

# The China Division Reporter

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## LOYALTY AND SABBATH OBSERVANCE

### AN APPEAL TO OUR PEOPLE FROM THE AUTUMN COUNCIL

**W**ITH the evidences increasing on every side that tell us in certain tones that we are rapidly coming into the crisis of the great controversy between good and evil, we, members of the Autumn Council of the General Conference, assembled in Lincoln, Nebraska, feel pressed by the conviction that we should remind ourselves and our brethren of the necessity of seeking God for the grace of unquestioned loyalty to the commandments of God and the faith of Jesus.

We call attention to these fundamental facts of Bible teaching:

1. From the first chapter of Genesis to the last chapter of Revelation the way of the obedience of faith is made plain as the only path to life eternal. All through the pages of Holy Writ we find warnings of Satan's constant endeavor to persuade and force men to transgress the commandments of God. Throughout sacred history, we see the Sabbath lifted up as the sign of loyalty to God. It was made the holy day of rest and worship for man in Eden before the fall. From ancient times it was set forth as the sign of the living God. "Hallow My Sabbaths," He commanded, "and they shall be a sign between Me and you." It is His sign today; and we lift up the standard of truth as unswervingly we keep holy the sacred day before the eyes of God and men.

2. Satan has ever warred against this sign by which the Lord makes Himself known to men as the true and living God. The evil one devised the "falling away" of the early centuries, the great apostasy, in which was fulfilled Daniel's

prophecy of the power that was to "think" to change the times and the laws of the most High. During long centuries multitudes of men and women of faith refused to bow to this lawless power. According to their light, they obeyed God in the face of persecution and death. Among them were those who held to God's Sabbath, when it meant the giving of their lives. They were among Christ's faithful ones who overcame "by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Godly men, women and youth, in days of old, maintained the faith as more precious than anything else on earth, and they have passed on the torch of truth to us.

3. Faithful witnessing in times of crisis and stress is not the fruit of a life of carelessness in supposedly little things. We are living in a worldly age, with everything tending to make men careless. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Hebrews 2:1.

This church is raised up to give the gospel message to every nation, and kindred, and tongue, calling upon all men to "fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven and earth." It is a call to worship the Creator, whose sign of creation is the holy Sabbath. The prophecy of Revelation 14 calls us to give the warning against accepting the sign or mark of the apostasy, under the pressure of last-day opposition

to God's law. While some are tempted to give way and compromise the truth and thus lose the way to life, it is said of the people of the prophecy: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." It is this spirit of patient endurance and unyielding obedience that we need today. "My grace is sufficient for thee," Christ assures us.

We are living in a modern and complicated world. Multitudes are struggling for bread, and many lack the bare necessities of life. Commercial competition is growing more and more intense. In many places it is becoming increasingly difficult for our members to hold positions in the business world and at the same time observe the Sabbath of the Lord. These conditions create problems which are difficult of solution. We need not be surprised that questions of principle arise. Just how the Sabbath should be observed and what to do under certain circumstances are questions that need careful study.

To help clarify the situation we submit the following statements concerning

#### Sabbath Observance

The Sabbath was given as one of God's greatest blessings to man, a day of "rest and gladness," a time of spiritual refreshing.

The Sabbath is not only a sign of God's love to man, but also a sign of man's loyalty to God. In true Sabbath observance is evidenced our fidelity to our Creator and our fellowship with our beloved Redeemer.

## STANDING ALONE

By W. R. BEACH

It is human to stand with the crowd; it is divine to stand alone. It is manlike to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world. Indeed, truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone His

neighbors laughed at his strangeness and perished in style. Abraham wandered and worshipped alone. Sodomites smiled at the simple shepherd, followed the fashion and fed the flames. Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone. And of the lonely way His disciples should walk He said: "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Of their treatment by the many who walk in the broad way, He said: "If ye were of the world, the world would love his own; but because ye are not of the world, . . . therefore the world hateth you."

The church in the wilderness praised Abraham and persecuted

Moses. The church of the kings praised Moses and persecuted the prophets. The church of Caiaphas praised the prophets and persecuted Jesus. The church of the Middle Ages praised the Saviour and persecuted the saints; and multitudes now, both in the church and the world, applaud the courage and the fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth today.

Wanted, today, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself; people who believe "it is better to die than to sin."

## One-Eyed Religion

A rich miser was afflicted with cataracts on both eyes. He applied to an eminent surgeon to remove them, and after examination was told that it could be done. "But what will it cost" was his anxious question. "One hundred dollars for each eye," was the answer. And the miser thought of his money and then thought of his blindness; and said, "I will have one eye restored; that will be enough to enable me to count my money, and I can save the expense of having the other operated on."

"O Lord, open Thou mine eyes, that I may behold wonderful things out of Thy law!" cries the true Christian. But the half-and-half Christian wants only one eye opened. He likes to have the minister preach conversion, but he does not like to have him preach consecration, for that implies laying himself and all his wealth on God's altar, and he is not ready for that. He deliberately chooses a one-eyed religion.—A. J. Gordon.

## STATISTICAL REPORT

THE General Conference *Home Missionary Bulletin* gives the following statistics taken from the 1938 report of H. E. Rogers, General Conference Statistical Secretary:

"At the close of 1938 Seventh-day Adventists were conducting their work in 387 countries, islands and island groups by 28,084 evangelistic and institutional laborers, using 766 languages and modes of speech in their work. This was an increase of 52 languages during the year and 188 during the past three years, or virtually one new language added every five days during the three years.

"The membership of the 8,570 Seventh-day Adventist churches throughout the world at the close of 1938 stood at 469,951, a net increase of 17,193, or a gain of 3.80 per cent. . . .

"We are now producing literature in 195 languages, the total cost of one copy of each amounting to \$2,-485.89, U.S. currency. The total value of book and periodical sales for 1938 was \$4,190,330.13. The total record of book and periodical sales since the movement began amounts to \$118,204,678.40. There are 1,221 laborers employed in producing this literature, and 3,352 engaged in its distribution.

"We have a grand total of 523 institutions, an increase of 124 during the past eight years. In North America we have 10,361 laborers, and outside this country there are 17,723. This makes a total of 28,084, or a gain of 55 during the year.

"The 520 conferences and missions employ 3,946 ordained and licensed ministers as its main force of evangelistic workers, with 5,807

missionary licentiates and office secretaries assisting in this work. The 2,738 primary and advanced schools employ 6,029 teachers, with 113,257 enrolled as students and 1,422 entering some line of denominational work at the close of the school year. The 159 sanitariums and treatment rooms, employing 6,481 physicians and nurses in the care and treatment of the sick, expended \$394,770.26 in charity work during the year and have a capacity of 528,124 patients. Connected with the 79 publishing houses 4,573 are employed in producing and distributing over \$4,000,000.00 worth of denominational literature annually. Thirty food companies employ 1,248 persons in the manufacture and distribution of food products."

## Multiply Yourself

"Go ye into all the world, and preach the glad news to every creature." Mark 16:15.

Have you ever thought that we must indeed multiply our lives or they end in failure? Multiply yourselves by winning others to Christ. In problems of multiplication you use an "x," and an "x" is a running cross. It is leaning forward, pushing onward to multiply. That is what we should do as Christians, be running forward to win souls, —two feet on the ground, one hand reaching up to God in prayer and the other hand reaching out for lost souls. Make a picture of yourself with the "x", and be ever anxious to multiply yourself and to live a multiplied life through eternity."—*The Endeavorers' Daily Devotions.*"

## Pompeian Ruins

The sign of the cross has been found in the ruins of Pompeii. Roman archeologists tell us that the question which has long engaged the attention of the historians, "Did Christianity reach the city of Pompeii before it was destroyed by the eruption of Mt. Vesuvius in 79 A.D.?" has been definitely answered. During recent excavations in the lava-covered city, workmen suddenly uncovered the clear traces of a Christian cross in the corridor of an ancient villa. Careful procedure soon revealed the sign of the cross as sharp and unmistakable. Professor Amedeo Majuri, superintendent of ancient art, concludes that without doubt the gospel of the crucified Saviour had reached Pompeii before 79.—*Religious Digest, February.*

## YOUTHS' EVANGELISTIC CAMPAIGN IN THE SOUTH CHEKIANG MISSION

By RALPH H. DINSBIER

**T**HE strains of "Onward Christian Soldiers" sounded forth strong and clear in the still, early morning air, as a group of workers and young people fared forth to do their Master's bidding in response to the command, "Go ye into the highways and hedges."

The scene was on one of the canals that interlace that incomparable beauty-spot of China, South Chekiang. As we sang, Pastors L. E. Reed, A. Fossey, a large group of Chinese workers and young people, and the writer were closely packed, with many and various pieces of luggage, in a large Chinese house-boat. After the song and the study of the Sabbath school lesson, we sought God's blessing on our expedition.

Our old boat, propelled rather ponderously by three oarsmen, slowly wended its way along the winding canals. After about three hours of travel we came to a group of villages, in which we decided to begin our labors. We divided up into pairs, each older worker taking one of the young people. How should we be received? What should we say to the people? These and many other thoughts ran through my mind as my partner and I trudged along the rough flagstone path which wound through the paddy-fields to the distant villages.

With some trepidation we entered the first home. An elderly Chinese gentleman came out to meet us and bowed very graciously. I did likewise and asked him his most exalted name. After the customary exchange of greetings, I said, "Mr. Lee, my humble mission is to tell you about the gospel." When I asked him if he had heard the gospel, he answered that he had not. I could see that Mr. Lee was a man of no mean intelligence, for even though living in this land of the Wenchowese dialect, yet he spoke the official Mandarin clearly and fluently.

In the ensuing conversation I told him that in heaven we have a loving Father who desires above all else that we should love Him in return. "Because God is your Father and mine," I told him, "we are brothers." At this the old gentleman's face beamed with pleasure.

I went on to tell him that God has a dearly beloved Son who, because we are all sinners and

doomed to die, came to this earth and died for us. At this point Mr. Lee ventured to say that it is true that we are all sinners and there is no man without sin.

"Jesus," I told him, "not only died for us, but rose again and is now in heaven. And He is coming back again. When almost every nation on earth is either at war or preparing for war, we may know that the last days of the world and the return of Jesus are near at hand. Did not Mr. Lee think we are now in that time?"

"The most important event is soon to come," I continued, "when Jesus appears. Those who believe in Him and do righteousness will be taken with Him to heaven; those who do not will be destroyed. At that time it will make no difference whether we are Chinese or foreigners; the only thing that will matter is whether or not our hearts are right with God. He wants us to dwell with Him in eternal happiness."

I gave him some tracts and my youthful companion showed him some of the books we had brought along for Big Week. These he took gladly, and after my partner had prayed for Mr. Lee and his household, we went on our way. He walked with us to the front entrance, again bowing graciously and asking us to honor him again by visiting his lowly house.

This experience with Mr. Lee was only one of many like contacts which the members of our expedition enjoyed among the higher class Chinese. Of course there are many, many of the people who cannot read and who are ignorant and superstitious. These are usually suspicious when they see a stranger coming.

One interview with such a family will serve to impress upon the reader's mind the enormous task that confronts us in warning these people. Into the court of another home my partner and I picked our way amongst several articles of domestic use including two grunting pigs, several chickens and a goose. After we were seated I started telling them the most simple things about the gospel. One old woman, whose voice whistled through the interstices between her few remaining teeth, said, "Yow lay dong, yow lay fu dong."

Thereupon I commissioned my

young partner to tell it to them. When he had finished the old lady wheezed, "I don't understand either one of you." When we handed her a tract she said she couldn't read a word. The real truth of the matter was that she, like many in the homeland, simply do not want to understand.

At nightfall we all came together at the old house-boat. We usually selected a likely location where we could speak to the people. After supper we would gather together and sing for a while, and afterward some one of the group would speak to the crowd that had gathered. There is never any trouble getting an audience in these little Chinese villages. The people are very curious, and they like to come to see what is going on; and they seemed really to enjoy hearing the gospel.

One morning while we were still eating breakfast, a man came wanting us to cure him. His legs were covered with sores, and realizing that we could not do much for him, we told him that he should go to a hospital for treatment. However, we washed his sores and treated him as best we could. This started a stampede. People came from everywhere as if by magic. Nearly all had some disorder. This old man had a large boil on his neck. That mother with several children had some kind of infection on her face. Here was a grandfather with sore eyes, and there a little boy dolefully stating that he had a stomach-ache. These we cared for with the simple remedies we had. By the time we had finished, the forenoon was gone.

The next morning and the next the people continued to come bringing others with them. By the time we were ready to leave we saw, to our great pleasure, not a few good results from our treatment.

It was with true regret that we finally, after nine days of work amongst these good-natured folk, turned the nose of our house-boat back toward Wenchow. The young people in company with older workers, had had opportunity to meet some of the problems of the field. In hundreds of homes the story of the gospel had been told and many pieces of literature had been left with the people. What will be the result? Only He knows who bids us go into the highways and hedges.

## Djulohsien, Shansi

By W. S. MENG

THREE years ago, one of our colporturs in the Shansi Mission was unable to work in his appointed territory because of unfavorable circumstances. He therefore went back to his own city, Djulohsien, and took advantage of this opportunity to sow the seeds of truth there. The Spirit watered the seed and before a long time had passed several families in that district were calling for further instruction.

The calls were insistent, and Brother Hian wrote to the provincial committee reporting the interest. Two workers were sent to hold a series of meetings. This lasted six weeks, with good results. In the summer of 1933 Pastor Goh Chao-liang visited the place and several were baptized. The call for a permanent worker in that place grew more and more urgent.

Finally in 1939 the way opened for me to go there. I felt that my knowledge was insufficient, and I had had no experience, having left school not very long before. But I had dedicated myself to the Lord and knew that I should obey this call. I called to mind the words of the Lord to Joshua, "Have I not commanded thee? Be strong and of good courage; be not afraid; neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." Why should I be afraid?

Reaching Djulo I went to work believing that the Lord would lead. There were difficulties in the beginning, but before very long three Bible classes were being held daily with from ten to twenty persons in each. Some of these had already embraced the faith; others were just learning to love the truth; and these latter increased from day to day. I believe many of them will enter the church later. Our members in this place are few, but a spirit of unity exists, and this makes for strength. We have no chapel and are conducting our services in ancestral halls, with more than thirty persons attending each Sabbath. When opposition makes it impossible to meet in one place we change to another. We do not know what will come in the future, but we trust in God to lead us and to prepare the way before us.

INTERMEDIATE SCHOOLS  
PROSPERING

By D. E. REBOK

WE believe in the Bible; we preach the Bible; and we print the Bible. I was very happy when visiting the Da Bao school in West China recently, to find the students in the printing plant at work on 300,000 copies of Bible portions. Just as soon as they finish these 300,000, another order for the same number is coming to them from the Bible societies. The printing industry at Da Bao is thriving. Last winter we requested the Boxer Indemnity Commission to give us \$5,000 for this industry. Dr. Han said, "I am sorry to tell you that we have no money this year, but the first year after the war is over, we shall have \$9,000,000 to distribute, and Seventh-day Adventists are on our list for some really substantial help.

With our printing work thriving at Da Bao, many more students have entered school there. The only request that came from that station was for more money to build more buildings to have more space for more students.

Near the Yellow River, behind the fighting lines, we have another school at Balidien. There the students are frequently awakened in the early hours of the morning by the sound of bombers passing overhead. Our school plant has not yet been hit, and the work is being carried on without break with about 100 students in attendance.

The school at Yencheng has more students than at any other time in its history. The school at Kulangsu, Amoy, has broken all records. The young people in Kulangsu have been cut off from other schools, and so our school men felt that they should help out in the present situation. They have accepted 385 stu-

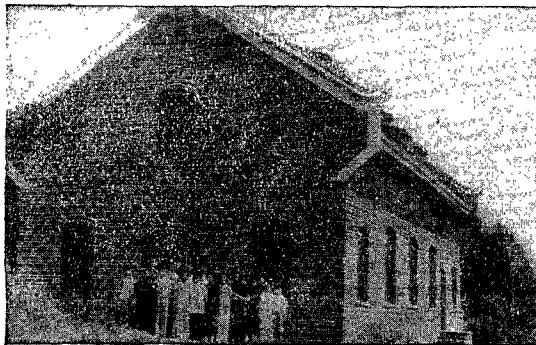
dents in the school this year. I asked Brother McIntyre where he put them all. He replied: "In the class room where we had 40 last year we have 72 this year, and in a room large enough for 20 last year we have from 45 to 50. "The students are so close together," he said, "that they haven't room to wiggle their elbows when they write." So their request is for more money to build more buildings to take in more students.

The school at Wenchow is carrying on as usual. Brother Dinsbier writes that the iron birds fly over the school and lay eggs around their school plant, but the school is still carrying on with about the same number of students as usual in attendance.

We have more students is Fengtai than ever before. We have more students in Mukden than ever before. The war has not hurt us very much in these places.

A Challenge To Missionary  
Volunteers

The young people's work is onward. We are happy to tell you that the student evangelistic movement has come to China to stay. Our young people are enjoying some very good experiences in connection with this work. Missionary Volunteers in China have a challenge today. It is to find a way to answer the call that comes from Lhasa. This is for a Chinese doctor and family and a Chinese evangelist and family to accompany our two Tibetan workers to Lhasa. I believe our Missionary Volunteers will respond to this challenge. I hope that 1940 will see this group of workers established in Lhasa. Let us pray that this may be so.



The Dabao Printing Shop

## "EVERY MAN SHALL CAST AWAY HIS IDOLS"

By M. E. LOEWEN

RECENTLY when Elder Branson visited West China, we had the privilege of traveling for two weeks in the tribes country. At one place where we held a meeting we heard that a large number of people from a tribe that we had not previously worked among had decided to burn their idols and join with our people. Therefore one morning we accepted their invitation to go to their homes.

Now the tribespeople do not dwell in large cities, but live scattered over the mountains; and accustomed as they are to climbing, they do not realize how arduous it is to the stranger to travel these mountain trails. We spent about two hours reaching the place, but were amply repaid for our effort.

Since Brother Milton Lee had had more experience in the ceremony of burning idols, we asked him to take charge of the service at this time. First, all members of the family were gathered together and a season of prayer was held in which we prayed that the true God might be honored in the homes represented there. Then with the heads of the different families we went with Brother Lee to these homes. Going inside, he went directly to the place where the family gods were kept. We could not see anything; but Brother Lee tore aside a little paper that was pasted

on the wall and then we saw a receptacle containing several strange objects. This receptacle had not been opened for years and naturally was full of dust and cobwebs. Brother Lee reached in and drew out a small bamboo basket. Inside this was a piece of wood that represented their god.

In one home we were told that there was still another basket. This was larger and contained what seemed to be a large bolt of cloth. We asked what was in this, and were told, "This is full of the feathers of pheasants that have been offered in sacrifice to our god." At another home as we were leaving Brother Lee asked the head of the family, "Are all the false gods now out of your home?" He replied, "Wait a minute; there is something more." He brought out two hats of curious design and said, "When our priests come to offer sacrifice for us, we wear these hats. These have been handed down for generations in our family; but I cannot keep them in my home if I worship the true God."

That night at the meeting when Elder Branson made a call for those who were making their surrender, 45 of the Black Nesus came forward to take their stand. This is the first time that we have been able to work among the Black Nesus in that section.

## Working for Souls in Wenchow

By MRS. A. E. FOSSEY

WHEN word reached the Chekiang mission suggesting that all evangelistic efforts in the Division begin on September 1, one evangelist, P'an Mo-z, was away on an extended itinerary among the churches, and the other, Chen Fei, was conducting a Bible class in the vicinity of the church. About twenty-five to thirty persons were eagerly attending his class each evening, and at its close several were baptized of those formerly attending church; and two directly from heathenism took their stand with us.

Hence the evangelistic effort began a month late. It was opened in a neat little hall on one of the main streets of Wenchow, with about eighty attending each evening while P'an Mo-z ably expounded the scriptures covering all points of our faith. The meetings lasted six weeks.

Of the few heathen who attended some were hungering for the bread of life; and others' minds were so greatly darkened that it may take several such efforts before they will thoroughly understand. However, at the close about ten took their stand with us, joining the new Bible class at the church and attending the Sabbath services.

Meanwhile other small efforts have been conducted in the south end of the city. With one of the students who could speak fairly well and another who was interested in saving souls we started out one day, asking the Lord to help us find places where we could hold meetings once each week. We called on Mrs. Chen, the mother of one of our workers, who while she has never been baptized, has come quite often to church the past two years. The neighbors all came in and seemed to drink in the precious truths presented. Mrs. Chen was more than pleased and promised to bring many of her neighbors if only we would keep on coming. Mrs. Chen suddenly became sick and died. The daughter-in-law asked us to keep on with the meetings, and so at the end of two months two families took their stand, discarding their idols, and attending the South Gate church regularly.

From other places where we helped with medicine and gave Bible studies three more families have cast in their lot with God's people and come each Sabbath to church.

## INSTITUTE OF ORIENTAL STUDIES

By W. A. SCHARFFENBERG

THE Institute of Oriental Studies, conducted under the auspices of the Home Study Institute, was organized in 1936 for the purpose of promoting the study of Oriental languages and related subjects among our foreign mission body in both the China and Far Eastern Divisions. The facilities of the Institute were made available to missionaries of other societies, consular officials and business men, and others who were desirous of availing themselves of the opportunities for language study. . . .

The purpose of the Institute is to prepare systematic courses of study in all the major languages and dialects of the Orient, to train teachers, and to conduct language school work in such centers as Shanghai, Nanking, Hankow, Kuling, Hongkong, Manila, Singapore, Bandoeng, Bangkok, Tokyo, Seoul, and other cities.

Courses of study are being prepared in all the major dialects; the work of training teachers is pro-

gressing satisfactorily; while branch offices are being opened as rapidly as trained teachers are available.

Language school work is now being conducted in Shanghai, Hongkong, Manila and Singapore. A good beginning has also been made in Tokyo and Seoul. Our schools conducted at Nanking and Kuling organized in 1935 and 1936 were well on the way to success when the trouble suddenly disrupted our work in these two centers. It is hoped that these schools may be reopened in the near future.

We are looking forward to affiliating the Institute of Oriental Studies with one of the Universities located in Shanghai, so that graduate credit may, in time, be granted those completing courses offered by the Institute. We are perfecting arrangements whereby the M. A. degree will be issued to those completing the five-year course in either the Chinese or Japanese language, provided, the student is already a holder of the A. B. degree.

## A CHINA TRAVELOGUE

By E. L. LONGWAY

WE had hoped to reach Nanning early on the morning of September 21; but one truck's lights bothered and another truck's starter was out of order. It took an hour to pay the Kwangsi road tax and to get our road permits in order. The station-wagon was pulling a trailer, and it took all hands "yo-ho" to get it over the steep grade from Tungfeng into Aikow, the first town over the Kwangsi border. Mr. Norins proved to be a better newspaper reporter than truck driver, and after exploring the ditches on either side of the road decided that it would be best to drive *man-man-dih* until he should become accustomed to the road. A dangerous bridge held us up for a time. And to crown our troubles, at the Ningming Ferry, when we finally reached that place at three o'clock in the morning, we found a long string of over twenty cars lined up ahead of us and waiting for passage.

We made ourselves as comfortable as possible, and got what sleep we could before daylight, when flies put an end to further thought of rest. It was possible to get boiling water there at the ferry; and soon we heard "Jimmie James" calling, "Come and get it while it's hot." One of the best breakfasts a man ever ate had been manufactured by Mrs. James from boiling water, toast, raisins and whatnot. Some of us had not eaten since leaving Haiphong thirty-six hours before, and that breakfast is one of the pleasantest of the many pleasant memories of the journey.

By the middle of the forenoon our cars were all safely across the ferry, and we were on our way to Nanning. Later in the forenoon the sun came out and the clouds cleared away; consequently it was thought best to "hole-up" until we should be in less danger. A pleasant grove of large trees provided shade and shelter for our whole caravan, and also for two other cars, one filled with missionaries returning to Hunan, and a truck loaded with medical supplies for northern Kwantung. A dinner of sorts was provided by the farmer folk of an adjoining village, and soon it was three o'clock and time to leave if we would reach Nanning before dark.

All went well until we reached the second ferry, just outside the city of Nanning. There we waited some little time for the "laggards" of the party to catch up, but finally crossed the river, leaving them to find their way to "Little Eden" as

best they might when they could get across the river. It was dark when Mr. Norins drove up to the compound gate, and with a woe-begone air announced, "Bert's truck has something wrong with it. It just will not move. And it is back there about twenty kilometers parked in the open by the side of the road."

After all the other trucks had safely reached the hospital and we had been provided an excellent meal by Dr. Lilly, a council was called to determine what should be done about the crippled truck. It would not do to leave it by the roadside until the following day; for it was in an exposed position, right at the foot of a pass which was frequently being bombed. We therefore unloaded one of the trucks and with tow-rope and cable proceeded to the scene of the trouble. By the headlights of the station-wagon we were able to see clearly to transfer the sixty-some pieces of freight and baggage from the "cripple" to the rescue truck. Then we set about to tow the empty truck behind the loaded one for the distance of 26 kilometers to Nanning. It was three o'clock Friday morning before we

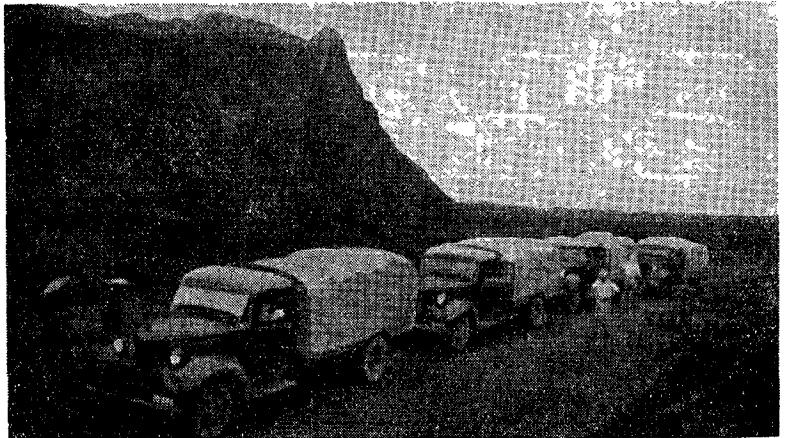
by the first air raid alarm to be experienced on the trip.

"Hurry up, everyone! Take along a bottle of water! And don't forget a copy of *The Readers' Digest!*"

"And your passports—don't forget them!"

But where should we go? Eventually it was decided that we should drive out to the east of the city where some sort of shelter could be found under the trees by the roadside. In a short time we were all hidden as best as could be, and awaiting the appearance of the planes. The planes took a course to the north of Nanning, and it was not long till the "all-clear" was sounded, and we were able to return to the hospital.

All our trucks were heavily overloaded; and as we were taking on gasoline at Nanning sufficient to see us through to Chungking and a further supply for the brethren in the Northwest, it was decided that two trucks should be despatched ahead to Kweiyang with the loads for that city and the rest should stay in Nanning awaiting their return. In the meantime the "crip-



On the road in Kweichow

won our way back to the hospital and to the comfort of beds and cots provided for us by Dr. Lilly and his helpers.

Friday forenoon was spent in taking stock of our situation, and in making plans for the future of the expedition. The "cripple" proved to have a ruined clutch; but we had brought along the necessary spare parts, and with the help of experienced postal service mechanics were able to put it in good repair. While these arrangements were being made we were startled

ple" could be repaired and our loads sorted out and put to rights. Brother Johnson was in charge of the trucks that proceeded to Kweiyang, with Mr. Norins and Brethren Wen and Luk to assist with the driving. It was hoped that they might make the trip through to Kweiyang and return, a distance of 1,500 kilometers, in four days. In the meantime we were all cheered by the arrival of Brother L. E. Reed from Hongkong. He had come to "stay by" with Dr. Lilly until other help should be available.

(To be continued)

## OPPORTUNITIES IN CHINGHAI

**C**HINGHAI is a cosmopolitan place. We find Mongols, Turks, Mohammedans, aborigines, Chinese and about one third of the total Tibetan population of Asia within its borders. Its vast mountain ranges and grasslands may truly be called "the land of the sky," for the average elevation is over 12,000 feet. China's great river system has its source in this province. Lake Kokonor, or the "Crystal Sea," is one of the largest salt water lakes in the world, over 10,000 feet above sea level.

It was toward the shores of this lake that we pressed in the fall of 1938 with a group of our workers, most of whom had never tasted the joys of travel through the Tibetan grasslands, and new experiences were the order of the day. We traveled over faintly marked trails, cooked over camp fires near some stream, and slept in tents, taking turns standing watch to prevent food and equipment from being carried off in the night.

We carried little food with us, as we relied on making purchases from former acquaintances. However, we found that these had moved

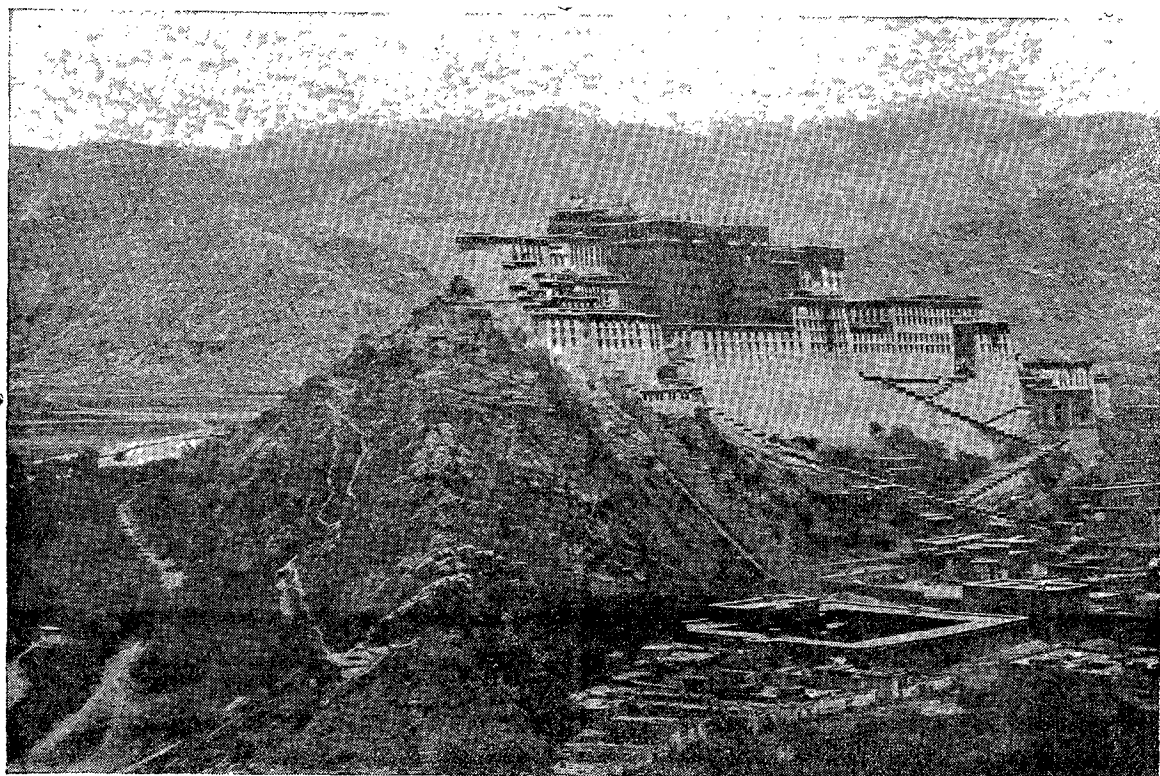
their tents, and the remaining nomads had nothing to spare. The other workers had brought along a sheep to provide for such an emergency; but this disappeared during a howling storm the second night, and was butchered only 100 yards from the tent, without anyone being the wiser! Matters were becoming serious when we called in the headman of the section and explained matters. He at once made good the lost sheep and also furnished us milk, butter and barley meal. The ice was broken. We soon had many callers.

On Sabbath our tent was filled with eager listeners to the gospel story. We began with Genesis and carried on to Revelation. Someone has said that a Tibetan will not sit still more than ten minutes in church; but these folk sat there until the sun began to get low in the west and we literally sent them away. Never before had they heard a word of the gospel story, and greatly did they marvel as we told of the beginning of this world, of the entrance of sin, and of Christ the Redeemer. Many times they would raise objections to some

statement, and according to Tibetan custom, we dealt with each question till all were satisfied. Wang Teh-shen, the Tibetan evangelist in Hwangyuan and formerly a student at Lhasa, answered many of their queries from their own Buddhist writings. Since he had a better knowledge of these records than they, objections were soon overcome.

When we were finally compelled to leave the lake to attend the Lanchow meeting, our new friends were very reluctant to see us go. They accompanied us for some distance from their tents, and asked, "Please come again soon and teach us. Your coming has been like the light of the sun at noonday."

Shall the light of the gospel be longer denied to these millions sitting in darkness? Can we suffer lack of funds and lack of men to hold our hands while they go down into the pit unwarned? It is the resolve of every worker in the Chinghai Mission that no opportunity to witness for Christ shall be passed by. To this end we ask your prayers and your support.



A Temple at Lhasa

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## China Division Reporter

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### Loyalty and Sabbath Observance

(Continued from page 1)

We should earnestly heed the admonition of the word of God to "remember the Sabbath day to keep it holy," not doing our own work, nor finding our own pleasure on God's holy day.

We should dedicate the Sabbath to the worship of God and the uplift of our fellowmen by

a. Faithfully attending the Sabbath school, and other divine services.

b. Gathering our children into the family pew, thus encouraging reverence for the house of God, the place of prayer.

c. Spending the hours of the Sabbath in visiting the sick and afflicted and otherwise ministering to a sin-sick humanity; teaching the word of God and distributing our truth-filled literature.

d. Teaching our children the wonders of God's universe and His creative power by often "walking with them in the fields and groves," studying with them the lesson book of nature, and telling them of God's wondrous love, thus leading them to consider the Sabbath a blessing rather than a burden.

We should pledge ourselves to renewed consecration in the observance of God's holy day by:

a. Sacredly guarding the edges of the Sabbath, making full preparation for its opening before the setting of the sun as the Sabbath approaches.

b. Welcoming the blessed day by worship around the family altar, and again at the setting of the sun at the close of the Sabbath, rededicating ourselves and our children to the Lord.

c. Putting aside all secular papers, and refraining from the use of the radio.

d. Refraining from unnecessary

### Big Week Book—"The Quest for Eternal Youth"

We are pleased to announce that the Big Week Book for use during 1940 has been completed and is ready for shipment to the field on order. This is the first time in many years that we have had a Big Week book completed many months in advance of the date set for its sale. We hope that every mission will avail itself of the opportunity to secure these books early. The book is a presentation of the plan of salvation in story form. It is well illustrated, has 128 pages, and is filled with the message from cover to cover. Price 50 cents, with the usual discounts to Book and Periodical Houses.

H. L. SHULL.

automobile journeys, and pleasure trips.

e. Not engaging in idle conversation, or in thinking our own thoughts, or speaking our own words.

We suggest that great carelessness be exercised in the manner of raising money on the Sabbath and disposing of literature during the Sabbath services, so that we ever keep the spiritual purpose of the Sabbath before our churches.

#### Vital Principles

Each of the foregoing principles is vital. We admonish our ministry and people not to pass them by lightly. Read them carefully. Study them prayerfully. Let the ministry set an example before the people in reverence and sacred regard for the day of God's choosing. Let them jealously guard the hours of divine worship on the Sabbath that they be sacredly devoted to the worship of God; and let them not fail to feed the flock of God with the heavenly manna. Let no activity, however important it may seem to be, crowd out the word of God. Reserve the church service hour for the worship of God.

At the beginning of the Sabbath, and also at its close, let the family be gathered for worship. On the Sabbath let all secular reading and radio programs not be once mentioned among us. Let the Sabbath be spent in joyous and reverent contemplation of God and His handiwork. Let the Sabbath be a type of the glorious rest into which God's people shall soon enter, the mark and seal of God, the sign of sanctification and holiness.

### The Harvest Ingathering Campaign

Regarding the 1939 Harvest Ingathering campaign, Elder Steen Rasmussen in a recent letter to Elder Branson says:—

"According to the reports which have reached us until the middle of November, we are just about passing the \$800,000 mark here in North America. The Northern European Division reports nearly \$100,000 in hand, in spite of the fact that Great Britain is in the throes of the war. Our British school has gathered \$1,800 so far, according to a report which has just come in; and the British Union has about 80% of a \$50,000 goal in hand. The Australasian Division reports over \$65,000; the South African Division over \$50,000, so we have already passed the million dollar mark when we add these three divisions to the North American totals. We have reason to believe that in Southern Europe, South America, Inter - America, Southern Asia, as well as in the Far East, we have the best Ingathering records for 1939 that we have ever had. This is truly remarkable in view of the war situation. The year 1938 so far has been the record year in our Ingathering history, with \$1,327,000. We look forward to 1939 as a still better one. So there are many things to encourage us."

### Russian Morning Watch Calendars—1940

A limited supply of Morning Watch Calendars in the Russian language is now available. Kindly circulate this information among your Russian church members and send in orders as promptly as possible. Price 30 cents, with a ten per cent discount to Book and Periodical Houses.

H. L. SHULL.

### Signs of the Times Magazine

The circulation of the Signs Magazine for the month of October, 1939, was almost three thousand more than for the month of September. Some Book and Publishing Houses showed gains of several hundred subscribers for this period. Among these were Manchuria, Hopei, Saipai, Shantung, Shansi, and East and West Szechuen. These gains are being made in the face of apparently insurmountable difficulties. In the Dutch East Indies also and in the Chosen Union Mission increases are being recorded from month to month.