,' is coming from the binders. This is a cloth-bound book, selling for \$2 (Mex.). In this we rejoice; and now we may look forward to a greater literature ministry for Mongolia than was hitherto possible.

"In 1933 our first mission station in Mongolia proper was built, although for about two years previous to this the Russian brethren had been living in rented Mongol mud huts, doing missionary work. And now in the newly constructed mission home Brother Maltsev and his family have been made fairly comfortable, and a permanent light has thus been established 147 miles north of Kalgan. Here is a section relatively populous, affording great opportunities for reaching a large number, the site being practically on the border of four great districts.

"In an effort to enter yet other 'banners' during the fall of 1932, an extensive tour was made to the west, and in the providence of God friendly contacts were effected with the prince of Durbut, whose territory lies directly north of Suiyuan. Through further visits, permission was granted and arrangements were made for the establishing of a mission station in his territory. He gave us of the good of the land on the border of two great districts of Mongolia, a site only twenty miles from the palace of the most powerful prince of Inner Mongolia. This location is seventy-five miles to the west and north of our first station.

"In 1933 this mission station in Durbut, with its buildings, was completed, and Brother Rodionoff and his family were located there. Our Mongolian brother, Chekjilneriboo, who was baptized in 1932 and took training at our hospital in Kalgan for a considerable length of time, joined them in September, 1934. They were immediately made very busy by the demands for medical treatment. Many

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profitable visits were made and much literature was distributed.

“In the summer of 1934 an extensive itinerary was conducted by Brother Maltsev and the director during the month of August, by oxcart and on horseback. On account of the sand and the slowness of the oxen, we did not go as far as we had planned; but we itinerated in three ‘banners’ and visited sixty-three villages, besides giving out a goodly number of tracts. From our experience last summer we learned some lessons; this year four camels are awaiting us for service during our planned itinerary of two months. We shall leave the oxen and carts behind, and thus hope to extend into much unentered territory, including at least three new ‘banners.’

“To date, we are conducting work permanently in two ‘banners;’ in fact, we might say four, as our two stations are right on the border, besides which we have our work and local chapel in Kalgan. Literature has been carried into eight ‘banners’ by the living witness, and has also gone on to the Ordos ‘banner,’ to Otal Shan, to Ujumchi and Abgai, north of Dolon Nor, and to the Mongol tribes north of Mukden.

“For the last three winters we have endeavored, in a limited way, to conduct a school in Kalgan.”

Brother Christensen’s vision includes the planting in Mongolia of a well-equipped main mission station, to serve in the early future as a base. This should surely include a qualified physician giving his whole time to sacrificial service for these people, a printing plant, an industrial institute for the training of the youth for service among their countrymen, and an extensive medical missionary service of small dispensaries with nurses, under the general direction of the controlling committees, including the supervising

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mission doctor, a part of whose service would be regular itinerations to the outstation dispensaries.\*

In a communication released in June, 1935, by A. A. Esteb, in charge of the bookmen in the Northland, is the following out-of-the-ordinary story regarding the selling, within the borders of old Mongolia, of books printed in the Mongolian language:

“As we left Kalgan on our way to Mongolia, I heard some one say that if we could sell Adventist books to a Mongolian, ‘it would be a miracle.’ Well, the day of miracles is not over. Our first Adventist book has been sold to a Mongolian. The man to whom it was sold was not only a Mongolian, but also a high Mongol lama. To any one who knows anything about the Lamaism of Tibet and Mongolia, no further word is necessary. On my first trip to Mongolia, only three years ago, our missionaries were ordered to leave Mongolia the next day or be driven out by the soldiers. We were holding Sabbath school when this news came to us. Our Sabbath school became a prayer meeting. Every heart was stirred. We had claimed this land for God. How could we leave! How could we yield what we had gained! We could not contemplate the thought.

“It was a crisis hour for our missions in Mongolia. We went direct to the Mongol authorities, and spoke to them of our world-wide work, and the reasons why the work of God must be carried on in Mongolia. An official arose and paced the floor. We could see from his face that a great struggle was going on in his heart. We sat there waiting,

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\* Pastor Christensen's plans regarding the work in Mongolia are already being realized. In 1936 a school was erected at Tamachuen, and a call made for a doctor for Mongolia. Plans were under way for the construction of a small medical unit, and humble homes for two families of foreign workers.

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but prayed as we waited. Finally the Mongol's countenance changed. He came and sat down by my side and said, "You are doing a good work. The missionaries may remain in Mongolia."

"'Will you confirm this in writing, and rescind the order to drive the missionaries out of Mongolia?' we asked.

"He paused for what seemed to me a long time, and finally said, 'I will.' And he did—that very day. Another miracle had been wrought. Another crisis hour in the history of missions had been met, and God's cause had won. Since that hour, three years have passed, and our missionaries in Mongolia have had freedom to carry on their work unhindered.

"And now, after three years, I rejoice to be present when history is again in the making. Our first Mongol book has been sold, and it seems passing strange that a high lama should be the first Mongol to buy this book, one who three years ago would have driven our missionaries out of the country. It would make a small book in itself properly to describe this Mongolian yurt,\* and this lama sitting there and listening to the canvass for an Adventist book.

"The second book was sold to the father of the first Mongolian I ever met. He lived only a little way from the yurt of the lama. I had heard that this man had little money, and wondered after he had signed up for the book if we should have to take a sheep for the price; for silver is scarce in Mongolia. But the man turned to his wife and asked her for the key to the little box in the corner. She hesitated a moment, as if reluctant to part with the keys, but presently drew them out from somewhere in her dress, and handed them to her husband. He opened the box,

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\* A light, movable tent.

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and from their meager earthly savings took out two shining silver dollars and handed them to me. I pray from the depths of my heart that this needy family, living on these bleak and barren plains of Mongolia, who were willing thus to sacrifice their earthly treasures to buy this truth-filled book, may find therein the heavenly treasure."

# FORWARD! FORWARD INTO CHA-SUI!

THE little chapel at the end of the ground floor of the North China Union Sanitarium-Hospital in Kalgan was already nearly filled with delegates for the February, 1934, annual meeting of the Cha-Sui Provincial Mission,\* when Brethren Appel and Esteb and I entered and found seats. In a corner of the room, at the right of the rostrum, sat our beloved Dr. Elmer F. Coulston, playing the organ softly as a prelude to the meeting soon to be opened. The doctor was conservatory trained, and could make even a portable mission organ speak to our hearts.

The appointed hour arrived, and Tsou Hsuen-yuen, mission director, stepped forward and announced that a song especially adapted for use in the Cha-Sui Mission would be sung to the tune of "Forward." Slips of paper had been prepared, having written thereon, in Chinese characters, this song composed by the director himself; and as Doctor Coulston struck up the tune, Pastor Tsou, an old-time chorister, led the congregation in the rallying cry which sounded the keynote of our entire meeting—Forward, forward, as quickly as possible, into every hsien and every village of the provinces of Chahar and Suiyuan! This song embodies the spirit of the movement that is sweeping over the entire China Division field, and is

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\* The Cha-Sui Mission includes the Chinese population of Chahar and Suiyuan, together with a few hsiens of north Shansi north of the Great Wall.

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bringing us into touch with many, many groups of people not hitherto served.

Above the rostrum were two characters, one in flaming red, Chien, and the other superimposed thereon in gold, Djin,—Forward, Onward,—ever advancing on and on! Hanging on the wall was a map of the mission territory, with hsiens already permanently occupied colored in one tint, and unentered hsiens colored another tint.

One of the delegates with a friend who had accompanied him, was three days late in getting to our meeting. He had had hindrances not a few en route, and at times had feared he would not reach us at all. Troop movements were on, and traffic had been suspended for the general public. Our brother had not been in the room an hour before he got up, went to the wall, already nearly covered with charts, maps, and mottoes, and placed in plain view an exhibit, in photographic form, of our entry into Kalgan City and of our advance into the province of Suiyuan, some years before. These photographs recalled to my own mind the providential circumstances that had led to our entering the Cha-Sui field.

A little later, this brother was on his feet, giving his report for the past year, with particular reference to how the Lord had gone before him, preparing the way for evangelistic meetings in Suiyuan City, the capital of the province of Suiyuan. The report included three baptismal services already held, a church of over twenty organized, with several others keeping the Sabbath and preparing for baptism. Our brother held before us trophies—instruments that had been used by opium addicts, but later had been surrendered by the unfortunate victims who through faith and importunate prayer had been delivered from their thralldom to the drug habit. The speaker was none

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other than Evangelist Yu Chung-shen, who nearly ten years before had pioneered the way into the city of Kalgan.

Day by day the white-capped nurses and other sanitarium helpers came in, impressing us with the importance of the medical phases of our work in the North China Union and the Cha-Sui Mission, for it is at Kalgan that this union's medical center of influence and training has been founded.

In our first physician at Kalgan, Doctor Coulston, we had an outstanding example of one who from the day of his landing in China threw his whole heart into the acquirement of the vernacular and into medical-missionary endeavor. His report, as rendered during the meeting, reveals the spirit of a pioneer worker; and when read in the light of his tragic death a few months later, gives us many glimpses of a great heart. His story, in part, runs thus:

“Arriving in Kalgan two years ago, we found that we were supplied already with a home and a large compound, and that within the compound, construction work on the hospital building was just beginning. During our first few months in Kalgan we had the usual problems connected with obtaining a well-constructed building.

“Before the time of opening, we wondered where we would get patients for this hospital; but it was not long before many were coming to us,—beggars from the street, lamas from the plains of Mongolia, village people from the surrounding country, and others who had heard of the new hospital.

“Soon after the dedication and opening exercises, November 1, 1931, we were enjoying a steady increase in patronage and were gradually gaining the confidence of the people. In connection with the hospital, we started a small clinic in the city, which also proved an opportunity



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for evangelistic work. Twelve thousand and fifteen patients came during the first year.

“In the fall of 1932 a training school for nurses was opened, with a class of ten students, among whom was a Mongolian boy, previously a lama, who was one of the first converts from that great field. In spite of many burdens, we greatly enjoy working with the young students and watching them gain a valuable experience.

“Before the completion of the hospital buildings, many injured and sick came to us; these we tried to help with our meager equipment and supplies. One Sabbath I was called from meeting to see a beggar boy who had been thrown from a cart, with serious resultant injury to his arm. Sterilizing a few things on the kitchen stove, we bound up the wound, using sewing needles and tailors' waxed thread. Before the boy awakened from the anesthetic, we took the opportunity to clean him up thoroughly. Dressing him in a flannel nightgown, we placed him on a couch in our dining room.

“The next day his mother came in her rags, and he would not let her go. He said, ‘Why can't she sleep on top of your dining-room table?’ Finally we sent her home; but returning a few minutes later, we found that the beggar boy had gone, too, running several miles to their cave home in the riverbank. We persuaded him to come back, consenting for his mother to stay with him, and placed them in a back room until the wound had healed. This little beggar boy advertised our hospital far and wide; for all had said he would die from loss of blood.

“One day I carried a woman from a ricksha to the examining room. She had wasted away from the ravages of a deadly tumor, until she had become only a shadow of her former self. I told her relatives that it was too late

## FORWARD INTO CHA-SUI!

for any man to help her, but that God could spare her life if we operated immediately. It was questionable whether she could survive the serious operation.

“The first day following, she could not move, nor could she speak; she was so weak that I was sure she would die. We had special prayer for her, but on the second day she rapidly failed. Toward night I saw that there was only a flicker of life remaining; so we called the relatives. Gathered around the bed, we had special prayer for her, and I went to bed certain that she would die before morning unless God intervened. The following morning I went to her room, and I shall never forget the picture. With her face wreathed in smiles, she stretched out her hands to me and asked me what she could have to eat for breakfast! She had no pain, and had slept during the night. She has made a complete recovery, and is the picture of health.

“The second year has been full of evidences of divine blessing. We changed the chapel to a more suitable location, where the clinic could reach more people. The attendance increased from fifteen to fifty patients a day. Our patronage in the hospital has also increased from eighteen or twenty to thirty or thirty-five; while at one time, during the first part of August, 1935, there were fifty-two inpatients in the hospital.\*

“The surgical operations have increased proportionately. The Lord has blessed in saving many lives at times when there was no help in medical science. Recently we have opened another clinic and small chapel for the Mongolians, which had twelve to fifteen patients daily during the first few weeks. We have been impressed with the number of sick who come to us from a distance.

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\* At the time of Doctor Coulston's fatal illness in May, 1934, there were seventy-one patients in the sanitarium-hospital.

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“I was called to the home of the leading Buddhist of Kalgan to see his young daughter. I found her lying on the *kang*,\* dressed in her burial clothes, apparently dying. They begged me to do something for her; so we took her to the hospital immediately. Since she had not eaten for twenty days, we gave her simple treatments and tried to give her nourishment. Daily we had earnest prayer for her, and she gradually improved. She was glad to hear about Jesus, and went home several weeks later almost completely cured. This experience opened a large community to us and to the gospel.

“Last spring, on a Friday afternoon after our clinic hours, I was called a considerable distance away to see a very sick woman. Before I reached the compound I heard the drums before the gate, and on entering the court I found the coffin standing in front of the door. Evidently preparations for a funeral were well started, and I asked why they had called me. They replied that our hospital had more power than any other place; so they had come to us as their last hope. Several old women were holding the patient propped up in a corner, dressed in her burial clothes. She had a serious disease of the heart, which had resulted in gangrene of one leg below the hip, this having first appeared three weeks before. They took her to the hospital, where we removed her leg. This woman had a critical time because of the bad heart disease and the shock of the operation, but we prayed continually for her, and the Lord spared her life.

“A short time ago our part of the country was involved in a military upset, the central government troops closing the railroad on both sides of Kalgan. Mr. O. G. Erich and

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\* A brick platform, used as a bed.

## FORWARD INTO CHA-SUI!

his family were called back to Manchuria; so it was decided that I should make a trip to Peiping to buy medicines, in spite of the fact that the trains were not running. I obtained a pass from the headquarters of Marshal Feng Yü-hsiang, and at 5 P.M. boarded the train which carried me to the front lines. I spent the night at the station, and in the morning walked thirty li\* carrying my luggage, accompanied half of the way by a military escort. At this point I took a military train that connected with a train that brought me into Peiping at 9 P.M.

“The next morning I got on the train which took me again to the front lines. Here I was unable to use the military train, because of threatened war operations; so I had to walk fifty li to the next station, where I slept under a tree; then in the morning I walked thirty li farther. I found that there were no trains running, and it was not known when a train would run. The stationmaster had no way to help, for the military forces had control of the situation.

“I appealed to military headquarters, and after repeated telephoning, was promised a handcar. Not being able to find one, the authorities promised to send a train. Within an hour the gong sounded and a train came, consisting of an engine and one coach. I was the only passenger, with a military escort. At the next station an officer from headquarters met me with iced watermelon, and sent me on to Kalgan, with no charge. The officer told me that they were lacking coal, so the regular trains could not run; and it seemed strange that I should be provided with a special train in time of military stress.

“I have been approached by Mongolian officials from

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\* In China a li is about one third of a mile.

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Nanking about a mobile hospital unit for Mongolia, our hospital being used as a base of operations. We can see many evidences that the Lord is working, and we know also that the enemy is making every attempt to hinder. We are of good courage to carry on, with the help of the Lord."

The story of Doctor Coulston's lifework and of his passing, is a mighty challenge to us who remain. Dr. H. W. Miller, at the time of the funeral, witnessed as follows:

"Though Doctor Coulston's ministry in China has been short,—only a little over three and one-half years,—a great heritage has been left to the China missionary movement through his contribution of service. He gave always of the fullness of his strength, and lastly he gave his life.

"I seem to hear Doctor Coulston say again the words that made a deep impression on all when he last visited the Shanghai Sanitarium a year ago. Addressing the young people, he urged that they prepare themselves for places of usefulness in the needy and distant parts of China. He said that he had no burden whatever to settle in our well-established centers, with their many facilities and comforts; but that he wanted to be where there was great need, and to work where he saw great lack of help and much distress. His appeal was stirring, and expressed the sentiments that have characterized his life during his brief but faithful years of service in the China Division.

"The doctor's career has distinguished him as a true builder in the medical-missionary program in China. His one fault was working beyond his strength. He was a fearless worker, yet he was cautious when the health of others was involved. I recall having performed an operation on him somewhat over a year ago, which, of necessity, required that he remain in bed for many days. Within a few days after his operation, a patient whose life depended

## FORWARD INTO CHA-SUI!

on surgery, came to the hospital. He gave orders for the surgical preparation and had the sick man prepared and placed on a cot by his bed; then he, while lying down, reached over and successfully operated on this patient, thus saving his life. The same kind of ministry characterized him to the end.

“He became ill (with what proved to be diphtheria) on Friday, the eighteenth of May, one week before his death, but he insisted on making his unusual rounds that day. On Sabbath, though not well, he was at Sabbath school and church, taking an active part in the service. On Sunday he responded to an emergency call, laboring over a dying person, giving artificial respiration for three hours, until, exhausted, he took to his bed, from which he could not later arise. He was fully resigned, though gladly would he have lived on to do his part in the finishing of the work. To the very end he put forth cooperative effort to get well, and bore his distressing illness with a smile of confidence and trust. Truly his life was an inspiration to all who knew him, and is a call to every young person to dedicate his life without reserve to the Master’s cause.”

The Cha-Sui Mission is one of the beneficiaries of the additions to the budget base granted by the home Mission Board during its 1935 Spring Council, the total amount awarded to increase this mission’s annual base being \$375 U.S. currency. It has thus been made possible to strengthen the campaign already launched to enter as quickly as possible the hsiens of Chahar and Suiyuan Provinces included within the boundaries of the Cha-Sui Mission. The responsibility of carrying forward the work so nobly begun by the forerunners is now being taken up courageously by others who have come in, strong for labor, including William J. Harris, at the head of the North

## CHINA'S BORDERLANDS

China Union Mission; and Dwan Yung-chien, who was recently appointed to serve as director of the Cha-Sui Mission. At the hospital are Dr. and Mrs. Harold Mourer and Miss Edith Johnson. Thus the medical-missionary interests are being constantly maintained and strengthened as an integral part of our program of advance.

## OUTPOSTS IN JEHOL AND CHIENTAO (KANDO)

**B**EYOND the Great Wall, constructed more than two thousand years ago\* to keep out the hordes of Hun tribes (Mongols) at that time threatening the very existence of the Chinese Empire, there lies a strip of territory in the southeastern corner of Mongolia, known as Jehol. During the Ta-ching dynasty of the Manchus, at that time in control of China, Jehol was known as their playground. The change from the sultriness of summer days in Peking to the cool atmosphere of the heights beyond, was a luxury to be coveted; and thus there developed a retreat for emperors and their retinues, with spacious and well-kept gardens, game preserves, and palaces and temples, lying beyond the well-nigh impregnable mountain passes which form a natural barrier along the ridges on which the Great Wall was built.

In 1932 the former status of Jehol underwent a change, the Japanese including this land within the Manchurian area.

It was in the same year that George J. Appel and his associates, in their efforts to open on a permanent basis every part of the territory assigned them, entered Jehol. An ordained brother, Goh Djao-liang, who for several years had been principal of our Tsinanfu Training Institute, volunteered for service in this province. He went

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\* Erected about 214 B.C.; repaired 1465-87 A.D.



## CHINA'S BORDERLANDS

with his family to Chengteh, Jehol's capital, and became the director of the newly formed mission. Pastor Goh was accompanied by an earnest young man, formerly a colporteur, who later went on from the main station to a near-by hsien as a pioneer evangelist.

In February, 1934, when it became possible to visit Jehol for annual meetings, we found a promising congregation of baptized believers and friendly inquirers. For more than a year it had been impracticable for any of the officers of our mission headquarters to enter Jehol. The gates of Kupeikou had been closed against all from China who might wish to visit the capital, a day's journey beyond. We had with us the Mongolian Mission car, having brought it down by train from Kalgan into Peiping for this dash into Jehol, and before starting out from Peiping, we had taken all essential precautions.

I had gone on from Peiping to Shanhaikwan the day before, in order to have my passport visaed by the proper authorities. As a further precaution, Brother Appel and others had secured a letter of safe-conduct from the head of the Japanese army stationed at the Peiping embassy. With these papers we found it possible to go through each place of military examination, and finally to pass the last of the several points where our passport papers were looked over. By evening we reached the city of Chengteh.

Not far from our chapel in Chengteh is the high outer wall of the great enclosure, with its palaces of former emperors; and on the other side of this enclosure stand several temples, built chiefly after Tibetan forms of architecture. In these, in past centuries, many priests of Lamaism dwelt. One of the temples, a very beautiful structure, has become world famous because of its replica shown at the world's Century of Progress in Chicago in 1934.

## OUTPOSTS IN JEHOL AND CHIENTAO

Plans were laid while we were together to enter some hsiens beyond the one in which Pastor Goh had already established our main station for Jehol. A committee action taken at nine o'clock at night, assigned to Brother Goh's associate worker the responsibility of opening the first new outstation. About 10:30 P.M., when we retired, many sounds of activity reached us from the court just outside our paper-covered door. All through the night the sounds continued. Between four and five o'clock the following morning we arose, to find Brother Goh's associate bidding the brethren and sisters of the mission quarters good-by. His goods were being placed on a truck which was ready for the journey northward into the hsien where the new outstation was to be established. We counted it fast work for a man to be placed under appointment at nine o'clock in the evening and he be off on his journey by five in the morning. In that time he had packed up all his household goods, his wife had prepared the children, and the whole family had left.

The opening of our Jehol Provincial Mission was attempted on a slender support from the annual Ingathering funds. The assignment of a regular budget through additions to the base appropriation for that border section, as awarded by the 1935 Spring Council of the Mission Board, has come as a great boon to Jehol.

At the recent biennial session held in Peiping, our hearts were thrilled anew as Goh Djao-liang quoted the words: "The land of Zabulon, and the land of Nephthalim, . . . beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Matt. 4:15, 16.

"It was not until 1932," continued Pastor Goh, "that

## CHINA'S BORDERLANDS

this scripture began to be fulfilled in Jehol. The work was opened August 6, 1932, but the Jehol Mission was not officially organized until January 10, 1933. During the two or three years, our working forces have consisted of the director, who has also acted as treasurer, one departmental secretary, one evangelist, one school teacher, and two colporteurs. We praise the Lord, however, that though our numbers have been few, He has made us like Gideon's band—every worker imbued with a spirit of sacrifice.

“Evangelistic endeavor has been started in six hsiens. . . . In one year our colporteurs entered twenty of our twenty-one hsiens and took more than 900 subscriptions for the *Signs*. There have been thirty-three baptisms. Our source of help has been God's hand over us and His Spirit within us, together with the knowledge that our brethren in other parts have been praying for us. •

“From many places Macedonian calls are coming, which, because of paucity of laborers and difficulties of travel, we know not how to answer. A few inquirers here and a few there, separated by many hundreds of li, and some without postal facilities, present great problems. We can only pray the Lord of the harvest to send forth laborers. Pray for us!”

Of later developments, W. J. Harris, referring to our Jehol Mission as he found it in the autumn of 1935, writes:

“This is a busy province. Everywhere new railroads are being put through, and these are now only 180 li (sixty miles) away from Jehol City (Chengteh). New railway stations and half-built railway shops, new bridges and tunnels, and all kinds of railway stock are to be found throughout that portion of the country. Motorbus roads also are being pushed through the province. It is a beau-

## OUTPOSTS IN JEHOL AND CHIENTAO

tiful sight, as one motors along, to look both down and up, and see the road winding for many miles against the distant mountainside.

“After a few days spent in Jehol City, Brother Goh and I took a bus for the station in Pingchuan. We had begun Harvest Ingathering work at Chengteh. From Pingchuan we went on via the new railway line up to Chihfeng, . . . the largest city in the province. Evangelist Chu Yun-ting, formerly of Shansi, has been there for over two months, trying to secure a proper chapel site.

“We were able to secure a good site. Evangelist Hsu Chi-li, formerly of Shantung, is now stationed at Chaoyang. We called on the head military official there, who was interested, and was appreciative of our work. He gave us \$20 (Mex.). We succeeded in locating two favorable chapel sites.”

### *Among Koreans in the Far Northland Beyond Chosen*

Throughout the Manchurian Union Mission, with headquarters at Mukden, there dwell Koreans who have migrated from Chosen into the Northlands in search of farms and woodlands. Many have prospered. The district most fully occupied, known as Chientao (Kando), was constituted a separate province in 1934. For many years the hsiens of this province have been worked, first from the headquarters at Seoul, Chosen, and later from the division headquarters at Shanghai, as the Kando Mission. The word “Kando” is the equivalent in Korean of “Chientao” in Mandarin.

The late C. L. Butterfield, while superintendent of the Chosen Union Mission, and H. A. Oberg, his successor, formerly visited Kando year by year, oftentimes going in by oxcart from the farthest northern limits of Chosen. Those

## CHINA'S BORDERLANDS

trips were trying indeed, not only because of the cold of winter and the almost impassable roads in summer, but also because of banditry. Upon its transfer, B. Petersen and later N. F. Brewer visited the field when travel conditions and banditry were as bad as in former years. It is only in the very recent past that a railway line has been run into Chientao, making the mission easily accessible from our Manchurian headquarters.

During the annual meeting of 1934, the Chientao Mission was visited by C. C. Morris of the China Division, Brethren Brewer and Hilliard of the Manchurian Union, and others. K. H. Kim, director of the mission, has acquired a working knowledge of the Chinese language, and his youngest son translates readily the talks given in Chinese. A quadrennial report covering the years 1931-34 was given by Pastor Kim during the session of the Manchurian Union held in Mukden, Manchuria, April 17-24, 1935. He said in part:

“During the quadrennium including the years 1931-34, a church has been added in Chientao every year, bringing the total number of organized churches to eleven. It is our plan to increase this total to twenty by the close of 1936.

“To eight Sabbath schools in 1931 we added one a year, and had eleven at the close of 1934. These, also, we purpose to bring up, for 1935 and 1936, to fifteen and twenty respectively.

“The membership of baptized believers, standing at 126 in 1931, rose to 206 by the end of 1934. It is our purpose to bring the church membership up to 330 by the close of 1936. Sabbath school membership, standing at 453 in 1931, was 603 in 1934. This we purpose to increase to an even 1,000 by the close of 1936.

## OUTPOSTS IN JEHOL AND CHIENTAO

“In tithes there has been an increase; also in offerings. . . .

“We thank God for some progress year by year; but we do have crying needs, of which I must tell you. According to our operating policy, our territory includes all the Koreans in Manchuria; the harvest truly is great. We need more workers; and in order to secure these, we need a school of our own in the Chientao Mission, in which workers may be prepared for service. It is said that there are 15,000 or more Koreans in the city of Mukden; 10,000 in Hsinking; more than 10,000 in Harbin; and along the railway and in the fertile valleys and on the mountainside there are, altogether, considerably more than a million who have not yet received the warning message.”

A few weeks following the giving of this report, Pastor Kim held his annual conference, and in attendance were the officers of the Manchurian Union, together with Frederick Lee of the China Division headquarters. Pastor Lee, in a report of this meeting, writes:

“The ten-day meeting with our Korean brethren was full of interest. We learned to sit on the floor as is the Korean custom, and to take off our shoes every time we entered the chapel. However, even though the customs were different from those we were used to, yet the same Spirit of God was manifest among us. The last Sabbath was a day of good things. In the morning consecration service the large group of about one hundred believers and workers reconsecrated themselves to a fuller service for the Lord. Wrongs were made right; and as the people wept before the Lord, they were greatly refreshed in spirit.

“There are many trials to be met in this center, but our brethren have been equal to them. Their faith has been rewarded in souls won and in the kind protection of the

## CHINA'S BORDERLANDS

Lord during dangerous hours. At the Sabbath afternoon testimony meeting all took part in praising God for His goodness, and many were the interesting experiences related.

“One old man told of a bandit raid. He displayed the pieces of shrapnel that had been shot into his home, which would have spelled death for him and his children if they had not already been in hiding in a deep cellar. This man has been a faithful worker for twenty-eight years, and was one of the first believers among our people in Korea.

“Another old brother who has been an Adventist for twenty years, related an interesting experience. Although living back among the mountains, he was having a part in the great world Sabbath School Investment Fund plan. A year ago, even in the midst of his dire poverty, he had gathered together a small sum for this fund. This year he set aside three chickens—two hens and a rooster. He very carefully built a pen for the chickens and nailed it alongside his house. Every night he saw that the chickens were in the pen, and that the door was safely bolted.

“One night during the New Year’s holidays a big fire broke out in his community, and soon his house was aflame. It was night, and he was able to save only a little of his goods. His small boy seized his father’s big Bible in his hands and prayed. In the excitement the father forgot about his Investment chickens. On thinking of them the next day, he was sure they had been burned up. Imagine his surprise when, three days later, he saw the hens and the rooster walking around the ruins of his house. The comb of the rooster had been burned off, as well as the tail feathers; but the two hens seemed unscathed. He could not believe his eyes. How was it possible for these chickens to escape from that bolted pen in the midst of

## OUTPOSTS IN JEHOL AND CHIENTAO

an inferno? He could only say to himself, 'The Lord be praised! He has protected His chickens!'

"Since then one hen has laid twenty eggs and the other seventeen. He said that when these were hatched, he would sell the chicks for the Investment Fund. He believes that the Lord will continue to bless his investment, and that he will have a goodly sum to give the Lord later in the year. . . .

"There is now a rapidly developing church membership in the Chientao Mission. This group of earnest believers, with others of like faith in all parts of the world, are looking and preparing for our Lord to come. May we with them be faithful in our task, and earnest in our personal preparation for His glorious appearing."





## ALONG THE SIBERIAN BORDERS

**M**ISSION work along the Siberian borders developed through tragedy. The beginnings came through Russian exiles, condemned to banishment and hard labor in Siberia because of adherence to the Seventh-day Adventist faith. Some served in the forests, along the Amur and the Gobi, and about the coasts of the Maritime Province north of Vladivostok. Some served in the gold mines of the czar's estates near Chita. Some had to work on the railway which was being extended eastward across the Asian continent to the shores of the Pacific.

Eventually a few who had served out their sentences and were released, finding themselves thousands of miles from home, took up residence in Eastern Siberia and in Manchuria. Among those who had been expelled from Russia were ministers and other workers; these were of special help in efforts made to reconstruct church relationships, as well as in winning interested friends and neighbors to an acceptance of the faith. Thus it came about that groups of believers in these regions far from their former homes, began holding regular Sabbath services.

With the breakup of the Russian monarchy toward the close of the World War, Seventh-day Adventists in Eastern Siberia suffered many hardships. At times they were cut off entirely from connection with those of like faith in their former homelands. Our workers in Manchuria had not yet come upon members of this scattered flock. H. H.

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Hall, on his first two visits to the Far East, made diligent effort to effect contacts with Russian believers along the Siberian borders, and finally succeeded in finding some at Harbin. From these he learned of the constancy and devotion of many small groups all through Eastern Siberia, and of their intense desire to be brought once more into connection with our general denominational organization.

The Mission Board requested the Far Eastern Division of that day to exercise a fostering care over the Russian churches and companies of believers in these parts. Accordingly, Pastor and Mrs. T. T. Babienco were invited to undertake labor for the Russian-speaking peoples in the Far North. They came out in 1918. Accompanying them was Max Popow, at that time a bookman.

Harbin was chosen as headquarters. The beginnings were humble indeed, but gradually the work grew. I. H. Evans and others of the Far Eastern Division made frequent visits to Harbin, and encouraged the believers. Under the untiring ministry of Pastors Babienco, Demidow, and several others, many baptisms were reported, and some new churches were formed.

On several occasions, political changes swept over those areas. Finally Brother Babienco and his associates found it impossible to cross the Siberian borders, those districts having come fully under the jurisdiction of the Union of Soviet Socialist Republics. Pastor Demidow and others were no longer within our territory, and could no more cross to our side of the line. Thereafter, the work of Brother Babienco and others who had been left on our side of the border line, was almost wholly outside the boundaries of Siberia.

In later years, soon after Brother Babienco's transfer to the Northern European Division, further political

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changes were brought into borderland areas skirting Siberia, and these naturally affected our Russian work. The sale of the Chinese Eastern Railway to the South Manchurian Railway Corporation, automatically led to loss of employment on the part of a considerable number of our Russian believers. Some returned to their old homes in Siberia and Russia. Others moved elsewhere. The work once so flourishing is now again "scattered and torn."

Tragic indeed is the situation as it exists today among those who find themselves literally wanderers on the earth, with no government ready to accord them freedom of religious faith and at the same time citizenry in the state in which they may chance to be residing. Either the tenets of spiritual faith must be surrendered and abandoned, or citizenship must be forfeited. Under circumstances such as these, those maintaining faith in true religion often find most difficult the earning of their daily bread and the education of their children.

Not all, however, in connection with our labors among the Russians, is discouraging. One of the advantages now enjoyed through the reshaping of our Russian work, is the gradual development of groups of Russian believers in some of the larger cities of China and other parts of the Far East.

Our Russian brethren often express deep appreciation for our literature work among their people. In particular the spiritual ministry of such men as C. E. Weaks, John Oss, Adlai A. Esteb, W. P. Henderson, J. J. Strahle, and F. M. Larsen, all bookmen good and true, has had a steady influence in the development of the Russian work, so providentially discovered and brought originally to our consciousness by that prince of bookmen, the late H. H. Hall. All through our Russian mission work an effort

## CHINA'S BORDERLANDS

has been made to foster the literature interests. To this end there was early established a Russian press at Harbin, from which have been issued many tens of thousands of important items, varying in size from the smallest leaflets and tracts to substantial volumes, such as "Christ's Object Lessons," "Steps to Christ," "Mount of Blessing," a medical volume by Doctor Selmon, and a volume on the prophecies.

Early in 1934, following the far-reaching changes that have come, it was arranged that I visit once more our Sungari Mission. I united with Max Popow, who had succeeded Pastor Babienco as director, in visiting several of our groups of Russian believers along the old Chinese Eastern Railway. Everywhere we found open homes and open hearts. There was no spirit of bitterness against those of their "old country" beyond the Urals, from whom they had suffered oppression, but rather a great longing to be of help.

In some of the homes we visited, there were fine young men and women who had had no opportunity for schooling, though they were especially eager to receive an education. The conditions under which they live are primitive in the extreme, but cleanliness is maintained, as is also self-respect. They skillfully use remnants of lace window curtains, or bits of linen suitable for spreading over table tops and bureaus made from old boxes covered with paper or cloth hangings. Improvised pots and vases are filled with flowering plants to cheer the inmates of these humble homes, when outside all is bleak and frozen.

Altogether unforgettable are the feelings of sympathy and respect and Christian love that sweep over one's soul as he is received as a guest in these improvised "exile" homes. And their songs, oftentimes in the form of chanted psalms of trust and resignation and hope, at the hour of

## ALONG THE SIBERIAN BORDERS

worship, so scrupulously observed, speak to one's heart, and help one to know that here are representatives of that ever-increasing band of believers that at last will be numbered among the "called, and chosen, and faithful."

That which has been seen and heard and felt in these intimate glimpses of the temporal situation of our Russian brethren and sisters, and of the faith that not a few of them have revealed,—their absolute trust in the Lord when they scarcely knew where the next day's food was to come from,—has taught me anew that the Lord is the keeper of His children, and that His grace is sufficient for every trial. And we have learned somewhat, also, of the deep spiritual nature of the Russians. In their present plight they are faced by influences the fixed purpose of which is to remove from the consciousness all thought of God and of redemption. Even the sense of sin is flouted as a superstition having no place in this modern age. I have failed, however, to discover that the Russian people have lost their innate longings for purity and holiness, and for a life beyond.

I could not help but feel that the Russians are naturally a people spiritually inclined, when in 1931, during the Soviet regime, I crossed Siberia and went through Russia, walked the streets of Moscow, and observed the people of that land. The kindly attentions given me as a stranger, the ready smile, the eagerness to help at post office and shop and station, the human graces so apparent in the little children and in many a grownup,—how can one help but believe that the heart of the great God of heaven and earth is touched by the present plight of a people so responsive to love?

And my conviction that the spiritual aspirations of such a people can never be fully stifled, was further con-

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firmed as, emerging from that land where so much has been attempted against the Supreme Ruler of the universe and against the Book of His law, I entered a great cathedral of the Russian Orthodox Church in Warsaw, and there heard thrillingly solemn psalms being chanted by people with hearts longing for spiritual consolation and peace.

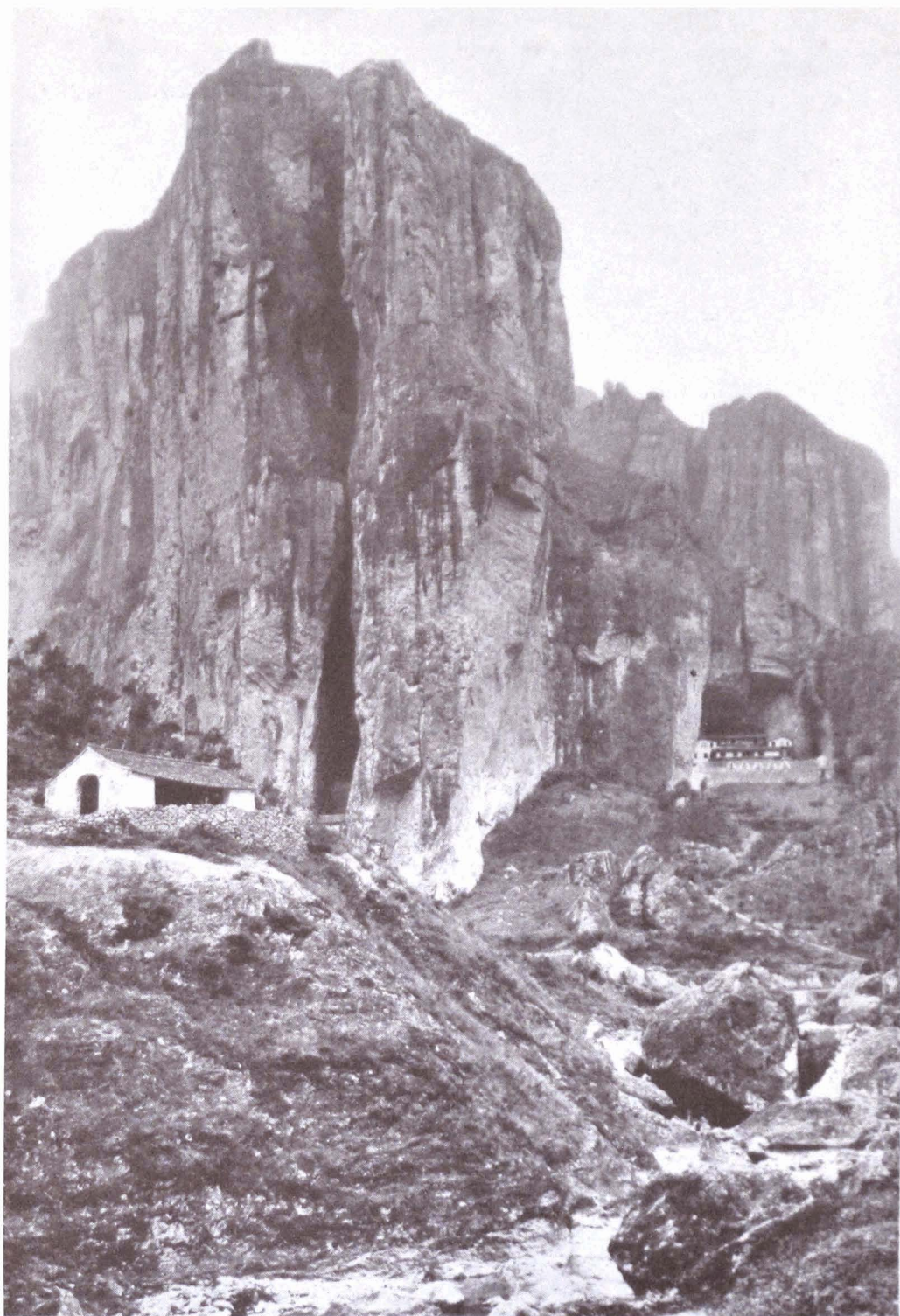
It is this deep-seated belief that the Lord of heaven would have us love all men, whatever their sin in departing from Him, that has led me to write little of the very difficult situations into which our brethren and sisters are being constantly brought in many a border province, through the activities of communists. Church members of our faith, not a few in China, in Manchuria, and all along the Siberian borders, have been slain by these misguided men; chapels have been burned; the Bibles and the hymnals of our evangelists have been seized and destroyed. Many have been driven from their homes. Even while this chapter is being prepared, we are receiving telegrams from some of our main stations in China, repeatedly threatened, and within which are our beloved associates who know not what a day may bring forth. But through it all the Lord of heaven continues His beneficent rule. The consolations of His grace are unfailing and satisfying; and meanwhile His cause advances from strength to strength, despite all this sad turmoil and opposition.

### *The Heilungkiang Mission \**

Inseparably linked with the story of the coming of Russian Sabbathkeepers into the northern regions of

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\* Heilungkiang is one of the named beneficiaries of the additional funds released by the General Conference during the 1935 Spring Council for work in "border missions" whose budgets have been altogether inadequate.



Temples Built Within Towering Cliff, South Chekiang. The Cliff at the Left Has at the Base of the Central Cleft, a Seven-Story Temple in Honor of the Goddess of Mercy. At the Right, Within an Open Space Beneath the Lower Cliff, and Behind a High Protecting Wall, May Be Seen a Four-Story Taoist Temple



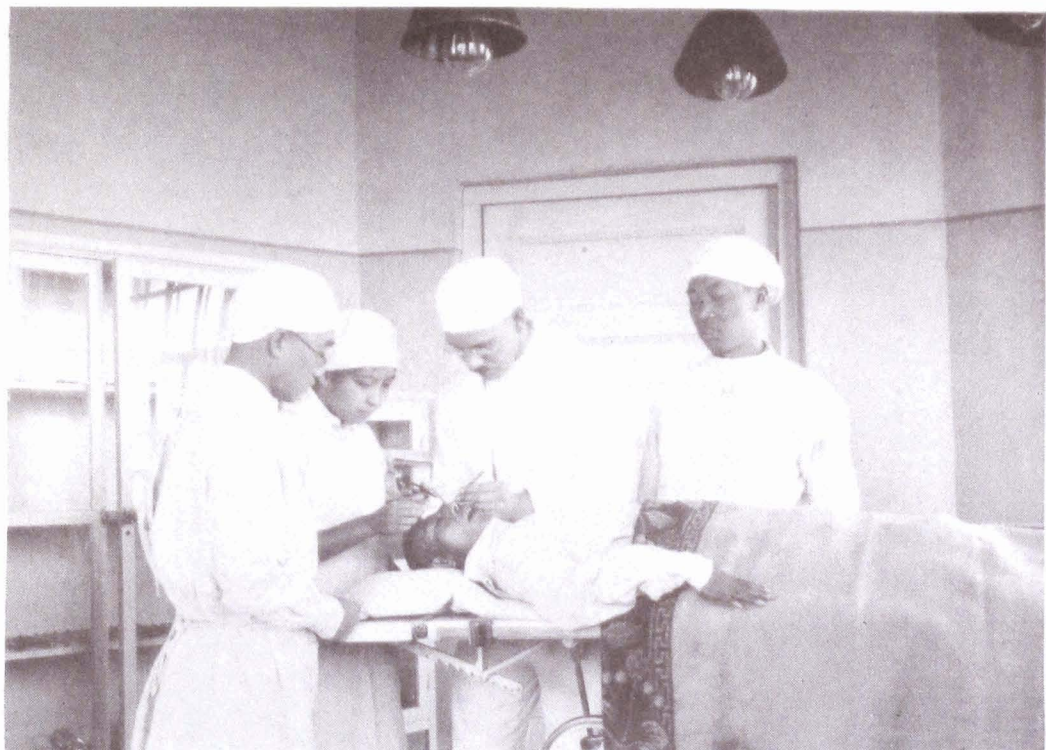
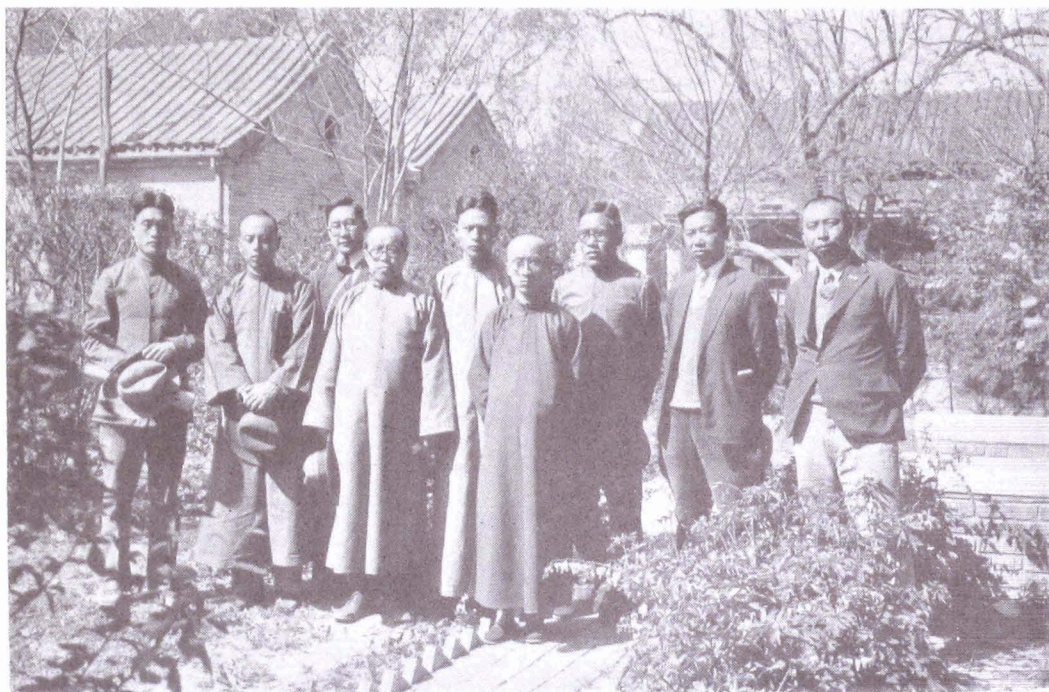


PHOTO BY PASTOR APPEL

Dr. Elmer F. Coulston in Operating Room of North China Union (Seventh-day Adventist) Sanitarium-Hospital, Kalgan, Chahar, 1934 (See page 169)



Group of Seventh-day Adventist Workers, Cha-Sui Mission, Spring of 1935, Peiping (See page 167)

## ALONG THE SIBERIAN BORDERS

Manchuria, near the borders of Siberia, is the story of the slow yet sure spread of the message of gospel truth among the Chinese who also were finding their way into Heilungkiang and establishing homes along the Sungari and the Amur; for in those regions it was from a Russian that the message of Christ's soon coming was first conveyed to a Chinese.

The details of the story were learned by John Oss, when in attendance with Pastors McElhany, Brewer, and Frederick Lee, in the spring of 1935, at a joint session of annual meetings in Harbin for Russian and Chinese believers.

In the course of a talk Pastor Oss was giving, he took occasion to refer to his own first years of mission service in Manchuria, and to mention that our first Chinese Seventh-day Adventist in Manchuria, Mr. Feng Chen-chun, had been led to accept the Adventist faith through the labors of our Russian brethren in Harbin.

"Yes, that's right!" spoke up one of the believers; "and this man is in the audience!"

"Please rise," said Brother Oss; "I should like to see you."

Brother Korjencoff rose to his feet. The conference program was crowded, and not until the following day could Brother Oss get the two men together and learn the story.

"I shall not soon forget the scene when Brother Korjencoff and Brother Feng met," writes Brother Oss of this interview. "They embraced and kissed each other, like two fond schoolgirls, very happy indeed to meet again. The Russian believer related his experience, and Brother Feng, though he did not understand much Russian, endeavored to translate it to me in Chinese.

## CHINA'S BORDERLANDS

“It seems that Brother Korjencoff was a brassworker, and held a good position with the Chinese Eastern Railway. He being a faithful Seventh-day Adventist, there came upon him a burden to do something for the Chinese people whom he saw on every hand. He felt that he must give them the truth he so much treasured. He secured a Chinese Bible, and calling on a Chinese doctor who knew some Russian, asked him to write the Russian names of the books of the Bible in the margins. Then he learned the Chinese numerals so that he could find the books and chapters of the Bible. This was in the year 1910.

“Brother Korjencoff made a beginning in this effort to help the Chinese, by trying to interest a certain Mr. Feng, who at first opposed strongly any effort to get him to investigate spiritual truths. Later, however, his prejudice broke down, and in the winter of 1911 Mr. Feng became interested in the beliefs of Christ's soon coming and the keeping of all the commandments of God.

“Brother Korjencoff supplemented his labors with literature. In one of the tracts that he gave to Mr. Feng there was an advertisement of the Chinese *Signs of the Times* magazine. Seeing this, Mr. Feng subscribed for the *Signs*, and through reading its messages became convinced of the claims of the law of God. He began keeping the Sabbath in the month of May, 1913. On the fourteenth day of September of the same year he was baptized by a Russian minister in Harbin, thus becoming the first Chinese Seventh-day Adventist in Manchuria.

“After baptism, in company with Brother Korjencoff, Brother Feng sold Chinese tracts and other literature in the city of Harbin. In the latter part of that year he and Mrs. Feng went to Shanghai to attend the training school, at that time under the principalship of Doctor Selmon.

## ALONG THE SIBERIAN BORDERS

At the close of the school year he returned to Manchuria, and sold single copies of the *Signs* magazine, and also took subscriptions in the cities of Dairen and Changchun.

“Brother Feng is now our Chinese evangelist in the great city of Harbin. He is rejoicing in this wonderful truth, and is giving his life in service for others.”

In the years when Brother Feng was investigating the truths of Scripture, many, many Chinese were pouring into Heilungkiang. The majority of them took up work on farms, for land was cheap and productive, so productive that the trading centers were soon transformed into thriving villages, and marts of exchange and transfer grew into cities. This change in the economic situation was quickly followed by the entrance of our bookmen. At first, when there were no Seventh-day Adventist churches, the colporteurs had to spend their nights at hotels instead of lodging in our own chapels; and often they bore witness to their faith and held Bible studies. Year after year the colporteurs pressed farther and yet farther into that vast hinterland, until they had canvassed in every hsien of Heilungkiang.

For Heilungkiang is indeed vast, as our colporteurs who covered the territory can testify. Into Heilungkiang could be dropped the entire Lake Union Conference (Indiana, Illinois, Michigan, Wisconsin), and there would be room enough left to enclose within its borders a few additional local conferences. Its Siberian border is made up chiefly of the Amur River, known in the Mandarin language as the Hei-lung-kiang, meaning “Black Dragon River.” This river is navigable for steam vessels for upwards of 1,500 miles, mostly along Heilungkiang’s northern border. In the intense cold of winter the rivers become frozen roads.

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This area has now been organized into what is familiarly known as the Heilungkiang Mission of Seventh-day Adventists. For years the work was exceedingly backward, attention having been given chiefly to the development of a constituency among the Russians. Not so today. As careful attention is now being given the more than 5,000,000 Chinese-speaking people, the many thousands of Japanese-speaking people, and the Koreans, as has ever been bestowed upon the Russians; for in our advance we recognize that the work is one among all nationals.

During the biennial session of the Manchurian Union Mission held in Mukden, May 17-24, 1935, Wang Fu-yuan, director, spread before those in attendance more than ten carefully worked-out charts giving us clear concepts of the progress in the Chinese section of our Heilungkiang work. Of this he said, in part:

“Heilungkiang is a frontier section, having thirty-five hsiens and about 6,000,000 people. When I arrived in September, 1933, there were only three workers and three chapels in the entire province. We prayed the Lord to show us how to start new work. N. F. Brewer, superintendent of the Manchurian Union, took me around to the churches; and while we visited the old places, we asked the Lord to guide us in securing workers for other places where calls were being made for help. It is with reverence and gratitude that I now report to you God’s loving care, and the labors of those connected with our mission. The three chapels have increased to six; there is one new Sabbath school, and one new church school. In 1933 there were three workers; at the close of 1934, eight, besides the colporteurs.

“Work has been permanently undertaken in six only of our thirty-five hsiens; we hope our colporteur-evangelists

## ALONG THE SIBERIAN BORDERS

may be entering the remaining twenty-nine hsiens year by year with our denominational literature.

“Of students, some are in advanced grades at Chiaotou-seng, and some are at Wenkuantun [near Mukden].

“In 1933 we had 103 church members; in 1934, 143, all very faithful. In 1933 we baptized twenty-nine; in 1934, fifty-one. Of our total tithes, we had, in 1933, \$487.75; in 1934, \$717.66. Our offerings increased from \$483.27 to \$845.05. During 1934 our literature sales totaled \$4,137.40. I calculate that in 1933 we attained 37 per cent self-support; in 1934, 45 per cent.” (Monetary values are given in Mex.)

Pastor Wang reported the readiness of many who are still “inquirers” to be instructed more fully, preparatory to baptism, and a willingness also to sacrifice of their means in order to provide preaching halls and chapel furnishings at little or no expense to the mission. Some of the interested ones have gone so far as to sell their slender property holdings, at the same time going without things they had planned on purchasing for themselves, in order to assist in the building of churches and the opening of chapels in new centers. Tithes are brought in, and purchases of our church literature are made by these interested ones who have yet to receive baptism.

“The Lord will soon come,” declared Brother Wang in closing his report; “we must do our part quickly in Heilungkiang in preparation. Pray that He may lead in the gathering in of many souls.”

J. L. McElhany, in comment on this report, encouraged Pastor Wang and his associates to continue working for the extension of their activities into new centers, through a wise distribution of laboring forces and through well-instructed laymen; for the results already seen along the

## CHINA'S BORDERLANDS

Siberian border through the ministry of both evangelists and laymen, are indicative of the limitless possibilities of these phases of service in this new field. He commended Brother Wang's plan of mapping out his territory and of having definite plans for accomplishing certain named tasks in given periods.

Among the items in Brother Wang's report referred to by Brother McElhany was the strength that can be brought into the program of evangelizing in a new field, by making sure of educating the believers while they are still awaiting baptism; and the blessings coming to God's children as a direct result of faithfulness in tithes and offerings. Self-help, through utilization of the talents and means from within, is a sure basis on which to found missions in new fields.

In our entire division, by the close of 1935, in eighteen of our forty provincial missions (like State conferences) "nationals" were serving as directors.

It is not possible, within the limits of a chapter outlining advances made in a field, to name the many, many toilers whose sacrificial service has made possible the net results. Of the pioneers, Sister O. J. Grundset never fully recovered from the hardships so bravely suffered by her. Of Brother Edwin Bye and Sisters Cossentine and Larsen we can say that while "they rest from their labors," truly "their works do follow them." Only in the records kept in heaven can be found the true story, which gives due recognition of all.

Pastor Brewer, in his report as superintendent of the union, said at the 1935 biennial session, held in Mukden:

"The Lord is preparing for a great work to be accomplished in a short time in Manchuria. During the past two years many hundreds of miles of new railways have

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been laid. Recently two 'streamline' trains have been put on the South Manchurian Railway. A three-year road-construction program was instituted in 1932 for the establishment of sixty-two auto routes with a total length of 7,550 kilometers (4,719 miles). Air lines to all important cities, carrying passengers and mail, have been established. One can have breakfast at Dairen, dinner at Hsinking, and supper at Manchuli.

"When we think of the more than thirty million in this union to be warned, and the great stretches of territory to be covered, with only a few to do the work, it causes us to cry to the Lord to send forth more workers, for the grain is ripe already to harvest. Out of the 156 hsiens in our territory, we have established work in only twenty-four. Only seventy-seven hsiens were worked by our colporteurs last year, but plans are now made for colportage in every hsien."





## ADVANCES IN SHANSI

SHANSI, in north-central China, long regarded as one of the most inviting and open of all the "eighteen provinces," awaited our entrance for many years after surrounding areas had been occupied. It was in the autumn of 1928 that William J. Harris, Cleon B. Green, and Su Dien-ching, with their families, had the honor of pioneering the way into Shansi as heralds of the judgment-hour gospel message. They went first to Taiyuanfu, the capital, there undertaking evangelistic labors in rented quarters. From the first, they met with a degree of success. Some persons of influence accepted the faith. Considerable amounts of tithes and offerings were brought into the treasury, but, best of all, the first believers in Shansi developed early an earnest zeal to win friends and neighbors—a zeal that has seemed to characterize many, many of those who have since been won.

Brethren Harris and Green did not continue long in Taiyuanfu, for the special effort being made in the North China Union to occupy every province within its boundaries, led to the assignment of the Shansi directorship to Meng Chung-ih. Those thus released entered upon labors in provinces where their leadership enabled the union superintendent of that day, George J. Appel, to take out from older missions strong Chinese ministers to pioneer the way into provinces not before entered.

Shansi benefited much by Pastor Meng's vigorous leadership. His strength lay chiefly in conducting many evan-

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gelistic efforts. Thus were laid enduring foundations. Meanwhile, Pastor Meng was keeping before union and division brethren the necessity of securing suitable permanent headquarters in the capital, to serve as a home for provincial mission offices, tract society, and workers, and to give space for a roomy chapel. Within two blocks of the center of the city, on a good yet quiet street, a property was found, the purchase of which, while seemingly out of reach because of our having no available funds, was actually compassed, first, by means of an intensive ingathering effort in which Pastor Esteb, of the union, led out; secondly, by personal sacrifices (including a second Week of Sacrifice not long after the regular one had been observed) such as have seldom been equaled in our mission; and thirdly, by close administrative economies. All rejoiced in the bringing to pass of the seemingly impossible.

For a time Pastor Meng continued to build up the young mission through his evangelistic efforts; but at a time of need in the organization of newly opened provinces, namely, Chahar and Suiyuan, into a new mission, since known as Cha-Sui, Brother Meng was asked to serve as its first director. To Shansi was assigned as director Chao Wen-li, formerly Shantung's bookman leader.

Brother Chao and his wife entered heartily upon their labors, and the women's work, as well as work among men, was carefully fostered. The limited budget led to the giving of special encouragement to self-supporting endeavor. Many laymen were set at work winning souls. The colporteurs were supplied with tracts and pamphlets, and taught to spend their evenings and week ends in giving instruction to the people concerning the essentials of salvation through Christ.

## ADVANCES IN SHANSI

One of these colporteurs conceived the idea of selling literature in eight or nine hsiens in the far northwest of Shansi, a mountainous area, where the inhabitants had thus far resisted the efforts of our bookmen to cross into their borders with gospel periodicals and books. Closed districts are always a problem, and also a challenge to our bookmen, whose goal for many years has been to enter all hsiens every year. Instances such as this one, where a whole section seems closed against entrance, drive our colporteurs to their knees in earnest prayer.

The colporteur referred to, in facing these closed hsiens, was in a strait betwixt two, for there was inviting territory still open, and no one at the time ready to enter, territory that might be made available at any time during the year to others who might be brought in. Such an assignment would deprive him of the benefits that were still his own for the asking. It was a struggle to decide between the working of the open territory, with prospect of increased profits, and the entering of those hsiens where many robbers lived, and where the monetary returns might be scant. He spent several days in prayer and fasting, and the outcome of his struggle was the consecration of himself before God to the task of entering every one of those forbidding hsiens.

The mountain trails presented difficulties, especially in the cold of winter, with their elevation of from 5,000 to 8,000 feet, some heights reaching 10,000 feet. Sometimes at night he found himself far from human habitations. But despite fatigue and uncertainty, and notwithstanding indifference and threatening hostility, he persevered. Little by little he made his way into the hearts of those mountaineers. Fearlessly, trustfully, he mingled with the people, eating with them, sleeping in their humble homes,

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and all the while prayerfully introducing to them our literature.

The people were exceedingly poor, but as they recognized the spirit of this young man and took note of his confidence in them, many, wicked though they were, longed for the peace and the assurance that he possessed. They paid heed to his words, spoken in love in the quiet of their household circles, for his witness was with the power of the Spirit. Many an evening was spent in going over the truths of the gospel and in helping the rough dwellers in those mountains to find the way that leads to life.

The hsiens were large, and the roads trying, and some of the homes were difficult to find. The first year only a small part of the whole had been covered. The sales, however, had been reasonably good, and the cost of living had been low, inasmuch as many of the farmer folk had been making little or no charge for lodgings and food, appreciating as they did this touch with the outside world and the kindly spirit of their visitor.

When the colporteur appeared at the next annual meeting of the mission, the committee offered him a regular salary if he would serve as an evangelist; but he had pledged himself before the Lord to carry the printed page into those neglected hsiens; so he turned from the wage, and once more entered upon colportage up in the mountains. A second annual conference and a third were attended, with like experiences and like decisions on his part. When I first saw him, he had not quite completed his task, but was hoping to see it finished within another twelvemonth. He reported to us that wherever he went, he felt perfectly safe. All the people knew of him as one who loved them and wanted to be with them; and they in turn treated him

## ADVANCES IN SHANSI

as one of themselves, and listened closely to his witness for the Master.

In terms of statistics, but little can be given, as yet, of results in believers baptized, and in churches raised up in those difficult hsiens where the colporteur has been traversing many an obscure trail; but it is certain that in heaven above there are shining records of processes set into operation in northwestern Shansi that will ultimately bear fruit for the kingdom.

Among our younger workers in Shansi is an evangelist named Liu Sheng-yao, who has learned that only as one seeks with all the heart, can souls be won for the kingdom. This young man, fresh from two years of schooling at the China Training Institute at Chiaotoutseng, had been trying for four months, but seemingly to no avail, to interest groups of people in one of the hsiens of the Luanfu district, about 200 miles southeast of Taiyuanfu.

At the first he had entered those parts because of urgent invitations, but even those who had requested and insisted that a teacher be sent, did not readily respond. Others were apparently uninterested. In an agony of spirit the young man searched his own heart, and reached out for a spiritual experience such as he seemed not to possess. He found a quiet retreat on a farmstead, and there spent three days and nights in fasting and prayer. He prayed for himself, and he prayed for these people who, upon their own initiative, had urged that a spiritual teacher be sent, yet who seemed so little concerned over their own spiritual welfare. He could not bear the thought of giving them up, and he pleaded with God to touch their hearts in some way.

At the close of these days and nights of prayer and rededication, he reappeared among the people. He at-

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tempted no new methods, but simply invited the people once more to attend public Bible studies. A change came over many who had been indifferent, and a spiritual revival followed.

When, at the annual meeting in Taiyuanfu in February, 1934, our brother told of his experiences, he was immediately followed by two whom he had won. Their countenances beamed as they bore witness of their faith. They quoted scripture after scripture in support of the positions they had taken in matters doctrinal, and told how these precious truths had been adopted by more than two hundred in their community. The message was being received in other places also. Our hearts were thrilled by this evidence of a sound Christian experience in the two men who had spoken; but, as is natural, we wondered whether all were as zealous.

Later in the conference, when workers were setting goals, Evangelist Liu declared his goal for the year to be one hundred baptized believers. Pastor Appel, the leader of the meeting, cautioned the young man and others of the evangelists present. He urged the importance of giving a very thorough training in the essentials of Christian faith and doctrine, and in making sure the candidates for baptism were soundly converted before this sacred rite was administered. The two men who had been so zealous in witnessing were counseled to continue their study and to make sure that they understood the step they were taking, before being baptized. The men had desired baptism at the conference, but went home without having received the rite.

A few months later, Pastor Appel himself, in company with Pastor Esteb, made a trip to the Luanfu district. They found the two men and a number of others, with faith

## ADVANCES IN SHANSI

confirmed and strengthened, fully ready for church fellowship. Fifty-five were baptized at that time, thirty-eight some time later, and yet others before the close of the year. The soul-winning goal of the young evangelist was nearly reached.

Brother Liu himself had been baptized a little less than a year from the time he first heard of the third angel's message. He had been employed as a steam fitter and plumber in a large city in North China; and when, in 1930, the contract for installation of a heating plant and a hot-water system in our North China Union Sanitarium-Hospital at Kalgan was awarded to a certain firm, he with other artisans had been sent to Kalgan to do the work. When Friday afternoon came, the workmen were told by Pastor Appel that the next day, Saturday, was observed by our people in Kalgan as the true Sabbath of Jehovah, the original rest day consecrated to holy use. Young Mr. Liu and others of the artisans demurred, saying that they were quite ready to see their contract through, and didn't mind working on Saturday. Brother Appel replied that no work could be undertaken on our premises next day, but that meetings would be held, and all the artisans were especially invited.

Mr. Liu came, with others. His interest aroused, he attended services again the succeeding Sabbath, and called for literature. By the time the heating plant and hot-water system had been installed, he expressed a desire to go to school at our Chiaotoutseng Training Institute for a year, to investigate further. Within the year he was converted and baptized. Desirous of giving his life to the proclamation of the message, he spent yet another year, taking some studies in the theological course, and then volunteered for work in Shansi, with the results outlined in preceding paragraphs.



## CHINA'S BORDERLANDS

In reporting a visit made to Shansi in 1933, E. R. Thiele, manager of the Shanghai Signs of the Times Publishing House, gives some illuminating facts concerning the Shansi Mission and the spirit that prevailed there. Of Taiyuanfu, and his observations made there and elsewhere, Brother Thiele wrote:\*

“Taiyuanfu, it will be remembered, was the center of the worst outbreak against missionaries during the Boxer uprising in 1900. It was here that thirty-five Protestant missionaries, fathers, mothers, and children, as well as many Catholics, were beheaded by order of the governor in the courtyard of his yamen. Commemorative tablets have been erected on the spot where these executions occurred. Today within the shadow of the spot where this desperate effort was made to end the work of God, we now have a chapel where the third angel's message is being proclaimed. Here also are the headquarters of our work for Shansi Province.

“During our first day at Taiyuanfu we visited the beautiful Christian cemetery where these martyrs are interred. My heart was touched as I read the inscription and thought of the supreme sacrifice they had made: ‘To the glory of God and in memory of George B. Farthing, Catherine P. Farthing, Ruth Farthing, Guy Farthing, Elisabeth Farthing, Ellen O. Stewart, S. Frank Whitehouse, Mrs. Whitehouse, of the Baptist Missionary Society; William T. Beynon, Mrs. Beynon, Daisy Beynon, Kenneth Beynon, Norma N. Beynon, of the British and Foreign Bible Society,’ etc. How tragic it was that whole families should thus have been brought to such an untimely end! But their sacrifice was not in vain.

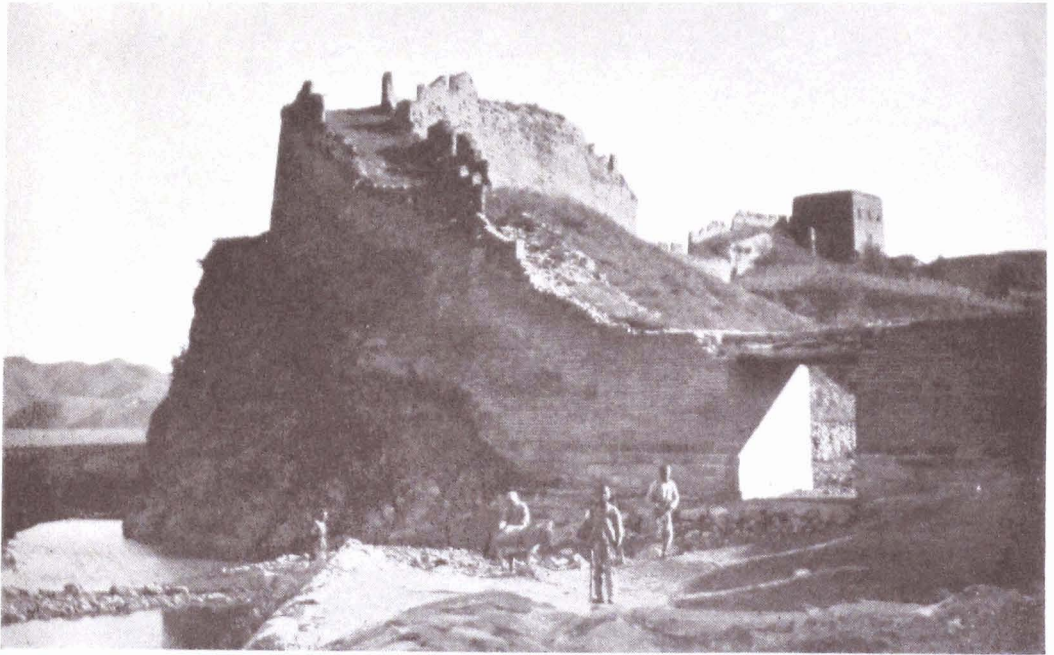
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\* See *Review and Herald*, Feb. 1, 1934.



PHOTO BY H. IWATA, PEKING

Bird's-eye View of Kupeikou, the Pass Through Which One Enters When Traveling From Hopei Into Jehol  
(See page 177)



Entrance to Great Wall, at Kupeikou (See page 177)



Seated at the Back, in Carriage, Pastor Bernhard Petersen, for Twenty Years a Pioneer Worker in Manchuria Among All Nationalities; and Pastor T. T. Babienco (on Auxiliary Seat, Facing the Railway Station), Pioneer Among Russians in Manchuria. This View Was Taken About 1926 (See page 188)

## ADVANCES IN SHANSI

“That evening in my room at our little chapel in Taiyuanfu, Brother Chang Chin-san, field and home missionary secretary for the Shansi Mission, was telling about recent accomplishments in the literature work. Twenty-nine colporteurs, six of them women, were engaged in the circulation of our literature in Shansi. The total church membership of the province being only 231, this meant that one out of every eight members was engaged in literature distribution. During the past two years every hsien in the province had been entered by our colporteurs. It was the definite aim of this colporteur force, not merely to enter every hsien, but to work every village in every hsien, and if at all possible, to leave there some of our literature. ‘In Chaochen, Chinyuan, Hochow, and Tingsiang hsiens, every village has been worked,’ said Brother Chang. ‘In Jungho and Fenhsi hsiens every village is receiving the *Signs*. In Taiyuan hsien some in every village have purchased some of our books or subscribed for the *Signs*. Thus 3,497 copies of the *Signs* are now coming to Shansi Province.’

“At Hochow, Brother Chang told us, a revival was held for the church, after which six young people went out from this place to circulate our literature in every village of the hsien. They made their way to a certain village, Taiku, seventy li away in the mountains. Here our literature was joyfully received and carefully read. As a result the local village elder, the school teacher, and many of the fifty families of the village are keeping the Sabbath. Every Sabbath now the bell in the village schoolhouse is rung to call the whole village together for Sabbath school.

“I was informed by Brother Esteb that a meeting has been held in our chapel at Taiyuanfu every night since the work was first opened there four years ago. Our

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members there are of a very substantial type. One of the first converts held a position of high responsibility in the postal department, which he gave up in order to keep the Sabbath. This man paid \$400 (Mex.) tithe upon entering the church. Another believer was one of the leading merchants of the city, while a third was a local banker.

“What a wonderful report this was for old Shansi—Shansi, which had been once so exclusive and prejudiced against Christianity, and where such terrible deeds were done in the endeavor to thwart the work of God! What wonderful progress this was in a new and border province, where our work is still in its infancy.

“As I listened to these thrilling reports of progress, I wondered how many States there are in America where every county has been worked by our colporteurs during the past two years, or how many counties where every village is receiving the regular visits of the *Signs of the Times*. I wondered how many cities of the homeland had had the message preached in them every night for the past four years, or of how many conferences it could be said that one out of every eight members was engaged in the colporteur work.

“And as I heard this marvelous tale in distant Shansi, my heart was cheered, and I caught a vision of how quickly the work of God might be finished in all the earth. For years the big problem of China has been the giving of our message to the many scattered villages. I recall the first itinerary I ever made in China, a trip through the province of Shantung in 1922 with H. L. Graham, the director of the Shantung Mission. The countryside was dotted with villages as close together as farmhouses in the United States. As we passed through these villages, there loomed before me the immensity of the task of giving to them this mes-

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sage. I asked how many of these villages had ever heard our message, and Brother Graham replied that to none of them had our messengers gone. I asked how our message would ever be given to these millions of people, and he replied that that was a problem that was still unsolved, yet a problem that was pressing desperately for solution.

“When I related this incident to Brother Esteb at Taiyuanfu, he replied that great progress was already apparent in this regard, for our colporteurs have since made their way to a large percentage of these hitherto neglected districts. At first it was no easy task to persuade our colporteurs to leave the cities where they had been accustomed to work, and turn to the villages where only a small percentage of the people could read, where great poverty prevailed, and where communication was notoriously bad. But slowly a change has been coming in.

“Brother Esteb told of going to a certain place a few years ago to hold a colporteur institute, and finding only three men in attendance. It was felt by some that these were sufficient to work the available territory. When, however, the problem of reaching the villages was stressed, it was seen that a much larger force would be required, and the brethren went out and gathered in eleven recruits, after which the institute was held.

“When the meeting was over, Brother Esteb accompanied the men in this pioneer work among the villages. They called at a certain village school and canvassed the teacher for the *Signs*, but in spite of all their efforts he could not be induced to subscribe. Loath to leave, Brother Esteb finally succeeded in selling the teacher three single copies of the paper. Two years later Brother Esteb was visiting our training school at Chiaotoutseng. A young man stepped up to him and asked whether he remembered

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him. At first his face could not be recalled. Then the man related that he was the former teacher in the village school who had refused to subscribe for the *Signs*, but who finally had purchased three single copies. From those papers he had accepted the message and given his heart to the Lord, and was now at our central training school securing a preparation to go back and give the message to his countrymen."

The needs in Shansi are very great, their annual appropriation being less than \$1,000 U.S. currency a year. It is proposed that these needs be met, in part at least, through accessions of members and the tithes coming therefrom; also through earnest efforts to add to our Harvest Ingathering receipts, and by the practice of close economy in the conduct of our organized work. The Chinese brethren in charge have carefully husbanded their resources, and have made some departments of the mission work self-supporting, including the colportage work and the tract society (designated oftentimes as the "Book and Periodical House"). The balance sheet of the tract society is now showing a profit annually.

This placing of the tract society business upon a balanced basis may properly be reported as one of the monuments that stands today in China in memory of the labors of the late H. H. Hall in behalf of our publishing work in these parts. Brother Hall came back to this field several times, and only a few months prior to his decease, he brought to successful completion his purpose of placing our book and periodical business on a financially sound basis, and of bringing our tract society organizations to the point of self-support.

The Shansi Province is one of the most literate of all the provinces of China, and the government there has been con-

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ducted and strengthened by wise leadership from within. Automobile roads have been constructed, and the roadbeds are usually in good repair. The railway running from Peiping southwestward has a branch line extending to Taiyuanfu, and this has now been pushed southwestward to a point opposite the gates of Tungkwan, on the Yellow River, where the Lunghai Railway enters the northwest from Honan. Conditions in Shansi bid fair to allow us to continue gospel effort with increasing success.





## THE CLAIMS OF SZECHWAN

LIKE a lovely bejeweled queen among the fair galaxy of China's provinces stands Szechwan, far to the west, with Yunnan and Kweichow at her right and Kansu and Shensi at her left, as she faces her sister provinces of Central and East China. Rising in the Himalayan heights that form the western borders of this province, and flowing across her vast areas, the Yangtze passes through the gorges that give to her a splendid isolation, and flows on, as one of earth's mightiest rivers, through the fertile valleys of the plains to the sea near Shanghai. Not until the gorges were given years of intensive study and hydrographic research, and steamers combining the apposite features of light draft and heavy power were designed and built, was Szechwan's isolation partially remedied. Today one may go from one's home in Shanghai to a wharf along the water front, board a small but well-appointed steamer of the shallow-bottomed and powerfully engined type, remain aboard the vessel from eleven to fifteen days without change, and be landed in Chungking, Szechwan's metropolis and chief trading center, fifteen hundred miles westward from the sea. By airways recently inaugurated, the journey may now be made from Shanghai to Chungking and Chengtu in one day.

But it is in the lovely and populous hsiens within Szechwan's broad expanses that we have the deepest and most abiding interest; for here is spread before us a major mission problem, namely, the claims upon Seventh-day

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Adventists of 72,190,000 \* people. Upon us rests the responsibility of proclaiming quickly to these many millions the special messages of warning and invitation which we have been sent forth to give to every nation, tongue, and people under heaven.

The first from our mission to pioneer the way into Szechwan were Pastors F. A. Allum and M. C. Warren and their families, together with Evangelist Li Fah-kung and his family, of Central China. Their entrance into Chungking on April 14, 1914, before the time when steamers were in operation, was effected by means of the slow, picturesque houseboats pulled across the rapids by patient "trackers," and necessitated many weeks of arduous travel.

The labors of Brethren Allum and Warren, at first most trying, were nevertheless continued with faith and prayer. It was in Szechwan that Brother Allum began writing about "the God of the impossible." His earnest words left their impress on the minds of our workers throughout the Far East. In 1916 he was called to other responsibilities. Brother Warren continued on, serving in West China for nearly two decades.

Through the years, several centers of influence have been developed, including the East Szechwan Mission, with headquarters at Chungking; and the West Szechwan Mission, with headquarters at Chengtu. At both of these places there are commodious chapels, and quarters for the tract society and other offices, also provision for the housing of workers. A third center, once a part of the Szechwan Province, and opened and fostered through the years by those assigned to Szechwan, is the Tibetan Mission, with

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\* The population of Szechwan is variously estimated, the figure given being that of the Shen-Bao Almanac for 1935. Some estimates are as low as 48,000,000, others are more than 80,000,000.

## THE CLAIMS OF SZECHWAN

headquarters at Tatsienlu. This last-named center is now the newly formed administrative district known as the Sikang Province,\* the territory assigned the Tibetan Mission being Sikang and Tibet proper, together with thirteen hsiens lying along the western borders of Szechwan.

On the occasion of Elder W. A. Spicer's first visit to Szechwan, made in 1919 in company with Mrs. Spicer, he studied with the brethren the problems of their work. As a result of this study, three missions were formed out of Szechwan. These are: (1) East Szechwan, population about 35,000,000, with Elder Warren the acting director; (2) West Szechwan, with about 25,000,000 population, and C. L. Blandford as director; (3) the Tibetan Mission, the borderland, 8,000,000 population, and J. N. Andrews, director.

"June 11 [1919], Doctor Andrews and his family started by houseboat on the journey toward Tatsienlu. . . . Thus we reach out toward Tibet, classed as the last of the great closed lands.

"Our forces in China are so thinly strung out that some at the Hankow general meeting questioned the advisability of pushing on now toward the border. But a year or two of preparation had carried the enterprise to the point of launching, and the word had gone out through Szechwan that medical work was to be opened by us in Tatsienlu. Some cheering and unusual indications of Providence beckoned the West China brethren on; so on it is, into another language area."†

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\* Sikang itself comprises territory which formerly was more than a fourth of Tibet proper, but which is now under more direct control of the Chinese government. Sikang Province has been divided into thirty-three hsiens.

† W. A. Spicer, in *Asiatic Division Outlook*, July 15, 1919.

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It is this early sharing of their very few men and resources with provinces and sections adjoining, that has made relatively slow the development of constituencies within the East and West Szechwan Missions. But surely the Lord of the harvest takes this into the reckoning, and will add His blessing as the workers seek to carry out their constructive plans for warning the scores of millions within the Szechwan area.

Added impetus was brought to the advances attempted, by an extended visit paid to the province of Szechwan in 1921 by Elder and Mrs. I. H. Evans and Elder Meade MacGuire, whose trip had been timed so as to bring them into Chungking just as the West China Union biennial session was about to open, with delegates from all parts of the field.

In traveling up the Yangtze River, they had several times been under fire from bands of troops on shore. Days of political disturbance, incident to the setting up of new forms of government, had come to the West, and travel was fraught with peril. Brother Evans, in telling of his experiences, wrote:\*

"We were in the Wind-Box Gorge, . . . enjoying the scenery, which is grand beyond description, when a number of troops in a sheltered position above us, yet only a few rods away, began firing at us. The women went to the bridge, which was protected by armor plate. The stewards and sailors hid as best they could, lying on the floors of the dining room, kitchen, and pantry. . . .

"When all was over, no one on our boat had been injured, though several bullets had hit our boat. One bullet had entered the cabin occupied by Mrs. Evans and my-

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\* *Review and Herald*, Feb. 9, 1922. (This article was published many weeks after the incidents narrated had occurred.)

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self, passed through her handbag on the sofa, cut my toilet case from end to end, smashing the mirror into a thousand pieces, and then entered Mrs. Evans' Bible, lodging in the center of it. We truly felt that the Lord had saved us from the wrath of man."

During the biennial session at Chungking, reports were received from union and local leaders, and broad plans were adopted. Day by day Bible studies were given by Pastors Evans and MacGuire. These brought to the brethren and sisters long isolated, a precious season of refreshing and of lasting encouragement.

As during the progress of the meeting, study was given to opportunities and needs, the claims of Szechwan seemed heavy indeed. How could these pressing claims be met? The answer was almost past fathoming; yet the One who was bidding His servants advance was their enabler—"the God of the impossible."

Attending the Chungking meeting of 1921 was Dr. J. N. Andrews, down from Tatsienlu to make sure of having the little party of General Conference and division representatives visit Tatsienlu while in the West. Among those present at this meeting was O. W. Morgan, recently appointed secretary-treasurer of the West China Union, in which organization he served acceptably for some years. His return to the United States by order of physicians was a heavy loss to the union. Another worker present was Pastor S. H. Lindt, who had just come in with his family, and who during the meeting was assigned to the Chengtu station. He and his family and their baggage, together with supplies for the West Szechwan and Tibetan Missions, were placed on a junk for the long trip by river to Chengtu.

Elder and Mrs. Evans and Elder MacGuire visited Tatsienlu, making the overland trip in the remarkable time

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of twenty-two days from Chungking. This visit brought strength to the struggling work in that new center, and was the first that had ever been made by any division or General Conference representative.

From Tatsienlu, Brother Warren took the party to Chengtu for an annual meeting in that city, with the few already gathered out from the millions of West Szechwan, and to lay plans in behalf of those yet to be given the message of truth.

Pastor Evans, upon his return to Shanghai, gave us a very favorable report of beginnings at Chengtu. An excellent mission school was being carried on. A compound for residence purposes had been completed, and the grounds were well laid out. The general meeting was one of the most carefully arranged that Brother Evans had attended in the entire series throughout the Far Eastern Division, of which the one at Chengtu was the very last. Mrs. C. L. Blandford's competence in perfecting arrangements had added to the benefits derived from the meeting. Little did the brethren think that her service for the Chinese people would, a few months later, be suddenly cut off. Her death on May 5, 1922, from an attack of meningitis and pneumonia, came at a time when her unusual progress in the use of the vernacular was proving an asset to several lines of endeavor in the mission.

For many years the encouragements brought to Szechwan by visitors were few and far between, and the absence of assistance from the General brethren was at times felt keenly by those struggling locally with problems attending the formation of border missions. This need of counsel made doubly welcome, in the summer of 1931, the visit of Dr. H. W. Miller, as president of the newly formed China Division. Of his impressions the doctor wrote:

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“In many respects the West China Union is not so favorably situated as are some of our other unions. Obstacles to our work, the dangers and difficulties incident to travel, the bandits and revolutions, seem greater here than elsewhere, and because of these hindrances, only occasional union biennial sessions have been held since the beginning of the work in this field in 1914. The session we are now attending, June 26 to July 5, 1931, is the best attended of any gathering ever assembled in the Far West of China up to this date. It does my heart good to see the spirit that prevails among the workers.

“Brother Scharffenberg, the other representative from the division at the 1931 session, and Brother Claude B. Miller, director of the Yunnan Mission, left Shanghai July 10 by boat; but because of pressing duties in Shanghai, it was impossible for me to get away before the 18th, which made it necessary to make the trip by air in order to reach Chungking in time for the meeting. The airplane up to that time went only as far as Ichang, a city on the Yangtze, four days by boat from Chungking. I arrived at Ichang one day ahead of the brethren who were coming by boat. The brethren joined me there, and we proceeded up the river together.

“Seventeen years ago, when the first of our workers for Szechwan, Brethren F. A. Allum and M. C. Warren, entered this field, the trip was made by houseboat, requiring twenty-six days from Ichang to Chungking. It was not an easy journey, as the current in these rapids travels at the rate of seventeen or eighteen miles an hour, and many boats are wrecked when going through the gorges. . . .

“Many of our workers in attendance were on the road from ten days to a month en route to this fourth biennial session. The methods of travel are by chair, wheelbarrow,



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and boat; but most of our workers walk. These people appreciated the meetings, and were in their seats at the appointed hours, listening attentively.\* Many months ago one of the young men now here with us had been beaten until prostrate, with back raw and bleeding, his only offense having been the selling of our literature. In a seemingly dying condition, he was carried twenty-six miles on a stretcher. However, after spending many weary weeks in the hospital, he went back into colportage. He expressed joy in having a part in this closing work.”

Referring to interviews which he had with leaders of our missions in Szechwan, Doctor Miller adds: “Their great problem is to find workers to keep pace with the growth and demand for the spreading of the gospel into new places. Could our brethren in the homelands see the results of the Spirit of God in West China and hear these testimonies and pleas for help, it would indeed stir their hearts to invest more money in souls in this heathen land. . . .

“Never before had we been confronted with needs as we were at the West China meeting. With the Lord going before us in such a mighty way, we must believe that He will send us the workers and provide the funds; for we are in the time when God is stretching forth His hand for the salvation of many.”

Two years prior to the doctor's visit, in the autumn and early winter of 1929, Pastor J. J. Strahle and I had seen for ourselves the problems and needs of our Szechwan missions, as with Brother Warren and his associates we attended their third biennial session, and afterward the provincial meetings throughout the Szechwan field. In those days Pastor

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\* Prior to the 1931 meeting, sessions had been held in 1919, 1921, 1929.

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J. H. Effenberg, one of the workers sent from Central Europe and the East German Union to China, was in charge of the East Szechwan Mission.

One evening, after a preaching service, a few of us gave study to a large map of Szechwan that had been spread on the floor of Brother and Sister Effenberg's hospitable home. Getting down on the floor, we marked with colored pencils all the places already entered. Then Brother Effenberg placed further marks on the map to indicate eleven districts, within which were included all the hsiens of this local field. His plan was to place workers permanently in every one of these districts. At that time only four of the eleven had been permanently occupied. The plan could not be carried out at once, because of the lack of workers and means; and unfortunately, a little later some of these districts were entered by communistic armies, which remained for several years. Wherever these rule, it is exceedingly difficult to carry on any organized Christian work.

As we marked on this map the mission outstations already established, I noticed a singularly striking line of churches and companies running in a northerly direction from Chungking almost to the Kansu border. How had the message penetrated so far northward into a territory difficult of access? I later learned that in the first years of our East Szechwan Mission, Pastors Allum and Warren had followed the practice of hiring boats that lay only a few hundred feet from their Chungking Mission compound, and making journeys up the beautiful Gialing River, stopping at many a city and village to sell literature, distribute tracts, and talk with the people. These visits were followed up later by annual calls from colporteurs who took subscriptions for the Chinese *Signs of the Times*, our monthly magazine. Occasionally preaching tours also were

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made along this route by evangelists seeking to develop interest created by the literature distributed. Thus blessings had flowed from point to point along that lovely river, bringing to thirsty souls spiritual life and refreshing.

Soon after our informal study of the map of East Szechwan, several of us went by launch up the Gialing River on our way to meet many appointments. The first day brought us into Hochow, the end of the launch line, and we put up at an inn for the night. To our dismay we were told by the hsien magistrate that beyond Hochow the "short" trail, which we had planned to take on the morrow, was being held by bands of robbers, seventeen hundred of them having been operating over an area that required more than two days to cross. The appointments had been made close, and the brethren and sisters were coming in to attend special meetings, including baptismal services and the ordinances. They would be much disappointed were we not to appear. We did, however, hesitate to go by that road. The refusal of the coolies to take us through that dangerous section made impossible our getting away the next morning. It was not until the lost day was well along, that members of our party were able to arrange with other carriers to make the journey. To ensure an early start the next morning, we required all the men to come to the inn that afternoon and get their loads ready, and sleep at the inn that night.

But during the evening hours it became more and more apparent that the "little" trail was wholly unsafe. Additional word from the hsien magistrate, and reports just brought in by travelers, were of a very serious nature. We proposed to Brother Effenberg, in whose territory we were guests at the time, that we take a long detour, and thus try to avoid the loss of our goods. Our party was a large

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one, including Mrs. Effenberg and Pastors Warren, Effenberg, Hwang Dzi-gin, Woolsey, Strahle, and the writer. Several of us were outfitted for a five months' trip through West China. We had with us many supplies for the mission workers which it would be impossible to purchase in Szechwan, including medicines and printing materials for the Tatsienlu hospital and press. We also had several loads of literature, because postal communications in those parts were slow and uncertain, and the colporteur institutes being held along the way called for heavy supplies of books, prospectuses, receipt blanks, and other essentials.

Brother and Sister Effenberg, however, insisted that we must not fail to meet with the brethren and sisters who were coming in from all directions. He felt that he at least must press forward, and Sister Effenberg declared that she would go with her husband northward the next morning, even if all others were to stay behind.

Very early we arose, but not of the same mind. With anxious hearts we once more reviewed the whole situation, and after learning from the innkeeper and others that for four consecutive months not one party who had started out from this hsien city northward had been able to traverse that shorter trail without losing everything, and that many had suffered imprisonment or bodily injury, Brother Warren and I declared that the journey was too hazardous to be attempted.

To this Brother and Sister Effenberg calmly replied that at five o'clock that morning they and their carriers would take that trail. In vain were further words of caution and expostulation. We had another season of prayer, but still Brother and Sister Effenberg were adamant.

What could men who claimed to have faith and courage do under circumstances such as these, when respected as-

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sociates, and one of these a woman, held so tenaciously to the original plan? We decided to cast ourselves upon a merciful Providence, and to accompany Brother and Sister Effenberg, who had shown themselves so wholly bent on not disappointing those coming in to the appointed places for meetings. The final word was given the carriers, and while it was still somewhat dark outside, we gathered in a circle in the court of the inn and bowed our heads in prayer for protection along the way.

We had advanced only about ten li beyond the gates of the walled city, when suddenly we saw debouching from a bypath some heavily armed men. As they kept coming a little ahead of us and entered our pathway, we saw that the line was a very long one. To our relief, these men paid little or no attention to us. Soon we learned that they were regular soldiers, numbering six hundred. They kept steadily moving, and so did we; for herein lay our safety. When they stopped for food or rest, we stopped; and when the bugle sounded for them to continue, we quickly called our carriers from their food, often only half eaten, and fell into line. Thus we continued, at night lodging where they lodged. At about noon of the second day the army took another pathway, and we continued on the main road northward.

A day and a half later, in a large hsien city, we learned that three controlling generals of east Szechwan had agreed secretly among themselves to send into that district, so long held by seventeen hundred well-armed robbers, converging lines of soldiers. The general in the north sent southward six hundred of his men, while the general in the south sent in six hundred, every one of whom was heavily armed and had an abundance of ammunition. The general in the west did likewise. These advances were made simultane-

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ously, so that the lines of marching men might be converged as an army eighteen hundred strong at a point known only to the leaders of the companies moving in. Our advance along the short trail could not have been timed more closely had we known every plan of the generals in their secret councils. Through a series of providential circumstances we had been led onto the shorter trail at exactly the right hour for crossing that lawless section in safety.

Such regions as this are gradually being dealt with by government forces, and travel is becoming increasingly safe; nevertheless, we need ever to recognize that our protection comes through the One who bids us advance in faith.

During the recent past, rapid development has come to Szechwan. Automobile roads have been built, linking several of the more important centers, and reducing to a day or two of travel distances which formerly required a week or ten days. Furthermore, on certain days airplanes link two or three of the principal cities.

The founding of the union training institute at Dabao has brought our work into larger prominence than hitherto. The assignment to this institute of Principal Lu Shou-dao, for many years a member of the faculty of the China Training Institute at Chiaotoutseng, and of several other teachers of promise, who were released by South Chekiang, Honan, Foochow, West Kweichow, Kiangsu, and other missions, characterizes the sacrifice made to promote the development of working forces in western borderlands through the training of our youth for effective service.

The labors of Pastor and Mrs. A. E. Hughes through the years, first at Chengtu, and then from the beginning in connection with the West China Union Training Institute at

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Paoning and at its permanent home in Dabao, have been marked by constant devotion and much self-sacrifice. Very special providences attended the first year of the institute, at its temporary home in Paoning; for during the year that district was invaded by forces hostile toward Christian institutions. Brother and Sister Hughes suffered many privations, and at extreme peril, several times being under rifle fire, they took their students in large boats down the Gialing River to Chungking and safety, without the loss of one.

Health conditions indicating a transfer, Brother Hughes reentered evangelistic work, and Brother and Sister Cecil B. Guild were asked to step into the breach thus created at Dabao.

For ten years strength was brought into our Chengtu work through the labors of Pastor Hwang Dzi-gin, formerly one of the most prominent of Chengtu's Chinese physicians, whose tithe after he accepted the third angel's message was larger month by month than the wage that was later awarded him as an ordained minister. His possessions have been given freely for the upbuilding of the cause. Eventually he was transferred to the China Training Institute as head of the Wenli department. The wealthy members of the Jewish Sanhedrin who gave up their positions of influence and their riches in behalf of the early Christian church, made no greater sacrifices than those made by such as Pastor Hwang Dzi-gin of Chengtu.

Little mention can be made in detail of the toilers whose united labors have brought to their present degree of strength the missions in Szechwan. Among the more prominent of the Chinese ministers is Pastor Wang An-hsi, released from the Hunan Mission many years ago for the West. Pastor Wang entered Szechwan with some means,

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but he and his earnest wife, herself a worker among the women, laid all upon the altar, spending the last of their patrimony in building up the Paoning center.

During her last illness, Sister Wang bade her husband leave her bedside to assist a faithful evangelist in another city who had been thrown into prison on false charges. This devoted woman, a constant student of the Inspired Word, finally became so weak that she could no longer hold the precious volume before her. A supporting frame was constructed, by the aid of which she could continue her study, and day by day assist the women under her tutelage to understand the truths of this message. Thus she labored to the very end, passing away a day or two before her husband could get back.

Following the transfer of Pastor Effenberg, the responsibility of leadership in the East Szechwan Mission was carried for a time by Pastor Dallas R. White; later transfers brought this work upon Pastor Wilkinson temporarily, until a reorganization of the laboring forces could make possible the manning of the field in a more permanent manner.

By a thousand providences the way is opening before us in Szechwan. In very recent years, invitations have come to us to enter the territory northwest of Chengtu, long the ancestral home of the Chiang and other most needy and interesting tribal peoples. Some of the members of the Chiang tribe are already enrolled as students in our Dabao Training Institute near Chungking. These plan to go back as teachers of the gospel message among their own people as soon as they can receive further education in the essentials of our faith and in methods of labor. Some of the Chiang have begged us to open schools among them. We are already conducting Sabbath school work in two or three of



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their villages; and one Chiang believer has undertaken to maintain a private day school without cost to our mission. But all this is the smallest possible beginning.

Szechwan's millions include many Nosu, Miao, and sundry Chino-Tibetan tribes, notably the Chiarungs. The mountains in which these many tribespeople dwell, eastern spurs of the Himalayas, magnificent beyond description, silently yet insistently beckon us on. Truly the claims of Szechwan, so appealing, so impelling, are beyond estimate, and demand the putting forth of such efforts as will ensure the completion of our task of giving quickly to those seventy million and more, heaven's last message of warning and mercy.

## HAINAN: THE ISLE OF PALMS

THE largest of the thousands of islands, great and small, lending picturesqueness and beauty to the coast line of the China Sea, is Hainan, lying about two days by sea southwest of Canton, and less than a day's journey from Annam. Hainan is a little kingdom within itself, as it were, with its thirteen hsiens and its two million or more inhabitants, nearly a million of whom are aborigines. Its latitude, which is the same as that of Cuba or Hawaii, gives it the climatic and other characteristics of tropical lands. Among its indigenous trees is the coco palm. Anciently some writers referred to Hainan as "The Isle of Palms," others as "The Pearl Shore" (*chu-yai*), yet others as "Kiungchow." Its harbors are few, and those most in use are said to be "the worst in the world."

With a length of about one hundred sixty miles and a breadth of ninety, Hainan has an area of approximately fourteen thousand square miles—greater in extent than Haiti, or Holland, or Taiwan (Formosa), or Palestine. Within its borders could be placed the entire States of Connecticut and New Jersey, with space to spare.

Hainan has both broad plains and mountainous districts. On the plains, lying chiefly northward and westward, and reaching well toward the center of the island, dwell the Hainanese, a people closely akin to the Fukienese, but having many Cantonese characteristics and expressions

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of speech. In some communities there is a considerable admixture of Hakka as well. In the mountainous areas and in verdant valleys hidden away behind higher levels, upwards of five thousand feet, dwell the shy people of the forests, known as the Loi, said to be of the Tai race, the Laos of Siam and Indo-China. These have been long on the island; tradition places them there even before the beginnings of the Christian Era. In the higher areas and on the steep mountain slopes there are some hundreds of thousands of Miao, who claim that their ancestors migrated to Hainan from Kwangsi a few centuries ago.

Hainan is among the last of the larger important fields within the China Division Mission to be organized into a provincial mission. Among the first, if not the very first, to pioneer the way, were colporteurs sent across from Kwangsi; but it is said that these were preceded by Pastors E. H. Wilbur and Law Keem, who went across from the mainland and held some meetings. The colporteurs who were sent there were visited at times by Pastor P. V. Thomas, who was serving as director of the Kwangsi Mission.

It remained, however, for our young people of Canton to undertake the founding of a permanent Seventh-day Adventist mission in Hainan. The story gives an insight into the spirit of our youth in South China, and points the way toward practical indigenous methods of evangelization.

At our training institute in Tungshan, a suburb of Canton, the youth some years ago had a very active Young People's Missionary Volunteer organization, in which were representatives from almost all parts of the South China Union. The institution at that time served the youth of the Kwangsi, Cantonese, Hakka, and Swatow Missions.

The first venture of this young people's society to extend the influence of their missionary activities beyond

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their immediate environs, was a request that the Cantonese Mission assign the Tungshan and Canton City young people's societies some special enterprise to finance and to foster as a distinctively society-directed missions undertaking. Thus came about their entrance into Five-Eye Bridge Village, to which the school society sent representatives over week ends to hold cottage meetings, and to conduct a Sabbath school. Soon a day school opened, the society's contributions covering salary of teacher and cost of rental, equipment, and sundry outlays. Further Bible readings were held in the homes of the people; the Sabbath school grew; and later a series of evangelistic meetings was held in a rented hall. Out of all this came believers, baptisms, and a fully organized church.

Some years ago it was my privilege to visit Five-Eye Bridge Village, and to observe personally the interest displayed by students conducting this missionary enterprise. The enthusiasm of the young people was deep-seated and sincere; and not infrequently in connection with their weekly program the students of the institute raised further funds for the support of their outschool and chapel.

The mission undertaking at Five-Eye Bridge Village having become an established success, the young people cast about for a yet larger enterprise, and were counseled by the Cantonese Mission director to undertake to finance the opening of a Seventh-day Adventist mission on the island of Hainan, hitherto known to us as one of our unentered sections. To this the youth gladly responded. They saved their special donations for more than two years for launching this ambitious project, depositing the funds, week by week, in the Cantonese Mission treasury.

In the year 1932 Pastor A. L. Ham reported that the hopes of the young people had begun to be realized, a self-

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supporting colporteur, Brother Tso Wing-ki, and his family having been sent by the Cantonese Mission to Hainan in behalf of the young people's society, thus pioneering the way. "I plan to follow soon," wrote Brother Ham, "to stay for a short time." And go the mission director did. He was accompanied by Pastor O. A. Hall, who for some years had been serving in the South China Union as superintendent, and who was equally concerned to make sure that the work thus started by our earnest youth might be crowned with success.

At the beginning it had been impracticable to conduct a large evangelistic effort in Hainan; but already the brethren found at the port of entry nearly twenty in attendance at the Sabbath meetings. "Some are anxiously inquiring after Bible truth," they reported. Early in 1933 the colporteur was "doing very well indeed, with an encouraging interest developing." Brother Hall wrote on March 2, 1933: "Hoihow and the eastern section seem progressive, and the people rank well with those of South China. The prospects are good for considerable sales of literature."

In the *Review and Herald* of July 27, 1933, Pastor Ham told of the initiative of our youth, of our entrance into Hainan, and of the new language added to our list of tongues in which the message is being proclaimed. And all this, he said, had been carried forward at minimum expense. Brother Tso Wing-ki, the resident colporteur, had, during the first five months, sold \$5,000 (Mex.) worth of our message-filled literature. During his visits with the people, Brother Tso had found traces of the good work accomplished by the colporteurs of former years. Among others with whom contacts had been established in earlier years, was a subscriber to our Chinese *Signs of the Times*

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monthly magazine. He had read the journal with deep interest.

Of those first uniting with us in our Hainan Mission, mention is due Mr. Koo, who has at times conducted a private school with about forty pupils. His spiritual influence has been enhanced by his careful example before others.

In his article, Brother Ham referred to the million or more aborigines, the Loi, a simple folk whose features, dress, customs, and language are so different from those of the Cantonese in Hainan. The writing of that article—a contribution personally solicited by the editor of the *Review*—had wholly unanticipated results; for once and again a stranger in Virginia, who was not a Seventh-day Adventist, sent to our General Conference treasury in Washington a check for \$250 U.S. currency—a godsend indeed in those times of advance in faith.

Early after our entrance into Hainan, a Brother Hon, for some years one of our believers in Singapore, but a Hainanese by birth, returned to his native island, and united with Pastor T. S. Woo in evangelistic efforts at Hoihow and Namtung. In the latter place Brother Hon was stricken with malignant malaria. Had it not been for the earnest prayers of his associates in labor, his disease would doubtless have proved fatal.

When he was in a most critical state at a neighboring hospital of another mission, the doctor having held out no hope of recovery, our workers held a special season of prayer; for they believed the Lord was testing their faith at a time when elements adverse to our mission work might be tempted to think that God was not with those undertaking this pioneer mission enterprise. Later they learned to their joy that at the very time they had been engaged in

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intercession, a change had taken place in Brother Hon's condition, and from that hour he had begun to rally.

His recovery silenced the charge that Heaven had inflicted all this illness upon Brother Hon because he had joined the Seventh-day Adventists. Several were thus led to obey all the commands of Jehovah, including the command to observe the true Sabbath. Sixteen in that vicinity were baptized at one time, and several others in later months.

During a special meeting held by the young people of Canton during the South China Union biennial session, January 25 to February 2, 1935, the enterprise they had been carrying on their hearts for upwards of five years was further promoted. The Cantonese Mission relinquished Hainan and two of the hsiens of the mainland, to constitute henceforth a separate organization known as the Hainan Mission—direct fruitage of the prayers, the sacrifices, the plannings, the loving labors, of the young people at Canton.

Pastor Woo was made director of the new mission, and funds were relinquished by other provincial missions within the union to serve as a partial annual budget base. This was supplemented in 1935 to the extent of \$375 U.S. currency by special appropriation from the General Conference. With this substantial amount added to the very limited sum formerly serving as a partial base, Brother Woo and his associates, already established on the field at their Hoihow headquarters, sent workers into two new hsiens, and opened work in the Five-Finger Mountains among the aborigines, thus occupying five of the thirteen hsiens in the mission.

Surely the spirit of the motto of the 1935 biennial session of the South China Union, "Finishing the Work," adopted at that time as the slogan for the union during the

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1935-36 biennial period, is a fitting one for Adventist believers; and in proportion as this spirit possesses the hearts of our youth and older members everywhere, will the work of God indeed be finished throughout Hainan and all the China Division without delay.





## KWANGSI: A THOUSAND MILES OF BORDER LINE

**K**WANGSI'S tribal peoples dwell in the heights that for a thousand miles form a natural border line of that great province of China's Southwest. It is scarcely believable that so near us and yet so far, wholly untouched by any Christian influences, dwell so many fine types of humanity as may be found in that long strip of border line. Nevertheless the fact remains that Kwangsi, with an area larger than all the New England States combined and a population larger than that of Canada, is one of the most neglected of all mission areas. Less than half its hsiens have as yet been entered by any mission society. And along that challenging thousand miles of border line, where dwell perhaps 2,000,000 tribespeople, there is scarcely any Christian work in progress.

In two or three of the border hsiens, Catholic missions are in operation, but for some reason the results coming to that organization among aborigines in those parts are as yet slight. Most of the border regions of Kwangsi are almost never visited by any missionary worker excepting as some of our colporteurs, and occasionally a Bible Society colporteur, touch the edges of their distant retreats.

Yet upon these peoples, so long left in obscurity, the light of life must shine. The word concerning God's purpose is: "He that hath mercy on them shall lead them, even by the springs of water shall He guide them." "I

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will make all My mountains a way, and My highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim."

In a most remarkable manner we are beginning to see in Kwangsi the fulfillment of these words; for in these "huge mountain ranges, the last step downward from the Himalayas and Tibetan heights," roads have been built right up to the places occupied by these long-neglected tribes-people, and all within a relatively few years. In "The Christian Occupation of China," an authoritative survey published as late as 1922, it is said that "the roads throughout Kwangsi are little more than narrow footpaths, poorly kept up."

How different today! Just a few months before we met in Canton in February, 1935, to hear the reports from the South China Union field and to plan for the extension of the third angel's message in those parts, Pastor J. P. Anderson and I had been traveling in Kwangsi on scientifically constructed automobile roads well kept up. For hundreds of miles we traveled as we visited chapel after chapel. In fact, during the autumn I had crossed the entire province from the Indo-China border on the west to the borders of Kwangtung on the east, nearly five hundred miles, and all the way the roads were suitable for automobile traffic.

This amazing transformation of communications during the last decade in a province which until recently was one of the "most backward" in all China and which required of our workers many weeks of wearisome waits when roads were closed or when water levels were low, is but one of the phases of Kwangsi's development. A school system has been inaugurated second to none in all China. A campaign is in full swing, with a personnel of physicians and

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scientists in charge, for the combating of disease and the use of remedial agencies, such as vaccination for the prevention of smallpox, typhoid, diphtheria, and other ailments which formerly took a heavy toll of life. Kwangsi has become a model province also in the maintenance of civil authority and in the protection of property rights.

The aviation school at Liuchow has become a pattern for like institutions of other provinces. Incidentally, the former principal of this school completed a course at Pacific Union College, Angwin, California, and also took some classes at another of our schools before training in aviation at San Diego.

And the one in charge of the road-building work that has given to Kwangsi a model system of highways, is also a graduate of one of the higher courses at Pacific Union College, and was in attendance at another of our schools in the United States before he returned to put across the rough terrain of Kwangsi a system of roads that makes auto travel today in that province a pleasure.

Dr. H. W. Miller and Pastor C. C. Morris, when crossing Kwangsi by auto in 1935, found it possible to make the journey of three hundred thirty miles from Wuchow, the treaty port at the entrance of the province, to Nanning, the capital, in a little more than one day. The officials along the way were exceedingly courteous, and were making sure of the safety of travelers.

The run from Nanning on to Lungchow, a distance of one hundred seventy-five miles, was made in excellent time, and the brethren were thus enabled to go on into Indo-China before dark the same day, en route to an appointment four days later in Yunnanfu.

The entire return run from Nanning back to Wuchow was made in one long day. On this return journey the

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speed rate recorded by Doctor Miller was in excess of anything he had ever seen over similar mountain roads in any other land. All this indicates the skill of the Kwangsi men in road making and in the upkeep of these roads, and also in the running and control of their machines. Service such as this is of very recent date in the China field.

And all this has placed us in close touch with the thousand-mile border line of Kwangsi—a line that in former years could be approached only by tedious travel requiring in some instances many weeks of effort.

Kwangsi was the last of China's provinces to open her doors to missionaries from without. It was not until the year 1896 that a missionary from abroad took up permanent residence in a house on the borders of Kwangsi. Others were permitted in 1897 to live a few tens of li inside the borders; to still others, in 1899, was granted liberty to reside in the old capital, Kweilin. How changed the situation today! Freely we may go in and out; freely we may arrange for evangelistic efforts in all parts. Our present problem is where to find workers, and how to finance their advance; the doors are open.

For twenty years our medical workers and evangelists have been residing in Nanning, the new capital. Those earlier years, it is true, were filled with trials; but the Lord's blessing attended the pioneers.

In these later years, when in attendance at annual meetings with brethren and sisters in Kwangsi, it is but natural that we keep thinking of the outstanding sacrifices made by the pioneers who founded and built up our work in Kwangsi. The earliest to enter were Dr. and Mrs. Law Keem, who, in association with our beloved Pastor Tseung, now sleeping in Jesus, raised up a church in Wuchow, and later, one in Nanning. In those days the brethren in

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Kwangsi were frequently cheered by visits from Pastor B. L. Anderson, who was then serving as union superintendent.

Then came Pastor and Mrs. E. H. Wilbur, earnest in labor at Pakhoi and in every other place they entered; Pastor and Mrs. P. V. Thomas, who have given nearly fifteen years of service in building solid foundations for later development in Kwangsi; Brother and Sister P. L. Williams, for nearly ten years pioneer medical missionary nurses, but later transferred to union service at the Hong Kong headquarters; Dr. and Mrs. R. A. Falconer; Dr. S. K. Hung (Ang); Miss Lo; and Dr. and Mrs. Day D. Coffin, who are well into their second term of service there. Later arrivals include Brother and Sister Victor M. Hansen. In 1932 Pastor J. P. Anderson, long in Kwangtung, was transferred to the Nanning station as director, Brother Thomas becoming director of the Hakka Mission.

The mere listing of these names calls up many sacred memories. Several workers have given their lives for the cause in Kwangsi. The first to lay down the armor was Pastor Wilbur, beloved of all. He died at Pakhoi, May 1, 1914. Dr. Law Keem was the next to make the supreme sacrifice, dying of the plague May 5, 1919. His grave is about two miles from our Nanning Mission compound; and close by is the grave of the infant son of Pastor and Mrs. Thomas. Mrs. Falconer's grave is in the Happy Valley Cemetery at Hong Kong.

But we sorrow not as those without hope and consolation. Laborers have fallen, but "their works do follow them," and the cause advances. The Lord's protecting mercies have been over our Kwangsi Mission during many trying experiences, when it seemed as if everything might be swept away. Many have been the wars, long

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and fierce the sieges, and at times most distressing the conditions.

In one especially long siege, when Dr. Day D. Coffin kept at work in his hospital, he dug a tunnel running from his house to our hospital-dispensary, and crawled through it day by day to and from his work at the hospital. The kindly disposed generals who were fighting one another, accommodatingly tried to aim their cannon so that the shells would either pass over the roofs of hospital and residence, or else swing around the corners of our mission compound walls. Some, of course, struck our premises, but with not too much damage. Bullets were picked up by the pint.

It was a common practice for officers of opposing armies, when wounded, to creep to our hospital gate under cover of night, for medical care; and our physician and the nurses who remained throughout this five months' siege, followed the practice of placing the officers and men of one army in a certain wing of the hospital, and officers and men of the opposing army in a separate wing. Needless to add, in those stressful times (for the wars were not infrequent), friendships were formed that have in later and more peaceful years stood the doctor in good stead, and incidentally have brought the Nanning Hospital-Dispensary to a position of self-support altogether out of the ordinary.

In one of the wars that unexpectedly arose in those times, the doctor chanced to be in Hong Kong purchasing supplies, and could not get back. From every approach, by land or by sea, he tried to return, but was unable to penetrate to Nanning. Meanwhile, the lady pharmacist and matron, Miss Lo, carried on, giving careful attention to all comers, including even the fighting generals themselves; and when the war was ended, and the doctor once more

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reached his hospital, he found that all expenses had been fully met, without any appropriations from the mission (for money could not be sent in), and there was a cash balance in the treasury with which to face the future.

Notwithstanding several exceedingly broken years, the records of our Kwangsi Mission of those times when Pastor Thomas was in charge, reveal a steadily growing church, in the development of which the hand of our God has wrought in unexpected ways to strengthen faith and "to give the increase."

A most encouraging feature of the situation in Kwangsi is the steady occupation of hsien after hsien by our forces, working chiefly in the Cantonese language, but touching those who in turn with their knowledge of both Cantonese and Shan (Tai) can become missionaries of grace to their fellow tribespeople of the interior.





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A LOVELY stone-flagged pathway within the grounds of the Ten Thousand Tablets Temple in Sianfu, the capital of Shensi, leads the visitor direct to the broad entrance of one of the rooms within which may be seen a tablet bearing a chiseled likeness of the apostle Thomas. This remarkable tablet of the doubting disciple of our Lord, brings into bold relief the tradition that Thomas was the first Christian missionary to enter China. It is said that after evangelizing in South India, Thomas found his way over the Pamirs, entering China at Kashgar and journeying through Sinkiang and Kansu to Sianfu.

Perhaps no absolute evidence of the ministry of the apostle Thomas himself in Sianfu will ever be found; and the exact truth may be revealed only after the redeemed of earth shall meet with the apostles of old in the earth made new. However, it is a historical fact that from the time when "devout men, out of every nation under heaven," were gathered in Jerusalem on the day of Pentecost, the influences of Christianity have again and again been felt to the farthest extremity of the continent of Asia. Among those who witnessed the descent of the Holy Spirit at Pentecost were Parthians, Medes, and Elamites; and as these returned to their homes in Persia and northern Mesopotamia there sprang up the "Church of the East," with headquarters at Edessa in northern Mesopotamia, and later in Persia.

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Of the work of this church many writers testify. A striking witness to its zeal is the Nestorian Monument, which bears on its face a chiseled inscription with a few characters in Syriac, but mostly in Chinese, dated 781 A.D., and unearthed near Sianfu, Shensi, in 1683.

“During the Decian and Diocletian persecutions, many Christians living in the eastern provinces of the Roman Empire fled to Persia and joined themselves to the church in that country. One hundred fifty years later this process was repeated by the arrival of the exiled Nestorians.

“The Nestorians brought a new impulse to the church in Persia; they were not merely intelligent and industrious workers who would have been welcome to any state, but they were full of glowing missionary zeal. From the fifth century onward, Nestorian missions had a wonderful period of expansion; in their own history they were repeating on a larger scale that which happened after the death of Stephen, when ‘they that were scattered abroad’ by persecution ‘went everywhere preaching the word.’ The Persian persecutions were most severe, and countless multitudes suffered torture and death rather than deny their Lord. Those who left the country spread in all directions, including the regions of Transoxiana and Turkistan; and wherever they went they carried the gospel with them. . . .

“The golden age of Nestorian missions in Central Asia lay between the fifth and ninth centuries. The celebrated memorial in Central China, with its inscription written partly in Syriac, bears the date of February 4, 781 A.D. On it are the names of the reigning patriarch, the bishop of China, of sixty-seven persons who were apparently Western Asiatics, and of sixty-one Chinese Christians, all but two of whom were priests. In the same year (781 A.D.),

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Timothy, the Nestorian patriarch, wrote thus to the Maronites of Syria: 'The King of the Turks [Turki], with nearly all his country, has left his ancient idolatry and has become Christian.' . . .

"Nestorian missions in Mongolia, China, and northern Siberia, began rather later than in Transoxiana and Turkistan, and they continued until the thirteenth century. By the beginning of the eleventh century the influence of the Nestorian Church extended from China to Mesopotamia and from Lake Baikal to Cape Comorin. Indeed, in the opinion of Doctor Latourette, if the Nestorian missions had been 'supported by powerful Christian monarchs, the entire religious map of Central Asia might have been altered.'"—*"The Challenge of Central Asia,"* pp. 18-20, ed. 1929.

Unfortunately, many who had been won by the zealous ministry of the Nestorians yielded to a spirit of compromise and adopted practices of Buddhism. Furthermore, the great inroads made on all cities by the overwhelming forces of Islam and accompanied by many persecutions, were among the most destructive of the influences at work to destroy the good that had been wrought in the name of Christ. A little later "the Mongol devastations of the thirteenth century" brought ruin to the church. As late as 1256 Hulagu Khan, a descendant of Genghis Khan, while serving as viceroy as far west as Persia, is said to have been a supporter of the Christian religion; but two generations later, under his grandson, Neekoudar, "all the Christian churches in his empire were destroyed, and the order was issued that every Christian should be banished from his dominions.

"The final blow to Christianity in Central and Northern Asia and in Mongolia was dealt by Tamerlane. He

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hated the Christians; destroyed their towns, churches, and monasteries; hunted the terror-stricken refugees out of their dens and caves among the mountains; and massacred them by the thousand. So great was the terror he created that it has been said that 'his mere nod was sufficient to cause vast multitudes to abandon Christianity.' With the complete victory of Tamerlane, Islam was firmly established in Central Asia, while in the lands which had suffered less severely, Buddhism became the chief religion."—*Id.*, pp. 22, 23.

From the province of Honan, in Central China, the constituency that was gradually developed under the labors of Doctors Miller and Selmon and their associates from early in 1904, included faithful men who served as col-porteurs. Some of these bookmen went to the extreme borders of Honan. A few ventured beyond into adjacent territories. In 1915 one of these, Brother Wu, crossed over into the province of Shensi, where he remained "nearly a year, selling literature and holding Bible studies."

Pastor Frederick Lee, serving at that time as director in Honan, made a memorable itinerary with Dr. A. C. Selmon into Shensi to visit those so earnestly asking for further instruction in Bible truths. "We had sent an evangelist to investigate conditions," he writes, "and it seemed urgent that we visit the little group of Christians who were keeping the Sabbath; so in the spring of 1916, in company with Doctor Selmon, who was then superintendent of the union, I started out on a trip to a place called Gospel Village, in the central part of Shensi."

The story as given with so much of thrilling interest by Brother Lee in his volume,\* includes a narrative of the

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\* See "Travel Talks on China," by Frederick Lee, pp. 207-239.

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trip to the end of the railway at Loyang, and of a cart journey of six days in "canyonlike roads, often one hundred feet below the level of the ground," to Gospel Village, where they "spent two weeks in a profitable Bible institute. The people seemed thirsty for the Bible, and many of them broke off habits which had held them for years."

Not, however, without the utmost of effort and anxiety were the brethren to close this itinerary; for in the midst of their institute, bandits appeared in surrounding villages, and three lone horsemen, members of bandit forces numbering many thousands, entered Gospel Village, and began to commandeer all available horses and carts. Providentially, the brethren at this critical hour found a carter just in from Shantung, who, on learning of the extremely unsettled conditions prevailing in Shensi, determined to return to Shantung at once, and gladly offered the use of his two carts and his animals, hoping thus to secure some measure of protection for his property.

The days and nights that followed were marked by harassing hardships, climaxed by capture, bandits placing the brethren under detention, robbing them of their goods and money, and making many dire threats. The brethren expected to lose their lives at any moment, as again and again they looked down the barrels of rifles. However, through a series of remarkable providences almost past belief, deliverance after deliverance came. Some of the goods that had been taken, were returned, including a whole handful of silver dollars grudgingly passed back by order of the chief. Later on in their journey into Tungkwan they were repeatedly beset by groups of bandits demanding money and making search through their goods.

After a few days, some of which were spent within the walls of Tungkwan while hundreds of robbers were sacking

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the city, the brethren were given liberty to pass through the gates, and proceeded toward the railhead, three days distant by cart. Strange to say, their carts had not been lost, to the great joy of the kindly carter from Shantung who had offered to help. Finally the last small robber village was passed, and Loyang and the welcome railway were reached.

“We wondered if our slender supply of money remaining after the bandits had got through with us, would be enough to take us home,” Brother Lee writes; “but that handful of silver seemed to be like the widow’s cruse of oil; it never failed. At each step we had money with which to pay our expenses, and when the last ticket was bought, the last dollar was gone! Surely God had led us all the way.”

During 1917 Pastor S. G. White and Brother R. D. Loveland were assigned to the province of Shensi. In November they left Hankow, with their families, making the trip to Sianfu in seven days. In April, 1918, Pastor White crossed the Wei River and went into the Fuyintswen (Gospel Village) district, where he held two Bible institutes and a series of evangelistic services. While there he purchased at Tangkiapu a small property on which the local people who had accepted the faith erected at their own expense the first Seventh-day Adventist church for Shensi. The cost was \$100 (Mex.), supplemented by some three hundred days of donated labor. “Besides raising this amount,” wrote Pastor White, “the people have also been faithful in paying tithes.

“Just now we find it difficult to go to and from Sian. Yesterday, August 14, with two Chinese I went in search of a place where we might cross the river, but found it lined with sharpshooters, who are taking special precautions at this time, as preparations are being made to attack

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Sianfu. We have a place rented in Sian, but it can hardly be said that we have opened work in that city."

Many and perplexing were the difficulties met by Brother and Sister White and their associates in the beginnings of our work in Shensi, during those years of uncertainty, when rival forces were contending for the mastery, shortly after the formation of the Chinese Republic. "We are surrounded on four sides by robbers and revolutionaries," Brother White wrote; "but God has preserved us. We rejoice to see a foundation being laid in this newly opened province. Soon we hope to hold another baptismal service, as several are now preparing to enter the church."\*

Meanwhile, health conditions made imperative the withdrawal, first of the Loveland family, and later of Brother and Sister S. G. White themselves, from further mission service.

Again and again, visits into Shensi were made by Pastors Frederick Lee, F. A. Allum, N. F. Brewer, C. H. Davis, and others of the Central China Union, in an effort to stabilize the work. Pastor Liu Djen-bang served at one time as director of Shensi; at another time Pastor Peng Hsiendjung served in this capacity. The second foreign director was Pastor W. E. Gillis, who volunteered to leave his home in Kiukiang and go to the frontier station at Sianfu. Accompanying him were Brother Ira O. Wallace and his family. Pastor Gillis, during his administration, spent much time with the churches; and he has left a memorial in the mission compound outside the West Gate, where homes for workers, space for school, and gardens today add to the value of the headquarters site. The space that was left for a provincial school, is now being utilized for that pur-

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\* *Asiatic Division Outlook*, Sept. 15, 1918.



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pose; near the gate, in recent years, a dispensary has been built.

The story of the gradual building up of a constituency of believers in Shensi is marked with many a chapter of trial, of pathos, and of heroism second to none in the annals of border missions. On one occasion Brethren Gillis and Wallace, with their Chinese associates, were compelled to flee with their families into the city from their compound outside the West Gate. They had no time to gather up and take with them their household furnishings and other personal property. In the city a place of refuge was assigned them by a friendly mission whose headquarters were within the walls, and who kindly made available for the use of our workers some rooms in their compound. The gates of the city, closed that day against an oncoming besieging army, remained shut for a full half year. During those long months our brethren and sisters, thirty-one in all, were under the necessity of living "on rations." So scarce was food within the city that no further supplies could be secured.

For upwards of four months no word whatsoever reached Shanghai of the situation within the beleaguered city. Finally, one of our Chinese brethren succeeded in getting over the wall, and at extreme peril reached our chapel lying north of the Wei River. From there he sent a letter through to our Hankow headquarters, stating that within a month or two help must be given those shut up in the city, or the help would be too late.

Relief parties were organized by consular and mission authorities, but seemingly to no avail. The situation became so desperate that it was decided to send Pastor Frederick Lee, at that time superintendent of the Central China Union, and Brother W. P. Henderson, serving as manager

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of the Shanghai Signs of the Times Publishing House, to Shensi, to get aid, if possible, to our families within Sianfu. They took with them medicines and warm clothing and nourishing foods.

Brethren Lee and Henderson got as far as Chengchow in northern Honan, where the railway running on toward Shensi crosses the railway running from Peiping down through Yencheng into Hankow. Here, to their great joy and surprise, they met Brother and Sister Gillis and their daughter Bernice, and also Brother and Sister Wallace and their four children. Through a series of providential circumstances, they had succeeded in negotiating with the officers within the city and the besieging generals, to have the gates opened especially for them. Once outside the gates, the refugees had to cross the contested ground without the city—a perilous dash across the devastated plain. But at last, about five miles from the wall, the families reached carts, and started on the long journey to the rail-head, and to Chengchow, where, as has already been narrated, they were met by Brethren Lee and Henderson with supplies.

It was a happy hour when these dear souls reached our Shanghai compound. Though emaciated and worn, they had maintained faith in a merciful Providence, and the praises of God were upon their lips.

Not many weeks later, the siege at Sianfu was lifted, and we learned to our joy that all our Chinese workers had been spared, some having been able to secure grain, and others escaping from the city when they had come down to "the last few handfuls," the remainder being scarcely sufficient to feed them for one more day.

For some years afterward, mission work in Shensi was carried on by Chinese directors. Colporteurs also con-

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tinued in literature ministry, seeking to enter as many hsiens as possible. Their journeyings led them into the most distant parts of the province. Pastor E. L. Longway, at that time in charge of our publishing interests in Central China, encouraged colporteurs of Shensi and Honan to cross over into the adjoining province of Kansu to the west. This advance into China's great Northwest, gave to our cause in those parts its first strong impetus.

Among those volunteering for evangelistic work in Shensi was Pastor Wu Dzeh-shan, who for many years had served as Bible teacher in the old Shanghai Missionary College. At first Brother Wu had in no sense of the term been willing to "volunteer." In fact, for nearly two years he had been urged again and again to accept appointment as director of the Shensi Mission, but always he seemed loath to leave his old associations in East China. Finally he was persuaded to go up into Shensi to form an estimate in his own mind regarding the advisability of accepting the appointment. His first visit resulted in the holding of several institutes in various centers where small companies had for some time been keeping the Sabbath and paying tithes, but had not yet had opportunity for full instruction.

Pastor Wu became so deeply interested in this work along the frontier that shortly after his return to his old home at Yingshanhsien from his first few months of pastoral work in Shensi, he volunteered to go back to serve as director. In this responsibility he continued for nearly two years.

It was at this time that the Far Eastern Division was re-organized into two divisions, and steps were taken to open up the Northwest as a separate union mission. To Shensi were assigned two workers; namely, Brethren Z. H. Coberly and J. Harold Shultz. These entered our mission com-

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pound at Shensi, repaired the broken-down walls, secured new furnishings, and visited the districts where so much progress had been made by Pastor Wu. Brother Wu himself went farther west. Soon Pastor Shultz and his family were transferred to Kansu. These changes of personnel incident to the opening of further provinces, left Brother Coberly and his wife to carry on with Chinese associates in Shensi. Since that time the accessions of believers have been encouraging indeed.

In 1932 I had opportunity to visit, with Pastors Effenberg, Wu Dzeh-shan, and Coberly, the many groups of believers both north and south of the Wei River in Shensi. A famine was on, a drouth having continued uninterruptedly for six years. Year by year the situation had grown worse. Most of our brethren and sisters north of the Wei River, unable to till their lands, had resorted to the expedient of making a coarse cloth, from the sale of which they received a pittance. Bolt after bolt of this was being turned out from crudely formed hand looms manufactured by them in this emergency. Some of the looms had been improvised from timbers torn from barns and cowsheds no longer needed, because there was nothing to store in the barns, and the livestock had either been used for food or sold for money with which to buy bread. For food the people offered us cakes made of a coarse meal ground from grass seed, mixed with liberal portions of wild grasses and leaves from such of the trees as were still surviving the drouth.

In one place visited, a Sabbathkeeping family of ten able-bodied adults and children, all at work in the various processes of cloth manufacture, from the spinning of cotton into yarn to the dyeing of the finished product, we found averaging a net profit of sixty cash, or six cents (Chinese currency) a day—thirty-six cents a week—for each

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individual thus engaged. (This was ten to fifteen cents, U.S. currency, for each member of the family, every week.) And their working day was fully twelve hours in length, from early dawn until candlelight.

Some of the people we found working from four o'clock in the morning until twelve o'clock at night. They had dug deep into the ground, and had slung low roofs over their cellarlike workrooms, so as to escape as far as possible the chilling blasts of the north winds so prevalent in that region. When we went to sleep, it was to the sound of the loom; and when we awakened at an early hour, the sound of the loom was our first morning greeting. A man who works for nineteen hours at the loom can earn about sixteen cents a day, or ninety-six cents, Chinese currency, a week.

But this, supplemented by food that could be gathered from the trees and wild grasses, was not sufficient to sustain life. They were, therefore, selling their farm implements and their lands, and were preparing to send the stronger members of their family to the mountains lying about one hundred miles to the north. More than one hundred of our believers in that vicinity had already gone to these mountains, where they could scoop out dwellings for themselves in the sides of the loess hills. In the woods were wild shrubs yielding berries and succulent roots. This food was found without cost. And in these mountainous districts there was sufficient water to make possible the growing of grains and coarse vegetables and peas and beans in season. Furthermore, the price of hand-woven cloth was a little higher than in the stricken districts farther south.

A curious outgrowth of this enforced migration was the entrance by our believers into three hsiens formerly unoccupied, and the springing up of abiding interests in the

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truths of the third angel's message. It was arranged privately, without drawing upon mission funds, to send into the North Mountains two or three of the church elders who, while serving as officers of our churches on the plains, were at the same time recognized in their native small towns as the "village elders" or mayors. We have in Shensi some very fine types of believers; and when by reason of the arrangements we entered into with these "village elders," they went north into the hsiens formerly unevangelized, they met with a considerable number of villagers over whom they had formerly had jurisdiction as civil officers. This gave their witness for gospel truth added influence, as they held meetings evening after evening in out-of-the-way places. Thus were developed groups of believers in the north, and baptismal classes, and eventually several organized churches.

The central government and also the Famine Relief Commission of China have been giving very close attention to the pitiful situation of the inhabitants of Shensi north of the Wei River, and have brought about the distribution of waters from afar into areas subject to frequent famines. These irrigation projects have brought many benefits to our own people, some of whom have been able to return to their former homes and again take up the cultivation of their lands. Meanwhile, the drouth, broken in the seventh year of its devastating continuance, resulted in spreading the message into new hsiens.

The Sianfu center took on new strength with the founding of a modest dispensary at the mission headquarters outside the West Gate. Mrs. Coberly, a trained nurse, inaugurated this work. Her patients became so numerous that tickets had to be issued at a few coppers each. A maximum of twenty-five patients a day was fixed, though this

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was not strictly adhered to when those who presented themselves had come from long distances and were in need of immediate assistance.

The stories that Mrs. Coberly tells of her work would fill many chapters. The physicians of other missions in Sianfu have been uniformly kind in helping her when she felt the need of special medical prescriptions for cases that could not be handled by hydrotherapy and other natural therapy. Sometimes no skilled medical counsel was available. In an emergency such as this, Mrs. Coberly, with heart uplifted in prayer, has undertaken to minister to those whose ills were beyond her ordinary understanding. In one of her letters addressed to Doctor Miller, under date of May 19, 1935, she wrote:

“Lately I have been having some very hard cases which I realize I do not have the experience to handle. Just now it is a man who has a terrible infection in his arm. He went first to the hospital, and they wanted to take his arm off; so he came to me. I am treating it with hot and cold, and have opened it up and put in several drains. How I long for a doctor to help bear the responsibility in some of these hard cases!”

Later Mrs. Coberly wrote: “In my last letter I mentioned a man with an infected arm. The entire hand and arm were involved. I had as many as eight drains in at one time, but continued daily with the hydrotherapy treatments. His arm is now entirely well, and he is very happy and grateful. He attends the Sabbath services regularly.”

The youth of Shensi now have the advantages offered by a provincial training institute, conducted at the Sianfu center outside the West Gate. A good church property and quarters for Chinese workers located in the center of

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the city, only a block from the main post office, aid in bringing permanence and stability.

The present aim of those in charge is to advance into hsien after hsien until the work shall have been placed on a permanent basis in every part of Shensi. For some time our northernmost station has been at Yulin at the extreme upper part of the province. In two or three of the hsiens south of the capital, also, work is now in progress. Thus the ancient proclamation of the gospel, traditionally said to have been undertaken first by the apostle Thomas himself, and later greatly extended by the activities of the Nestorians, is once more being carried on by those who know that in the order of Providence the responsibility for the completion of the task has been assigned them. How cheering it is to know for a certainty that the peoples of Shensi, as of every other land, are to hear without fail the special warning message and proffers of grace constituting a vital part of the "everlasting gospel" for today.





## ON THE CARAVAN ROAD INTO KANSU AND CENTRAL ASIA

CHINA maintained for four millenniums its contact with the kingdoms of the Tigris, the Euphrates, the Nile, and the Mediterranean, by means of a long, long road traversing the entire breadth of the Asian continent. This "immemorial Northwest road," itself of necessity a development from age to age, but in its origins coeval with the tides of earliest migrations, extended from Peking and adjacent Pacific waters through the valley of the Yellow River, linking China's ancient capitals,—Kaifeng, Honanfu (now Loyang), and Sianfu,—and ran to Lanchow and on and on to Kashgar, China's westernmost frontier city of importance. But at even that distant point, five months or more by camel caravan from Peking, the road did not end, but merely forked, the southern branch running across the Pamirs into India and Afghanistan and Arabia, and the main highway continuing through Russian Turkistan (Samarkand) into Persia and Mesopotamia, and on to Damascus, Jerusalem, and Egypt on the south, and to Constantinople, Venice, Paris, and the Atlantic seaboard on the west.

There is no other road on earth so far-famed, so fraught with romance, so bound up with the destinies of world powers, so vital a factor in the development of international trade and the interchange and diffusion of religions and arts and sciences, as is this one, linking, as it does, East

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with West, from the Pacific to the Atlantic, along a course of seven thousand miles.

When "all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart" (2 Chron. 9:23), many must have had to find their way along this road. Jerusalem was close by the section running southward. Just how far the decrees issued by Nebuchadnezzar, Darius, Cyrus, and Ahasuerus extended westward and eastward along this highway of the ages, none may ever know. Certain it is that when Alexander the Great sought to conquer all lands, he proceeded along a southerly section of this road, and by it reached the Punjab in North India, only three hundred miles from China's borders. There the snows of "the roof of the world"—the magnificent passes of the Pamirs—stayed his seasoned soldiers. It remained for the redoubtable Mongols and their allied peoples, first under Attila the Hun and later under Genghis Khan and Kublai Khan and Tamerlane (Timur), to cross the entire length into the cities of the far countries, laying low many a proud metropolitan fortress of medieval times,—Ravenna, Rome, Moscow, Tiflis, Jerusalem, Delhi.

Along this ancient highway the Buddhists had journeyed with their strange and fascinating formulas for the attainment of purity and tranquillity. Here fared forth Nestorians, Christians, Mohammedans, Jesuits, all bent on spreading their doctrines to the ends of the earth. And here traveled merchants, seeking for the silks, the satins, the rubies and gold, the jade and works of art, for which the East was unrivaled. Among the most famous of these merchants of the Middle Ages who came into Cathay, were the brothers Nicolo and Maffeo Polo, and the younger Marco Polo, of Venice, who spent upwards of twenty years in their journeyings, and who upon their return to Italy

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in the nineties of the thirteenth century related tales of adventure so startlingly strange even to travel-wise Venice, as to be almost past belief.

In fact, one of the spiritual advisers of Marco Polo, visiting him at his Venetian palace when the merchant had only a few more days to live, begged him to make his peace with Heaven by confessing that his stories of Cathay had no foundation in truth. Recant! The old traveler promptly refused. Had he not for years served the emperor of Cathay as an honored official? Had he not seen with his own eyes the wonders of Cambaluc, of Soochow and Hangchow, of Sianfu and Chengtu? And had he not brought back with him the silks, the satins, the porcelains, the jade, the rubies, and the lapis lazuli of those lands where he had spent so many happy years? Repent! There was nought whereof to repent. The half had not yet been told. And to this he held to his dying hour.

But just where was this kingdom of Cathay? There was the road, leading out from Europe and Eastern Asia, and stretching on and on into the unknown. The savants of Europe were not at all sure where it ended, nor could they clearly define the limits of Cathay, nor the location of Cambaluc—not then known to be identical with the Peking of which they also had heard.

And there was another perplexity. It was generally understood that south of Cathay was another wonderful land, named Mangi. And thus it came about that when the Portuguese early in the sixteenth century landed upon the shores of China in the region of Canton and Macao, “after investigation they came to the conclusion that they were in the regions of Mangi. Maps of that period place Cathay in the far north, and it was apparently not known that the China they had discovered and the kingdom of

## CHINA'S BORDERLANDS

Cathay were one and the same. Others, however, suspected the truth of the matter, but had no factual evidence to support their theory. This became a subject for discussion among all classes of men, and the savants of Europe wrote learned dissertations about it. The geographers, however, persisted in locating Cathay on their maps north of the Great Wall, embracing what is now known as Mongolia."\*

It was left to a layman of the Jesuit order, Goes by name, a resident in Agra, India, to organize an expedition, under the patronage of Philip III, to seek to reach Peking by the northern branch of the Great Caravan Route, to demonstrate, if possible, that the Cathay of ancient and medieval times was identical with the land discovered by the Portuguese on the south.

Many and severe were the vicissitudes met by Benedict Goes and his party. Disguised as an Armenian, he set out with several converted Mohammedan merchants, and had an Armenian named Isaac as personal companion and servant. Leaving Agra on October 2, 1602, they were delayed seven months at Kabul, capital of the Afghans; and later, in getting across the Karakoram Pass, Goes fell into a crevasse, and almost lost his life.

But at last the Pamirs were crossed, and thirteen months after having left Agra, Goes and his one remaining fellow traveler, the faithful servant, Isaac, entered Yarkand, on the western extremities of Chinese Turkistan. Nearly a year was spent at Yarkand. The resumption of the journey brought them into the steppes of Tartary, the great desert stretches of the long road. Here their sufferings were immeasurably increased, but inquiries of passers-by led Goes to believe that the Cambaluc of Cathay was the Peking

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\* C. W. Allan, "Jesuits at the Court of Peking," chap. 5.

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where now dwelt Father Ricci, a Jesuit missionary; and that the road he was traversing was actually the right road to Cathay.

Eventually Goes reached Turfan, and a little later he entered Hami; then after days of intense suffering from thirst on the Gobi Desert, he arrived at the Jade Gate (Yumen), where ends the Great Wall of China. So excessive were the demands of customs officials at this point, that nearly all the slender resources remaining were consumed, and Goes had barely sufficient to carry him as far as Suchow, in western Kansu. He dispatched a letter to Father Ricci, at Peking, but this went astray. A second letter, after some months, got through, and brought to Ricci the astounding news of the arrival at Suchow of this overland voyager, now stranded and unable to continue.

At once Ricci dispatched a trusted assistant, Sabastian Fernandez, to bring the intrepid traveler on his way. "Fernandez himself experienced great difficulty in reaching Suchow, having been robbed on the way of all his money. He arrived about the end of March, 1607, only to find that Goes had sunk under his repeated hardships and was on his deathbed. The dying man rallied at the advent of the messenger, and for a few days was able to listen to the account Fernandez gave of the work in Peking. He found great comfort in Ricci's letter, and died clasping it to his breast, on April 11, about a fortnight after the arrival of Fernandez."\*

The journey of Goes proved beyond doubt the identity of China with Cathay; for his servant Isaac, journeying on to Peking and Macao and thence to India, falling among pirates en route, finally reached Agra, from which point he had started out with Goes several years before.

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\* Id., pp. 71, 72.

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To this day the Great Trade Route (the "Silk Road") is traversed by camel trains much the same as those of ages past, and the thrill of meeting these caravans along the Central Asian road never leaves one, however accustomed he may become to the sight. Never can I forget my feelings as I listened one night to a caravan passing by a Mohammedan inn in western Kansu, where Pastor Effenberg and I were lodging. We were on the long road.

At about two o'clock in the morning we heard a deep-toned bell, resonant, clear, musical, and sounding louder and yet louder as the "bell" leader of the camel caravan approached. Many camels followed; but it was not easy to catch the sound of footfalls. A second bell, unmistakably one such as is used by the Mongols to keep in touch during the darkness, announced that another leader was approaching. Again the sound receded, and the camels passed on. Several times these far-sounding bells broke the silence of the muffled march proceeding outside the doors of our inn that night, as for three hours we lay in wakeful wonder at the length of the train. Next day we were told that in that one caravan twelve hundred camels had passed.

The desert sands exact heavy toll during the day, and the scarcity of water makes the quenching of thirst difficult. Caravans travel much by night. Moreover, camels cannot easily find pasturage by night; and wolves, also, are not so likely to attack a moving caravan.

The passing of heavy two-wheeled carts by night, with the creaking, the rumbling, and the outcries of muleteers, makes far more noise than does a camel caravan. It is customary to travel with these carts, also, by night or early in the mornings, when conditions suggest the advantage of gaining time; for the "stages" between caravansaries are long and difficult.

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In Kansu there are innumerable hills, and the ascents are steep and uneven, and in rainy seasons slippery. The soil of Kansu, throughout the thousand miles of road running through the province, is chiefly of loess formation—the fine dust of the desert, blown about in clouds of yellow dust, and constantly settling, settling, adding to the height of the hills, and making for extreme slipperiness when wet by rain and snow. Kansu's mountain passes are notoriously hard to cross, and one of the worst is Liupan Shan in time of rain; for to cross its forbidding elevations, almost ten thousand feet above the level of the sea, sometimes requires many days of heartbreaking effort.

The day following my first entrance into Kansu where the Great Caravan Route crosses over from the borders of Shensi, a veteran minister of another board told me of the beginnings of modern Protestant missions in Kansu. We were standing on an elevated place overlooking a lovely old hsien city. "The first missionary to come to this city," he said, "was not permitted to live here. The people in the city would not allow the stranger to enter the gates, and he had to find a home among the cave dwellers of that village you see across the valley."

Looking away from the city walls, I saw the Central Asian road winding its way through the vale below; and just above this road, at the left as one approaches from the east, I saw a range of hills paralleling the valley. These hills were honeycombed with caves, wherein dwell many, many thousands of men, women, and children. In the village hewn out of the hillside, fifty years ago, that first missionary and his family had lived. There the first converts were instructed preparatory to baptism, and in one of the cave dwellings the first church was organized, the first communion held. Eventually the prejudice gave way, and



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the missionaries were allowed to extend their labors into the walled city, where to this day they continue their ministrations.

Thinking back to beginnings, we cannot fail to recognize that the way has been pioneered by men and women of resolute purpose, of fortitude and deep Christian experience, though in some instances there is today little to show, outwardly, for their sacrifices, large numbers of the converts having been lost during the destructive earthquakes, the famines, the wars, the massacres. And while we are held responsible for the sounding of the special truths of the third angel's message to all in every land and in every hsien, let us never forget the labors and sacrifices of those who have gone before. As we advance, as advance we must, into the farthest and most difficult sections of our field, may the inspiration of their lives urge us on.

It was along the Great Trade Route that Pastors J. H. Effenberg, Wu Dzeh-shan, and J. Harold Shultz found their way in April, 1932, when first entering Kansu and beyond for labor in the Northwest; and Dr. H. W. Miller, who twenty-eight years before had entered Honan Province as one of our first workers in that area, now had the privilege of escorting this party to their new fields of labor.

Four provinces had not yet been entered, namely, Kansu, Chinghai, Ninghsia, Sinkiang; and to open up all these was no mean undertaking. The distances were great. Travel by the usual methods was exceedingly slow. Brother Effenberg, on his own initiative and at great personal sacrifice, had purchased at Hankow a Dodge truck, with a strong body, so that a rapid means of conveyance might be available to facilitate early entrance into every new field within China's Northwest. This truck was loaded onto a flatcar for its journey through Honan to

## ON THE CARAVAN ROAD

Tungkwan, whence it was taken on in one day to Sianfu over the roads that had required several days of hard travel when our first workers began going into Sianfu.

Every preparation having been made, Doctor Miller joined the brethren at Sianfu, he himself driving the truck most of the way from that capital city to Lanchow, and on beyond into Chinghai. Within four days of the time the car left Sianfu, it entered Lanchow—an unheard-of feat. No autotruck had ever before been taken through from Sianfu to Lanchow over the newly built autoroad, when Brother Effenberg's truck, later called by villagers and country folk along the Caravan Route "The Gospel Car," entered. Our entrance into Kansu was so timed as to permit of our getting across the newly constructed auto road just at the moment the last miles of grading and leveling had been finished and the last bridge had been placed. A few hours later the first mail trucks ever sent across these newly built auto roads entered Lanchow.

Of this trip, Doctor Miller wrote:

"We left Sianfu in the Dodge truck on April 15, 1932, at 9 A.M. Pastors Effenberg, Wu, and Shultz, three Chinese assistants, and I made up the party. The truck was heavily laden with gasoline, personal baggage of workers, etc., and on top was the mission tent, securely lashed. Out from Sianfu a ways we came to hilly sections, where for one hundred fifty miles we had to travel in the old cart roads, so full of dust; and by eventide we came to a hsien city, where we spent Sabbath. At 3 A.M. on Sunday we repacked the truck, and went on.

"During the second day nearly two hundred miles were made, notwithstanding a mistake in making the wrong turn where the main road forked, which caused us to travel an additional twenty-eight miles. All through this day we

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were passing evidences of the great earthquake of December, 1920, one of the severest catastrophes of history, in which it is said by those best informed that a million people lost their lives in the short space of eight minutes. 'The mountains walked,' as survivors of those cataclysmic landslides expressively said. In some places the land and rock 'slides' were half a mile or more in width.

"In going through gates of the smaller cities, we noticed, at the outside of the larger gate, a smaller gate for people to pass through—the 'needle's eye' mentioned in the Scriptures. And the camels were in evidence, too; there were literally thousands of them along the road. From ancient times, much of Kansu's transportation of heavier goods has been done by camel train. The cost of getting goods into some of the most distant mission stations, is about forty cents (Chinese currency) a pound.

"The night of the second day we slept on stone *kangs*, and at two o'clock in the morning we arose and prepared to resume the journey. Thirteen miles out from Lanchow we caught sight of the Yellow River, and knew we were near our journey's end. The next seven miles were over very rough cart roads, with deep ruts, and dust from six to ten inches in depth; the grades were heavy, and the embankments slanting and precipitous. At dark we reached Lanchow, and put up at an inn. That day we had covered one hundred ninety-one miles. Every day our eyes and noses became filled with dust, and our backs were very sore from constant driving over high passes and down steep grades, where any serious error of judgment could easily have brought disaster to us all.

"We spent a day and a half in Lanchow, and then went on to Sining, Brother Shultz remaining to look for a place on which to pitch the preaching tent, and also to make

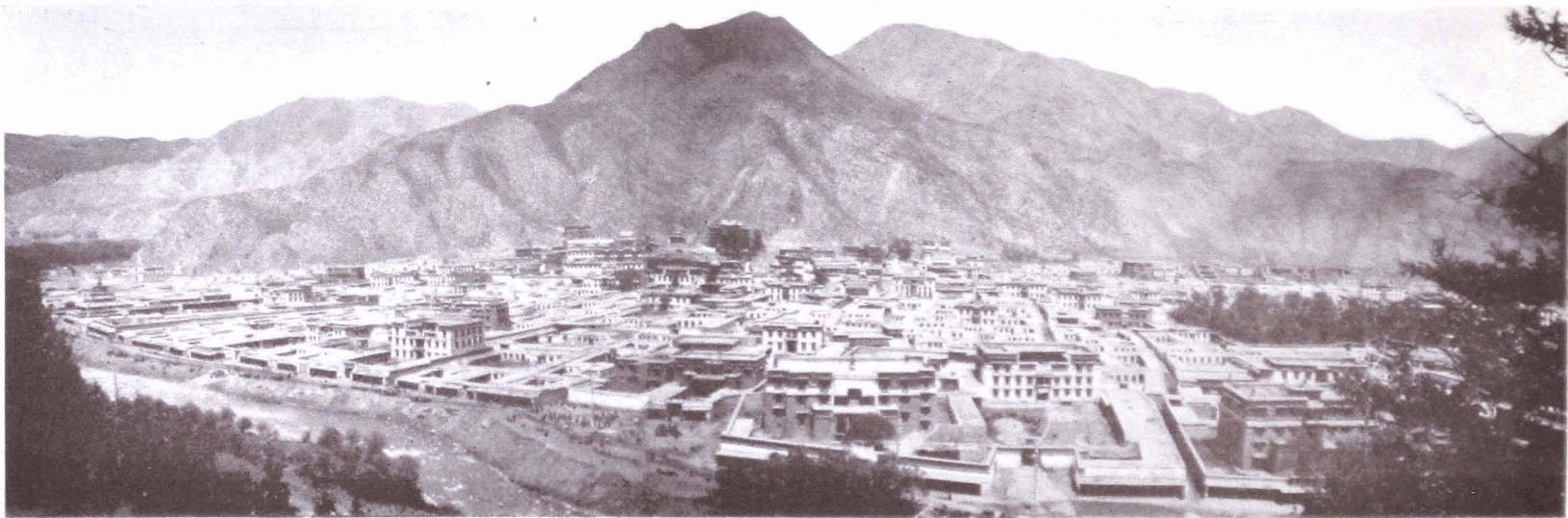


PHOTO BY J. HAKOLD SHULTZ

The Tibetan Lamasery at Labrang, Kansu (All buildings shown form a part of the lamasery)

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

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

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

"The abbot in charge . . . received us in his room, which was beautifully painted and paneled. On a shelf stood lovely porcelain bowls made during the reign of Kien Lung; others dated back even to Kang-hshi. I also saw here handsomely carved silver chests containing gilded or gold images. There were also fine carpets, painted and lacquered tables, and other signs of wealth and plenty." (See page 312.)



PHOTO BY T. T. BAB'ENCO

Two of Our Mission Camels Purchased and in Use by the Group of Russian Families Who Pioneered the Way Among Mongols on the Manchurian Border, South and West of Hailar, in 1926-28. At the Right Is Evangelist Maltsev, Now at Dorbun-ladak, Chahar, Inner Mongolia



Northwest China Sanitarium and Hospital, Lanchow, Kansu

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search for suitable quarters to serve as temporary homes for our mission workers."

Four days only were required for the quick dash into Sining and return, Lanchow being reentered on Sunday afternoon. At ten o'clock Monday forenoon the doctor started back, accompanied by a China Inland Mission family, and also Brother Effenberg. They arrived at Sianfu Wednesday noon, April 27, via the Liupan Shan short cut. The last ninety-two miles back into Sianfu were made through one of those terrible dust and sand storms that frequently occur in these northwestern areas.

At Lanchow the work was opened with a series of evangelistic meetings, supplemented by house-to-house visits. A chapel was secured, and Sabbath services were begun. Colportage and the holding of cottage Bible readings added to the general activities of the small group at work. Pastor Effenberg and his associates opened several branch Sabbath schools on a missionary basis, at one time having six or seven in the city and its immediate environs.

Much of Brother Effenberg's time had to be spent on the road; for with the work in Shensi, already twenty years old, and with several provincial missions being launched, every day was filled, either with closely planned meetings in places where there were believers and interested ones, or in getting over the long distances in between. The truck aided in transporting the mission tent, books for colporteurs, and supplies from the Tungkwan railhead and from Sianfu, and in the placing of laborers in newly opened districts. At times, however, it broke down, causing very serious delays; for repair shops were far apart, and spare parts even farther removed. On one occasion, after making a trip into Sining, Chinghai, to visit the tent company he

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had taken in some weeks before, Brother Effenberg reported:

“Here I am in Lanchow, back from my last trip into Sining. We had no easy trip. The roads are bad, on account of rain. We had difficulty in getting over a mountain pass 12,000 feet high. Near the summit our engine gave out. Near the pass there was no house; so we had to sleep out in the open. Since we had this engine trouble on Friday afternoon, we had to remain in that isolated place during Sabbath. Nevertheless, we had a good time. At our Sabbath school there were in attendance nine regular members, including some colporteurs being brought out, and four visitors from near-by hills. On Sunday morning our engine changed her mind, and carried the auto truck over the pass without further difficulty.”\*

Pastor J. Harold Shultz had remained in Lanchow as director of the Kansu Mission. Only a few workers were connected with the station, and there was an abundance of work. It was a period of pioneering. Evangelistic efforts, cottage meetings, intensive Sabbath school work, Christian help work, occasional trips on the truck to bring in loads of goods so essential, all took their toll of time.

During the closing months of 1932 I had the privilege of going with Pastor Effenberg and others from place to place where little lights had been kindled, and where provincial missions have since been developed. It was a wonderment to me that so much could be wrought in so short a time. Here were men hard at work, laying foundations in various centers many days' journey apart, and getting under way a union mission in a vast territory until recently untouched by the China Division. I know it must have required all the strength they could command to

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\* *China Division Reporter*, September-October, 1932.

## ON THE CARAVAN ROAD

bring about this rapid placement of forces; for with others I have gone over those long hills (one in particular is eighty miles across) and those interminable stretches of dreary waste, those waterless heights where the nomads must go long distances on fleet horses for their drinking water, and bring it back in goatskin flagons like those used in the days of Abraham in Palestine. I have been with workers when for three days there was almost no food, and we were far removed from any place where more could be had. Pioneering in a land like Kansu is fraught with hardship; these early workers suffered far more than can ever be reported. And the conditions are still much the same.

In the face of difficulties such as these, it is vitally essential that headquarters be established, from which the influences of our work may radiate to the farthest limits of the field, and to which the workers may from time to time go back for rest and change, and for reoutfitting. Accordingly, an earnest effort has been made to establish at Lanchow a strong base of operations. Here have been put up not only the union offices, with modest yet comfortable dwelling quarters for the staff of workers, both foreign and national, but also a union training institute, and a central medical institution, known as the Lanchow Sanitarium-Hospital. Here also are the headquarters for the Kansu Provincial Mission.

In the midst of this planning, and before any structural work could be undertaken, Pastor and Mrs. Effenberg had to leave for their long-delayed furlough, health conditions indicating that it was not best to delay longer the home leave.

For the uninterrupted continuance of this work, and of putting up the buildings to form the base at Lanchow,



## CHINA'S BORDERLANDS

Pastor George J. Appel was called, at first as one lent by the North China Union, and later as superintendent of the Northwest China Union. Brother Appel brought to bear upon his new task the experience gained in like work in North China. An excellent tract of land was leased outside the East Gate and only a mile from the Five-Springs Temple. Gradually, and with earnest labor, materials were assembled and buildings erected. A mission plant was thus created at minimum expense, and with a maximum of capacity and efficiency.

In the bringing together of these facilities, providences wholly unexpected came to us. A Chinese friend, a grateful patient of the Shanghai Sanitarium, placed at the disposal of Doctor Miller funds for the benefit of China's victims of disease and vice; and with these funds, supplemented by sanitarium earnings and Ingathering funds, a small yet fully equipped medical institution has been completed, even to the installation of a steam-heating plant, a water system, an electric-light plant, X-ray equipment, and a modernly equipped operating room.

At a critical hour Pastor Adlai A. Esteb, lent by the North China Union for two months, united with Pastor Appel in a special ingathering campaign in the Northwestern provinces to assist in rounding out the financial provisions for this medical unit. And early in the beginnings of this sanitarium-hospital, the Manchurian Union released Dr. M. H. Vinkel, of their medical staff, who, with his wife, a trained nurse, volunteered for service in this new field of endeavor under circumstances at times very trying. In the earlier days, Esther Nash Shigley had conducted a small medical dispensary here; this was taken over by Doctor and Mrs. Vinkel, and still serves as a factor in the conduct of the medical program at Lanchow.

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When the time came for the dedication of this sanitarium-hospital, an official who was particularly interested in the extension of our denominational sanitarium methods into the Northwest, placed at the disposal of Doctor Miller and his associates, without cost, a modern trimotor plane. In this Doctor and Mrs. Miller, and Pastor C. C. Morris of the division treasury, made the trip from Shanghai to Lanchow, accompanied by several nurses, one of whom remained in Lanchow for special service in the first months following the opening of the institution in that city.

A large group was present at the dedicatory exercises on Sabbath, June 15, 1935, as our numbers have been multiplying at the Lanchow center. The following day, many of the officials of the Kansu Province and of Lanchow city attended the opening exercises of the sanitarium.

The training institute, in the same mission compound, has been made possible through the beneficence of an old-time friend who long ago was in the Far East, and who has always maintained special interest in the Lord's work in these parts. The Signs Press of Shanghai relinquished one of its editors, Brother Goh Djao-oh, who had been chosen to serve as principal of the institute; other organizations likewise sacrificed to assist in making up a strong faculty. The business manager and industrial director is Pastor L. H. Davies, released from the North China Union for this and for union-treasury responsibility. On October 12, 1935, during a special service held in connection with a Kansu provincial meeting, this center of training was dedicated to the Lord in behalf of the youth of the Northwest. The address was delivered by Prof. D. E. Rebok. The opening exercises had been held the evening of September 22.

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But if the story of the founding of the sanitarium and the institute were fully told, it would have to include many a record of weeks upon weeks of dangerous and body-racking travel in springless carts over the terribly muddy (and at other seasons dusty) roads of summer and autumn and during the cold of winter,—travel by brethren of the mission who were supervising the getting of materials from Sianfu to Lanchow, across that long, long road that forms an important link of the Central Asian Caravan Route. The sufferings endured by Pastor Nils Dahlsten, who spent, all told, nearly half a year in the open, traveling back and forth over that road; and likewise by Pastors Coberly and Shultz, and Pastor Appel himself, and by a Russian brother, Simeon Agafonoff, who “labored more . . . than they all” in point of number of months out on that road, can never be written out; but these privations and sufferings form a part of the annals of the Northwest mission in the book of remembrance in heaven.

In the creation of facilities at Lanchow for the training of youth for service, and for the relief of the sick and the extension of health principles, all rejoice. And as the brethren now apply themselves to the task of evangelizing, they take heart; for the way has been well prepared. Further releases are still taking place. From Honan, Pastor Djao Hsi-liang enters upon labors in Liangchow and elsewhere in Kansu; from Hopei, Brother Liu Fu-an goes to labor as union bookman. Already some interests in a country district have been developing in the hsien immediately southeast of Lanchow; a chapel has been established in Pingliang; and these, with stations already opened in sections of Kansu assigned other mission organizations, namely, Choni and Suchow (now Kiuchuen), serve as nuclei from which light will radiate to many another hsien.

## ON THE CARAVAN ROAD

A great problem, not yet fully solved, is the finding of sufficient funds to permit of the allocation to Kansu of a proper annual base appropriation. This has been met in part through the release of a few hundred dollars for this province by the home Mission Board during the 1935 Washington Spring Council.

At best, even with added working forces, progress in point of accessions may be relatively slow in Kansu; for this province is more than half Mohammedan. The Muslims, with Tibetan and Mongol adherents of Lamaism, and the antireligious influences prevalent in hsiens wholly under the control of communistic influences, combine to challenge the patience of the stoutest of Christian propagandists. The message, however, is to go to *all* peoples; and our God is able. The word spoken to us is, Advance! And advance we shall, even to the farthest limits of Kansu's ancient highway, availing ourselves the while of the boundless spiritual resources assured all who choose to advance "by faith, not by sight."



## INTO CHINGHAI (KOKO NOR)

**A**MONG the newly formed administrative districts that the Nationalist Government of China has given the status of provinces, is Chinghai, an area to the west of Kansu, 281,156 square miles in extent, larger than prewar Germany, or Texas. It includes the whole of ancient Koko Nor, together with a few hsiens formerly in southwestern Kansu. The city of Sining has been made its capital; and Sining today is the headquarters of a Seventh-day Adventist organization known as the Chinghai Provincial Mission. For more than a millennium this vast territory has been an integral part of Tibet, and today considerable portions of Chinghai—perhaps two thirds of the area—remain to all intents and purposes a portion of Tibet racially, linguistically, and culturally.

Of the fourteen hsiens into which the province of Chinghai has been divided, two run westward more than five hundred miles, and include most of the “waste” portions of Koko Nor familiarly known as the “Tsaidam,” or the grasslands. Here bitter or brackish water forms marshes of high tablelands, and keeps out both man and beast; though there is an occasional oasis where drinkable water can be had, and where a few people, chiefly Mongol nomads with small flocks, venture to live.

Into the other twelve hsiens have been venturing a few tens of thousands of hardy Chinese settlers; although in the farther hsiens there are mostly Tibetans and Mongols

## CHINA'S BORDERLANDS

—nomads of the pasture lands of that high plateau, with its ranges of mountains crowned with eternal snows. In hidden-away districts there dwell also a considerable number of Miao and Chino-Tibetan tribespeople, notably the “independent” Goloks of the Amdo district.

For many centuries a main highway from Peking to Lhasa has run from China's former capital to Sianfu, another of China's ancient capitals, and thence along the main caravan route leading into Central Asia. The Tibetan caravans were wont to swing southwestward from Pingfan, a city two or three days beyond Lanchow, where the road forks, the more northerly highway running straight on through Kanchow and Liangchow and Suchow into cities of Sinkiang and on to Persia and the Mediterranean. The highway into Tibet's capital still remains one of the principal avenues of trade between Tibet and China. Large caravans of yak, camels, and mules are to be met along this highway. The marts of Sining and of Tangar, the first hsien city farther west, are filled with Tibetan and Chinese wares. Merchants, chiefly Mohammedan, have for many generations lived there, plying a profitable trade in the exchange of commodities.

Though the historical background of Chinghai (Koko Nor) is given in ancient works of standard chroniclers, both Chinese and Tibetan, it is not translated into English to any extent. In Lhasa are two stone tablets of the eighth century, with essentials of the record graven thereon, in Tibetan; and while the story so carefully spread in excised characters upon the tablets has been dimmed by a slight disintegration of the stone through the centuries, and in particular by the efforts of Chinese conquerors of Tibet to rub off the characters, sufficient remains to corroborate the annals preserved in the historical books, both Chinese

## INTO CHINGHAI

and Tibetan, showing that there was Tibetan occupancy of considerable parts of what is now West China.

In wars with the Chinese, the Tibetans captured once and again the city of Sianfu (Changan), at the time this city was the capital of medieval China; and they occupied Yachow, east of Tatsienlu, for long periods. Practically the whole of what is now known to us as Chinghai was for more than ten centuries ruled uninterruptedly by the Tibetans, who at times granted considerable autonomy to their Mongol cousins living north of the large body of water known among Mongols at Koko Nor (blue lake) and among Chinese as Chinghai (azure sea).

This lake covers an area approximately the equivalent of the States of Delaware and Rhode Island combined. Its waters are considerably in excess of all the lakes of Utah, including the Great Salt Lake. Upon its surface may be seen reflected the mountains round about. These waters have no outlet; they are salty. The surface of the lake is 10,400 feet above sea level.

Since the Chinese have exercised nominal suzerainty over Chinghai, its southern half has been spoken of as inhabited by "the people of Jyade" (the "Country of the Thirty-nine Tribes"), situated in the basin of the upper waters of the Salween. The semi-independent nomadic tribes were under the general authority of a Manchu *amban*\* at Sining, who operated with the lama rulers of Lhasa in maintaining a semblance of order. At the same time this *amban* also exercised a certain degree of authority in Nangchen (the "Country of the Twenty-five Tribes"), located in the basin of the upper Mekong southwest of Sining, where Mongols largely ruled themselves.

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\* Chinese official, resident in Tibet, representing the suzerainty of China.



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First touched by the China Division Mission of Seventh-day Adventists through the canvass of some of its hsien cities by groups of colporteurs entering twice from Honan, and next by the two pioneer colporteurs, Brethren Djeng and Beh, who passed that way on their journeyings into Sinkiang, the province of Chinghai was entered for the first time by our ministers when, in the spring of 1932, Dr. H. W. Miller drove into Sining with Pastor J. H. Effenberg and Evangelist Lu, using Brother Effenberg's truck. The journey had been a trying one; for after they left Lanchow, the road led into the bed of a mountain stream, nearly dry, it is true, and well covered with gravel, but not to be chosen ordinarily for an auto road. Emerging, the brethren reached the border city of Pingfan, and there took the branch of the highway running southwestward, first across a broad stream, which was successfully forded, and then over a very long ridge of a mountain range, which led them to heights of upwards of 12,000 feet to the divide, at the foot of which they came to a stream.

While Doctor Miller was examining the ferryboat that had been engaged to take their truck across, he heard a shout, and looking up, saw the Chinese evangelist, Brother Lu, surrounded by men covering him with their rifles. The doctor ran up to find out what the trouble was; whereupon the men left Lu and surrounded him. One of the men tied the doctor's hands behind his back, another lifted his gun, and pointed it at him, and asked the other men to join in the shooting. The doctor inquired what this was all about, and they informed him that his party had no right to pass by without being searched. They kept on repeating that they must kill all these men who had come in on the truck; whereupon Pastor Effenberg came up, unbound the doctor's hands, and told the men they must

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take the doctor and himself and Evangelist Lu to those in chief authority. Brother Effenberg persuaded the men to get onto the truck and ride along with the party to the place where they claimed the authorities were. Here Doctor Miller, Pastor Effenberg, and Evangelist Lu were placed in a room behind heavy doors, where they were kept for twelve hours.

All this had happened after dark; so the brethren had little idea as to where they had been taken, nor could they know what their captors were planning to do with them. Finally Doctor Miller had opportunity to interview one of the head men, who told him that his party would be released at ten o'clock the next morning. However, Doctor Miller told them that he was a physician, and had important matters demanding early attention; and finally he was promised release at seven o'clock the next morning. This promise was kept. Evidently the men detaining our workers were planning a robbery, but for some inexplicable reason were not allowed to carry out their plan.

Once across the ferry, the brethren found the remainder of the journey a pleasure. Again the ridges were climbed—up to 9,000 feet, then 10,000 feet, and 11,000. The descent into Sining, the last twenty miles, is picturesque. The city itself is 8,000 feet above sea level, and inviting heights lie to the north and the south. The rulership during recent years has been assigned by the Nationalist Government to Mohammedan officials, who have kept excellent order, and have shown many kindnesses to representatives of our mission who have visited them from time to time.

The governor received Doctor Miller and Brother Effenberg graciously, and returned their visit, and afterward had them dine with him and other officials. This

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same kindness has been uniformly shown Pastor Effenberg and others on later visits, and more recently toward Brethren Appel, Morris, Oss, and Esteb, of the division, as they have gone in and out. The writer has also received kindly courtesies from the governor of Chinghai and his men in authority, and has been greatly encouraged to believe that under a rule as firm and yet kindly as this, we shall surely be granted the privilege of entering every hsien with the banner of present truth. Our first Chinghai Mission director, Pastor Chen Wen-hsioh, was before his conversion a *twangjang*—a leader of fifteen hundred men in the Chinese army; and his former fearless record as an officer usually victorious, is known to Chinghai's governor and to others of the army men out there, and they have shown him sincere respect.

On the streets of Chinghai were many people, not only Chinese, but Tibetans, Mongols, Mohammedans, Salars, Turkis, tribesmen,—all these affording opportunity for a most interesting study. Our visiting ministers found, among others, an official who had purchased from Colporteurs Djeng and Beh a copy of "Hope of the World" and had subscribed for the *Signs* monthly. He was eager to learn more of Bible truth. Interviews, also, were had with representatives of the China Inland Mission who have been working for many years in Sining. It is in Sining that the author of the Missionary Volunteer Reading Course volume, "On Rusty Hinges," has his home and his Tibetan mission.

On the way back into Lanchow and on to Sianfu, Doctor Miller and Pastor Effenberg brought with them a family of mission workers of another society who had been working for some years among the Tibetans of Chinghai. Contacts such as these with mission workers of other so-

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cieties, have revealed to us much of noble self-sacrifice and high devotion in their lives and labors. Their willingness to spend and be spent in the waste and distant places of earth, serves as a challenge to us, to give our utmost in untiring endeavor to spread abroad a knowledge of the special messages of mercy that must be proclaimed before Christ shall come.

Brethren Effenberg and Miller planned that Pastor Wu Dzeh-shan go into Sining a little later with Brother Chen Wen-hsioh, taking along a tent, and opening an evangelistic effort. After a few weeks Pastor Effenberg went back with these brethren and left them there, the mayor of the city giving them the privilege of pitching the tent on the town square; and a most successful evangelistic effort was held. The congregation included several from the higher classes. An excellent impression was made, and the brethren followed up the work closely in house-to-house endeavor.

Meanwhile they rented a property on a main street, where they conducted chapel work and a second evangelistic effort. On our arrival, in November, 1932, we found that five candidates had been fully prepared for baptism. There being considerable prejudice in this Mohammedan city against baptism by immersion, and no proper pool being available, the rite was administered very early one morning. These believers had had Christian contacts for many years, and had received more than forty special lessons on phases of gospel truth not hitherto fully understood.

One Sabbath day we united in organizing the first church of Chinghai, with eight members, including Evangelist Chen and his wife, and a third worker engaged chiefly in self-supporting colportage. With the inquirers not yet fully prepared for baptism, but eager to learn the essentials

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of Bible doctrine and to unite with us later in full fellowship, we all met several times for prayer and praise and for further study of the truths of Scripture. On the last Sabbath afternoon the ordinances of the Lord's house were celebrated.

The province of Chinghai presents a broad field for evangelism, although its population is not large in comparison with the densely populated areas of older provinces. In fact, including the five or six outlying hsiens formerly included within the province of Kansu but now in Chinghai, the fourteen hsiens have a population reported by the Shen-Bao annual yearbook, as 6,195,057. Some estimates of the population are considerably lower than this.

Chinghai's capital has for many years been a clearing-house for the merchants dealing with Chinese and Tibetan wares, which form the main articles of commerce between these two sections. Furthermore, Sining is the point toward which several other caravan routes converge, from Mongolia on the north, from Sinkiang and cities on into Central Asia on the northwest, and from Szechwan and Kansu on the east. In going about the city of Sining, we visited several caravansaries in which were scores and sometimes even hundreds of camels, their loads stacked high within the court of the inn and the camels quietly chewing the cud or sleeping. In other caravansaries were many yak, and in still others, mules. At one intersection of Sining streets I saw three caravans coming in at one time and meeting at the same moment. This evidently was no very unusual occurrence; for the drivers, with apparent ease, guided the animals so as to avoid confusion.

In company with Pastors Effenberg, Wu Dzeh-shan, and Chen Wen-hsioh, I had opportunity, late in November, 1932, to visit the beautiful pasture lands lying around the



Travel on a Broad, High Plateau, Eastern Yunnan (See page 81)



PHOTO BY T. T. BABIENCO

Evangelist Maltsev and His Associates Encamped on the Mongolian Plains in Northwestern Manchuria, When It Was Still Possible to Do Some Labor Along the Borders of Outer Mongolia (See page 163)



Five-Eye Bridge Village, in Kwangtung Province, China. It Was in This Village That the Missionary Volunteer Societies in Tungshan and Canton City Opened New Work That Eventually Led to the Organization of a Permanent Church of Baptized Believers, With Church School (See page 233)



PHOTO BY F. E. STAFFORD

Dr. H. W. Miller Receiving One of the First Copies of the Tibetan Subscription Book on Gospel Doctrines, Just Prior to Starting on a Journey by Air From Shanghai to Lanchow, Kansu, Where This Volume Was Placed in the Hands of a High Tibetan Official About to Go to Lhasa as Representative of the Dalai Lama

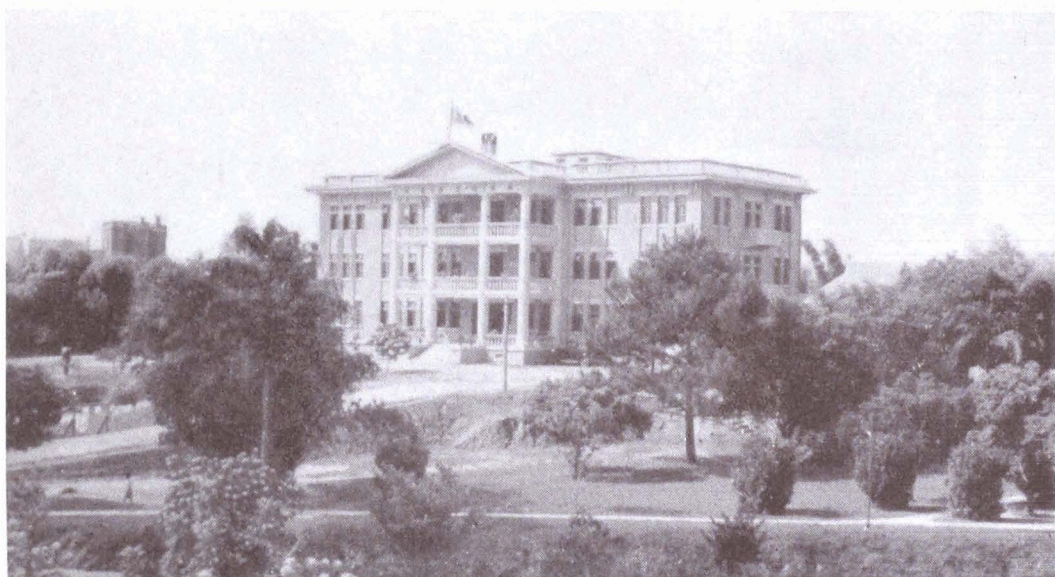


PHOTO BY MR. DECKER OF HONG KONG

Main Building, Canton Sanitarium-Hospital, 1935

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broad waters known as Koko Nor. The first important point touched was Tangar, for several years the home of Mr. and Mrs. Rijnhart, who will be remembered as the family who ventured along the road running into Lhasa, and who, when they reached a point about one hundred twenty miles from that stronghold of Lamaism, met with tragic disaster. Mr. Rijnhart was massacred, and Mrs. Rijnhart escaped to Tatsienlu, being two months on this return journey, and reaching Tatsienlu in a physically exhausted condition.

Proceeding down that road from Tangar, we had not gone more than seventy-five miles when we left the main artery and crossed the grasslands of the plateaus to the very borders of the lake. On these grasslands no road has been constructed; and no auto had ever before attempted to go across them. Not far from Tangar we passed through portals of the wall anciently built as the separating barrier between Tibet and the former borders of Kansu. In places this wall is made chiefly of mud, and in nobility of appearance it falls far short of the Great Wall of China, which runs along the borders of Mongolia.

Beyond the Tibetan wall we found none save Tibetans, excepting occasionally a Mongol shepherd who had strayed beyond the confines of his usual grazing lands. We crossed long stretches of country where many herds of beautiful wild horses were roaming. We passed many deer, and occasionally some wolves; and once in a while a wildcat or a small leopard flashed for a few moments before our vision, disappearing quickly into the gullies or behind the knolls. We also passed many, many herds of wild asses. Sometimes these would get in front of us and try to keep in the road ahead of the truck. It is surprising how fast a wild ass can travel. The same is true of a wild yak.



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Along the shores of the Koko Nor are many, many Tibetan nomads in their picturesque camps of yak-hair tents. The nomads we met were friendly, and on the grassy slopes overlooking the lake they allowed us to camp with them and learn something of their habits of life. The women and children unite with the men during the day in leading the flocks and herds to pasturage. Their customs are seemingly identical with those of the nomadic Tibetans visited on the high plateaus beyond Tatsienlu.

For the worshipers of Buddha, and in particular those who have been reared in the tenets of Lamaism, the lamaeries of Central Asia have a strong appeal. Unlike the churches and cathedrals of Christian lands, usually built in great cities in the midst of teeming populations, the sanctuaries of Buddhism are most often to be found in isolated places, and oftentimes where access is difficult. Precipitous cliffs, monoliths on lone islets, well-nigh inaccessible crags, and the deepest and most inaccessible of river gorges near the sources of mighty streams,—these and other unlikely places are selected for havens of sacred retirement sought by lama priests.

One of the most sacred of these sanctuaries is Kumbum, famous throughout Central Asia, and reputed to be one of the holiest of all holy centers of Buddhistic worship. Inasmuch as Kumbum is only eighteen or twenty miles from Sining, I went over to spend a day with the monks in that amazingly interesting temple, where even today there dwell thirty-four hundred priests, two thirds of whom are said to be Tibetans native to the province of Chinghai. Prior to the Mohammedan rebellion, when thousands of priests were slain, there were resident in Kumbum monastery seven thousand monks.

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Every kindness was shown our party, made up of Pastors Effenberg, Chen, Wu Dzeh-shan, and the writer, together with two colonels from the governor's bodyguard, one of whom was a Turki from Sinkiang—a fine young man, thoughtful of others, alert, kind. The dignitaries of the monastery showed us all possible courtesy. The site of the temple, described by an old traveler, M. Hüc, as “one of enchanting beauty,” has been utilized to good advantage, and the ensemble is indeed impressive, from the magnificent central edifice with its tiles of beaten-gold plates, resplendent in the sunshine, to the small but well-kept whitewashed homes of the nuns, nestled in sequestered glens of the mountainside.

The nuns are accounted so much less holy than the men that these women who have been “devoted” to a life of seeking for holiness and peace, are allowed entrance into the sacred precincts of the chief temple only once a year, “on the first day of the third moon,” as records Dr. Susie C. Rijnhart, who herself spent many months at Kumbum, and “when that auspicious day” of the third moon came, was allowed to enter the holy of holies!

Impressed as Doctor Rijnhart was with the pomp and the loveliness of the interior of that exceedingly wealthy shrine of Lamaism, one of the most lavishly and artistically adorned of all the temples of Tibet, she was nevertheless conscious of the fact that the most glorious of all the Buddha idols, the one that women could gaze upon only once a year, was but a hollow sham. “I found no spark of intelligence darting from the pupilless eyes,” she declares; “there was no change of expression on the placid countenance to indicate that the ears had been touched by the heart cries of the prostrate worshipers; no word of blessing fell from those silent lips, immobile and set as on the day

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when they received the last touch of the artist's hand. . . . Yet there is something pathetic in this spectacle of heathen worship; . . . there is some feeble acknowledgment of and groping after the one great God to whom all men and nations are alike dear; even in the worship of idols there are to him who has the willing ear and the understanding heart 'painful cries of the soul, torn from its center and separated from its object.' " \*

The experiences of those who, itinerating in the northwest, extend their journey into the Chinghai Mission, are, to say the least, unusual. Of a trip made by Pastors C. C. Morris and John Oss of the China Division headquarters, in company with Pastor and Mrs. J. H. Effenberg, at that time stationed in Lanchow, Brother Morris wrote in the *Youth's Instructor* bearing date of May 29, 1934. The journey into Sining was made with a mule caravan, whereas the trip out was by the Sining River on rafts constructed of stuffed skins.

It was calculated that the mules could make the journey in five days, which they did, much to the discomfort of those who were unaccustomed to this mode of travel. The visitors found Pastor Chen planning for a baptismal service on Sabbath morning in a mill stream just outside the city gate, and this was conducted while the snow was falling thick and fast. Later were held the regular Sabbath services, and in the afternoon, the ordinances.

It was hoped that the return journey from Sining to Lanchow by the water route, a distance of one hundred sixty miles, might be covered in two days, the current being swift because the fall is a full 3,000 feet in the one hundred sixty miles. The two days, however, lengthened into five

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\* "With the Tibetans in Tent and Temple," chap. 6.

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before the thrilling experiences of that down-river journey ended. The raft on which the party, fifteen in number, started, was constructed of twenty-six stuffed cowskins, in front and rear of which were long rudders operated by two raftsmen. Through rapid after rapid the craft was steered, with varying success, occasionally a ripping sound indicating the destructive force of impacts with jagged hidden rocks below. The first day, however, was without serious incident, although a stranding of luggage and passengers on a sand bar at nightfall necessitated an enforced landing and poor accommodations during the night.

On the second day the tearing of the skins by rocks below was so serious that during the day the party stopped in order to repair and reorganize the placement of the stuffed skins, four having to be abandoned. Again and again this process was repeated, as the frail craft passed over heavier and more dangerous rapids below; and every time the raft underwent overhauling, the number of stuffed cowskins lessened. During the "climax" of the third day, at one of the more dangerous points, when the raft, buffeted and torn, was righted again as by a miracle, "it was a pale, frightened-looking group that faced one another," acknowledges Brother Morris in telling the story. And he adds, "Again we took out four ruined skins, and prepared to start on the next morning."

That night, the party had the good fortune to be put up in the hospitable home of a family who had been living in that particular locality for seventeen generations, their ancestors having, centuries ago, been exiled from Nanking. In their home was a well-ordered school conducted for the special benefit of their children. Cleanliness, order, intelligence, a bountiful supply of foodstuffs prepared for winter's need,—all betokened culture and refinement.

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That drenched group from the much-broken raft were very hungry for something that tasted "just like home;" so finally Brother Morris made bold to inquire, "Have you any Irish potatoes?" They said they had, and one of the daughters went into the kitchen, straight to some loose boards lying at a slightly indented place on the dirt floor, and lifting these, dropped down into a hole about seven feet deep. With a lighted lamp handed her by her little sister, she went over to a spot under the kitchen stove, presently returning "with a basket of the nicest potatoes I had ever seen; also some huge turnips [to quote again from Brother Morris's account]. That night we ate the best meal we had on the whole trip, and there were plenty of potatoes left over for the next day. A cold potato is not very appetizing when you are at home, but it tastes delicious when you are on a raft in the current of the Sining River."

The experiences of the fourth day included utter ruination of that cowskin raft by three o'clock in the afternoon, and transfer onto a raft made of forty-eight sheepskins inflated with air and tied together in sections of twelve each on light wooden frames. Not for the voyagers, however, was a happy arrival at the close of the fourth day; for multiplied troubles, occasioning delay after delay, necessitated camping out in the open, some on the raft lashed to the shore, and others on a narrow ledge cut into the face of a cliff. At three o'clock the afternoon of the fifth day, the journey ended. "It had been a thrilling experience," comments Brother Morris in completing the story. "We were glad to reach our destination safely, and thankful for our heavenly Father's protecting care."

Many and varied are the reactions of those who for the first time travel in Koko Nor, and this is true also in the

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case of those who remain there. Among those who have had opportunity to go in for only a few days, but who have caught the spirit of advance that actuates Pastor Chen and his associates in charge, is Pastor H. L. Graham, who, after repairing the governor's radio and other technical apparatus, and coming out again, wrote Doctor Miller on January 31, 1933, of his impressions:

"A year ago all eyes in the China Division were turned toward the Northwest, and we *hoped* that in some way we could break into the province west of Shensi. While we were still wondering how it could be done, motor roads were built and opened before our very eyes, and the Seventh-day Adventist pioneer truck was one of the first vehicles over the trail. An air route was inaugurated as if by magic, and among the first passengers were Seventh-day Adventist missionaries. Within a year, not one but three provinces have been opened, and the end is not yet. For now, in a most unexpected manner, we find an open door and a long road inviting us right into the heart of forbidden Tibet, and assurance of a friendly reception in that country. . . .

"Truly, as our Evangelist Chen in Koko Nor says, 'this is the land of promise!' That God has miraculously led us during the past year we cannot doubt. And we as verily believe that the doors swinging open before us here in Central Asia indicate that we are to press on and on. These roads have been opened for us! These air lines have been rushed through for us! The present receptive attitude of formerly hostile people has been brought about for us! Ancient Israel saw no more wonderful miracles in their march to the Promised Land than we see now. May we continue to advance into these opening providences as we did last year!"

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And Pastor Chen Wen-hsioh, in the last annual conference held in Lanchow in October, 1935, reported concerning the Chinghai Mission: "During the few years since we have entered, the Spirit of God has been working in Chinghai. . . . Of the fourteen hsiens, we can have access at present to only nine. Of the nine, we have interests and work of a permanent nature in only five. . . . We have now forty-seven baptized church members. We are grateful to our heavenly Father for His special blessings upon our young mission here in Chinghai.

"Four students are being sent to Lanchow for training, in the hope that they may, upon their return, assist us to open up the four remaining hsiens into which we are allowed to travel. In territory still open to us, we are visiting every village and town, first in the five hsiens already opened, and later, if present plans carry, in the remaining four still accessible. We pray that when the Lord returns in glory, He may find a group of people waiting for Him in Chinghai."

A third statement is from the union superintendent, Pastor George J. Appel, who, upon learning some months ago that the General Conference had allowed \$750 U.S. currency to add to Chinghai's annual base appropriation, wrote us that this would make possible the carrying out of the purpose of those in charge, to enter quickly into territory remaining within our reach in that newly formed province where so much territory, until recently altogether closed against missionary effort, is still open for entrance.

"To open the Northwest," Pastor Appel observes, "was truly an act of faith on the part of the division committee. Some felt that no thought should be given to entering upon new work when appropriations were being cut and when it appeared as if working forces in older fields would need to

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be reduced in order to balance budgets. 'Why talk of and plan for advances,' they inquired, 'when we have not sufficient for present needs?' But such reasoning is not in harmony with God's plan. Only when the children of Israel moved forward did God cause the waters of the Jordan to part; it was when the leaders were willing to step into the waters, that God opened the way. It was a sacrifice on the part of the other unions to release a family here, a budget there, and in some cases even to give a part of the base to assist in the creation of this new field; but the Lord has richly blessed as the result. When the 'priests' moved forward, God made a road through 'Northwest's Jordan.' "





## NINGHSIA AND THE ORDOS

**B**ROADLY speaking, the province of Ninghsia, formed in 1928, is the southwestern portion of ancient Mongolia, sometimes designated Sitao and Nitao; and within the province is the greater part of the western section of the Gobi Desert, familiarly known as the Ordos.

Ninghsia is separated from northeast Kansu by the Yellow River and the Great Wall. Most of its principal cities lie along the riverside. The capital in imperial times was known as Ninghsiafu. The province has a total population of a little more than two million. Aside from a limited amount of commerce along the Yellow River, there are few products from the semiarid regions beyond. Within the boundaries of the province, but beyond the ordinary lines of communication, are the sites of ancient cities now covered by relentless wind-driven desert sands.

Our first volunteer for service in Ninghsia was Shao Djen-siu, for some years the head carpenter at the China Training Institute at Chiaotoutseng. Formerly he had served as an evangelist in the Anhwei Mission, but for many years he had followed his old trade as a carpenter; and when special efforts were being put forth to occupy without further delay all provinces in China, his heart was stirred. He dedicated himself anew to service as an evangelist, and volunteered for pioneer effort in Ninghsia.

The urge to serve in a border province led him to open his heart to the president of the institute and the local board. It was a revelation to them that in this training

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center, where many were pursuing studies in the theological department as a preparation for the ministry, the one seemingly best prepared to pioneer the work in the province of Ninghsia, had received his heart preparation, not in a classroom, but at his bench in the workshop. They learned of the deepening of his Christian experience since his retirement from a former period of service, during which it was really a serious question whether he had been called of Heaven as a spiritual leader. They learned also of the unalterable purpose he had now formed, of undertaking anew the work of an evangelist, even though this involved lessened pay and many hardships. Those in charge of the institute, loath though they were to lose their head cabinetmaker, nevertheless recognized his desire to answer this call of the Spirit.

Evangelist Shao reached Pingliang, Kansu, in time to go on with Brother Effenberg and the writer to Lanchow, in the autumn of 1932. Two weeks later he went on by cart to Ninghsiafu, twelve days distant. Brother Shao had difficulty in arranging for cartmen to take him and his luggage down the Yellow River Valley and across the heights into Ninghsia. Again and again efforts made to find a good driver willing to attempt the trip, failed; twice Brother Effenberg perfected arrangements, only later to meet with disappointment. Along the way were Mohammedan brigands and other lawless elements.

At last a driver was found who said he would see Brother Shao through. After an earnest season of prayer, the arrangements were perfected, and we bade one another good-by. Brother Shao took with him, in addition to personal effects, a mission tent and supplies of literature. He had been preceded a few days by two colporteurs from Shensi. With these colporteurs and a few who in former

## NINGHSIA AND THE ORDOS

years had become interested through reading our literature, was formed without delay a Sabbath school, which has never since been disbanded. Thus the province of Ninghsia was actually entered and occupied on a permanent basis before the close of 1932.

Evangelist Shao held two evangelistic efforts, and also worked from house to house. A few of the more advanced inquirers were given further instruction. Some months later he was visited by Pastor Effenberg, and a baptismal service was held, nine receiving the rite. Still later, another small group was baptized, and a local church was organized.

Pastor Wu Dzeh-shan was sent to assist in the second evangelistic effort; and before his departure, several weeks later, eight brethren and three sisters were added to the church. Besides, there were many inquirers. In the autumn of 1934, Pastor Wu was asked to serve as director of the Ninghsia Mission, and moved to Ninghsiafu, where he held another evangelistic effort and entered upon the work of further instructing some desirous of baptism.

Ninghsia Province has been the scene of many hazardous undertakings. On one occasion in June, 1933, when Pastors J. H. Effenberg and Wu Dzeh-shan and others visited Ninghsiafu and Yulin, they traveled the first four days by Brother Effenberg's autotruck; but one night, while camping in the bed of a dry river, they suffered a calamitous cloudburst, which disabled the truck so that it could not be used for several weeks, parts having to be secured from Sian, almost thirty days distant by the ordinary methods of travel.

Brethren Effenberg and Wu and others of the party continued on their way, riding on camels three days, the next three days on goatskin rafts on the Yellow River, then

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once more on camels into the city. En route, Brother Effenberg was attacked by a Tibetan mastiff, and was so seriously lacerated in the calf of the leg that, not having proper surgical help, he had to cut out with his pocketknife some of the torn parts, and bind up the wound as best he could before he dared go on. A part of the journey had been made afoot.

In our labors in all the provinces of the Northwest, we constantly come into close contact with the Moslem world. Mohammedanism was introduced into the extreme northwest of China by Mohammedan missionaries sent out from Persia, Arabia, and Turkey. There is reason for the close sympathy that exists between the people of Turkey and those dwelling in the region now known as Ninghsia Province; for in 500 A.D., prior to the period of Mohammed, the Hsiungnu of the region in the southwest of Mongolia now known as Ninghsia, and the Turks of Southeastern Europe and Western Asia, were the same people, the Hsiungnu being the descendants of Turks that had crossed Asia from Europe and had found new homes along the Yellow River. Even today the remnants of the Hsiungnu are known as the Turki; they are found in considerable numbers in Ninghsia, and in even greater numbers in Sinkiang.

It is the consensus of judgment of historians that before the coming of the faith of Islam to China, bodies of Arabs had entered China by the great overland trade route, and had founded colonies. "Thus from various sources the Kansu Arab Hwei-hwei\* may be said to have evolved. His distinctive Arab cast of feature enables him to be readily distinguished from the other two races of his coreligionists."

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\* The term *Hwei-hwei*—often romanized *Hui-hui*—is the Chinese word to designate a Mohammedan (Muslim).

## NINGHSIA AND THE ORDOS

“The Turki Hwei-hwei, or Salars, are a distinct and separate body of Kansu Moslems. Their common language is an ancient form of the present-day Turkish, which can be easily understood by the visitor of today from the Ottoman Empire of the West. They are unintelligible to their coreligionists in the province, save through the medium of the Chinese language, which but few of them speak well. They entered China at a later date than the Arab Hwei-hwei; and though it is hard to trace any historical record of their coming,” yet there are circumstances both factual and legendary that seem to prove conclusively that “the Salars formerly dwelt in the district of Samarkand in Central Asia. . . .

“The Salar women to this day retain the Samarkand style of dress. . . . The geographical situation of their territory, adjoining as it does upon Tibet, enables them to engage in constant warfare with that people, and thus to nurture within them the fierce spirit of their forefathers. Word that the Salars are out upon the warpath will throw the largest Chinese trading community into a state bordering upon panic. . . . The Salar immigration is commonly dated back to the reign of the first emperor of the Ch'ing dynasty, 1368-99 A.D.

“The Hwei-huh, or Ouigurs, in the sixth century were living in Kashgaria, and at that time were Buddhists. Later, however, they were converted to Christianity through the labor of the Nestorian missionaries. Taking part in the first Mongolian invasion of Europe, they earned the reputation of being fierce, bloodthirsty. . . . During the seventh and eighth centuries we find them removed and settled in the districts of Hami and Turfan. As a race they were finally absorbed by the Mongols, Tartars, and Chinese. . . .

## CHINA'S BORDERLANDS

“Missionaries of Islam made such good progress in their work among the Hwei-huh that they eventually adopted the faith of Mohammed. At the first they wore the white turban and were known as the white-turbaned Hwei; later, however, they adopted turbans of varied colors and became known as the red-turbaned Hwei. . . .

“Yet another branch of the Mongol Hwei-hwei can be traced back to the Tartars of Wei-Wu-Er, who under the rule of Tibetan border tribes gave so much trouble to the Chinese during the ninth and tenth centuries. During the reign of the emperor Shen Tsong (1068 A.D.), of the Sung dynasty, the Chinese troops were engaged against the Tibetans, and after some hard fighting they took the city of Siningfu. The prince of the Wei-Wu-Er was with the defending Tibetans, and on the fall of the city he managed to make his escape, with some of his faithful followers, into the country inhabited by the Moslems.

“The Mohammedan ruler received him kindly. . . . It is not surprising that the Wei-Wu-Er, having received such favors from the Hwei-huh; eventually allied themselves with this powerful race, embraced their religion, and thus became ‘followers of the prophet.’ Together with the Hwei-huh they were forced to submit to Mongol rule early in the Yuen dynasty. So from Arab, Ouigur, Wei-Wu-Er, and Mongol ancestors, with perhaps the blood of the latter more clearly defined, descends the Kansu Mongol Hwei-hwei. Like the Salar, he dwells in his own separate district and speaks his own peculiar Mongol dialect, knowing but little of the Chinese language.

“Thus we see how these three peoples, by sword, commerce, or intrigue, have won their way from far-off parts till in this northwest part of China they found a resting place which eventually became a home. Some of them

## NINGHSIA AND THE ORDOS

first settled in the present province of Shensi and followed the conquests of the Chinese flag, settling in the various districts of Kansu as these were won from Tibetans or other aboriginal tribes. It is worthy of notice that the Hwei-hwei who are settled in the east of the province still use the Shensi dialect in their Chinese conversation. Probably the Salars, the latest comers, were the only ones to settle on arrival in the district which they still retain.

“Though perhaps the strain of Arab blood is most noticeable, yet the peculiar traits and characteristics of all his ancestors are with the Kansu Hwei-hwei today. The Arab’s love of horses and camels, the Tartar’s roving spirit, and the wild, untamed blood of the Ouigurs, are manifested in his composite nature. Living among the Chinese for many centuries, they have of necessity been forced into a certain amount of intercourse, yet they may rightly be said to hold themselves aloof.”\*

The Ninghsia Provincial Mission has within its borders ten hsiens and a number of “banners” or tribal sections ruled by Mongol nomads. The leading faiths are Mohammedanism, Buddhism, Lamaism. It is the purpose of our mission to establish work in every hsien and to extend a knowledge of the message into the nomad camps of the desert regions. Already, steps have been taken to prosecute mission work among the Mongols of Ninghsia, in the Mongolian language.

During the October, 1935, annual meeting held in Lanchow for the Ninghsia Mission conjointly with annual sessions for Kansu and Chinghai, Pastor Wu Dzeh-shan, as director, expressed gratitude to God for providences already enjoyed. Three hsiens have already been perma-

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\* G. Findlay Andrews, “The Crescent in Northwest China.”



## CHINA'S BORDERLANDS

nently occupied, and it is planned to enter two more during 1936. But that is only the beginning; for the goal is to enter all, and as quickly as possible.

Among the means available for the advancement of our Ninghsia Mission, is literature from our Mongolian and Tibetan presses, and from the Arabic Union Mission Press in Syria. And some of the Ninghsia workers have already undertaken a study of the Mongolian language.

Printed matter is usually cherished by Orientals. Not infrequently, in the far Northwest of China, the writer has been shown the special courtesy of being put up for the night by Mohammedan innkeepers in the bedroom usually occupied by the proprietor himself. In such rooms I have seen lying about, on shelf or table, portions and complete copies of the Koran in the Arabic characters, and also other volumes in Arabic. Occasionally are to be seen on the walls of these private rooms works of art exquisitely wrought by Arab artisans, and brought back by the owner of the inn from a religious pilgrimage to Mecca.

Those to whom has been committed the responsibility of giving the gospel message to all kindreds, tongues, and peoples, may well bear on their hearts continually a burden for the unwarned in provinces like Ninghsia. It was for the special promotion of this very difficult type of work, that Ninghsia was included in the list of provinces, the base budgets of which were supplemented by special appropriation made by the General Conference during its 1935 Spring Council.

Already from among youth of promise baptized recently in Ninghsia, some have been placed in training at the Northwest Union Training Institute at Lanchow, for return later as evangelists throughout Ninghsia and the Ordos.

# CHONI AND THE HEIGHTS BEYOND

**N**ORTH of the Amne Machin and the Min Shan ranges—acknowledged by travelers as among the most magnificent of Asia's rugged heights—lies in southwestern Kansu a section made up of several hsiens long under the rule of Tibetans and familiarly known by them as Amdo, or the principality of Choni. The mountain barriers southward make difficult any approach from that side, although there is a pass through to Sungpan in Szechwan, halfway to Chengtu. Choni's eastern and northern frontiers, also, are protected by heights with passes easily defended. On the west, toward Tibet proper, it is most easily approached. The chief trading mart is old Taochow City. Those making the journey from Lhasa to old Taochow go by way of Jyekundo (Cherku); travelers for Tangar, Sining, and Lanchow use more northerly branches of the same highway.

Our interest as a mission in the principality of Choni (Amdo) has come about through a series of providences bringing our mission workers of the Northwest into contact with the higher Tibetan officials of that region. As a result, there was established in 1933 the Choni Mission station, with Pastor J. Harold Shultz in charge. The fortunes of this isolated station, while still indeterminate as regards ultimate results, have been followed with greatest interest, and give promise of hopeful openings for advancing our labors into territory long regarded as wholly under Tibetan influences and not easily entered on any permanent basis.

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While Brother Shultz was serving as director of the Kansu Mission with headquarters at Lanchow, he was approached one day by a well-dressed Tibetan lama, an abbot, who was seeking to learn more about the work of our mission. The abbot expressed the hope that our organization might establish a medical mission in the principality of Choni; and he urged Brother Shultz to accompany him into southwestern Kansu to discuss the question with others.

When the abbot was asked how he had come into touch with the Seventh-day Adventist mission, he replied that while he was riding in an airplane, Pastor H. L. Graham, who was also a passenger, had handed him some Tibetan tracts published at our mission press in Tatsienlu, and had also told him of various phases of work conducted by our mission throughout China, including the hospital work founded by Dr. J. N. Andrews in Tatsienlu.

Brother Graham had not been following the custom of making journeys by airplane. In fact, this was his first experience of the sort. At the moment, he was making a very special trip at the expense of a commercial concern, to serve for a few days as a technical expert in behalf of the governor of Chinghai, that frontier province otherwise known as Koko Nor. The governor, it seems, had purchased certain pieces of modern machinery, including delicate, high-powered radio sets, but could not get satisfactory results, because he could find no one in his province who understood their mechanism.

The trip was being made by Brother Graham as a special favor to the governor, who on several occasions had shown himself friendly toward those connected with our newly founded mission in Chinghai, and this visit of Pastor Graham's was an expression of appreciation for his kindly

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attitude. Thus it had come about that the Tibetan abbot and Brother Graham had had their conversation in the plane, resulting in the visit of the abbot to Lanchow in the hope of bringing into the principality of Choni some of the advantages being enjoyed by Tibetans coming into Tatsienlu.

The region round about Choni has been pictured by Sir Erich Teichman, of the British consular service, as one of the most beautiful of all China's wonderlands. The Min Shan range has several peaks from 16,000 to 17,000 feet in elevation; and as for the Amne Machin range, among its towering peaks of considerably higher altitude, is one the officially measured altitude of which is 28,000 feet. The magnificent forests, the fruitful valleys on high plateaus opening out for a mile or more and in favored places for three or four miles, and the eternal snow ranges, lying to the south, characterize Amdo as a district of scenic grandeur and indescribable charm.

The principality of Choni was founded in the year 1404, when a Tibetan official brought his family into southwestern Kansu. Of the official's descendants, the present head is Gen. Yang Chi-ching, who by hereditary right has for several years exercised rulership over Choni. The story of these beginnings of an independent principality, and of its commanding position as Tibet's farthest eastern borderland, was given to the world by Dr. Joseph F. Rock after the explorer had spent some months with the prince in 1925. Doctor Rock's record of findings is of absorbing interest. To quote:\*

"The Choni prince related to me how his ancestors came into possession of the territory. He represents the

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\* See article, "Life Among the Lamas of Choni," in the *National Geographic Magazine*, November, 1928, pp. 569-619.

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twenty-second generation, but is not of direct descent. His ancestors, a Tibetan official family, left their own country and made their way across Szechwan and the Min Shan range, in Kansu, to the Tao River, in 1404, conquering and pacifying the tribes and villages on the way. Upon informing the imperial court in Peking of their conquest of the territory for the Chinese Empire, they were made hereditary chiefs of Choni and the subjugated tribal lands. At the same time the emperor, Yung Lo, gave them a seal and the Chinese name Yang.

“The ancestors of the Choni prince intermarried with the female offspring of Ching Wang, or King Ching, who ruled the territory of the Ala Shan, in Mongolia, north of Kansu.

“Under the rule of succession, if a prince has two sons, the elder succeeds him, and the second becomes grand lama in the monastery; but if there is only one son, he takes both positions concurrently. Prince Yang Chi-ching is both temporal ruler and grand lama. . . .

“Choni is situated in the southwestern part of Kansu Province. Though capital of the prince's domain, it is merely a village of 400 families, approximately 2,000 inhabitants. The natives are of Tibetan origin; in fact, there are few real Chinese in Choni. The village is by far the best situated spot in Kansu Province, and the prince's territory, which I traversed from north to south and west to east, is the choicest bit of land. Nowhere else in Kansu are there such forests, and the scenery is unsurpassed.”

Of the position of the prince of Choni as one of authority, Sir Erich Teichman has written:

“The Choni Tussu is by far the most important native chief in Kansu, and exercises jurisdiction over an extensive territory. Some of his tribes, especially those living to the

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south of the Min Shan, are turbulent and not easy to control.\* The chief is under the authority of the governor at Lanchow, but unlike his colleagues in Szechwan west of Tatsienlu, he retains his power unimpaired over his Tibetans. On the east his jurisdiction is bounded by Chinese territory; on the west it fades away among the lawless nomads of the grasslands. His authority, like that of most native chiefs in China, extends over tribes and families rather than over fixed territory, and its limits are therefore vague."

With the background of the vast and beautiful region known as Amdo into which the Tibetan abbot was inviting him, Brother Shultz was wholly unacquainted at the time of his decision. The insistence of the lama, however, was such that a deep impression was made upon Brother Shultz's mind. At the time, others of our slender staff of workers were temporarily absent from Lanchow on long itineraries, and it was with considerable hesitancy that Brother Shultz finally decided upon the venture of setting forth with this stranger who seemed to be wholly sincere in his quest for help in behalf of his people.

Of this visit to southwestern Kansu, Brother Shultz kept the division headquarters in Shanghai informed by communications sent in the form of a diary. The story therein recorded brought anew to our hearts—and in unforgettable form—the fact that doors had already swung wide for us to enter upon labor among the Tibetans in Amdo. The statements made by Brother Shultz concerning the friendliness of Tibetan monks and their eagerness to learn somewhat of our work as a mission and of our teachings concerning Bible truth, were in harmony with what others of

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\* Among these, the Goloks.

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our mission forces had not long before found when making visits to monasteries such as Kumbum, one of the greatest of Amdo's monastic temples, lying to the northwest of Choni; and also on a journey to the shores of Koko Nor.

On June 3, 1933, direct from Choni, Kansu, Brother Shultz wrote to Dr. H. W. Miller:

"I am now at the palace of the prince of Choni. I have already written you how the call came, through the former Abbot —, to go to Labrang. He persuaded me that we should first visit General Yang here at Choni, even though it is a little out of the direct route.

"Accompanied by the Lanchow local evangelist, Mr. Chen, the abbot and I left on May 22, 1933, at 1 P.M. The first day we reached Ahkang.

"*May 23* was a disheartening day. We climbed a high mountain, whence the snow peaks to the south were visible. All day we went up and down, through deep ravines and gullies, in the broiling sun, with nothing but brackish water to drink, that only seared our lips and tongues and made us all the more thirsty. We reached the little town of Salar on the Tao River by night, and were thankful for the humble shelter that we finally found. We slept in the open courtyard, with the sky for a covering.

"*May 24* we followed up the Tao River Valley, until we came to Titao. This day was not so bad. Though up-grade, the way was lined with trees, and the water was much better. My tongue was so sore that I could not eat solids, so used liquid foods.

"*May 25.* Made seventy of the longest li that you ever saw, to a place called Gogiatan, and though the houses are poor, the landlord gave us a royal welcome. All day long we had followed up the rapids of the Tao River, amid wonderful scenery; wooded mountains covered with wild

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flowers in profusion; we had seen also many birds. We went to sleep with the music of the rapids in our ears. That night it rained, and on higher levels it snowed.

*"May 26.* Everything white on the hills, and still misting, with the roads very slippery. By a forced march we made a small village just at sundown.

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

*"May 28.* Up and up and up, over the famous Lienhwa Shan Pass. Beautiful pine-covered valleys sloped up and up to ragged, rocky peaks, which were softened with a pure blanket of white. Along the way, melting snows made the going difficult, but at least we had all the ice-cold water we could drink. There are all kinds of wild animals on this range. Near the summit, on a small glacier, I saw leopard tracks. A wolf crossed our path at a leisurely gait. Pheasants ceased to be counted.

"Eighty li we traveled that day, without a bite of food of any kind. We were totally exhausted when we reached the little village of Yangsha, where the inhabitants were very kind. Not once on the road had the people been anything but friendly. At night, in this bracing atmosphere, we slept like the dead.

*"May 29.* An early start took us over difficult passes covered with snow. Many yak-drawn carts were encountered, coming from Taochow; also several sedan chairs containing gods.



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"That night we were fortunate enough to secure plenty of honey and potatoes, and an enormous quantity of milk, for a mere pittance. We slept with light hearts.

"*May 30.* A day long to be remembered. About 10 A.M., we set out to make this short stage. As we neared the lamasery, it was a wonderful sight to me to see the picturesque lamas, with their red robes and stately tread, coming through the gate and down the steps to meet us. With graceful gestures and words of welcome, they accompanied us to the private quarters of the head abbot, or *Fu Yeh*, himself. Here he placed all at our disposal. Food was immediately brought, of which we were glad to partake. The abbot himself was a commanding personage, and very clean. Many of the lamas were aged men, of very prepossessing appearance.

"We slept in the abbot's room that night. I told one of the lamas that I did not like to sleep there, as I had fleas in my bedding roll. 'Oh, never mind,' he said; 'we all have plenty!'

"*May 31.* Pictures of the abbot, and of the whole group, were taken, and then we started for Choni. We passed through fertile valleys, with forest-covered mountains always in sight. We crossed the Tao River, crystal clear, rushing through an alpine valley. Having crossed, we were met by a guard, who escorted us up a fine road, winding along the base of the mountain range, and at times at the very brink of the river. There was one open place in the valley, that I noticed with interest. Here the valley floor is quite level, and about 500 feet wide by 3,300 feet long. Also in this place the mountains slope up gradually on either side.

"We pressed on, and came to the ruins of a once-fine bridge. Here to our right opened up a side valley of

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wonderful fertility, with a little torrent rushing down into the Tao River. Beyond this we came to several narrow passes, through massive stone walls that reached the short distance from the cliffs to the river brink. Truly this place could be defended easily. I could not help but think, 'This is the gateway to Tibet. O Lord, open it for us!' And as we approached the gate, as if in answer to our prayers, the portals swung wide, and we passed through.

"At last we crossed another torrent, beyond which were many buildings, some bearing gold ornaments on the roofs. We came to a gateway, where the chief of guard came out to pay his respects. At once we were led past the guard to the private guest room. Here water was brought, and we bathed our faces. Then in walked a very pleasant-faced man of middle age, and grasped our hands, begging us to be seated, saying how glad he was that we had come to pay him a visit. The one addressing us so kindly was the prince of Choni.

"Refreshments were brought. We had a pleasant visit, and then the prince said, 'I hope you will establish a mission here. I have land; I have forests. You must not go to Labrang. You must bring your Tibetan work here. You stay with me!' \*

"This came from his heart. I had not mentioned one word as to our purpose in coming, which at most was only to secure his permission to go to Labrang, and perhaps get a letter of introduction to —, a man of large influence. Here was another opening—doors swinging wide before we had thought of entering!"

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\* In later conversations the prince made it plain that Brother Shultz and the mission organization were desired to assist in the care of the sick, and in teaching the children and youth useful trades.

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It will be readily understood by the reader that a proposal such as this from Pastor Shultz to establish in a remote district a mission manned by him and his wife and such medical and educational helpers as might be supplied, brought much perplexity to controlling committees. There was no budget to cover such a venture. Furthermore, the proposal was along lines ordinarily not followed.

It is realized by mission boards of every land that work among Tibetans will always be fraught with seemingly insuperable obstacles. The religion of the Tibetans, like that of the Mongols, is Lamaism; and their law that no apostate from Lamaism can be spared the penalty of death, is a most terrible fact, and has served to retard progress by mission workers among Tibetans.

Despite the dictates of ordinary caution and prudence, the brethren of the China Division authorized the launching, by the Northwest China Union Mission, of this new main station at Choni. The momentous decision was communicated to Brother and Sister Shultz; and they outfitted as best they could, and went down into their new field of labor. Their journey to Choni was by no means easy, but they reached their destination in safety, and undertook labor under truly primitive conditions.

Brother Shultz took lessons in the Chokwa dialect, which is used throughout the broad Amdo district in the Koko Nor, Choni, and Labrang regions, and can be understood with but little difficulty by the inhabitants of Lhasa. He wrote that the people "have absolutely no medical help of any description, excepting what the lamas themselves try to furnish."

"We have our living room as a temporary meeting place," he said. "Last Sabbath the attendance at Sabbath school was forty-eight—altogether too many for our limited

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room; and five others came to the church service that followed."

In the autumn of 1934 Brother and Sister Tsai went down to Choni. Brother Shultz himself prepared to return with his family to Lanchow, en route to his home on furlough. Later, in the United States, he reported to the brethren at Washington some of his experiences, and stressed in particular the need of a well-equipped dispensary at Choni. In the course of his appeal he said, in part:

"One morning there came to us a Tibetan monk whom I had turned away before. He wanted assistance for his brother at home, who had sores on his hands and feet. We had told him to bring the man, in order that we might treat the sores. And now the monk reappeared, again alone, but this time he carried a little bundle wrapped in silk, and upon crossing our threshold he handed me the bundle. I unfolded it, and there was his brother's hand! It had frozen off. He had also lost his two feet. Gangrene had set in.

"It was hard to tell the monk we couldn't do anything for his brother. However, we gave him some permanganate, and told him to wash the wounds. And that monk's brother got well. The Lord healed him.

"There are so many opportunities to help. If only we had a qualified medical man, the people would come and take us by storm. As it is, Mrs. Shultz does not know what to do with the people who come. In the morning they crowd into our little kitchen and sit on the tables and benches, suffering from everything from trachoma to syphilis and leprosy. We do the best we can for them, and hope on that in the near future it will be possible to have some medical help."

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It is indeed a miracle of divine grace that in a section long subjected to the baleful superstitions of Lamaism, light is now breaking forth and hearts are becoming illumined and transformed. While many difficulties can yet be named that might deter the stoutest heart, yet those who are pressing on into these areas turn from a contemplation of the difficulties to their divine Leader, who bids them "Advance, advance!"

Of "the heights beyond," suffice it to say that these extend on and on, past the summits of the mighty Amne Machin and of the Kuenlun range of the Koko Nor and Middle Tibet, straight through to proud Lhasa and the Pamirs.

## FARAWAY SINKIANG (CHINESE TURKISTAN)

**S**INKIANG! China's new dominion! How many lives have been sacrificed in the conquest and reconquest of this outpost of the Chinese Empire! Sinkiang! A province the area of which is more than the combined areas of Germany, France, and Spain; a land wider in extent than the whole of the Central China Union!

“Sinkiang! A place of mystery and fascinating physical peculiarities! A land where the rivers run into the ground, and then break forth again in oases and springs tens of miles from the places where they disappeared; where the wind blows from the northeast a steady gale for months on end, without a drop of rainfall; where ancient writings on wooden tablets, silk scrolls, and parchment, buried two thousand years ago in the ruins of once-populous cities, can be unearthed today in a state of perfect preservation; where all transport is carried on camel back, and where camels get tipsy from eating a peculiar desert growth!”

Thus wrote Pastor E. L. Longway at the close of 1931, when rounding out his labors as director of colporteur forces in the Central China Union. For it was Central China that had to supervise work in the provinces of the Northwest prior to the early months of 1932, at which relatively late date the territory was cut off from the Central China Union, and formed into a new organization,

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now known as the Northwest China Union Mission of Seventh-day Adventists.

It was Central China's bookmen who had been distributing the printed page throughout Shensi, where in their labors they had met with untold hardships. It was a Central China Union evangelist who had been stationed in faraway Yulin, that uppermost city of Shensi touching Mongolian areas along the Ordos. It was Central China's superintendent, at that time Pastor Nathan F. Brewer, who with his union committee had again and again planned for families to enter Kansu. It was Central China's early provincial directors, Pastor Frederick Lee and Dr. A. C. Selmon, who had been the first of our ministers to enter Shensi. And it was bookmen leaders in Central China's territory who so diligently followed up those early contacts north of the Wei River, in the days when Pastor C. H. Davis and others personally led our bookmen into Shensi, their travel fraught with deprivation and danger.

A little later, when Pastor Longway served as leader of bookmen, first from the Honan base, and then from the union base at Hankow, it was but natural that he should make frequent trips into Shensi. And thus, from Central China bases, the good work of getting into the Northwest was continued, with an ever-increasing radius of influence. Shensi adjoins Kansu for many miles. As colporteurs kept crossing the line at various points, a deep interest was aroused in the frontiers beyond. Many urged that Kansu be entered in a more permanent manner than by itinerant colportage.

In Central China the union superintendent united with his directors in a special study of unentered territory. How best, with their limited finances, could they get into Kansu and the provinces beyond? They turned to the

## FARAWAY SINKIANG

China Division for assistance, and renewed their former call for two additional foreign families, with supporting budgets, for service in Kansu.

Meanwhile, this spirit of pioneering in the regions beyond took a very practical form in the proposal to send self-supporting colporteurs through Kansu into the distant province of Sinkiang. Beh Djin-djen, an earnest and successful colporteur in Honan, was the first to volunteer for this bold undertaking, and in April of 1930 began to lay plans to this end. Brother Beh was recognized as one whose contacts with others left a good impression, and he led many a purchaser of our literature to study further concerning the truths of the Scripture. About the same time, a licensed minister in the Hunan Provincial Mission, Djeng Hsiang-pu by name, requested that he be allowed to take up anew the work of gospel colportage formerly followed by him. After canvassing for some months in Hunan, he volunteered to accompany Brother Beh on the long journey to Sinkiang.

It was the purpose of these brethren to canvass first along the thousand-mile stretch of Kansu's ancient highway to the borders of Sinkiang, and then throughout that still vaster province, the covering of whose hsiens was no mean undertaking. For Sinkiang's roads are long, and cities are far between. Kashgar, the metropolis of western Sinkiang, is more than halfway across the Asian Continent.

Brethren Djeng and Beh had a zealous and wisehearted counselor in Pastor Dzou Pei-hsin, the associate union field missionary leader, as well as in Pastors Longway and Brewer, who brought the whole proposition before the union executive committee in Hankow. The hearts of all were stirred. Among those making up the personnel of the committee, were several who as pioneer workers in China



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had had personal contacts with the Northwest. Some of the committeemen had at various times served in the capacity of director of the Shensi Mission, or as visiting minister in those parts, and had participated in the taking of actions looking forward to the permanent occupancy of Kansu by two foreign families and Chinese associate workers.

This proposal to enter Sinkiang, however,—and all on a self-supporting basis,—was something that extended far beyond any former plannings by provincial and union committees. However, the men who were volunteering were held in high esteem, their records were excellent, and the plan involved little risk financially. There was one serious phase leading to hesitancy in the minds of certain of the committeemen; namely, the fact that one of the volunteers, Brother Djeng, had in recent years been very successful in evangelistic efforts, and had already won recognition as one of the more promising of Hunan's group of young men already attaining substantial success in ministerial lines. Those responsible for the creation of constituencies were loath to spare from the field so valuable a soul winner.

But the Spirit of the Lord overruled. The proposition of Brethren Djeng and Beh was in fullest accord with plans of the union committee to make advances in regions beyond those already entered. Since the men volunteering were known to be worthy exemplars of true Christian faith,—men of prudence and of balanced judgment,—the union committeemen gave to the plan their approval. Practical provision was made by the committee in behalf of the wives of the workers volunteering; for the women must needs remain at home, and it was felt that a small but regular amount should be allowed each of the two women month

## FARAWAY SINKIANG

by month, to tide them over the long period to be occupied by their husbands in making this far and expensive missionary journey.

The daily outlay for travel and lodgings would be much in excess of that borne by colporteurs in more populous provinces. Several weeks would be required to travel as far as Lanchow, the capital of Kansu; and from Lanchow to Tihwa, Sinkiang's capital, the travel time required by ordinary means of conveyance is nine weeks, including Sabbaths spent in rest. But when a traveler has reached distant Tihwa, almost a hundred days from Central China, he is still fifty-six days' march from the city of Kashgar, that important point in the west of Sinkiang which the brethren had included in their bold plannings, and which they eventually covered in their canvassing tours.

In February, 1931, Brethren Djeng Hsiang-pu and Beh Djin-djen began their long-planned-for journey that was to include nearly all the more important hsiens of Sinkiang. Just before their departure, they attended a general colporteurs' institute led by Brethren Longway and Dzou of the Central Union, and John Oss of the division. The links forged anew during those closing hours together, remained unbroken throughout later experiences. And it is from the correspondence sent back by the colporteurs to these literature leaders of the Central Union and the division, that the story of their experiences has become known.

Brethren Djeng and Beh traveled through Hupeh, Honan, Shensi, and eastern Kansu to Lanchow, where they began selling "Hope of the World" and "Health and Longevity." In passing on to us a synopsis of reports they had made of their labors, Pastor Longway wrote:

"The Lord has blessed them with wonderful success.

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Since then they have worked down through the new province of Chinghai, and on into western Kansu. We hope that before the end of 1931 they will cross the border into long-neglected Sinkiang. Books have been mailed ahead of them to all the important cities in the province, and letters of introduction have been sent to officials en route."

The two found it most difficult to get through by roads they had thought to traverse. At the Sinkiang border they suffered a long delay, only at last to be refused permission to cross. Undaunted, they returned to Lanchow, a journey requiring a month of travel, and there replenished their finances by canvassing for a time. Fresh supplies of books, also, were secured from the Shanghai Press.

In February, 1932, they started out anew, one riding a horse, the other a mule. For the transport of their books and supplies they hired a man to accompany them with his horse and cart. Reaching Liangchow, about a fortnight's journey to the northwest, they learned of the closing of roads beyond because of a local war, and for this reason turned sharply to the right, proceeding northeast to Chenfan (Mintsin), seventy miles away, on the borders of the Gobi Desert.

Here they determined to cross the desert, using the "Long Grass Road," and with this in mind they discharged the carter, sold their mounts, and purchased camels with which to cross the weary wastes, a trip which required weeks of travel through southwestern Mongolia into Sinkiang. At last they succeeded in penetrating Sinkiang and reaching Tihwa (Urumchi), its capital. In crossing the desert they made contacts with Mongols who were glad to subscribe for the *Signs*.

Not the least of the problems connected with the sending of colporteurs into Sinkiang, was that of getting to

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them, regularly, supplies of books, tracts, and periodicals. One shipment that had been sent from the Shanghai Signs of the Times Publishing House direct to Tihwa, Sinkiang, by Chinese post, was lodged for upwards of a year at one of the frontier post offices a few miles east of the borders of Sinkiang. But even this was finally sent through. Meanwhile, further shipments were made by other routes.

More than half a year was now spent by the two colporteurs in an intensive effort to sow Sinkiang's leading centers with gospel literature; and in order to cover as many of the hsiens as practicable, they decided to separate. Brother Beh went northward, canvassing in those portions of the province known as Dzungaria and Chuguchak, often in the course of his visits finding himself in hsien centers on the borders of Central Siberia.

Although Brother Beh made no contacts with Russians of our faith, yet it is very probable that were the facts fully known concerning Seventh-day Adventists now so scattered in Siberia, it would be found that at least some groups are meeting Sabbath by Sabbath on the Sinkiang side of Siberia, where for a thousand miles "as the crow flies," but much farther as the watershed boundary line runs, Sinkiang and Siberia lie side by side. Through Russian believers who fled into Manchuria in times of severe persecution, we have learned that some of their fellow believers chose to cross over into Chinese Turkistan. Who knows but that representatives from among God's chosen ones, like the seven thousand of Elijah's day, may now be living in the high places of this long borderland adjacent to Siberia and within the China Division?

The noble mountains of that region, ending eastward with the Tien Shan (the "Heavenly Mountains," as the Chinese designate heights lying between Sinkiang and Si-

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beria), have oftentimes been referred to by travelers as "the roof of the world." Among those fastnesses may be hidden away many a group of Russian believers who have fled to isolated regions for refuge, there quietly to maintain their allegiance to God.

The second colporteur, Brother Djeng, went westward from Tihwa, skirting the borders of Taklamakan, anciently one of the most prized of all the galaxy of kingdoms under the rule of the Mongols, but now a desert waste, its once proud cities deeply buried and scarcely even remembered. At last the colporteur reached Kashgar, Yarkand, and the cities round about. His long, long trip from Sinkiang's capital to the western borders hard by Afghanistan and the frontiers of India, had occupied about half a year. His companion had spent several months in the west, where the "north" road for Kashgar enters the high northern section, including a trip to Kulja on the north-mountain country of the upper valleys of the Tien Shan.

When the men returned to Tihwa from their respective journeyings, theirs was indeed a happy reunion. Much literature had been placed, and many subscriptions had been taken for the Chinese *Signs of the Times* monthly magazine.

Our Chinese *Signs*, however, had already penetrated into Kashgar in 1918, in some unknown manner. More than ten years before Brother Djeng visited that city, Brother W. P. Henderson, in those times manager of the Signs Press in Shanghai, brought over to our offices a long telegram received from Kashgar, sent by a reader of the *Signs* in that distant place. The message urged that market reports and the fluctuations of monetary "exchange" be included in the *Signs* monthly magazine, in order that the Chinese merchants living in those far regions of Central

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Asia might become informed of the trend of commercial affairs in China's port cities.

The two years the colporteurs had estimated essential for making the itinerary, were now about up. Having accomplished their purpose, naturally they were stirred with thoughts of home. How they should send out of Sinkiang the funds that had been accumulating through sale of books and other literature, gave them some concern, for they now found it almost impossible to transfer moneys by the ordinary processes. In former months they had been more fortunate, and thus their accounts with the tract societies through which they had been dealing, were in good shape. They decided to do as is sometimes done by merchants,—buy horses, and go through with these, leading such as would not be serving them as mounts; for the horses could be sold to advantage farther down the line, beyond the frontiers.

One of the last-known acts of those two colporteurs during the closing hours of their sojourn in Tihwa, before starting on their return journey home, was to purchase and mail to Brethren Longway and Oss some parcels of dried fruits of that far-off land. And just as they were about to take the road, they had a photograph taken of themselves seated on their mounts, and arranged with the photographer to have copies of these sent to friends.

On the homeward trip the colporteurs reached the city of Hami, eighteen days' march southeastward from Tihwa; and at that point they wrote a letter telling of their successful journey.

The day after their entrance into Hami, a dreadful massacre occurred, in which seventeen hundred Chinese—all Chinese known to have been in that fated place—were slain in a Mohammedan uprising.

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The absence of all news of whatever nature from our brethren since that massacre, has led us to conclude that they perished at the hands of these Mohammedans, and that we shall never hear from them again in this life, save through their "works" which "follow them." The colporteurs were indeed fearless witnesses for their Lord. Again and again our workers have come across those who were profoundly influenced by their godly lives. Even governors of provinces opened their doors to these young men, and invited them to eat at their tables, as our brethren have since learned from the lips of high officials.

Occasionally, even to this day, here and there in the Northwest, our evangelists entering hsien cities find men and women who are eager to learn more of the third angel's message, having first heard of gospel truths through the visit of these two colporteurs to their city. And not a few whose attention was thus first arrested, are now numbered among our baptized believers. One of these is an active evangelist in Chinghai.

It was with great reluctance that we gave up hope of learning the whereabouts of our faithful colporteurs. On one occasion Pastor Longway, in deep anxiety, made a trip to Lanchow, in the hope of obtaining information. Of the men and their earnest work he learned not a little from citizens of prominence and from the officials; but all that could be gathered was of that which had taken place prior to their final departure for Sinkiang. Brother Longway's quest was made under circumstances of grave personal peril, yet the Lord mercifully spared him, and he reached Hankow safely, but with the disappointing word that his many weeks of travel had brought to light no trace whatever of what had occurred.

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A year later, under circumstances more favorable, Pastor John Oss made similar investigation, but without success.

The uncertainty occasioned through the sudden mysterious disappearance of Brethren Djeng and Beh was deepened upon the receipt by Pastor Oss of the parcel of raisins, apricots, and other dried fruits that had been mailed by these brethren to him a day or so before they left Tihwa on their fateful journey homeward. The parcel had been on its long journey from Tihwa for twenty-four months, when finally it reached the post office in Shanghai and was delivered to Brother Oss. The colporteurs had affixed on the parcel in Tihwa, more than twelve dollars (Mex.) in postage stamps. The dried fruits within were as fresh and palatable, apparently, as they had been the day they were wrapped two years before.

What was in the hearts of these brethren as they bought and mailed to headquarters these "first fruits of the land"? Was it merely a gift of love and appreciation for the sympathy and interest that had followed them through the hardships, the fears, the anticipations, of that long and arduous journey? Or was there something deeper than this? Did these heroes of a great cause, like Joshua and Caleb of old, see in these first fruits the pledge of a promise fulfilled, pledge of an occupied land, pledge of the faith of a people who accepted the word of Jehovah as truth and surety,—that in this province where on every hand might be seen the groves and temples of the idolater, was to dwell a "remnant" whose hearts were set to serve the living God?

The members of the China Division executive committee in annual session assembled during January, 1934, although unable to know whether Brethren Beh and Djeng



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were still alive somewhere or had lost their lives with others during the massacre at Hami, united in sending to Sisters Djeng and Beh a resolution of sympathy, as follows:

“The Division Executive Committee wish to express their deep solicitude in behalf of the two colporteur evangelists, Brethren Djeng Hsiang-pu and Beh Djin-djen, who, after two years of most earnest and devoted labor throughout the Northwest, they having touched at some of the most distant points, including Kashgar, were returning joyously to their families, from whom they had been separated so long. These brethren have not been heard from since January of last year, at which time they were on their way to the city of Hami. Their present whereabouts or fate is unknown; but daily we are praying in their behalf, with the hope that possibly we may yet hear of their safety. We extend to the grief-burdened hearts sorrowing for the disappearance of these loved ones, our deepest sympathy. Their sorrow is ours, and their hope of a glad reunion, whether in this life or in the resurrection day soon to dawn, is our hope and assurance. May the worthy example of these noble pioneers in the Northwest lead us to greater consecration of life and effort, to the hastening of the day of final deliverance.”

Perhaps it should be added that provision has been made, through the Sustentation Fund, for continued support to these sisters.

It is but natural that the students of the China Training Institute at Chiaotoutseng should be fired with zeal by the exploits of those who had gone on in advance into the Northwest. In the autumn of 1931, only six months after Brethren Djeng and Beh started out, a group of seven in Chiaotoutseng banded themselves together as a “Border Mission Band” of the young people’s organization. This

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little group studied our border missions and the possibility of our entering every province quickly. One of the objectives of these young people was to prepare themselves to go personally into the borderlands for soul-winning endeavor; and it is a fact that of the original seven, six actually did get into the border fields. The seventh, at last accounts, was being kept in an older field as a provincial treasurer; but his heart is still zealous in behalf of the borderlands.

Ever since the formation of the Northwest China Union for promotion of our mission work from the Lanchow center, one of the definite aims has been the consummation of the plan formed in the year 1909, and often reiterated, of placing representatives of the Seventh-day Adventist mission in every province, including two families in Sinkiang. Toward this end, all agencies of the China Division have been steadily at work. Many have been the favoring providences accompanying the effort. The deep interest that from the first has been revealed in the plan to occupy Sinkiang, has been much intensified by knowledge that has come of the untiring labors of the two self-supporting workers who spared not themselves, but gave their all.

The willingness of Pastor and Mrs. Nils Dahlsten to accept appointment for service in Sinkiang, brought joy to the brethren both of the division and of the Northwest. Pastor Dahlsten, during his first term, had served as director of the Kirin Mission, with headquarters in Changchun (Hsinking); now he was asked to serve as director of the newly formed Sinkiang Mission.

It was at first thought that entrance into Sinkiang by Brother Dahlsten, at that time on furlough in Europe, might be made by the usual Trans-Siberian Railway route to Novo Sibirsk, from which point transfer is made to a

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branch line running to Semipalatinsk and on to Sergiopol; thence by motorbus to the Sinkiang border at Bakhty on the Siberian side and Chuguchak (Tahcheng) on the Sinkiang side. But all efforts to secure passports for travel by this route were unavailing. This way was completely closed against the passage of mission workers.

Pastor Dahlsten and his family were thus under the necessity of crossing the entire length of Siberia by rail, and on to Changchun (Hsinking), Manchuria, where they gathered up some of their household goods. From Changchun they journeyed through Mukden and Peiping to Sianfu, Shensi, where they had to spend nearly a year, waiting for the way to open to enter Sinkiang. Meanwhile, Pastor Dahlsten held some evangelistic efforts in Shensi Mission, and also made several very trying journeys to Lanchow for building supplies and equipment for the sanitarium-hospital being erected in Lanchow, and for the training institute and mission headquarters in the same compound.

Brother and Sister Phil H. Shigley, stationed in Lanchow, volunteered to unite with Pastor and Mrs. Dahlsten in founding the Sinkiang Mission. Brother Shigley had been serving as secretary-treasurer of the Northwest China field, and had also had experience in house-to-house and public labor. Mrs. Shigley, formerly Esther Nash, had spent her first few years of service for China as surgical and clinical nurse at the Shanghai Sanitarium Clinic, and later had had practical experience in small missionary dispensaries at Sianfu and Lanchow.

Brother and Sister Shigley, on their first journey from Sianfu to Lanchow, suffered the loss of nearly all their goods. They were attacked by brigands and well-nigh stripped of their possessions, even to their spectacles, their

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watches, their outer clothing, their shoes, their hats—and this in a time of zero temperature. The experience was a bitter one, although not an uncommon one in those parts.

But even in that trying hour Mrs. Shigley went on duty as an emergency nurse. One of the bandits, angered because another seemed intent on getting more than his share, shot at his comrade, with dreadful results. The wound was an ugly one in the abdomen, and the missionary nurse had to exercise all the skill she possessed, in an effort to save the robber's life. In order to perform this act of mercy, after having suffered the spoliation of nearly all her earthly possessions, she left the truck and went back from the road nearly half a mile to the robber village, where the wounded man could be put to bed and given essential attention.

Preparations for going westward from Lanchow having been completed by the two families, the problem still remained, How can Sinkiang be entered? Governmental authorities refused entrance; but just how long these forbiddings would continue, or what providence might sweep them aside, none could foretell. In the light of former experiences, when blessing and advancement have come as our workers have stepped forward in faith and have petitioned the Lord of the harvest to open the way beyond, the Northwest China Union Mission committee decided to incorporate into the Sinkiang Mission the ten westernmost hsiens of Kansu, as these largely lie on the way in and out of Chinese Turkistan. And furthermore, with such an arrangement, it became at once practicable for the newly organized Sinkiang Mission to move forward into one of the leading cities of their assigned territory,—the strategic center known as Suchow (Kiuchuen, or "springs of wine"),—and this they did.

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It was on the morning of June 26, 1935, that the party, led by Pastor George J. Appel, left Lanchow in a chartered autotruck for the westernmost station within the territory of our China Division Mission. The trip is one of about four hundred fifty miles, along the far-famed highway running into Central Asia. The party included Brother and Sister Dahlsten and their children, and Brother and Sister Shigley. Seven days were occupied en route. Great was the joy of the brethren in Shanghai when a telegram came through to us the evening of July 3, reading thus:

“JULY 3, 1935.

“KIUCHUEN (SUCHOW), KANSU  
MILLER, ADVENTIST, SHANGHAI

“ARRIVED SAFELY. COMPOUND SE-  
CURED. WORK STARTED. HARVEST  
RIPE; LABORERS FEW. URGE SECURE  
TWO CONSECRATED COUNTRY EVAN-  
GELISTS. APPEL.”

From the beginning of the station work in Suchow, evangelistic endeavor and medical dispensary work have been undertaken simultaneously. As is inevitably the case in a newly opened field, time is required for the attainment of visible results. The plan is for most of the group to go on into Sinkiang at the earliest favorable opportunity. Quarters have been rented for chapel and dispensary purposes, a small mission school has been opened, and during the disturbed conditions prevailing at Choni, Brother Tsai has been secured to assist in an evangelistic effort. A family of workers from the North China Union, Brother Wu Ching-fang and his wife, have been placed under ap-

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pointment, Brother Wu for evangelistic work, and Mrs. Wu, a trained nurse, for medical missionary endeavor. These bring added strength to the newly formed Sinkiang Mission.

With the placement of these tried workers at Suchow, the last step has been taken in closing a chapter long in the writing,—that of assigning mission workers to every province within the territory of our entire division, to labor as an organized band for the furtherance of the advent movement. It was in the year 1909 that plans were perfected for the carrying out of this purpose; and with the entrance of the self-supporting colporteurs into Sinkiang in 1932, followed by the assignment of families of volunteers under regular appointment for permanent service in that field, the plan has been consummated. Let us earnestly pray that the Lord of the harvest will send forth yet more laborers into these far-distant lands, to speedily finish His work in their remotest borders.



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**W**HAT is yet to be done, must be done quickly. We have an exceedingly limited time left in which to carry to completion our plannings. However clearly we may have in mind the necessity we are under of warning as soon as possible all places, we shall see wrought a finished work only to the extent that we keep constantly linked with the Lord of all might, who has declared His purpose to use consecrated agencies in these closing hours to do a quick work in the earth, and to cut it short in righteousness.

Never have the Lord's messengers in mission lands been left in the dark as to the necessity of planning along the broadest possible lines. Nor were our brethren left in the dark in Shanghai in 1907, and again in 1909, when under the promptings of the Holy Spirit they covenanted to work toward the end of placing very soon, in all China's provinces and in outlying lands, a minimum of two families for every provincial area. And in 1915, when Elders Daniells, Fulton, Salisbury, and Johanson came to our field, and hung up a map of the entire world, they planned out a campaign for China and the Far East that called upon the home Mission Board for a doubling and a quadrupling of allotments of men and of means to the work abroad.

The brethren in attendance as delegates to the 1915 council in Shanghai, hastened back to their fields of labor,



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and Elder Daniells and other leaders sailed for the homelands to secure from the bases of supply greatly increased appropriations and assignments of men. "Occupy new fields;" "Enlarge the place of thy tent;" "Go everywhere"—these and other rallying cries were heard.

Such has been the pattern ever before us. And it is because of this settled conviction of our denominational leaders, both in Washington and in our Far Eastern centers, that in the year 1927—that time of gathering clouds and of an exodus from China of a host of missionaries of other denominational boards—our numbers of workers, both foreign and native, were increased by nearly thirty per cent, in a determined effort to get quickly into every province. And it was because of the pattern before us, too, that the idea of trying to get into many hsiens began to take definite form even during those dark hours, and to become a subject of earnest map study and of prayer and planning at our provincial and union meetings.

After spending with the brethren of the North China Union the first few weeks following his second furlough in 1933, Prof. D. E. Rebok said:

"My first impression of the field and its activities was that the work was growing and expanding. I enjoyed seeing men like Brother Harris working on the maps of their territory like generals planning their campaigns. This is really putting into operation the Saviour's commission to go 'into all the world,' 'to every nation, and kindred, and tongue, and people.' This method will *'finish the work,'* not only in North China, but throughout the world."

We recall the prophetic forecast made by the servant of the Lord concerning the development of fields throughout the Eastern Hemisphere. It was on the occasion of

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the opening exercises of the school for the training of workers, held at the temporary quarters in Melbourne in 1892, that the word was given by Mrs. Ellen G. White, the speaker of the hour:

“The missionary work in Australia and New Zealand is yet in its infancy; but the same work must be accomplished in Australia, New Zealand, in Africa, India, China, and the islands of the sea, as has been accomplished in the home field.”—*General Conference Daily Bulletin, 1893, p. 294.*

In the *Bulletin* carrying Elder S. N. Haskell's address before the General Conference of 1893, is the comment: “Here Elder Haskell spent some time in map study, showing from a large map of the world that our work was established in every Protestant country throughout the world.”—*Page 294.* And then he proceeded to “other countries to which our efforts must be extended.” His next words were:

“Let me speak in behalf of China, a country that has not been represented here [at a General Conference session] as yet. How many missionaries have we in China? We have one old man about eighty years of age, Brother La Rue.”

The providences narrated by Brother Haskell on the next page of the *Bulletin* indicated that the day would soon dawn when some from among the millions of China would accept the third angel's message. And the closing words of his discourse were, “God is opening the way for work in China.”

Today, more than forty years after that day of earliest beginnings, we may well acknowledge that the Lord has been good to us. His promises have never failed. In very fact, statistically, we are about to see completely wrought out before our astonished vision the forecast, “The same

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work must be accomplished in . . . China . . . as has been accomplished in the home field."

That good work which He hath begun, He is able to perfect at the day of His coming. It is the perfecting of this good work both within our own spiritual consciousness and within our organized movement, that we should especially emphasize.

The next decade is the most crucial of all the ages; and if only we were sufficiently consecrated and were laboring in fullest cooperation with heavenly agencies, it might be the very last. Surely it is proper for us to plan as if it were the last; for millions will go down to the grave without Christ and without hope if we, during the decade upon which we are now entering, fail of bestirring ourselves as those who must give an account for the souls of men.

And how about the future? For what shall we plan this very year upon which we have entered? and the next? and the next? What shall be our plan for the next five-year period? And what shall we hold in mind as a proper ideal for the next decade?\*

World statesmen, in their utterances during the past year or two, and particularly during the last few months, venture to predict and confidently assert that we have no reasonable prospect of an extended era of peace in the immediate future. They boldly state that, from all outward human appearances, there is swiftly coming upon this world a time of universal trouble and confusion such as never before has been seen; and not a few students of the times, without any reference to Bible prophecy, but merely judg-

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\* NOTE TO READER.—These queries are raised with special reference to work as conducted in the territory designated as "The China Division," for the decade covering the years 1935-44, inclusive.

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ing from what is taking place in the realm of human affairs, publish in the daily press their profound convictions that we are rapidly approaching a most disastrous crisis.

As Heaven's ambassadors in this part of the world field, we know from the fulfillment of the sure word of prophecy, that we have reached the very closing days of earth's history, and that no longer may we plan properly in terms of many decades of missionary advance. This very decade upon which we have entered, or even the first few years of this decade, may be the very last in which any further messages of warning and of invitation may be extended to the judgment-bound inhabitants of this perplexed world. In China, and throughout the Far East, we surely must plan for advances never before envisioned. Time is so short, souls are so precious, the hsiens yet to be entered and warned are so many, that our plannings must be all-embracing, and that right early.

Would it not be pleasing to the Lord of the harvest, were we to think in terms of a completion of our entire work in the China Division Mission during the decade upon which we are entering? How dare we plan otherwise, and yet meet the purposes of an all-compassionate God, who has commissioned us to go everywhere, and to preach the gospel of saving grace to every creature?

It is a most solemn hour that we face today in China, and throughout the Orient and all through this old world of ours. Nothing short of the consummation of all things earthly, is just before us; and it rests with us so to plan that the greatest possible number may receive the gospel message before it is forever too late. We must gird ourselves for the accomplishment of our supreme task and cry to God day and night for guidance as we advance solidly yet swiftly from hsien to hsien, from city to city, from village to village.

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And we must have ever before us the picture, so vividly set before us in the writings of the Spirit of prophecy, of a going forth with spiritual power "in the last great work of the third angel's message, as it swells to a loud cry." We may be heartened even in the face of responsibility as grave as this, by the testimony of the servant of the Lord, who declares in this connection:

"I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message. . . . The light that was shed upon the waiting ones penetrated everywhere. . . . Servants of God, endowed with power from on high, with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out, . . . as Lot was hurried out of Sodom before her destruction. God's people were strengthened by the excellent glory which rested upon them in rich abundance, and prepared them to endure the hour of temptation. I heard everywhere a multitude of voices saying, 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.' "

The very next picture is one of a finished task. The Lord's servant continued:

"I was pointed down to the time when the third angel's message was closing. The power of God had rested upon His people. They had accomplished their work, and were prepared for the trying hour before them. They had received the latter rain, or refreshing from the presence of the Lord, and the living testimony had been revived. The last great warning had sounded everywhere. . . .

"I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth,

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and reported to Jesus that his work was done, and the saints were numbered and sealed.”—“*Early Writings*,” pp. 278, 279.

In that glad day so soon to dawn, when the redeemed of earth shall gather by the waters of the river of life, before Jehovah’s throne, and there, beneath the widespreading branches of the tree of life, engage one another in conversation, I can hear one saint speaking to another saint, inquiring,

“Who are you?”

“Oh,” he replies, “I am a Lisu who learned first of Jesus when you established that mission with Chaotung as a base, and worked among the Lisu and the Miao and the Ichia of the region round about.”

“And who are you?” I hear asked of a tall saint drawing near.

“Oh, I am one of those Tibetans of Lhasa won through reading that book from the pen of Dr. J. N. Andrews.”

“And you?”

“I am a Turki, who first heard of Bible truth in Tihwa from those two Chinese colporteurs who pioneered the way into Sinkiang.”

And still they come as we converse,—some saved, we find, through articles written by brethren of the Signs Press staff, on the altar of whose hearts the truths of God’s word had burned as living fire; and some through preaching and teaching and healing, in harmony with methods of the Master Worker of old. Again and again there appear among the happy throng, men and women whose salvation has been brought about through the sacrificial release of workers and of funds from Central, Southern, and Eastern provinces to make possible the establishment and promotion of mission work in the border provinces.

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It sometimes seemed as if the greatest rewards of all had come to those of the "home bases" in the mission fields who had learned the art of "holding the ropes" where cords had been lengthened out to include the farthest reaches of territory, and who were at the same time completing the task within the older missions.

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," standing "before the throne, and before the Lamb, clothed with white robes, and palms in their hands;" and crying "with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. . . . Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen."

## BIBLIOGRAPHICAL NOTE

THE pages of Doctor Latourette's monumental survey, "A History of Christian Missions in China," are not more besprinkled with references to fine-print acknowledgments at the foot, than might have been some of the pages of this story of providences attending the advances of working forces of the Seventh-day Adventist Mission in China's borders and in lands adjacent thereto. For of source material there has been an embarrassing abundance, and the mere listing of all the items included therein, would have burdened the pages of this narrative of our borderlands and might have brought little of practical benefit. Needless to say, the surest and fullest source of all may be traced to daily contacts with the living work itself and with the peoples and the places inseparably linked therewith.

Those desirous of plumbing some of the depths of available records of China's topography, flora, fauna, dynastic history, and emergence into a modern state, together with the introduction and spread of religions, and in particular of the work of our mission, may with profit consult the fifty-five-page bibliography given by Doctor Latourette at the close of his "History." To lists such as are given in his work, however, must be added our denominational records,—files of the *Review*, the *Far Eastern Division Outlook*, and the *China Division Reporter*, official minutes of division and union organizations within our territory, files of correspondence accumulating through the years; reports of annual conferences and conventions. Yet other source materials are our vernacular papers. Our Chinese *Signs* monthly magazine has already celebrated its thirtieth an-



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niversary; and the Chinese church-paper files cover a period of upwards of twenty years.

Although it would be a pleasure to acknowledge in detail all source material of whatever nature that has been drawn upon in the preparation of chapters given in this volume, perhaps the simple statement that to do so would of necessity include upwards of half the titles of works in English as listed by Doctor Latourette, may suffice.

C. C. C.



