

The Missionary Leader

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No. 2

Home Missions Department

Church Missionary Programme First Week

Opening Exercises.
Reports.

Study: "Ten Missionary Beatitudes."

Ten Missionary Beatitudes

1. Blessed are those who go forth to preach and teach the gospel, for they have the presence of the Christ. Matt. 28: 19, 20.

2. Blessed are they that sow the good seed of the Word, for they shall reap in joy. Ps. 126: 6.

3. Blessed are they who win men and women for God and righteousness, for they cover a multitude of sins. James 5: 20.

4. Blessed are they who give themselves wholly to the service of the King, for they shall not lose their reward. Matt. 25: 34.

5. Blessed are those who give themselves to earnest prayer for their fellow-men, for God, the Father, will hear them. John 14: 13, 14.

6. Blessed are they who give generously of money, as the Lord has prospered them, to carry on His work, for they shall receive in like measure. Acts 20: 35.

7. Blessed are they who offer their best-beloved one for the service of their Lord, for they shall be taken into the family of the King. Matt. 19: 29.

8. Blessed are those who are faithful and obedient servants of God, for they shall be received into the joy of the Lord. Rev. 22: 4.

9. Blessed are the suffering converts who are persecuted for righteousness, for great is their reward in heaven. Matt. 5: 11, 12.

10. Blessed are the faithful, for they shall rule many cities. Matt. 25: 23.—*Watchman-Examiner.*

Church Missionary Programme Second Week

Opening Exercises.
Reports.

Study: From the Other Man's Point of View.

Discussion and Experiences.

LEADER'S NOTE.—As missionary workers how often we ask ourselves the question, How can I *awaken* an interest in Bible truth where now there seems to be none? When considering this practical question in the light of the following reading, ask some of the members to review their experience in coming into the truth. How were they reached? How was the truth presented so that the appeal came home to their hearts and changed their course? We are assured that in every community there are some who will respond to the truth if it is rightly presented to them.

From the Other Man's Point of View

It pays to get the other man's point of view. How much of our preaching and our teaching and all our labour goes for nothing because we are talking from our own point of view? How many times we say, conscientiously enough but foolishly: "Well, I have given them the chance to accept the truth; if they reject it, it's their own fault." Whereas we may never have gotten the truth to them at all. We were talking a dead language; it did not touch their lives.

A few weeks ago I was visiting up in the hills at one of our rural school stations. I talked to the people of the community several times, endeavouring to give them a message of the love of God and to avoid controverted doctrinal points. But some chance mention of the future life's being spent on this earth, like a spark caught the tinder of their thoughts; and after the last meeting a group of men began to talk with me about it.

"Do you think we shall *know* one another then, as we do now?" asked one.

"Why, yes, and better; for then shall we know even as we are known."

"But think," he said; "suppose one of your family is lost; won't it be awful to know him, say, as your own son?"

"Yes," I answered, "there is something of sorrow in that. But I think of it this way: If we had an unfortunate child, an imbecile, born helpless in mind and body, and he never got any better, but grew worse all the time, unable to make himself or others happy; then if he should die, it would be a sorrow to us, but wouldn't we say: 'It's the best thing, after all, for him and for every one; it creates a happier state for him to die than to live on, unhappy?' And isn't that just the case with the wicked who are lost, even though they are our own? God does the best thing for them; their only chance for happiness is death."

"Why, yes," he answered slowly, wondering. "I never thought of it like that. It would be the best thing." And so they said all around the circle.

"But then," he resumed, "it is not the same. For while we are in heaven, the damned are in hell. And that's why I don't want to know them. That would make heaven awful."

You see I just had to go into the matter of eternal torment. And I did, as simply as I could, taking the texts they asked me to, Revelation 14 and 20 and Matthew 25 and other texts they did not ask for, harmonizing them to show the love and mercy of God. They were not all sure they understood. "We have been taught the other thing up here," they said; "we want to think about it."

"But here, if that's so," they went on, "that *would* be better. And you think the place we shall live will be on this earth, made over new, and that we shall work on the land, as we do now—plough, and all that?"

"Yes, but in a better and happier way," I said. I had given them some texts about it, and I went over them again. "There will not be the hard work there is now, nothing hard or disagreeable."

"No weeds then, anyhow, nor thorns," suggested one young man who had been studying with the teachers.

"No, they came as the result of the curse." And then I gave them a little botanical lesson as to physical degeneration. "Whether we shall plough or not, I don't know. But anyway, our work will be pleasant study. The grass and the trees and the fruits and the animals and everything are just God's great book that we shall read, as we read our Bibles now." And I went on for a short time with that wonderful story that you all know.

"Well," said the chief questioner, "that's sure wonderful. I tell you I'll think about it. I'll study the Bible more. Did you ever think of heaven that way, Thompson?"—this to a man who was standing several paces away.

"Never thought nothing about it," returned Thompson over his shoulder, "same as you. Never wanted to think of heaven, same as you. Didn't want to know the damned. Scared of heaven, same as you." Now I call that eloquent, brethren. It preached me a sermon. It gave me an idea that I had never caught before, never quite so fully anyway. Have you appreciated—not just thought but felt—that the doctrine of eternal torment made people afraid of heaven? Have you thought what it takes out of the lives of men—to make them *afraid* of heaven? Afraid of heaven! why, the love of God makes one who knows the truth ache with a desire to bring the joy of it into those lives.

But how to do it? You can't drive truth into people. There was an opening up there in that hill school because people who love heaven had been living heaven there. "These people came in," said that community to some visitors from another and more favoured community, "and have done things for us that none of you ever thought of doing: helped us build our roads, nursed our sick, gave us a better school, and Sunday school, and entertainments, something to live for, to make folks happier." That record of living on the part of my friends made a basis for confidence in their teaching, and gave me my opportunity also.

What are you doing?

A. W. SPALDING.

Church Missionary Programme

Third Week

Opening Exercises.
Reports.

Study: "Hints to Missionary Workers."
"The Talent of Speech." (See Christ's Object Lessons," pp. 335-339.)

Hints to Missionary Workers

IN the chapter entitled, "Manner of Speaking," in "Gospel Workers," we read:

"The manner in which the truth is presented, often has much to do in determining whether it will be accepted or rejected. All who labour in the great cause of reform should study to become efficient workmen, that they may accomplish the greatest possible amount of good."

Rev. Francis E. Clark, president of the United Society of Christian Endeavour, says that the power to express one's views properly will add tenfold to one's usefulness. This is often true in the business world; while in evangelistic work one's usefulness is still more dependent upon his ability to speak acceptably.

The speaker who cannot tell what he has to say in a pleasing and effective way, arouses the sympathy and conflicting emotions of his hearers.

If one has something worth while to say and does not say it distinctly and impressively, the audience fares no better than if one had little of value to say. The effective speaker, therefore, must have something of interest and worth to give to his audience, and he must have the power to say that thing interestingly and impressively. Both *possession* and *expression* are the two fundamental requisites to success.

The following suggestions by Dr. Clark on how to speak in public, may furnish some helpful suggestions to our home missionary workers:

"First I would say, Have something to say. You can't pour water out of an empty pitcher. There is no excuse, in these days of books and papers that range all the way from the "Encyclopaedia Britannica" to a penny leaflet, for ignorance on any subject worth speaking on.

"Carelessness is the reason why many people never learn to speak effectively. If we put nothing into the cask, we can draw nothing out of it.

"The farmer who plants no seed will get no crop. The would-be speaker who plants no seed thoughts will grow no worth-while speeches.

"In the second place, arrange your thoughts. Many speakers never become effective because, though they have plenty of ideas, these seem to have no connection with one another and lead up to no logical conclusion. A speaker should never get upon his feet for even the shortest address without knowing not only that he has something to say, but in what order he intends to say it,—what should come first, what second, and what last.

"I have heard many a good speech spoiled by lack of any order of thought. Such a speaker may have said many good things, but he arrives nowhere.

"Such a speaker, too, is likely to have very poor 'terminal facilities.' He speaks half an hour when he should have spoken ten minutes, or an hour and a half when three-quarters of an hour was too much time for all he had to say.

"Many a good half-hour's speech has been spoiled by the last unnecessary fifteen minutes.

"Again, be sure to have the opening and close of the address in mind before commencing your talk.

"How often I have heard a man waste the first ten minutes of his time feeling around after his theme, and the last ten

minutes in hunting around for a suitable conclusion, 'like a kitten chasing his tail,' as some one has expressed it.

"My third suggestion is, Be natural. Don't strive to imitate the style of another person.

"Fourth and lastly, Don't think much of yourself or the effect you are producing. Self-consciousness and desire for applause have ruined many a good speech.

"Let us regard the gift of speech as a God-given talent, not to be hid in the ground, not to be used 'lightly and unadvisedly,' not to make ourselves conspicuous and admired. It is one of God's best and greatest gifts to man. Use it as you would any other talent, for man's good and God's glory."

Church Missionary Programme

Fourth Week

Opening Exercises.

Reports.

"The *Signs* Brings People into the Truth."

Study: "A Picture of Christ as a Man."

Poem: "To-day."

A Picture of Christ as a Man

IN Isaiah 42:1-4 we have a beautiful picture of the earthly life and ministry of the Lord. We may learn from this prophetic description of the Messiah the kind of life Christ lived.

1. He was a man in whom God delighted. God's law was hid in His heart, and its holy principles exemplified in His life.

2. In consequence of this the Father bestowed upon His Son His Spirit. He was a Spirit-filled man. He sought in all His work the glory of the Father, and not His own glory. The spirit of grace and of power rested upon Him.

3. He was a just man. He brought forth judgment to the Gentiles.

4. He was a modest man. The record is: "He shall not cry, nor lift up, nor cause His voice to be heard in the street." Christ was no brawler nor noisy demagogue. He was a quiet, meek, dignified, humble representative of His Father.

5. Christ was charitable and considerate. "A bruised reed shall He not break, and the smoking flax shall He not quench." If He saw one on whom the spark of life was smouldering, He did not extinguish it. He sought to impart new life and to fan the smouldering flame into a brighter blaze. He bound up the bruised and the broken. His sympathetic heart of love went out to every soul in want and distress. And yet, although Christ possessed these qualities of gentleness and meekness, He was by no means effeminate or weak.

6. Christ was a brave, courageous man. "He shall not fail nor be discouraged, till He have set judgment in the earth."

With a clearer vision of the character of the Master, and a truer appreciation of His virtues, we shall be filled with a longing desire to be like Him. We shall seek to copy in our lives these pure and holy attributes.

The "Signs" Brings People into the Truth

"I SENT the *Signs* to a Catholic man last year. He would not read it at first. I received a letter from him a few days

ago asking for reading matter, just anything that I wanted to send him. He says he is now one of us, and expects to be baptized into our faith."

"I think it is kind of you to write to me as you have, and to send that instructive paper, the *Signs of the Times*, so frequently. As little drops of water wear away the hardest rock, so has the influence of the *Signs of the Times* effected a change in my outlook on life and things in general."

"I had never known Christ until five weeks ago I accidentally ran across one of these papers, the *Signs of the Times*, and after reading it was converted. I made up my mind I was going to know more of Him, and at once subscribed for the paper; and oh, what help I have received from the wonderful truths written therein!"

"A dear friend of mine sent in my name to your paper for six months. I have received it about two months now, and I wish to tell you I have never read a paper of religious message in my life that did me so much good as this. I hope I shall never have to be deprived of it, and I am going to try to place it in other homes I know of. I really think this is the religion I have been looking for all my life, and hope I can join your little band before long."

To-day

It is time to be brave, it is time to be true, It is time to be finding the thing you can do. It is time to put by the dream and the sigh, And work for the cause that is holy and high. It is time to be sowing. It is time to be growing,

It is time for the flowers of life to be blowing.

It is time to be lowly and humble of heart. It is time for the lilies of meekness to start; For the heart to be white, and the steps to be right,

And the hands to be weaving a garment of light.

—Selected.

Missionary Volunteer Department

Missionary Volunteer Programme

First Week

Habit

Opening Exercises.

Study: "Habit."

"Habit Nuggets."

The Camel's Nose.

LEADER'S NOTE.—Impress the thought on the young people that good habits will grow, if cultivated, just the same as evil habits.

Study: Habit

Definition:

"Habit is a disposition, or tendency, leading us to do easily, naturally, and with growing certainty, what we do often."

A little boy in a meeting the other day gave as the definition of habit, "Something you do till you can't stop."

Illustration:

"A boy determines to imitate the example of his father or brother and learn to smoke. At first it makes him very sick,

but, persevering day after day, his will conquerors and he becomes a smoker. A few years pass and he may become conscious of the terrible effect of the poison, and desire to stop the use of tobacco. But he cannot. He has acquired the habit. Only the power of God can break the mighty chains of habit once fixed in body and mind."

Basis of Habit :

Every act performed leaves an impression on the brain. When the same act is repeated again and again, this impression or "path" becomes deeper. It is by the formation of these paths in the nerve tissue, that a *habit* is established which leads us to do "naturally and with growing certainty, what we do often."

Good habits are formed in the same manner as are bad habits; by doing again and again that which is right and pleasing to the Lord, we establish habits which will strongly fortify us against sin.

Power of Habit :

"Even one wrong trait of character, one sinful desire, persistently cherished, will eventually neutralize all the power of the gospel. Every sinful indulgence strengthens the soul's aversion to God. . . . In all the Bible there is not a more fearful warning against trifling with evil than the words of the wise man, that the sinner 'shall be holden with the cords of his sins.'"—*"Steps to Christ," pp. 38, 39.*

"At first a bad habit is a spider's web, then a net of thread, next a band of rope, and soon a fetter of steel. Cease from an evil habit before it holds you like an octopus.

Right and Wrong Habits :

Eating and Drinking. 1 Cor. 10:31: "We may determine upon right tastes for food that will be nourishing and healthful to us, and cultivate them into habits, till all manner of pickles and mustard and pepper and other injurious articles will be very unpalatable to us."

Conversation. 1 Tim. 4:12:

"Harshness, severity, and bitterness mar and hinder our well-meant efforts. They mar us. To blame, to speak bitter words, even when they are truth, leads nowhere. Hearts close against that treatment. But gentleness, kindness, 'speaking the truth in love,' is like sunshine in June. Winter speaks in harsh tones; summer speaks in persuasive love. Let us be summer."

Prayer. 1 Tim. 2:8:

"A Christian omits some portion of spiritual exercises, of prayer, or of the study of the Word. The omission will grow upon him. He will omit more to-morrow, and more the next day, and more the next."

Reading. 1 Tim. 4:13:

"Often a person's life is made by the habit of reading the Bible. It is an anchor of the soul in life's storm; it holds in temptation; it keeps ideals fresh; it spurs to noble endeavour. Without it one would drift, with it one is held true."

Habit Nuggets

ONE conquers a bad habit more easily to-day than to-morrow.—*Confucius.*

Strive manfully; habit is overcome by habit.—*Thomas à Kempis.*

Sow an act, reap a habit;

Sow a habit, reap a character;

Sow a character, reap a destiny.

—*Thackeray.*

Many men do not allow their good habits to take root, but pull them up every now and then, as children do flowers they have planted, to see if they are growing.—*H. W. Longfellow.*

"A speck of dust got into a man's eye and made him blink. He kept walking, ran into a motor-car, was knocked down, and severely injured. Just a speck of dust! Does the dust of anger or impatience or obstinacy ever enter our mind's eye, and blind us to what we are doing and where we are going?"

"The habit of arriving just a trifle late has marred more lives than we know about. For the late comer is passed by, and a person of closer punctuality is chosen for important positions. Moreover, unpunctuality is a habit that grows on one until at last little is done that can be got around. Let us rather meet life and its duties with zest, with eagerness, doing at once and with joy what must be done. Pray for an eager spirit that rushes forth to its toil."

"Little sins are the little foxes. Little evil habits of thought and deed mar a whole life. I know a pastor who was forced to resign from a large church because he would not give up smoking.

"Only a pair of rabbits brought to Australia by an English gentleman to furnish sport to the huntsman, but their millions of descendants have overrun a great portion of the continent and are doing inestimable harm. The destructive little sparrow also was unknown in this country till a few birds were brought in from another land."

"Nothing that is wrong is too small to be considered. A little error in arithmetic throws the whole sum out. In the habit-forming years we should ask what effect habits we are forming will have on the sum of our character."

The Camel's Nose

Once in a shop a workman wrought
With languid hand and listless
thought;

When through the open window space,
Behold! a camel thrust his face,

"My nose is cold," he meekly cried,

"Oh, let me warm it by thy side."

Since no denial word was said,

In came the nose, in came the head:

As true as sermon follows text,

The long and shaggy neck came next;

And then as falls the threatening storm,

In leaped the whole ungainly form.

Aghast, the owner gazed around,

And on the rude invader frowned,

Convinced as closer still he pressed,

There was no room for such a guest;

Yet more astonished, heard him say,

"If thou art troubled, go thy way,

For in this place I choose to stay."

O youthful hearts to gladness born,

Treat not this Arab lore with scorn;

To evil habits, earliest wile,

Lend neither ear, nor glance, nor

smile;

Check the dark fountain ere it flows,

Nor e'en admit the camel's nose."

—*Selected.*

Missionary Volunteer Programme

Second Week

Opening Exercises.

Study: "Faith: the Secret of Victory."

"An Illustration of Faith."

"What is Faith?"

LEADER'S NOTE.—In preparing the study for this week, give out the readings to different members and have them read in connection with the Bible Study. Choose some good faith hymns.

Faith: The Secret of Victory

Outline

1. FAITH defined. Heb. 11:1.
2. Faith comes through study of the Word. Rom. 10:17.
3. It is an absolute necessity. Heb. 11:6; Mark 16:16.
4. It brings victory now. 1 John 5:4; Eph. 6:16; Gal. 2:20.
5. It means eternal life. John 3:16.
6. It is a gift from God. Eph. 2:8.
7. Study "Steps to Christ," chapter on "Faith and Acceptance."

Helpful Thoughts and Illustrations

Feeling Is Not Faith.—Some persons are in great trouble about their feelings. They are afraid they don't feel right, or don't feel enough. So they get into doubt, and the devil keeps them on that plank for a few weeks, and then lets them down into the pit again. I want to say there isn't a word about feeling in the Scriptures in reference to salvation. It doesn't say, "He that feeleth," it is, "He that believeth"—not one word about feeling.

How to Obtain It.—Dwight L. Moody wrote: "I prayed for faith, and thought that some day faith would come down and strike me like lightning. But faith did not seem to come. One day I read in the tenth chapter of Romans, 'Now faith cometh by hearing, and hearing by the Word of God.' I had closed my Bible and prayed for faith. I now opened my Bible and began to study, and faith has been growing ever since."

Faith Defined.—Faith is believing. Faith is knowing. "By faith we understand that the worlds are framed." How else should we know but by faith? You never saw George Washington; but you believe your teachers and the histories, and so you know that George Washington was the first President of the United States. Faith in God is taking Him at His word, believing His promises, obeying His commands, and living by every word that proceedeth out of His mouth. Have you such faith? Why not?—*Selected.*

What Satisfied Wesley.—Mr. Wesley was once engaged in a very important conference with some of his associates. They were discussing the subject of faith. No one one was able to give a satisfactory definition. At last they called in a woman who was known to possess deep spirituality and strong good sense. When she was asked what faith was, she promptly replied, "It is taking God at His word."

"That will do," said Mr. Wesley, "that is enough for all of us."

A Beautiful Trust.—"Once when the great Grecian emperor, Alexander, was

ill, it was told to him in a letter that his physician intended to give him poison under the form of medicine. The emperor put the note under his pillow. The physician came, poured out the potion, and gave it to him. The emperor looked his friend full in the face, drank the contents of the goblet, then handed him the letter. It was a beautiful trust. Like confidence we are to have in the will of Christ for us. We are never to doubt His will nor His wisdom."

What Faith Is.—"A great many people's faith is like the old woman's trust. The horse ran away with a wagon in which she was seated, and she was in imminent peril; but she was rescued. Some one said to her, 'Madam, how did you feel when the horse ran away?' 'Well,' she said, 'I hardly know how I felt; you see, I trusted in Providence at first, but when the harness broke, then I gave up.'" That is not faith, for faith is not dependent on results. Faith is walking right into a black cloud, though you see no sign of daylight beyond, though you see no silver lining. Faith is walking to the edge of the precipice, and then setting your foot right into the void, finding solid rock rise up to rest upon, and so going onward. That is faith.—*Selected.*

When Faith Is Strong.—Facts create faith. If you want more faith, find out what the facts are. The unsophisticated backwoodsman has no faith in flying machines. But when he has seen a number of them, examined their motors and their planes, watched them ascend, watched them navigate and do daring feats in the sky, then watched them descend safely and accurately, his faith in flying machines has come into being. There is now no effort on his part to create or sustain his faith in flying machines. His faith is spontaneous, effortless, when the facts are seen to be convincing. So if we want our faith in Christ to be what it ought to be, the method is largely the same; we are to find out, through our study of God's Word and in every other way possible, what the facts about Christ are. When we add to this our personal acceptance of Him as Saviour, and the surrender of our will to Him, the Holy Spirit will make the facts about Christ so clear and satisfying that we can habitually forget our faith in our joyful recognition of the great fact of Christ and of His sufficiency for our every need.—*Sunday School Times.*

Faith Is Depending.—John G. Paton, missionary to the New Hebrides, could not find a suitable word for faith in the language of one of the islands on which he worked. For a long time he tried. One day he was seated on a chair when a trusted servant came in. Paton asked him, "What am I doing?"

"Sitting down," came the answer.

Mr. Paton then raised his feet from the floor and rested his full weight on the chair.

"Now what am I doing?" he asked.

"Resting wholly on the chair," came the answer.

"Ah, I have it," said the missionary "Faith is resting wholly on Jesus."

Let us make this foundation of Christian life broad, firm, and dependable. In Baalbek, that old Syrian city, there is still remaining a broad area of stone on which centuries ago great temples to the sun were reared, whose columns in some

instances still remain. When they built their temples, they made their foundations broad and reliable. So, young Christians, be sure you have a good foundation in faith, upon which to rear the structure of your growing Christian life.—*Selected.*

A Lesson in Faith.—While Mr. Moody was in St. Louis, he desired to illustrate faith,—what it is and what it does. Among the thousands who were hanging upon his words, he noticed three little boys close to the platform, and spoke to them.

"Boys," he said, "you know what it is to believe, don't you? If I should tell you that I had a New Testament in this pocket, would you believe me?"

"Yes, sir," answered the surprised boys.

"Well I'm glad of that; that shows you have confidence in my character. Now, I tell you that I have a Testament in this pocket; do you believe that I have?"

"Yes, sir," said the boys again.

"There it is," said Mr. Moody, drawing out a pretty Testament.

Now you see your faith was not in vain. I'll give this Testament to one of you if you will come and take it."

The boys giggled, but not a boy moved.

"Don't you believe me?" he continued; "this is my Testament, and I tell you it shall be yours if you will come and take it. Won't you come? Not one of you?"

A gentleman seated behind the boys leaned forward and whispered to one of them; "Why don't you go? Never mind if they do laugh; it can't do any harm."

At last the smallest of the boys walked up to the front of the platform and held out his hand, in which Mr. Moody at once placed the Testament.

"What are you looking astonished about?" he asked. "Didn't I tell you I'd give it to you, and didn't you believe me and come and claim my promise? My friends," turning to the audience, "that is what faith is and does." "Taking God at His word," somebody has called faith, and that does not apply merely to the initial step of the Christian life, but to every foot of the way.—*Selected.*

An Illustration of Faith

A Little Girl's Faith.—Some time ago the cry of fire was raised in one of our public schools, and the children were greatly frightened. They screamed in terror, and rushed eagerly to the stairway, each one struggling to reach the door. In the crowd and pressure thus occasioned, several of the children were injured. Then, after a while, it was discovered that there was no fire; the alarm was false.

Amid all the noise and confusion, there was one little girl who neither cried nor screamed, but remained quietly in her seat. When the alarm had passed away, and the wounded children had been carried to their homes, the teacher said to Mary, "My child, tell me how it was that you were so quiet while the alarm of fire was sounding." "Why you see," said Mary, "my father is a fireman; and he has so often told me that if ever there should be a cry of fire in the school, the

best thing for me to do would be to remain quiet in my seat; for I should be safer there than anywhere else. I was dreadfully frightened when I heard the cry of fire, and wanted very much to run to the stairway, but I remembered what my father had said and I knew he understood what was safe better than I did. It was believing him that kept me quiet, when all the school was in an uproar."—*Selected.*

What Is Faith?

Little Mary stood on the kitchen floor,
Gazing down at the old trapdoor
Into the cellar dark and damp.
She could only see a tiny lamp
At her father's side; she knew he was
There,
For she saw him herself go down the stair;
And now and then she could hear him
Speak,
Though the voice seemed far away and
Weak.

"Father," she called in her baby tone;
"Are you there, dear father? I'm all
alone."
"Why yes, little daughter, be sure I'm
here;

Jump and I'll catch you, do not fear."
"Father, it's dark and I cannot see,
Where are you, father? Do come for
me."

"No, daughter, jump; I will hold you fast,
Come now!" and Mary jumped at last.

He held her trembling in close embrace,
And pressed a kiss on her baby face,
While a simple lesson the child he taught,
A lesson she never in life forgot;
"My dear, that's the way to obey the Lord;
Though you cannot see Him, believe in His
Word;

He will say, 'Here am I,' to every call,
Trust him. He never will let you fall."
—*Selected.*

Missionary Volunteer Programme

Third Week

Japan

Opening Exercises.
Geographical Description of Japan.
"Early History of Japan."
Early History of the Third Angel's
Message in Japan.
"A Plea for the Children."
"Japanese Houses."
"Organization of a Conference."

LEADER'S NOTE.—This week we study an interesting mission field. Ask different members to prepare papers giving a geographical description of this land and telling the early history of our work there. Any good geography will give information for the former and the "Outline of Mission Fields" for the latter. Let the programme take the form of talks rather than readings if you wish to make it interesting. Keep before the young people the call for each to serve in the mission field, at home, if not abroad.

Early History of Japan

THE original inhabitants of Japan are known as the Ainos, of which there are only 17,000 left, residing mostly in the

island of Yezo. The present Japanese seem to be made up of two classes; one evidently came down from northern Asia through Korea and across the Straits; while the other undoubtedly came from Malaysia. The blending of these two classes has given us the Japanese race which differs so widely from the Mongolian tribes. The legends, still taught as history, give the beginning of the Japanese as B.C. 660 when the first of the emperors—claiming descent from the sun goddess, Amaterasu—is said to have ascended the throne. From about the fifth century after Christ we find records of events that seem like trustworthy history, and these records in the part can be corroborated by contemporary history of Korea and China. At this period we find the emperors governing all Japan, except in the north, which was still held by the Ainos. At the same time Chinese influence began to be felt. Buddhist priests coming from China brought with them Chinese learning, arts, law, their religion, and also their language, which was adopted to such an extent that until the present time the Chinese characters are used in writing.

The primitive religion is known by the name of Shinto which signifies, "the divine way," but the Japanese maintain that this term is of comparatively modern application. The term Shinto, being obviously of Chinese origin, cannot have been used in Japan before her people became acquainted with the Chinese language. Buddhism did not reach Japan until the sixth century and a knowledge of the Chinese language preceded it only one hundred years. It is therefore reasonable to conclude that the primitive religion of Japan had no name, and that it did not begin to be called "Shinto" until Buddhism had entered the field. It has now been absorbed into Buddhism, for standing alone, it was without a theory regarding the future state, and lacked a code of moral duties. Its scripture—the Kojiki—resembles the Bible in that it begins with creation.

A Plea for the Children

THE PLEA :

We plead for the little children
Who have opened their baby eyes
In the far off lands of darkness,
Where the shadow of death still lies;
But not to be nurtured for heaven,
Not to be taught in the way,
Not to be watched o'er and guided,
Lest their tiny feet should stray.

Ah, no ! it is idol worship
Their stammering lips are taught ;
To cruel, false gods only
Are their gifts and offerings brought.
And what can we children offer,
Who dwell in this Christian land ?
Is there no work for the Master
In reach of each little hand ?

THE RESPONSE :

Oh, surely a hundred tapers,
Which even small fingers can clasp,
May lighten as much of the darkness
As a lamp in a stronger grasp !
And then as the line grows longer,
So many tapers, though small,
May kindle a brighter shining
Than a lamp would after all.
Small hands may gather rich treasures,
And infant lips can pray.
Employ then the little fingers—
Let the children learn the way.

So the lights shall be quicker kindled,
And darkness the sooner shall flee,
Many "little ones" learn of the Saviour,
Both here and "far over the sea."
—*Children's Friend.*

Japanese Houses

BECAUSE of earthquakes, tidal waves and volcanoes, houses in Japan are built much more slightly than they are in Britain. They are not built of stones and mortar. The most solid parts of the walls are made by covering a wood-work frame with mud outside and plaster inside, but much of what in a Western house would be outer wall is occupied by sliding shutters of thick paper stretched over wooden frames. Within the house the walls that separate one room from another are like the outer shutters, and can be removed with the greatest ease, so that the separate rooms of a house can be changed into one large room simply by sliding back the screen-like walls. Except during the cold season of the year, when it is difficult to keep so slight a building warm, the houses of Japan suit the climate well, and they have many things about them that make people of Western lands wish that their houses could be more like these. For one thing, they can be very quickly built. A week is more than long enough for the building of a house. All that is needed is a good strong frame of wood-work, mud, and plaster, arrangements for sliding shutters and walls, and, for the roof, tiles or a nice firm thatch made of straw.

Every one who likes fresh air must enjoy a Japanese house because the partitions and the outer shutters can be slid back so that the breezes can blow right through. And in house-cleaning time it must be delightful to have no nooks and crannies where dust may lie! But the greatest advantage is that when earthquakes lay everything level with the ground, the fall of a house is not nearly so serious a thing as it would be in an English city.

Organization of a Conference

AN institute for our canvassers and workers and a general meeting attended by about one hundred and forty believers convened November 10, 1917. At this meeting Pastor W. W. Prescott, who attended the first general meeting in Japan, was present and assisted in the organization of the Japan Conference of Seventh-day Adventists. Other visiting brethren present were J. S. James, J. M. Johanson, R. F. Cottrell, C. L. Butterfield and S. L. Frost. The organization of this field into a conference is a great step forward, and will be a stimulus to the Japanese church to put forth greater effort both in giving of their means to try to make the work self-supporting, and also in taking an active part as individual members in giving the gospel of salvation to their fellow countrymen. The officers of the conference chosen were: President, B. P. Hoffman; secretary-treasurer, A. B. Cole. Besides these there are seven foreign workers distributed throughout the field. We have also two Japanese ministers, Pastor T. H. Okohira and Pastor H. Kun-ya. The former has been editor of the

Signs of the Times magazine since it was started. This work has been given to Brother S. Myake, and Pastor Okohira will spend more time in the field with the churches. Other Japanese workers are stationed at nine different places throughout the conference, and some are working in association with foreign workers at other centres. Then there are twelve licensed canvassers and a number of others who are devoting all their time to the work of selling our literature.

During the past year more than fifty members were added to our churches in baptism. Calls for workers have been received from several large cities that we have not been able to enter because of an insufficient number of workers. We are endeavouring to strengthen our literature work to make it an efficient means for entering new portions of the field. We also hope, through it, to make our school work self-supporting, and at the same time make our school more productive in developing native workers to go out and preach the gospel in the many unwarned cities, towns, and villages; for the foreigner cannot expect to carry the truth into all of them.

Will not all our brethren at this time pray especially for the work and workers of this new conference, that our work may be prospered and speedily finished, and that many out of this nation may be made ready to meet the Lord at His appearing?

Missionary Volunteer Programme Fourth Week Giving God His Own

Opening Exercises.
"The Lord's Portion,"
"What We Can Give Away,"
"The Two Seas,"
"Tithing Brought Blessing."

LEADER'S NOTE.—The study this week is on a familiar subject but one which young as well as old need to study constantly. Put much thought into the Bible study.

The Lord's Portion

1. GOD the Owner, Man the Steward, of Earth's Bounties. Haggai 2:8; Ps. 50:10-12; Matt. 25:14; 1 Cor. 4:2, 7.
2. Antiquity of the Tithing Plan. Gen. 14:17-20.
3. The Tenth Is Holy, and Belongs to God. Lev. 27:30; Mal. 3:8.
4. The Divine Plan for the Support of the Ministry. Num. 18:21; 1 Cor. 9:11-14; 16:1, 2.
5. A Debt, Not a Gift.
6. Obey, and Gain the Reward; Disobey, and Suffer the Penalty. Mal. 3:7-12.

A Debt, Not a Gift

"The divine order is 'tithes and offerings,' the one being an expression of our debt, the other of our gratitude. . . . Both are moral duties; and all moral duties have their origin in our moral nature. Law defines but does not create them."—*Layman.*

"The tithe, God's tenth, is a debt, and there can be no such thing as giving, or making a free-will offering to God, until the debt has been paid. . . . Our debts to

God are no less sacred and binding than our debts to each other."—*What We Owe, and Why We Owe It*, page 12.

"A Hebrew did not consider that he had given at all until he got beyond the tithe in what was offered. He paid his tithes, the rest he gave; and, therefore, when we have disposed of the Law of the Tithe, we have traversed only half the field. The realm of the Free Will Offering is a vast one, . . . and the Principality of the Tithe is not in it. Each of these is a hallowed, heavenly country. Traveller, when you have exhausted the beauties and joys of one, explore the other; for they are both provinces in the kingdom of heaven."—*The Law of the Tithe*, pages 238, 239.

The Blessing of Giving

"Giving is 'more blessed' in the sense that it is more divine, more godlike."

"In one of the reports of the Woman's Foreign Missionary Society occur these words: 'Forty girls in Christian Oregon are educating and Christianizing one heathen girl in India; and one heathen girl in India is elevating, purifying, refining, and fitting for spheres of Christian usefulness, forty girls in Oregon.'"—*Tarbell*.

Obey—Disobey

"Nine-tenths plus God is more than tenths without Him."

"He who is careful of God's tenth will be careful of his own nine-tenths."

"The cure for self indulgence, and extravagance and poverty on the one side, and for spiritual poverty on the other, is proportionate giving."

WHAT WE CAN GIVE AWAY.—"One day when I was lying down, my little boy came to me. Whether he thought I was not well, and in some way wished to help me, I do not know; but he said, very tenderly, 'Mamma, I am going to give you something.' I said, 'Thank you, dear; I shall be glad to have you give me anything.' So looking around the room, he said, 'Mamma, I will give you all the pictures in this room.' I said, 'Thank you, darling;' and then looking around he said, 'And I will give you every book,' and again I thanked him. Then he seemed to grow taller; he was getting a taste of the joy of giving, and he never stopped until he had given me everything in the room. The last thing he gave me was the carpet. How happy he was when everything had been given! And he did not give me a thing that did not belong to me! That is what we call entire consecration, giving to God what belongs to Him; and yet it makes us so happy, so rested. O, how many times has the picture come back to me of the happy child who had given me all that belonged to me! And is God pleased when we give Him His own?—Most certainly He is."—*Margaret Bottome*.

The Two Seas

There is a sea which day by day

Receives its rippling rills,
And streams that spring from wells of
God,

Or fall from cedared hills;
But what it thus receives it gives

With glad, unsparing hand,
And a stream more wide, with a deeper
tide,

Pours out to a lower land.
But doth it lose by giving?—Nay.

Its shores of beauty see
The life and health and fruitful wealth
Of Galilee.

There is a sea which day by day
Receives a fuller tide,
But all its store it keeps, nor gives
To shore nor sea beside;
What gains its grasping greed?—Behold,
Barrenness round its shore;
Its fruit of lust but apples of dust,
Rotten from rind to core;
Its Jordan water, turned to brine,
Lies heavy as molten lead;
And its dreadful name doth e'er proclaim
That sea is—Dead.

—*Sunday School Times*.

Tithing Brought Blessing

ALMOST every one agrees that it is all right for well-to-do people to pay tithes; "for they will have enough left." But what about the poor, those who earn very little, and sometimes have large families to feed and clothe and send to school? Shall they pay tithes?

If we take the Bible as our guide, we can find only one answer to this question. God's ways are first of all just. In the tithing plan He has made it possible for the very poor as well as the rich to have a part in His work of saving men.

A minister who is teaching the duty of tithing once received a letter from a very poor man. He and his wife had not been Christians long, but they had heard of the duty of tithing, and wished to know what to do. The man worked six days every week, and for full time received less than £1 15s. The rent for their rooms was £2 a month, groceries and milk cost 16s. 6d. a week (there were four children, the eldest only six), and 2s. a week went for the father's fares. This left, for fuel, clothes, sickness, and all other expenses, only about 2s. 3d. a week.

"To tithe my pay will mean 3s. 6d. a week," wrote the man; "and we are ready to do it if it is our duty."

The pastor who received the letter did not know what to say. But after praying over the matter, he advised the man to follow the Lord's plan, and trust Him for the promised blessing. Four months later he received this letter:

"You will remember last fall my wife and I saw our duty in regard to tithing, but could not see how we, with four little children, could possibly pay tithe on a salary of thirty-five shillings a week. However, on your advice, we enrolled in the Association of Christian Stewards. Now the winter is nearly past, and we have been wonderfully cared for, and at times have been virtually clothed and fed by God, apart from my wages altogether. I had no overcoat when the winter began, and thought I would try to get on without one. However, it was cold, and I saw it was necessary, so I took the matter to the Lord in prayer. In two weeks I was in possession of three overcoats, given in such a manner that even one overburdened with pride could not take offence, and I was placed in a position to help some other poor fellow out. Then we prayed for warm clothes for my wife, and almost immediately a relative sent some. Just before Christmas my salary was increased, the increase about equalling the amount of the tithe. I could add other in-

stances; but it is sufficient to say that in temporal things we have been repaid threefold, and in spiritual blessings a hundredfold, our obedience to God's money law."

This man, poor and needy, accepted the Lord's plan; and the Lord, true to His gracious promise, richly blessed him. So will He bless all those who return to Him His own.—*Selected*.

Sabbath-School Missionary Exercises

(February 1)

The Outer Islands of the Cook Group

THE outer islands of the Cook Group are ten in number, and are situated from 140 to 850 miles away from the principal island, Rarotonga. The populations of these islands range from about 250 to 2,000, with a total of about 7,000. There is a variation in the dialect in the different islands, but the Rarotongan dialect is universally understood, and is the language of their Bible.

The population of each island being so small, and the distances between them so great, the work of giving this last warning message is made difficult and long. If it were possible to get the whole population into one island it would take but a few short years to establish the work, but it takes just as long to work an island with four hundred inhabitants as it would if there were seven thousand. In Mauke, with a population of 420, after three years' work one in every forty-two is a Sabbath-keeper, one in seventy being a baptized member. Yet there are only ten Sabbath-keepers, six of whom are baptized.

Some of the islands are very fertile, and all tropical fruit and foods grow very luxuriously; others again will grow nothing but the cocoanut palm, and on these it is difficult for white people to live for long, owing to the lack of fresh foods.

These islands are surrounded with coral reefs, and as there are no harbours, shipping is both difficult and dangerous. Consequently the shipping facilities are very poor, there being but three small schooners to serve them. A steamer calls at three only of the larger islands two or three times a year. It is not an uncommon thing for an island to be left without any communication from the outside world from four to six months, or even longer.

Up to the present a lasting work has been done in but two of the islands, Aitutaki and Mauke. The island of Bukabuka has also been entered by a native worker, but at the present writing we do not know how the work is progressing, as no ship has called there for about ten months. There are calls for workers from most of the unentered islands, and this year we hope to answer one of these calls, and carry the gospel of the kingdom to yet another island.

It takes a lot to change the native mind, and although these folk are nominally Christian, they still hold to many of their former ways and customs. Spiritism is universally believed and practiced. There is no such thing as parental control. And

yet there are honest souls here, and some have the courage to turn away from their old ways and obey this truth that is so dear to our hearts. In deciding to obey the commandments of God these people bring upon themselves a deluge of ridicule and persecution from their relatives and friends, which is oftentimes very relentless. One lad in Aitutaki one Friday evening had his clothes thrown into a tub of water so that he could not come to the Sabbath services. The Catholic priest in Mauke even threatened to curse any of his flock who should listen to us. These threatenings cause many to discontinue their search for truth.

Never having been taught to deny self in the smallest thing from childhood, the natives who turn to us find it difficult to deny themselves in the matter of tobacco and unclean foods; but some do this and suffer the loss of the things that the world counts dear that they may gain Christ.

The wife of the first man to join us in Mauke is our latest convert. She has seen the change in her husband from a drunkard, a smoker, and an easily-angered man, to a clean-living man with a quiet and gentle disposition, and it has so softened her heart that she too has decided to obey the commandments.

Much help is still needed for the yet unentered islands, for they must hear this message ere our Lord comes.

H. WICKS.

(February 8)

Opening of Our Work in the Marquesas

WE are very pleased to say to our brethren and sisters in the homeland that after some years of waiting and expectancy the way is now opened for the third angel's message to enter the Marquesas group of islands.

Situated in latitude eight degrees south, this group consists of eight main islands, and is governed by the French from Papeete, Tahiti.

These islands are mountainous, and without coral reefs and lagoons so common to the islands of the South Seas. The climate is good and breezy, and not so hot as one would expect so near to the equator.

There are only five thousand people in this group at the present time. About thirty years ago the smallpox visited the islands and swept away twenty thousand of the inhabitants, leaving only a remnant, as it were. The greater portion of the present number are Roman Catholics.

About eight months ago a trader from Marquesas was visiting Tahiti in the interests of business and on his arrival there he sought for the Seventh-day Adventists. On hearing of this man's request I called on him and had a very pleasant interview. I found him to be a man very much interested in the present truth and was anxious to know more.

He bought two pounds' worth of literature in French and Tahitian for circulation on his return home. Just a few weeks before we left Tahiti for the conference I received a letter from this man asking me if he could send his little five-year-old boy to our school at Tahiti to have him taught the truth from the Bible.

He also said that he had commenced to keep the Sabbath and had forsaken Sunday as the Sabbath. He wished to know to whom he should pay his tithes as we had no missionary in the Marquesas.

You will be interested to know how this man came to a knowledge of the truth. About twenty-seven years ago our missionary schooner *Pitcairn* called at the Marquesas and much literature was left among the people by our missionaries. After many years an old copy of the American *Signs* was found by our friend and read. He wrote to the publishers and became a regular subscriber for the paper. He has now as a result of this reading matter become identified with the present truth and this people.

At our last Union Conference meeting it was decided to send Brother and Sister Sterling to the Marquesas to open up the work in that needy field. They have a very thorough knowledge of the Rarotongan and Tahitian languages, and as the language of the Marquesas Islands is quite similar to the Tahitian, it will only take them a few months to learn the new dialect.

The work goes hard and slow among these satisfied islanders and I would therefore request the prayers of our people in behalf of Brother and Sister Sterling, as they enter this new field with the message.

F. E. LYNDON.

(February 15)

Called to the Bible Work

PORI is the name of our native Bible worker in Eastern Polynesia. He has been engaged in the conference work for the last two years, and has proved himself a faithful worker, and is very intelligent on all points of this great message. A few words concerning his conversion to the truth will be of interest.

Four years ago when the German warships bombarded the seaport of Papeete, Pori was filled with fear for the safety of his wife and six children. The large red harbour lights located quite close to his house fell with a crash to the ground by a shot from one of the German guns. With trembling he approached the Lord and proposed that if He would protect him and his family from the shells he would serve Him henceforth. The Lord accepted of the proposition and very soon some friend arrived with horse and trap and drove his whole family thirty miles out in the country away from all danger.

True to his word, a few weeks later Pori returned to his home and began the observance of the Sabbath of the Lord. On the first Sabbath after my return from the conference in 1914 I met Pori at our church services. Since then he has been a very diligent student of the Bible and the Spirit of Prophecy, careful in his deportment, and a fruit-bearer in the vineyard of the Lord.

He has two mother tongues—French and native. With the former he is able to work among the French people of Tahiti, and with the latter among his own people. For many years we have been looking about for suitable young native men to train for the field, but the prospects were not very encouraging until the Lord raised Pori out of obscurity, and since then we have seen the providences of God in raising up several in the differ-

ent islands of equal consecration and ability. Of these we will tell you in later reports.

F. E. LYNDON.

(February 22)

Another Native Worker

OLIVE is a young native girl eighteen years of age, who is now employed by the mission at the press work at Rarotonga. Her grandparents were among the first to accept the message on the arrival of the schooner *Pitcairn* from America twenty-seven years ago. Olive is one of the few young women of her age who have held themselves aloof from all the worldliness of island life, and lived a pure, upright life before her associates.

We took her into our home when she was twelve years of age, and taught her to read, write, and speak in the English tongue. Besides this she got a training with our own children in cooking and general housekeeping. She also lived with Brother Hill's family for over a year, and so she has had many privileges among European workers. She has been rewarded lately because of her faithfulness by being called to a place among the employees of the mission in the Rarotongan press building, where she sets type and does various detail work common to the printing of papers.

We have other young women belonging to our churches who are living upright Christian lives, and who love this message and are a real credit to our cause in the islands. We hope to mention some of their names as they move out into the work of the Lord in the near future.

F. E. LYNDON.

Foreign Mission Day

The Vision of the Holy Waters

READ Ezek. 47: 1-12.

This wonderful vision may be considered as a divine illustration of the progress which the cause of God is making in the world.

Note 1. The waters as they "ran out" from the sanctuary, according to the original, oozed, or dropped out—drop by drop.

2. After running eastward a thousand cubits the waters were ankle deep.

3. At two thousand cubits the waters were knee deep.

4. At three thousand cubits they were "to the loins."

5. At four thousand cubits they were "a river that could not be passed over."

What effect upon the surrounding country was produced by this symbolical river? Verses 7, 12.

What wonderful change was wrought in the Dead Sea into which the waters flowed? Verse 8.

Because of the healing capacity of the waters of the river what effect was produced upon all forms of life? Verse 9.

What encouraging promise is made concerning the most desolate places? Verse 10.

The Dead Sea is reputed to contain no fish, yet of that place, we are told, the fishers shall gather, and from En-gedi

at the southern extremity, even unto En-glain, at the northern extremity, "the fishers shall stand" and "their fish shall be according to their kinds . . . exceeding many."

Notwithstanding the healing power of the waters there will be some places which shall not be healed. Verse 11.

Let us keep clear of the miry places and the marshes and drink of the sparkling waters of the river of life.

What Lessons May We Learn from This Scripture?

Some beautiful lessons can be drawn from this passage of Scripture by those who have charge of the meeting. The following are merely suggestive:

1. The wonderfully rapid development of the work of God—from a trickling spring to a swimming river within about a mile and a quarter of its source. What encouragement does this offer to us?

2. The marvellous results which were produced upon everything that lived and moved by the waters of this river, even in the most unlikely places.

3. Some excellent thoughts in this connection concerning our medical missionary work may be culled from "Testimonies," Vol. VI, p. 227; also concerning our general work in the following quotation found in Vol. VII, pp. 171, 172:

"Our work has been presented to me as, in its beginning, a small, very small rivulet. To the prophet Ezekiel was given the representation of waters issuing 'from under the threshold of the house eastward.' Especially mark verse 8. . . . So our work was presented to me as extending to the east, and to the west, to the islands of the sea, and to all parts of the world."

An Appeal from India

To use Hegel's phrase, "India is the Land of Desire to the world." All great nations have at some time sought her material or intellectual treasures. It was India that Columbus was seeking when he discovered America.

India is called "Hindustan," that is, "The land of the Hindus." In area it is one-third the size of Europe; it is equivalent in area to seven German Empires, ten Japans, or fifteen British Isles. India's population is equal to that of all Europe except Russia. Out of every five persons in the world, one lives in the Indian Empire.

The total area of India is 1,328,392 square miles. The population is 320,000,000. Out of this number 217,586,920 are Hindus, and 66,623,412 are followers of the false prophet. This is more than one-fifth of the world's population. The Indian Christian population is 3,876,203, nearly one-eighth of the total population. Two-fifths of the Indian Christian population are Catholics. About three-fifths of the Christians are in Madras. In Cochin and Travancore more than a quarter of the total population are Christians.

Burma holds the first place in literacy,—222 per 1,000—but the education is generally of a very elementary character. Bengali comes next, with 77 per 1,000; then Madras with 75; then Bombay, Bihar and Orissa, and the Punjab. In India there are five universities, more than 120 art colleges, 5,900 secondary schools, and 113,000 elementary schools.

India is the fifth country in the world in the extent of its railway systems. There are more than 33,000 miles of railway and 45,000 miles of canals in India.

"Excluding European tongues, . . . the total number of languages spoken in India and Burma is 147," according to the "Year Book of Missions in India." Dr. J. M. MacPhail writes in the quarterly paper published in connection with the United Free Church of Scotland: "The vernaculars of India number 220, including thirty-eight minor dialects; " 98,900,000 speak Hindi (Western, Eastern, Bihari); 48,400,000 Bengali; 24,000,000 Telugu; 19,800,000 Marathi; 18,100,000 Tamil; 15,900,000 Punjabi."

If we study the distribution of the Christian population of India, we find, according to the census of 1911, that Madras comes first, next comes Travancore, and then Bengal and Assam.

"Seventeen per cent of all the females in India are widows, as compared with nine per cent in western Europe. About 333,000 widows in India are under fifteen years of age."

There are 117 foreign and nineteen indigenous societies working in India in the interest of spreading Christianity.

In November, 1793, began the most aggressive activity of Protestant Christianity in India. This was begun by William Carey, the "Wycliffe of the East."

According to the "Year Book of Missions in India," "of the whole Christian community ninety per cent have come from the depressed classes, or the outcaste community. . . . Probably not more than one in a thousand comes from the Brahman caste."

The British and Foreign Bible Society prints the Scriptures in whole, or in part, in eighty of the Indian languages and dialects. It also published three versions in Ceylon and five versions in Burma.

Facts About Bengal

In the Presidency of Bengal there are twenty-eight districts, with a population of 46,305,642.

There are 130,000 Christians in Bengal, according to the last census, March, 1911.

The Presidency of Bengal, as constituted, embraces an area of 84,092 square miles. Somewhat smaller than the British Isles, it has almost a million more inhabitants.

The capital of Bengal, Calcutta, which was the capital of India until recently, is, next to London, the greatest city in the British Empire, and is supposed to be the principal port of Asia. This city has the greatest student population in the world. Calcutta has a population of 1,043,307, according to the census of 1911, excluding the suburbs. It is ranked among the twelve largest cities of the world.

"Bengal stands first among all the provinces in India, not only for the actual number of persons able to read and write, but also for the proportion (7.7 per cent) which they bear to the total population."

There are 4,516,902 widows in Bengal. This affords a great field of work as yet untouched by our missions. "In Bengal sixteen per cent of all females between fifteen and forty are widowed."

We are working in only five of the twenty-eight districts of Bengal, and even in these, for lack of men and means, the work is being hindered. Just think, the message came to Bengal more than twenty

years ago, and thus far we have barely touched five districts. When will the other twenty-three districts receive "the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation"?

Some of our leaders use a pet phrase in our camp-meetings, conferences, etc.; "We as a people have belted the world." While in the States I heard this statement many times. But, O brethren and sisters! let me tell you it will take a much larger belt than our present one to belt "the Gibraltar of heathenism." The message of Isaiah comes very forcibly to our people at this opportune time: "Spare not, lengthen thy cords and strengthen thy stakes."

As workers in India we have some gigantic propositions to face, for India is unlike any other country. China, for example, has a vast population, but there are not the varied races, with so many different systems of religion and castes, which make the path of the messenger of the cross strewn with indescribable difficulties.

Dear brethren and sisters, these are facts which we must face, living as we are in the very last end of this world's history. Soon the curtain will fall, the message will close, and then what? The trumpet of God calls in no uncertain sound, for more power from God, more power from men, and more money from God's children in the spiritual conflict with the "prince of this world." No conscription is to be enforced in this warfare, but volunteer soldiers of the cross, putting on "the whole armour of God," must fight as heroes under the blood-stained banner of Prince Emmanuel, until the overcomers are rewarded by Him in the great day of His appearing.

Friends, you who have the light of the third angel's message, do not the foregoing facts and figures appeal to you? In India there are only about one hundred of our foreign missionaries; we are working in only thirteen of the languages of India and Burma. It takes three years before a man can have a workable knowledge of a language. When will the rest of the Indian languages be learned by representatives of the truth? "Lift up your eyes, and look on the fields; for they are white already to harvest."

"The whole wide world for Jesus!
From out the Golden Gate,
Through all the South Sea islands,
To China's princely state;
From India's vales and mountains,
Through Persia's land of bloom,
To storied Palestine,
And Afric's desert gloom."

L. G. MOOKERJEE.
Dacca, Bengal.

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