

The Missionary Leader

"The leaders took the lead in Israel"

Vol. 3

SYDNEY, OCTOBER, 1916

No. 10

Church Missionary Programmes

First Week

Principles of Soul-Winning

Opening Exercises.

Reports of Labour.

Bible Study: "How Christ, Our Example, Worked."

Poem: "It Was You."

"The Great Commission."

"Grasping the Opportunity."

"The Secret of Success."

Plans for Work.

LEADER'S NOTE.—The lesson, in closing, calls attention to the feeding of the five thousand. Jesus said to His disciples, "Give ye them to eat." He says the same to us to-day. "Give ye them to eat spiritual food, that which will save them." We may not have much to give; but if we use what we have, the Lord will multiply its helpfulness. This lesson should be used to enlist more members in service.

How Christ, Our Example, Worked

MATT. 28:18-20. How is this great commission to be carried out?

Three great truths to be learned:

"The work of individual soul-winning is the greatest work that God permits men to do.

"It was Christ's own preferred method of work, as it is His preferred method for us to-day. For it is always the most effective way of working."

The Saviour's example: "The work of Christ was largely made up of personal interviews. He had a faithful regard for the one-soul audience. From that one soul the intelligence received was carried to thousands."—*Testimonies for the Church*, Vol. VI, page 115.

Seven of the eleven disciples are recorded as won by personal labour. John 1:35-51; Matt. 9:9; Mark 1:19, 20. Andrew, Simon, Philip, Nathanael, Matthew, James, and

John. Possibly the others were won in the same manner.

The Saviour's care for one. Matt. 18:12-14.

In the picture of the judgment one's eternal life or death is determined by the test of having ministered to others. Matt. 25:31-46; James 1:27.

The great need of one in the crowd attracts the attention of Christ, His sympathy and help for both physical and spiritual ailments. Mark 10:46-52.

Christ went sixty miles to help one in need. Matt. 15:21-28.

He crossed the sea to help another person. Mark 5:1-20.

He recrossed the sea to help one woman and one child. Mark 5:21-43.

He fed the multitude one by one. Mark 8:1-9.

How may we feed the multitudes around us with spiritual food?—We may take literature to them one by one.

It Was You

"When I enter that beautiful city,
Far removed from earth's sorrow and fear,
I want to hear somebody saying,
'It was you who invited me here.'"

"When at home in those mansions eternal,
The saved of the nations appear,
I want to have somebody tell me,
'It was you who invited me here.'"

The Great Commission

JUST before Christ left his disciples to return to heaven He gave them their great commission. "All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28:18-20. A. R. V.

Some think that this commission was given only to the disciples, as representing the ministry, but the early church did not so understand. "Therefore they that were scattered abroad went everywhere preaching the word.", Acts 8:4. We are expressly told that those who did this were not the apostles, but other members of the church. "And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles." Acts 8:1.

"The words, 'Go ye into all the world, and preach the gospel to every creature' (Mark 16:15), are spoken to each one of Christ's followers. All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow-men. The same longing of soul that He felt for the saving of the lost is to be manifest in them. Not all can fill the same place, but for all there is a place and a work. All upon whom God's blessings have been bestowed are to respond by actual service; every gift is to be employed for the advancement of His kingdom."—*Testimonies for the Church*, Vol. VIII, page 16.

There is one thing to be noted in this great commission, and it is that the promise, "Lo, I will be with you always," is given only to those who go out to seek the lost. The "New Testament in Modern English" brings out this thought rather more clearly than the other versions: "Go you out, therefore, and instruct all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all that I have commanded you; and then I am with you through all time, even unto the completion of the age." Matt. 28:19, 20.

It is then, when we are doing our part to fulfil the great commission, that the presence of Christ is with

us. Do we desire Him with us? In unselfish service to others we will find Him always at our side. So long as we will go in the appointed path, we will always find Him there with us. When we leave it and settle down in selfish ease, we leave Him too. Or if we leave it to give all our time to the work of the world, no matter how necessary that work may be, the result must be the same. Because the great commission has been given to every believer, it must be possible for each one to do his part in it, and all who are true followers of Christ will find ways and means of doing their part of God's work.

E. M. G.

Grasping the Opportunity

WHEN the late Edwin H. Wilbur was a nurse in the Iowa Sanitarium, at Des Moines, it was his custom, during hours when he was off duty, to go out in the city to canvass. He felt as if every hour must be improved. On one of these occasions, as he was riding in a crowded car to a street he had selected for his work that day, a voice seemed to say to him, "Canvass the man in the seat behind you." The thought came instantly, O no, a crowded car is no place to canvass! I'll wait until I get to my street, then I'll canvass. But the voice came more insistently, "Canvass the man in the seat behind you." Other excuses simply made the voice more insistent, "Canvass the man in the seat behind you." Brother Wilbur canvassed him, sold him a book, and returned to his busy activities at the sanitarium with a joyful experience. And God was teaching His servant that in order to be a missionary in China to-morrow, he must to-day be a missionary to the man in the seat behind him.

BERT RHOADS.

The Secret of Success

A CHRISTIAN lady was pleading with a sinful girl to come to Jesus. Suddenly the girl turned and asked, "Have you been to Him?" "Yes, indeed I have," was the reply. "And has He given you rest?" "He has. O, thank God, He has! He is my Saviour and Friend." "Then put your arms about me, and try to take

me with you to Him," murmured the girl. "It would be easier to go with one who has been before."

It was the secret of success. Many who will resent an attempt to draw them out of evil courses will be won by that "touch of nature which makes the whole world kin." Let it be rather, "Come thou with us, and we will do thee good."—*Selected.*

Second Week

Our Responsibility

Opening Exercises.

Reports of Labour.

"Work for All." (Blackboard Exercise)

"How to Win Men."

"The Training of the Mental Faculties."

"An Experience."

Plans for Work.

LEADER'S NOTE.—The diagram should be written on the blackboard before the meeting, and some one appointed to make some helpful comments after each item has been read. This outline is quite comprehensive, and will bear study.

Work for All

(Diagram for blackboard)

I. FOR OURSELVES. 2 Tim. 2:15.

1. *Spiritual.*—To study the Word of God; to study the Testimonies, and other books and literature on the message; to teach in Sabbath-school missionary volunteer and children's meetings, and other meetings.

2. *Mental.*—To study the works of God; to become acquainted with our own organized work and its history; to become acquainted with our fellow-men and the best means of winning their souls; to study missionary literature.

3. *Physical.*—To give attention to food, ventilation, exercise, rest, and clothing.

II. FOR OTHERS. Mark 13:34.

1. To canvass.

2. To give Bible readings.

3. To distribute
reading matter

(Giving.
Lending.
Posting.
Selling.)

4. To visit
and aid

(Poor, sick, stranger,
new or weak in faith,
wayward, backslider,
those out of Christ.)

5. To correspond

(With friends.
With strangers.)

6. To give of our means.

How to Win Men

TO WIN men is a fine art; it is the science of sciences.

No other earthly achievement is so big or great or glorious as this. "He that winneth souls is wise." And yet this supreme art, or science, is reachable by all, at least to all who truly love God.

Here are a few very good suggestions made by a worker whose labours have been signally blessed:

1. Be a Christian yourself. "First cast out the beam out of thine own eye; and then thou shalt see clearly to cast out the mote out of thy brother's eye."

2. Live in the Spirit. "Then the Spirit said unto Philip, Go near, and join thyself to this chariot." We must "live, and move, and have our being" in the Spirit.

3. Have a desire to see souls saved. "And when . . . He beheld the city, He wept over it."

4. Have a working knowledge of the Bible. The Word of God is "the sword of the Spirit."

5. Have confidence in the Word and the promises of God. "It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

6. Have confidence in the power of God. "For the Son of man is come to seek and to save that which was lost."

7. Be a man of prayer. "Continuing instant in prayer," remembering that though Paul may plant, and Apollos water, yet it is God that giveth the increase.

And let us remember that love, the love that Jesus shows us, must be the very heart of all our missionary endeavours.

E. L.

The Training of the Mental Faculties

GOD requires the training of the mental faculties. He designs that His servants shall possess more intelligence and clearer discernment than the worldling, and He is displeased with those who are too careless or too indolent to become efficient, well-informed workers. The Lord bids us love Him with all the heart, and with all the soul, and with all the strength, and with all the mind. This lays upon us the obligation of

developing the intellect to its fullest capacity, that with all the mind we may know and love our Creator.

If placed under the control of His Spirit, the more thoroughly the intellect is cultivated, the more effectively can it be used in the service of God.

MRS. E. G. WHITE.

An Experience

"I HAVE often thought I would like to relate an experience we had at the time we were coming into the truth. My mother, brother, and sister were Adventists and had become such after I was married and in a home of my own. During July and August we always made a visit home. My mother always talked to me about the message, but for three or four years I did not become interested.

"Finally at one time, while I was there, they asked if we would not like to have a Bible reading and invited a brother living near. We enjoyed the reading very much, but returned home and almost forgot the experience. One day an old lady came to the door selling the *Signs*. She also gave an invitation to the meeting in their little church. Well, we went to church, although we had not been in the habit of going. After we had gone a few evenings we asked a brother-in-law and family to go, and before long we were all taken into the church. Now if it had not been for that old sister and the bundle of *Signs* she carried, perhaps I would never have become a Seventh-day Adventist."

Third Week

How to Be a Successful Missionary

Opening Exercises.
Reports of Labour.
"A United Missionary Movement."
"A Healing Balm."
"As We Go."
Plans for Work.

A United Missionary Movement

AGAIN and again the attention of believers in the advent message has been called to the many opportunities before them for soul-winning service. The Lord desires His children to reach a high standard of

spiritual attainment, and to become labourers together with Him for the salvation of many without the camp.

A crisis in missionary effort is upon us. There is a great work to be done, and if this work is earnestly undertaken and vigorously prosecuted in all our older churches and strongholds of influence, we may hope that the missionary movement will extend to all the churches throughout our conferences. God will do great things for His people if they will co-operate with Him. But the fulfilment of His purpose to enlighten the world through His appointed agencies, can be brought about only by means of careful planning and untiring effort. The individual members of all our churches must be trained to render efficient service as missionaries for God. This is a work that should engage the attention of our brethren in responsibility in every land.

That church only is strong that is a working church. The thinking powers should be consecrated to Christ, and ways and means should be devised to serve Him best. Let all set their hearts and minds to become intelligent in regard to the work for this time, qualifying themselves to do that for which they are best adapted. Men who make a success in business life are keen, apt, and prompt. We must exercise equal tact and energy in the service of God. Let every man, of whatever trade or profession, make the cause of God his first interest, not only exercising his talents to advance the Lord's work, but cultivating his ability to this end. Many a man devotes months and years to the acquirement of a trade or profession, that he may become a successful worker in the world. Should he not make as great an effort to cultivate those talents which would make him a successful worker for God?

All this work of training should be accompanied with earnest seeking of the Lord for His Holy Spirit. Let this be urged home upon those who are willing to give themselves to the Master's service. No one who will indulge in jesting, in pleasure-seeking, or in any sinful practice, can be accepted as a worker for God. Our conduct is watched by the world; every act is scrutinized and commented upon. There must be diligent cultivation of the Christian graces, that those who profess the

truth may be able to teach it to others as it is in Jesus, that they themselves may be ensamples and that our enemies may be able to say no evil of us truthfully. In all their intercourse with unbelievers they are exerting an influence for good or for evil. They are either a savour of life unto life or of death unto death: God calls for greater piety, for holiness of life and purity of conduct, in accordance with the elevating, sanctifying truths which we profess. Your life should be such that unbelievers, seeing your godly walk and circumspect conversation, may be charmed with the faith that produces such results.

MRS. E. G. WHITE.

A Healing Balm

"Words of cheer from the battle-field of life,
Welcome tidings from the war;
Glorious news from the grand and holy
strife,—
Soon the conflict will be o'er."

IN looking over the present situation the above lines forced themselves upon my mind. "The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals."—*"Testimonies for the Church,"* Vol. IX, page 61. "The Lord gave the Word: great was the company of those that published it." Ps. 68:11. "Let our literature give the message as a witness to all the world."—*Vol. IX, page 61.* Seventh-day Adventists have what the world needs. We have a healing balm for all such. God has given this light, this comfort, this key to us, that we might pass it on to others.

Those to whom this great work has been entrusted are beginning to wake up. We praise God for the partial evidences of this soon-to-be-seen *great awakening*. We are steadily increasing, but there is no end of room at the front. Some are doing splendidly. What can we say or do to lead the large majority who are evidently inactive to take hold?

F. W. PAAP.

As We Go

THESE little messengers—"speaking leaves"—are small but powerful things. They are among the greatest agencies for the saving of souls. "Let us keep our ears and eyes open for those topics which are interesting

the people around us, and circulate tracts and literature relative to them. In these last strenuous days we need to see and use every opportunity for getting our literature into the hands of the people." Make it a habit to be prepared, and hand out the literature in the daily routine. Encourage all to scatter "as they go."

The Lord God of heaven would have the entire church devising ways and means whereby high and low, rich and poor, may hear the message. . . . Young and old are to act a part. * * *

Fourth Week

LEADER'S NOTE.—Lack of space forbids our supplying a programme for this week. But no doubt the time can be profitably employed in the consideration of matters of local interest.

Missionary Volunteer Programmes

First Week

Quarterly Bible Studies

Hymn.

Prayer.

Secretary's Report.

Scripture Drill: Isa. 45:18.

Reports of Labour.

Hymn.

Bible Study: "Why I Should Take the Bible Studies."

"For the Young Folks."

"Haapai, Tonga."

"From Lord Howe."

"Moorea, Society Islands."

"Experiences in the Homeland."

Five-minute Exercise: Questions on "Revelation" for week ending October 7.

Hymn.

Why I Should Take the Bible Studies

[The following Bible reading was prepared by a young missionary volunteer in the North New Zealand Conference. This she sent to her brother who was in Australia. He wrote back that the texts used were such a "crushing weight of evidence" that he had decided to learn the Bible Study texts. It is good to know how much some of our young people are appreciating the Studies, and that they are using their influence to get others to join in this effort.]

1. WHO is the author of the Bible? 2 Pet. 1:21.

2. What is the Word able to do for us? Ps. 119:49, 50.

3. Does it add to our happiness? Ps. 119:14, 54, 103, 162.

4. Will the Word of God increase our mental capacity? Ps. 119:98-100; Prov. 1:4.

5. From what will a knowledge of God's Word keep us? Ps. 119:11.

6. Is it the will of the Lord that we should learn the Scriptures? Ps. 119:73.

7. Can any say that they have not sufficient intelligence? James 1:5.

8. Will it avail anything to offer excuses? Rom. 3:19, last clause.

9. How does the Lord look upon those who present excuses? Luke 14:16-20.

10. What may excuses be termed? Job 15:3.

11. Is there any danger of using time that should be given to the study of the Bible for something else? Luke 21:34.

12. If we are acquainted with the Scriptures, will we have a knowledge of salvation? 2 Tim. 3:15.

13. Will others question us in regard to our faith? 1 Pet. 3:15.

14. Do the Doctrinal Studies furnish us with the necessary information? Note the subjects considered during the past four years, upon each of which no less than ten verses have been committed to memory:

Baptism

Millennium

Home of the Saved

Good Angels

Evil Angels

The Gift of Prophecy

Tithes and Offerings

Temperance

Righteousness by Faith

The Word of God

The Second Coming of Christ

Signs of Christ's Coming

The Law of God

The Sabbath in the Old Testament

The Sabbath in the New Testament

Proper Sabbath-Keeping

The Sleep of the Dead

Life Only in Christ

The Punishment of the Wicked

For the Young Folks

OUR leaders in this missionary volunteer work have been trying to prepare some good spiritual meals for the young folks. Some come to the table to eat of this food—others leave it untouched, but those that eat obtain an appetite for more, and by and by they will find their souls have been nourished with the Bread of Life sent down from heaven, and handed to them just as the disciples handed the food to the five thousand hungry men. There is one daily meal which we might call "breakfast," that is usually called the "morning watch," and for this we have a series of small but grand studies based on "Steps to Christ." How many avail themselves of this meal daily, and how many choose to starve? None can make us eat. Others can only place the food before us, *we* must do the *eating*.

Then we have a weekly meal which surely even a little child can eat and assimilate. This is termed the

Bible Study and it only involves learning one text a week for ten weeks in the quarter, yet it amounts to forty texts a year.

What One Woman Did

Let me tell you of one or two people who have been eating this weekly meal lately. One is an elderly person who could neither read nor write. One of our colporteurs sold her a book and she became interested in the truth, but, alas! "Heralds of the Morning" was too big a meal for one who could not read. About two miles distant from her home lives one of our brethren and his wife, with whom she commenced to spend Sabbath afternoon. A little home department Sabbath-school was always held there and the new sister determined to learn to read. So she began following the scriptures as the others read them, and learning and reciting the Bible text every week. Though this is not a Sabbath-school item, all who attended at this home were in the habit of taking the Bible Study text at the close of the Sabbath-school lesson, and so it came to pass that in this way this old lady learned to read. She had learned two quarters' Bible Study texts, and obtained one hundred per cent for each in the examination.

The minister of the church she had been attending came along and invited her to become a member of his church. She had never really joined the Methodist Church, though she regularly attended, and by the time the clergyman came and suggested that she and her husband unite with the church, it was too late for one of them, at any rate. She cited as a sufficient reason for not becoming a member of his church the fact that he "did not keep the right day," and in the talk that ensued, this dear woman was able to use twenty texts of Scripture to prove her assertions, while the clergyman had not even one on which to fall back. The texts she used were learned under these headings, "The Sabbath in the Old Testament" and "The Sabbath in the New Testament." Long before she had exhausted her supply of memorized texts the minister was anxious to leave, but the lady three times told him that she had not finished and had more to say. At last he left her. In less than twelve months

his sister has found the truth and earned to read sufficiently to be able to read her Bible, besides having committed the Bible verses to memory each quarter.

What a Little Child Can Do

Now for another instance at the other end of life's journey. This time it is a little lad of three years, who has commenced to learn the Bible texts regularly. He was three years and one month old when he began to eat this meal, and less than three and a half years when he first took the examination and obtained one hundred per cent. He was at this time in the same home department Sabbath-school as the lady mentioned above, and it is hard to say who was the more anxious to learn each verse correctly. At family worship in the morning this little boy repeats his verse for the week, and by the time Sabbath comes round he has it off quite fluently. To show the way in which this good spiritual food was assimilated in this case, let me tell you what was overheard one day. Near the home, where he was at this time, stood a blacksmith's shop, and one Sabbath the little chap noticed the men working at the forge and hammering at the horseshoes. To himself he was heard to say, "Those people are breaking the Sabbath." "Ye shall do no work therein" had been the burden of his Bible texts during the quarter, and he had caught the meaning of it enough to apply it to himself and those around him. This laddie is now the proud possessor of a certificate, and hopes soon to receive another.

All that other children do,

Why with patience should not you?

"Learning by heart," as the children put it, becomes increasingly easy, and the best way to keep our memories fresh and keen is to use them.

Another Experience

Now I will tell you one more instance, this time of a man in life's prime. He is an ordinary hard-working farmer, who knows far more of cows and horses and crops than of letters. He, too, has been partaking of this food, and at first it was a hard task for him to commit these texts of Scripture to memory, but he has succeeded and is justly proud of his well-earned certificates. The doctrinal studies and the Sabbath-school lessons are an educa-

tion to him, even apart from the spiritual side, and in that sense they have made a new man of him, as the Holy Spirit has enlightened him. What these studies have done for others, men, women, and little children, they can do for us. Who means in future never to miss a meal of this sort?

Most of us like three literal meals daily, and in our missionary volunteer system we find a third meal of good spiritual food that will nourish our souls and minds. I refer to the Reading Courses. These are mapped out with care and thought, so that the needs of young and old may be met. These books are most valuable to us from a doctrinal and educational point of view, and interesting in themselves.

LILIAN A. HAMMOND.

Haapai, Tonga

BROTHER TOLHURST writes:

"Our young people's work is going well, and we shall soon be having our first quarterly examination. We had thought of this plan before knowing that anything along that line had been done in Vavau; but when we visited Brother and Sister Thorpe, we found them preparing for their first examination—they were a quarter ahead of us. Next month we will be forwarding our report and you will see how things have been going. One little boy, Johnnie, is seven years of age. He is too young to be able to write out all the verses faultlessly; but this does not prevent him from learning them perfectly. What an example he is to many older ones! He never makes more than one mistake in his recitations, and we have several times had two scriptures for one week."

Later Sister Tolhurst writes: "Our first quarter's examination was a success. Sixteen took the examination and thirteen merited certificates. Johnnie, the little boy seven years old that Mr. Tolhurst mentioned in his letter, took a written examination. He was very desirous of trying to write it, and he secured ninety-five per cent. He left out a phrase in one verse, and had a word wrong in two others. That was all. Don't you think he did remarkably well? I never saw the boys so much excited about any-

thing as when they received their papers back; and saw their marks. The natives are noted for being able to hide their feelings and control their features, and they certainly do it to perfection. But this time their faces were wreathed in smiles, and they were dancing around for joy. We were very glad to see it this way. I think our young people's meetings will do much for our work here."

From Lord Howe

SISTER FERRIS writes:

"I have not told you of our good success in having a little programme of children's singing and reciting the night we gave out the certificates. The children did exceedingly well. We held it in the public school. It was packed full and many standing outside. Some said that the best item was the scripture drill on 'The Sleep of the Dead.' We had it in the form of a Bible study (it was just after the presentation of the certificates for that subject). I asked the questions just as one would in a Bible reading and called on different children to answer. They answered so well, and put the right stress on words to give the sense, and so brightly and quickly, it made the exercise both interesting and instructive to the public. There was a father of three of our boys there. It was the first time he had ever ventured to anything in connection with our work and really did not know anything the boys knew. He told me afterwards that he was never so astonished in his life as when I called on his boys to answer some 'problem' on 'The Sleep of the Dead' and they were able to stand up without hesitation and give a clear answer from the Bible, 'word for word,' that exactly answered the question."

Moorea, Society Islands

IN the little village of Vaiara, on the island of Moorea, a young people's society was started during the latter part of 1915. They follow the programmes contained in the LEADER as nearly as possible. All take a good interest in learning the Bible Study texts each week, and they seldom make a mistake in the recitation. Sister W. R. Howse in writing about the work of this society says she is sure they would take a

deep interest in the Reading Course also, could they read English or have the books translated, but they are not blessed in this way, as are our young people in the homeland.

In another village of Moorea, where Brother and Sister Howse are also labouring, they hold a young people's meeting during the week. There is a good attendance at this meeting, and they have the Bible texts well in mind every week. Brother Howse says they are looking forward to their examination. The society is very young, but they hope it will continue to grow as it has done during the past few months.

Experiences in the Homeland

A COLPORTEUR in the North New Zealand Conference appreciates the Missionary Volunteer Bible Studies. He writes: "The doctrinal texts for this quarter have been very valuable to me. On three distinct occasions, in the course of a week, I was called upon to give Bible studies, one of which has now led on to weekly studies. This person has been praying for some one to come along and give her light on the state of the dead."

An isolated sister in Queensland was discussing the subject of Spiritualism with a visitor, and a text was asked for on the state of the dead, whereupon her little son of nine years promptly quoted one of his Bible Study texts with such effect that the visitor was fully convinced on the subject. This sister in writing to the office says: "Tell the young people to memorize all the texts they can, and God will use them in His own good time and way to witness for the truth."

Two little Indian boys attending Sister Meyers' school in Fiji, took the examination on the doctrinal texts for the quarter ending June 30. Their papers were very neat and both merited certificates.

PASTOR STERLING, in speaking of the natives of Mauke, Cook Islands, says: "Both old and young enjoy the study of the lessons and the memorizing of the texts. You would be surprised to see how easily these native children memorize texts."

Second Week

The Truth-seeing Blind

Hymn.
Prayer.
Secretary's Report.
Scripture Drill: Gen. 3: 17, 18.
Reports of Labour.
Hymn.
"The Blind Apostle of Manchuria."
"An Experience in Accepting the Message."
"Visit to a Blind Sister on Lord Howe Island."
Five-minute Exercise: Questions on "Revelation," for week ending October 14.
Hymn.

LEADER'S NOTE.—From the experiences composing the programme for to-day we learn how the blind people, although greatly afflicted, have been richly blessed in their service for God, and this should encourage us to labour more earnestly and give more liberally that these people may learn of the message for this time. We trust that none of our young people will slacken their efforts on behalf of the Braille work, for the demands are as great as hitherto.

The Blind Apostle of Manchuria

CH'ANG was a blind man, but though outwardly blind, the inward eye was opened to the truth wherever he could find it. He was well trained in the teachings not only of Buddha but of Confucius. Among other vices which ruled him was an inveterate attachment to gambling.

In 1886, when about thirty-seven years of age, his sight began to fail rapidly, and he was threatened with total blindness.

He lived in Tai-ping-kou, a remote mountain village, but the report of the wonderful cures accomplished by Dr. Christie, a medical missionary of the United Presbyterian Church at Moukden, Manchuria, penetrated to his distant home. In hopes that his sight might be restored, he undertook a journey of more than one hundred miles, groping his way over weary roads, to place himself under Dr. Christie's care and treatment.

In order to pay the debts incurred in gambling, he had sold whatever he had possessed, and took with him what remained, to pay for his lodging, etc., in Moukden; but, falling among robbers, he was despoiled of everything on the way, and left to starve. Nevertheless he plodded on, weak and weary, until one morning, destitute and desolate, and with scarcely any clothes left upon him, this poor blind man was found at the gate of the mission hospital. The beds were

all full, but so great was the compassion awakened in his behalf, that the native evangelist gave up his own couch, that Ch'ang might be provided for. He received the best care and nursing, and before long his health was restored.

His reception at the mission hospital was not in vain. He had heard some Christian instruction, and the seeds of the kingdom took root in his very soul. He now saw that Christ alone was able to feed and fill the longings of his soul, and he at once received Him not only as a Saviour, but as Master and Lord. Desirous to fulfil all righteousness, he asked to be baptized; but as a month had not then expired since his conversion, his teacher felt that it was wiser to put him on probation, deferring his baptism until his piety had been subjected to a longer test. How pathetic was the reply of this blind disciple: "None of my people have ever heard even the name of Jesus, or of His offer of the gift of eternal life; and do you think that I can keep that to myself any longer? I do wish for baptism, but I cannot delay my return."

So this poor blind man was dismissed without having received the outward sign and seal of his new discipleship; but his friend, Rev. James Webster, comforted him with the promise that he would by and by seek him out in his remote mountain village, and there administer the ordinance. There were, however, only three missionaries in Moukden, and the duties incumbent upon them were more numerous than they could properly discharge; so that a half year had elapsed before Mr. Webster could go to Tai-ping-kou, and even then he found the journey very difficult. What was his astonishment, as he approached the distant abode of Ch'ang, to find that this poor blind man seemed to be a famous character in the vicinity; and when at length he reached the village, which no foreigner appeared to have ever visited before, instead of being received with the usual signs of aversion, called "foreign devil," etc., the village schoolmaster gave him a cordial welcome, as the expected "pastor" whose visit had been promised, and who had at length come to fulfil his promise. From him Mr. Webster learned that Ch'ang had gone forth on his daily occupation, itinerating from village to

village, unhindered by the muddy swamps, rugged hills, and crooked paths, which even to those who had sight proved so wearisome and difficult, and that the sole work of Ch'ang was to witness for the new Jesus whom he had found, and to tell the people about his Saviour and Lord. Sometimes in the evenings he gathered hundreds of hearers beneath the shade of willow trees, or availed himself of such smaller gatherings as he could assemble in private houses.

His experience has been one of a somewhat varied character. He was at first met with ridicule, or with pity, as one who was not only blind but crazy; but he persevered, meanwhile giving the higher witness of a holy life and transformed character. Public opinion was divided, some blessing and some cursing, but still he kept on in his blessed work, living for God and walking in His fellowship, praying in faith for help from above, and singing the one hymn that he learned in the hospital:

This I know, that Jesus loves me.

These daily journeys were taken alone—a blind man, with no companion but his staff, and no guide but his invisible Master, unweariedly telling the simple story of good news of eternal life in Jesus Christ to all whom he could induce to listen.

When Ch'ang came back from his day's work, his delight on learning that Mr. Webster had come was most touching to behold. From his sightless eyes tears flowed down, as he exclaimed: "Oh, Pastor, I always said that you would come," his words showing that others had met with scoffing his confidence in his friend's promise. Very soon he had sent messengers in every direction to the various villages round about, and his converts soon arrived. One by one in their own simple way, but with deep feeling and earnest resolution, they told of their faith in Jesus, and gave such proofs of genuineness that, on the next day, nine of them, with their blind teacher at the head, received baptism, and thus outwardly put on Christ, although such obedience to His commands exposed them not only to ridicule and opposition, but to the risk of persecution even unto death, and in forms atrociously cruel. Others likewise wishing baptism, were told to wait until they could be more fully taught in the things of God.

Let us hear Mr. Webster's own testimony:

"One thing in which I am well assured, is this: Blind Ch'ang, of Tai-ping-kou, with little knowledge, but with a heart thrilled to the core with the truth which he knew, had in these months done more and better work for the kingdom of heaven than half a dozen foreign missionaries could have done in as many years."

Mr. Webster then told Ch'ang of Mr. W. H. Murray's school for the blind at Peking, and encouraged him to go there as a student. The thought of learning to read and write seemed to Ch'ang like a myth, but to please his teacher and pastor, he promised that he would do his best; and, led by a blind lad, he undertook on foot the hundred-mile journey over the mountains to Moukden, thence by boat and cart to Peking. He was greeted with a warm welcome by Mr. Murray, and, within three months, he had so mastered the arts of reading and writing, and also of writing and reading music, that he himself undertook to instruct a pupil. Mr. Murray desired Ch'ang to remain for a longer course of teaching, but the blind lad, who had conducted him, took ill, and his own longing to go back to his countrymen and impart the knowledge of Jesus to them impelled him to return. He said: "My countrymen are all heathen, and I must go and show them what Jesus has done for me, and teach them His precious gospel." He started for home, provided with such portions of the Scriptures as had then been stereotyped by the blind students, and with a new writing frame, and soon gladdened Mr. Murray's heart by a letter from his own hand in embossed type. Again he began his daily journeys, reading the Word of God to crowds of his countrymen, who were surprised to see a blind man read with his finger tips.

His work has been prospered in a most remarkable way, and many thank God that Ch'ang became blind, for otherwise there might have been no Christians as yet in that vicinity. After a few years time his converts were found to number fully five hundred people.—*The Miracles of Missions.*

"It is God's way often not to spare the sorrow, but to give us strength to endure it."

An Experience in Accepting the Message

THE following experience is from a blind brother who has recently accepted the third angel's message. About twenty-seven years ago Brother Mercer heard the truth presented by Pastors Israel and Baker in Tasmania. Since then he has come in contact with our people at different times and in various places. Our magazine for the blind, *Day Dawn*, has also been received in his home for a number of years. Brother Mercer is a competent Braille writer, and has imparted instruction to one of the workers connected with the Union Conference office, thereby enabling us to carry forward the work of giving this message to the blind more intelligently. About twelve months ago he came more directly in touch with our people, and has of late attended the North Sydney Mission, and through its influence and the efforts of Pastor Baker (with whom he is again providentially brought into contact) and the help of others, has decided to throw in his lot with us.

Our prayer is that God will bless this brother in service for Him, and that many more of those deprived of sight may be led to the truth.

Brother Mercer says: "Ye shall know the truth, and the truth shall make you free."

"For very many years past I have been a member of one of the most prominent and aggressive Protestant churches of Australasia, and for a considerable time was satisfied within myself that I was deriving sufficient spiritual food and sustenance for the upbuilding of my faith in the risen Christ; but, thanks be to God, this state of spiritual contentment was not to last, for very gradually there came into my soul a longing, and then a craving for a change of diet, a more substantial repast on things spiritual and divine. And so by careful thinking and fervent praying there came to me the God-given disposition to hear the truth from the lips of other exponents than those to whom I had been accustomed to listen, and by hearing, came a strengthening of faith and a deepening of affection for Him who said, 'If ye love Me, keep My commandments.' I had often heard the keeping of the original Sabbath day discussed from various viewpoints,

and at times shamefully ridiculed, but this so far from inducing me to take sides with the majority led me to a more careful scrutiny of the subject. Long before I determined to obey the teaching of the fourth commandment, I was fully convinced of its divine validity.

"And then was brought before me the Bible teaching of the intermediate state of the dead, prior to the resurrection and the judgment, which did not fail to reveal to me my hitherto erroneous ideas on the subject. And yet again the complacent attitude of strict church members, who spoke of the Bible as their chart, became a trouble to me, and I secretly longed for the society of those who probed deeper into divine revelation. The admonition of the Lord Jesus that His people should be ever watchful and waiting for His coming began to impress me most seriously till, at last, I resolved to throw in my lot with those who had accepted the third angel's message and were proclaiming it to the world. And now there comes to me a clearer light, a surer knowledge of the truth—the truth that makes its possessors free. Blessed be the God and Father of our Lord Jesus Christ!

"I feel led in the words of the inspired hymn-writer to exclaim:

"In the service that Thy will appoints
There are no bounds for me,
For my inmost soul is taught the truth
That makes Thy children free.
And a life of self-renouncing love
Is a life of liberty!"

Visit to a Blind Sister on Lord Howe Island

ON the Wednesday of the week of prayer the north-end Sabbath-keepers of Lord Howe decided to go to the south-end and have the reading with our blind sister, Auntie Johnstone, and spend the day with her. It was thought the children could sing the hymns and give the little recitations for her that they had sung and recited at a little meeting we had when we gave out the Bible Study certificates, and to which it was impossible for her to come, as she is over ninety years of age. I let her know of this arrangement and she planned to ask all the children to bring some pennies so she could take up a collection to help the work in the Philippines. She explained to me that she had been

deeply interested in this work as she had heard of it in the missionary readings on Sabbath mornings, and she had a desire to help send Bibles to some of those converted Filipinos who needed them in their work. So this word was sent to the children.

On the Wednesday we all wended our way down south. Some were taken in boats round the island while others were taken in sleighs through a long bush track. After partaking of a little lunch we had the young people's lesson, all taking part in prayer. Then we had the singing for Auntie Johnstone, at the end of which I planned to take up the collection for which she was so eager, but the children planned otherwise. While I was getting everybody seated a little baby child toddled up to where Auntie was sitting and put its offering into her hand. Of course this was a signal to them all. It was just lovely to see those little tots so eagerly putting their offerings into her hands. There was a young man who was not a member of our church, but he was just as eager as our people that his children should all give something, and the older children were just as eager to give as were the little ones.

It was a pleasure to look at this dear old sister's face while the collection was being given to her. Her face was just shining with joy as she handed it over to Sister Fenton to count it for her.

When it was all counted it totalled 17s. 6d., and a sister added 2s. 6d. to make it £1. Sister Johnstone thanked the little ones in a few grateful words, after which we went on with the programme.

MRS. A. H. FERRIS.

Third Week

The Power of Influence

Hymn.
Prayer.
Secretary's Report.
Scripture Drill: 2 Pet. 3: 10, 13.
Reports of Labour.
Hymn.
"Influence."
Poem: "The Careless Word."
"Humility."
"Who Can Estimate the Influence of a Life."
"A Christlike Life."
"Faithful Under Trial."
Five-minute Exercise: Questions on "Revelation" for week ending October 21.
Hymn.

Influence

"AWAY among the Alleghanic Mountains there is a spring, so small that a single ox could drain it dry on a summer's day. It steals its unobtrusive way among the hills until it spreads out into the beautiful Ohio; thence it stretches away a thousand miles, leaving on its banks more than a hundred cities and villages, and many thousand cultivated farms, and bearing on its bosom more than half a thousand steamboats; then, joining the Mississippi, it stretches away twelve hundred miles more until it falls into the great emblem of eternity. It is one of the tributaries of the ocean, which, obedient only to God, shall continue to roll and roar until time shall be no longer. So with moral influence. It is a rivulet, an ocean, boundless and fathomless as eternity."

What an awful and fearful power, yet what a quiet and beautiful force, is influence! Could we fully comprehend its magnitude and far-reaching results, how different would be our course of action!

The little pebble which I carelessly cast into the still waters of the lake sinks from sight; but is that all?—No. Look at the circles as they widen, now touching the mossy bank, now lost for a moment in the reeds and rushes, now reaching the very shore on the other side, where the graceful willow boughs dip the sparkling water. Just so unthinkingly we speak a hasty or critical word, we give an angry or scornful look, we perform an unkind act; but when the word is spoken, the look given, the action performed, does it pass into oblivion?—Ah, no! On and on it speeds, ever widening, ever increasing as it goes. Whittier has beautifully expressed it thus,—

"Nothing fails of its end. Out of sight
sinks the stone
In the deep sea of time, but the circle
sweeps on
Till the low-rippled murmurs along the
shores run,
And the dark and dead waters leap glad
in the sun."

The Wonderful Power of Influence

Yes, influence is a power possessed by every human being born into this world, whether he wills it or not. It is perhaps, a half-unconscious power, —one which he cannot wholly control, but one by which he increases or diminishes the sum total of human

happiness. Notice how much you are influenced by those around you; and then you can better judge how you influence others. You come in contact with a happy, buoyant disposition. It does not take long for the heaven to work upon you. Cares and worries are thrown aside for the time, and you are lifted into a new atmosphere. Life takes on a different aspect, and you are happy and light-hearted, too. Again, you are associated with a sad, gloomy, or even melancholy disposition. You cannot manifest the same joyousness, the same light-heartedness, as before. A cloud seems hanging over you; and if such influences continue, the clouds grow larger and darker, and finally settle down like a great pall, until some one pierces the gloom and dispels the darkness by sending ray after ray of sunshine along your path.

Watch the business man. When cares and perplexities annoy him, his family and friends are almost sure to know it. The atmosphere he carries about with him is felt by all. It is thus with every human being. Each person lives in an atmosphere largely of his own creating, which is felt by those about him in a greater or less degree, according to the strength of his personality. A kind, thoughtful person is sure to find friends wherever he goes; while the gloomy, morbid, sensitive person is shunned and avoided.

Effect upon Young People

Notice the marked effect of this truth upon a company of young people. Let some one with a strong, pleasing personality come in among them, and the whole atmosphere takes on the colouring of that individual. If he is light and frivolous and given to shrewd remarks and jesting, all partake of the same spirit, even when their better nature says it is demoralizing. Why should this be so?—It should not, need not be, if we could but feel the strength of our power, our high calling, our influence on the destiny of human souls. A word or a look, an inward conviction of our possibilities, together with an heroic determination, could change the whole tenor of conversation, and give an entirely different colouring to the atmosphere.

We need not always be weaklings, subject to all the influences that surround us. We can control, to a cer-

tain degree, our surroundings; but when we cannot do this, we need not be adversely influenced by them. Are our conceptions as young people narrowed down to the thought that to be Christians means only to be passive, mild of temper, given to forbearance under injuries, soft, gentle, yielding, unassuming, humble? To be sure it means this to be a true Christian, but it also means much more. It means to be active, resolute, unflinching, unfaltering, unyielding, unswerving, earnest, aspiring, aggressive.

It is our privilege to make circumstances, to control influences, to create an atmosphere according to our own choice by the power of God working in us. It is our privilege, as well as our duty, to send throughout the world an electric thrill that will reach thousands, and in turn inspire them with the same zeal and enthusiasm that we ourselves possess.

Forming Characters for Eternity

"It is an old saying, and one of fearful and fathomless import, that we are forming characters for eternity. Forming characters! Whose? Our own or others?—Both; and we can appreciate that in that momentous fact lies the peril and responsibility of our existence? Who is sufficient for the thought?" Let us put it thus: Thousands of my fellow-beings will some day stand at the judgment bar with characters differing from those they would have carried there had I never lived. "The sunlight of that world will reveal my finger-marks in their primary formations and in their successive strata of thought and life."

"Among the high Alps at certain seasons of the year the traveller is told to proceed very quietly; for on the steep slopes overhead, the snow hangs so evenly balanced that the sound of the voice or the report of a gun may disturb the equilibrium, and bring down an immense avalanche that will overwhelm everything in ruin in its downward path. And so about our way, there may be a soul in the very crisis of its moral history, trembling between life and death, and a mere touch or shadow may determine its destiny."

"A young woman who was deeply impressed with the truth, and was ready, under a conviction of sin, to ask, 'What must I do to be saved?' had all her solemn impressions dis-

sipated by the unseemly jesting and laughing of a member of the church by her side as she passed out of the house of worship. Her irreverent and worldly spirit cast its repelling influence on that young woman, who stood that day not far from the kingdom of God."

The wonderful power of influence is thus beautifully expressed by Mrs. Sarah T. Bolton:

"The smallest bark on life's tumultuous ocean
Will leave a track behind forevermore;
The lightest wave of influence, set in motion,
Extends and widens to the eternal shore;
We should be wary, then, who go before
The souls who yet may be; and we should take
Our bearing carefully, where breakers roar
And fearful tempests gather; one mistake
May wreck unnumbered barks that follow
in our wake."

BLOSSOM F. WILCOX.

The Careless Word

"Twas but a word, a careless word—
As thistle-down it seemed as light;
It paused a moment on the air,
And onward then it winged its flight.

Another lip caught up the word,
And breathed it with a haughty sneer;
It gathered weight as on it sped,
That careless word, in its career.

The rumour caught the flying word,
And busy gossip gave it weight,
Until that little word became
A vehicle of angry hate.

And then that word was winged with fire;
Its mission was a thing of pain;
For soon it fell like lava-drops
Upon a wildly-tortured brain.

And then another page of life
With burning, scalding tears was
blurred;
A load of care was heavier made,
Its added weight, a careless word.

How wildly throbbed that aching heart!
Deep agony its fountain stirred;
It calmed, but bitter ashes mark
The pathway of that careless word.

—Selected.

Humility

YEARS ago I was often in close touch with one who showed a Christ-like spirit under all circumstances. Her environment was the reverse of pleasant. She was forced to live with those who were not only narrow, jealous, and difficult to please, but who had no love for the things that she loved. But she bore all patiently.

"How can you submit as you do?" queried I one day when I chanced upon the scene and saw enough to suggest the thought to me that patience had ceased to be a virtue. "It is too much for human endurance."

"You are right there," my aged friend replied, sweetly; "it is beyond human endurance; but the Holy Spirit, the Divine, enables me to bear patiently what would otherwise crush me. Years have taught me this one lesson, however: If one has the true spirit of humility, there is little room for hurt feelings."—*Selected.*

Who Can Estimate the Influence of a Life?

EVERY man, woman, and youth is constantly exerting an influence for either good or ill. The world, or some part of it, has been made better or worse by the life of every individual who has lived on this earth. It is impossible for one to have an existence and not in some way or particular be instrumental in influencing others.

And our influence does not stop with the individuals who have personally come in contact with us. Persons who have been influenced by us, in turn influence other persons. And thus each personal influence, for either good or ill, has its effect on, and on, as long as time continues.

These statements being true, who can estimate the good or ill that any one life may be instrumental in accomplishing? And in view of these facts, how can one fully sense his responsibility in this matter and not resolve that the evil in his character shall be eradicated, that only good may come from his influence?

Considering the influence that every person is unavoidably wielding, what a serious and even solemn thing it is to live! It has been truly said that it is a solemn thing to die. But in the light of personal influence, it is certainly a much more solemn thing to live.

To live in such a way that our life shall be a constant uplift to all who come under our influence is reasonably required of every soul. Every intelligent person is more or less responsible for the acts of others. We should consider ourselves mutually responsible for one another. In the

Judgment, we shall find that our influence in this world has been taken into account.

J. W. LOWE.

A Christlike Life

"It is not by preaching the truth only, not by distributing literature alone, that we are witnesses for God. Let us remember that a Christlike life is the most powerful argument that can be advanced in favour of Christianity, and that a cheap Christian character works more harm than the character of the worldling. Not all the books written can serve the purpose of a holy life. Men will believe, not what the minister preaches, but what the church lives. Too often the influence of the sermon preached from the pulpit is counteracted by the sermon preached in the lives of those who claim to be advocates of truth." —*"Testimonies for the Church," Vol. VII, page 37.*

Faithful Under Trial

(For the Juniors)

WE heard recently of a lad employed at a London printer's, who had to bear much persecution from his unbelieving companions because they learnt that he had become converted. They tempted him to use bad language, but their taunts and sneers did not move him. Then they seized him one evening, poured a large quantity of printer's ink over his head, and turned him out into the street. Though it took him most of the night to wash clean, he appeared fresh and courageous at the printer's office in the morning. Another time they secretly set his clothes alight while he sat at dinner. But the boy was not daunted, for he rejoiced that he was counted worthy to suffer for his Lord and Master. One secret of this boy's strength was his love of God's Word. When the winter mornings were too dark for him to read his Bible before he set out, he used to snatch a few minutes from the breakfast half-hour and run down to the Bible Society. There he would read a verse or two from the open copies of the Scriptures, which are displayed in the lower windows of the Bible House, before returning again to the day's work.—*From the Monthly Record of the Protestant Evangelical Mission.*

Fourth Week

The Isles Waiting for His Law

Hymn.

Prayer.

Secretary's Report.

Scripture Drill: Review.

Reports of Labour.

Hymn.

"Waiting for Present Truth."

"Persecution on Mauke, Cook Islands."

"Tauri, an Invalid of Mauke."

Five-minute Exercise: Questions on "Revelation" for week ending October 28.

LEADER'S NOTE.—This is the last of the programmes on the special field pioneered by John Williams, the shipbuilder. It will be interesting to notice that not only the islands mentioned by Brother Hill in the Society Group, but at Aitutaki and Mauke and Niue he also laboured in those early days. It is good to know that we have entered all these fields with the third angel's message, and that some are being called out to shine as jewels in the Saviour's crown.

Waiting for Present Truth

TOGETHER with the latter-day prophecy, "The isles shall wait for His law," might fitly be coupled another burning, inspired statement, "I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions."

One hundred years ago to-day there was rankling in the breast of a London youth a mighty power which he could not well interpret to his earthly associates. Like a battle horse as it paws the earth impatient for the impending charge, his unsatiable spirit burned within him as he attended to the routine of daily toil. A vision appeared unto him,—a vision that blurred his earthly sight, and obscured from view the hardware stock of his employer's business in City Road. It had been told in his ears that Pomare, the king of Tahiti, and some of his subjects, had turned to Christianity, and that there was a great need of additional missionaries. The call took root and grew within him until he had constantly a vision before him of a darkened race reaching for Christ, the light of the world. A vision it was. He walked, and worked, and slept in it, and was wholly overcome and controlled by it, until in later years, after he had had opportunity to test this vision, he said, "My work is my delight. I hope that I have no other desire in my soul than to be the means of

winning sinners to Christ." Such was "John Williams the Ship-builder," a worthy example of consecrated youth.

I pen these lines within a few minutes' walk from the home which was the central position for the former years of John Williams' island labours. Directly before me is the long, narrow island of Huahine, thirty miles of rolling ocean lying between. About the same distance to my left is plainly visible the blue mountain peaks of Borabora, while in between, and enclosed within the same coral reef as this island of Raiatea, a treacherous channel of five miles intervening, rests the beautiful isle of Tahaa, where we are now negotiating to enter with our mission tent, to give this people another, and perhaps their last, call to the marriage feast.

Just one hundred years ago it was in God's order that these lands, as well as other divisions of earth, should receive their preparation for the final call of the third angel's message, that there may be some of every nation ready to receive the flood of light which has now come by the unfolding of the prophetic portions of Scripture, and to take their place with those now being sealed with the seal of the living God. It was necessary that this people should have the precious Word of God in their own language, and placed in their own homes. This preparatory work was entrusted to Williams and his fellow associates, and their sacrifice and diligence in doing this work has made it possible for the speedy, intelligent enlightenment of present truth.

But who is to give to them this present truth? And upon whom does this solemn responsibility now fall? There are honest souls all through these Tahitian Islands that are tired of their evil ways, and they want to come to God, but they do not know how. They are waiting for His law. In a village we recently visited on the far side of Tahaa, we made known to them our desire to rent a house and live among them for the purpose of teaching them the Word of God. The men were coming from all parts to work on the government road. We distributed to them our truth-filled missionary paper, *Tiarama*, and read from the Scriptures the answers to their many queries.

They said, "Come and live among us, and we will fill your house with people." The people are willing and anxious to listen just now to the truth of the third angel. It is the message the people are waiting for at this present time. It is the last mercy call of God to a sinful, perishing people. The power of the Holy Spirit is with this message, and an impelling force, a wonderful drawing power, is felt on the hearts of men, of whatever nationality, wherever this glorious message is presented through unobstructed channels. And to the one who surrenders wholeheartedly to God for this service is given (with trials and tribulations) the greatest joy and satisfaction that it is possible for mortals to know. And can we, if we love God supremely and our neighbour as ourselves, rest in ease while these unworked fields are before us? Are we satisfied to follow some earthly occupation while God offers to us the privilege of co-labouring with Him in this work? Is this not the time spoken of that our sons and our daughters should prophesy, and our young men see visions? Under the blessing of the Holy Spirit we can all see visions if we only will,—visions of a waiting people and an unfinished work; visions of sinners made righteous, blending their voices with the ransomed throng in the great liberty song when the work is finished; visions of the long eternity in a loyal and sinless world together with those who will grasp our hand, and thank us with heart-felt gratitude for the sacrifice made to carry to them the good tidings.

It is possible, even in youth, to enter into the joy of the Lord, but this is the reward of loving service, cheerfully performed for the Saviour. With hearts made tender with the memories of Calvary, shall we not lay aside the things of earth, and say:

"Take my lips and let them be
Filled with messages for Thee;
Take my silver and my gold,—
Not a mite would I withhold."

"Take my will and make it Thine:
It shall be no longer mine!
Take my heart,—it is Thine own,—
It shall be Thy royal throne."

The words of John Williams shall then be ours, "My work is my delight. I hope that I have no other desire in my soul than to be the means of winning souls to Christ."

H. A. HILL.

Persecution on Mauke, Cook Islands

DEAR Young People,—

During the last days of March, the local native pastors of Mauke, seeing that many of their church members were looking favourably upon our truth, sought some mean to divert the attention of the people. The first method employed was a warning given in each of the native churches. Seeing that this was not regarded seriously, the native pastors both approached the resident agent asking him to enforce the existing Sunday law. This the resident agent was loath to do, first giving our people warning on two separate occasions. Knowing that our enemies had the law on their side I advised our brethren to abstain from work on Sundays which would bring them into trouble, explaining that there was other work which we could do with profit on that day, and in which our enemies could gain no advantage over us before the law.

Natives, however, are not accustomed to gather food for more than one day in advance, so usually Sunday mornings found our Sabbath-keepers without food. Some of the native vegetables, in fact, do not keep if gathered long in advance of the cooking, but spoil very quickly, therefore they usually bring into the village only one day's supply at a time.

One Sunday afternoon, after three o'clock, one of our brethren, Utaro by name, a very quiet, unassuming old man, went inland to the gardens. From a relative's tree he picked four breadfruit. Knowing that he might be accused of Sabbath-breaking he brought his four breadfruit with him until near the village where he deposited them in an old open cook-house belonging to another, and entered the village empty-handed, intending after dark to bring his breadfruit home. A native policeman, however, discovered the freshly-picked breadfruit, and immediately suspected Utaro. The policeman then went to the owner of the tree and tried to induce him to prosecute Utaro for theft. This the owner refused to do as they were relatives, and, according to native custom, the taking of a little food such as four breadfruit from a relative's land would not be considered stealing. The matter, however, was taken to court, and Utaro was accused of

stealing. This naturally fell through. But instead of dropping the matter and releasing the old man, the real purpose in taking him to court was then revealed when a new accusation was presented in the form of Sabbath-breaking. His enemies were successful, and Utaro was sentenced to ten days' labour on the roads, to be performed after the yearly road-work is completed.

Needless to say the native pastors seemed pleased. But the result which they anticipated has hardly been realized, for the interest in our meetings still keeps up, and none who had begun to keep the Sabbath have given it up. Pray for the work on Mauke. GEO. L. STERLING.

Tauiro, an Invalid of Mauke

(For the Juniors)

DEAR Young People, —

I must tell you about a man here named Tauiro. He has lain on his back for over thirty years, being unable to sit up or to use his lower limbs. He lies on his mat, with another mat as covering, year in and year out. Yet he is not, with all this against him, deprived of the privilege of making himself a blessing to the island on which he lives. He sews, having a hand machine which he rests upon his chest while sewing. He also teaches the native children of the island. At first he lived in the village on the beach, and held a little school every night for the children. But later, being requested by the inland village to teach their children, he went there, and has been for years carrying on his work among the children. He lives in a large native-built house in which he also carries on his school. He has managed to pick up some English, and teaches it as best he knows. He has also taught them some English hymns. We were surprised one day to hear the children singing, "Jesus Loves Me," in our own language. Upon inquiry we learned that Tauiro had taught them.

When we were seeking for a place to hold meetings at this inland village, a young friend of Tauiro's asked him if we could hold meetings there. He readily consented, and this is how we first became acquainted with him. Well do I remember our first night's service there. The school children

had decorated the house with flowers, and special mats were spread on the floor for us.

We now hold services there regularly on Monday and Wednesday evenings. Recently, at his request, we began to hold meetings on the Sabbath. A few others of the same village are also interested, and attend the meetings. Last Sabbath we held our first Sabbath-school there, the attendance being about twenty-eight. They all seemed to enjoy it, especially the children. They are very much pleased with the memory verse cards and the booklets, and take much interest in learning the texts. The Sabbath-school is a new thing to the natives.

Tauiro has been visited by their native pastor, and has been asked to close his house against our meetings, but this advice has not influenced him in the least. He still requests us to carry on our meetings. He seems eager to learn the truth. We ask your prayers on his behalf.

MRS. G. STERLING.

Sabbath-School Missionary Exercises

(October 7)

Japan

PASTOR F. H. DEVINNEY, superintendent of the Japan Mission, writes:

"We recently printed in the Japanese language a small edition of a series of Bible readings covering the main points of the gospel message. These were put in print for the benefit of our workers, but there was such a demand for them by the Japanese people that our first edition is exhausted, and we have published a second edition, which is selling very rapidly. We are just issuing a tract covering the same points given in the Bible reading series. This tract is written by a Japanese, and will be used extensively in Japan.

"We are sending out two tents this summer for an evangelistic effort. We planned for a general meeting and institute, to be held in September, which will be attended by all our workers.

"We are now endeavouring to raise money to build a church ade-

quate to the needs of our growing work here in Tokio.

"Our Tokio training school is doing splendid work in preparing Japanese young people for colporteur, Bible, and evangelistic work. Our need of workers is great, and with more funds we could plant the banner of the cross in many places which now lie enshrouded in heathen darkness.

"Sixty were baptized last year, and added to our twelve churches."

Work Among the Women of Japan

Sister Ella V. Webber writes thus of the work among the women of Japan:

"A few months ago, upon arriving in our new field of labour, I decided that something must be done to interest the women of our neighbourhood in the truths of Christianity.

"Realizing that missionary work should begin at home, and that Japan has become our home, I set out upon my endeavour. I well knew that the difficulties were many, and that it would be hard to reach these shrinking, retiring creatures with such new ideas as Christ and His love. The Japanese woman has been taught never to think for herself, but to follow unerringly every command of her husband, father, or older brother.

"Every Japanese woman is most anxious to learn foreign ways of cooking, and I took advantage of this desire. One afternoon I went to different women and asked them to come and learn of Christ and His love, and told them that following the Bible study I would give a demonstration in foreign cooking. This seemed to interest them.

"From that time we have had regular meetings: and while the attendance has not been large, we have been encouraged at seeing the same ones come regularly, and some of them manifest an intense interest in the study of the Bible.

"The case of one of these women is especially interesting. When invited to attend, she gladly responded, and has missed scarcely a meeting in several months. She is the wife of the principal of a large boys' school. Just before our coming into the neighbourhood, her youngest child died, and she questioned very closely concerning the state of the dead. We read to her from the

Scriptures that the little one is resting in the grave, awaiting the call of the Life-giver. Upon this she broke into tears, and said she wanted to believe in such a God.

"Many are the souls among the benighted women of Japan who have a like desire, and we are striving daily to search them out."

(October 14)

South Indian Mission

Madras

PERHAPS you know ere this that the mission has rented a hall here in Madras where we hold Sabbath-school and church services. Across the street, opposite the front door, is a Hindoo shrine, with its blackened, grease-sodden image of something resembling a man and an elephant, grotesquely cut either from wood or stone. To this the poor souls come, bringing their offerings and looking for salvation. Does this picture not stir your hearts and fill you with new determination to serve God more faithfully that through you these people may have the light?

Ah! my brethren and sisters, my poor pen is too weak to tell of the awful misery and degradation of millions of souls in this land. The old familiar hymn,

"From Greenland's icy mountains,
From India's coral strand,"

has a new meaning to us all now. So needy is this vast field that our hearts often sink with the thought. Oh! how few are the labourers and how great the need! We take courage in fresh thought that God is our strength. It is His work, and so shall triumph gloriously.

The high caste Brahmin greatly respects our people because of their freedom from tobacco, meat, spirits, and other harmful things. Several have said to me, "It is certainly a commendable life you lead, and I would like to talk further with you on these matters."

Many portions of the Bible are made clearer by a visit to this land. In Deut. 11:10 we read of sowing the seed and watering it with the foot. Any day here men and women may be seen in the fields making little gutters with their feet in the tilled land for the irrigation water to follow. Then again in the story of Joseph (Gen. 40:16, 17), in the

dream of Pharaoh's chief baker, the birds of the air are pictured as eating up the baked meats out of the basket upon the head of the baker. Here in the streets the bakers and sweets-vendors usually carry the baskets on their heads, and in one hand a light piece of bamboo to frighten the birds that otherwise would light down and carry off the sweets. I have many times seen the crows take food from the basket in this way. Along the highways (main streets) and in the market place are to be seen the maimed, the blind, the poor, and the needy, just as in the days of Christ.

Dear brethren and sisters, let the millions of India, daily dying by thousands without Christ, appeal to you. Pray for us all out here as we daily pray for you. Soon "the night cometh when no man can work." Remember those who have not heard the message, and in the glad reunion day God will reward us all.

C. STAFFORD.

October 21

Experiences in China

AT Tung Po, a little village less than a mile from Heung Shui, we have a fine little chapel just newly built. The village of Tung Po contains about three hundred souls, all belonging to one family by the name of Lau. It is a prosperous community, surrounded with beautiful, fertile rice fields and gardens, all owned, *not rented*, by the Laus. The head man of the village is particularly prosperous, has several large fields and fish-ponds and employs about six men, besides those of his own household, to till his fields, sow the crops, and reap the harvests.

Of late years this Mr. Lau has heard of a better country than China, —even the land that the prophets of old saw in vision, a land where one shall not sow for another to reap, but a land where righteousness dwells. He has learned of the true God and His love for man; and has said as did Ephraim, "What have I to do any more with idols?"

Last year he asked for an evangelist to be sent to his village. We sent one, and meetings were held in an ordinary house. But this year Mr. Lau commenced to build a house for the Lord and now it is completed,

with the exception of a little interior work.

My arrival in the village was an occasion of great rejoicing, for a cloud had been hanging over it for several weeks. The story of their trouble can be told in a few words. The official in Heung Shui began to cast covetous eyes on the little Lau hamlet and to scheme to obtain some of Brother Lau's money, so he announced that Brother Lau had been supplying money to the Revolutionists (Republican party) and issued a warrant for his arrest, his sole object being to extort money from him. One day, about a fortnight before my arrival, this official with several soldiers set out for Tung Po on this unholy mission. However, the men working in the field saw him coming and word was quickly sent to Brother Lau, who, with his son, who is our church-school teacher, just had time to take refuge in the chapel, and bolt the doors.

The official seemed to know where they were, for he halted his soldiers outside the chapel and blew a blast on the trumpets that made the beating hearts inside beat faster. But they called upon God to protect them. The official standing outside read the newly-painted sign above the chapel door, "Christ's Second Coming, Rest Day Denomination Gospel Hall," and he dared not enter. He knew that if he broke into that little building he would have to answer for it to the "foreign devil" and the most rabid official has a wholesome respect for the foreigner. So after a few minutes he rode away, leaving Brother Lau and his son and our evangelist breathing out thankfulness to God.

Not knowing when or how the official might come again the people had been in great anxiety, and so my visit was the cause of great rejoicing. He would not dare to come while I was there, and the fact that the "foreign missionary" had visited the place would greatly dampen his courage.

I reached the village on Friday noon. A messenger was at once sent for Brother Lau's son, our school-teacher, who since the official's visit had been hiding in another village about nine miles away. After I had rested a while Brother Lau took me for a stroll through the village.

As the sun went down, the bell for worship was rung, and about thirty

assembled to welcome the Sabbath, thus acknowledging their allegiance to the great God, who in six days "made heaven and earth, the sea, and all that in them is." I counted it a wonderful privilege to join in the singing and in the word of prayer with men who one or two years ago were bowing down to stocks and stones. I felt what a real thing the gospel of Christ is. . . .

On Sabbath morning, after the review and lesson had been studied through, I conducted the service, taking for my subject, "The Present World Compared with the World to Come." Brother Li translated into Hakka, for only a few could understand Cantonese.

Early Sunday morning after "eating rice" I bade the little company good-bye and set off with the coolie for Pokolo.

ARTHUR MOUNTAIN, JUN.

(October 28)

Borneo

Fields White—Already to Harvest

THE work here in Sandakan is moving rapidly. Brother Eng Fook, our Chinese helper, has found over twenty new Bible readers in the last two months. During the week I was away, he found three more. These are all of the better class. We have set our aim at doubling our membership during 1916.

The Spirit of the Lord is certainly moving upon the hearts of the people here. Many who have heard the message before are beginning to take their stand. We have about twenty preparing for baptism.

One young man from the Catholic mission came to our evangelist and asked him why we were so foolish as to think we were right. Our helper gave him the Bible reasons for our faith. They studied together for about three hours, and when he left he asked if he might come back the next night. He was assured that he might. He came three or four nights in succession, and declared that he was convinced. The Sunday following he went to the Catholic church to find some of his friends to tell them about the true religion. While waiting for the priest to come in this young man began to tell his convictions. In a little while he went up in front and

began to give them a sermon on the truth. Some one ran for the priest, and he was put down. They tried to make him recant, but he would not. In telling me about it, he said he told them that he "was not going to worship the beast and be lost"; that he wanted a home in heaven; that the Bible said the seventh day was the Sabbath; and that the Catholic Church had changed the day.

This young man has begun to pay tithes, and has discontinued the eating of pork. He comes every Sabbath, and in our missionary meeting has a good report of work he is doing.

We trust that all our workers will remember Borneo at the throne of grace, and petition the Lord of battles to open up the way for our message to go quickly into the places where we cannot go at present.

R. L. MERSON.

Fourth Sabbath Reading

(October 28)

Bible Study

The Relation of God's Law to Foreign Missions

1. It is not God's will that any should perish, but that all should be brought to repentance. 2 Pet. 3:9.

2. This was wonderfully manifested in the gift of Christ. John 3:16.

3. It was Christ's delight to do God's will, for His law was in His heart. Ps. 40:8.

4. God's law in Christ's heart led Him to love us, and in turn that love led Him to give Himself for us. Gal. 2:20.

5. God's law in our hearts will lead us to love our neighbours as ourselves. Matt. 22:37-40.

6. If we love our neighbours as ourselves, or in other words, if God's law is really written in our hearts, we can no more leave the heathen to perish in their sins than could God and Christ. Rom. 8:9; 2 Cor. 5:14, 15.

7. The fact then that God's remnant people are spoken of as keeping

the commandments—or having His law in their hearts—indicates clearly that they will be a missionary people doing their utmost to teach all nations. Rev. 14:6, 12.

Hankow, China

I REACHED home on May 18. This was a few days earlier than we had planned, but while we were up in Shensi a revolution broke out. It is an "anti-Yuan" movement, the same as that in progress in the southern provinces. The revolutionists are making use of the bands of robbers to do the fighting. These are organized bands of robbers, very much the same as the horde that was led by the celebrated "White Wolf." Before we got out of the province they had already secured practically every important city, with the exception of the capital, and it is only a question of time when they will get Sian, the capital. The first city attacked was only about five miles from Gospel Village, and we could hear the battle going on. They started at about three in the morning of May 6, and kept it up until late in the afternoon.

After securing that place the robber bands began making raids through the country, gathering up every good horse and mule and all the silver they could get. If the people did not resist they were not harmed, but any one who resisted was shot. The trouble being on all sides of us interfered with the attendance at our meetings, but we kept on for three days longer, and, notwithstanding the troublous times, the attendance was very good. Learning that the robber bands planned to make a strike to the east of us, we thought we had better start back before the road to the east was blocked. There is only one road from Shensi out to the east, and this is by way of the pass in the mountains at Tung Gwan. Tung Gwan is in the corner where the three provinces of Honan, Shensi, and Shansi meet. It is a pass in the mountains.

We started on our return trip on May 10. The trip was uneventful until we reached a place just twelve miles to the west of Tung Gwan. Here we met a band of twenty-five mounted bandits. They stopped us and demanded that we give them any guns and ammunition that we

had. There were five of the ruffians surrounding our cart, and all were armed with rifles and long knives. We insisted that we were missionaries and had no arms, but they said we were foreigners employed by the "Yuan army" to oversee the artillery. They rummaged through all our goods, and finding no arms, they were on the point of releasing us for the time being, when one of them spoke up and insisted that the boy we had with us was a soldier disguised in plain clothes. At that one of the men raised and cocked his rifle to shoot the lad. The point of the rifle was only a couple of feet from the boy's breast. I was standing by the side of the man who raised his rifle, and pushed the gun over in order to get time to try to convince them that the boy was our cook. After talking a long time they finally let us off, and told us to drive on. We picked up our luggage that they had scattered about, and roped it on the cart, feeling sincerely thankful that the Lord had delivered us out of the hands of those ruffians. We had proceeded on our way east for about ten "li," when another band of armed robbers held us up. This band was composed of a rougher lot of men than the first. They stopped the cart, and one of them levelled his rifle on Brother Lee and myself and made us get down out of the cart and stand to one side; and he vowed he would put a bullet through both of us if we stirred. Then he and another robber searched each of us and took our watches; then one man got in the cart and began emptying out our goods and taking everything that they desired. Brother Lee and I were in the meantime standing out in the road, and the man covering us with his rifle reviled us in every way he could think of, and every now and then he would bring his rifle up to shoot. He was a rough-looking man with a turban around his head and two strings of cartridges across his shoulders. His face was red, and he acted like a drunken man. One of them, upon asking me if we had any silver and not getting my reply as quickly as he desired, jumped down from the cart and struck me a couple of blows with a large club he was carrying.

Finally a squad of armed bandits came up and joined the ones who

were robbing us. They consulted as to whether or not they should shoot us, and finally decided to make us go back to the west for a mile or two and turn us over to the robber chief who was coming along in a mule cart. One of the mounted bandits covered us with his rifle, and made us march along ahead of him. We did not walk fast enough to suit him, and he told us to move faster; and so we marched along through the street of that market place in front of the robber. The inhabitants were all lined up along either side watching the scene. It was just about noon, and fearfully hot and dusty.

After going about a mile we came up to where the robber chief and his body-guard were holding a council of war. We addressed him in the most polite Chinese we could command, and he told us to climb into his cart. I climbed up by his side, and Brother Lee also got up on the cart. The chief was a rough-looking man, blind in one eye, and with two big army pistols stuck in his belt, and surrounded by as typical a set of ruffians as you will find pictured in any wild-west novel. He said he would protect us. We were not just sure what he meant he would protect us from. But I entered into conversation with him, and as soon as he found out that we were from the section where the trouble started, and knew the circumstances and the names of some of the leaders in the movement, he began to talk freely. I asked him what object they had in robbing us and wanting to shoot us, for we were missionaries passing through that section. He said his men were a hard lot to handle, and they did not recognize us, and that he was sorry we had been handled so roughly. He said they were fighting against the regular army, and they thought we were connected with the army in some way. Needless to say I did not argue with him as to what they thought or what I thought, but tried in every way possible to ingratiate ourselves, and then I asked him if he would be willing to return our watches. He said he would see to it. When we came up to the place where our cart was standing, we found that everything had been ransacked. The old robber chief called to the man who had our watches and ordered him to return

them. The fellow swore he did not have them, and said he was sorry now he had not shot us. The chief had his hand on one of his pistols, however, and so the fellow turned over our two watches and part of our money—all but four pounds. It looked as if there was going to be more trouble over the affair, and we began to wish that we had not mentioned the matter. But the chief gave me his name card, and told us if we hurried we could get into Tung Gwan before he attacked the place. There is only one road in all that section, and it is the east and west road that goes through the mountain pass at Tung Gwan. And when I tell you that this road is something over two thousand years old, and that it is worn down so that the bottom of the road is just wide enough for a cart to pass, and the sides are like walls almost perpendicular, and rising to a height in places of one hundred and fifty feet, you can see that one in a cart cannot have much choice as to the road one takes. So we proceeded with all haste to Tung Gwan. This place has great walls and gates as massive as those at Peking. The gates were closed and locked, but by pushing my card through a crevice and telling the soldiers who we were they opened and let us through. We knew the place would soon be attacked by the robber band, and since there were only a couple of hundred regular soldiers there, we felt sure that they would retreat without making much of a fight. We wanted to push on to the east at once, and cross through the mountain pass and get into Honan. But the roads to the west of Tung Gwan are over a foot wider than those to the east, and so at this place it was necessary to change the axle on our cart before we could proceed. So we drove up to an inn and took out our luggage. There was a panic in the place, for the people knew they would soon be at the mercy of the robbers. Everything was shut, and we had difficulty in finding a carpenter to change our axle. While we were at work changing our axle we heard firing at the west gate, and knew that the robbers were attacking it. As soon as the firing began people ran, and so there was nothing to do but for us to wait in the inn and trust the Lord to deliver us again.

I should mention that as soon as

we entered the city and reported to the soldiers what we had met with, the band of soldiers at once gathered up bag and baggage and took a straight line for the east gate. They left the city entirely without protection. In fifteen minutes after the soldiers had marched out of the east gate the robbers were firing on the west gate. They evidently had accomplices in the city, for it was only a matter of a few minutes until we saw them running in through the gate. Some were afoot and stripped to the waist, with long cartridge belts around their necks, and in addition to rifles some carried knives; but most of them were mounted. All wore white turbans. They fired promiscuously, and shot many people, and in a very short time had full possession of the city. They set a guard at the east gate, and any one trying to get out was relieved of everything he had except the clothes on his back.

We saw that there was no hope of our eluding the band of plunderers who were stationed at the east gate, and since there was no other way to get out we simply waited. It was dusk by this time, and every one was on the keen edge, because it was absolutely certain that looting would soon begin.

We were in a big inn, with thirty or forty rooms and fine furnishings for a Chinese inn; but there was not a soul in it but Brother Lee, Pastor Liu, our cook, and myself,—all those in charge had fled. There could be no question but that those roughs would begin looting just as soon as they had eaten, and so we began to plan on what to do, for we knew that when looting began, the robber chief would be as powerless to control his men as he would be to control the wind.

We found a long rope in the inn, and we picked out some of the things that would be most needed in our wanderings through the mountains. Each man made up a small bundle that could be carried on the back, and we decided that as soon as we heard the firing begin, which would necessarily accompany the looting, we would jump down from the back wall of the inn and make a run up on the city wall. We felt sure that when looting began the guard stationed on the city wall would come down for a share in the loot. We planned to fasten

the rope at the top of the wall and slide down on the outside, a distance of over fifty feet. We were there waiting, expecting at any minute to hear shooting, when suddenly there was a crash of thunder, and rain began to pour down. It rained from about half-past ten that night until daylight next morning. The day of miracles is not past. We know that the Lord sent that rain to prevent the looters breaking loose.

Early the next morning we began looking for the robber chief to see if he could devise some way for us to get out of the city. We succeeded in finding him about eleven o'clock in the forenoon. He said he would send one of his secretaries with us, and one of his "trusties," and he thought he could get us through the east gate. So we hurriedly got our belongings together; but before we had got them out of the inn a force of over a thousand of the mounted bandits entered the city and took possession of all the inns and important business places. Almost before we were aware of it, there were a dozen horses and mules and as many men in the rooms that we were occupying. They at once began helping themselves to our goods, but just then a man came from the robber chief and told them the chief had pledged himself to protect us, and so they put most of the things back.

When we reached the east gate, the looters were there in full force. They were stripping every one clean. Those who tried to get through with a cart managed to get the empty cart through by pulling it themselves. They had to leave their horses, mules, and baggage with the looters. As soon as we reached the gate they ordered us to get down out of the cart and leave all our goods with them. The chief's secretary expostulated, but they paid no attention whatsoever to him, and they began to get angry because we did not comply with their demand instantly. Just then one of the squad of looters spoke up and said, "Aren't you the people we cleaned out yesterday back there on the road?" We assured him that we were the identical ones. Then he spoke up to the crowd and said, "We cleaned them up yesterday; let them go." At this the crowd stepped back, and we drove on.

We got out of the city and across

the pass, and saw no more of the robbers, but all along the road we came up with people who had been robbed of everything they had, down to the few hundred cash they were carrying for road expenses. And to the east of Tung Gwan the officials, at a distance of as much as sixty or eighty English miles, were sending their families and their valuables on farther east, for fear the robber band would push on east into Honan.

We might have started a day or two earlier and escaped all this, but we were loath to leave the company of inquirers there at Gospel Village, and so we remained with them up until within four days of the time we had previously set for our departure. And, moreover, carts could not be hired for any price, for every cart that was found on the road was taken over by the robbers or the soldiers. It happened that upon the day we decided to return, a carter reached Gospel Village. He wanted to return to Shantung, but was afraid to venture out alone, and so he was glad to have us take his cart, for he felt that with us in the cart he would not be troubled by either soldiers or robbers. At any rate we came at just the time to meet with the experiences that I have mentioned above, and so I feel that the Lord must have desired that we pass through these experiences, and that He had some purpose in mind. Suffice it to say, He made good to us His promises in Psalms 34 and 91.

A. C. SELMON, M.D.

"It is much better to spend our time in helping the suffering and comforting the sorrowing than in feeling sorry for ourselves. It is better both for them and for us, and in the end we receive far more sympathy ourselves when we are really in need of it."

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