

# The Missionary Leader

"The leaders took the lead in Israel"

Vol. 1

SYDNEY, SEPTEMBER, 1914

No. 4

## Church Missionary Programmes

First Week

### Working for Our Neighbours

Opening Exercises.

Reports of Labour.

Testimony Study: "Our Duty to Our Neighbours."

Poem: "Our Neighbours."

"Golden Grains."

"A Tactful Neighbour."

"Experiences."

### Our Duty to Our Neighbours

1. WHAT methods does the Lord suggest for working with our neighbours?

"Lend your neighbours some of our smaller books. If their interest is awakened, take some of the larger books. By lending or selling books, by distributing papers, and by holding Bible readings, our lay members could do much in their own neighbourhoods."—*Testimonies for the Church*, Vol. IX, page 35.

2. Should we become acquainted with our neighbours?

"All around are doors open for service. We should become acquainted with our neighbours, and seek to draw them to Christ. As we do this He will approve and co-operate with us."—*A Call to Service*, page 13.

3. Is it wise to work for neighbours who are opposed to the truth?

"If the families around you are opposed to the truth, strive to lead them to yield to the claims of Christ. Present the truth in such a way that it will be seen in all its beauty, exerting an influence that cannot be resisted. Thus the walls of prejudice will be broken down."—*Testimonies for the Church*, Vol. VII, page 11.

4. If this work is faithfully done, what results will follow?

"If this work were faithfully done, thousands of souls would be saved."—*Testimonies for the Church*, Vol. VII, page 11.

5. Are we excused from working for our neighbours because we carry many responsibilities in the church?

"Remember that those who know the truth for this time, and yet confine their efforts to their own churches, refusing to work for their unconverted neighbours, will be called to account for unfilled duties."—*Testimonies for the Church*, Vol. IX, pages 34, 35.

6. What determines the worth of this personal work?

"It is not the greatness of the work, but the love with which it is done, the motive underlying the action, that determines its worth."—*Testimonies for the Church*, Vol. V, page 279.

7. Is all being done that might be accomplished?

"A much greater work might be done than we are doing now in reflecting the light of truth. God expects us to bear much fruit. He expects greater zeal and faithfulness, more affectionate and earnest efforts by the individuals of the church for their neighbours, and for those who are out of Christ."—*Testimonies for the Church*, Vol. V, page 495.

8. What warning is given to those who have no desire to work for their neighbours?

"There are many who have no desire to become acquainted with their unbelieving neighbours, and those with whom they come in contact; and they do not feel it their duty to overcome this reluctance. . . . They should remember that they must meet these very men and women in the judgment."—*Testimonies for the Church*, Vol. V, page 255.

9. Who truly love their neighbours?

"Those truly love their neighbours as themselves who realize their responsibilities and the claims that suffering humanity has upon them, and carry out the principles of God's law in their daily lives."—*Testimonies for the Church*, Vol. IV, page 57.

### Our Neighbours

Somebody near you is struggling alone

Over life's desert sand;

Faith, hope, and courage together are gone.

Reach him a helping hand;

Turn on his darkness a beam of your light;

Kindle, to guide him, a beacon fire bright;

Cheer his discouragement, soothe his affright;

Lovingly help him to stand.

Somebody near you is hungry and cold;

Send him some aid to-day.

Somebody near you is feeble and old,

Left without human stay.

Under his burdens put hands kind and strong;

Speak to him tenderly, sing him a song;

Haste to do something to help him along

Over his weary way.

Dear one, be busy, for time fleeth fast,

Soon it will all be gone;

Soon will our season of service be past,

Soon will our day be done.

Somebody near you needs now a kind word;

Some one needs help, such as you can afford;

Haste to assist in the name of the Lord;

There may be a soul to be won.

—Selected.

### Golden Grains

A FEW days ago, as I boarded the train, I noticed a lady in the seat across the aisle very intently reading the "Family Bible Teacher." My curiosity was aroused. It was quite apparent that she was not an Adventist; then, whence did she get those leaflets, and why was she reading them so earnestly? Nothing was said until after we had left the train and were on the boat, when I introduced myself, and mentioned that my interest was in what she was reading on the train. "I have just begun to read the Adventists' literature," she said, "and I find it so helpful! I have a large family, so my time for reading is limited; but every night after the children are asleep I spend half an hour or more with these readings and my Bible. It has been such a help to me! I never knew that the Bible contained so many wonderful things."

When asked where she secured these readings, she replied, "My neighbour gives them to me. She cannot go to church very often, as she lives too far away; but she gives out reading matter to her neighbours."

## A Tactful Neighbour

A FEW weeks ago we found a man and his wife who had been baptized two weeks before. They had been Roman Catholics. A Seventh-day Adventist neighbour, after some tactful effort, persuaded them to accept the loan of some of our books. They read "Bible Readings," "Daniel and the Revelation," and "Bible Footlights," and are now rejoicing in the truth.

### Second Week

## Health and Temperance

Opening Exercises,  
Reports of Labour.  
"The Gospel of Health—No. 4."

### The Gospel of Health—No. 4

"HEALTH is a blessing of which few appreciate the value; yet upon it the efficiency of our mental and physical powers largely depends. Our impulses and passions have their seat in the body, and it must be kept in the best condition physically, and under the most spiritual influences, in order that our talents may be put to the highest use.

"Anything that lessens physical strength, enfeebles the mind, and makes it less capable of discriminating between right and wrong. We become less capable of choosing the good, and have less strength of will to do that which we know to be right.

1. "The misuse of our physical powers shortens the period of time in which our lives can be used for the glory of God, and it unfits us to accomplish the work God has given us to do.

2. "By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness.

3. "By neglecting physical exercise, by overworking mind or body, we unbalance the nervous system.

4. "Those who thus shorten their lives and unfit themselves for service by disregarding nature's laws, are guilty of robbery toward God, and they are robbing their fellow-men also. The opportunity of blessing others, the very work for which God sent them into the world, has, by their own course of action, been cut short, and they have unfitted themselves to do even that which in a briefer period of time they might have accomplished. The Lord holds us guilty when by our injurious

habits we thus deprive the world of good.

5. "Transgression of physical law is transgression of the moral law; for God is as truly the author of physical laws as He is the author of the moral law. His law is written with His own finger upon every nerve, every muscle, every faculty, which has been entrusted to man, and every misuse of any part of our organization is a violation of that law.

6. "All should have an intelligent knowledge of the human frame, that they may keep their bodies in the condition necessary to do the work of the Lord. The physical life is to be carefully preserved and developed, that through humanity the divine nature may be revealed in its fullness. The revelation of the physical organism to the spiritual life, is one of the most important branches of education. It should receive careful attention in the home and in the school. All need to become acquainted with their physical structure and the laws that control natural life.

7. "He who remains in willing ignorance of the laws of his physical being, and who violates them through ignorance, is sinning against God. All should place themselves in the best possible relation to life and health. Our habits should be brought under the control of a mind that is itself under the control of God." Read 1 Cor. 9: 19, 20. — "Christ's Object Lessons," pages 346-348.

### More about Fresh Air

Mr. Leonard Henslow, a writer who has produced considerable literature on the gospel of health, gives the following excellent advice on the question of the importance of fresh air and deep breathing:

"Let me state here a fact not generally known about the air. It is that the worst town air that can be found *outdoors* is better and purer than is the air *indoors* in the finest situation in the country. In other words, the difference between the air in the town and in the country is as nothing compared with the difference between the air indoors and outdoors.

"Air! You can live for many days without food, but you cannot live five minutes without air.

"You can easily over-eat, but you are not likely to over-breathe.

"These things being true, is it wise to stuff ourselves with food, and

starve ourselves for want of pure air?

"The more you live in the open air, the longer you will live, the happier you will be, and the more surely will you arm yourself against the invasion of sickness.

8. "Statistics prove that the breathing apparatus is, in the great majority of cases, the principal cause of physical breakdown.

"People shut their windows for cold, they shut them for heat, they shut them for sun, they shut them for rain, they shut them for dust, they shut them for wind—in fact, at all points of the compass, there seems a reason for shutting out the much-needed fresh air.

"It is an absolute necessity to all: our health depends on the air we breathe.

### Practical Hints on Breathing

9. "Correct breathing increases physical and mental power. Drugs cannot do this, they can only arrest certain developments of disease. Fresh air not only prevents disease, but cures it, and thus it is advisable to cultivate the capacity of the lungs, which can only be done by deep breathing.

"Although deep breathing is natural, yet it does not come naturally to the majority; this, because of the unnatural way most people live. Therefore it is necessary to study breathing deeply. Note the chest expansion of most singers. This is because they have trained themselves to breathe properly.

10. "The cavity of the chest can be enlarged in three directions:

"(1) Downwards, outwards, and sideways, by expansion of the diaphragm; usually called abdominal breathing;

"(2) Outwards and sideways, by expansion of the intercostal muscles; called intercostal;

"(3) Upwards, by elevation of the ribs and sternum; called clavicular.

"The imperfect breathing of ordinary life is frequently confined to a feeble play of one of the above modes, usually the clavicular. Perfect, or deep breathing, embraces the three.

11. "By shallow breathing, the percentage of carbon dioxide expelled from the system is far less than by deep breathing, and so also is the amount of oxygen inhaled. The great majority of people do not inhale enough oxygen to burn up the carbonaceous waste of the system, and

in that fact alone may be said to lie the beginning of many diseases.

"There are three methods of practising breathing exercises: the first lying down, the second standing up, and the third in conjunction with physical exercises.

12. "For a beginner, the lying-down method must be practised first, as it is in this way that the novice can more easily attain to natural breathing. Lie down in the *open air*, loosen any belt or tight clothing, rest the hand at the bottom of the ribs, and draw the breath in slowly through the nostrils. Endeavour to fill the bottom of the lungs, first by expanding the diaphragm downwards and outwards, then the middle part will be filled, and the intercostal muscles brought into action, and, lastly, the top of the lungs, until you feel that the whole is fully inflated. Then slowly exhale, first gradually contracting the diaphragm (this is done by drawing in the stomach, then the middle, and lastly the upper chest) till most of the air is expelled, and the lungs made ready for the next inflation.

13. "At no time are the lungs completely deflated. There is always what is known as residual air remaining. But this can be changed constantly by deep breathing, whereas, with shallow breathing it is never changed. Imagine a pitcher used for drinking water being filled up day after day, without ever emptying what water might remain from the previous day; the entire contents of the pitcher would soon be unfit for drinking. And in the same way, the air breathed into the lungs is unfit for the important work of purifying the blood by oxygenation if the residual air in the lungs is not frequently changed by deep breathing."

A. W. ANDERSON.

**Questions**

1. How is life shortened?
2. How may we lay the foundation for feebleness?
3. How may we unbalance the nervous system?
4. If we thus shorten our lives, of what are we guilty?
5. If we transgress physical law, what else do we transgress?
6. Why is a knowledge of the human frame necessary?
7. If we are willfully ignorant of physical law, are we committing sin?
8. What is the principal cause of physical breakdown?

9. What increases physical and mental power?

10. In how many directions may the cavity of the chest be enlarged?

11. What is the result if we fail to inhale sufficient oxygen?

12. How should a novice practise deep breathing?

**Third Week**

**Unlooked-for Results**

Opening Exercises.  
 Reports of Labour.  
 Testimony Study: "Home Missionary Work."  
 "Unexpected Harvests."  
 Poem: "Missionary Work."

**A Testimony Study**

**Home Missionary Work**

1. What should the scenes which are passing before us lead us to do?

The scenes which are passing before us are of sufficient magnitude to cause us to arouse, and urge the truth home to the hearts of all who will listen. The harvest of the earth is nearly ripe.

2. Have we any assurance that our efforts will be rewarded?

In every town, city, and village, there are persons who would embrace the truth if it were brought before them in a judicious manner.

3. For what are we answerable?

We are answerable to God for the souls of those with whom we are brought in contact, and the closer the connections with our fellow-men, the greater our responsibility.

4. How many are excused from working?

As children of God none of us are excused from taking a part in the great work of Christ in the salvation of our fellow-men.

5. What is it that tells upon our lives and destinies?

It is the work that we do or do not do that tells with tremendous power upon our lives and destinies. God requires us to improve every opportunity for usefulness that is offered to us. Neglect to do this is perilous to our spiritual growth.

6. What is said of the number of those who are seeking for light?

There are *many* who are seeking for light in the darkness.

7. How can we reach them?

If our papers, tracts, and books, expressing the truth in plain Bible language, could be widely circulated, many would find they are just what they want.

8. Shall we wait for them to come to us?

But many of our brethren act as though the people were to come to them, or send to our offices to obtain our publications, when thousands do not know they exist.

**Unexpected Harvests**

THROUGH my little patch of corn there ran two vines that had only one golden mass of fruit. A farmer putting this into simple English would say, "That means he had one pumpkin on his vines. What could you expect of a minister's garden?" That single growth was all I was expecting. However, as I visited the humble patch once more, I stumbled again and again upon growth unexpected and hidden away. I fell into a meditation. I said to myself, "This element of the unexpected is one of the encouraging things in farming. It is the unexpected that soothes the pain of a previous disappointment. It is the seemingly empty and discouraging vine that suddenly discloses to you one purple, pulpy cluster of grapes, hidden under the leaves. It is the juicy plot on the topmost bough of a tree that apparently had nothing more to give you. It is the unobserved corner, that, visited by chance, shines, when you pull the leaves away, with the ruddy berries that melt in your mouth." Moralizing now, I asked myself if this fact of unexpected growth and fruitage did not encourage us in spiritual fields of work.

It is said that Joseph of Arimathæa was a disciple of Christ secretly for fear of the Jews. When the Saviour was dead, who would defend the poor little flock of frightened disciples, and help them bury the dead body of their Lord? Lo, Joseph of Arimathæa comes forward. He was the unlooked-for fruit on the topmost bough, the growth hidden under the leaves, the rejoicing wealth of harvest in the unobserved corner.

We can all of us recall in our limited fields of work, some little encouraging illustration of unexpected harvesting. I once preached a sermon for my people, and from it, to my remembrance, saw no fruit among them. A young man from another denomination heard the sermon, and told me it led him to decide to confess Christ. I did not expect to find autumn's reward on that bough.

Heavy-hearted worker for the Master, be assured that when the crops all come in, you will be de-

lighted by unexpected results. Seeds you have sown at home will ripen into results that the winds of the Spirit will bear away, and making them the seed of new growth, cause them to spring up in unanticipated places. If time in its limited harvest-grounds may comfort us by such discoveries, what about the limitless surfaces of eternity over which we shall pass, and find, here and there, the golden evidences of work that pleased the Heavenly Husbandman, and ripened into blessed harvesting?"

—*Christian Weekly.*

### Missionary Work

If you cannot in the harvest gather up the richest sheaves,  
Many a grain, both rich and golden, which the careless reaper leaves  
You can glean amongst the briars, growing rank against the wall,  
And it may be that the shadows hide the heaviest wheat of all.

If you have not gold and silver ever ready at command,

If you cannot toward the needy reach an ever-open hand,

You can visit the afflicted, o'er the erring you can weep;

You can be a true disciple, sitting at the Master's feet.

Do not, then, stand idly waiting for some nobler work to do;

For your Heavenly Father's glory, ever earnest, ever true,

Go and toil in any vineyard, work in patience and in prayer;

If you want a field of labour, you can find it anywhere.

—*Review and Herald, Feb. 22, 1898.*

### Fourth Week

## Missionary Experiences from Other Lands

Opening Exercises.

Reports of Labour.

"Good Words from the East Indies."

"Work in Barcelona with the Spanish *Signs of the Times.*"

"Working under Difficulties."

"The Way Prepared by the Lord."

### Good Words from the East Indies

THE following interesting report comes from Brother F. A. Detamore:

"For some time past I have been giving studies to some Chinese people through an interpreter, and some of them began to keep the Sabbath. One young man came to us from Borneo. He was a member of the Catholic Church, but he was some-

what interested. He did not commit himself as to his attitude toward the truth, and it was thought that while he was anxious for others, he was neglecting his own salvation. A short time ago, however, he surprised us by telling us that he was convinced that the Sabbath should be kept, and that he had decided to accept it. He wanted to know about baptism, as he had been baptized in the Catholic Church. We gave him a study on the subject, which he accepted fully, and we hope in time he will be ready for the rite. His zeal has aroused a good interest among his class of people, and several of them have decided to obey the Lord, closing their business on God's holy day. These are all from the ranks of heathenism, and are bright, intelligent persons. We are glad for this privilege of giving them the truth. Every one who receives the message seems to want to tell his friends about it, and this keeps a growing interest all the time."

### Work in Barcelona with the Spanish "Signs of the Times"

FROM a missionary secretary in Spain we have received the following:

"Although we have not many members in our church who can be active home missionaries, still, we have some who work hard and faithfully. We have in our Barcelona society twenty-five members, some of whom are elderly.

"In our last missionary meeting a letter was referred to, in which a woman made manifest her interest in our Spanish *Signs of the Times*, for which she had subscribed some time before through one of our colporteurs in a far-away province. She told of her desire to know more about the truth. While I was speaking concerning missionary work with our papers, and showing how God has used our papers to save souls in every country, a woman asked permission to speak a few words. She told how our colporteur had sold her one of our papers a few months ago, and she had read and reread that number. She said, 'I waited and wondered, and wished I might get another copy.' About that time one of our sisters, a member of our society, went to the city to buy goods in the market. This woman saw under the sister's arm some copies of the *Signs*. She asked her at once to let her see them, as she

wanted to buy some. This opened the way for a conversation. The woman bought a Bible and subscribed for the *Signs*. She told us how thankful she was for this truth, and for our people who had made it possible for her to know God's last message to the world. She promised God to be faithful to Him in every way. Just in this way God is preparing hearts the world over.

"One of our Spanish members has a baby three months old. She often tells how she enjoys selling a few papers, and talking about Jesus and His truth and His love to her neighbours. She said, 'My baby has never cried once while I have been away from home on missionary work.' If every mother in Israel would learn to trust God as does this Spaniard, we should have many live missionaries in the homeland, and great things would be done for God. Another member always comes to our meetings with three or four persons not of our faith. Surely it is time for God's people to wake up to the great responsibility that rests upon them personally. Every one must be a missionary at home."

### Working under Difficulties

"THE people in South Bulgaria and Servia possess an active missionary spirit, which they express by circulating our literature as much as possible through their missionary societies. Our one hundred and fifty-seven members sold over ten thousand papers in one quarter; and when the war clouds blow over, they hope to be able to convey the silent messengers to the people in still greater numbers, so that the work may be completed and the people warned before darkness reigns supreme on the earth."

### The Way Prepared by the Lord

PASTOR W. A. SPICER tells the following incident:

"Over in Austria, where our workers are not allowed to preach in public, they go out with the health journals and other periodicals from house to house. One day one of these colporteurs showed the health journal to a woman. 'No,' she said, 'this is not the one. I am waiting for a paper from Hamburg, but this is not the one.' Then she told the colporteur that when she was a little girl, she

had a dream. In it she was told that if she wished to know the way of salvation she should wait for people to come from Hamburg and bring her a paper. This impressed itself on her mind for years, so much so that she went to the priest. 'Don't you trouble about that,' he said. 'You get your salvation through the church.' But she had waited all these years, and had watched the register of hotels to try to locate the people from Hamburg who would bring her the paper, but in vain. O brother, sister! maybe some one is watching you, and wondering if you are going to say something about salvation. It is too bad to pass by one who is looking to you for help. Well, the day our colporteur called, this woman seized the health journal. 'No, that is not it.' 'But,' said the man, 'I have another,' and he drew from an inside pocket a religious journal. A look of disappointment crossed her face as she saw the Vienna, Austria, postmark. He soon explained that the paper was printed in Hamburg, and showed her the mark inside. She took the paper, began receiving Bible readings, accepted one doctrine after another, and soon was rejoicing in the Sabbath of the Lord. God had been preparing her heart. I do not suppose He had intended her to wait so many years."

(These are a few illustrations of the way the Lord is working for and through His people in the regions beyond. Wherever the message goes, those who receive it into their hearts begin at once to labour for others. Where there is no missionary work there is no true love for Jesus.)

## Missionary Volunteer Programmes

### First Week

#### China—No. 1

- Hymn: "The Call for Reapers."
- Prayer.
- Secretary's Report.
- Scripture Drill.
- Hymn: "Freely Give."
- Reports of Labour.
- "Geography of China." (Brief talk.)
- "Religions of China." (Brief talk.)
- Poem: "The Two Pictures."
- "The Pioneer of Chinese Missions."
- "Morrison's Helpers."
- "The Demand for Bibles in China."
- Hymn: "They Call Us."

LEADER'S NOTE.—Select members to prepare talks on the geography and the religions of China. Information for the former may be taken from any geographical reader. The *Youth's Instructor*, dated April 28, contains an article on the religions of China. If the *Youth's Instructor* is not available, information may be taken from other sources.

### Two Pictures

In a warm and dainty cradle  
Lay a baby, sweet and fair;  
And the tender parents, watching,  
Guarded her with zealous care.  
Loved and shielded was the maiden  
As she grew to womanhood;  
By all love and care surrounded,  
What knew she of aught but good?  
Happy wife and loving mother,  
Richest blessings on her shed;  
Loved, respected, honoured, cherished,  
Into peace and comfort led.

In a hut a heathen mother  
Wept beside a sleeping child,  
And with bitter sobs and wailings,  
Cried in lamentation wild.  
"O my baby!" moaned the mother,  
While her tears fell fast and hot,  
"Well I know the cruel sorrows  
That await a woman's lot;  
Scorned, neglected, shamed, degraded,  
Love and pity finds she none;  
At the mercy of a tyrant,  
Hopeless, helpless, sad, alone."

'Tis the Saviour's blessed gospel  
That makes one so glad and free;  
And without it, must the other  
Live in sad captivity;  
Yet God looks on all as equal.  
Ah! it rests with you and me  
To make glad our heathen sisters  
Far away across the sea.  
Shall we sit at ease, unheeding,  
While our sisters suffer, die—  
No kind hand to soothe their anguish,  
And no loving helper nigh?

They are calling. Let us heed them.  
Send the good news far and wide;  
There is light for those in darkness,  
'Twas for them the dear Christ died.  
There is hope, and peace, and comfort  
In the place of wild despair,  
And the love of God, our Father,  
They with us may gladly share.  
Let us help them. Over yonder,  
When the great, white throne we see,  
We shall hear the Master saying,  
'Ye have done it unto Me.'

—The Helping Hand.

### The Pioneer of Chinese Missions

WHAT Wycliffe, Tyndale, and Luther were to Europe, Morrison was to China. He was "the pioneer of Chinese missions."

He was born January 6, 1782, at Morpeth, England. Robert was dull in school at first, but later brightened up and made rapid progress. One Sunday, when twelve years old, he repeated the one hundred and nine-

teenth Psalm. At fourteen he was apprenticed to his father, a last and boot-tree manufacturer. Though led away by evil companions for a time, he was finally fully aroused to serious concern about his salvation. He rented a garden in the edge of the town, and went there for meditation and prayer. He formed an intimate acquaintance with a young man of the place, with whom he met daily for prayer. Together they visited the sick and the poor.

In 1801 he began to study Latin. He gained a knowledge of that language, and also the rudiments of Hebrew and Greek in eighteen months, and entered the Hoxton Academy. His one purpose was the saving of souls, and soon he acquired a definite desire for foreign missions. He was strongly opposed by his father and his family. This distressed him much; but he prayed to God, and stuck to his convictions. He was sent by the mission board to the missionary academy at Gorthort.

He had little idea of where he wished to go, but was appointed to China, and felt that it was the call of God. In August, 1806, he went to London and attended a course of lectures by Dr. Blair, in St. Bartholomew's Hospital. He walked back and forth to Greenwich, where he studied astronomy, carrying his instruments, and reading all the way. He also engaged a Chinese teacher.

In January, 1807, he sailed to New York, and thence to China. When he was leaving New York, a man said, "And so, Mr. Morrison, you really expect to make an impression on the great Chinese Empire?" "No, sir," answered Morrison, "I expect God will." His watchword was, "Look up."

To acquire the language and translate the Scriptures, was the object of his life. There were no grammars to aid him, and it was only at the risk of their lives that his Chinese teachers could render this service. He lived with two Chinese teachers, and talked and read to them in their own tongue. He mastered the language so well that he was appointed translator for the East India Company. This gave him opportunity for study, and relieved the missionary society of his expense. His work had to be done secretly, with caution and patience. He worked in a warehouse, with a dim light, day after day, year after year, without encouragement from any friend.

In 1810 the first portions of Scripture were printed. The whole Bible was completed in 1819. He published a Chinese dictionary and commentary, books of history, education, hymns, etc. He also established a college. His printing blocks were destroyed a number of times, his life was in danger from the Chinese Government, and his work of twenty-seven years in China was amid continual difficulties. The first Chinese convert was Tsai-A-Ko, baptized in 1814, after Morrison had laboured seven disheartening years. In all, the great missionary won only ten converts; but they were, as he had prayed they might be, the first-fruits of a great harvest. He rejoiced as other missionaries came to China, and the number of converts increased.

With his little flock about him, gathered for prayer, Morrison died August 1, 1834, in Canton, China.

### Morrison's Helpers

WILLIAM MILNE, a poor, Scotch shepherd boy, became the second Protestant missionary to China. In his early youth he was wild, "a very demon for swearing," as the neighbours said. But he became converted, and at the age of twenty determined to be a foreign missionary. Very dutifully he then spent five years in securing support for his aged mother and his sisters. The committee of ministers who examined him as a missionary candidate thought he "would not do," and proposed that he go out as a mechanic. Milne promptly answered, "Anything, anything, if only engaged in the work." But at last they decided to accept him, and he joined Morrison in 1813.

He studied Chinese, and ultimately became a notable scholar. Within ten years (for his service was no longer than that—he died at the age of thirty-seven) he had thoroughly studied conditions in the East Indies, and, since he was not permitted to live in Canton, had established a missionary station at Malacca, in the Malay Peninsula, started a free school for the Chinese, a college, and periodicals in both Chinese and English, besides sharing with Morrison the honour of giving the entire Bible to China.

Walter Henry Medhurst, an Englishman, was the third Protestant missionary to China, sailing from Malacca in 1816. He was a printer-

missionary, and had charge of the Shanghai mission press, the pioneer in that work. He was largely responsible for the great revision of the Chinese Bible made in the middle of that century. Dr. Medhurst was far more than a printer; he was a remarkable linguist, able to speak eight or nine languages. Many attempts were made to entice his conspicuous abilities into worldly pursuits, but always in vain. He was a preacher-missionary, also, and went many times into the interior of China, where he fearlessly proclaimed the gospel, though at the peril of his life.

AMOS R. WELLS.

[The missionaries who followed these to China were Karl Gutzlaff, David Abel, Elijah Bridgman, Samuel Wells Williams, Peter Parker, Williams Burns, Griffith John, James Gilmour, and many others, who did valiant work for God in opening the way of the gospel in China, and in leading many to Christ.]

### The Demand for Bibles in China

CHINA, so long the land of mystery and the closed door, is rapidly becoming one of the largest Bible markets. In the first six months of 1909, three hundred and eighty-six thousand volumes of the Scriptures, either in whole or in part, were sold in China. This does not imply a corresponding conversion to Christianity, but is rather a sign of the awakening in the people of a tremendous curiosity to learn the secret of Western power. As the Bible seems to be the great Book of the West, they are learning to read it, seeking to discover through it the secrets of the Occident.

Prior to the Boxer uprisings, the upper classes in China would have nothing to do with the Bible, "the foreign religion book." Three years after the war, the change began to be felt. The Rev. Walter Scott Elliott then decided to carry the campaign of Bible distribution back into Peking-fu, known as the "City of Martyrs," because in 1900 all the missionaries there were slaughtered, and every foreign book, whether Bible or not, was destroyed. He took with him a band of native colporteurs, and began a house-to-house canvass.

The first day Dr. Elliott took a suit case full of Bible portions, and entered the house of John, the florist. "You have never been to our chapel," said he, "because you are too much occupied with business; so I have come to bring our Book to you."

"How much?" said thrifty John.

"We don't sell books, we give them," said Dr. Elliott. "But we ask a small sum, to be sure that you value the Book. And this sum is used at once to print more books, so that others may obtain them as cheaply."

This argument appealed to both the Chinaman's curiosity and his interest in helping others. He bought a copy at once.

The same method was repeated again and again. In six days Dr. Elliott and his colporteurs distributed seven thousand copies, one to six out of every seven houses.—*Selected.*

"The Lord can comfort them without you,  
'tis true,  
Or your perishing wealth, for He all things  
can do;  
But this great honour is part of His plan,  
That He will accept the poor service of man."

## Children's Division

### Burden-Bearers

"BEAR ye one another's burdens, and so fulfill the law of Christ."

This was Tom's and Lucy's text for the day, in the Scripture scroll that hung upon the wall. Tom, who never found it hard to remember, responded promptly when mamma asked for it at breakfast; but Lucy, who was two years younger, and had stopped to play with baby when nurse was called out of the room, coloured painfully when her turn came. She could never learn in a hurry, and there had been very little time this morning after her baby brother had been taken off her hands.

"I—can't remember," she stammered, and tears started to her eyes.

Tom whistled. "Well, if you can't learn a little text like that, I'll give you up," he said.

But papa looked lovingly at his little daughter.

"Lucy has the verse in her heart, if not on her lips—I am sure nurse thinks so," he said. "Tom, what does it mean by bearing one another's burdens? What is a burden?"

Tom was stirring his coffee a little shamefacedly.

"Oh, something one has to carry, isn't it?" he asked. "A load or a bundle, you know, father."

"Tom carries my books to school for me every morning," pleaded Lucy, looking up shyly into her father's face. She had a dim notion that Tom was being blamed, and that was something her loving little heart could not brook. Surely, that was doing what the text said. She could not understand why papa's smile grew so tender, nor why Tom looked at her so gratefully.

"But you cannot carry Tom's books for him; how are you going to bear his burdens?" asked mamma.

It was Lucy's turn to look sober; but it was also Tom's turn to speak. "She helps in many other ways, doesn't she, mother? And I'm not half as good to you as I ought to be, Lucy. Why, you always know where my things are when I want them,

and you help me out of scrapes; and I know it would have been harder, when I was laid up with my broken leg if I hadn't had you to wait on me, and read to me. Bearing with a cross chap like me must have been worse than carrying a hundred books."

"Was that bearing one another's burdens?" asked Lucy, opening her blue eyes wide. "Why, that was just loving, and trying to help you, Tom. Is that what it means, mother?"

"Yes, I think it is," said mother. "Making things easier for people because we love them, is indeed fulfilling the law of Him whose great commandment was that we should 'love one another.' And it is following very closely in the steps of Him 'who loved us and gave Himself for us.' Children, you have often lightened mother's burden when it was very heavy. I long to see you set out in life as loving, Christ-like, little burden-bearers for all about you. Every heart has its load, and though you cannot lift it, you may make it easier to bear. Remember the little flower, pressing up through the prison stones, that helped the weary man to bear his months of imprisonment, and do not be afraid to try. If you cannot open prison doors, you may bring a little brightness inside of them.

Tom was thinking. "I suppose Mr. Edwards finds it something of a burden, teaching us boys," he said. "I wonder if it would cheer him any if I tried to keep out of mischief and studied harder."

Papa's eyes twinkled. "Ask him," he said.

"And there's Joe Brown," Tom went on; "the boys all make fun of him because his clothes are shabby. I guess he wouldn't mind so much having to wear them if I showed him it didn't make any difference with me. He's the smartest boy in the class, and they all know it."

"Try it," whispered mother.

Lucy had slipped away to pick a bunch of flowers for the new girl who sat next to her in school.—*Examiner*

"It is only as God sees His professed people eager to be labourers together with Him, that He can impart to them light and grace; for then they will make every interest secondary to the interest of His work and cause."

Second Week

China—No. 2

- Hymn: "Preach My Gospel."
- Prayer.
- Secretary's Report.
- Scripture Drill.
- Hymn: "Let the Lower Lights be Burning."
- Reports of Labour.
- "James Hudson Taylor."
- "Two Child Martyrs in China."
- "What One Child's Penny Did."
- "Sia Sek Ong." (One of China's Christians.)
- Hymn: "Ready to Do His Will."

LEADER'S NOTE.—The reading, "James Hudson Taylor," could be divided and given to two members to present.

James Hudson Taylor

EARLY in the nineteenth century, a little English boy of fifteen years was left to spend a holiday alone. At a loss for amusement, he finally wandered into his father's library, to look for a book with which to while away the hours. No title was especially attractive, so he turned to a basket of pamphlets and selected a gospel tract that looked interesting, intending to read only the story at the beginning. At this same hour his mother, visiting some seventy or eighty miles away, felt especially anxious for the conversion of her only son. She arose from the dinner table, went to her room and turned the key in the door, resolving to plead with God until her prayers were answered. Hour after hour she remained upon her knees, till finally there came to her heart the assurance that her desire had been granted. In the meantime the boy was led to give his heart to the Saviour through reading the little tract he had carelessly selected; and while his mother was praising God in her chamber miles away, James was on his knees before God in the old warehouse, where he had gone to read at leisure. His sister had also been praying for him at this time. Do you wonder that James Hudson Taylor came to believe very earnestly in the power of prayer, and in the willingness of the Lord to answer the requests of His children?

This boy was an earnest Christian from the day of his conversion. When you love a friend very much, are you not always glad to help that person in any way? Now James loved his Saviour dearly, and longed to work for Him. Although not yet sixteen, he consecrated his life to

Christian service, and when, two or three years later he was urged to bind himself to learn a trade, he refused, saying that he belonged to the Lord, and must be free to undertake any work to which the Master might call him.

About this time the boy's interest was turned to China, a land then closed to foreigners, and the impression came again and again to his heart that his work was there. Although so young, he told God he was willing to go, even though it might cost his life. This decision once made, he had a definite aim. In order to be able to endure hardships in China, he took vigorous exercise, and dispensed with as many home comforts as possible, including his soft, comfortable bed. While spending some years in home study, he improved every opportunity to do good, and later went to Hull and London for medical and surgical training. During the time spent there he used every possible economy, living mainly upon oatmeal and rice in order to save money for the poor. He also paid a strict tithe of all the money he received. During these years of preparation, Mr. Taylor's experience was almost one continuous answer to prayer. He prayed about everything,—little things and big things,—and the Lord always heard and answered, although He did not always answer, Yes.

At last the missionary was ready for China, and in 1853 he sailed from Liverpool. He was supported by an English missionary society. Before the ship sailed, his mother came on board, and they had an earnest season of prayer in the little stern cabin which was to be his home for the six long months of the voyage. Once, while many miles from land, the ship was caught in a terrible storm and was damaged; then came a calm, during which the little sailing vessel drifted very near some reefs. At this crisis, when it seemed that the ship surely would sink, Mr. Taylor and three other men, the only Christians on board, went to their cabins and prayed earnestly for wind. The sails were set; a strong breeze filled them; God had given His servant one more proof of the power of prayer.

On March 1, 1854, just about sixty years ago, Mr. Taylor landed in Shanghai, China. Civil war was in progress, and the rebels were making

frequent attacks on the city, so it was some time before he could live outside of the European settlement. When finally he could travel in comparative safety, he went with William Burns and two native teachers on several itinerating journeys. In this way they were able to preach the gospel to thousands in the interior, and distributed many Bibles and gospel tracts. About this time Mr. Taylor laid aside his European clothes and adopted the Chinese dress. In such attire he could travel without attracting so much attention. These journeys brought him a rich experience. God was his only helper, and often deliverance from hunger, torture, and even death, came in miraculous ways.

On one occasion all his surgical instruments were destroyed by fire. He then started inland to obtain a fresh supply, but on the way his servant stole all his earthly possessions except a string of coins which he had carried with him. Then some robbers annoyed him by trying to steal this. Finally, when he had no money left to pay a return passage to Shanghai, a strange Chinese merchant took pity on him and helped him on his way. Thus God always has delivered and always will deliver those who trust in Him, for He says, "Lo, I am with you always, even unto the end of the world."

In 1856 this faithful missionary severed his connection with the missionary society which had sent him out from England. He took this step because the society was in debt, and he believed this to be a wrong policy. Mr. Taylor had no friends from whom he could expect support. He was alone and practically a stranger in a strange land, but he was not afraid to do what he believed to be right. Placing his confidence in the Lord he proved that:

They who trust Him wholly  
Find Him wholly true.

Frequently he found it necessary to kneel with his helpers and pray for daily bread, but the food always came, and they were never hungry.

The failing health of both Mr. and Mrs. Taylor compelled their return to England in 1860. They spent five years in the homeland, during which time the China Inland Mission was formed under Mr. Taylor's direction. With its support, the family returned to China in 1865, and it is chiefly for

his work in forming and developing this great missionary society that we know J. Hudson Taylor to-day.

LORA CLEMONT.

### Two Child Martyrs in China

A MISSIONARY in China tells about two little children whose friends and relatives the Boxers had put to death before their eyes, in the hope that they would deny their faith in Christ. They were told to say that they "did not believe in God." But the brave children said, "We do believe in God." Then the cruel Boxers said, "We are going to kill you if you will not deny Him." Their answer was, "Even if you kill us, we shall still believe." In a few moments the little children's voices were still in death.—*Selected.*

### What One Child's Penny Did

SOME years ago a mother was helping her missionary society to pack a box to send to the missionaries in India. Her little boy, aged four years, was deeply interested in the work. He asked all manner of questions, and when satisfied that he knew the contents were going to help those who had fewer blessings than himself, he insisted on putting in an offering all his own. He asked that something should be bought that would tell the poor heathen about Jesus.

As he had only one penny of his own, his mother purchased for him a little leaflet entitled "Come to Jesus." His name was written on it, with the little prayer, "May the one who receives this soon learn to love Jesus." The box was sent off, with many prayers that God would bless the contents to the saving of souls in India.

When it reached that far-off land, the missionaries distributed the many Scripture cards, booklets, etc., among the natives. In the distribution, the child's leaflet was overlooked, but it found its way into a safe place in the bureau drawer of a lady missionary. For some months the leaflet was hidden from human eyes, but God was watching over it, for He had a special work for it to do later on. He was going to answer the little boy's prayer in a strange and wonderful way, in His own good time.

In the mission employ was a Hindu

priest. He taught the missionaries the language of the Hindus. As he was a devoted worshipper of the idols, he would not even listen to the story of the gospel. After some time he decided to go back to his mountain home, many long, weary miles away. When he had said good-bye to the lady missionary who had laid away the little boy's penny leaflet, she wanted to give him something to carry home with him that would tell him of Jesus and His love. She knew he would not accept a Bible, although he could read English well; and as she was searching for something, God led her to find the leaflet, "Come to Jesus." When she gave it to the priest, he took it without looking at it, and carried it away with him.

For years the missionary knew not what had become of the priest, or what he had done with the leaflet. But God knew, and on his lonely journey home the Holy Spirit led the priest to read the writing on the outside. The child's prayer so touched him that he was eager to read the leaflet. From that time he was greatly troubled about his sins. He soon gave up his idols, and became a devoted missionary to his own people. Fifteen years later, missionaries visited his mountain village, and there found the converted Hindu priest with a congregation of fifteen hundred people, who, through the influence and teaching of that little leaflet, had learned to love Jesus as their Saviour. What instruments did God use in saving those fifteen hundred souls?

One little four-year-old boy.

One little childish prayer.

One little four-page penny leaflet.

No gift, however small it may be, will be lost in God's sight. He will use it for His own honour and glory in the building up of His kingdom.—*Selected.*

### Sia Sek Ong

SIA SEK ONG, one of the early native preachers of China, was born in the mountain village of Yek-iong. At an early age the lad began his studies, learning to read and write the complicated Chinese characters, and reading the simple stories of Confucius, and later devoting much time to Confucian classics.

Sia Sek Ong was only about thirteen years old when he began to think about the sober duties of life. His mother died when he was sixteen years old, and he left school to support himself, which he did by teaching the children in a village not far away.

About this time Sia Sek Ong first heard of Christianity. One day, at the school of a friend he met a Christian, and asked him to tell something of the foreigners' belief. The missionary told the simple story of creation. In later years Sia Sek Ong said of this experience, "Having heard him to the end, I felt in my heart that the narrative was true."

But not without a struggle could this young heathen leave the ranks of heathenism, and become a follower of Jesus. Though he felt that the new doctrine was true, as he heard the gospel preached, he hardened his heart against it, and it was some time before he yielded to the voice of conscience. He even went so far as to go to a distant village where there were no Christians, in order that he might not hear of the things that were troubling his soul.

But the Lord saw that this young man, with his talents and his education and his natural kindness of heart, could become an efficient worker for his countrymen, and he so shaped events that Sia formed the acquaintance of a Christian preacher, and went daily to instruct him in the difficult Chinese language.

The chapel and the mission residence were under one roof, the side door of the chapel opening into the study. With the door open between the study and the chapel, Li Ya Mi, a blacksmith who had been converted but a short time before, was preaching in the chapel. Among other things which he uttered, he said, "There is but one name that can save; that is the name, Jesus."

It was a hard struggle for the Confucian scholar to yield, but finally he began to pray, and at last, he said, "peace and joy unspeakable" filled his soul.

At once he began to tell the good news to others. Not long after this he was licensed to preach, and soon entered upon his life work, that of carrying the gospel to his own people.

For a long time Sia Sek Ong's father greatly opposed his work as a Christian, but after a time he sent for Sia, and urged him to come home. The result of the visit was that the father himself was converted. Later he was appointed a deacon in one of the churches, and filled this office till his death.

He was elected a delegate to the General Conference held in New York in 1888. During his closing years, Sia Sek Ong continued to work for the people he loved as long as his strength lasted. On March 24, 1897, he fell asleep; but "his work abides in the hearts and lives of those whom he brought to Christ." JESSIE RUTH EVANS.

## Children's Division

### Kindness

#### Sunshine

I'm too small for work important,  
So I help with little things.  
Father says my feet are nimble,  
Just as if they both had wings.

I can tend my baby brother  
And can dust the room quite well;  
Carry water to the chickens  
And go ring the dinner bell.

Mother says I am her comfort,  
And she calls me sunshine, too,  
Just because I save her footsteps  
When she has so much to do.

—Selected.

### A Package of Mixed Seed

"HAVE you any seeds of kindness for sale?" a little boy asked at a seed shop.

"Seeds of kindness, what are those?" said the shopman.

"Why, in our Sunday-school we sing:

Then scatter seeds of kindness,  
For our reaping by and by,

"I have a little garden and I want to plant some kindness seeds."

"Oh, those come in a mixed package," said the shopman, as he took a big book from a shelf.

"That looks like a Bible," the little boy thought, and sure enough it was.

"Let me see; I think I will find that package of seeds in 2 Peter, chapter 1," said the man. "Yes, there it is; see if you can read it for me, beginning with the fifth verse."

So the boy read: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love."

"Eight kinds of seeds in this package, you see," said the man.

"But aren't there any real seeds?" said the boy. "Does it just mean that you are to be kind to people?"

"Yes, that is what it means," said the man, "but kindness and love and faith are real things, and if you plant them in your heart they live and grow just as seeds grow in the garden."

"What is the reaping by and by?" said the boy.

"It means that if you are kind,

people will be kind to you," said the seedsman. "And, better than all, it means that God, who is kind to the unthankful and evil, will be pleased with you."

"I shall find that package of mixed seeds in my Bible when I reach home," said the boy, "and it may help me to remember to be kind all the time."—*Messenger for Children.*

### Third Week

## Hymnology

Hymn: "Our King."

Prayer.

Secretary's Report.

Scripture Drill.

Hymn: "Sunshine in the Soul."

Reports of Labour.

Talk: "The Use of Music in Bible Times."

"The Ninety and Nine."

"Abide with Me."

"Jesus, Lover of My Soul."

"When the Roll is Called up Yonder."

Closing Hymn: "When the Roll is Called up Yonder."

LEADER'S NOTE.—With careful planning and preparation, this programme may be made intensely interesting. Choose some one to prepare a talk or paper on the "Use of Music in Bible Times." Or, two or three may take part in this exercise, each occupying about three minutes. Numerous instances of the use of music are mentioned in the Bible, both in the Old and the New Testament. For example, take the song of deliverance sung by the Israelites after crossing the Red Sea; the song of victory sung by Deborah after the destruction of Sisera's army; the songs of the "Sweet Singer of Israel"; Paul and Silas singing while in prison. After the story of each hymn has been read, have the hymn rendered either as a solo, a duet, or a quartette. This will need some practice beforehand. "When the Roll is Called up Yonder," is suggested for a closing hymn.

## "Ninety and Nine"

THE whole world has sung the "Ninety and Nine," and listened with pleasure and delight to the cheering words that tell of a Saviour's care for the one that "was out on the hills away." It only remains to tell the simple, strange, little story of the song itself. Songs seem nearer and dearer when we know something of their history.

Thirty years ago those famous evangelists, Moody and Sankey, were preaching and singing together in old England. One day they were going from Glasgow to Edinburgh for a great meeting there, and Mr. Sankey, as he stepped aboard the train,

"GOD has given to every man a work to do in connection with His kingdom."

"WHETHER you are rich or poor, great or humble, God calls you into active service for Him." "It will be by doing with your might what your hands find to do that you will develop talents and aptitude for the work, and it is by neglecting your daily opportunities that you become fruitless and withered."

purchased a penny religious paper. As he settled down in the car to read, his eye caught the lines of a poem, away in an obscure corner of the paper:

There were ninety and nine that safely lay  
In the shelter of the fold.

The great singer read on, until the entire poem had been perused, and then he exclaimed, with a note of triumph in his voice, "Mr. Moody, I have found the hymn I have been looking for, for years!"

On their second day in Edinburgh, before a great audience Mr. Moody had spoken eloquently and touchingly on the Good Shepherd, when he said, "Mr. Sankey, have you a solo to sing on this subject?"

The great singer was at a loss for once. Three times that day the congregation had sung the twenty-third Psalm; so that would not do, and he could think of no other. And then those verses he had read on the train came before him like a flash, with the thought, "Sing those by all means." "But," he objected, "how can I sing without a tune?" The audience was waiting. Mr. Sankey took the little scrap from his notebook, struck a full chord on the organ, and then, note by note, never sung before, came the first stanza. The thought flooded upon the singer, Could he remember to sing the second in the same way? But concentrating his mind, the second stanza, the third, and on through the fifth he sang, while the delighted audience sat as still as death, little dreaming that the wonderful melody had never been heard before, even by the singer himself. EDISON DRIVER.

### "Abide with Me"

NOT often does Shelley's declaration of poets, "They learn in suffering what they teach in song," find such complete verification as in the case of Henry Francis Lyte and his matchless composition, "Abide with Me."

For twenty long years he laboured and preached among the hardy fishermen. All the while he himself was suffering from consumption, which was destined at last to remove him from these scenes in which he so faithfully laboured for his beloved people.

When the last Sunday of his stay

in England (September 5, 1847) arrived, he determined to preach once more to his little flock, and to celebrate with them the Lord's supper. In spite of the protest of his friends, he carried out his intentions, although scarcely able to stand in the chancel. In words of melting tenderness he pleaded with his people to live holy lives, and when he took his leave of them, there was scarcely a dry eye in the church. The day had been well-nigh perfect, and in the late afternoon, recovering somewhat from the strain of the service in the church, he walked slowly and feebly down the terraced walk to the water he loved so well, and which he was about to leave forever. The benediction of autumn rested upon land and sea, and God's smile was over all.

The spell of the hour was upon the minister. While the bright sunset colours faded into the sober grays of twilight, he slowly made his way back to the house in prayerful silence, and went to his room. When he joined his family a little later, he bore in his hand the words that were destined to move thousands. His last evening in his old home had produced that which will be a blessing so long as the heart turns to its Maker for help in times of need.

ALLEN SUTHERLAND.

### Jesus, Lover of My Soul

CHARLES WESLEY, the author of this hymn, is one of the noblest and most gifted writers of song. Several incidents have been given as having suggested to him its composition. One is that his narrow escape from death in a storm inspired him to portray in verse the thoughts and sensations of a Christian in deadly peril. Another is that as he stood by an open window on a summer day, a little bird, sorely pressed by a hawk, sought refuge in his bosom, and that, then and there, he conceived the idea of pointing out the soul's one sure place of safety in time of danger.

A family tradition states that Charles Wesley was preaching in the fields of Killielee, County Down, Ireland, when he was attacked by a number of men who did not approve of his doctrine. He sought safety in a farmer's house near by. The farmer's wife told him to hide in the milk-house down in the garden.

Soon the mob came, demanding the fugitive. She sought to quiet them by offering to provide refreshments. Going down to the milk-house, she told Mr. Wesley to get through a rear window, and hide under the hedge. It was while here, with the cries of his pursuers all about him, that he wrote his immortal hymn. Whatever may have been the inciting motive, the same can be said of Wesley as was said of Sidney Lanier, the gifted Southern poet, "God taught him."—*Agnes Robertshaw.*

### "When the Roll is Called up Yonder, I'll Be There"

PROFESSOR JAMES M. BLACK, of Williamsport, Pennsylvania, the author of the words and music of the well-known hymn, "When the Roll is Called up Yonder, I'll Be There," recently consented to give the history of the song, which he has hitherto hesitated to do, because there was something very personal about it.

Mr. Black said that the hymn was an inspiration. One day while walking through an alley not far from his home in Williamsport, he saw a little girl sitting on the front porch of a dilapidated-looking house. He called her by name and asked her if she would not like to come to Sunday-school.

At this question a wistful expression crept into the child's eyes, the corners of her mouth drooped, and the suspicion of a tear could be seen upon her lashes. Finally she looked up with a crimson face and said, "Yes, I would like to go, but—"

"All right, I understand," said Mr. Black, as he walked on. The next day a new dress, shoes, hat, and other things dear to a child's heart found their way to the house.

The child came to school the next Sunday and for many other Sundays. Never once did she miss what to her was a weekly treat. Finally she joined the societies of the church and became a faithful worker. It meant so much to her, because she had never known anything but misery and a constant struggle with poverty. So at every meeting she was always to be found in her place.

One night, at one of these meetings, the roll was being called. Each one responded until this little girl's

name was called. There was no response. Every one looked up in surprise. The name was called again. Still there was no response. Thinking that she had not heard, Mr. Black, who was one of the officials of the meeting, rose from his chair and repeated the name.

Everything in the room was as still as death, and not a person in the large assemblage stirred. It was only a moment, but in that moment Mr. Black knew. The girl was ill, too ill to be present, and the thought came to him like a flash, "What if this girl should never answer again? What if she should die? What would her answer be when the final summons came?" Mr. Black sent a friend to the home of the girl to ascertain the cause of her absence. He brought back the sad news that she was seriously ill. Mr. Black looked through the hymnal in vain for some song that would fit the occasion. All the way home he thought of the incident. It made a solemn impression upon him; and as he entered the door of his home, the thought struck him anew, "What if she should never answer?"

Almost unconsciously he found himself saying softly,

When the trumpet of the Lord shall sound, etc.

No sooner had he said the words than his trained ear told him that he had created something euphonious, and going to the piano, he struck off the music almost as spontaneously as he had the words.

His little friend died not long after, but the hymn which her illness inspired will never die. It has been translated into half a dozen foreign tongues. Mr. Black believes that the hymn was forced out of him by a higher power, and that is the reason of its popularity.

THOMAS W. LOYD.

"THERE is great need that every trained mind, every disciplined intellect, every jot of ability, shall be brought to the work of saving souls."

"NATURE abounds in song. To the attentive listener she is constantly holding forth sorrow, sympathy, or joy in the whistling wind, the babbling brook, whose hidden stones strike the music from its flow, and the singing birds. And their songs are not without their effects."

## Children's Division

### Little Helpers

#### A "Pillow"

"How many children have you?" asked a gentleman of a friend whom he met after a parting of many years.

"Only one," he answered, "a pillow."

"A pillow?" his friend inquiringly asked.

"Yes," he smilingly answered, "a pillow is something to rest on, is it not?"

"Certainly."

"Well, that is why I call my little daughter a pillow, she's so restful."

The gentlemen soon reached the home of the father, and a lovely young girl of about sixteen years old was introduced as "my daughter Emily." The visitor remained only one night; but by the time he left, he had fully decided that his friend's young daughter merited the name given her. The smiling face with which she greeted her father and her father's friend, won the latter's heart at once. In a quiet way she brought the evening paper, and laid it open on the table near her father, at the page he always read first. His slippers and dressing-gown were brought too, and she was awarded with a whispered, "Thank you, dear." Later in the evening, when her father expressed a desire that she should sing something for his friend, she did not refuse, but did the best she could with a grace and sweetness indescribable. A little bell tinkled once, and Emily left the room hastily.

"My wife is sick this evening; she is a victim to nervous headache," explained the host. "I hardly know what she would do at such times if it were not for Emily; the child is a born nurse."

The hostess, free from her headache, but looking pale and weary, came down to breakfast next morning. She sat at her usual place—the head of the table, and poured out the coffee. But Emily was near at hand, and it was she who relieved her mother by putting the cream and sugar in the cups and passing them. It was she, too, who dished the oatmeal in a neat, dainty way that was charming.

A pink-tinted rosebud with a geranium leaf lay at each of the three plates. The father lifted his to inhale the fragrance, smiling his thanks.

"Where is yours?" he asked.

"There were only three this morning," she replied brightly; "I shall have the next one."

After breakfast, as the guest lingered for a few moments in the sitting-room, waiting for his friend to accompany him down town, he heard Emily's voice say in a low tone of entreaty: "Now, mamma, go and lie down, please; I will help Bridget with the breakfast work so that she can start her ironing, and do the dusting later; do not think of anything."

"But she must think of something," thought the guest. "She must think of the helpful little daughter who is such a joy and such a comfort that she is indeed a pillow—something to rest her heart on."—*Children's Banner.*

#### Make Somebody Glad

A MAN who was very sad, once heard two boys laughing. He asked them:

"What makes you so happy?"

"Happy?" said the elder, "Why I makes Jim glad and gets glad myself!"

This is the true secret of a happy life: to live so that by our example, our kind words, and deeds, we may help some one else. It makes us happier here, and heaven will be happier for the company of those we have, by God's help, brought there.—*Selected.*

#### Little Helpers

"I will be a little helper,"

Lisps the brook.

On its silvery way it goes,

Never stopping for repose.

Till it turns the busy mill,

In some nook.

"I will be a little helper,"

Smiles the flower.

By the wayside, in the field,

All its beauty is revealed,

Unto sad and weary hearts

Though skies lower.

"I will be a little helper,"

Sings the bird;

And it carols forth a song,

Though the cheerless day be long,

Bringing to some helpless one

Some sweet word.

You can be a little helper,

Child so fair!

And your kindly deeds can make,

For the Heavenly Father's sake,

Sunshine, love, and happiness,

Everywhere!

—*Sunday-School Times.*

### Fourth Week The Bible

Hymn.  
Prayer.  
Secretary's Report.  
Scripture Drill.  
Hymn.  
Reports of Labour.  
"Interesting Facts About the Bible."  
"Thy Word Have I Hid in My Heart."  
Poem: "The Bible." (See *Record*, August 30.)  
"Write My Name in That Book."  
Hymn.

**LEADER'S NOTE.**—In "Interesting Facts About the Bible," the questions should be asked by the one in charge of the study, and the answers given by different members. Give out the answers a week beforehand and encourage the members to memorize them. Have some one recite the poem, "The Bible." "Items for the Use of the Leader," may be studied by the leader and used for general test questions in the meeting. The most interesting facts and figures may be placed on the blackboard. The Lord's prayer as written before the sixth century, may also be used as a blackboard illustration. Suggestive hymns, 803, 364, 402.

### General Items for the Use of Leader

WHEN and by whom was the Bible first translated into English?

John Wycliffe, of England, in 1382, made the first complete translation of the Bible, though there were portions of the Bible translated into the Anglo-Saxon as early as the eighth century. "Although only in handwriting, very many copies of Wycliffe's Bible were made, several of which exist today. Each copy required ten long months for its writing."

When was the Bible divided into our present chapters and verses?

The original manuscript was continuous, at least so far as is known, and while there had been various attempts at making divisions in the text of both Testaments, our present division into chapters was not made until the thirteenth century, and the division into our present verses not until the sixteenth century. "The arrangement of division into verses—not the same as ours—was made by the Jews in the Hebrew text of the Old Testament Scriptures at a very early date." Not only were the divisions into chapters lacking in the original manuscript, but only consonants were used, all the vowels being omitted; the word *Jehovah*, for example, being written JHVH. The vowels were added in the sixth or seventh century after Christ. "Neither did the original manuscript separate one word from another by spaces, as if we should write the Lord's prayer thus:

RFTHRWHCHRTNHVNHLLWDBTH  
NM, etc.

"It was not until after the return of the Jews from the Babylonian captivity that words were divided from one another."

The Bible has 66 books; 39 in the Old Testament, 27 in the New. It has 1,189 chapters; 929 in the Old Testament, 260 in the New. It has 31,173 verses; 23,214

in the Old Testament, 7,959 in the New. The Apocrypha has 14 books, 183 chapters, 6,081 verses. The middle verses of the Old Testament are 2 Chron. 20:17, 18; of the New Testament, Acts 17:17; of the Bible, Ps. 118:8. The original language of the Old Testament is Hebrew, with the exception of Ezra 4:8 to 6:18 and 7:12-26; Jer. 10:11; Dan. 2:4 to 7:28, which are Aramaic, or Chaldaic. The New Testament is Greek, not classical Greek, but Judaeo-Greek, or Greek modified by the Hebrew.

### Interesting Facts About the Bible

WHO wrote the Bible?

All scripture is given by inspiration of God. 2 Tim. 3:16; and holy men of God spake as they were moved by the Holy Ghost. 2 Pet. 1:21.

How long was the Bible in being written?

From the time when Moses wrote the first book, about 1500 B.C., until John wrote the last book, it is supposed there was a period of about sixteen hundred years.

What is the book of Psalms sometimes called?

The Book of Psalms is called the Jewish hymnal, because it contains the hymns that were used in the temple service. These were written chiefly by David, the sweet singer of Israel. The orthodox Jews at the present time sing only the Psalms in their services.

How long a time elapsed from the writing of the last book of the Old Testament to the writing of the first book of the New Testament?

The latest date referred to in the Old Testament is that of Neh. 13:6, 7, or 433 B.C. Malachi, the last of the prophets, was contemporary with Nehemiah; so there could have been only about four hundred years.

To whom are we indebted for the Old Testament?

The collecting and putting together of the books of the Hebrew Bible, is accredited chiefly to Ezra and his associates, though a few books may have been added later. This work was accomplished about 457 B.C.

In what form were the Scriptures first given to the people?

They were given in manuscript form. The text was written upon skins, linen, paper, or parchment.

When was the Old Testament first translated into another language?

The first complete translation of the Bible into any language is the Septuagint, or Version of the Seventy, which was produced in Egypt from 250 to 150 B.C. This is the Greek version, and received its name from

the tradition that the translation was made by a committee of seventy Jews. A measure of uncertainty, however, exists as to its true origin. This Greek translation is a very free one, departing in many cases from the original Hebrew text, to which the Jew held so tenaciously and with such reverent awe.

What other versions were made in early times?

The Syriac and Latin versions were among the oldest translations, being made in the second century after Christ.

What is the version known as the Vulgate?

"In the second century of the Christian era the Latin superseded the Greek, and remained for many years the diplomatic language of Europe. At this time the Latin translation was made in north Africa from the Septuagint Version of the Old Testament and the original Greek of the New. It is known as the Vulgate, which is a Latin word, meaning to make common or public." The Vulgate was England's first Bible.

In what language was the Bible first printed?

The Latin Bible was the first to be printed. In 1525, William Tyndale, at the cost of his life, gave us the New Testament printed in English; and Miles Coverdale, an associate of Tyndale, ten years later gave the English people their first complete *printed* Bible.

When and by whom was the first Authorized Version made?

Our present Authorized Version was made by the direction of James I, king of England, and is therefore known as the King James Version. The work of translation was prosecuted by forty-seven clergymen, who began the task in 1606 A.D. Their work was completed and the new translation printed in 1611.

What care was exercised in the copying of the Scriptures by the early manuscript writers?

Extreme care was exercised in producing copies of the Old Testament Scriptures, especially those intended for the synagogues. "Moreover, each new copy had to be made from an approved manuscript, written with a special kind of ink, upon sheets made from the skin of a 'clean animal.' The writers also had to pronounce aloud each word before writing it, and on no account was a single word to be written from memory. They were to reverently wipe their pen before writing the name of God in any form, and to wash their whole body before writing 'Jehovah,' lest that holy name should be tainted even in writing. The new copy was carefully examined with the original almost immediately; and it is said that if only one incorrect letter was discovered, the whole copy was rejected."

In the Middle Ages the monks made copies of the New Testament with the same care that the Hebrew scribes exercised toward the Old Testament manuscripts.

### Thy Word Have I Hid in My Heart

THE Vaudois peasantry knew their Bible almost by heart. From time to time raids were made into the districts by the agents of the Catholic Church for the purpose of seizing and burning all such copies of the Bible as they could lay hands on. Knowing this, the peasants formed societies of young persons, each of whom was appointed to preserve in his memory a certain number of chapters; and thus, though their Bibles were burned, the Vaudois were still enabled to refer to their Bibles through the memories of the young minds in which the chapters were preserved.—*Selected.*

### Write My Name in That Book

A MISSIONARY took for his text a verse concerning the book of life. When he had finished speaking, one of the natives arose. "Missionary," he said, "write my name in the book of life, for I wish to be a disciple of Christ." Tears filled the missionary's eyes as he replied, "Only God can write your name in the book of life."

The native was illiterate, and the missionary questioned what he could do in the service of Christ. Surely Hong Ye (that was the native's name) would never aid in spreading the gospel. But Hong Ye loved Christ very much. He secured a New Testament. He could not read it, but he carried it in his pocket. When the missionary had read a text, he would come to him, asking him to find it in his Testament. Then he would mark it with his long thumb nail and dog-ear the page. And when he visited his friends, he would ask them to read to him, saying, "I have heard it once, but I like to hear it over and over. Read louder, if you please, that I may hear and understand." Others would listen while a friend read to him, and he would say, "Isn't that a glorious story? Would you like to hear more?"

After that he never went to a meeting alone. He always had some others with him. So you see, even Hong Ye could be a missionary among his heathen friends.—*Selected.*

"THY Word is a lamp unto my feet, and a light unto my path."

### Children's Division

#### Giving

##### The Right Way

LITTLE Jimmy came into the kindergarten the other morning dragging his brother Dominic by the hand; and gasping for breath, he said: "He near done it, teacher, he near done it!"

"What did he near do, Jimmy?" "He near gave his penny for candy instead of bringing it to Jesus." After much gasping and panting for breath, he said that Dominic went into the store twice and looked at the candy, and then finally told the storekeeper he guessed he had better keep his penny to put in the bank for Jesus.—*Missions.*

##### The Wrong Way

"WHERE did you get that penny from, my dear?" asked a mother of her dear little lassie, who was playing with a coin. "Oh, I saved it, mother dear," was the prompt answer. "But where did it come from to be saved?" "Oh," was the naive reply, "I didn't spend it at Sunday-school last Sunday!"

##### Letter from a Little Missionary

"I AM now writing these few lines, and sending them with my study. I could not go to church last Sabbath on account of my brother, Horace, being sick, but I hope to go in next Sabbath. My little brother, Frederick, collected two shillings, and mother headed the list with a shilling, which made three shillings. I collected five shillings and sixpence one day. I must have walked about ten miles, but I felt well repaid for my walk, as I was received kindly and asked to rest everywhere I went. I also collected one shilling and sixpence from near neighbours on different days. Altogether, I have collected ten shillings. I always send my reports in to the little church by my brother. I posted some papers and tracts to some cousins, and mother posted several lots of papers to an uncle. We never have an opportunity to give papers to people passing, as we did in town, because nobody ever goes past; it is too much out of the way. We still give the letters from our missionaries to the coloured people. They say that they enjoy hearing of the natives across the sea."

## Sabbath-School Missionary Exercises

(September 5)

### A Soul Won, Becomes a Soul-Winner

THE writer of the following lines has been instrumental, in the Lord's hands, since she received the light of present truth, in winning thirty other precious ones to the love of the message. She has been for years, and still is, indefatigable in her efforts to bring the truth before others. With such results as this there can be only one answer to the question, Is the sanitarium work worth while? and that answer is, "A thousand times, yes." W. W. FLETCHER.

Some years ago, through an attack of rheumatism, my hands and feet became so stiff that I could hardly move them. There seemed no other prospect before me than to be a cripple for the rest of my life. I was then recommended by some friends to go to the Hydropathic Institute in Adelaide, and try the treatment given there. Under the skillful care of the workers, I improved very much in health during my stay with them. I received from all much kindness and consideration, which I greatly appreciated. I was taught the benefits of healthful living, and the injurious nature of flesh foods, tea, coffee, etc. The greatest blessing of all was the Bible studies on the third angel's message. This was just the spiritual food I was looking for, and the truth was most eagerly accepted.

In a large measure, I attribute my gradual recovery, and the restoring of my crippled body to its nearly normal condition, to the faithful carrying out of the instructions received fourteen years ago. Therefore, "To God be the glory, great things He hath done." E. C. WYATT.

"COME thou with us, and we will do thee good," is a fine proposition. A better one is, "Come thou with us and we will do each other good." But better still is this, "Come thou with us and together we will do good to others."

(September 12)

**Experience of Brother T. J. Smith in Receiving the Message**

I AM very much impressed with the value of the medical missionary work as an agent for bringing this last message to the people. Already it has been the means of salvation to many souls, myself included. If it had not been for the medical work, I might never have known this blessed truth for which I daily thank our Heavenly Father. I will tell you how it came to me; for most assuredly it was the Lord's doing and not my seeking.

Some fifteen years ago I met with an accident which injured my back. I was under medical treatment for several years, but received little benefit. Perhaps I suffered injury through taking so many drugs. Curvature of the spine, rheumatics, and indigestion supervened. One day I met an old friend in King William Street, Adelaide, who said to me, "Why don't you see what the Hydropathic Institute can do for you? I hear that they are doing a lot of good in cases similar to yours." At that time I was quite ignorant of the existence of Seventh-day Adventists. I called at the Institute and had an interview with the manager, and planned to take daily treatments. When Friday came I was told that no treatments were given on Saturdays. I inquired if these people were Jews. Later, arrangements were made for me to have Bible studies every Sunday afternoon. I was convinced from the first on the Sabbath question, and each succeeding study added to the conviction that the Lord had opened to the Adventists, by the Holy Spirit, the wonderful light they had received.

And now we must remember that we are living in the last generation, and must be up and doing. I plead for workers who will consecrate themselves to this branch of the Lord's work, and that those who are unable to assist personally will give liberally of their means to further the cause. Pray that the Lord will open a way for us to have in South Australia, an up-to-date sanitarium, fully equipped with all necessary appliances, and a staff of consecrated intelligent workers.

T. J. SMITH.

"TAKE hold wherever you see there is work to be done."

(September 19)

**How I Found the Truth**

I FIRST became acquainted with the message of present truth while a patient at the Adelaide Sanitarium. I had never given any thought to the advent faith. I believed Adventists to be a good people, odd in some ideas, and with a "Sabbath hobby" that was their only concern. I always believed our calendar was set wrongly; but did not inquire into the matter.

After attending several Sunday-evening meetings at the sanitarium, I began to wonder whether the Seventh-day Adventists were right or not. I became interested, and talked with the nurses on religious topics. They spoke of things I had not heard of before, and I became aware that these people knew the Bible better than any others with whom I had ever come in contact.

One evening Pastor Cole gave a short explanation of the twenty-third Psalm. His exposition was different from any other I had heard; reasonable and correct, as far as I could see. I was impressed that the Adventists had a better understanding of the Bible, and were living out its teachings more than others. Later on I attended a study on the millennium, given by Miss Goodhart (who at the time was also a patient at the sanitarium). This fully aroused my interest. I studied the Bible to see if these things were so. I yet hoped to find that the Seventh-day Adventists were wrong, as I was much attached to my own church, and had always been satisfied in my own mind that it was the true church. I returned home, prayed over the matter, and promised the Lord if He would restore my health sufficiently, I would study His Word and seek to know the truth. After comparing the teachings with the Bible, I found them to be in perfect harmony with the Scriptures. My husband, and also a young woman who was living with us, became interested, and studied the truth. At last we three commenced to keep the Sabbath, and have since received many spiritual blessings. Through the faithfulness of the standard-bearers at the sanitarium, light and help were given, not only to me, but also to all my household. "No man liveth unto himself."

S. A. WATTS.

(September 26)

**Mangaia**

MANGAIA and Rarotonga are the most southern and the leading islands of the Cook Group, not only in square miles, but also in the intelligence and development of the people. The circuit of the islands is twenty miles. Mangaia is a coral island and rises about five hundred feet above the sea. Its population is congregated in three villages, the principal one being on the western shore. It is worthy of note that in Mangaia the custom of eating human flesh disappeared before the introduction of Christianity. This was a fact unparalleled in all Polynesia.

In 1820 came the schooner on board which was the Rev. John Williams who afterwards met his death at the hands of the natives on Erromanga, one of the islands of the New Hebrides. Mr. Williams landed five gospel teachers from the vessel, but so hostile was their reception that soon all swam back to the vessel.

The next year, June 15, 1824, two natives,—South Sea missionaries named Tere and Davida,—were put ashore at Mangaia. With the Tahitian New Testament wrapped in their shirts and secured to the tops of their heads, the intrepid men leaped into the raging surf, and swam ashore. Time passed on, and Davida founded a Christian village near the sea. Within its limits gathered the believers, and then for the first time on Mangaia, did husband and wife sit at table together, and parents ate with their first-born. All first-born children were considered devoted to the gods, and therefore must not sit with those who gave them being. Slowly Christianity prospered on Mangaia, but not without fierce opposition from those who clung to idol-worship.

The people of Mangaia are a difficult people for whom to labour, because they feel so contented with what they have. They admit that their Sabbath was changed a few years ago, and that they have left the true Sabbath of God. But with no concern at all they roll the whole burden of guilt upon the white missionaries who were in charge at the time, and they are quite content to follow on in the way in which they have been led.

Brother Sterling writes: "We have one old man on Mangaia keeping the Sabbath, who learned this truth at

Rarotonga two or three years ago. He returned to Mangaia, and since then we have not been able to do much for him, except to write to him occasionally and send him papers. I called at Mangaia about eighteen months ago on my way to Rarotonga, and went ashore to see him. He longs to see others unite with him, and to see a company of believers raised upon Mangaia, and he prays to that end. He told me that he always awoke at midnight, and that he never forgot to pray at that hour for the success of God's work on his island. A daughter-in-law of his is also interested in the truth.

"On a visit to Mangaia, we took along a case of books. There were nearly sixty books in the case as I now remember, some being small and selling for sixpence. Though Mangaia is an island with little money, the natives had just received the money from their copra, so nearly every one had money for a few days. Many, learning that we had books to sell, came to our tent to buy. The first night that we showed pictures on the prophecies, I put in a slide which advertised all our books on the screen, giving prices, etc. This sold our books. People continued to ask for books and to come to the tent with their money after the supply was exhausted. We took their money and promised to send them the books by post from Rarotonga."

The people of Mangaia have expressed a desire for a school for their children, and have urged it very strongly, offering to build a school-house of native materials, and pay a small tuition. In answer to this call, Brother and Sister Streeter of Queensland, were appointed to Mangaia by the Union Conference. After spending a few weeks at the sanitarium in Wairoonga, learning what they could in regard to the care of the sick, Brother and Sister Streeter sailed on April 18 for their field of labour.

To-day our Sabbath-schools have the privilege of giving toward a fund to purchase the equipment for this school. Let us attend our offerings by earnest prayers that this school in the little island of Mangaia may be as a light set upon a hill.

"Do not pass by the little things and look for a large work." "Take hold wherever you see there is work to be done."

## Fourth Sabbath Reading

### Bible Study

What is the first question a converted person should ask? Acts 9: 6, first part.

How does Paul express his sense of obligation to God and man? Rom. 1: 14, 15.

Why was the grace of God given to him? Eph. 3: 8, 9.

Unto how many is God's grace given? Eph. 4: 7, 8.

What is God's purpose in this? Eph. 4: 12.

What obligation comes with the gift? 1 Pet. 4: 10.

What will be said to those who are faithful stewards? Matt. 25: 20-23.

### A Chinese Heathen Company's First Prayer to God

I HAVE just returned from the interior where I have had the most profitable time I have had since I came to China. At this place, Ang Swatow Chi, we have just opened a new station. Sixty-five have signed the covenant to walk in the light as fast as it comes to them. They appear to be the most earnest of any new company we have in this mission field. They had sent representatives several times to ask us to go to their village, but we were so busy, and the calls so many, that we passed the request by for a time. But they were in earnest, and when the headman of the village came, I promised that we would go as soon as we could find time. Then they sent one of our colporteurs to urge us to come, so we went. I shall always thank God for what I saw there. They had torn their idols, etc., out of their places, and broken them up. There they were in baskets, to be used for firewood. A building was nicely seated, and fitted with a rostrum and pulpit ready for us. Not satisfied with this, they had also fitted up a building for us to live in while there, and this is to be used by our evangelist when he settles there.

They have their children in a heathen school, but said they wanted them in a Christian school. They offered to rent a building for the school and also one for the teacher. Then, as an additional inducement, they raised fifteen pounds toward paying the teacher's salary for the first year. I cannot tell you how hard it was for us to tell them that we had no teacher for them this year, and that they must wait another year.

The building which they hold ready for a school, will nicely accommodate fifty students. Surely the Lord will answer our prayers as He has in so many instances during the past year.

Pastor and Mrs. Ang and my wife went with me the last time I visited this company, and we found that their old temple, in which they had worshipped the devil so long, was much too small to hold the people who now assemble to worship God. They have made arrangements to build an addition at their own expense. This is the first chapel we have opened free of any cost to the mission. They sent our colporteur to Swatow for a big supply of Bibles, song-books, and tracts, and last Sabbath they handed us a list of subscribers to the *Signs of the Times*.

Eight villages surround this place, so that the people can attend meetings at the chapel. We are the first missionaries to enter this section, and the leading men are urging us to send a worker right away; but already we have to give each of our evangelists two chapels. We will have to take turn about in visiting this place in order to keep our work going. One of these men will enter our ministers' training class as soon as we open it. He is a first-class teacher, and says he wants to devote the rest of his life to giving the message. He is well-to-do, and has a big business. Perhaps one of the best features in this new company is that there are forty-two of them who can read the Bible. This is very unusual indeed, and promises much for the up-building of the work.

I wish I could present you with a life-size picture of the scene last Sabbath, showing Pastor Ang teaching these men how to pray. The majority of them are students, some of them well along in years, and only one man who has ever attempted to pray to God. Here is a new company taken right out of heathenism, and O, how beautiful it was to see them take off their hats, close their eyes, fold their hands, and pray for the first time to God! I know there was music in heaven, and I am sure that many of those prayers, if not all of them, reached the throne. After prayer, we taught them to sing their first song:

Jesus loves me, this I know,  
For the Bible tells me so.

They sang it very well, too.

Our average attendance at Sabbath worship has now reached 330.

I tell you that we appreciate the earnest efforts and the faithful sacrifice of our brethren at home. Tell them that they may have the joy of knowing that soon they will be able to sit at the great table in heaven, around which shall be gathered jewels from China, just as bright as any which will enter the kingdom.

WILL F. HILLS.

### Benighted India

If there is one field where our workers are confronted with more difficulties and barriers in presenting the message to the people, than another, that field is India. If there is one object which deserves and needs our prayers more than any other, that object is the work in India. It is with the view of arousing a deeper sympathy for our workers in that land, and for its benighted people, and also that both might find a more prominent place in our prayers for missions that the following stirring item is presented:

#### A Student's Experience

Brother W. A. Barlow, our missionary at Bobomahal, a station of the Bengal Mission in India, sends us a letter written him by a native student who has become interested in the message:

My dear Sir:

I am exceedingly sorry to inform you about me when I was at Serampore [Carey's College]. I wrote some letters to Miss Burroway and to you, but unfortunately those letters were found by my missionary. So he at once sent me to my father with those letters. When I reached home, my father rebuked me severely. Now he says that he will never allow me to go to Calcutta or some other places, so now I am bound to stay at home. Though I am under these circumstances, yet I am always finding a means to write to your mission. There is none to give me good advice during this gloomy day. Before, my father and relatives did not allow me to write a single letter, but now they are not so strict. I suppose they think that I have forgotten your mission. I thank God for His grace and mercy as He offers me good opportunity to inform you all of my wants and distress this night. I pray you kindly show me a right path. You see I am here as a keeperless sheep. Though I have father and mother here, they do not allow me to walk in the right path.

Last year my father married me to a girl, so now I am bound by a girl. If I go somewhere, I am bound to take my wife with me; but under this condition I do not know

what I shall have to do as I am emptied of pocket now. My father does not give me a pice in my hand, thinking that if I have money, I shall run away from home. Nearly last six months I was shut up at home, but now they allow me to go outside for a few hours under guard. I always pray to God to take me there [the Seventh-day Adventist mission] with my wife, safely. I believe our merciful Father will take us there very soon. Kindly write to me as soon as you could, also inform Mr. French about us. I hope you will try your best to save one soul, and to make us walk in the true path. Kindly do not forget these poor friends. Where is Miss Burroway now? Also kindly inform Mr. Wood about us. Last year Mr. French told me to go to Burma, but before going to Burma my father took me home, so I could not go there. Now father is not at home. Most probably he will come home after a month.

This youth was stirred up to investigate the truth through reading our Bengali quarterly for some time at Serampore College.

### The Marriage Dowry

HINDU society has been profoundly moved by the tragic death in Calcutta of a young Brahman girl who, rather than allow her family to be brought into difficulties by the necessity of paying her dowry, drenched her clothes with kerosene, set fire to them, and perished in the flames.

This sad event occurred in a Brahman family of Calcutta. The name of the girl who committed suicide was Snehalata (love-creeper), a girl fifteen years of age. Fifteen years in a country where child-marriage is a strict social custom, seemed to be rather an advanced age. The father of the girl, not having sufficient money to give a large dowry, failed to secure a husband. As he found the girl passing her marriageable age, he arranged to raise money by mortgaging the house occupied by his family. The bridegroom to be, held a university degree. The amount of the dowry is arranged according to a bazaar rate (rate fixed on the university qualifications of a young man). The guardian of the boy, after a great deal of bargaining, consented to accept £135 in cash and in jewellery. This led the father to mortgage his dwelling house to raise the amount. February 26 was the date arranged for the wedding ceremony. Snehalata realized that for her sake her poor father was willing to give up his paternal property. She tried to prevent his doing such a thing, but

her pleadings were not heeded. On February 14, rather than see the family reduced to poverty on her account, she burned herself to death.

The following is a free translation from Bengali of a portion of a letter reported to have been written by Snehalata Devi to her father before her tragic death:

Most honoured Father:

I cannot bear to think of your mortgaging the house for the sake of my marriage. You shall not do it. You will have no necessity to do it, for ere the sun shines again to-morrow morning, the troubled spirit of your inauspiciously born daughter will have winged its flight to where beyond these voices there is peace. . . . Day before yesterday, late in the afternoon, when you returned home, footsore and weary, after having been out the whole day since break of dawn, I saw your face, saw the world of anguish and despair which was depicted on it, and heard with my own ears those fatal words, "All is lost." That face has never ceased to haunt me since. Those words are still ringing in my ears. And I heard the rest of that heart-breaking story, how the big mortgage, which you were so confident of your ability to put through, and which was to furnish the money required for my marriage, had almost at the last moment been cancelled, and how the only way out of the difficulty was to raise the money by a mortgage upon the house. Father, I can't bear that idea. No, the hall of my ancestors will not be trodden by the feet of strangers, nor resound with unfamiliar voices. Not you, adored father, but I shall be the sacrifice. . . . After I am gone, father, I know you will shed tears over my ashes. I shall be gone, but the house will be saved. Since then I have been pondering on the best way of ending my worldly pilgrimage, by either fire, water, or poison. I have preferred the first, and may the conflagration I shall kindle, set the whole country on fire! And now, dear father, farewell. The hour of sacrifice is come. . . .

Your ill-fated daughter,  
Snehalata Bengalee.

The death of Snehalata has caused an outburst of indignation among the Bengali community over the high prices demanded for eligible bridegrooms. Meetings are being held by the leaders of the Hindu society. As the result of the meetings, an Anti-Marriage-Dowry League has been started.

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