

REFLECTIONS ON DAVID LIN'S “APPRAISAL” DOCUMENT

John Ash
China Union Mission

BRIEF ABSTRACT

When Communism took over China in 1949 and in common with other Christian denominations, a very high percentage of Seventh-day Adventists made shipwreck of their faith. Pr. David Lin, the last executive secretary of the China Division of Seventh-day Adventists was personally devastated by this phenomenon. After some reflection he wrote “AN APPRAISAL OF ADMINISTRATIVE POLICY AND PRACTICE IN S.D.A. MISSIONS.”

The “Appraisal” document had a real influence on a number of young China missionary couples including my wife and myself in 1970. And to this day I still ponder some of the issues he brought up.

The enclosed "Reflections" attempt to illustrate some of the "influence" of Pr. Lin's "Appraisal" document, ponder some of the issues he brought up.

DISCLAIMER AND INCLUSIONS

This paper is not intended to be a “historical research” initiative. The author intends to simply reflect on the influence it had on him as he came out to China as a missionary recruit in October 1970, and whose missionary efforts have spanned more than four decades.

The paper, “AN APPRAISAL OF ADMINISTRATIVE POLICY AND PRACTICE IN S.D.A. MISSIONS,” included in the appendix, was a more recent updated version sent to the author himself in the early 2000s. The original document can be obtained from Andrews University. (Lin, David, “An Appraisal of Administrative Policy and Practice in SDA Missions,” Molleurus Couperus (Collection 184), Center for Adventist Research, James White Library, Andrews University, Berrien Springs, MI.)

CONTENTS OF THIS PAPER

REFLECTIONS

Culture Shock, Circa 1970
Reactions To The “Appraisal”

My Reflections
Pr. Lin's Personal Reflection

APPENDIX 01

An Appraisal Of Administrative Policy And Practice In S.D.A. Missions, By David Lin (This version)

APPENDIX 02

“The Seventh-day Adventist Church and Global Chinese Ministry” (This official document is the 8th revision of the document, dated December 6, 2004, 8th revision)

Basically this document spells out how the institutional Adventist Church will relate to the government of China and the Adventist believers residing in China.

APPENDIX 03

“David Lin China Letters” (This document can be accessed on the Internet.

In chapter one Pr. Lin briefly tells his own life story.

Chapter two (“China Witness”) makes interesting reading because in some areas it gives additional background information to some of the content in his “Appraisal” document.

CULTURE SHOCK, CIRCA 1970

From 1969 to 1970, the General Conference of Seventh-day Adventists sent out eight young missionary couples on what they termed was the “China Mainland Language Study Program.” China itself was at the height of the Cultural Revolution so the young couples were to become fluent in the Chinese language and to become involved in various missionary activities on the fringes of China. They were to do this until such a time that the mainland of China should open up to direct missionary activity.

In those days there was no missionary training programs, therefore it was not surprising that all of us experienced culture shock. Even with all the training nowadays, there is no way to alleviate culture shock. But it seemed worse in 1970.

It was at this time that some of the young recruits got their hands on David Lin's “Appraisal” document. Remember there were no copy machines in those days, so some of the wives typed out the document on mimeograph stencils and then ran them off. My wife and I lived in Taichung at the time but copies of the document were sent to us.

REACTIONS TO THE “APPRAISAL”

I know that there were (and still are) both negative and positive reactions to what Pastor Lin wrote. In fact, I imagine that even some people have done analyses on the contents of the “Appraisal.”.

I personally brought this up only once with an “old China hand” that had lived and worked in China before 1949. I experienced such a negative reaction that I decided at least some of those who had worked in China before 1949 were taking his comments as a personal affront.

But personally what he had to say made such an impression that I was willing to spend most of my adult life, even into my retirement years, working with and for the Chinese.

MY REFLECTIONS

PR. LIN WROTE: “Build institutions only as fast as you can build Christian character. Build men first, and then build the houses to put them into.”

I am afraid that we have not fared well in this respect. Adventist Church around the world still seems to be enamored institutional building.

Even nowadays, many Chinese churches come to Chinese Union Mission (CHUM) for help in their church building projects. Yes, church building is most often necessary, but in some cases the churches that are built are too expensive.

I personally believe that more effort should be spent in discipleship training.

From the perspective of church growth, large churches tend to be less evangelistic and their nurturing capability seems compromised.

As I talk to the current regional directors many church members are simply not attending on Sabbath. On regional director told some of his churches to revise their membership lists.

PR. LIN WROTE: “Health reform is important, but it certainly is out of place when it crowds out the Advent message as presented in such important works as Great Controversy and other Conflict books.”

Apparently There was an overemphasis on physical health but little focus on spiritual health.

Pr. Lin strongly emphasizes the writings of Ellen G. White. In fact one of the reasons for his eventually being jailed was because he was translating the Spirit of Prophecy books. Pr. Lin had a strong attachment to the writings of Ellen G. White.

I personally feel that the Spirit of Prophecy as it is read along with the Bible, makes for the strongest Adventist Christians.

PR. LIN WROTE: “The Wenchow Mission settles the doubts of many who never believed the China field could be self-supporting.”

Generally speaking, the spirit of colonialism among Protestant missionaries including Adventist missionaries led them to depend on foreign funding. It was felt that the Chinese were too poor advance the cause of God.

Perhaps, the missionary emphasis on “monument building” (institutionalism) was a strategy that forced the need for large infusions of foreign cash.

I personally believe that if the church totally depends on local financing, it will naturally choose the most appropriate mission outreaches that will work within the parameters of their funding.

Even to this day, inside and outside of China, cash infusions from the outside create an artificial and deceptive environment. When the money stops, difficult times will occur.

PR. LIN WROTE: “The artificial set-up of conference officers and departmental secretaries patterned after the overseas model naturally had to give way to a simpler structure.”

In the late 1990s I collaborated with Pr. Richard Liu writing a document presented to the GC Annual Council that basically said that the church should not try to force the world church organizational model on China if and when it should open up.

Interestingly, since I started working at East Asia Committee/East Asia Association in 1987 and even up into the 2000s there was no officially written document that spelled out the relationship of the world church with the church in China. For nearly 20 years we just “understood” how to relate to the Adventist congregations and believers in China. But by 2004 different pressures led CHUM to formally write an official statement.

Our official statement is found in appendix #02. The last paragraph of the statement goes like this:

7. The Chinese Union Mission has no intention to control and/or manage the internal affairs of the Adventist Church in China. Our church and Chinese Adventists are involved with exchange but based on the principles of mutual learning and the understanding that neither party is subject to the other.

One of the struggles we have today is that we call China, “the Unorganized Territories,” or UT. UT reflects the meaning of paragraph quoted above. But “UT” does not in anyway imply that the church is “disorganized.” Granted, Adventist groups in China are “congregational.” But largely due to the fact that there is no institutional Adventist in control, there are many versions of Adventism. And, each group has pretty well defined and detailed structures.

What we see happening is that there is a simplification and contextualization of church organization, which has naturally grown out of the needs of a growing church.

PR. LIN WROTE: “Every wise and careful Christian will...carefully guard his own spirit and instruct the workers under him to do some independent thinking and acting.”

It is surprising that Pr. Lin should say this because he, of all people, is ethnically and culturally Chinese. But I believe this is a reaction to the colonial mindset that required unthinking obedience of the locals to the foreign missionaries. I will have to think about this one for awhile...

It seems to me that pendulum has swung to the other extreme, i.e., believers and groups are “doing their own thing.” We now have so many factions in Chinese Adventism that I wonder how the remnant church will ever “unite” to share the loud cry message of Revelation.

PR. LIN WROTE: “...learn the art of “sizing up” people quickly and accurately, and not accept every man at “face value.”

As I recall, Pastor Lin wrote in an earlier version of the “Appraisal,” “Foreigners are poor judges of Chinese character.” I totally agree with this. Even after 40 years among the Chinese, I am reluctant to make independent assessments without consulting my Chinese brethren.

PR. LIN WROTE: “The average missionary sometimes lives in comparative isolation from the great body of native workers and believers, despite his knowledge of the language and his long term of service.”

This is still true because many missionaries are institutional workers and the nature of their work does not lend to spending lots of time with the local workers on a personal basis.

After about two years of language school, we started our Chinese ministry at Taiwan Adventist Academy out in remote countryside in south Taiwan. There were no other foreigners and there was no city. Happily we were forced to interface daily and hourly, officially and even in our free times with our Chinese workers and brethren. Even today, this was the highlight of our 40 years experiences.

LIN: “Strong men and women are not grown in moral hothouses [greenhouses]. The university of hard knocks is still the best place for character development.”

The temptation is to make life as easy as we can for our believers. It is interesting that even the baptismal numbers are far less now than a decade ago. Why? It is because secularism impacts everyone nowadays and the sheer comforts of living just make life too easy.

PR. LIN'S PERSONAL REFLECTION

In the middle 1990's a number of us from EAA ferried important equipment or other materials to Pr. Lin in Shanghai. So it was that I was asked to bring a computer printer so Pr. Lin could share more effectively his writing ministry.

I will never forget the night that I stood at the hotel entrance and watched entranced as a little old man came up to me peddling his bicycle. Pr. Lin would save every penny he could. After we finished talking in my room, he refused consider using a taxi. He peddled off into the dark Shanghai night with the precious printer strapped on the back of the bicycle.

During the few minutes I was privileged to talk with him in the hotel room, I had a single burning question. You see, those who criticized Pr. Lin's "Appraisal" document, were saying, "Hey, the communists forced him to write what he did." So I asked him the question and here was his simple response: "No... Nobody forced me to write the "Appraisal." And then he paused searching for words, "but I was a little too grumpy."

Some years later in another interview, I wondered out loud whether he was willing to take anything back that he wrote. In his response he told me that he still believed everything he wrote.

It is probably because he was tired of hearing the above criticism. As I recall this document was almost the same as his first "Appraisal." Further study is needed when Andrews University gives me a copy of the first document.

APPENDIX #01

AN APPRAISAL OF ADMINISRATIVE POLICY AND PRACTICE IN S.D.A. MISSIONS By David Lin

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

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

For some time the writer has felt that the hard-earned lessons of these years should be shared with others who might be faced with similar situations. It might help them to avoid the mistakes made by others in the past, and learn to be wiser builders and more faithful stewards. Hence this attempt to put down the lessons of the past in the following paragraphs.

While it is true that we should never trace a word of discouragement, it is equally true that we should never call a mistake a success. A very common failing among us has been to lean toward blind optimism and to minimize our own shortcomings. But if we could judge ourselves by what we might become if we had fully followed our Lord, we would be led to rend our hearts in repentance. We all need that holy eye salve which will help us to see our own nakedness and poverty and then lean mar heavily on the arm of Omnipotence.

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

GENERAL SURVEY

Before proceeding with an analysis of mission problems, it would do well first to make a general survey. In the rising tide of nationalism which is engulfing the colonial world, China is the first great experiment. A people which had long been under the yoke of feudalism and imperialist exploitation has asserted her independence and taken her rightful place in the family of nations. Other nations are following in her wake. Hence what has happened to foreign missions in China is very likely to be repeated more or less after the same pattern in other colonial areas. And it is at this time that the strong points as well as the weak points of the mission structure are showing up. Whoever is a wise master-builder will be anxious to study the effects of this tremendous impact of nationalism on Christian missions, and improve his methods accordingly, so that his work will abide the fire which "shall try every man's work of what sort it is."

A SURE FOUNDATION

We do well to take Paul's principle to heart. When he started to build he first laid the only sure foundation, "which is Jesus Christ." Perhaps every missionary will claim that he had done the same, but that remains to be proved. The fact is that many of those who had a hand in laying the foundation in China did not lay it right.

What do we mean? We mean that with many of our believers, and especially our institutional workers, Jesus Christ never was laid down as the foundation of their lives. They never became acquainted with the Lamb of God and never learned to love Him. Simply stated, they just never were really converted. A typical instance is seen in the staff of the Shanghai Sanitarium and Clinic. When the new administration took over, it took pains to assure all the workers that their religious convictions would be fully respected. But at the very first banquet to celebrate the occasion, the entire staff, with very few exceptions, did not entertain the least scruples over eating swine's flesh and drinking the social cup. Only four workers requested Sabbath privileges. So we see that whoever laid this foundation was thinking only of how fast he could put up the structure. He neglected that sure foundation-----Jesus Christ. And what lesson do we learn from this? Simply stated, build institutions only as fast as you can build Christian character. Build men first, and then build the houses to put them into.

THE MEDICAL MISSIONARY WORK

The medical work in China seems to have started out in regular SDA fashion, and we should give due credit to its important part as an entering wedge in the early phases of mission endeavor. However, it seems to have gradually undergone a process of change which weaned it from its high and holy mission. The medical workers looked upon their work more as a professional career than a divine calling. Many of our Chinese doctors came from different non-Adventist medical schools to work as interns. They had not the least beginnings of a Christian experience, let alone the vision of medical missionaries. Many of them complied with the requirement to be baptized, others were less hypocritical. The same applied to many of our nurses. They came mainly for a professional education, most of them meekly submitted to indoctrination and baptism, but inasmuch as most of them did not even pray themselves, they were naturally not taught to pray with their patients. In the Range Road Clinic, one girl was honest enough to refuse baptism because she really did not believe. She was consequently discharged for this attitude. This was in 1948, when the missionaries were still in charge, and serves to show how religious intolerance can rear its ugly head even in an SDA institution, and also gives us a glimpse into the sad state into which the medical missionary work in China had already degenerated. By 1948 all of the 13 sanitariums in this field were already financially independent but spiritually dead. So as soon as the foreign staff pulled out, their segregation from the mission organization was inevitable. With this much in mind, it is not hard to understand why the overwhelming majority of our medical workers made shipwreck of faith in so short a time. The simple reason is that they never had any faith to begin with. The sure foundation of Jesus Christ was never laid down in their hearts. So we repeat, the lesson stated before: Don't build hospitals faster than you can make real medical missionaries.

THE PUBLISHING WORK

The fate of the publishing work teaches the same lesson. The pioneer evidently started out with a glorious vision of building a publishing house to compare with the Review and Herald and Pacific Press. So the money was laid out and the building put up and machinery installed. But where were the men? They had to be Seventh-day Adventist; so we hear the same story of men hasting to be baptized in order to qualify for a job at the Press. The result? When mission funds stopped, everybody including the editorial staff threw the Sabbath overboard. The only exception was an insignificant old bindery on keeping the Sabbath, and new management respected him for it. He is working and keeping the Sabbath to this day. What is the lesson here? Look not at appearances. The buildings of the temple which so impressed the disciples eventually came to ruin, and only "he that shall endure unto the end, the same shall be saved." When will we stop building magnificent structures and start building enduring characters?

Another sad failing of our publishing work is a strange lack of spiritual vision. In the fifty-odd years of this phase of our work, the Spirit of Prophecy publications never received due emphasis. Aside from the Signs magazine, the colporteurs were taught to sell health books, and more health books. We grant that health reform is important, but it certainly is out of place when it crowds out the Advent message as presented in such important works as Great Controversy and other Conflict books. The result is that in all these years, the Conflict series has never had a chance to reach the reading public in China. In 1936 one church member who could not read English noticed a few translated passages from the Desire of Ages in the Shepherd magazine. He was so well impressed that he wrote several times to the Signs Press asking them to publish the entire volume in Chinese. Every time the reply was that the book was a poor financial risk. It would not sell, so they were not planning to publish it.

Many of our English speaking believers perhaps would not think of being deprived of the Desire of Ages and Great Controversy. But the Chinese believers have never enjoyed the privilege of reading these precious volumes. It can be truthfully said that these books make strong Adventist wherever they are read, and are indispensable to the training of well-informed and spirit-filled evangelists. Yet Chinese Seventh-day Adventist have not received the strengthening influence of these volumes, and the Chinese ministry

have never possessed these precious aids. It was in the mind of God to provide His people with the Gift of Prophecy, but narrow-minded and short-sighted men have stood in its way. God forbid that this sad state of affairs should be deprived of the most vital instructions contained in the Testimonies and the Conflict series. May the leadership throughout the world field make this their most urgent work-to see to it that those who keep the commandments of God also have the testimony of Jesus.

THE EDUCATIONAL WORK

Like other phases of our work, the educational work has its successes as well as its failings. The successful side may be seen in some of our young people who are still striving to hold aloft the torch of truth in the face of most difficult circumstances. Like Daniel and the three worthies, there remain a few young people of sterling character to remind us that God is never without witnesses. But we wish there were more. We wish that more of the hundred of young people who were brought up in our school were true Christians today. We wish again that we had invested more money in translating, publishing, distributing and promoting the Testimonies and preaching the message, and less money into school buildings. When we were rehabilitating the school at Chiaotoutseng in 1947, I remember someone suggested we save money by building the house out of mud. The suggestion was laughed out of court. But the result is that the expensive building put up at that time did not serve us more than three years, so they might as well have been built of mud. The thousands of dollars invested there might have been put into publishing the Spirit of Prophecy writings and building Christian character. But actually we were putting gold into the school buildings and mud into the character building. With very few exceptions, the C.T.I. faculty and student body of 50-51 are no longer practicing SDA's. The same applies to our other school.

But coming to the brighter side of the picture we find that the Lord still has His jewels among the young people. At the very time when older workers are cautiously toning down the third angel's message and preaching smooth things to avoid controversy, God is inspiring a group of young people with the spirit and power of English to boldly proclaim His testimony. A strange new zeal has taken possession of them, and they are busy on their Father's business. Nobody gave them any pep talks or presorted them with tangible incentives. But like the early Advent messengers, they were impelled to work and pray by the Spirit of God. Almost instinctively, they knew that what the people needed was the testimony of Jesus. So what had been withheld from them for the past 50 years was now to come to them in a manner peculiar to the mysterious workings of divine Providence.

What a group of shrewd board member once turned down as a poor financial risk, a few young "hotheads" took up as a divine commission. Without a dollar of regular income, they stepped out in naked faith. Their only reward was the approbation of God and the appreciation of those who received the precious mimeographed portions of the Spirit of Prophecy writings. Letters and funds started coming in from all quarters to pay for the expense. The people were thirsting for the testimony of Jesus, and it was at last coming to them through the self-sacrificing labors of a few consecrated young people. In the space of two brief years the entire Conflict series was published in mimeograph form (only acts of the Apostles appeared in print), and more than three thousand volumes distributed to those who wanted them. But for all this the young people received no regular pay. They are still poor in this world's goods, hope for the cause of God in China, because we are beginning to see manifest the spirit and do what needs to be done.

"Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions." G.C.606

THE LOCAL CHURCH

This seems to have been the most neglected portion of the Lord's vineyard in the past, and for this reason, it was least affected by the upheaval which gave the top-heavy administrative structure a major shakedown. Past emphasis on putting up big institutions, office buildings, and missionary residences and the neglect shown toward the building of meeting places for the local congregation is seen in the fact that the cost of churches and chapels amount to only 2.3% of the total denominational investment in China. Missionary residences amount to 40% of the total, and the remaining 57.7% was invested in sanitariums, schools and office buildings. And now the 2.3% investment in churches and chapels has turned out to be the most useful part in the long run, as the other 97.7% is either rented out or taken over by other organizations, and not doing the denomination any real good.

But the inadequacy of this 2.3% is showing up everywhere. Due to short-sighted mission policy in the past, many chapels were built of cheap material and poorly situated. Hence the crying need for repairs. Many congregations are still meeting in rented buildings. The Central Shanghai church is a good example of our city churches. Before 1948, it always met in the YMCA chapel, and when Fordyce Detamore came to Shanghai, the Division built a temporary tabernacle calls for frequent repairs. Considering the millions of dollars of missions appropriations dumped into the China field since VJ day, this building stands as a symbol of the wrong emphasis of administrative policy in mission affairs "Is it a time for you to his own house. (Hage.1: 4 , 9) What lesson do we learn from this? In the future, if we build any more homes for the missionaries, let us make them temporary structures, but make the places where God meets with His people permanent buildings, because the missionary is likely to vacate day, but God always remains.

SELF SUPPORT

On this point we might bring up the reasoning of a certain missionary who, before leaving China, took pains to convince the writer that the church in china could never be self-supporting. His reasoning ran something like this: Most of our constituency are poor Chinese farmers, who can barely support their own families, let alone provide the half million U.S dollars a year required to "operate" the China Division. So he concluded that this field must continue to receive its regular its regular appropriations from the General Conference.

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

It is no exaggeration to say that in the last few years of its existence the union, local mission organizations and the China Division staff was fast becoming just a dead weight in the cause of God. With but few exceptions, all this administrative set-up did was to draw a monthly salary and take up a few inches of space in the SDA Yearbook. When their salary stopped they just forget all about the third angel's message and looked every man to his own affairs. The most deplorable case is the West China Union, which the writer visited early un 1951. At that time the union and local mission administration set-up was in the process of disintegration, and there was no way to prevent it. It was heartbreaking to see how the workers squabbled over little benefits and saw not the crown of glory which awaits the good and faithful steward. When the writer attempted to renew in them a love for the message by conducting a series of Bible

studies, they just sat there and stared. Again it was revealed that the true and sure foundation Jesus Christ had never been laid in their hearts. I later found out from a well-informed worker that the West China Union was a hastily put-up affair to begin with. Those responsible for its organization hastily baptized a few welcome comers and hired them as workers to put up a semblance of a Union made in the mission field. The writer is not being cynical. Neither does he wish to belittle the efforts of another, but to point out that we must never make these mistakes again. We must not deceive ourselves and others with such surface work just for the sake of a little vainglory. It will all show up in due time. And it is no use trying to put the blame on changing circumstances. A solidly built mission structure should stand up under all circumstances, as can be proved in many other parts of our world field. The lesson is again repeated to us: Build new mission organizations only as fast as you can build Christian character; and be sure to play a solid foundation, not forgetting the stone which the builders rejected.

Fortunately, the West China Union Mission is the worst case. Now to turn to the best. The South Chekiang, or habitually called the Wenchow Mission, is a working miracle of God's grace. Unlike the West China Union which had the privilege of entertaining a large number of foreign missionaries during the war years, the Wenchow mission saw comparatively few missionaries. But to this day it is the only local mission which has a working organization regular income, regular reports, regular conference, centralized control of finances and an active ministry. Its constituency is mostly made up of farmers, but not the poverty-stricken type mentioned earlier in this report, but enterprising and energetic ones who pay a regular tithe, keep their churches in repair and can even purchase and build new ones. According to latest reports, there are more than forty regularly organized churches in this little mission, and the membership totals more than 2000, while another 2000 souls attend church regularly, but are not yet baptized. (According to the 1949 Yearbook, the membership of the South Chekiang Mission was 1048.) In these brief years of progress, this mission has baptized hundreds of new converts, kept their meeting places in repair, acquired two new church buildings, and are in the process of building another one this year. In these brief years of progress, this mission has baptized hundreds of new converts, kept their meeting places in repair, acquired two new church buildings, and are in the process of building another one this year. And this was all done in the tense atmosphere of land reform and rural organization. The Government has seen to it that our workers and laity enjoy full liberty in their religious activities.

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

This little glimpse of the Wenchow Mission settles the doubts of many who never believed the China field could be self-supporting. The artificial set-up of conference officers and departmental secretaries patterned after the overseas model naturally had to give way to a simpler structure. But the basic unit of the local congregations pay enough tithe but have no preacher. So what was once regarded as an impossible financial problem is not so serious as the question of preaching talent. Yet even here the Holy Spirit has supplied the lack. Lately we have heard from a church in Fuyang, Anhwei province. The preacher left that church about a year ago, and the laity bravely carried on. An ordained minister visited them this summer and baptized 63 new members----the result of lay evangelism.

So the problem of self-support has really solved itself. When annual appropriations were received and regular salaries paid, money was spent freely and sometimes extravagantly. There was much running to and fro, building after building went up. And everybody was busy with committee and board meetings. Everything needed money, and there was plenty of it. Workers constantly clamored for more pay, and the

administration was busy studying salary scales, rates of exchange, prices, ect. New arrivals spent about two months getting settled. There was much hustle and bustle and more money spent. Then came the order for evacuation. So the whole process was repeated in reverse. Furniture had to be crated, curios packed, transportation arranged for. When air and train travel did not suffice, why not charter a steamship or a few extra planes? So a few more thousand dollars disappeared into the bottomless pit. In the end, what have we to show? I am beginning to think that the Lord was thoroughly disgusted with our feverish and fruitless ways. And just ordered a general clean-out.

The experience of the last five years has shown that when the China field is deprived of its half-million-dollars annual appropriation, it has suffered no substantial loss in terms of spiritual power. True, many administrative works and a portion of the ministry have gone out of action, and there have been considerable apostasies, but they are as the chaff to the wheat. The sifting process has left us with a body of men and women in some respects resembling the people of God during the days following the great disappointment. It is more than once that divine providence orders such differentiating movements among His people. Gideon and his three hundred; Jesus and His disciples after the multitude went back and walked no more with Him, all experienced the disheartening experience of many desertions, but this worked out for their good. Even so today, God is testing us for greater trials to come. "As the storm approaches, a large class who have professed faith in the third angel's message, but have not been a sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition." G.C.608. In order to prepare us for this great love, which underlies all His dealings with men. He who lives near to Jesus will understand much of the mystery of godliness. He will recognize the mercy that administers reproof, that tests character, and brings to light the purpose of the heart. "D.A.394."

The changed conditions in the China Division serve to demonstrate how after an administrative and promotional set-up has lost its vitality, God can dispense with all such machinery and still have a thriving constituency. So let us take this lesson to heart and examine ourselves honestly. All who draw their salaries from the Lord's treasury should sit down and ask, "Am I doing any real, lasting good? Am I helping to restore the image of God in the souls of men and laying a sure foundation as a wise builder? If I should be ordered from my field, will the work suffer a real loss or make better progress? Are the gains reported from my field made as a result of my efforts or in spite of them?" We must deal truly with our souls and not allow ourselves to do anything just for show.

The few encouraging examples of the operation of the Holy Spirit among the local churches represent the brighter side of the picture, and impression should not be gained that there are serious problems and deficiencies. While the sudden stoppage of mission appropriations has not caused the loyal members of the ministry to desert their posts, it has caused them serious hardships. In most instances local tithes and offerings are not sufficient to provide them with a regular living. So they have been forced to deny self and do the best they can. Many have either resorted to some other means of livelihood, or let other members of their families do the manual labor. Their heroic experiences would fill many pages if told in full. On the other hand, incompetent preachers also have had some shameful experience unworthy of the Advent cause.

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

must not only keep His commandments, but also have the admonitions of the Holy Spirit to bring them to perfection.

A FEW PRACTICAL POINTERS

Having made the foregoing survey and taken stock of the few year's experience in this part of the world field, the writer presents herewith a few practical pointers to our missionary brotherhood in other parts of the world. While the problems they encounter may not be exactly similar to those we meet in China, the principles involved are the same.

I. Don't BE A MISSION "CHIEF."

There is a tendency among our workers to look up to our more successful leaders with admiration that tends to spoil them and create wrong relationship. While in the U.S. I once heard a worker address a conference president by the flattering title of "chief". Another worker spoke of a leader as a "dynamic boss." But the Advent cause should not be ruled by any chiefs or bosses. "All ye are brethren" must be the ruling principle among us. Jesus is our only Chief and Boss. We are always to learn from Him and take His orders. We should not only practice this ourselves, but teach the workers under our administration this important lesson. The tendency to look up to frail mortals for guidance is peculiarly marked in the mission field, especially among peoples who have long lived under colonial rule. The white man has held the colored races under semi-slavery so long that they automatically refer all decisions of any importance to him. For this reason the spirit of close comradeship which often exists among fellow-workers in the U.S. and European countries is largely lacking in the mission fields. This is perhaps one of the most subtle influences which is brought to bear on the missionary recruit after he sets foot on colonial or semi-colonial soil. He very soon realizes that he is accorded the position of a little king in his realm. The deference most native workers show for his ideas and decisions, be they good or bad is definitely gratifying. He unconsciously assumes dictatorial powers, and before long he is issuing order with an impatient bark in his voice. However, every wise and careful Christian will not allow himself to be a mission "chieftain". He will carefully guard his own spirit and instruct the workers under him to do some independent thinking and acting. He should tell them that his stay may be temporary, and they need to learn to assume responsibilities and look to God for guidance. This is the only way to build strong Christian characters to weather the storm which is come upon the Advent people everywhere. Mrs. White speaks on this question thus:

"Now I wish to state to you that the Lord is opening before me that great weakness has come upon our people by the various ways that lead men to so thoroughly look to and depend upon his fellow man, that the Lord is left out of the question..."

"There is a work to be done, and let every hand as well as heart be engaged to do the work. When men and women go to the Lord Jesus Christ for their individual selves, and are not educated to look to and trust in man, there will be fewer and fewer committee meetings; for all will be instructed of God. Men and women will understand thoroughly their personal responsibilities and the important results of personal effort. Nothing in the way of barriers will be erected to keep men from their fellow men. The work of saving souls will be the first great work... We shall all kindle our tapers at the divine altar..."

"The long sessions of committee meetings have confused the senses with words of great things to be done, which have not been done at all..." Special Testimonies Miscellaneous, Series A., 11.

The missionary must not be a fond nurse-mother who takes pride in the way her children cannot get along without her, but should be "as an eagle that stirreth up her nest, that fluttered over her young."

II. “Beware of Men.”

When Jesus entered upon His ministry, He “did not commit hi self unto them, because He know all men, and needed not that any should testify of men: for He knew what was in men.”(John 2:24,25) The importance of this qualification is becoming more and more real, as I mingle with people and find out more and more of “what is in men.” Paul’s advice is: “In malice be ye children , but in understanding be men.” (1Cor.14:20) And Jesus says, “Be ye wise as serpents and harmless as doves.” But sometimes we see the reverse. Men are children in understanding, and fall easy victims to the wiles of the Serpent.

It seems that Adventist young people brought up in comparative seclusion and a Christian environment, though well informed as concerns present truth, are wholly helpless when they encounter the shrewd schemers and opportunists of this crooked and perverse generation. The young innocents fresh out of college should be wary of the sharks, wolves, foxes and snakes which infest human society in general. They have yet to learn the art of “sizing up” people quickly and accurately, and not accept every man at “face value.”

As a rule, the foreign missionary encounters more than an average number of sycophants, hypocrites and opportunists. They tell you how good you are and what a rich Christian experience they are having. They are very attentive to your sermons, and profess great love for the truth, and have determined to consecrate their lives to the gospel. Nine cases out of ten, they have been out of work for some time, and very likely they will say it is because of their resolve to keep the Sabbath holy. Sometimes their story is so touching that you are tempted to write an article for the Review or Instructor about them and employ them as mission workers. But sit down and analyze the situation first. Take the following steps before you try to help them:

1. Ask other people who are better acquainted with the individual. Ask those who know him well; is he the consecrated Christian he professes to be?
2. Observe him for a while and visit his home. Has he the true missionary spirit which every truly converted soul unconsciously feels? Is he anxious to tell others of the Savior, or does he think and talk only of himself? Do his testimonies have the genuine ring? Are you sure he is truly converted?
3. If the individual is unemployed, investigate the cause of his unemployment. Why was he released from his last post of duty? He might turn out to be a “church tramp” looking for easy money, or even a crook with a prison record. So never look at appearance or believe a man who recommends himself.

If men in responsible positions in mission service can follow these three pointers in dealing with people and carefully sift out the “every kind” gathered in by the gospel net, they will save the cause many tragic experience in the future. While we should take care not to break a bruised reed or quench the smoking flax, yet we should have courage to say to the self-seeking opportunist, “Ye seek Me, not because ye saw the miracles. But because ye did eat of the loaves, and were filled.” Jesus was not flattered by the prospects of being a popular preacher. If He followed the methods some of us employ today, He could easily have baptized the five thousand souls whom He fed that day, and sent a thrilling report to the angels in Haven. But He was not satisfied merely with numbers, neither was He anxious to hear the angels cheer. He was here to build Christian character, and strong characters are not made by offering them an easy living. Yet that is exactly what we have been doing in China, and the result is what might be expected: “Despite the words of great things to be done,” the membership of the Division has fluctuated around the 20,000 figure for the last 20 years.

So beware the flattering tongue and giver of gifts. Remember that a truly converted soul is meek and lowly of heart. He does not strive for notice, thinks not of rank or position, but waits upon the Lord for

light and strength. He shuns display and will not stoop to flattery. He is the last to tell others of his own plenty, but is ready to rebuke sin in a brother. And for this reason, he is seldom befriended by the average missionary. Sometimes he is disliked and shunned by the missionary, because he has dared to speak to him as an equal in the Lord and point out his faults. So we might summarize it thus: Beware the sweet and familiar type; befriend the sober and reserved type. I dare not say this holds good in every part of his globe, but it is good counsel in the Orient.

III. 'Lay Hands Hastily On No Man'

If we are to be careful about accepting new converts, we should be doubly careful about employing them and ordaining them to the ministry. Hands of ordination should be laid only upon men who have proven themselves to be men of character and spiritual insight. They should not only profess to believe the message, but love it, preach it, and live it. But sad to sad, we have been going by a lower standard.

Take the case of the ordained minister who was a member of the C.T.I. faculty. He had previously rated high in the estimate of the missionaries. When in the cause of affairs the institution was taken over by the new administration, he was among the first to declare himself no longer a Seventh-day Adventist. Such a radical change on his part was not required of him by the new administration or anyone else, because every Chinese citizen is guaranteed freedom of religious belief by the Constitution. Such surprising behavior on the part of an ordained minister of many years experience in the work simply shows that in the past we were not building according to God's plan. When the time came we just decided to 'strengthen the work' by ordaining a few more men, not considering whether the men we ordained were true Christians or more knaves.

Another report of this kind tells of a minister who made up his mind that the Advent movement had much of a future, so he would cast in his lot with another denomination. However, after preaching his first sermon to his prospective parishioners, they decided not to hire him, because his mediocre preaching failed to impress them. He therefore decided to remain imam wage. At any rate, he now has a humbler opinion of his own ability as a preacher. This is the kind of story which makes one feel like weeping and laughing at the same time.

It would not be so disheartening if these were isolated cases, Five ordained men who have publicly and voluntarily renounced their faith are known to the writer, while the majority of other ordained men, including ministers who have rendered as much as 40 years' service to the denomination, now send their children to school on the Sabbath. Then what is more revealing, nine out of ten ordained men are not and seem never to have been active soul winners. Instead of saying these men have lost their hold on God, it is closer to the truth to say that they never did have a hold on God, it is closer to the truth to say that never did have a hold on God to begin with. In other words, they never were truly converted to Jesus Christ.

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

Another striking illustration of the fact that the mission organization has more than an average number of self-seeking, ambitious men, while those who truly love the Lord do not easily come into notice, may be drawn from the writer's own experience. During his two brief years a secretary of the China Division, there were many workers who tried through gifts and flattery to get on the friendly side of him. There were two workers who were especially active in trying to "counsel" and maneuver him. They professed great zeal for the truth. But after the change, these two workers eventually quit preaching, gave up the truth and went into business, and the writer found an entirely different group of people around him. Some were not know to him before, and most of them were young people. Mission funds had stopped coming, but they wanted to work for God; they were concerned for the prosperity of His cause; they kept the Sabbath and loved His appearing. And these are the ones who quietly but doggedly copied the entire five unabridged volumes of the Conflict series, mimeographed them or had them printed, and distributed them to those who craved the precious instruction.

"And they shall be mine, saith the Lord of Hosts, in that day when I make up My jewels; and I will spare them, as a men sparedth his own son that serveth him."
(Mal.3: 17)

IV. Don't Give the Devil a Second Chance.

A Chinese worker made the observation that the love and patience of the missionaries is unlimited. No matter what great sin you may have fallen into , you still stand a good chance of being restored. And everybody knows it. In his travels, the writer has personally come across cases of adulterers, embezzlers and down-right apostates holding responsible positions. Some had been dismissed for a season, but eventually restored to favor. Some had been discovered in their sin, but never dealt with. Take the case of an ordained man guilty of violating the seventh commandment. He was dismissed by one missionary, but restored by another who did not investigate the case thoroughly, but simply believed the man's own story of denial. This man later completely apostatized. And the strange part of this story is that all during the time the kind-hearted missionary believed the man to be innocent, the child born of adultery was owned and loved by him and cared for by his kinsfolk. And the fact was openly known to the Chinese workers associated with him. This serves to illustrate how the average missionary sometimes lives in comparative isolation from the great body of native workers and believers, despite his knowledge of the language and his long term of service. It also shows how the love and patience of the missionary can be overdone. Adulterers restored to the ministry have a demoralizing effect on the whole organization. For the sake of God and His beloved cause, don't give the devil a second chance!

Another case of misplaced love and patience is seen in the experience of a well-meaning fatherly missionary who in 1950 ventured to guarantee an incorrigible student of Chiaotoutseng, and send him back to school after he had been expelled. He had been a nightmare to the faculty, which had unanimously decided on his expulsion. But this foreign missionary who lived in Shanghai and knew little of their problems, sends the student back with a personal guarantee. One missionary's guarantee outweighs the decision of an entire school faculty! One lone missionary deciding to give the devil gladly remained. And when the time came, the problem child guaranteed by an American missionary led a mob of students to Shanghai and started the rumpus which shook the whole Division organization to its foundations.

Now it may be true that a missionary often has a better grasp of the gospel message than those he has come to teach. But when it comes to judging human character, I would sooner accept the unanimous verdict of a group of from the scene of trouble. And when it comes to personal guarantees, I suppose that only God can give a guarantee on the devil but then only to assure us that he shall not have a seconds chance.

V. Do Not Condone Sin.

It seems that the tolerance of evil manifested by some “pliant Aaron’s” in the cause has not only given Satan a second chance, but has given him many footholds among our workers. One annoying situation which used to plague most mission administrators in the past was the endless stream of letters accusing this or that worker of different sins. And some of these letters were unfounded exaggerations, but we cannot say this

And he confessed his great fault; but if all of us who were involved in this case had rigidly adhered to the rule that no agent or agency of the way divert these funds from their intended propose, we would have saved the cause twenty thousand dollars and our brother from ruin. So we see how easily we may commit Peter’s fault of loving some one out of human sentiment instead of divine principle.

VII. Keep No Fire Arms.

With the possible exception of workers who reside in areas infested by wild beasts, missionaries should not carry or keep firearms. The reason is that Seventh-day Adventists do not believe in killing people. We teach our young men to be non-combatants in time of war, so we should not arm ourselves with pistols and revolvers in time of peace.

The files of the Shanghai police department contain the record that in 1946 a certain SDA missionary declared on his entry to this port the possession of a revolver. In 1943, when he left the city, he apparently overlooked the need to cancel their registration, so those left in charge of the Division office have had to render an account. We were really at a loss to explain this strange anomaly, and had no way of denying the charge that a pistol-packing missionary must be something more than a gospel minister. Nor is this an only case. We have the personal testimony of a student nurse who worked for a missionary nurse in 1948 that she saw a pistol in one of the trunks belonging to said missionary. From this we may conclude that it was perhaps the policy of the missionaries to arm themselves against possible attack by bandits, because mission history does present several cases of missionaries slain by such outlaws. But a careful study of these cases brings out the fact that the possession of firearms would not have averted their misfortune, but would only have exposed them to greater danger. For we understand that the only Adventist missionary killed by a bandit in China was shot because he failed to keep his hands up, but rummaged in his jacket pocket presumably for his passport, and thus aroused the bandit’s suspicion.

We need to study the example of Joseph Wolff. “When warned against going unarmed among savage and hostile tribes, he declared himself ‘provided with arms —‘ prayer, zeal for Christ, and confidence in His help.’ ‘I am also,’ he said, provided with love of God and my neighbor in my heart, and the Bible is in my hand’.” (G.C. 361)

VIII. Watch Your Political Views.

Every man has a right to his own political views, and we should be careful not to force our views on others. An American missionary may love his America, and for the same reason he ought to teach his converts to love their own countries. Surrounded as we are by many conflicting areas of political thought, we should often ask ourselves whether we fully understand every political issue. The American Adventist sees nothing wrong in saluting the stars and stripes and even putting the flag on the rostrum of his church. He is usually proud of his American heritage, and love to sing patriotic songs. For this same reason, a

Chinese Adventist is proud of his country, his flag, and his patriots, and the American missionary should not see anything wrong in this or to stop it. Since we do not believe in union of church and state, we should not think that only the American political set-up is compatible with good religions. And we should not forget that it is the two-horned beast of Rev. 23 that will eventually unite with Romanism to make war with saints.

IX. Keep No Pets.

By this we mean the human species. This practice seems to be a favorite sideline with many missionaries. They usually have some money to spare, and want to do some good with it, so they choose some youngster who strikes their fancy, and decide to foster him. This may be a child of their “amah” or cook, or a little beggar boy that promises to develop into somebody. Perhaps it is an orphaned child of some Chinese worker, or a bright student in a mission school. At any rate, they are giving some poor child a read ‘break’, and expect great things of him.

But as far as the writer is able to observe, not a single foster child of the missionaries had turned out to be a blessing to the cause. Some have made good financially, some have passed into oblivion, but not single one known to the writer and residing in China still keeps the Sabbath. Perhaps we would not be doing justice to the problem if we assigned a general cause of this disappointing result, but we would not be far from the truth by stating that strong men and women are not grown in moral hothouses. The university of hard knocks is still the best place for character development. Most people, when not thoroughly converted, are an ungrateful lot anyway, and the white man’s hand-out is just so much easy money, while nobody likes to remember that he was over an object of foreign charity. So as a rule, the missionary’s foster child is a poor investment whichever way you look at it.

X. Watch Your Finances.

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

(1) Perhaps Americans will not deny that they are the most extravagant race in the world. Because of the material abundance prevailing in the U.S. people are not accustomed to frugal habits, and this has been carried over into our mission work. The mileage reports, hotel bills, the boat, train, and air tickets reported by our workers amount to a staggering sum each year. We do well to ask ourselves, are all these trips really necessary? In E.W. 94 we read of a worker who “did not study economy, but lived extravagantly, and in his travels laid out money here and there to no profit. He spread a wrong influence by making such free use of the Lord’s money, and would say in his heart and to others, ‘ There is means enough in J _____ , more then can be used before the Lord comes.’ Some were very much injured by such a course, and came into the truth with wrong views, not realizing that it was the Lord’s money they were using, and not feeling the worth of it. Those poor souls who have just embraced the third angel’s message, and have such an example set before them, will have much to learn to deny self, and suffer for Christ’s sake. They will have to learn to give up ease, cease studying their convenience and comfort, and beat in mind the worth of souls. Those who feel the ‘woe’ upon them will not be for making great preparations to travel in ease and comfort. Some who have no calling have been encouraged into the field. Others have been affected by these things, and have not felt the need of economy, of denying themselves, and putting into the treasury of the Lord.”

This testimony points out the fact that extravagant spending is a stumbling block to our believers. They gain the impression that there is “means enough” in the Lord’s treasury, and they feel no burden to support the work with their offerings. That was exactly the case in the China field. A story circulated among them tells of a missionary recruit who came with his belongings packed in wooden boxes. Some Chinese workers helped him unpack. After uncrating his refrigerator, radio, washing machine, etc., they came to a well-boxed item which promised to be another “thing of beauty.” But imagine their surprise when the open box revealed a dilapidated chair with a broken leg! Now the cost of crating and transporting a chair across the Pacific Ocean would no doubt suffice to buy about a score of second-hand chairs with broken legs, but evidently this fact did not enter the mind of this recruit. He must have reasoned that if he left the chair in the U.S., he would be minus a chair in China, and the mission board would not apy him for the loss, while they did promise to pay for a certain tonnage of freight and baggage. Little wonder then that the Chinese people have formed the impression that there is “means enough” in the Adventist mission! This particular case seems ridiculous enough, but if we would go over our own records and deal honestly with ourselves, we must admit that all of us, the writer included, have been more or less guilty of a similar frame of mind.

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

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

(3) This brings us to the question of mission policy. It has been the impression of the writer that the mission administration has not given the same consideration it has shown the American missionary recruit. From the human standpoint this is understandable, but from the divine standpoint, this is partial. If the General Conference is indeed a world organization, it should be just as solicitous of the American worker.

The line drawn between foreign missionaries and Chinese workers, as far as salary rates are concerned, should be based on something more reasonable than the racial line. For a recognition of racial distinctions is a denial of Christ. We present two concrete examples to illustrate this point.

In the early thirties a young woman named Muriel Howe in Australia applied to Dr. H. W. Miller for admission to the Shanghai Sanitarium School of Nursing. Dr. Miller stipulated that if she was willing to receive the same treatment as the Chinese nurses, she may be admitted. This condition she gladly accepted. During her schooling, Muriel Howe lived with the other students and received the same training. Upon graduation, she was appointed her work, and Dr. Miller intended to pay her a Chinese nurse’s salary. The other board members objected, and overrode his decision by voting her a foreign worker’s salary – about six times that of her fellows purely because she belonged to the white race.

In contrast to this we cite the case of Miss Bo-ying Wat, and American citizen who never has been to China. In 1946 she applied to the General Conference for mission service in that country. She was told that if she agreed to accept a Chinese nurse’s salary, she may go. At the time she was already employed at Loma Linda Sanitarium, and if she decided to go, she must agree to a drastic cut in her salary. She

thought it over, and decided against going. Now if every American applicant of mission service were required to take such a salary cut, we suppose there would be only one missionary in the field where there are now twenty.

So we see that our present salary scale in mission lands is not based on citizenship, formal training, living habits, experience, talent, ability or efficiency, but simply on the color of the skin. Here we have a clear case of racial discrimination, which gives the lie to all the talk about world brotherhood we hear so often repeated. This is wholly foreign to Adventist teaching, and stems directly from the influence of the colonial system. There is nothing in the Bible or the writings of the Spirit of Prophecy to justify a mission policy based on the supposed superiority of the white race.

By the law of action and reaction, racial discrimination is bound to excite strong racial feelings in those discriminated against. Commenting on Acts 6:1-7, Sister White says, "Any inequality would have been contrary to the spirit of the gospel, yet Satan had succeeded in arousing suspicion. Prompt measures must now be taken to remove all occasion for dissatisfaction, lest the enemy triumph in the effort to bring about a division among the believers." A.A. 88. We are not here advocating complete equality among all our workers, but that the plan be placed on a more reasonable basis, so as to be compatible with the high and holy principles which we profess to hold. The recent case of Samuel and Edna Swem deciding against a mission appointment for the same reason as Bo-ying Wat makes us think of many other overseas Chinese applicants who have failed to pass the cruel test of a painful salary cut. It is really a sort of penalty inflicted on them consideration with the mission board. Such a narrow policy would sooner see the cause suffer for lack of qualified workers than recognize that fact that a well-trained white man, and may even possess added advantages and greater competence in his native environment, in which case he would deserve higher pay than a home-sick American who may turn out to be a total misfit.

CONCLUSION

From the foregoing, we see that our policies in the past have not been altogether wise. Being closely connected with the colonial system and even partaking of the benefits of extraterritoriality provided for in the "unequal" treaties forced upon colonial and semi-Colonial countries by the iron fist, the foreign missionary has unconsciously imbibed the spirit of foreign imperialism, which is based on the idea of Anglo-Saxon superiority.

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

The diagnosis seems clear enough; what of the remedy? The answer is, the Spirit of Prophecy. This special gift was given to meet the needs of God's people in these last days, when Satan is seeking to overwhelm them with a flood of iniquity. Without the help sent to us through this medium we are certainly no match for our wily foe. God in his wisdom has foreseen this need, and provided His people with this gift. But, sad to say, the China field has been denied the full advantage of this gift during the past 50 years. True, we have had a few glimpses of its glory, but it certainly has not been accorded the dominant position it once occupied in the early days of the Advent movement. It is high time to let the Spirit of Prophecy exercise its power upon the hearts of our people in this part of the world. It should not be made a side line in mission endeavor. It should be the chief concern of every worker in the mission field to see to it that the full counsel of God as presented in the writings of E. G. White should be speedily,

accurately, and forcefully translated into all the major languages of the work. And then hastily published and placed into the hands of four people, in all parts of the globe, so that in the event the missionaries are required to leave their field of labor, the Gift which Jesus promised to His disciples may remain and continue to speak to them in His name.

As I think upon these who have made shipwreck of faith in the past five years, my heart is wrung with anguish. I have sought for the cause, and come to the conclusion that it is because the lambs of God's flock were denied the strengthening and quickening influence of the Testimonies. They needed the solid, basic heart-searching work which only the Holy Spirit can accomplish. In the past we were content that the English-speaking leaders of the mission field could read the Testimonies, but failed to give it its rightful place among the rank and file of our workers and laity. A significant example is seen in the fact that because the appropriations to the China Division in 1950 failed to provide adequate funds to publish the Spirit of Prophecy writings, and because the workers were anxious to receive more adequate instruction, the delegates to the 1950 annual meetings passed a resolution calling on every worker in the field to devote 1% of their salaries toward a Spirit of Prophecy fund, so that these publications may be speedily made available. But, sad to say, this action did not bear fruit. The devil stole a march on us. Thousands of volumes of Gospel Workers and Great Controversy got as far as the bindery, and Vol.1 of Selections was still in the type room, when the upheaval came. So let this be a lesson to all. Work while its is day.

“In ancient time God spoke to men by the mouth of prophets and apostles. In these day He speaks to them by the Testimonies of His Spirit.” 4T. 148. Since this is so, how great is the sin of him who neglects to present this living word to God's people today! Woe be to us if we obstruct the channel of communication between our Lord and His own! As a man that hath seen affliction by the rod of His wrath, I make an earnest and urgent plea to our fellow workers throughout the world field that they give the Word of God as communicated through the Testimonies a dominant place in all their plans. Let ample funds and the very best talent be devoted to this urgent need, and let them promote the circulation and acceptance of these precious writings with the same zeal with which they promote some of our major campaigns.

APPENDIX #02

The Seventh-day Adventist Church and Global Chinese Ministry

1. The Seventh-day Adventist Church (“our church” used below), is a Protestant Christian Church with basic doctrines that conform to the mainstream of Christian orthodoxy, except for a few beliefs such as keeping the seventh-day Sabbath, etc. Our church is an international organization currently with 13 million members in 205 countries. Although Adventists are spread all around the world, yet they are one in faith, and because of their hope in Jesus Christ's second coming, they love one another and are closely united.
2. We stand for the separation of church and state, which means the church will not make use of politics and politics should not take advantage of the church.
3. Our church encourages its members worldwide to practice biblical principles and to be patriotic, law-abiding citizens.

4. Our church emphasizes a holistic approach which focuses on the physical, mental, and moral health of all. We promote good inter-personal and inter-church relationships, as well as seeking to serve the needs of society.
5. The Chinese Union Mission is a regional church organization, one function of which is to exchange and share resources with Chinese Adventists worldwide in order to promote healthy growth. Such an approach is consistent with the Three Self principles of self-government, self-support, and self-propagation.
6. Our church respects the value system, and expectations of all local Chinese Adventist churches. If Chinese Adventists wish to utilize any help offered unconditionally by the Chinese Union Mission, all such resources can be contextualized.
7. The Chinese Union Mission has no intention to control and/or manage the internal affairs of the Adventist Church in China. Our church and Chinese Adventists are involved with exchange but based on the principles of mutual learning and the understanding that neither party is subject to the other.

Chinese Union Mission of
Seventh-day Adventists
December 6, 2004 8th revision

基督復臨安息日會全球華人事工的認知

- 一. 基督復臨安息日會 (簡稱本教會，以下同) 是基督教新教之一，與主流正統教會教義相符，在個別教義及生活上有差異 (如遵守安息日等)，是一個國際性的宗派，目前遍及二百零五個國家，擁有一千三百萬的復臨信徒。雖然信徒分散在世界各地，卻因相信同一真理，藉著盼望耶穌基督復臨，彼此相愛，緊密聯合。
- 二. 本教會主張政教分離原則，即宗教不利用政治，政治不利用宗教。
- 三. 本教會教導並鼓勵全球信徒持守聖經的信仰原則，作一個愛國遵紀守法的良好公民。
- 四. 本教會重視全人健康，即身體、心智、道德的健康，提倡良好的人際和教會關係，以及服務社會。

- 五. 華安聯合會是本教會的區域組織，其功能之一是要與本教會華人復臨信徒及世界各地的復臨信徒交流與分享，使他們更健康成長；亦符合自治、自養、自傳的三自原則。
- 六. 本教會尊重各地華人教會之價值觀及期望，如中國復臨信徒有需要，華安聯合會願提供不附帶任何條件的幫助，這些資源可被本地化。
- 七. 華安聯合會無意控制及管理中國復臨信徒教會的內部事務，以互不隸屬，彼此學習為進行交流之原則。

基督復臨安息日會

華安聯合會

2004年12月6日第8次修訂版

APPENDIX 03

DAVID LIN CHINA LETTERS CHAPTERS ONE AND TWO

INTRODUCTION

David Lin is a Chinese Christian who believes he is commissioned of God to carry the message of the soon-coming Savior to his countrymen. He was born in Manila. In infancy he was dedicated by his mother to be a preacher of the Gospel. He received his first three years of schooling in Canada. Then he studied in Java, Shanghai and Beijing. He graduated from Pacific Union College and completed his religious training in the Seventh-day Adventist Theological Seminary at Takoma Park, Washington, D. C. In 1946 he returned to China, where he spent 45 years in his calling. During those years he was for some time isolated from the church in America, but remained interested in its welfare. Soon thereafter he resumed contact with friends in America and started writing letters and articles to share his concerns.

David Lin's letters and articles appeared in various Adventist periodicals at a time when Desmond Ford's teachings were the center of attention in the Adventist church. Due to a revival of interest in him in recent years many readers have requested that Lin's analysis of Ford's theology be published in book form. A selection is here presented, set in chronological order,

with the exception of two articles, which are written to acquaint readers with the author's life. These two articles are his biography: *My Own Story*, and *Gain That Is Loss*.

The other articles, deeply rooted in the Bible and in the Spirit of Prophecy, are a joyous affirmation of the Seventh-day Adventist faith. The reader is filled with wonder at his penetration of the deepest inquiry and his joining together of the beautiful present truths. One is left with an exuberant faith in the old paths, and with a tearful recognition of our Saviour's love for us.

I was born in 1917 as the second son of Lin Bao Heng, a graduate of Columbia University, when he was serving as Chinese vice consul in Manila, P.I.

My mother, Pan Cheng Kun, had in her childhood attended a Christian school in Suzhou, Jiangsu. An American missionary, Miss Pyle, had taught her to pray, a habit she neglected for many years until after she was married and gave birth to my brother Paul and me. The trials of married life drove her to her knees. One day I ran a high fever and was rushed to a hospital. My worried mother knelt in prayer and promised God that if He healed me, she would bring me up as a preacher. Before the doctor had diagnosed my case, I recovered instantly. Since that day Mother drilled into my head that I belonged to God and would become a preacher.

In 1919 my father was transferred to Vancouver, B.C., Canada, where he served as Chinese consul. Mother, Paul, and I joined him in 1921, and from 1922 to 1925 we both attended the Magee school and went to the Baptist church in that city.

In 1925 we returned to Shanghai, then went to Soerabaya, Java, where Father continued to serve as Chinese consul. There Paul and I attended a private school run by an English lady, and learned to speak Malayan and also to walk on bare feet like the Java children.

In 1927, when Chiang Kai Shek came to power, Father lost his official position under the defunct Peking regime. We moved back to Shanghai, where Paul and I attended a school run by British schoolmasters in the British settlement. There we learned to sing "Auld Lang Syne" and "Good King Wenceslas."

In 1930 we moved to Peking, where Paul and I attended the Peking American School. I began in the sixth grade, taught by Miss Moore, the principal. One day she let the pupils say what they wanted to be after they grew up. When I said I was going to be a preacher, all were surprised, and after that I was regarded as an odd fellow.

On Sundays Mother took us to the Methodist church, where we made friends with Pastor and Mrs. Fred Pyke, whose children, James, Louise, and Ruth, were my schoolmates. In 1932, when Father moved to Hankow to work in the Bureau of Internal Revenue, Mother joined him and left me to stay with the Pykes. In Hankow there was no Methodist church, so Mother visited different churches in the city. One day a Seventh-Day Adventist missionary came to solicit for Ingathering. Father bought a subscription and conversed with him in English. Thereafter a Bible worker, Miss Abbie Dunn, visited us and invited Mother to attend the Hankow Adventist Church, where she was impressed by the reciting of the Ten Commandments by the church

members. She recalled an instance when her brother-in-law, who was a lawyer, questioned her regarding the rules of the Christian faith. When she said that Christians lived by the Ten Commandments, he asked her, "Which ten?" She tried her best to recall them, but all she could repeat were nine precepts. The relative smiled and remarked, "You've been a Christian for ten years, and can't even recite the Decalogue correctly!" Mother was chagrined. Now in the Adventist church the emphasis on the Ten Commandments convinced her that they taught the truth.

During summer vacation I went to be with my parents in Hankow, and Mother explained to me the Sabbath doctrine. When I returned to Peking and the Pykes learned of my new belief, they tried to dissuade me. Meanwhile Abbie Dunn wrote to another Bible worker in Peking--Miss Lucy Andrus, who came to my school one day, introduced herself and invited me to study the Bible with her. Thus began a tussle which put me in a strait--to keep or not to keep the seventh-day Sabbath. In 1934 Mother came back to Peking and we attended the Adventist church together.

When I graduated from high school in 1935, Paul was studying in Park College near Kansas City, Missouri. One day he was killed while speeding on a motorcycle, and that left me the only son in our family. Relatives tried to dissuade me from my intention to study for the ministry, stating that I should strive for a more lucrative vocation in order to bear the family's financial burdens in the future, for preachers in China were poorly paid.

The Lord arranged for me to attend the China Training Institute in Chiaotouzheng, an Adventist junior college, where I majored in Bible. I happened to be the only ministerial student who paid my own tuition. All my classmates were beneficiaries of a scholarship set up to encourage young people to train for the ministry. Any student who could afford to pay tuition took either the pre-medical, the business, or the normal course. Only those who could not afford an education applied for the ministerial scholarship. In this respect I was again an "odd fellow."

When the Sino-Japanese war began in August 1937, the school closed down. I went to Hongkong, where I received funds from my parents to enable me to obtain passage to Pacific Union College, and to continue to study for the ministry. During the dreary war years my parents were safe in the northwestern city of Lanzhou, which was never occupied by Japanese troops. However, it was badly hit in a big air raid. All buildings around the house where my parents stayed were razed, but their one lone structure remained standing amid the rubble--a mute witness to God's loving watchcare.

The first summer in the United States I spent canvassing in Chinatown, San Francisco. Otherwise I worked in the college cafeteria, the machine shop, the bindery, or in the forest cutting cordwood, paying my way through in four years. After graduation in 1941 I studied at the Seventh-day Adventist Theological Seminary in Takoma Park, where I also canvassed for a living during my spare time. In the winter I worked in Danville, Virginia, as a colporteur. I began working on my Master's thesis, which was a study of the "Today" in Hebrews 3:13 and its connection with the "Sabbatism" of Hebrews 4:9. I did not complete it until 1946, when I received my degree. To acquaint myself with the use of Psalm 95 (where the "Today" occurs) in Jewish liturgy, I attended the services of a synagogue and befriended its rabbi. In the fall of 1942

I was called to teach Chinese at Pacific Union College. In 1943 I resigned and went to Honolulu to spend a year as a colporteur. I set a few sales records, gave Bible studies to a Japanese family and won them to the Sabbath truth.

In 1944 I was called to prepare Chinese Bible correspondence lessons at the Voice of Prophecy. Lacking Chinese type, I printed the lessons by hand and had them duplicated by offset. After peace was restored, I returned to Shanghai with a group of missionaries in December 1946, and worked with Milton Lee in the Radio Department of the China Division. In 1948 the civil war in China was reaching a decision in favor of the Communists. The liberation of Shanghai was imminent. By December most of our missionaries had withdrawn to Hongkong, where a provisional China Division headquarters was set up. The Radio Department moved to Canton, functioned for six months, then moved to Hongkong in June 1949. I was appointed editor of the Hongkong edition of the Signs of the Times. In December 1949, the provisional office of the China Division turned over all duties to the Chinese staff in Shanghai, and I returned to Shanghai as Division secretary. Hsu Hua was Division president, and S. J. Lee was treasurer.

The Korean war broke out in June 1950. As American GIs fighting under the United Nations flag drove into North Korea, Chinese volunteer troops marched across the border to push them back. Meanwhile the U.S. seventh fleet was ordered to patrol the Taiwan straits to block any attempt by the Red Army to liberate Taiwan. China and the United States were at war. Since the Seventh-day Adventist mission was an American organization, its assets were frozen in December 1950. In time it wholly disintegrated. Politically active elements among our workers got the upper hand, and the Division officers were replaced by more suitable persons. That was December 1951.

From 1952 to 1954 some of us who were discharged got together to make slide rules for a living. At the same time we translated *The Desire of Ages*. The other volumes of the Conflict Series were eventually also translated. A group of young people of the Shanghai Seventh-day Adventist Church produced mimeographed copies of these books and distributed them.

In 1955 I quit making slide rules for a living to compile a book on servicing X-ray machines, and then wrote a condensation of *Amateur Telescope Making*. In April 1958, I was arrested on a counterrevolutionary charge, and in 1960 sentenced to 15 years. I was sent to a water conservancy project, where I pushed wheelbarrows, operated a power winch, and served successively as X-ray technician, power-station switch operator and tractor electrician on a State farm. In all these years I received humane treatment and at times I could so arrange my work as to keep the Sabbath fairly well. My children came to visit me several times, and on one occasion I baptized my son Roger in a moat. It has been said that I baptized some souls in prison, but that is not true. It was possible then only to tell others of the truth. On March 28, 1991, I was fully exonerated.

In retrospect, I praise God for His providential care in making all things work out for the good of all concerned. First, the years of trial have revealed many flaws in my character, stressing my need to overcome them. I can honestly say, "It is good that I have been afflicted; that I might learn Thy statutes." Second, He who sees the end from the beginning put me in "cold storage" to

tide over the perilous years of the "Cultural Revolution," when the whole nation went berserk. A labor camp warden observed that I was in an "air-raid shelter."

Only after many years did I realize that God had protected me from virtual disaster, for a political tornado struck our home in 1966. My father had died in 1959; my mother, wife, son, and four daughters remained to brave the storm. If the Lord had not also miraculously preserved them in those trying years, they would not have come through alive.

The rumpus was started by the organizing of young people into "Red Guards" to protect Chairman Mao from "bourgeois elements" who, it was said, threatened to undermine the socialist system. Christians naturally became targets of attack. And because our oldest girl, Flora, had given her school much difficulty by her Sabbath "truancy," our home was the first one to be attacked when the Red Guards launched a city-wide onslaught on the bourgeoisie. Our home was searched six times through those tempestuous months. And they made it a point to come with their war drums on the Sabbath. All my books were piled in our alley and burned. A voice told my mother to go stay with her aunt in Tientsin. She was already 72, so the Lord arranged for a young niece to accompany her, and she stayed long enough in Tientsin to tide over the most dangerous months, during which my wife, Clara, was beaten, her hair was cropped and she was forced to stand on the street to be a public spectacle.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Corinthians 10:13. In the light of these words, in moral stamina my wife stands highest in God's estimate; for He suffered her to undergo the toughest trials, and though she faltered once and lost His presence, by His grace she finally overcame. As for Mother and me, God saw that we might not survive, and put us under shelter.

Another fact which speaks in favor of a high score for my wife is that she managed by God's help to bring up all five children in the nurture of the Lord. Every one of them kept the Sabbath during their school years and continued to keep it while employed in various capacities under the Socialist Regime. We must stress the fact that it was by the grace of God that they have witnessed for Him successfully. When our youngest girl, Angelina, was quizzed by a panel of grade school teachers, they asked her, "Who taught you to keep the Sabbath?" "The Bible." she answered. "Do you mean that you read only the Bible and not Karl Marx?" "I read the Bible and also Karl Marx," Angelina replied, "and will practice what is right."

That answer was unusual for a girl of eleven. We believe that such a wise rejoinder was not her own, but given her by the Holy Spirit. Yet in the last analysis, if her mother had not taught her to love the Lord and His Sabbath, the Holy Spirit would not have been with her in that crucial hour. My seminary teacher, Professor M.L. Andreasen, once remarked that when we dedicate ourselves to the Lord, He will see to it that we will find the right life companion. The many years of test and trial have proved the truth of these words. God saw fit to take me away from my family and to put the burden of educating the children on my wife. The result is for all to see.

However, the bringing up of children was not tearless. Clara too had her failures. The hot temper of our third child, Eva, proved a real challenge.

Clara resorted to beating, but it made things worse. Eva felt that any place on earth would be better than home, and signed up for the rustication program which was implemented in 1969, after all schools had been closed for three years, and the roaming "Red Guards" became a social problem. To go "up to the hills and down to the countryside" was Chairman Mao's call to the unschooled youth. Eva jumped at this chance to flee from home. Flora and Roger succumbed to the political pressure and also signed up to go; together the three went to the hills of Gweizhou. Life was tough, and only Roger, who could cut wood in the forests, made a fair living and helped his sisters tide over eight dreary years. After they came back to Shanghai, I, like Clara, failed to adjust properly to Eva's temper. Her behavior tried my patience, and I realized my inability to be Christlike under all circumstances.

But God did not forsake Eva. As she found work in a factory, she faithfully observed the Sabbath by relinquishing the bonus paid to workers who put in full hours. It meant a drastic reduction to her paycheck. The management, seeing that she was truly conscientious, arranged for her to finish her weekly quota in five days if she could improve productivity. The Lord gave her hands celerity of motion, so that she became the only worker paid a full bonus for working five days a week. After she was married, she urged her husband to pay a faithful tithe. In many ways she has proved to be honest in heart, generous to friends, and responsive to the love of God, who has shown more patience toward her than her parents.

How did my family fare financially during those years of trial? God arranged for a rich aunt to supply most of our needs. She entrusted her funds to my mother when she left China to be with her children in the United States, asking her to assist needy friends and kin. She later died in the United States. Apart from a savings account, she had some gold bars and silver coins deposited in a rented box in the vault of the Bank of China. Actually, the Lord was the real custodian. For when the notorious "Gang of Four" came to power and looted all the boxes in the bank vaults, the box containing Auntie's valuables was left intact. After the "Gang" lost out and we opened the vault, the bank clerks were amazed at the miraculous preservation of this one sole box. When communication with the outside world was restored, Mother notified her nephews in the United States to claim the assets of which they were the rightful heirs. Before this time, they had never known of these funds entrusted to my mother.

After my term was over, I was transferred from the State farm to a coal-mining company in Huainan, Anhui, to translate technical literature. There I worked for five years, earned regular wages and enjoyed Sabbath privileges. Now in retirement, I receive a pension and live in Shanghai, serving as one of the pastors in Mu En Tang.

As I review the past, the most precious remembrance is the example of Mother's prayer life. It was her prayer which dedicated my life to God. After that, when in Peking, she spent time on the porch praying and singing praises to God. One day my aunt invited her to a movie. Mother declined, having sensed in prayer that the scenes in the movies were sinful. Since then her example has taught me also to keep close to God in prayer and praise. Yes, we all need to pray more fervently as the end draws near.

God wants me to be a man of prayer. Only thus can I finish my task. It was on his knees that Enoch walked with God; on his knees Jacob prevailed with God and with men. And on His knees the Son of man overcame the world and prevailed in the garden of prayer. If we are to receive the "latter rain," we must pray as never before.

Teach me the secret of prevailing with God; Teach me the secret of prevailing with men; Teach me the secret of o'ercoming the world-- Of fervent, effectual prayer.

Many are concerned for God's cause in China, being worried over the matter of religious liberty. Their attention needs to be directed to the greatest need of God's people today--to overcome the flood of worldliness which engulfs them. And this danger is most real in countries which boast of their "freedoms," among which the freedom to sin has become a plague, infecting even Christian institutions.

Insensibly the church has yielded to the spirit of the age, and adapted its forms of worship to modern wants. . . . All things, indeed, that help to make religion attractive, the church now employs as its instruments. *The Great Controversy*, 386

One visitor from the West remarked that Chinese TV programs are more decent than those in the United States. That is due to the Chinese authorities' aim for high social standards. Imported TV programs and movies are screened by a committee to cut out the obscenity and the violence. Think of it, a Communist government rejecting the filth from "Christian" countries.

Our great aim must be to possess and to exalt Christ. He promises that "the LORD shall arise upon thee, and his glory shall be seen upon thee" (Isaiah 60:2). The magnificence of the crucified Christ will bring home the truth that God will actually dwell in a man wholly given to Him. Christ prayed, "Glorify thy Son, that thy Son also may glorify thee." So today, when God dwells in man, man is glorified by His presence, and then only can a man glorify God.

CHAPTER 2

CHINA WITNESS

THE gospel of Jesus first entered China in the seventh century, when the Tang dynasty ruled the country. The early Nestorians, it is said, were well received by the Chinese court and given facilities to translate the Scriptures. The gospel message made progress for some time, but suffered persecution and failed to gain a lasting foothold in this country. However, a stone tablet remains in Xi-an to record what the early Chinese Christians believed and did. Subsequent efforts made by Catholic and Protestant missionaries to introduce the gospel into China are well told by church historians, so this article will not go into that background. We are mainly interested in the progress of the Adventist cause in China.

Adventist missionaries first landed in China in 1902, when she was shackled by a number of treaties which foreign imperialists had imposed on her by force. Missionaries who were "old

China hands" assisted their governments in formulating treaties which provided for extraterritorial rights, whereby aliens enjoyed free access to the hinterland under government protection. These privileges were often abused by missionaries who pressured local magistrates to render verdicts in favor of Christian landlords in lawsuits over land tenure. In disputes between Christians and non-Christians the latter always lost. Adding to this source of aggravation, rights of consular jurisdiction, guaranteed by unfair treaties, provided that Chinese courts had no right to judge cases of felony committed by foreign civilians, who were legally responsible to their respective consuls. Foreign settlements in treaty ports likewise prescribed special privileges for aliens. One park in the British concession of Shanghai posted a sign, "No admittance to dogs and Chinese." Many other humiliating regulations beg enumeration.

It takes little imagination to see how such bullying practices caused widespread resentment, which accumulated with the years and bore fruit in 1900 in the "Boxer" uprising of patriots who aimed at driving out foreign aggressors and punishing the corrupt Ching officials. Mounting animosity against imperialist aggression was also at the bottom of the bourgeois revolution led by Sun Yat-Sen, who finally succeeded in overthrowing the Ching Dynasty.

The political background of missionary activities is not complete without recounting the influence of the Taiping revolution, which agitated China from 1850 to 1864. This movement left a dent in the history of the Chinese church as well as the nation, and is of interest to Adventists because of its observance of the seventh-day Sabbath. Hong Xiu-Quan, the leading genius of the Taiping revolution, studied the Bible for himself, and created what he called the "Peaceful Heavenly Kingdom," which had for its aim the establishing of God's kingdom on earth through military conquest. A visiting missionary once asked his spokesman, "Do you keep the Sabbath?" "Yes," was the reply, "We observe the Sabbath. At midnight we offer prayer and praise. After peace is restored, we plan to enforce the Sabbath in earnest. Saturday is the Sabbath." See C. S. Gu, *Missionaries and Modern China*, 85.

Missionaries first admired Hong Xiu-Quan as a wonderful convert, but later despised him as a radical ignoramus, theologically speaking. Their opinion of him influenced the imperialist forces, who were already dissatisfied with his program of dealing with foreign powers on equal terms. They could hardly count on him to honor the treaties which they had concluded with the Ching Dynasty. Hence they decided to work with that government, who they knew would serve their purposes better, to suppress what they called the "Taiping Rebellion." No less a figure than Charles Gordon was enlisted to command the colonial forces to fight in coordination with the Ching army in its assault against Nanjing, the capital of the Peaceful Heavenly Kingdom. Thus the first grand attempt by a Chinese convert to Christianize his country by force of arms was arrested before it could be tested on a nationwide scale.

Missionaries had rejoiced for a time in Hong Xiu-Quan's exploits, but in the end we witness "Christian nations" sending a "Christian general" to destroy a "Christian army" led by the first Chinese "Christian emperor"--all in the interests of foreign imperialism.

Years of missionary expansion also saw rapid gains made by colonial forces. Owing to imperialist aggression, China had deteriorated into a semifederal, semicolonial country, with its economy strangled by alien powers, who engendered a "compradore class" in the church as well

as in trade circles. Instead of Christian fellowship, a master- and-lackey relation arose between missionary and convert. Plans for gospel work were laid by the missionaries, who put little stock in what Chinese workers had to say. The guiding policy was, "He who pays the money decides how the work should be done." Mission funds from abroad gave the impression that an abundance of money was available, and the offerings of Chinese converts made little difference. Still, they gave their "widow's mite," not aware that one day God would remove the extra burden of the missionaries' salaries, and provide for the creating of a truly self-reliant indigenous church in China.

Adventist pioneers in China worked at the disadvantage of such a political and economic background, with which they were not familiar, and for which they were not responsible. First they had to learn a new language and strange customs; and then to reach the soul of the people and break down the wall of prejudice was a great challenge. Few of them considered to wisely dissociate themselves from the imperialist machine and win the people's confidence. Some missionaries resorted to offering material benefits to draw an audience. But the bait attracted only "rice Christians." Some wise missionaries lifted up Christ crucified, but the imperialist curtain obscured His image, and genuine conversions were few.

The Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. . . . God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness. Testimonies to Ministers, 300 Not by might, nor by power, but by my spirit, saith the LORD of hosts. Zechariah 4:6

It is the conviction of many Seventh-day Adventists in China that developments in their church today reveal the simplicity of the means God is using to finish His work. At any rate, it certainly is not of human devising. Many years before foreign missionaries were forced out of the country upon the birth of New China, Chinese workers and members had dreamed of managing their own gospel work. In 1947, when foreign missionaries returned to China and the Division held its first constituency meeting, a Chinese worker presented a formal request to the Division president to turn over the Division administration to Chinese workers. The plan was rejected. In a large meeting the president stated that Chinese Adventists were spiritually immature and financially unable to assume the burdens of church leadership.

As that first serious attempt of Chinese workers to run their own church was squelched, the Kuomintang forces were facing disaster on the battlefield. The victorious Red Army was making speedy progress toward Shanghai. After another year the missionary leader who had declared the Chinese workers too immature for church leadership was arranging for all missionaries to withdraw to Hongkong to set up a provisional China Division Office. In December 1949, they turned over all responsibilities to a group of "immature" Chinese workers in Shanghai. Apparently, God was taking the reins in His own hands, while new church leaders wondered what would be next.

When the Korean war began in October 1950, Chinese People's Volunteer forces confronted American troops fighting under the United Nations flag. As a church connected with an

American missionary organization, the Chinese Adventists must choose their political allegiance. In fact, all Christian organizations in China faced the same choice. Most of them were accustomed to regard Communism as anti-Christian. Added to this was the alarm aroused by the closing of a number of churches and the confiscation of Bibles and hymn books in some cities liberated by the Red Army in their victorious advance southward. Hence many Christians were, in their hearts, scared by the "Red bogey."

Shortly before the outbreak of hostilities in Korea, a team of Christian workers headed by Y. T. Wu and L. M. Liu visited a number of churches in various parts of China and then called on the new government to demand implementation of the "Common Programme" which guaranteed religious freedom. They requested the government to investigate cases of violation, and to post notices on all churches to assure the people of their freedom to worship.

Premier Chou En-Lai received this group of Christian workers and conducted three extended talks in company with responsible Party cadre on the policy on religious liberty. He explained that the country had just been through a tremendous shakeup, and might be likened to a patient recovering from a major operation. Church closure and Bible confiscation were just "side effects" which could be expected and remedied. But he pointed out that simply to post public notices would not effectively solve the problem. Chinese Christians must examine themselves for the cause of the animosity of the masses against Christianity. For more than a century Christianity had been looked upon as a foreign religion--an exotic plant. The people had painful memories of atrocities perpetrated by imperialist forces working hand-in-glove with Christian missionaries. In June 1950, to convince all concerned that they were not just being swayed by Red propaganda, American troops in Korea were pressing to China's border, and President Truman had ordered the U.S. navy to patrol the Taiwan straits to prevent the liberation of Taiwan. Where did Chinese Christians stand on this immediate issue? Were they friends or foes?

The visiting group of Christian workers got the point. They wrote the "Declaration for Reformation through Self-administration, Self-support, and Self-propagation," in which they clarified the issue confronting the Chinese churches, and called on all Christians who loved their country to stand on the right side. Thus was launched the program popularly known as the "Three-Self" patriotic movement. Its aim was not only to alter their exotic complexion, but also to change the basically foreign essence of the Christian cause in China, so that the masses would no longer look upon it as an unwelcome intruder. As stated above, to build a truly indigenous church had long been an ideal cherished by many Chinese Christians, and by some farsighted missionaries as well. What Premier Chou presented was not a new idea, but an indication that conditions were ripe for adopting appropriate measures to convert a foreign proselyting agency into a truly Chinese religious cause, so that the masses might recognize the change and lend their support.

Forty years of experience have proved that the Three-Self patriotic movement was timely and needful. Despite developing pains and mistakes, it has met the expectations of its founders. It has assisted the government in implementing its policy on religion, and today Chinese Protestants on the mainland worship in some 6000 churches and 10,000 meeting places, and can freely purchase Bibles and hymnals; and the public regards

them as a part of Chinese society. No longer is it said, "One Christian more means one Chinese less," a remark which aptly described the suffocation of patriotic feelings among Chinese converts during semi-colonial times.

Some complain that the "Three-Self patriotic movement" smacks of union of church and state. A number of Chinese Adventists still refuse to have anything to do with it. They refer to Gospel Workers, 391, "Our Attitude in Regard to Politics." But we note that these words were written in 1899 to teachers and managers in our schools in America, where party politics created a situation of rivalry quite different from that in China today. The words in Testimonies for the Church, vol. 1, 533-534 are better applicable here. We read, "Many Sabbathkeepers are not right before God in their political views. They are not in harmony with God's Word, or in union with the body of Sabbathkeeping believers. Their views do not accord with the principles of our faith. . . . These brethren cannot receive the approval of God while they lack sympathy for the oppressed colored race, and are at variance with the pure, republican principles of our government."

Many forms of church-state relations exist in different countries, both today and yesterday. In the Dark Ages the only safety for faithful servants of God was to retreat to the wilds. In Daniel's day, he could only prayerfully adapt himself to the lot of a captive in Babylon. He was in it and had no way out. But God first taught him how to win the favor of the chief steward in order to abstain from unclean foods. Daniel was aware of the difference between outward and inward holiness. When King Nebuchadnezzar named him "Belteshazzar" after the pagan god Bel, Daniel made no protest, because objectionable though it was, it could not mar his character. When the king appointed him "master of the magicians, astrologers, Chaldeans and soothsayers" (Daniel 5:11), he did not say, "I'll have nothing to do with Babylonian magic." Instead, he took advantage of this opportunity to witness for the truth. Daniel was also wise in following the customs of pagan courts as far as they did not conflict with the commandments of God. When King Darius cried, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" it would have been correct for Daniel to say, "Thank the Lord. Yes!" But instead, his first words were, "O king, live for ever." He observed rules of pagan etiquette even under such circumstances.

So it was with Ezra, Nehemiah, and Mordecai, pious Jews who made God first, but were wise in winning the confidence of men in power. They took full advantage of their positions of trust to do good to Israel. In Prophets and Kings, 628, we read, Nehemiah, one of the Hebrew exiles, occupied a position of influence and honor in the Persian court. As cup-bearer to the king he was admitted freely to the royal presence. By virtue of his position, and because of his abilities and fidelity, he had become the monarch's friend and counsellor. The recipient of royal favor, however, though surrounded by pomp and splendor, did not forget his God nor his people. . . . Through this man, prepared by his residence in the Persian court for the work to which he was to be called, God purposed to bring blessing to His people in the land of their fathers.

Those Jews living in a heathen court often faced temptations to compromise principle. But God helped them to overcome without forfeiting their positions of trust. On the other hand, they did not allow scruples about church-state relationships to prevent them from occupying points of vantage, which enabled them to draw men to the truth by practicing it. But when required to worship an image, to stop praying, or to bow down to a human celebrity like Haman, they

worked by the principle stated in Testimonies for the Church, vol. 1, 361, "It is our duty in every case to obey the laws of our land, unless they conflict with the higher law which God spoke with an audible voice from Sinai, and afterward engraved on stone with His own finger."

Now to study the leading of Providence in China. Since it is true that "the church, enfeebled and defective though it be, is the only object on earth on which Christ bestows His supreme regard" (Selected Messages, Book 2, 396), then we should see His leading hand in all that is happening in the land of Sinim. Says the Lord to His own, "Kings shall be thy nursing fathers, and their queens thy nursing mothers." Isaiah 49:23

What many Christians regarded as a catastrophe has proved to be a blessing. When the People's Liberation Army defeated the Chiang Kai-Shek forces in the bloody battle along the Huai river and then crossed the Yangtse river to liberate the South, some Christians in Shanghai, frightened by anti-Communist propaganda, prayed that God would drown the hated Communists in the river. Now with the reconstruction of New China and the achievements of the past 40 years, Chinese Christians are convinced that socialist China has prospered under the leadership of the Chinese Communist Party. "God hath spoken once, twice have I heard this; that power belongeth unto God" (Psalm 62:11), and, "The powers that be are ordained of God" (Romans 13:1). These scriptures lead us to believe that when the hour struck for a new order of things to prevail in China, God gave power to the Chinese Communist Party to govern this populous country. A brief introduction of her cultural background is now in order.

China enjoys a rich heritage. We believe God preserved this country for a purpose. In ancient times, when His people were rebellious, God told Jeremiah to invite the Rechabites for a demonstration of filial obedience. Said Jeremiah, "I set before the . . . Rechabites pots full of wine, and cups, and I said unto them, 'Drink ye wine.' But they said, 'We will drink no wine: for . . . our father commanded us, saying, "Ye shall drink no wine, ye nor your sons, forever . . ."' " Then came the word of the Lord unto Jeremiah, saying, "The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed. . . . But although I have spoken to you . . . you did not obey me." And Jeremiah said to the house of the Rechabites, "Thus says the Lord of hosts, the God of Israel: Because you have obeyed the commandment of Jonadab your father, and kept all his precepts and done according to all that he commanded you, therefore thus says the Lord of hosts, the God of Israel: Jonadab the son of Rechab shall not lack a man to stand before me forever." Jeremiah 35:5-19 NKJV God highly regards moral values, especially filial obedience. The "first commandment with promise" requires us to honor our parents. Among ancient peoples of the world, China is the only one which possesses a book called Xiao Jing, whose contents are devoted to teachings on filial piety. Her folklore boasts twenty-four anecdotes on the meritorious acts of sons and daughters who honored their parents, to be taught to the younger generation. It is not by chance that China's days have been long upon the land which the Lord her God has given her. She is an abiding testimony to the faithfulness of God and His promises. Who knows but that God has preserved her for another demonstration of fidelity to Him in these last days? Although China did not enjoy the privilege of direct revelation like the Jewish people, yet she was not wholly ignorant of saving truths. Rays of the "true Light which lighteth every man which cometh into the world" shone upon sages and teachers who wrote many books to educate the Chinese people. They told of Nu Wa, the progenitor of mankind, and Shen Nong and Fu Xi, patriarchs whose names coincide with "Shem" and the "phe- th" in "Japheth" ("ja" was lost in transmission because the Hebrew Yodh is a weak

consonant. The Chinese Xi is pronounced "hsi", corresponding to the Hebrew "th," which Askenazic Jews pronounce like "s," vocalizing "Japheth" as "Yaphess"). Why Ham's name was not preserved, we are not sure. His disrespect for his father may be one reason why his name was stricken from the honor roll of China's patriarchs. At any rate, the preservation of the names of Noah, Shem and Japheth in China's folklore attests to the historicity of the record in Genesis 6-10.

The name Shang Di, the Chinese term for "God," corresponds to the Hebrew El Shaddai, "God Almighty." Chinese linguists affirm that the Cantonese dialect has preserved the ancient pronunciation of Chinese characters most accurately. Now the Cantonese pronounce the word for "God" as Sheong Dai, which is closer to the Shaddai than the Mandarin vocalization given above. Another corroboration of Chinese tradition with Genesis is found in the Yi Jing, the Book of Changes, wherein the symbol Fu, meaning "repetition," has the comment, "Seven days comes repetition." Then we read, "The early kings closed the gates on solstice: the merchants did not travel, and the nobles did not make their rounds of inspection." These words plainly point to the Sabbath which God instituted at creation. The Shu Jing, a classic which matches the Yi Jing in antiquity, is a collection of earliest documents. In it is a public adjuration made by the first emperor of the Shang dynasty named Tang, after he ended the reign of the wicked king of the Xia dynasty. He says, "Not that I would disturb the peace, but because the king of Xia is very sinful: Heaven orders me to slay him . . . I fear God (Shang Di); I dare not disobey." In Deuteronomy 9:4 we read, "for the wickedness of these nations the Lord doth drive them out from before thee."

Emperor Tang reigned in the seventeenth century B.C., when a seven-year famine caused much suffering, and he sacrificed a goat to pray for rain. This account agrees with the record in Genesis 41:54, which states that the seven years of dearth in Joseph's day "was in all lands." China stands out as a living witness to the truthfulness of God's word: "Righteousness exalteth a nation, but sin is a reproach to any people." China does not claim to be a paragon of morality. She is afflicted with her share of social ills and moral decay. But when compared with other nations, she can shine as an example, like the Rechabites, to teach a lesson. We have cited her unique record of teaching her youth the virtue of filial piety, despite her ignorance of Holy Scripture. Examine the annals of Chinese history, and you will not find a single instance of the visitation of God's wrath on a Chinese city for moral depravity, as befell Sodom, Gomorrah, and Pompeii. In ancient Chinese art and sculpture one does not encounter pornography or naked female figurines like the goddesses uncovered in Near East and Middle East excavations.

What about modern China? When the Communists came to power in 1949, they hastened to clean up the brothels, the gambling joints, and opium traffic; and stringent measures have been taken to stop the white slave traffic. Recently the government launched a nationwide "Clean Sweep" campaign against the obscene literature, films, and video tapes, raiding the secret hideouts where these things were made. Results are gratifying, and even if these measures may not be thoroughgoing, such an ethical stance in itself puts the Chinese ruling Party on a higher moral plane than professedly "Christian" nations who collect taxes from licensed brothels and casinos. Recalling the Rechabite lesson, we pose this question: The Chinese Communist Party, insofar as it has practiced the best that is found in its national heritage, does it not put America to

shame? We recall the parable of two sons told to go work in their father's vineyard. One professed to obey, but did not go; the other refused, but finally did his father's will.

On what grounds do certain foreign legislators grant legal status to homosexual "marriages"? How does America compare with China, which arrests and imprisons the gays and lesbians found within her borders? Many Chinese Christians have not yet heard the shocking news that homosexuals are knowingly accepted as students in some American seminaries. This fact alone is enough to cause so-called heathen nations to close their doors to American missionaries, lest they propagate a religion of the sodomite kind among their citizens.

This dilemma brings us again to the Three-Self movement. Now after forty years, we have added reason to insist that Chinese Christians study the Bible for themselves to learn God's will. We must beware the theological casuistries, which have led to the permissiveness seen in religious circles in the West. Chinese churches made a fortunate decision indeed when they broke their ties with foreign missionary societies and thus "quarantined" themselves from Western decadence. However, the full significance of the severing of their ties with foreign missionary boards is not limited to this instance alone. The major achievement lies in the fact that self-reliance contributes toward spiritual maturity. Chinese Christians learn to look to Christ, rather than to men, for power to finish the gospel commission.

Many friends overseas labor under the misinformation that the Three-Self Committee is a subsidiary government institution, but it is not true. It is a civilian organization which receives no stipends from the government, but operates on funds derived from church offerings and from rent on church property. Mu En Tang, the church in Shanghai where Seventh-day Adventist members worship, is supported wholly from offerings. Their sermons are not censored, and no government official sits in their committee meetings. Their minutes are not submitted to the Bureau of Religious Affairs nor to the police for inspection. They are free to preach all the cardinal doctrines of their faith. The same is true of the congregation which meets on Sundays in the same building. Adventists share the facilities with them in a spirit of mutual respect and cordiality.

The Chinese Christian Council is a nationwide organization in charge of the religious activities of all churches. Denominational names are discontinued, but their different beliefs and practices remain and are respected. The Shanghai Christian Council, with the Three-Self Committee, arranged for Seventh-day Adventist believers to worship in the centrally located Mu En Tang for Sabbath worship instead of meeting in separate homes. They worked out an agreement whereby Adventist services are conducted by Adventist pastors paid from Adventist tithe, while the free-will offerings go into a common pool for operating expenses. The first Sabbath service was held on February 18, 1989, and since then 230 converts have been baptized in three groups.

According to the present arrangement, the Seventh-day Adventists in Mu En Tang are recognized as Seventh-day Adventist believers (xin tu), not as the Seventh-day Adventist Church (hui). This last name would indicate the existence of a distinct ecclesiastical organization, which in fact does not exist. The China Division of Seventh-day Adventists, with its union and local missions, actually ceased to exist in 1958. Now the Mu En Tang satisfies the need of long-separated Seventh-day Adventist members to meet as a united body. The continued

identity of their Seventh-day Adventist faith is still in harmony with the teaching, "The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind." Testimonies for the Church, vol. 1, 224

About 150 ultra-conservative Seventh-day Adventist members refuse to join the 450 who meet in Mu En Tang. Their objection is that the building is unclean; it is "Baal's altar." But true defilement, Jesus teaches, is not external, but internal (Mark 7:14). The sanctity even of His temple is not inherent, but depends on the spiritual state of the people in it. Said He to those who rejected Him, "Behold, your house [the temple] is left unto you desolate!" "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father . . . But the hour cometh . . . when the true worshipers shall worship the Father in spirit and in truth." The Seventh-day Adventist workers who negotiated to share the church obeyed Christ's words to "Launch out into the deep." And, "What ye hear in the ear, that preach ye upon the housetops." Their concern was not outward sanctity, but where to find the highest "housetop" and to reach the widest audience.

In summary, China's political, economic, and cultural heritage has contributed toward the unique witness of the Chinese Christians. In the Middle Ages, Western civilization gained much from China through the introduction of paper manufacture, printing, silk, the magnetic compass, and gunpowder. Since then the center of gravity in world affairs has continued to move westward--from Babylon to Medo-Persia, Greece, Rome, France, and England. Now America seems to be in center stage. May we expect some day to see the spotlight cross the Pacific back to China? Could it be that after the circle is complete, the "angel ascending from the East" (Revelation 7:2) will have something to do with the dramatic scenes of the grand finale? Perhaps God will yet show what wonders can be done by planting His seed in virgin Chinese soil relatively free from Western influence.

It is not possible for us fully to fathom the purposes of God. But as we review Chinese church history through the past hundred years, we exclaim, "What hath God wrought!" His thoughts toward us are thoughts of peace, and not of evil, to give us an expected end. ---- March 30, 1991