

# The China Division Reporter

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## TODAY'S GREAT NEED

BY W. E. STRICKLAND

IN THESE days of trouble and distress, of heartache and pain, the people of God should have an abounding faith in Him. They should know how to trust Him. How to surrender self and look to God daily for the help and blessings which only He can give. We are living in dangerous times, times when the hearts of men are truly failing them, times when death and destruction are even flying through the air, and we can see and hear and realize that to trust in man is fatal, and that our only hope is in God.

Our day of opportunity has come. Now, if ever, is the time for us as Christians to show our colors. We of the advent message, realizing the nearness of the Saviour's return, should be aroused by these conditions and show our faith, our loyalty, our confidence in the God whom we worship and love. This is not time to waver, to question God's love or power, to wonder about or criticize our comrades in service. This is the time to look up, to have faith in God, to draw close to Him and to each other, to pray for and obtain forgiveness from all sins and strength for all weakness, to watch for opportunities to save men and women from destruction. The Saviour once asked, "When the Son of man cometh, shall He find faith on the earth?" Will he? Would it not be wise for us to pause right now and check on our faith; and if we find it weakening, growing small, to seek diligently for more, to pray earnestly for it? Ours must be a large faith, an abounding faith, if we would stand ready when the Son of man comes.

Then, too, in this our day of opportunity without faith we will fail to speak and live for Him. We will fail to see the need, and fail to be impressed with the conditions around us. We are told that "Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message. That which we see and hear calls us to our duty. The working of satanic agencies calls every Christian to stand in his lot." — *"Testimonies,"* Vol. 9, p. 25. This is our call, our duty. Today is our day to live for Christ, to speak for him, to work, to pray, to win men and women from the despondency of satanic delusion to the glorious reality of Heaven's grace and redemption. But it takes faith; "When the Son of man cometh shall He find faith" in you, in me? Does He find it today? An individual question, yes, but what is our answer?

## Our Theological Seminary

BY C. A. CARTER

DURING my last furlough, ten years ago, while taking some studies in an outside institution, I was made to realize more fully than ever before the difficulties and dangers encountered by those attending such institutions. It was then that I first really sensed the need of an institution, such as we now have, where some of our workers could have the opportunity for advanced study and research, within our denominational system of schools. I have since followed the reports of its beginning and growth with keen interest. And it has been a great privilege for me during the past year not only to observe the good work being done in our Theological Seminary, but also to benefit by some of it. I feel confident that it is in the providence of God that this school has been established, and that it has been definitely located here at the headquarters of our work.

The opportunities and facilities for research here in the nation's capital could hardly be excelled by any other location which might have been chosen for the school, merely from the standpoint of an educational institution. The library facilities, public museums, laboratories, and the extensive investigation bureaus, and experimentation projects heading up in the various departments of the federal government, make available to the student an almost inexhaustible supply of valuable information, and furnish leads and contacts which it would hardly be possible to obtain in most other locations. Then, too, it is a great advantage to have our teachers and preachers who are molding the minds of our members throughout the length and breadth of the world come in direct contact with our work here at headquarters, to get better acquainted with our leaders in all the various departments; to understand better their problems, heavy burdens, and methods of working. It will tend to shape the mold to be used in all parts of the world and upon all types of minds more uniformly, and will thus help greatly to unify our world-wide work.

But, I believe, the greatest benefits gained by those who attend will not be due to these material advantages. They will come because of the spirit that prevails in the institution; because of new and enlarged visions gained; because of their minds being quickened and invigorated

through contacts with other minds which are active and illuminated by the Spirit. Students will be attracted through a clearer realization of the beautiful unity that prevails in all truth, and of the unifying influence of that truth upon all with which it has to do; through a clarified concept as to our great objectives, and universal and united consecration to the attainment of those objectives.

In the graduate schools of the world there is much to be learned that is good; but there is so much that is not good which must be culled out and rejected, that there is necessarily a tremendous amount of wasted time and effort. Coupled with this waste of time and effort is the ever present danger of soul and mind contamination through contact with those to whom we look for wisdom but who know not the only true Source of wisdom. How different, from the tobacco-smoke-filled classrooms, and coarse blasphemous language often heard from the mouths of teachers in these outside institutions, it is to sit in classrooms where teachers and students are united in seek-

ing the One appointed as our great Teacher—the Holy Spirit, and to sense His presence guiding the mind into the true wisdom that cometh from above!

While a deep spiritual atmosphere pervades the institution, yet a high standard of scholarship is maintained. Work is conducted on a graduate level, and the instructors are men who are masters in their respective fields,—men who have had long years of experience with our denominational work. The regular class work and study is supplemented by a very fine series of lectures given by men who are specialists and who come from all parts of the country especially for the benefit of the seminary students.

I feel that we have a very fine seminary. I have greatly enjoyed, and benefited by, the contact I have had with the school. I am sure it will prove a great blessing to all who avail themselves of its help, and will in turn greatly strengthen our work in all parts of the world. I hope that all the foreign workers in our field, when planning their furlough, may be encouraged to attend at least one term, and that some of our strongest native leaders who have the English language may be given the opportunity of attending also.

## Pressing Forward With The "Win One" Movement

BY W. H. BERGHERM\*

MORE than a year of personal soul-winning effort has passed since the official adoption of the "Win One" plan by this denomination, and the record reveals a decided increase in souls won by Seventh-day Adventist laymen. In the North American Division, during 1937, we find an increase of more than 300 souls won, as compared with the record of 1936. Similar reports of a forward movement in the fruitage of evangelism continually reach the General Conference Home Missionary Department from every part of the world field. We know that back of these encouraging reports lies the inspiration that has come to our lay members in connection with the carrying out of the "Win One" plan.

This fruitful method of personal evangelism was instituted by Christ, and has been followed by the Christian church since its organization. Winning men one by

one was Christ's chosen method of evangelism while on earth, and this was the method which He taught His disciples to follow. That the plan worked, is made evident by the following:

"He (Andrew) first findeth his own brother and brought him to Jesus." Here is a definiteness of purpose and a singleness of vision that always wins success. Andrew placed the finding of his brother Peter as number one in the day's program. There was nothing more important; and he persisted until he won. The next day, Jesus found Philip and called him to His service, and the same day Philip found and won Nathanael. Thus the work continued,—every man aiming for a definite objective and pressing on toward the goal until it was reached. This simple plan of personal evangelism brought the knowledge of Christ to the world in the generation of the apostles, and it is this same plan that will carry the gospel to all the world and finish the work which has been committed to the church.

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We rejoice to know that the China Division has adopted this same simple and effective plan for the evangelization of the millions in its territory. There is no experience in all the world that is to be compared with the transcending joy of soul-winning. For fallen man to be permitted to have a part in the redemption of his fellowmen is in itself a ministry that causes the angels to marvel, and an experience in which they greatly desire to share.

Before you, as leaders in this great division field, lies the mighty challenge of bringing a saving message to more than 478,000,000 people. Your success in reaching your goal depends upon placing the burden of this mighty task upon each of your 16,000 members. As you continue to encourage each member to fasten the mind on one soul at a time, crying out to God for help to save that soul within a given period of time, a mighty wave of evangelism will result, bringing with it the greatest joy and blessing ever experienced in the human heart. May God bless the "Win One" movement in the China Division.

### Closing Exercises of the Far Eastern Academy

BY W. E. ANDERSON

ONE of the most difficult years in the history of the Far Eastern Academy came to a close May 15—difficult because of the many attendant problems in connection with our refugee location. Despite problems and difficulties, however, in many ways it was a good school year, made so, especially, by the excellent spirit of cooperation on the part of teachers and students.

Perhaps one of the chief means of maintaining the spirit and morale of the student body during this year when some of our regular school activities had to be dispensed with, was the activities of the music department, under the general direction of Mrs. W. H. Wood. Band and orchestra practice were conducted throughout the year under the able leadership of Mr. E. G. Pellegatti of Hongkong. That the students thoroughly enjoy these musical activities, and that they have developed a commendable degree of skill in the playing of the various instruments, was demonstrated by the band and orchestra concert given in the Seventh-day Adventist chapel, Hongkong, May 1. A pleasing variety was given to this delight-

ful program of instrumental music by the interspersing of songs by the F. E. A. double quartet—Donald Butka, Harold Clark, Willard Clark, William Hilliard, Nathan Shaw, Galen Coffin, Warren Hilliard, and Milton Bates.

The chorus this year included almost every student in school. As a climax to their year's work, the chorus presented the cantata "Joseph" in the Helena May Institute, Hongkong, May 12. Here again real musical talent was displayed in the solos and group numbers, which spoke for the good work done by Mrs. Wood in vocal training.

The closing exercises for the school year were held in the Hongkong chapel the week-end of May 13-15. The chapel was decorated with the class colors, red and gold; and the class flower, red rose buds. Over the rostrum hung a large scroll bearing the words of the unusual and interesting motto, "To the Completion of Our Parents' Task," and under that was a shield bearing the watchword of the class, "Others."

Pastor W. E. Strickland conducted a consecration service for the seniors on Friday evening, at which time all the members of the class consecrated themselves, individually, to the service of God, and if His providence directs, when their education in America is completed, to return to the Orient and help in the completion of their parents' task.

While not a part of the closing exercises as such, we should not fail to mention the baptismal service on Sabbath morning, when Pastor E. L. Longway baptized five academy and church school students at Deep Water Bay, a few miles from Hongkong.

The baccalaureate sermon Sabbath afternoon was preached by Elder L. C. Wilcox, educational secretary for the South China Union.

The final exercise was held on Sunday afternoon, May 15. The first part of the program was given by the senior class, at the close of which they presented the school with an electric clock, which will be much appreciated by the Far Eastern Academy in its operation next year.

Prof. D. E. Rebok, educational secretary for the China Division, then delivered the commencement address, after which the principal presented diplomas to the largest graduating class in the history of the school, ten in number; namely,

Richard Nelson, William Hilliard, Lois Wilcox, Willard Clark, Eva Longway, Donald Butka, Irene James, Harry Moon, Ruth Buzzell, and William Scharffenberg. These ten young people are all planning to go to America to enter various of our colleges there to continue their training for service, and we look forward to the time when they will return to the Orient to join the ranks of workers here.

### Colportage Among the Chinese People in the Philippine Islands

BY JOHN OSS

THE Chinese people in the Philippine Islands are continuing to buy our truth-filled literature, and our colporteurs working among them are having excellent success both in selling books and in taking subscriptions for the *Signs of the Times Magazine*.

Brother Stephen Chang, a former student of the China Training Institute, has had exceptional success in selling the booklet, "Tuberculosis, the Hidden Enemy." During six months' time Brother Chang has delivered eighteen thousand copies of this booklet.

A scholarship was made by Brother Chang and he is at present at the Philippine Union College preparing for more efficient work for the Master. During the next vacation period he plans to work with our larger books in the Islands. Brother Chang is most enthusiastic over the possibilities for our literature work in those areas.

We wish our Chinese colporteurs working abroad much success as they continue distributing our truth-laden literature among their people who are living away from their home country.

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## West China Union

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### Among the Miao in the Chaotung Area

BY CHEN CHIH-LUEN

TEN days' journey from Pichieh, the headquarters of the West Kweichow Mission, is the city of Chaotung, the gateway between the provinces of Yunnan and Szechwan, and the center of a district where dwell many Tachwa Miao ("Big Flower" Miao)

tribespeople. Recognizing this as a strategic center from which to extend our work into these Miao areas, the mission sent one of its strongest evangelists, Kwang Yutswen, to open work there in 1929. Evangelist Kwang entered upon his work with his usual zeal, visiting in the homes of the people, studying the Bible with those who were interested, and telling the gospel story wherever he went. While laboring thus in the city, where a good interest was created, he became acquainted with many of the Miao from the country round about, and he determined to visit them in their villages. Gladly they listened to his presentation of the truths of the third angel's message, and there was promise of a rich fruitage; but unfortunately Evangelist Kwang became ill, and was forced to return to Chaotung. In a few days that noble worker was dead. A few months later his wife also passed away.

But though there was no one to continue the work that had been begun for the Miao in that section, the efforts of those few months were not in vain. The seed that had been planted took root in honest hearts, and two of the Miao tribesmen, Tao Fang-djeng and Chü Go-chen, walked for thirteen days to our mission headquarters in Yunnan to inquire further concerning the gospel. When it was possible to give attention to this Miao work again, after a lapse of three years, the soil was prepared. It was at this time that I was sent to the Chaotung area, and on my itineraries among the Miao, I found them eager to hear more of the truth. On one of these itineraries, Tao Fang-djeng,—who in the meantime had accepted the truth and become a worker in the Yunnan Mission,—being at his home on vacation, became my helper in translating in the Miao. Soon after this we secured his release from the Yunnan Mission to take up work for the Miao in our field. This earnest worker was killed on the road in April, 1936, but though he sleeps in the dust, he awaits the return of Jesus. One of the fruits of his labors was appointed to continue the work he laid down.

Today we are seeing the results of the seed-sowing of these faithful workers who laid down their lives in the work for the Miao. Our first Miao baptism in this section was at Pukwai, late in 1935, when eighteen received that rite. One of these was sent to open work for the Miao in a neighboring *hsien*. Last November, Pan Chung-sen came leading

seventeen inquirers a journey of seven days to the mission headquarters, to study the Bible and be baptized. When these church members returned to their homes, they started in to do home missionary work. In April, 1937, at one place the mission director baptized seventy Miao, and at the time of the annual meeting in July still others were baptized. Our membership in this section now numbers 112 Miao, in addition to some twenty Chinese and a few Nosu. An evidence of the zeal of the Miao is seen in the fact that they are carrying on five free schools, two of them being held in huts that they have built from mud and straw, and the others in the homes of members.

However, when we think of the tens of thousands of Miao and other tribespeople in this district, and of the million and a half Chinese, we realize that only a very small beginning has been made in the work for them. Of the eight *hsiens* in the Chaotung area, work has been opened in only four. These people are willing to listen to the truth, to have Jesus wash away their sins, and to use their strength in exhorting others to prepare to meet the Saviour. Alas, that we do not have means with which to meet the needs of this work, to build chapels, schools, dispensaries, and to open work in the other four *hsiens*! We hope that the Thirteenth Sabbath Offering the third quarter of this year will enable us to advance, and in behalf of these needy peoples, I ask you to give liberally.

### Student Evangelism in Yunnan

BY M. C. WARREN

It was my privilege recently to spend a week-end at our Da Lung Tan school which is located high up in the mountains two days' travel to the north from Yunnanfu. Beautiful for situation is this Hwa Miao training school 9,000 feet above sea level. The church and school buildings are very plain as they are constructed of sun-dried mud brick. Around these buildings has gathered a village of Hwa Miao believers.

There are 21 boys and young men in the upper grades. The meeting of the Missionary Volunteers Sabbath afternoon was very interesting, when the four mission bands reported their activities. Never before had I met with young people carrying on missionary work quite like that reported by the four leaders of these bands.

Each band consisted of three students. Leaving the school Friday afternoon, they had scattered out in four different directions, returning Sabbath morning with visitors to the Sabbath school and preaching service. One band went over the pass to the southwest to Lao Ren Chin, six *li* away. There thirty gathered Friday evening to listen to the students preach and to learn to sing advent hymns. The students were given their evening meal and lodging for the night, and the next day many returned with them to the meetings at Da Lung Tan.

The second group went nine *li* down the mountain to the southeast. They were received at Gan Lung Tan where eighteen attended the preaching and singing service.

The third three went east along the range for fifteen *li*. At the village of Ma Tou Shan they were welcomed and entertained, and in the evening twenty-five gathered for the preaching and to learn hymns.

The last group reporting told of a visit to Da Ma Kan which is twenty-five *li* from our school. This is a small village and only twelve attended the services, but the help was appreciated. The students were invited in each case to return again.

I observed that Pastor C. B. Miller was not waiting till summer vacation to urge the students into evangelistic work. In fact he did not know of the recent Division action encouraging student evangelism until I met him upon my return.

Great blessings would come to the students of our other schools if they would enter enthusiastically into the work of winning converts to the third angel's message as have the students of Da Lung Tan.

### The Tibetan Mission

BY FLOYD W. JOHNSON

THE Tibetan Mission includes the province of Sikang, Tibet proper, and thirteen *hsiens* of the western part of Szechwan bordering Sikang. The total area is at least 650,000 square miles,—an area equal to that of California, Texas, Arizona, and Nevada combined. However, it is not so densely populated as these states, the total population being only 6,500,000, or ten persons to every square mile. This makes the task of giving the message to these people doubly hard, for in addition to meeting the strangle-hold which the devil has upon them, there is the problem of transportation, together with the hardships of

long itineraries over snowy mountain wastes to reach the scattered population.

It seems that these people are held to their lands by the hand of nature. The great plateau that is Tibet and Sikang is very carefully guarded from the outside world on the east, west, and south by the Himalaya Mountains, and on the north by mountains and desert. It is not every road that leads to Tibet, and a good many of those that do, are hardly passable for horses. I have done a good deal of traveling in China, but in all my life I have never been over roads that horses were expected to travel that could compare with the roads we traveled on during our recent three-weeks' itinerary. Two of the horses actually fell over backwards, the road was so steep. That may sound like exaggeration, but if I told you the whole story of that road you would not believe it at all. And that was a road that we were told was a "big road." I recall reading in the *Review* a report that someone had written of the dangers of traveling in South America. It mentioned that at times the head-lights of the car shone off into nothingness as they neared a curve, with a towering cliff on the one side and a great abyss below. On our eastern border we found that there was great danger for even horses to travel on some of these roads, to say nothing of cars. We lost one mule in the river at one place, and incidentally one of our food-boxes was not retrieved, but went down toward the Yangtze River carrying all of our cooking utensils and a good share of our food. But why speak of all of this? On the grasslands travelling is very easy and the weather is lovely most of the year. Every day there is sunshine. When it rains, it rains; and when it is sunny it, is hot.

Now a few words about our needs out here. I suppose you hear so much about needs these days that you grow weary with our pleadings, but we must continue to plead. Our work in this mission has been going on for nearly eighteen years, and there is very little to show for it in members added. I consider that this failure to obtain tangible results is due to the fact that we have had too few workers to care for all the lines that should be fostered. However, the foundation has been laid, deep and strong, by the medical work that has been carried on during these years, and much gospel seed has

been scattered over a wide area. The reaping time is just before us. On our itineraries we hear many words of appreciation for the loving ministry of Doctors Andrews and James, and many people express the wish that we might open work among them. With the medical work on a strong basis, it is now time for us to enter upon a more aggressive program of evangelization. But we have no suitable place for any kind of meetings. In the little room that we use for this purpose here in Tatsienlu, we can seat about thirty people, and if Tibetans, only about twenty. It is embarrassing to invite people to come to meetings, and then have no place to accommodate them. We must have a chapel. This is our first need. Second, in connection with our chapel we must have a school. We cannot expect to bring workers from far-off provinces to work in the Tibetan country. We have children here that should be preparing to become workers. Third, we need a foreign family to go to Kantze and open work there. The whole of Sikang is open to our mission now, and we must take advantage of the opportunity, or we may lose it. Fourth, we need two of the best workers in the China Division, who are suited for work out here, to come and help us.

I am rushing through my work these few days that I have at home, as I plan to go to Mohsimien,—our station two days south of Tatsienlu,—for several days. There are a few Chinese ready for baptism there, and I must go down and help out with the work for a short time. Also we want to get our worker there started on the work for the Nosu tribes, if possible. When I come back we are going to start an extensive house-to-house work here in Tatsienlu, and organize a Bible class. We wish that it were possible to rent a place for a good-sized chapel, but it seems that this is hopeless. People coming in to work for the government cannot find houses to live in, and even if houses could be rented, I do not know of one suitable house in the whole town in which to hold meetings.

The six and one half million people in the Tibetan Mission need so much the gospel of Christ to save them from sin. A chapel, a training school, and additional workers will greatly speed on the work of God in this field. Dear friends, think of Tibet, pray for it, and give for it, that every honest soul may be reached and saved by the power of Christ.

## Sabbath School Department

### The Consecration Service

BY BESSIE MOUNT

THE consecration service is a very important feature of the Sabbath school work, but one that is sadly neglected in the great majority of our Sabbath schools. Such a service should be held in every Sabbath school at least once a year, and better two or three times a year. The great goal of all our Sabbath school endeavor is to win souls to Christ, and promote the development of Christian character in our members. It is essential, therefore, that a definite appeal be made from time to time, and a definite opportunity provided, for members to give expression to the surrender of their hearts to the Lord, or to renew their consecration to Him. The Christian experience of every one—be he child, youth, or adult—is made stronger by frequently bearing witness before others of his loyalty to Jesus and his determination to serve Him. The consecration service offers an opportunity for such personal testimony.

#### PREPARING FOR THE CONSECRATION SERVICE

The appointment for a consecration service should be made several weeks beforehand, among the officers and teachers only, and much careful, prayerful preparation should precede such a service. Some of the matters that officers and teachers may profitably discuss together as they plan for this service, as suggested in the chapter on "Consecration Services," in "The Soul-Winning Sabbath School," are:

"When is the best time for this service in our school?"

"What special influences do your class need to prepare them for that day?"

"What kind of service will have the best influence?"

"Are there any methods that will be likely to have a repellant effect upon your class?"

"What members of your class are especially interested in spiritual things?"

"Are there any who seem to be growing more indifferent?"

Both the general needs of the various divisions of the school,

and the individual needs of the members should be studied, and made a subject of earnest prayer. By personal work and prayer with their pupils, the teachers should seek to prepare their hearts for the consecration service, that when it comes all may respond. A list should be made of all who have never made a surrender to the Saviour, or who are known to be drifting. These should be prayed for very definitely, and every effort should be made, through visits and personal work, to win them to a decision. Especially should earnest efforts be put forth to reach the hearts of the children, and prepare them to surrender their lives to Jesus. As a further part of the preparations, "teachers should make opportunity in the teaching of the regular lesson to unfold clearly and simply the plan of salvation and our need of a Saviour. The general exercises of the school for one or two Sabbaths preceding the consecration service may appropriately review the steps by which the sinner comes to God and is accepted."—*Ibid.*

#### CONDUCTING THE CONSECRATION SERVICE

The person chosen to lead out in the consecration service should be one who is known for his sincerity and devotion, and who can make an appeal that will touch hearts. He should be appointed early, and should participate in the counsels of officers and teachers preceding the consecration service.

If the consecration service is to be a part of the regular Sabbath school session, some parts of the usual program should be omitted. After brief opening exercises the lesson study may be taken up, following which the remainder of the time may be given over to the consecration service; or if thought best the regular church service hour may be used for this purpose. Since the needs and conditions will differ widely in different Sabbath schools, we can only make a few general suggestions here. However, a simple program that will best meet the needs of the school should be carefully and prayerfully prepared beforehand.

The songs that are sung may do much to influence hearts, and care should be taken to choose those that are appropriate to the occasion. Songs of invitation and surrender will be most fitting, such as: "Come, Every Soul," "Why not Now," "Almost Persuaded," "Jesus Paid It All," "All to Jesus I Surrender," "Just As

I Am," and "I Am Coming, Lord, to Thee."

The leader may give a short talk on the love of God, His desire to save all who come to Him confessing and forsaking their sins, the great privilege of becoming members of His family, and the importance of yielding the heart to Him without delay; he may state the nature of the service—an occasion when all may have opportunity to surrender their hearts to the Saviour and confess Him before others. If desired, opportunity may be given for the teachers to make a short appeal—not to sermonize, but to give an earnest invitation to their pupils to yield all to the Lord.

Following this, opportunity should be given for a response from the members. It might be well first to invite those who have decided for Christ in the past to give expression to what His love has meant to them and renew their consecration to Him, and then to invite those who have never before made a surrender to do so. A stanza or two from a hymn may be sung, to help impress the invitation, and the service be thrown open for personal testimony.

While it is desirable for all to express their feelings by words, the more timid will sometimes hesitate to speak but will respond to an invitation to signify their desire to live for Jesus by standing or raising the hand. Yet another way to secure a response, especially among juniors and young people who may shrink from speaking before others, is to pass out slips of paper and ask each one to write a sentence or two expressing his heart's desires.

Recently it was my privilege to be present in a consecration service held at the close of the Spring Week of Prayer in one of our training institutes, when this part of the service—the invitation and response—was carried out in a unique and impressive way. In concluding his appeal, the leader had touchingly told the story of the hymn "Over the Line." He referred to his own experience of stepping "over the line" twenty-eight years ago, and how he had never regretted the decision he then made to follow Jesus. He then asked if there were any in the audience who had taken a similar step as long as thirty years ago. Only one sister rose in response, but she was joined by five or six others when the call was made for those to stand who had made the great decision

as long as twenty-five years ago, and a still greater number stood as having stepped "over the line" at least fifteen years ago. The next call, for those who had been following the Saviour for at least five years, brought many of the young people to their feet. Among them I noticed a sweet-faced girl of fourteen, who was sitting near me. Very few—most of them children—remained seated after the call for those who had surrendered a year ago; and by the time the final call was made—for the children or any others who had never before done so to step "over the line" and join the company journeying to the heavenly Canaan (Numbers 10:29 had been the text for the day)—almost every one in the audience was on his feet. Although there was not time for verbal testimonies, the Spirit of God was present, and hearts were touched. An earnest prayer—indispensable in closing any consecration service—followed, while the audience remained standing in silent witness of new and renewed resolves to follow the Saviour all the way.

Leaders must earnestly watch for the leading of the Spirit of God as the consecration service reaches its climax. Sometimes He may indicate that it would be well to invite those who desire special prayer to come to the front or to remain for an after-service, for a season of earnest crying to God for His pardon and blessing, and for help to live the victorious life.

In closing the service, let the thought be emphasized that Jesus stands at the heart's door and knocks. He longs to come in and abide with all who desire His presence. If some have not decided to follow Him today, let the thought be carried away that He is still waiting and longing to come in and abide with them, whenever they decide to open to Him.

#### FOLLOW-UP WORK

The consecration service will prepare the way for a closer study of individual cases, and for further personal work that needs to be done to help those who have made a decision to carry it to its full fruition—baptism and entrance into the church. This part of the work should not be neglected, nor left to take care of itself. If a baptismal class is needed for the further instruction of those preparing for baptism, let it be formed without delay. And let these new members of the Lord's family be given some work to do for the Saviour—something suited to their talents

and ability. Service for others and the daily study of God's word will keep their hearts aglow with love for Christ, and help them to grow up into the full stature of men and women in Him.

(Note to Sabbath School Officers.—It would be most appropriate to hold a consecration service in connection with our Sabbath School Anniversary Membership Campaign. Read the full chapter on "Consecration Services," in "The Soul-Winning Sabbath School," Part One, and lay plans for such a service soon.)

## Educational Department

### Teaching Home Economics In Our Junior Training Institutes

BY D. E. REBOK

EVERY girl who goes to school should be a better homemaker than those who do not go to school. Learning how to read and write, play the piano, or operate a typewriter should not cause a girl to grow up in ignorance of how to make bread, keep the house, and care for the children. Perhaps the latter is more important than the former; yet the ideal is to be able to do all the things listed above.

To accomplish both of these purposes the course of study for the junior training institute includes time for each line of interest. It is our hope that before long every one of our training institutes will be properly equipped to teach homemaking as it should be taught and to make it, as a course, just as interesting and beneficial as music or science.

A teacher of home economics has written a very fine article on the "Present Day Goals and Purposes of Home Economics Courses." This we reprint for your information and as an encouragement for our girls to take the course and learn all they can about the secret of how to make a happy and good home:

"Home, though very simple and familiar as a word, is, as a fundamental unit of society, a very complex thing. Let us consider a few of the important functions of the complex, modern home.

"1. It is the center of demand for three-fourths of the produced wealth of the nation, and so it becomes an important business office, all too often carried on without business methods. Prob-

ably four-fifths of the cash earnings of the nation are spent for the home and service to the family.

"2. It is an industrial center. The average husband pays for the raw materials and the average wife manufactures them for use. Raw food materials are turned into meals worth fully three times as much. Cloth is turned into clothes of greatly increased value.

"3. It is our chief health center. Unfortunately much of the money spent by the untrained homemaker buys sickness instead of health. We usually seek home when we are ill and the homemaker needs to know the best procedure to restore health.

"4. It is our chief school. The influence of early experiences on child development is well recognized. Our standards of conduct throughout life are very greatly influenced by the standards adhered to in our childhood homes.

"5. It should be a place that recreates because of pleasant family relationships and environment, a place where we pursue wholesome leisure-time activities. With the shortened working week and vast numbers of unemployed this function assumes a very vital importance.

"The problem of maintaining a home up to a truly satisfying standard of living, providing for health, wholesome growth, recreation, and saving is a complex one on any income level. Many incomes today are so meagre that it requires the most judicious management. The progressive teacher of home economics, first of all, adapts her teaching to the income level of the pupils she is teaching.

"Through the home economics classes in foods, children are trained to choose wisely and to plan well-balanced meals to give maximum nutrition for minimum cost; to prepare this food to be palatable with nothing lost in the cooking; to serve food in ways that strengthen family ties and build up morale; to form good habits of work and so conserve time and energy.

"Through the home economics classes in clothing, children are taught how to select clothing to get quality, suitability, durability and style; how to make clothes for much less than they can be purchased; how to care for and repair clothing; how to make over clothing and so get the greatest value from each garment.

"Through the home economics classes in child care and home nursing, children are taught the physical care of the baby; some

principles of child psychology; what to do when there is sickness in the home.

"Through the home economics classes in home management, children learn how to budget time and money; how to keep simple household accounts; how to select and care for home furnishings and equipment; how to eliminate waste in the home; what labor-saving devices are worth-while; how to maintain good health conditions; how to make a house a home.

"A consideration of the family as well as the house is coming into our courses more and more. The satisfactions from happy psychological and social adjustments, as well as from efficient housekeeping, are now recognized. Home relations units are definitely trying to give social and psychological appreciations to foster happy family adjustments. Units on the use of leisure time are now included with very definite suggestions for leisure time activities.

"Miss Lita Bane has cleverly summed up the aim of home economics courses in the following quotation:

"The ideal home should be:

Economically sound  
Mechanically convenient  
Physically healthful  
Morally wholesome  
Mentally stimulating  
Artistically satisfying  
Socially responsible  
Spiritually inspiring  
Founded on mutual affection and respect  
A center of unselfish love and service."

"Besides the influence home economics training will have on future homes, the influence it exerts upon the child's present home is great. More and more teachers are tying their work up with present needs and helping families, through the school contacts of the children, solve problems of food, clothing, and shelter.

"Instead of depriving girls and boys of the opportunity to gain standards to help them become thrifty, intelligent purchasers and homemakers, we should make it possible for all children to get more of this training. Much of the work is just as vital for boys as for girls. Many homes at present fail to give children such standards, and unless the schools teach them, most of these children will never know how to found efficient homes and gain the attendant satisfactions. They and

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their families will then tend to become social and civic responsibilities." Lucille G. French, Director, Household Arts Dept., State Teachers College, Framingham.

## China Training Institute

### The Biblio-Centric Curriculum

BY P. E. QUIMBY

"THE Bible should be made the foundation of study and of teaching." *Ministry of Healing* pp. 401, 402. "Above all other books, the word of God must be our study, the great textbook, the basis of all education."—"Testimonies," Vol. 6, p. 131.

A Biblio-centric curriculum does not merely emphasize that there should be a Bible department in the school in which so much Bible study or so many Bible courses are offered to the student during his stay at the school. "It is rather one in which the Bible is the central organizing principle from which everything proceeds and to which everything leads."

The Bible is a book of eternal, fundamental principles. Sister White states in the book "Education" that it "contains all the principles that men need to understand in order to be fitted either for this life or for the life to come." It is on these principles that every course in our curriculum should be based. To illustrate, as a basis for biological studies the Bible gives the only strictly authentic statements regarding the origin and nature of life in all its diversified forms. As the teacher establishes his teaching of biology on these Bible principles of the origin and nature of life and follows the Bible-basis method in presenting the course, the student not only will find a sure, eternal foundation for his learning in this science but he also will be drawn closer in true wisdom to the Source and Redeemer of all life. The history teacher, who believes in God's

divine plan for the ages, will find in Bible prophecy and principles his most efficient means of clarifying to the student's mind the trends and truths in history, and the student will recognize in God an Historian who declares "the end from the beginning, and from ancient times the things that are not yet done." In fact, all teachers who recognize the Bible as the revelation of divine truth, and whose hearts are in tune with the Infinite, will, in whatever science they teach, easily observe the sacred, silent footprints of Jehovah.

Several years ago a Catholic Educational Association passed a resolution which is very pertinent to this question. They said, "By Catholic education is understood not merely the inclusion of religious courses in the curricula, but such teaching even of secular branches as involves the recognition of the unchangeable principles of Catholic philosophy, theology, and pedagogy." Let us change the word "Catholic" to "Christian" and this statement will fully indicate what our Biblio-centric curriculum should be.

As the Spirit of prophecy has very clearly set forth the principle of the Bible-centered education, the China Training Institute is endeavoring to carry it out in all its departments. All courses of instruction in the Institute, whether religious or secular in nature, are to be based on the eternal principles of God's omniscient word.

### News Notes

THE latter part of May Pastors Frederick Griggs, C. C. Morris, and E. L. Longway made a journey to Hankow for committee work with the Central China Union Committee and the Wuhan Sanitarium Board. Pastor Morris returned to Hongkong June 10. Pastor Griggs went on to Chungking to attend a workers' meeting in West China. Pastor Longway remained in Central China for several weeks, working with Pastor A. B. Buzzell in the interest of the publishing and home missionary work.

Pastor S. L. Frost and family spent two weeks in Shanghai. Mrs. Frost and Gladys sailed from Shanghai June 12 on the "Empress of Asia" for furlough in the States. Pastor Frost returned to Hongkong for a few days, and sailed June 13 on the "Victoria," going to the States by way of Europe.

Pastor and Mrs. E. H. James and two daughters sailed from Hongkong June 10 on the "Empress of Asia" for furlough in America.

On the "Empress of Asia," leaving Hongkong June 10, were also Mrs. Thelma Smith and little son, Herbert, sailing for furlough in the homeland.

A number of our workers in Shanghai have also left for furlough in recent weeks, some of them going early because of the inability to carry on our work there full force. Those leaving are: Dr. and Mrs. Butka and son Donald, Brother and Sister John Shull, and Pastor and Mrs. N. F. Brewer and daughters, Carol and Marjorie.

Miss Ivy Woo, for a number of years a worker in the Sabbath school department of the division office, sailed from Hongkong June 2 for Manila, where she will attend school at the Philippine Union College.

Prof. D. E. Rebok conducted the week of prayer in Shanghai May 27 to June 4, and attended a young people's rally for all the Shanghai churches. From there he went to Japan to attend an educational council for our work in the Japanese Empire June 7 to 10.

Mrs. G. G. Hamp and her sons, Victor and Melvin, left Hongkong May 27 for a visit to Shanghai and Peiping before sailing for furlough in the States.

Pastor John Oss and Miss Bessie Mount left Hongkong June 10 for a few weeks in Shanghai looking after the work of their departments in that city.

Workers in China were glad to welcome back to the field Dr. and Mrs. W. G. Nethery, who arrived in Hongkong June 17 on the "Empress of Canada." Dr. Nethery is proceeding at once to the Yencheng Sanitarium.

A number of our workers who, following the Spring Council meeting in January, returned to their fields of labor in the Central and Northwest China Unions, have returned to Hongkong to visit their families. These workers are, J. H. Shultz, L. H. Davies, and D. R. White. N. O. Dahlsten and A. E. Hughes and Mrs. Hughes have also recently come to Hongkong for the first time since Hongkong became the headquarters of our work.

After a number of weeks spent in Shanghai and Japan, Prof. W. A. Scharffenberg returned to Hongkong June 17.