

# The Missionary Leader

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No. 7

## Home Missions Department

### Church Missionary Programme

#### First Week

### Essential Characteristics of Christ's Ministry

#### No. 1.—Love

Opening Exercises.

Bible Study.

"The Love of Christ and to What It Leads."

"One Look at Christ."

"Thou Shalt Love Thy Neighbour."

LEADER'S NOTE.—Have the statements from the Spirit of Prophecy under the heading, "The Love of Christ and to What It Leads," presented by different ones. "Thou Shalt Love Thy Neighbour:" from "Christ's Object Lessons," pages 383-389, many striking statements may be gleaned. Do not attempt to read them all, but select those paragraphs that you believe will be most helpful.

#### Bible Study

GOD loves us with "an everlasting love."

Jer. 31:3.

He "so loved the world." John 3:16.

God loved Christ. John 17:24.

God loves us as He loves Christ. John 17:23.

Christ loves us as God loved Him. John 15:9.

The manifestation of His love is seen in the fact that He gave. Gal. 2:20. Love is active.

### The Love of Christ and to What It Leads

"CHRIST loves the heavenly beings that surround His throne; but what shall account for the great love wherewith He has loved us? We cannot understand it, but we can know it true in our experience."—*"Desire of Ages," p. 327.*

"What an incomparable love is this! A theme for the most profound meditation! The amazing love of God for a world that did not love Him!"—*"Testimonies for the Church," Vol. IV, p. 80.*

"When we see Jesus, a Man of sorrows and acquainted with grief, working to save the lost, slighted, scorned, derided, driven from city to city till His mission was accomplished; when we behold Him in Gethsemane, sweating great drops of blood, and on the cross dying in agony,—when we see this, self will no longer clamour to be recognized. Looking unto Jesus, we shall be ashamed of our coldness, our lethargy, our self-seeking. We shall be willing to be anything or nothing, so that we may do heart-service for the Master."—*"Desire of Ages," p. 439.*

"No soul who believes in Christ, though his faith may be weak, and his steps wavering as those of a little child, is to be lightly esteemed. By all that has given us advantage over another,—be it education and refinement, nobility of character, Christian training, religious experience,—we are in debt to those less favoured; and, so far as lies in our power, we are to minister unto them. Angels of glory, that do always behold the face of the Father in heaven, joy in ministering to His little ones. Trembling souls, who have many objectionable traits of character, are their special charge. . . . And in this ministry Christ's true followers will co-operate."—*Id., p. 440.*

"The angels of glory find their joy in giving,—giving love and tireless watch-care to souls that are fallen and unholy." "By gentle and patient ministry . . . they bring the lost into fellowship with Christ."—*Id., p. 19.*

"Integrity and tender love will ever characterize the true worshipper of God."—*Page 286.*

"The whole work of grace is the continual service of love, of self-denying, self-sacrificing effort. During every hour of Christ's sojourn upon the earth, the love of God was flowing from Him in irrepressible streams. All who are imbued with His Spirit will love as He loved. The very principle that actuated Christ will actuate them in all their dealing one with another. This love is the evidence of their discipleship."—*Page 678.*

#### One Look at Christ

THERE hangs in the gallery at Dusseldorf Stenbourg's famous picture of the suffering Saviour. Fired with love to Christ, the artist painted the picture to show that which he could not find words to express. Into that gallery came, one day, a rich and talented young nobleman, on his way to Paris to study law. As he stood before that picture he read and reread the lines inscribed beneath:

"All this I did for thee;

What hast thou done for Me?"

Before he left that gallery, Count Zinzendorf made the great surrender, and became that loving Saviour's whole-hearted servant.

### Church Missionary Programme

#### Second Week

#### No. 2.—Faithfulness

Opening Exercises.

Promises to the Faithful.

"Faithfulness in Christ's Ministry."

"Faithfulness in Our Ministry."

"Who Killed the Plan?"

"He Did His Best."

LEADER'S NOTE.—Have as many as possible quote or read from the Bible a promise held out to the faithful. The sub-

ject of faithfulness may be developed to make an enjoyable and profitable meeting. Do not confuse it with "earnestness," the subject of our study next week. Faithfulness is a virtue in any employment, but especially in the Lord's work. When we undertake any line of missionary work we should conscientiously follow it up, and not be spasmodic in our efforts. See Jer. 48:10, margin.

### Faithfulness in Christ's Ministry

CHRIST is the "faithful witness." Rev. 1:5; 3:14.

The "faithful high priest." Heb. 2:17. Faithful to us. 2 Thess. 5:24.

Nothing caused Him to turn from the work He came to do. Notwithstanding the opposition, the disappointment, and discouraging experiences, the buffeting, the scorn, the ridicule, and the hatred of men, He could say to His Father, "I have finished the work which Thou gavest Me to do." John 17:4.

### Faithfulness in Our Ministry

"WHEN the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. . . . The light of truth will shine forth in clear, strong rays, and, as in the time of the apostles, many souls will turn from error to truth."—*"Testimonies for the Church," Vol. IX, p. 46.*

God "looks to see how much of the spirit of Christ we cherish, and how much of the likeness of Christ our work reveals. He regards more the love and faithfulness with which we work than the amount we do."—*"Christ's Object Lessons," p. 402.*

### Who Killed the Plan?

"Who killed the Plan?"

'I,' said the Critic,  
'I knew how to hit it,  
I killed the Plan.'

"Who killed the Plan?"

'I,' the Bore said,  
'I talked it dead,  
I killed the Plan.'

"Who killed the Plan?"

'I,' said the Sloth,  
'I lagged and was loth,  
And I killed the Plan.'

"Who killed the Plan?"

'I,' said Ambition,  
'With my selfish vision,  
I killed the Plan.'

"Who killed the Plan?"

'I,' said the Crank,  
'With my nonsense rank  
I killed the Plan.'

## He Did His Best

"A POOR, lame, half-witted youth was obliged to stand in a close, hot room twelve hours a day stitching harness. He had heard that everyday work could be ennobled, but he had only a dim idea of what that meant. One day he looked out of his window and saw a horse dashing madly by, with a carriage containing a woman and a child. A man leaped from the curb, caught the horse by the bridle, and was dragged along by the infuriated animal. But the bridle held, the horse was stopped, and the mother and child saved.

"The thought flashed through the mind of the poor leather stitcher: 'Suppose the sewing on that bridle had been poorly done, with bad thread. Then the bridle might have broken, and the man as well as the carriage would have been injured. How do I know but that sewing was some of my work?'

"Animated by that thought, he stitched away like a hero, determined for the sake of others to do his humble work well. From that time on he ennobled his calling, as every one may do who has the spirit of the Master, whose life has made our lives worth living."

### Church Missionary Programme

#### Third Week

##### No. 3.—Earnestness

Opening Exercises.  
Reports of Ingathering Experiences.  
Lesson: Earnestness.

LEADER'S NOTE.—Keep the Ingathering for Missions ever uppermost in the missionary meetings during the time of this special effort. We hope your church is well on toward reaching its goal. This week we take up another characteristic of Christ's ministry that stands out prominently,—Earnestness. We are not printing much of the good material that might be used, for two reasons; because space does not permit, and because a subject searched out by the leader will mean much more to him and all his hearers than items printed and placed before him. In the books God has given through Sister White for the church of this generation there is much on the subject of earnestness. In the biographies of great missionaries there are many worthy examples of earnestness. If the aim is to be realized speedily, "The gospel to all the world in this generation," earnestness must be possessed by every believer.

### Scriptural Testimony

CHRIST'S passion for souls. John 4: 34, 35.

Illustrated by the parable of the lost sheep. Luke 15: 3-7.

### Evidence from the Testimonies

"FILLED with intense purpose, He (Christ) carried out the design of His life that He Himself should be the light of men."—*"Desire of Ages,"* p. 92.

"Intense earnestness should now take possession of us. . . . Consecrated workers should go forth into the field clearing the King's highway, and gaining victories

in new places."—*"Testimonies for the Church,"* Vol. IX, p. 44.

"People need to hear the tidings of salvation through faith in Christ. . . . Souls are to be sought for, prayed for, laboured for. Earnest appeals are to be made, fervent prayers offered. Our tame, lifeless prayers need to be changed to petitions of intense earnestness."—*"Gospel Workers,"* new edition, p. 144.

### The Spirit of God's Workmen

"IF I had a thousand lives to live, Africa should have them all."—*Bishop Mackenzie.*

"I cannot, I dare not, go up to judgment till I have done the utmost God enables me to do to diffuse His glory through the world."—*Dr. Asahel Grant, Persia.*

"Let us write on the very doorposts of our churches and homes, and on our gates, this grand motto, 'The Whole World to be Evangelized in the Present Generation.' It can be done, it ought to be done, it must be done."—*A. T. Pierson.*

"When some one expostulated with Duncan Matheson, the evangelist, that he was killing himself with his labours, and ought to have a rest, he replied: 'I cannot rest while souls are being lost. There is an eternity to rest after life is done.'"

### Church Missionary Programme

#### Fourth Week

##### No. 4.—Of Gracious Speech

Opening Exercises.  
Reports of Labour.  
Study: Gracious Speech.

#### Scriptural Testimony

ISAIAH foretold that Christ "should know how to speak a word in season to him that is weary." Isa. 50: 4. See also Revised Version.

The people wondered at His gracious words. Luke 4: 22.

#### Evidence from the Testimonies

"When He opened His lips to speak, their attention was riveted upon Him, and every word was to some soul a savour of life unto life. So it should be with us. Wherever we are, we should watch for opportunities of speaking to others of the Saviour. . . . Not abruptly, but with tact born of divine love, we can tell them of Him who is the 'chiefest among ten thousand.' . . . This is the very highest work in which we can employ the talent of speech."—*"Christ's Object Lessons,"* pp. 338, 339.

"We should accustom ourselves to speak in pleasant tones, to use pure and correct language, and words that are kind and courteous. Sweet, kind words are as dew and gentle showers to the soul."—*Id.,* p. 336.

#### An Illustration

Longfellow's biographer writes: "He was beset by applicants for all sorts of unreasonable favours. When a refusal of any kind was necessary, it was wonderfu

to see how gently it was expressed. A young person requested him to write a poem for her class. In speaking of the incident, he said, 'I could not write it, but tried to say "no" so softly that she would think it better than "yes."'"

## Missionary Volunteer Department

### Missionary Volunteer Programme

#### First Week

Opening Exercises.  
Scripture Reading: 2 Tim. 3: 1-5, 12-17.  
"The 'Movies.'"  
"Questions for Missionary Volunteers." Extracts.  
Talk: "Worldly Amusements."

LEADER'S NOTE.—This week's programme is a most important one because it deals with a subject that is troubling many of our young people's leaders at the present time. In the scripture reading be sure to emphasize 2 Tim. 3: 4. The "Questions for Missionary Volunteers" could be written on the board and all encouraged to copy them and study them carefully. The extracts given may be handed round to different members to read. One member could prepare a talk on "Worldly Amusements." Testimonies, Vol. V, page 281, has some stirring words for us on this subject, and Vol. IV also affords much that will be helpful.

Urge all the members to take part in the Ingathering for Missions. If they "do their bit" in this campaign they will have no time to attend the picture shows or any other such places.

### The "Movies"

"Is it right to go to moving-picture shows?" is a question we often hear these days, from professed Christian young people. Several years ago, before the prevalence of the moving picture theatres we very rarely heard the question raised among our people as to the right or wrong of going to the theatre. It seemed to be understood that a Christian could not frequent this place of amusement. There were those who would not even go to a theatre building, because of the odium attaching to the name and because of the effect of their presence in a playhouse, upon their mind.

Is it possible that the theatre has become less objectionable because the invention of moving pictures has made it cheaper? Is theatre-going less of a sin because it is so common? Has the theatre been purified as well as cheapened? Are these darkened moving-picture rooms, with their all-day performances and promiscuous audiences, better places for Christians to go than the large theatres with their living actors? Or has the very commonness of the theatre and the prevalence of the theatre spirit dulled our sensibilities to the evil? Why the question, "Is it right to go to moving-picture shows?"

"A Boston girl was found tied to a tree. When discovered she told a moving tale about having been chloroformed, bound, and gagged by two men, thrown into an automobile, ill-treated in divers ways, and finally tied to a tree. She stuck

to her story for several hours, making it bigger each time she repeated it, but finally broke down and confessed that the whole was false. She had gone to a 'movie' the night before, had seen a play bringing in the events she described, got a friend to tie her to the tree, and then tried to palm herself off as the 'movie' heroine."

This is a very fair sample of the stuff being poured into the minds of children and young people who constitute a very large portion of the "movie" audiences. The author who tells the above story says: "The great majority of them are trashy or worse than trashy. Bad books, frippery and sensational stories, constitute a fearful evil, but they are as nothing to this later evil that has developed so rapidly. Comparatively few children care to take the trouble to read, but all children enjoy looking at pictures. Reading is usually a solitary employment, but the 'movies' are delightfully social. Moreover, there is nothing novel about reading; but the 'movie' makes use of one of the most fascinating of recent scientific and mechanical inventions, and produces with ease the most astounding phenomena."

The thinking people of the world (though they may not be Christians even) are much concerned over this great evil. Just now in the city of Washington there is a great agitation over this question. In Cleveland, Ohio, a committee of representative citizens made a study of the moving-picture shows of the city, giving this report:

"They found that forty per cent of the two hundred and ninety films examined were unfit for children to see; fourteen per cent represented robbery; thirteen per cent murders; eight presented indecent suggestions; five portrayed domestic infidelity. Others represented loose ideas of marriage, kidnapping, and suicide. They also found that twenty-one per cent of the evening audiences were under eighteen years of age. A chief of police reports that many criminals who come under his charge confess that their fall came as a result of reading exciting tales of crime. This is unquestionably true. Others trace their fall to picture scenes of violence or to the theatre."

But regulation or censorship can never stop the evil. "Absolutely immoral films can and doubtless will be suppressed; but trashy ones, merely sensational ones, can hardly be touched by the law." All the evils of novel reading lurk in the "movies," and more,—the appeal to the passions, the presentation of unreal life, the popularization of sin, and the stirring of the emotions with no corresponding appeal to action.

Here are opinions from three authorities with widely different viewpoints:

"The most insidious suggestion of evil in the land to-day.—*A Pinkerton detective.*

"In every performance some ignoble suggestion."—*Dr. Winfield Hall, a leading authority on social ethics.*

"The worst said has not been strong enough."—*Judge Landis of the United States District Court.*

"Is it right to attend the moving-picture shows?" Do you think Jesus would?

M. E. KERN.

## Questions for Missionary Volunteers

BEFORE attending a picture show or any other place of worldly amusement ask yourself these questions:

1. Will Jesus accompany me?
2. Will my attendance at such a place increase my zeal in the Lord's work?
3. Can I use my time to better advantage?
4. I am too busy to do missionary work, have I time for amusement?
5. I have not had time to attend prayer-meeting lately, have I time for amusements?
6. Do I really need to go?
7. Would I wish to be found in a picture show when Jesus comes?

## Extracts

THERE is a distinction between recreation and amusement. Recreation, when true to its name, *re-creation*, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body, and thus enables us to return with new vigour to the earnest work of life. Amusement, on the other hand, is sought for the sake of pleasure, and is often carried to excess; it absorbs the energies that are required for useful work, and thus proves a hindrance to life's true success.

DEAR young people, do you realize that we are in the very last of the last days? that the judgment is on? and that soon our cases will come up in review before the great tribunal? that probation's door is about to close never to open again? and that in just a little from this, the fiat will resound from zone to zone: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still"? Satan understands this, he knows that his time is short, and so he is working with all the power at his command, to deceive if possible the very elect.

WORLDLY amusements all have their influence to destroy love for God and His worship. Love for the study of the Bible and other good books is destroyed. Lack of interest in the weekly prayer meeting is cultivated through them. Sweet communion with the Heavenly Father in the secret chamber is not sought as it should be.

MANY excuse themselves by saying, "I indulge in these things once in a while, and I don't think they hurt me." The drunkard at first gave the same excuse, declaring that a glass now and then did not hurt him; but the love for the evil thing increases with every indulgence. Oh, how many there are who have become "lovers of pleasure more than lovers of God."

"THE true followers of Christ will have sacrifices to make. They will shun places of worldly amusements because they find no Christ there, no influence which will make them heavenly minded and increase their growth in grace. Obedience to the Word of God will lead them to come out from these things, and be separate." "Amusements are doing more to counter-

act the working of the Holy Spirit than anything else, and the Lord is grieved."

"YOUNG people should remember that they are accountable for all the privileges they have enjoyed, for the improvement of their time, and for the right use of their abilities. They may inquire, Shall we have no amusement or recreation? Shall we work, work, work, without variation?

"Any amusement in which you can engage, asking the blessing of God upon it in faith, will not be dangerous. But any amusement which disqualifies you for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer meeting, is not safe, but dangerous."

## Missionary Volunteer Programme

### Second Week

Opening Exercises.

"What Others Say."

"The Influence of Books."

"The Value of Good Books."

"For Young People."

LEADER'S NOTE.—The extracts given under "What Others Say" may be read by different members, and the leader by commenting on them should emphasize the main thought in each extract.

Work and pray for the Ingathering for Missions.

## What Others Say

IN reading prefer quality to quantity.

A man is known by the books he reads.

No entertainment is so cheap as reading, nor any pleasure so lasting.

"Learn to read slow: all other graces will follow in their proper places."

"The building of character is the important business of life. It is the books read before the middle of life that best mould character."

"A good book whatever its nature may be, is one that leaves you farther on than when you took it up. This is a good test—that it shall be known by its fruits in our thinking and living—by what it does for us and in us."—*Anna Warner.*

"To fall in love with a good book is one of the greatest events that befall us. It is to have a new influence pouring itself into our life, a new teacher to refine and inspire us, a new friend to be by our side always."—*Henry Drummond.*

So after all, we are what we choose to be. In many respects life is like a grocery box; its value in the world's great market depends chiefly upon what you put into it. Then, my dear young friend, begin with renewed courage to press toward life's highest ideals. Determine to read only that which will help you most in your race for the chosen goal. The world is full of good books which you have not time to read. As one of our educators recently said, "Time is so short that we have not time to read good books; we cannot afford to read the best books; we now have time only for the *supreme books.*"

## The Influence of Books

THE chief educational institution of the North Pacific Union Conference, has been undergoing a severe trial the past few weeks, because of repeated attempts to burn the buildings. Press reports indicate that since early in December, Walla Walla College has been set afire no less than seven times. Pastor C. W. Flaiz writing of this in the *North Pacific Union Gleaner*, says one of the young students from Arizona has confessed to having set four of the fires, and that a fifteen-year-old lad living in College Place confessed to having started two. One of these fires was started on a windy evening, but was fortunately discovered and extinguished before it had gained headway. Another, and perhaps the most destructive, was kindled in the printing office, over the heating plant, and caused a loss of about \$600 (£120). Pastor Flaiz says no motive for starting the fires has yet been found, the older boy probably having a mania for incendiarism, while the younger lad has been addicted to fiction. What a testimony is this against the reading of that which is untrue, unreal, and exciting! —*Pacific Union Recorder*.

## The Value of Good Books

GOD only knows how good books are calculated to lift a man higher, and make him holier. On the other hand, God only knows the effect of bad literature upon the morals of the young men and women of to-day. Do you know we are fast coming to the time, it seems to me, when the taste for literature is of such a nature that it has to be fed upon hurtful suggestions.

A certain minister was talking a few days ago to one of the largest publishers in the country and asked him, "Why is it that there are so many trashy, sickening, sentimental, hurtful novels being put upon the market to-day?" to which he replied, "Because the taste of our people demand it."

A few years ago in one of the western states of America, one of the saddest tragedies took place that I have ever heard of. A boy of eight years old took the life of his playmate, and no one could explain it, for they had been the warmest of friends. One day the father sat talking to his boy, who said, "Father, if you go home and look in your library, you will see the cause of this," and the father went home and looked, and there was a book, "The Adventures of Frank and Jesse James," two of the greatest outlaws the world has ever known. This boy of eight years old had got hold of this book and his young life was fired by the miserable tragedies, resulting in murder.

I know that people do not like to listen to things like this. They say, "We do not like preaching about 'sins,' we like preaching about 'sin.'" Yes, and that is just what I am doing. We have come to the time when there needs to be a clarion note sounded in all the country with regard to the things we are allowing, which are ruining and wrecking the moral life of our people. Parents and guardians, take warning and see if you are putting a stumbling block in the way of your children. Christ said, it would be better for a mill stone to be hanged about your neck and cast into the sea, than to offend one of these little ones. "Suffer little children to come unto Me, and forbid

them not: for of such is the kingdom of God."

"Let parents then bequeath to their children, not riches, but the spirit of reverence."—*Plato*. FRED. C. K. CHAMPMISS.

## For Young People

GOOD reading is especially valuable to young people, for before them are great possibilities. Youth is the period of character-building. Strong temptations must be met; far-reaching decisions be made; and responsible positions filled. Just as the timber used in construction determines to a great extent the durability of the house, so the influences brought to bear upon youth decide in a large measure the usefulness of life. Like wax the young mind receives, but like marble it retains. The books young men and women read will either help them to grasp life's opportunities or tend to bring them defeat in the presence of the enemy.

Gibbon valued his early invincible love for reading above the treasures of India. It is said that Voltaire at the age of five read a sceptical poem, which made him the arch scoffer of his century. Statistics show that nearly ninety per cent of all Christians have been converted during their teens. In the commercial, the political, the military, and in the educational world, heavy responsibilities rest upon young shoulders. It is young blood that has at all times flowed most freely through the arteries of missionary enterprise. Then can young people afford to lock the doors of opportunity against themselves? Can they afford to read anything that will do themselves or others an injustice?

### Missionary Volunteer Programme Third Week

Opening Exercises.

"Fanny Crosby, the Blind Poet."

"Blest Be the Tie That Binds."

"From Greenland's Icy Mountains,"

"Sun of My Soul."

"The Sweet By and By."

LEADER'S NOTE.—To-day we take up the study of some of our best known hymns. It is well that we know something of their writers and the conditions under which they were written. After each extract has been read the hymn referred to may be rendered as a solo, duet, or quartette, or where possible it might be given as an instrumental item. Local conditions will govern the way the hymns are presented.

Has your society "done its bit" in the Ingathering for Missions?

### Fanny Crosby, the Blind Poet

FANNY CROSBY has, perhaps, given to the world more uplifting hymns than any other writer. Although deprived of her eyesight her poetic mind has mirrored the wondrous promises of redeeming love in her verses, until no one can read or sing them understandingly without being drawn nearer to the Lord.

In her younger days she loved to visit the Bowery Mission in New York City. She there learned to work for souls. Some of her finest hymns were written under the inspiration of that work.

Her famous hymn, "Rescue the Perishing," was written by her after an evening visit to the Bowery Mission, where, according to her own account, she had dealt with a poor, sinning but repentant man, and had told him of "Jesus, the mighty to save."

Fanny Crosby passed away on February 12, 1915, at the advanced age of ninety-five, lacking a few weeks.

### Blest Be the Tie That Binds

MANY faithful ministers and congregations will appreciate this story of the Rev. John Fawcett, D.D., of Yorkshire, England, the author of the justly celebrated hymn, beginning "Blest be the tie that binds." Dr. Fawcett was pastor of a small Baptist church in Yorkshire, from which he received a meagre salary. Being invited to London to succeed the distinguished Dr. Gill, he accepted, preached his farewell sermon, and began to load his furniture on wagons for transportation.

When the time for departure arrived, his Yorkshire parishioners and neighbours clung to him and his family with affection which was beyond expression. The agony of separation was almost heartbreaking. The pastor and his wife, completely overcome by the evidences of attachment they witnessed, sat down to weep. Looking into his face, while tears flowed down the cheeks of both, Mrs. Fawcett exclaimed: "Oh John, John, I can't bear this! I know not how to go!" "Nor I either," said he; "nor will we go; unload the wagons, and put everything in the place where it was before!" The people who had cried with grief now began to cry with joy.

He wrote to the London congregation that his coming was impossible, and so he buckled on his armour for renewed toils in Yorkshire on a salary less by forty pounds a year than that which he had declined. To commemorate this incident in his history, Dr. Fawcett wrote that hymn. Although a Baptist, he was converted at the age of sixteen under a sermon preached by George Whitefield, and at first united with the Methodist Church. The words were set to music by Lowell Mason.

"Blest be the tie that binds

Our hearts in Christian love!

The fellowship of kindred minds

Is like to that above."

### From Greenland's Icy Mountains

"FROM Greenland's Icy Mountains" was written by Reginald Heber about 1809. He was, according to the story, staying with his father-in-law, the dean of St. Asaph's Cathedral, when a gentleman present, who was to preach a missionary sermon, said he would like to have a good hymn for the occasion. Heber went aside, and in a short time returned with three verses of the hymn, which he at once set to music. He added the fourth verse, and the hymn was sung the next day. Heber became bishop of Calcutta, including India, Ceylon, and Australia, in 1823, and died in 1825. Lowell Mason wrote the music to what is now the famous "Missionary Hymn."

"From Greenland's icy mountains,

From India's coral strand,

Where Africa's sunny fountains

Roll down their golden sand,—

From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain."

### Sun of My Soul

IN Rev. John Keble's "The Christian Year" will be found the lines of the hymn known the world over as "Sun of My Soul." They are a part of a poem of fourteen stanzas entitled "Evening," and our hymn is made up from these. "The Christian Year" first appeared in 1827, and no less than ninety-six editions were called for up to the time of the author's death in 1866. It is without doubt "the most popular volume of religious poetry issued in the nineteenth century." The music is by Dr. W. H. Mark, the English composer and organist.

"Sun of my soul, Thou Saviour dear,  
It is not night if Thou be near;  
Oh, may no earth-born cloud arise  
To hide Thee from Thy servant's eyes."

### "The Sweet By and By"

MANY are the weary and foot-worn travellers here below whose pathways have been brightened and hearts cheered by that beautiful hymn,—

#### "The Sweet By and By"

"There's a land that is fairer than day,  
And by faith we can see it afar;  
For the Father waits over the way,  
To prepare us a dwelling-place there."

CHORUS:

"In the sweet by and by,  
We shall meet on that beautiful shore."

"We shall sing on that beautiful shore  
The melodious songs of the blest;  
And our spirits shall sorrow no more—  
Not a sigh for the blessing of rest."

"To our bountiful Father above  
We will offer a tribute of praise,  
For the glorious gift of His love,  
And the blessings that hallow our days."

These inspiring and hope-giving words have encircled the world many times, and are known in every clime where the English language is spoken. This gem of poetic beauty was the conception of a country physician, Dr. Samuel Filmore Bennett, who lived in Elkhorn, a veritable gem of a country village, the county seat of Walworth County, Wisconsin.

Regarding the interesting incidents leading to its composition, and that of the music to which it is so fittingly attuned an exchange says:

"He and a musical composer, J. P. Webster, long since dead, were friends inseparable. Webster was of a despondent nature, in many ways an extremist, while Bennett was more cheery. Webster appeared before his friend one day, more than ordinarily downcast, when Bennett inquired, 'What is the trouble now?'

"It is no matter; it will all be right by and by," he replied.

"Like an inspiration, a voice from an unseen land, came to Dr. Bennett the idea of the song, 'The Sweet By and By.' Turning to his desk, writing off-hand with pencil, in less than thirty minutes he handed Mr. Webster the hymn worded as it reads to-day.

As Dr. Bennett handed the lines to Mr. Webster, two friends, Mr. S. E. Bright, now a resident of Ft. Atkinson, and Mr. N. H. Carswell, who long since joined the great majority, entered the room and listened to Mr. Webster as he improvised the music on his violin, hastily jotting down the notes on a bit of waste paper. In less than ten minutes these four men were singing the hymn, 'The Sweet By and By,' to an audience of one, Mr. R. R. Crosby, who remarked with tearful eyes, 'Gentlemen, that hymn is immortal.'

Within a few days it was sung by school children on the streets; then it was published as a Sunday school hymn, and lastly as sheet music, and was translated into many languages.

"Aside from their intrinsic worth and beauty, the words were peculiarly fitted to the spirit of the times in which they were written, when so many hearts were sorrowing because of a 'nation's slain,' watching to grasp any comforting word or melody, with both of which 'The Sweet By and By' was replete, a fact that doubtless hastened the popularity of the hymn."

### Missionary Volunteer Programme

#### Fourth Week

Opening Exercises.

Scripture Reading: "The Results of Irreverence." Lev. 10: 1-11. Note carefully verses 3 and 10.

"A Beautiful Custom."

Children's Talk: "Behaviour in God's House."

"Who Is to Blame?"

"Church Etiquette."

LEADER'S NOTE.—This programme is, perhaps, one of the most important that we could have. The subject of "Reverence in God's House" is one that seems to be forgotten to a large extent in our Missionary Volunteer societies. Let us as leaders set a good example in this to all of the young people.

### A Beautiful Custom

IN Great Britain a beautiful custom prevails, which I should very much like to see started in our houses of worship here. When the worshipper enters the house of God, before taking his seat, it is customary to kneel in silent prayer. In some instances he will take his seat and then bow the head in silent prayer for a few moments. Following this, perfect quiet is maintained until the service closes. Another beautiful custom which prevails in Scotland, and which I believe would be very advantageous if it could be introduced into our churches, is that as soon as the benediction is pronounced, the worshippers all quietly take their seats and engage in a few moments of silent prayer. Then all quietly withdraw from the house of worship.

It would be much better for us, after a few moments of silent prayer, to quietly take our seats and read a portion of Scripture until the service proper opens, than for us to engage in conversation with any one, or to be aimlessly looking about over the church. We must remember that heavenly messengers are in the house, and God's Holy Spirit is

present. Let us hold communion with God during these sacred moments, rather than with any friend, however dear he may be to us. While the minister is engaged in silent prayer after entering the pulpit, all the congregation should bow the head in silent communion with God. "When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion."

It seems to me that this is in perfect harmony with the general tenor of the Scriptural teaching regarding public worship. "O come," says the psalmist, "let us worship and bow down: let us kneel before the Lord our Maker." And when Paul was leaving the church at Miletus, we are told that he "kneeled down, and prayed with them all."

I realize that in some of our churches it is quite difficult for the worshippers to bow between the seats, which I believe to be quite unfortunate; but where it is possible, I believe that this custom should be revived in our churches and regularly followed. I am confident that by adhering to some of these regulations that were so carefully followed by God's ancient people, we should find much greater blessing in our public services than we do when we disregard them. I sincerely hope that the officers of our churches will give careful heed to this matter, and as faithful stewards call the attention of the brethren and sisters in all the churches to this important counsel, and do all in their power to secure proper reverence for the house of God. E. E. ANDROSS.

### A Talk for the Children

#### Behaviour in God's House

#### God's House Is Holy

Because it is His dwelling place. Ex. 25: 8.

Because it is dedicated to Him. Lev. 27: 28.

#### We Should Reverence God's House

Because He commands it. Lev. 19: 30; Eccl. 5: 1.

Because of Jesus' words. Mark 11: 15-17.

#### In God's House We May

Pray. Ps. 95: 6.

Sing. Ps. 100: 4, 2.

Offer gifts. Ps. 96: 8; 76: 11.

#### On Going to Church

#### We Do Not Go

To have a "good time;"  
To shew our pretty clothes;  
To make plans for the week;  
To visit with one another;  
To please our friends; or  
To cause others to think well of us.

#### We Should Go

To show our love for God;  
To worship Him;  
To thank Him for His mercy;  
To sing His praise; and  
To learn how better to do His will.

#### Drops of Influence

MATERIAL: Two small glass dishes as nearly alike as possible; two small bottles, and both red and black ink.

Place the dishes on a stand in the centre of the room or where the children

can see it. Fill the dishes nearly full of water. The bottles should be covered with white paper, and on one pint the words, "Good Influence," and on the other the words, "Bad Influence." In the "Good Influence" bottle have the red ink, and in the other the black.

Have the children tell you what influence means. Impress the thought that every one has an influence for either good or bad; that we must guard ourselves every moment, for some thoughtless word or act might spoil another's life. Illustrate with some incident of influence that has come to your personal knowledge.

When the lesson has reached the right point, put one drop of black ink into one of the dishes. The children will notice with remarkable interest how quickly the colour spreads, and the pure water in the dish is spoiled. Ask one of the children to take that drop out of the water; they will tell you it cannot be done. And so with our influence, it cannot be undone.

Put a drop of the red ink in the other dish, and the bright colour will grow and spread in the same way, and liken this to good influence.

The thought of the sentence prayers should be that God may help us always to have a good influence.—*Wood.*

#### Application

ONE careless, thoughtless child in a Sabbath school class often drives away the quiet, gentle Spirit of Jesus. One whispering, giggling girl, one mischievous boy, may bring such a spirit into God's holy house that the work of the minister is made of no avail. But as with the evil example, so with the good. A reverent, quiet attitude in church will not only be a blessing to ourselves, but its influence will be helpful to others.

#### Who Is to Blame?

JUST the same old meeting,  
 " " " " way;  
 " " " " singing;  
 " " " " ones pray,  
 " " " " verse reading;  
 " " " " long pause;  
 " " " " announcements,  
 " " " " —because

Not a single member tries to add a mite  
 To make *our* meeting helpful, thoughtful,  
 and bright.

—*Selected.*

#### Church Etiquette

If possible, be on time. You need ten minutes to get your breath, get warm or cool, compose your body and mind, and whisper a prayer before the first notes of the organ are heard.

Never pass up the aisle during prayer or Scripture reading. If you do, your presence will distract the minds of the entire audience.

Be devout in every attitude. Find the hymns given out, and share your book with your neighbour. Sing, if you can.

If the sermon has begun, take a seat near the door, no matter if you are at your home church.

Take the inside end of the pew, if you are the first to enter, and leave the vacant space at the aisle end.

Don't rush for the door after the bene-

diction is pronounced. Linger a moment. We should be loath to depart from the sacred temple.

Leave quietly and reverently. There should be no loud talking or laughing after the service is concluded.—*Selected.*

### Sabbath-School Missionary Exercises

**NOTE.**—The offerings during this quarter go to the Central Polynesia Conference, including Fiji, Samoa, Tonga, and Nuie. This is a part of the world-wide work, and we are introducing our missionary exercises this quarter with selections from the report of the General Conference Secretary, Pastor W. A. Spicer, presented at that meeting.

(July 6)

#### Messengers Sent Abroad

AT the last General-Conference we told of "nearly one hundred missionaries a year" sent out. The total for that four-year period was 372, the largest, of course, in our short history. Now, with the war for three years shutting off missionary departures from the great European Division, we have to report 483 new missionaries sent forth during the four years, or well above the hundred a year. In the full five years of this prolonged Conference term, 542 of our brothers and sisters have gone out to carry the message into regions beyond. We include in this list those going from the colonial bases of supply in Australasia and South Africa; but the larger part of these new recruits have come from the North American Division. With the Atlantic routes unsafe, a large proportion of these missionaries made their departure from the city where this Conference meets, sailing westward through the Golden Gate to carry to all lands the Saviour's invitation to a home in the City of Gold above.

It really is a marvellous thing we are seeing—these large numbers going out year after year from so small a constituency. The like has not been seen, we judge, since apostolic days. How is it done? The treasurer's report will show how the gifts have kept coming in from believers and churches, conferences, unions, and divisions to make possible the upkeep of these ever-increasing oversea forces; but only the Lord above knows how it is done. It is not of men to inspire such unwavering confidence and devotion to missionary giving and going. It is the Lord of the harvest sending forth labourers at the sunset hour.

We at the home bases again have felt our hearts going along with the new recruits, as ever our hearts go out to the whole missionary band in every clime. As we strengthen the stakes by building strongly at the bases of supply, and lengthen the cords, we cheer the missionaries on. We hail them as true successors of the pioneering missionaries of New Testament days who in one generation carried the gospel message to all the known world.

W. A. SPICER.

(July 13)

#### A New Book of Acts

IN the time of the early rain, the first missionaries went out under the Great Commission, "Go ye into all the world, and preach the gospel to every creature."

"Out from the doomed Jerusalem, in the days of long ago,  
 By two and two they sallied forth to lands  
 of sun or snow."

And "they that were scattered abroad went everywhere preaching the word." Acts 8:4.

"Beside the slim tall temples, where the tawny rivers run,  
 They set their tents where shining stars  
 looked down on Babylon.  
 Their bare feet pressed the beaten shore  
 beneath dark Nubia's cliffs;  
 They ate their corn from out their scrips by  
 Karnak's hieroglyphs."

And now, in the time of the latter rain, the commission is to be finished, under the promise, "And lo, I am with you always, even unto the end of the world." In this assurance our missionaries have gone forth from home and fatherlands to do the work in the uttermost parts foretold in the ancient prophecies of this closing hour.

"And still o'er all the earth they fare,  
 where'er a soul has need;  
 My heart leaps up and calls to them; O  
 brothers mine! Godspeed  
 What time within the jungle deep ye watch  
 the daylight die,  
 Or on some lonely Indian steep see dawn  
 flush all the eky.

Far is the cry from here to there, yet  
 hearken when we say:  
 Ye are the brethren of the Book; in Khar-  
 tum or Cathay,  
 'Tis ye who make the record good; 'tis ye,  
 O royal souls,  
 Who justify the chronicles, writ in the  
 ancient scrolls.

O missionaries of the blood! Ambassadors  
 of God!  
 Our souls flame in us when we see where ye  
 have fearless trod  
 At break of day: your dauntless faith our  
 slackened valour shames,  
 And every eve our joyful prayers are jew-  
 elled with your names."

The same everlasting gospel of redeeming power is being preached now, only in the setting of the definite message of the judgment hour. Paul and Barnabas, and Peter and Philip, and John Mark and Timothy, and all those missionaries of the Book of Acts, are dead. But where are the angels who were with them in their labours? Alive, thank God! and with the gospel labourers to-day, the same angels in the same blessed companionship of service as in the days of old. I see sitting with us in this Conference brethren from distant fields who would not be here but for direct deliverance from peril in the wilds, manifestly by the same angelic ministry that we see blending with human need and effort throughout the Book of Acts. The Lord is writing the closing chapters of the new Book of Acts in the progress and triumphs of His cause to-day. We read it in the reports from home and foreign fields. We hear it in the testimony of brethren and sisters amidst upheavals and scenes of war indescribable. We hear that of a truth there is refuge under the shadow of the Almighty, and the angel of the Lord still encampeth round about those that fear Him.

Nothing can halt the work of God, nor frustrate His purpose to send the light of His truth through all the earth. We face the great unfinished task, with confidence in the mighty power of God.

"Above the voices of many waters,  
The mighty breakers of the sea,  
The Lord on high is mighty."  
Ps. 93 : 4, R. V.

W. A. SPICER.

*In General Conference Bulletin.*

(July 20)

### A World-wide Work

IN his report before the late General Conference, Brother W. A. Spicer stated:

"A score of new languages appear in our list. They were silent in this advent movement at the time of the last General Conference. Now they have learned to speak the third angel's message.

"New countries are on our permanently occupied list. Four Spanish lands have been added in the Americas. When French Guiana is entered, not a country will be silent in the roll call of South America. Two great African colonies, and five populous island fields have been entered, among them Mauritius, away south in the Indian Ocean. Besides these the Asiatic Division will report vast new provinces brought within our missionary frontiers.

"It is indeed a world-wide work. Years ago the leading Methodist paper of the country, in a kindly, jovial way, exclaimed

of the Seventh-day Adventists: 'Small though the denomination is, its missionaries are found in every corner of the world. Their aim is to run the earth.' Far from it; but, by the enabling grace given, we do aim at a world-wide work. Every conference term registers nearer to the world's uttermost parts.

"A letter came in but a few days ago from Sister A. G. Nelson, from the world's southernmost city, Punta Arenas, on the Straits of Magellan. She told how she had just watched, till it passed out of sight in a storm, the boat bearing Brother Nelson and his coach and team over the Straits to make an evangelistic tour among the Indians and settlers of Tierra del Fuego (the Island of Fire), at the southernmost limit of the inhabited earth. A year ago, at the Scandinavian Union council, the colporteur leader won the committee to his plan of placing two or three resident bookmen in the provinces of Norway and Sweden, skirting the Arctic Sea and the White Sea, to spread there in all seasons the books that our Scandinavian publishing houses are turning out in volume never before equalled. Doubtless by this time the men of the printed page are at the task, making literally true those lines of a colporteur classic:

"Now, where the wintry sun doth disappear  
For full three months of every passing year,  
In ice-bound lands he joyful wends his way  
To sell his books that tell of endless day."

"We hear the voice of the Lord calling to us from all the points of the compass:

"Fear not; for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the ends of the earth.' Isa. 43 : 5, 6.

"These sons and daughters of the gathering time are one family. The fruitage of the message is the same everywhere. It is the same kind of people, 'our people,' 'our folk,' the world over."

(July 27)

NOTE.—In place of a missionary reading this week, we give a song on missions, and would suggest that it be rendered by a quartette or double quartette. It should be thoroughly practised so that the words can be distinctly heard and the song go with spirit and expression. The words of this hymn were composed especially for our Sabbath schools.

### Those Free Will Offerings for the Missions

[Tune "Christ in Song," No. 34]

They'll tell the gospel story,  
As they journey through the land,  
Those free will offerings for the missions;  
They'll ring it out with gladness,  
To the lost on every hand,  
Those free will offerings for the missions.

CHORUS:

Drop them in, let them ring,  
Ring for every tribe and nation.  
Drop them in, let them ring,  
Those free will offerings for the missions.

They'll pay for tracts and pamphlets,  
Papers, books, and Bibles, too,  
Those free will offerings for the missions;  
They'll pay the transportation  
Of the missionaries true,  
Those free will offerings for the missions.

They'll build up schools and churches,  
And repair the needy ones,  
Those free will offerings for the missions;  
They feed the faithful preachers,  
Pay their rent or build their homes,  
Those freewill offerings for the missions.

They'll furnish homes for orphans  
And the aged, treat the ill,  
Those free will offerings for the missions;  
They'll train the native worker  
For a place none else can fill,  
Those free will offerings for the missions.

Angels keep a faithful record  
Of the souls who freely give  
Those free will offerings for the missions;  
Let us add and multiply them,  
That we may let others live,  
Those free will offerings for the missions.  
LETTA STERLING LEWIS.

## Foreign Mission Day

### Sacrifice—The Foundation Principle of God's Work

1. THE commission entrusted to Noah meant the sacrifice of his life's effort and the devotion of all his means to the work in hand. Heb. 11:7 "He gave the world an example of believing just what God says. All that he possessed he invested in the Ark."—*"Patriarchs and Prophets."*

2. The call of Abraham to God's service involved his sacrifice of home and kindred. Gen. 12: 1, 2.

3. The highest prospects the world had to offer were relinquished by Moses, that he might take up God's work. Heb. 11: 24-26.

4. Following his anointing, David suffered many years of hardship and distress as a fugitive before he wore the crown. I Sam. 18: 6-9; 19: 18; 20: 1; 22: 1; etc.

5. John the Baptist in preparing the way of the Lord had to sacrifice all of life's pleasures and comforts and finally his life. Luke 1: 80; Matt. 3: 1-4; Matt. 14: 3, 10.

6. Christ's chosen apostles in responding to His call had to leave all earthly ties. Matt. 4: 18-22; Luke 5: 27, 28.

7. From the time of the apostles until the close of the eighteenth century, faithful adherence to the cause of Christ led many millions to martyrdom.

8. The cause of missions from the opening of the nineteenth century until the present has called for the sacrifice of hundreds of noble lives.

9. The work of God to-day entails upon His people the sacrifice of worldly pleasure, means, life service, and in some cases even life itself. 2 Cor. 6: 16, 17; Rev. 18: 4; Rev. 7: 14-17.

10. But beyond it all, lies the great reward, compared with which our service, sacrifice, and sufferings will be as nothing. Rom. 8: 18; Matt. 19: 29.

### Blazing Light in Peru

GOD is pouring out His Spirit wonderfully on the Indian population of Peru. Brother Thomas Rojas tells of a visit to a mining centre eighteen thousand feet above sea level. The people begged him to remain, and preach to them. A little later he visited another village, and there

also he was importuned to hold meetings and teach the people the truth. At still another place a day's ride farther on, more than two hundred promised to read the Bible and obey the commandments.

In the province of Canta, where the brethren of the Lanca church have been doing missionary work, more than three hundred have given up drink and are studying the Bible. One brother, a bricklayer, went to Casta to put up a house. While there he refused to drink, and worked on Sunday. At first he was persecuted, but as he presented the truth from the Bible, he won the hearts of the people and even of his enemies, and now more than sixty there have agreed to stop drinking. They also call for a pastor to instruct them, so that they may receive baptism.

A national representative, a thoroughly up-to-date physician, a graduate of Harvard, and of an institution in Buenos Aires, and also of one in Lima, is deeply interested in the truth. His wife, who is an English lady, listened six hours to a prolonged Bible study by one of our native Indian brethren in her home in Lima. This man is doing all in his power to further our work in this country.

Since January 1, 1917, we have baptized seventy-five persons in Peru, aside from those baptized in the Puno region. This is but eleven less than the entire number in Peru when we arrived four years ago. More than sixty others are awaiting baptism in the north, a section of the country we expect to visit during the next few weeks.

The latter rain is falling in this the day of salvation for Peru. Keep your eyes fixed on the throne of God, brethren, and remember us.  
E. L. MAXWELL.

### Umtali, Rhodesia, South Africa

WE have now been here a little more than one year. This is a very wicked town, apparently wholly given over to pleasure and money-making. The Word of God is little thought of, even by many of the ministers. Yet we have worked on. I have held meetings, read the Bible in the homes, and placed our books and papers among the people.

I have distributed in the city, on an average of one book for every two adults, and obtained one subscription to our *South African Sentinel* for every three adults. A few have responded to the message. Six have been baptized and are rejoicing in the truth, while others we feel sure will soon unite with us. All this has been among the Europeans. We have also devoted some time to the natives, and some of them are becoming interested. Our Tsungwesi Mission station is forty-eight miles from us. This town is the nearest trading centre for them. We often go out and visit them, helping to strengthen the work.

Our Tsungwesi Mission has been going through another severe struggle in the way of sickness and death. The tropical dysentery has been taking off many natives near the mission. Two have died at the mission; and the youngest child of Sister C. L. Bowen, and Brother and Sister F. B. Jewell's little boy were taken with it, and on the twelfth I was called to the mission to help lay away our little Laurence Bowen. We buried him by the side

of our beloved Brother C. L. Bowen, who died at this mission of smallpox in 1913. Father and son now sleep together, awaiting the call of the Life-giver.

We are glad to report that Sister Bowen and her daughter, Ethel, have been very brave, the Lord giving them special grace for this trial. It was sad to see Sister Bowen lay away her loving husband, and now she loses her baby boy. With Ethel, she must return to their home to brave the battles of the mission life alone. I wonder if those in the home field can appreciate what such struggles mean. Sister Bowen and Ethel came to Umtali with us, and are taking a short rest at our home.

A few days later Brother and Sister Jewell came into town with their little Evert to get medical advice. They also are staying at our home. Though the little one is not yet out of danger, we are hoping he will be spared.

These faithful missionaries need the prayers of God's people, and we, too, confide in your prayers, knowing we are not forgotten at home. The courage of all seems strong in the Lord, and they are determined to do their full part in helping to finish the work, that Jesus may quickly come.

We are with you, brethren, and appreciate all you are doing for the missionaries in foreign fields. A few more struggles and the warfare will be over; Jesus will come, and we shall all go home to be with our dear Saviour.

M. C. STURDEVANT.

### The Literature Work in Manchuria

OUR work has been advancing during the year as well as could be expected, considering that at no time have we had more than six men in the field, and toward the close of the year this number was reduced to three. The dear Lord has richly blessed the efforts put forth. Extensive as our field is, and with the larger part of it unentered by the railway, we have not only gone over anew most of the territory worked last year, but have been successful in pushing into the regions beyond. The fertile valley north of Harbin has been entered, and the *Signs* is now preaching several hundred sermons monthly there. That stretch of our field which borders on Siberia on the east has been gone over. From Kirin on east clear to the border of Korea, the glad message has been told. Even two cities in Mongolia, beyond the Manchuria boundary line, are now being visited by our magazine. These papers are going to Chinese who are in business at these places; yet who can say that through these some Mongols may not hear the words of life, and accept it?

After having gained a working knowledge of the language, it was my privilege to spend a few weeks right out in the sun with the boys. These weeks were rich in experience, and brought many blessings to my soul. My first visit was to the capital of the Black-dragon province, which is our northernmost province. Here one of our boys was faithfully doing what he could to circulate the printed page. In our colporteur work we try to follow the method of visiting the higher class first, gradually working down to the common people; but because

our colporteur in the Black-dragon province was a common man, and feared that he might not be granted an entrance to the palace, and thus be forever barred from planting the message within, he had postponed his visit to the palace until the time of my arrival. The day after we reached the place we were ready to seek an entrance at those gates that had never before opened to truth. This was a new experience to us both; yet we were there to bless that dark court, and this consciousness buoyed us up. God gave us favour with the officials, and a goodly number of subscriptions to the Chinese *Signs* were secured, together with orders for several books. How cheering it is to know that thus the third angel's message is monthly going within that palace, where otherwise the truth might never be known! After this experience our colporteur took three times as many subscriptions in that city, and instead of selling mostly paper-bound books, he sold most in cloth, which is the best we have.

At Kirin we spent all our time working among the residences of the officials, of which this city has about forty. The work among this class is slow, but it yields good returns. Before beginning our work there the first day, we prayed earnestly that the Lord would make us a blessing to that city and its many thousands; and our prayers were answered. We secured five yearly subscriptions and orders for six health books at the governor's palace; and in nearly every palace visited that day we gained subscriptions and orders in twos and threes. The next morning I asked the Lord to give us an order of ten books to one man. In one of the important palaces we saw the head official, and enjoyed a fine talk with him, but he could not at first arrive at any definite understanding as to how many books he desired. After a time, however, he called his treasurer and told him to send a copy of our book to each leader in the various school districts in that province. This is the largest order for books that to my knowledge has been taken anywhere from one man. Here it is: ten cloth; ten paper; seventeen board. Thus it is evident that even worldly men are helping us communicate a knowledge of the soon-coming King. A little over a day of labour had given us a harvest of sixty-nine orders and many yearly subscriptions to the *Signs*. Truly this is an economical method of preaching the gospel.

J. G. GJORDING.

"THE time has come when a large work should be done by the colporteurs. The world is asleep, and as watchmen they are to ring the warning bell to awake the sleepers to their danger."—E. G. W.

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