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LOYALTY AND SABBATH OBSERVANCE

AN APPEAL TO OUR PEOPLE FROM THE AUTUMN COUNCIL

Part II

NO true Seventh-day Adventist can consistently enter into compromising business partnership with those who do not regard the holy day of God. He cannot accept a position that demands that he perform labor or services on the seventh day in contradiction to the plain command of God. He may be placed in difficult circumstances; constituted authorities may demand that he violate the sacred day of rest; but with the apostle he will say, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4:19. And if the issue is sharply drawn, he will not hesitate to take his stand on a "thus saith the Lord," saying, "We ought to obey God rather than men." Acts 5:29. He will not only have the courage of his conviction, but will unhesitatingly accept the result of his choice, and will not hold his life dear where the question of obedience to one of God's commandments is at stake.

We counsel the ministry to even greater carefulness in admitting to membership in the church of God such as hold positions where it seems to them necessary to work on the Sabbath day, even though such work be minimized and made as light as possible. While it is not possible to lay down rules that will cover every case and all conditions, we warn against the tendency to let down the bars and admit and retain as members such as are unwilling to take a decided stand for the Sabbath of the Lord. Our members should not enter into entangling business alliances, or perform government or community service on the Sabbath which compromise sacred principles. The

seventh day is the Sabbath of the Lord. In it we are not to do which is forbidden by the law of God.

How can any one think that he is observing the Sabbath as God would have it observed, when he is working on that day? How can a Seventh-day Adventist attend school on that day, or prepare lessons, or write examinations, or attend public exhibitions or games? How can he listen to secular radio programs or dramas, or go to sociables or picnics, or habitually neglect divine service? How can he engage in or plan business ventures, read secular literature, do odd jobs around the house, go shopping, or go pleasure riding for selfish purposes, or do any of the many things forbidden both by God and the enlightened conscience of the Christian? The answer of course must be that true Christians can do none of these things.

It may be well to point out that there is a clear distinction between work done on the Sabbath for pay, and work done in the service of God. The priests of old performed more work on the Sabbath than on the ordinary week day, and Christ approved of this. He declared that while they profaned the Sabbath day so far as the outward form was concerned, they were blameless. And why blameless? Because their work was for the Lord, in connection with His church. (Read Matthew 12:1-8.) While the priests of old could slay animals and offer them as sacrifice in the sanctuary service and be guiltless, this was entirely different from what it would have been had they slain

these animals, and offered them for sale in the pursuit of an every-day vocation. This principle applies to Sabbath work in church institutions in contrast to similar service in establishments of the world. Therefore, a Sabbath keeper cannot consistently work in any line in a commercial establishment on the seventh day, even if in doing this he minimizes his work as compared with the labor of other days.

While we appreciate the embarrassment which comes to one in giving up his position in order to keep the Sabbath, we cannot regard the suggestion to carry into the Sabbath hours any part of the week's work as other than the subtle philosophy of the enemy to lead him who does it to make no distinction between the holy and the profane, and to lower the high and holy standard of Sabbath observance to the plane of the ordinary holiday or work day.

Following the lead of these specious suggestions, we should soon break down all distinctions between the holy and the common, and could engage in almost any kind of labor on the Sabbath. Gradually we should lose out of our hearts the spirit of all Sabbath observance, and would forsake the Sabbath and the message of which it is a part.

If Satan today could turn Seventh-day Adventists away from Sabbath observance, or lead them to compromise the stand they have taken through all their history regarding the observance of this day, he would be well pleased. Let us resist his wily suggestions, and remain true to this sign of our allegiance.

PAUL THE MISSIONARY

A ROMAN citizen, born in a Gentile city; a Jew, not only by descent but by lifelong training, patriotic devotion, and religious faith; educated in Jerusalem by the most eminent of the rabbis, and instructed in all the laws and traditions of the fathers, Saul of Tarsus shared to the fullest extent the pride and the prejudices of his nation. While still a young man he became an honored member of the Sanhedrin. He was looked upon as a man of promise, a zealous defender of the ancient faith. . . .

At the gate of Damascus the vision of the Crucified One changed the whole current of his life. The persecutor became a disciple, the teacher a learner. The days of darkness spent in solitude at Damascus were as years in his experience. The Old Testament scriptures stored in his memory were his study, and Christ his teacher. To him also nature's solitudes became a school. To the desert of Arabia he went, there to study the Scriptures and to learn of God. He emptied his soul of the prejudices and traditions that had shaped his life, and received instruction from the Source of truth.

His after-life was inspired by the one principle of self-sacrifice, the ministry of love. "I am debtor," he said, "both to the Greeks, and to the barbarians; both to the wise, and to the unwise."

Paul accepted the lowliest as well as the highest duties. He recognized the necessity of labor for the hand as well as for the mind, and he wrought at a handicraft for his own support. His trade of tent-making he pursued while daily preaching the gospel in the great centers of civilization. "These hands," he said, at parting with the elders of Ephesus, "have ministered unto my necessities, and to them that were with me." . . .

Listen to his words before the heathen Lystrians, as he points them to God revealed in nature. See him in the dungeon at Philippi, where, despite his pain-racked body, his song of praise breaks the silence of midnight. After the earthquake has opened the prison doors, his voice is again heard, in words of cheer to the heathen jailer, "Do thyself no harm; for we are all here,"—every man in his place, restrained by the presence of one fellow-prisoner. And the jailer, convicted of the reality of that faith which sustains

Paul inquires the way of salvation, and with his whole household unites with the persecuted band of Christ's disciples. . . .

Hear him in the court of Festus, when King Agrippa, convicted of the truth of the gospel, exclaims, "Almost thou persuadest me to be a Christian." With what gentle courtesy does Paul, pointing to his own chain, make answer, "I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds."

Thus passed his life, as described in his own words, "in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

"Being reviled," he said, "we bless; being persecuted, we suffer it; being defamed, we entreat;" "as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

In service he found his joy; and at the close of his life of toil, looking back on its struggles and triumphs, he could say, "I have fought a good fight." . . .

Who can measure the results to the world of Paul's life-work? Of all those beneficent influences that alleviate suffering, that comfort sorrow, that restrain evil, that uplift life from the selfish and the sensual, and glorify it with the hope of immortality, how much is due to the labors of Paul and his fellow-workers, as with the gospel of the Son of God they made their unnoticed journey from Asia to the shores of Europe?

What is it worth to any life to have been God's instrument in setting in motion such influences of blessing? What will it be worth in eternity to witness the results of such a life-work?—Mrs. E. G. White in "Education," pp. 64-70.

WAR EFFECTS IN THE CENTRAL EUROPEAN DIVISION

BY J. T. MICHAEL

THE dreadful war in Europe has made its influence felt in a very definite way in some parts of our Division territory. Five of our missionaries in the Arabic Union were returned to Germany by the German authorities a few days before the war actually commenced. Three other workers in the Arabic field have been interned. Thus the Arabic Union has lost the services of eight missionaries as a direct result of the war. We are happy to report, however, that the General Conference is cooperating with us in making possible the replacement of most of these workers, so that the work in that difficult and very important field shall be maintained and developed in a strong way in spite of the war.

We read in the Psalms, "Surely the wrath of man shall praise Thee." God is able to make even this war, which is an outstanding example of the "wrath of man," to bring praise and glory to His name and progress and growth to His work. We do not know *how* He can do this, but He is all powerful; and God "has a thousand ways we know not of" for the finishing of His work."

Down in Tanganyika one German missionary has been interned and several others have been allowed to

remain on parole on their stations. We had been afraid that all our German workers in that territory might be removed from their work as a part of the ordinary precautionary measures adopted when war commences. We greatly appreciate the fact that the authorities in Tanganyika have shown such consideration, and have allowed our workers to continue their work, even though it must necessarily be in a somewhat restricted sphere.

Our brethren who have had to discontinue their work need our prayers. May God bless them wherever they are and enable them to witness successfully to the message of God for these times. We must pray for their families also. The wives and children in a special sense need the help and comfort of God in the difficult and perplexing experiences through which they are being called to pass.

And then, in some countries, our young people, and some of our workers are being called into military service. They will face serious tests for their faith. Let us earnestly pray that God will enable them all to know how satisfactorily to serve their countries without in the slightest degree departing from their allegiance to God.

FOR THIS HOUR

THE Bible has a way of justifying itself in all the circumstances of our lives. It is equal to every occasion. Nothing can happen to man without the Bible bringing him a message which enables him to cope with the event. The war has put many books out of date; we shall read them no more, even if we leave them on our shelves. They belong to a bygone age. They served their day, but their day is over. They are dead, without hope of a resurrection.

The Bible, however, shines with a fresh radiance when the hour is dark. It comes to its own when the need is greatest; and many of us are turning to it with a new eagerness in these days of war. If we have always loved and treasured the Old Book, we love and treasure it more than ever now. Its words of comfort speak to our aching hearts. It is a reservoir of strength to trembling souls. It bids us be of good cheer in a world of conflict and destruction. In the blackness of the night it declares, "The morning cometh."

Now, it is a reassuring thought that the Bible is such a book as this, and we cannot do better than meditate upon this truth and trace some of its inspiring implications. The Bible is the book for war-time, and the more we put it to the test the more shall we be convinced that its message is adequate to every situation.

The Bible is the book for war-time because it bears witness to the Eternal Goodness of God. If our faith be of the wavering sort, the calamity that has befallen Europe may lead us to call in question the character of God. If God be love and mercy, why

We are without a doubt in the time of the end. On every hand there is "distress of nations, with perplexity," "men's hearts failing them for fear, and for looking after those things which are coming on the earth." But while all around us there is distress, perplexity and fear, we who believe God's word are admonished to "look up, and lift up your heads; for your redemption draweth nigh." Very soon we shall "see the Son of man coming in a cloud with power and great glory. Let us all join in doing everything possible to hasten that "glad day." We have a God who is easily able to change apparent defeat into glorious victory. He can "change, wonderfully change, the most discouraging outlook." So let us press on with hope and courage in spite of every obstacle.

does He allow such sufferings to come upon His children? Surely, it is argued, the God and Father of our Lord Jesus Christ cannot be watching over the world and caring for it when such terrible things are permitted to happen. God ought to have prevented the war.

The reply to such reasoning is that we are beings to whom God has given moral freedom. We are free to do right and we are free to do wrong. Unless we had such freedom there would be no possibility of man's developing a character and coming into fellowship with God Himself. It is conceivable that God might have created an order of beings who had no power of choosing good or evil; but if He had done so, then there would have been no such thing as spiritual achievement and progress. God gave us a measure of freedom that we might grow in grace, that we might become His sons and daughters, giving Him our allegiance and love. In His inscrutable wisdom He endowed us with a liberty that permits us either to do His holy will or to oppose ourselves to it.

Therefore war is man's doing, not God's. It is an exhibition on a large scale of man's refusal to follow the path of righteousness, peace and love. To say that God wills war is blasphemy. The revelation of Himself in Jesus Christ our Lord and Saviour is a revelation of infinite goodness and mercy. His ways are ways of peace, and war is utterly alien to His nature. His purpose for men is that they should live together in amity, as befits the children of one great family.

The Bible is the book for war-time because it is the Supreme Source of Consolation. This has always been so. In every time of trouble through all the ages of the past the Bible has given comfort and good cheer. Many of the Psalms were written in war-time, and as we read them their cry becomes ours. Take, for example, the 46th Psalm: "God is our refuge and strength, a very present help in trouble." What consolation there is in such words, and what confidence they bring. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Then comes an affirmation of faith: "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the

Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early."

A little farther on the Psalmist breaks into prophecy: "He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." That prophecy has not yet been fulfilled; that vision has not yet been realized; but it is good to keep it before the mind's eye, and to work and pray for the day when war shall be banished from the earth. The Psalm ends on a note similar to that with which it began: "The Lord of hosts is with us; the God of Jacob is our refuge."

Then there are the Gospels—the old, old story, which is ever new. Let us read again one of the Gospels—the best reading for war-time. The teaching of our Lord is an inexhaustible treasury of wisdom. We think we know it, but we have but skimmed its surface. It may be that the momentous experiences through which we are passing will open our eyes to some truths to which we have hitherto been blind. And thus, even amid the bitter experiences of war, we shall come into a finer understanding of what our Saviour means for the world; and this finer understanding will fortify our souls.

The Bible is the book for war-time because it keeps us faithful to duty. The Bible is the most inspiring of books. It can make the timid bold, the weak strong, and it can fill us with a quiet determination to turn neither to the right nor to the left until our purpose is accomplished.

Yes, the Bible is the book for war-time: it sounds the notes we want to hear. It witnesses to the eternal goodness of God, brings comfort to the soul, and keeps us faithful to duty. It is the book for this hour.—*Rev. J. A. Patten, in November issue of "The Bible in the World."*

Forenoon and afternoon and night.
Forenoon
And afternoon and night. Forenoon—and what?
The empty song repeats itself. No more?
Yea, that is life. Make this forenoon sublime
This afternoon a psalm; this night a prayer
And Time is conquered and thy crown is won."

—E. Rowland Sill.

THE CHINA TRAINING INSTITUTE

BY C. A. CARTER

ANOTHER school year finds the the China Training Institute family as pilgrims sojourning in another's land. Again we are guests of the South China Union Training Institute; but the entire South China Union together with the members of the Institute staff have given us a most cordial welcome and made us feel very much at home.

And the new location of the South China Union Training Institute is a delightful place for a school home. Eleven miles from Hongkong, on the newly paved Customs Pass Road, the new, red-brick, green-tiled buildings, well placed over a plateau rising about five hundred feet above, and overlooking a beautiful bay covered back only a short distance from the broad Pacific, present a most pleasing appearance. It is just such a place as anyone would be delighted to settle down in and call home.

We believe our brethren were providentially led in the selection of this beautiful location. One man connected with the Hongkong Department of Education, who came out to inspect our school, said: "I have been connected with this department for thirty years and have been looking, on and off, for good school sites around Hongkong all these years; yet I never realized that anywhere in this territory there was such a beautiful location so well adapted for a school plant as you have here."

Not only is it a beautiful place, but it is well suited to the type of work we are endeavoring to do. While protected by natural barriers against city encroachments and far enough removed to safe-guard the young people from the evil influences of the city, we are near enough to both Kowloon and Hongkong to enable the students to do evangelistic work in these places. There are also several villages near by which serve as good laboratories for all types of missionary training.

Because of an unusually rainy summer and disrupted communications, our building program was so interrupted that at the time we moved over from our rented quarters at Shatin the buildings were not ready. In fact the main building itself was not completed for some time after the opening of school, and our dormitory will not be ready before the beginning of the second semester. But though greatly inconvenienced and crowded, both

teachers and students are manifesting a very patient and loyal spirit, and our first period grades indicate that a good quality of work is being done.

The enrolment is small, but we have a select group of something

over two hundred young people from all parts of China. About half of this group remained with us for the summer session because they were unable to return to their homes. All seem thankful for this quiet, peaceful retreat, where they can receive their preparation during these days of unrest and be fitted to have a part in giving this message to the millions yet unwarned when doors of opportunity again open.

THE INSTITUTE'S BIBLE DEPARTMENT

NO task that falls to the missionary's lot can excel in satisfaction the work of daily unfolding the truths of the Bible to the receptive minds of our youth. Again, no task is freighted with greater possibilities for good or evil than this one. If it is done properly the fruit born will endure throughout eternity, and its happy influences will continue to beget ever wider and wider circles of blessing and benefit as the ages of eternity roll. If however, this work is so conducted as to fail of meeting with divine approbation, the ruin that may be wrought is dreadful to contemplate.

The present school year has seen a number of changes in the nature of the class work conducted. This is the first year that our college classes have been outlined to fit into a full four-year college course. The Bible teachers have spent much time in counsel trying to arrange a college Bible course that will cover the entire Bible in such a way that no student, though not having had Bible before, who takes the classes in Bible offered year by year throughout the entire college course, can fail of getting a well-rounded education in the Holy Scriptures.

For the first time, we are preparing and offering this year a course in Freshman Bible, known as Bible Survey. This course aims to give briefly the historical background of each book of the Bible, the outstanding lessons that each book contains, and the several

great chains of thought that run throughout the entire Scriptures stamping them as of divine and heavenly origin.

Another radical departure from precedent came in response to many requests from advanced students. This is an introductory course in New Testament Greek. Under the good hand of God it was possible to secure lithographed copies of a Chinese translation of Huddleston's "Essentials of New Testament Greek." This will be the basis for our study of the grammar, and the New Testament will supply the text for reading, while the students will develop their own lexicons as they are introduced to new words. There are seven students enrolled in this class.

Pastor C. I. Meng is leading out in the work of the Ministerial Training group and has a very fine group of students under his care. The surrounding villages are being visited regularly and many hopeful contacts are being established. A village chapel is being opened in a village two miles distant and it is planned to hold a series of meetings there during the Chinese New Year season. Each student who uses Mandarin has a helper who speaks Cantonese, and thus it is possible to work in this district.

We all look forward to the time when the institute can return to a Mandarin-speaking area; but in the meantime we are trying to let the light shine where we are.

S. H. LINDT.

YOUNG MEN AS MISSIONARIES

"Young men should be pioneers in every enterprise involving toil and sacrifice. . . God calls them to missionary fields. . . All who put to use the ability which God has given them, will have increased ability to devote to His service. Those who do nothing in the cause of God will fail to grow in grace and in the knowledge of the truth.

. . . It is those who, with love for God and their fellow men, are striving to help others, that become established, strengthened, settled in the truth. The true Christian works for God, not from impulse, but from principle; not for a day or a month, but during the entire life.—"Gospel Workers," pp. 84, 85.

IN THE LORD'S MIGHT

By E. L. LONGWAY

PERHAPS all will be willing to agree (with us) that in the 1939 Harvest Ingathering campaign the West China Union made some remarkable records beyond what was accomplished in other unions. The secret of West China's success may perhaps be found in two conditions that obtained in that field during the time of the campaign.

The first of these conditions is expressed in the words of the Apostle Paul, "I can do all things through Christ that strengtheneth me." This frame of mind was evident in the words and works of our fellow workers and believers throughout the West China Union, and so it is not strange that more than ordinary accomplishments resulted.

The second of these conditions met expression in the motto, "Advance, every man doing his part!" It is easy to talk of a general advance, and of all hands taking part in a campaign or program; but when it comes to putting this into practice, many difficulties arise and many heads are bumped against the walls of difficulty. For always there are a few who have other ideas to foster and other work to busy themselves with. But if all can be brought to understand that a united effort reacts not only to the benefit of the work as a whole, but also to the encouragement and spiritual benefit of all who take part, few will still hold back from joining in the annual campaigns.

A day or two ago we received a letter from Brother Yang Cheng-teh, field secretary of the West Kweichow Mission. Certain passages of Brother Yang's letter brought such blessing to my heart that I am anxious to share this with all my fellow workers. He writes: "Thank the Lord for the strength and help which comes from above. This year's (1939) Harvest Ingathering campaign has resulted in wonderful victory everywhere. As a result of our united efforts the returns are more than twice what we have experienced in the past, and are far beyond our expectations. Personally I have been greatly blessed in this year's Ingathering campaign. The committee asked me to solicit in the two counties of Tating and Kienhsi, and gave me a goal of \$60.00. Thus far, in this city of Kienhsi I have collected \$130.95, which is about ten times as much as we ordinarily receive in this place. If my supply of receipts and Ingathering papers had not been exhausted, I could have received several more

tens of dollars. I am truly thankful for the help and favor the Lord has granted since I came to West Kweichow. He has blessed my every effort, whether with the colporteurs in the field, or in the annual Harvest Ingathering campaigns. And with these victories

in His service He has also given me a deeper spiritual experience, for which I am more than grateful."

Fellow workers, what response does this recital of Brother Yang's experience find in your heart? If we long for spiritual growth, success in our work, and to give glory to God's name, let us follow the example of our fellow workers in west China. Let us work, and work unitedly, for the one great cause, and God will add His blessing.

DEVELOPMENT IN THE MANCHURIAN UNION

BY K. H. WOOD

DURING the past year, all departments and institutions in the Manchurian Union have made soul winning the ultimate goal of their labors. Several of our evangelists and other leaders have conducted almost continuous evangelistic meetings, one series following closely after another. The Lord has greatly blessed this plan of holding public efforts, and we believe it to be one of the most effectual in obtaining definite results.

Our literature workers have been of real assistance in making the year's work a success. As a result of their untiring labors, the subscription list for the Chinese *Signs of the Times* in Manchuria is now more than 32,000. Thus thousands are becoming acquainted with the truth for this time through the ministry of the printed page. Our colporteurs have also assisted in developing a number of new groups of believers.

Several new Sabbath schools have been organized, and ten of our elder companies have been organized into churches. One of these is of particular interest. Far back in the mountains of Jehol, frequently referred to as "the opium province," is a group of ten Sabbath-keeping families, in every one of which is at least one member who has been rescued from enslavement to the opium habit. It was an inspiration to see these believers rejoicing in salvation through Christ and earnestly proclaiming the gospel to their neighbors and others in the surrounding villages. Several of

these recently organized churches are nearly, if not entirely, self-supporting. Approximately 350 converts will have received baptism by the close of the year.

Our two medical institutions, the Shenyang Sanitarium, and the Clinic-Hospital in the city, have had an unusually successful year, having been filled to capacity practically all of the time. From their earnings both institutions have been able to provide needed additions to their buildings and equipment, besides assisting in the opening of medical missionary work in the two cities of Tsisisihar and Hsinking.

The work of the Union Training Institute has been conducted in a strong way in spite of the necessity of vacating the school plant and moving into temporary quarters in the city.

The recent Week of Prayer at the institute was a highly spiritual occasion. At the consecration service on the last Friday evening, every student present expressed his desire to follow Christ's example and teaching in all things, and to be a faithful witness for Him. On the following Sabbath afternoon eighteen of these young people went forward in baptism.

The Lord is opening many doors of opportunity before His work in the Manchurian Union. We pray that He may give us spiritual vision to recognize His leadings and faith to press forward to gather a large harvest of souls for Him.

"The tidings of every successful effort on our part to dispel the darkness, and to diffuse the light and knowledge of God and of Jesus Christ, whom He has sent, are borne upward." "The same ministry of angels attends the books that contain the truth as attends the work of the minister."
Vol. 6, p. 316.

A CHINA TRAVELOGUE

By E. L. LONGWAY

IN my little Pacific Press diary, under date of Monday, September 25, I find these words: "Today we had a close call. Thank God for His mercy and His protecting love." As Brethren James and Reed and I were busy rearranging loads, storing gasoline, unloading cases of scriptures for the American Bible Society, and preparing for the James family to leave for Hunan on the morrow, the air raid siren sounded, and again we were obliged to drive out into the country. We headed for the same shelter we had chosen the previous Friday. Two of the trucks and the station wagon were soon away, but Brother James and I were delayed a few minutes in starting and so were separated from the rest of the party. Before we could join them our road was barred by military police, who informed us that the second alarm had already sounded, and that we must stop where we were. No one was allowed to move after the second alarm.

Soon we could hear the ominous hum of the approaching planes. Brother and Sister James and I decided to leave the trucks to whatever fate had in store for them and seek shelter farther from the highway. We made our way up a narrow and muddy cowpath for a few hundred yards until we came to a thicket that seemed to offer shelter. Already several Chinese were hiding in the place, but they made room for us, only insisting that we do not talk, explaining, "The planes will hear you!"

In just a few minutes the leader of the squadron of raiding planes was overhead. A flip of his wings was the signal for three of the following planes to loose their bombs. We saw the shells dropping and judged that our brethren would be safe. Appearances, however, are sometimes deceitful. Three bombs landed within one hundred feet of our trucks! It was only the Lord's providence that protected our brethren and sisters. None of them were wounded, nor was anyone else in that vicinity. One of the bombs exploded in a near-by paddy field, and a huge chunk of mud was thrown through the air, landing on the engine hood of one of our trucks and causing slight damage. Another dropped into a clump of bamboo trees just across the road from where Sister Johnson and Curtis were sheltered in a ditch; but they were "under His wings" and escaped uninjured. The many

trees in the vicinity prevented the planes from coming down too close and so there was no machine gunning.

That same afternoon another alarm was sounded, and we decided to find another shelter, if possible. A Mr. Liu, a neighbor of the hospital, had been engaged to help with the driving of the trucks. He told of a place on the road leading to Wuming which he thought would be safe. We drove out about six kilometers and there found perfect shelter in a large grove of trees off some distance from the road. From a vantage point on a knoll near this grove we watched this second attack. After dropping a few bombs near the city, the planes scattered to search the many roads leading out from Nanning. Soon three of the planes spotted a concentration of trucks on the main road leading north from the city. We afterwards met the Yunnanese merchant who was in charge of these ten trucks. Each truck carried its own supply of gasoline. The planes swooped low and riddled the trucks and cargo with machine-gun fire. Six of the trucks were set on fire, and as the blaze spread to the gasoline a great cloud of black smoke billowed up to heaven. Fortunately the drivers and attendants had early taken shelter, and there was no loss of life or injury. It was a sober but thankful group that gathered in the hospital grounds after the final "all clear" was sounded. The promises recorded in the ninety-first psalm were fulfilled in our behalf that beautiful September day.

Late on that Monday evening Brother and Sister James started from Nanning on their trip into Hunan Province. As I had been advised by telegram from Chungking and Shanghai to make contact with Dr. C. C. Wang, and if possible to bring along a few of our nurses for service in Lanchow and Chungking, I thought best to accompany the Jameses on their journey; for they must pass through the town of Yangso, where Dr. Wang is stationed. We reached Tatang, the junction of the truck roads joining Hunan and Kweichow with the Kwangsi Province, shortly after daylight on the morning of the 26th and were grateful for the low clouds and heavy rains that

sheltered our road during the hours of that day. Late in that afternoon we reached the wonderfully beautiful little city of Yangso, nestled among the hills, with its clear stream of water flowing by on that side of the city not protected by the surrounding mountains. Yangso reminds one of the text, "As the mountains are round about Jerusalem."

Soon we had reached Dr. Wang, and in no time he had us all comfortable in the government-operated "Loh Chwen Seh," or "All Happy Hotel," as we would call it in our own language. It was pleasant to meet again young people whom we had known in Shanghai, Hankow and Canton, and to learn of many others who were giving faithful service in the base hospitals throughout the province.

On Wednesday morning, the 27th of September, Brother and Sister James, their faces aglow with the hope that in another two days they would be at home in Changsha, drove away to the north. I'll not soon forget their brave "Goodbye, Brother Longway! The Lord be with you and bless you," as they drove away that morning. It is one of the pleasantest of the many pleasant memories.

Soon Dr. Wang had gathered the nurses about him and in his quiet way explained that I had come to invite some of them to accompany me to Chungking, and that from Chungking they would be expected to travel by truck on up to Lanchow. Would any of them respond to this call from the denomination? Yes; Miss Woo and Mr. Sun, East China young people, volunteered for Lanchow, and Miss Djang from South China, for service in Chungking. Two others, a boy and a girl, volunteered to make the trip through to Tatsienlu, to fill the need in that city. Dr. Wang has accepted the call to Tatsienlu, and as soon as his release can be arranged, he with these two nurses will proceed to that station. Shortly after midday these nurses had their belongings in readiness and we left Yangso for Nanning, reaching that city at three o'clock on the morning of the 28th.

REPORT OF THE CHINA DIVISION SABBATH SCHOOL
DEPARTMENT FOR QUARTER ENDING
SEPTEMBER 30, 1939

(All Offerings in U.S. Gold @ \$5.55 for \$1)

Union Mission	Number Schools	Average Member-ship	Average Attendance	Birthday Offering	Investment Fund	12 Sabbaths Offering	13th Sabbath Offering	Total Offering to Missions
Central China	75	2,757	2,696	\$.13	\$ 4.99	\$ 352.24	\$ 67.07	\$ 424.43
East China	189	9,340	5,344	15.80	56.36	547.17	107.46	727.09
Manchuria	50	1,905	1,708	8.50	46.04	222.09	65.35	341.98
North China	48	2,036	1,856	3.99	29.62	744.24	21.97	190.32
N'west China	33	989	1,084	1.29	5.65	99.99	20.52	127.51
South China	137	3,922	3,812	19.85	20.14	268.35	32.21	340.55
West China	146	3,700	4,148			191.33	25.17	216.50
Totals:								
3rd Q. 1939	684	21,349	20,558	\$49.56	\$154.10	\$1,825.41	\$339.81	\$2,368.88
3rd Q. 1938*	696	21,910	20,167	67.83	180.70	2,697.16	440.16	3,386.38
Gains:		239	391					
Losses:	12			\$18.27	\$ 26.60	\$ 871.75	\$100.38	\$1,017.50

BESSIE MOUNT, Secretary.

*Offerings reported at \$3.00 for \$1.00

LIGHTS AND SHADOWS IN OUR SABBATH SCHOOL WORK

BY BESSIE MOUNT

IN these days of uncertain communications and changing conditions we can never be sure of the accuracy of statistics. The figures above, however, present at least an approximate picture of our Sabbath school work for the third quarter of 1939. Our eyes are veiled from the heavenly records, where no mistakes are made and where it is not necessary to depend for reports upon man's imperfect methods of communication; and if some loyal groups of believers who are coming together week by week for Sabbath school are missing from our report, we are sure they are faithfully written down in those unerring record books above. We can only hope that sometime we shall be able to list again in these earthly records many of those who have disappeared therefrom during the past two and a half years.

However that may be, our hearts gather courage when we hear of new interests springing up and of calls coming in to local mission offices for workers to teach the truth to souls who are groping for light; of new branch Sabbath schools being organized and of other "branches" taking "root" and growing into regular Sabbath schools; of a Sabbath school being conducted among the men "at the front" and of fifteen baptisms as the first-fruits from the faithful witness of an army officer; and of plans for five new Sabbath schools during this very quarter in a single local mission—the province of Shensi. Reports like these assure us that the onward march of the truth has

not been stayed; and they lead us to hope that when these troubled years are in the past and the facts are fully known we may find gains far in excess of any losses that have been sustained.

The last row of figures in the section of the report devoted to offerings is a disappointment, but it should be remembered that the new rate used in changing the original figures to U.S. currency is partly responsible for these heavy losses. In terms of national currency, the Sabbath school offerings for the third quarter of 1939 totaled \$13,160.44, or a gain of \$2,001.29 over those for the corresponding quarter of the previous year, and the largest sum yet given by China Division Sabbath schools in a single quarter.

We must face the fact, however, that our gifts to missions through the Sabbath school have not increased commensurately with the decline in the value of the national currency, or with increases in expenses in other lines. The fourth quarter's offerings will no doubt show more substantial gains. We need to keep constantly before us our aim,—namely, to bring in Sabbath school offerings equal to one half the tithe receipts; and we need to make use of the fourfold means by which this total may be realized—the regular weekly offering, the birthday offering, the Investment Fund, and the Thirteenth Sabbath Offering.

No people in the world enjoy greater blessings than do Seventh-

day Adventists, and these very blessings place us under obligations greater than those resting upon any other people. "The principle laid down by Christ is that our offerings to God should be in proportion to the light and privileges enjoyed. 'Unto whomsoever much is given, of him shall be much required.' Said the Saviour to His disciples, . . . 'Freely ye have received, freely give.' As our blessings and privileges are increased,—above all, as we have before us the unparalleled sacrifice of the glorious Son of God,—should not our gratitude find expression in more abundant gifts to extend to others the message of salvation—"Patriarchs and Prophets," pp. 528, 529.

"In determining the proportion to be given to the cause of God, be sure to exceed, rather than fall short of, the requirements of duty."—Vol. 4, p. 485.

Harvest Ingathering in Hongkong

The Harvest Ingathering campaign in Hongkong, starting September 9 and ending October 21, met with good success this year. The interest of our church members in the campaign was especially good despite the adverse conditions in the colony. The Pioneer Memorial and Mongkok churches formed into bands, set their goals and went systematically to work.

Throughout the campaign none gave up through discouragement or unfruitful labor, and many interesting experiences rewarded their efforts. The results were beyond our expectations. Some of the bands doubled and trebled their goals. All were happy to have a part in raising \$6,178.60 and \$468.73 for the Memorial Pioneer and Mongkok churches respectively.

Another point worthy of mention was the participation in the campaign of every member. We are grateful for what has been accomplished this year under perplexing circumstances. The ready response and the liberality manifested by many a donor was really surprising. We may well believe that the Lord is with His cause, and that anything that contributes to its upbuilding has assistance and direction from above.—*South China Union Mission News Sheet*, "Advantage."

China Division Reporter

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Progress in the Shantung Mission

THE following interesting items are taken from a personal letter just received from Pastor H. N. Brodersen, director of the Shantung Mission.

"In the Shantung Mission this past year ninety-four souls were baptized. There is one church which no one from the office here has been able to visit this summer. The worker there reports twenty ready for baptism. I am hoping the way will open so that I shall be able to get there this spring. Our literature sales this year, while not high, have advanced from a little over \$800 in 1938 to over \$9,800 in 1939. After covering all the territory thoroughly with the Signs, we went back over this territory with books, first selling all our old stock, some of which was printed about twenty years ago. When the stock of the Press was depleted, we had to call the colporteurs in. We are glad for the word that new books will be out this year.

"Besides the short efforts held by the workers in the various chapels, I have held two efforts here in the city of Tsinan. The second series was started as soon as arrangements could be made after the Harvest Ingathering work was finished. It is still being carried on. In the first effort I had the local evangelist, who is an ordained man, take alternative meeting after the first three weeks. Thus, when I had to leave for a while a little later, the work went right on. In the second series I took all the meetings for five weeks and after that the same evangelist worked in gradually.

"We have held the meetings every night, seven nights a week; for I do not like a long break between meetings. I had all my texts written on slides and made drawings where I could. We have had a very good attendance every night, usually between two and three hundred. On the evening of the 24th, we put on a special program using slides on the life of Christ with songs and recitations. I am sure there were six hundred people present, inside

The North China Union

WHEN I think of changes that have taken place in different sections in the China field, I feel that the progress we have made in the North China Union is infinitesimal. Perhaps there are a few more than two hundred baptisms; but in a population of four millions two hundred is a very small number.

To give you an idea of the task before us, let me use an illustration. If Christ when He first came to earth had begun to visit the villages in the North China Union, and every Sabbath had gone to a different village from that day to this, He would still have 200,000 villages to visit.

However, we are not discouraged. From year to year our colporteurs are going to these villages. There are now several counties in which every village is receiving some of our literature. Our colporteurs have had a good year. In the last nine months they have sold \$32,000 worth of literature; and in the past eight months the Sabbath school offerings in the union have increased fifty per cent.

Last spring at the Division Council emphasis was given to the need of a general evangelistic campaign in the China Division. In North China the months of November and December were set aside for this evangelistic work. Five efforts have been held, in which some of our experienced foreign leaders have led out in conducting meetings for a period of from six to eight weeks.

After an effort had been held at one place one of our members was under conviction. She knew that she had not been faithful in the payment of her tithe. Figuring up what she felt she owed the Lord, she found that it came to over one hundred dollars. Then she talked to the evangelist about the matter; and after he had explained some points to her she discovered that there was other tithe to pay than

the building and out. This surely helped to advertise that we have a mission here. There are over eighty persons who have signed their names as desiring special study. We hope to have a large baptismal class from these when the time comes to organize."

We rejoice with Brother Brodersen over the splendid success that has attended his work and congratulate him upon finding time to conduct two major evangelistic efforts during the past year.

W. H. BRANSON.

that she had reckoned on. When she had made all her calculations she found that there was \$850 due to the Lord. That was a real test for her; but I am thankful to report that she proved faithful and paid it all.

Another interesting matter in connection with these efforts is the fact that we have distributed over 200,000 tracts in the past eight months.

In regard to the Harvest Ingathering, we have not gathered so large an amount of money as have most of the unions; but we have done something that is very encouraging indeed, and that is, our native believers and leaders, without any foreign assistance whatever, have gotten right under the burden and lifted. In eastern Shantung they gathered \$400; in Shansi, over \$238; in northern Shansi, \$267; in Chenwentao, \$200. When our nationals get under the burden in this way, there is far more to encourage than in the gathering of large sums of money. Therefore our hearts are full of hope for the future. We go forward knowing that you will unite with us in prayer for the advancement of the work in this great field.

W. J. HARRIS.

Harvest Ingathering Results in Honan

By D. H. DJANG

"WE know that all things work together for good to those who love the Lord," said the apostle Paul. In our Harvest Ingathering experiences this year in Honan we proved the truth of these words and know that the Lord can open ways before His children no matter how hard the circumstances.

Last October Dr. Nethery, Mr. Hou and I went to Chenpieng and Nanyang and began soliciting. We used five full days in taking subscriptions, and received \$4,850. The highest subscription came from the governor of Honan Province, who last year gave \$500 but this year gave \$1,000. And his secretaries who last year subscribed \$50 and \$100, this year gave a total of \$1,000. Thus despite the troublesome times we are passing through and the fact there that there are very many difficulties, our Harvest Ingathering report is better than for many previous years.

The total for the large cities of Honan Province was \$4,850. Adding to this the \$354.80 raised by the small stations we reached the sum of \$5,204.80, which was not only \$1,600 over the goal for Honan, but more than \$200 over the goal for the Central China Union,