



MISSIONARY LEADER

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Foreign Mission Day

(September 8)

Go or Give

WOULD you help the blinded heathen
Beyond the trackless ocean wide
To find the meek and lowly Jesus,
And in His love fore'er abide?
If we're willing to assist them
To find a better way to live
Then we must consecrate our all
And either go ourselves, or give.

We doubtless will be loath to leave
Our home, and friends, and native land,
To cross the briny azure ocean,
And thus obey our Lord's command;
But we who love the Master's coming,
And would each precious promise live,
Must ever, ever willing be
To go ourselves, or freely give.

Then let us open now our coffers
To send the living witness there,
To tell them of the Master's coming,
And thus their hearts and lives prepare.
But we must share the Master's burden
In teaching men the way to live;
We still must help our weaker brother,
And either go ourselves, or give.

JOHN FRANCIS OLMSTED.

First Reading

The Printed Page in Asia

THE year 1922 was our banner year thus far in our literature work in the Far Eastern Division, and this in spite of the fact that many of our unions were in areas, torn by civil war and overrun by robber bands. Some of China's great populous provinces have in many places been almost laid waste. Neither life nor property has been secure, and hundreds of the innocent country people have been tortured and killed, and their homes destroyed.

While foreigners have formerly been comparatively safe in these periodic outbreaks of brigandage from which China has so severely suffered, not so during the outbreaks of the year 1922. In the province of Honan it was claimed that at one time seventeen foreigners were in brigand hands. "In perils of robbers" has become a very real thing with many of our colporteurs.

A field secretary told me of one of his colporteurs who had been taken captive five different times. But the Lord has mercifully preserved these men, and has wrought some wonderful deliverances. In one experience where it looked as if one of our boys would fare very badly, his limited knowledge of our methods of relieving pain and suffering, which enabled him to give relief to the brigand left to guard him, wrought his deliverance.

But despite war, pillage, and famine, the work of God has gone on apace. With two exceptions all our unions show substantial gains over 1921. Our total gain of more than \$22,000 is quite evenly distributed over the field, which indicates that the growth was a healthy one, and not made by any phenomenal development in any particular section of the territory.

The colporteur continues to be the gospel pioneer, and for 1922 we can report additional fields entered. At the close of the Singapore Training School last winter, Brother V. L. Beecham, the union secretary, started for Menado, Celebes, with a company of student colporteurs. The Celebes were entered two years ago by the colporteur, and now we have a company of baptized believers at Menado, the northern port of the islands. After spending some time in the Celebes, Brother Beecham went on farther east to the Moluccas, or Spice Islands. I quote from his letter written from Amboina, Dutch East Indies, as follows:—

"On leaving for Ternate, one of the much-famed Spice Islands next to the New Guinea coast, I was given letters of introduction to the Chinese of that place. It so happened that I arrived there January 1, a big day, and as usual the Chinese were taking part. I was invited to the school, which is also the headquarters for the Chamber of Commerce, and there I was invited to speak. Practically all the business heads signed up for the *Signs* and *"Beginnings"* ("Patriarchs and Prophets" in Chinese). Arriving at Amboina, I took my letter of introduction to one of the teachers, and he, with one of the students, went with me to the headman and took his order, and then we went to the shops. We started in at 5 p.m., and by nine had taken twenty-seven combination orders for the *Signs* and *"Beginnings."* Got back in time for tea too (9:30 is not late for the Dutch). Only one man refused to take the literature."

When we were pupils in the primary school, how interesting it was to read of those early travellers exploring the Spice Islands! But how much more interesting it is to read of the colporteur now exploring those same islands in search of the honest in heart, some of whom will stand with the redeemed on the sea of glass in only a short time from now.

While journeys like the above sound romantic, to the one making them there is little romance, but much hard work, privation, and at times hardships.

Reading further down in his story it says:—

"I went to the island of Saparua, arriving there on Sabbath. Saturday night I contracted a fever, attended with almost unbearable pains. As I had intended to

stay only three or four days, I left part of my medicine at my rooms in Amboina.

Fortunately, however, I had a bottle of aspirin tablets, and these I took from time to time when my aching bones couldn't stand it any longer. I had a native with me, and was staying at a shack in the compound. The second morning he came running into the house with the information that the government boat was anchored out in front, and would leave for Amboina in half an hour. Though I was desperately sick, I had to get up and dress, and walk about three quarters of a mile to a sampan, in order to get to the boat. There was no other boat going for three weeks. . . . As the government boat was a small one, the waves tossed it about so I began to be seasick also. Arriving at Amboina, I had another half-mile walk to my room. Taking everything together, it about got the best of me. I was just able to get on the boat for home when it came along. However, during the nineteen days that I have been on board, I have nearly regained my strength."

While Tibet is considered one of the closed countries, and is still, so far as we know, without a living representative of this message, the caravans of yak, with their cargoes of tea, continue to carry the printed page to the very heart of that strange land. The tea is done up in leather bags, and is carried on the backs of the beasts of burden. Dr. J. N. Andrews, our lone missionary in western China, has been privileged to put the commandment charts and other small literature which he has prepared in the Tibetan language, into these bundles of tea. Thus the printed page is carried free to a land that the colporteur cannot as yet enter. The gospel seed bears fruit. It is being sown today in the heart of closed Tibet.

The outlook for 1923 for the literature work in the Far East is good, and we expect to make it better than 1922. Pray for our native boys, who are oftentimes braving dangers that our colporteurs in more favoured lands know little about, in order that their countrymen who now sit in heathen darkness may have the blessed light of the third angel's message.

C. E. WEEKS.

Second Reading

They Worship Demons Instead of Dead Ancestors

THE darkness that surrounds the heathen in their superstitious worship of spirits here in China is very real, and cannot be dispelled unless Christ, the Sun of righteousness, arises with healing in His wings and touches their blind eyes that they may behold the glorious light of the gospel.

Living as we do in a land where demon

worship, under the guise of reverence for ancestors, forms a large portion of the daily religious life, we are constantly hearing of its baneful influence and effects upon the benighted worshippers. Just today, in conversation with one of our inquirers, I learned of a very sad incident.

In the Hui-an district, where we have a chapel, there was a woman who had never heard the gospel story and who was very zealous in her belief in the spirits. She was believed to be especially sincere because she observed all the morning and evening incantations in behalf of the dead, kept incense constantly burning before the ancestral tablets and idol images, and could not be persuaded to eat any kind of meat. She trained her children to follow her example so that her daughters when grown and married, served the idols as religiously as their mother.

After a while one of her daughters began to receive spiritualistic manifestations, and visits from the evil emissaries. These became very frequent and later the spirits came to her on dark nights and tried to persuade her to go out to a pond not far from her husband's home and throw herself into the water. Her husband declared that he had seen one of them carrying a light coming in and out of their house. Several times they tried to force her to leave the house, but her husband kept her from going. Finally, one night while he was asleep she was called again, and rising quickly followed the spirits out to the pond where she threw herself in to her destruction.

Her mother, hearing of the terrible death of her daughter, was at last made to see the awful consequences of demon worship, and of the foolishness of worshipping dead ancestors instead of the living God. When she had an opportunity to hear the gospel story, she accepted eagerly and turned from her former superstition to worship the Creator and her loving Saviour, and is now serving Him and telling others of her new-found joy in His service.

Mrs. W. C. HANKINS.

Third Reading

The Grace of God Sent Into the Depths of an Haitien Forest

BROTHER B. G. Wilkinson, temporary superintendent of the work in Haiti, writes the following interesting letter:—

"One Sabbath morning accompanied by a brother, I started north in the old mission Ford car to meet with the church at Limonade at nine o'clock in the morning. Here eleven were baptised. We then went on to Le Trou where four more were to be baptised later. We then proceeded to Fort Liberty, reaching there about two o'clock in the afternoon, having gone some sixty miles from Cape Haitien. The members I inquired for here could not be found. The brother with me thought we ought to return home so as to get back before night-fall.

"However, I remembered a brother, Avena Norvin, who shortly after my arrival in Haiti had come sixty miles on mule-back to the mission office to pay his tithe. His tithe consisted of money gathered from the sale of every tenth goat, which he had dedicated to the Lord. I knew he must live somewhere in this

vicinity. After inquiring of several who knew him, we finally found a farmer who was willing to go with us and show us the place. After we had gone on into the depths of the forest we came to a cabin. We asked the man if he knew where Avena Norvin lived. He replied that he was his neighbour. I asked him if he would be willing to go along and show us where he lived. We finally came to the end of the road. Here we left the machine and our guides, and took the footpath through the deep forest until we came to an opening. Here stood before us a wretched cabin. In front of it I saw Brother Norvin sitting on a box with his face resting on one hand as if in sorrow. His daughter, barefooted, lay nearby on the ground in the shade, sick.

"I approached him and said, 'You are Brother Norvin?' 'Are you an Adventist?' he asked. I said I was, and then he replied, 'Well, you will have to excuse me today. I am not keeping the Sabbath very well because I have just buried my brother. I watched by his bedside all this week, struggling to fight off death, and today I am very tired and worn.' So we talked a little while together, but I saw that he did not recognize me. Finally I said to him, 'Brother Norvin, you do not recognize me, do you?' 'No, I do not.' 'Well,' I said, 'do you remember about six weeks ago when you came into the office in Cape Haitien and paid me your tithe?' 'Yes, I remember that. Did I pay my tithe to you? Are you the director of the mission?' I replied that I was. Then he leaped toward me and with joy embraced me. 'Wait a minute,' he said, and turned and went into the cabin.

"I waited awhile then turned to his daughter and asked her where her father could be. She said he would be out in a moment. Soon he came out all dressed up in his best clothes. 'Now,' he said, 'we will go in and have culte (worship).' So he, his daughter, and I went into the hovel, and stood up on the bare floor while his daughter brought out an old hymn book. She said, 'We will sing No. 108.' It is a beautiful French hymn about the glorious New Jerusalem, practically equivalent to, 'Beautiful Zion built above, Beautiful city that I love, Beautiful gates of pearly white, Beautiful temple, God its light,—'

"I confess as I stood there in the depths of that Haitien forest and sang that hymn, an impression came to me of the grace of God that I do not think I shall ever forget. It seemed so marvelous, so wonderful, that God could send His grace all the way down into the depths of that Haitien forest to fill the soul of that devoted dweller there with the bright hope of being an inhabitant forever in the glorious city above! His simple faith touched me. The quietness, the simplicity, the piety, and devotion of his life in harmony with the little light he had had and was letting shine out into that intense darkness, made me feel that I would have to look out for myself if I, too, should gain a place in the glorious city above. It seemed to me that the grace of God was manifestly operating in harmony with the inspired word that 'where sin abounded, grace did much more abound.'

"At the close of our worship he said to me, 'Come with me and I will show you something.' He got into the auto with me, while I dismissed the other men, and we drove deeper and deeper into the forest. Finally we came to a large opening where

there was a native village. He said, 'Look yonder at the other side of the public square.' I looked over there and saw about ten people sitting around in a circle in the shade in the rear of a hut. 'They are having Sabbath worship,' he said. And sure enough there we found a group no one knew anything about—seven who had just recently accepted the truth and had so fully imbibed it that they needed very little instruction to receive baptism. One of these was the justice of the peace, a tall strong man with a deep bass voice. He was deeply touched as I presented to them the message of this hour. As we knelt in prayer he lifted his heart in prayer to God and said, among other things, 'O Lord, today we have received the rains of Heaven. We did not expect this preacher. We did not know that he was in existence, and here he has come to reaffirm in our hearts the truth that we have already accepted. Surely this is a great and wonderful day in our experience.' "

Missionary Volunteer Department

Missionary Volunteer Programme First Week

Little Things Bring Great Results

Opening Exercises.

Reading: "No Small Things."

Reading: "Missionary's Wife and the Black Baby."

Talk: "Found Nourishment in Crumbs."

Reading: "The Light That Gave Cheer."

Reading: "Jesus, Lover of My Soul."

Reading: "The Confession that Costs and Counts."

Talk: "The Power of a Smile."

Closing Exercises.

No Small Things

(To be presented by the Leader as the opening item of the programme.)

"THE Apocryphal book of Ecclesiasticus tells that 'he that despiseth small things shall fall by little and little.' Our own observation shows this to be true; for it is he who yields habitually to small temptations as inconsequential that finally fills an unhonoured grave. The accumulated evidence that far-reaching results come from small things is so manifest that today none but the hopelessly unwise and unobserving scorn the general assumption of the greatness of the little act. But the point that is difficult for us all to apprehend is that our own small deed is destined to produce large results, either for good or evil, according to the character of the act. But the revelations of the judgment will cause us to know that our lives, too, are governed by the inexorable law that there are no small things."—Selected.

Missionary's Wife and the Black Baby

REV. C. W. Abel, of New Guinea, had gone in a boat with his wife to a place where the people were entirely uncivilized, and where he was quite unknown. They

landed and proceeded up a path toward the village. Presently he had an uneasy feeling that something was wrong. Then his wife noticed it—and he quaintly added that he would not like his hearers to think he was a very brave man under such circumstances—he frankly confessed that he was frightened, and did not at all enjoy it. Soon he saw men gathering together on both sides of the path, flourishing spears. Looking behind, he found that armed men had formed up in a line, cutting off all means of escape. It was evident they would have to go forward, whatever happened. On approaching the village, his wife noticed a woman with a baby—perfectly black and quite naked. Mrs. Abel was sorrowing for the loss of her own little girl, who had recently died of fever, and moved by mother-love, she went up to the woman, took the little black baby, kissed it, and hugged it to her breast. Immediately every spear was thrown down, the people gathered around, and Mr. and Mrs. Abel were escorted back to their boat by a friendly crowd, who overwhelmed them with presents.—*Selected.*

Found Nourishment in Crumbs

MR. Williams, the apostle to the South Seas, once had his attention arrested by seeing a man arise from some stones and walk on his knees to meet him. "Welcome, servant of God, who brought light into this dark island," shouted the man. Then the two engaged in a conversation concerning the man's experience.

Mr. Williams said: "But, where do you obtain all this knowledge? I do not remember ever to have seen you at the settlements where I have spoken; and, besides this, your hands and feet are eaten off by disease, and you have to walk upon your knees."

But he answered: "As the people return from the service, I sit by the wayside and beg from them as they pass by a bit of the Word; one gives me one piece, and another another, and I gather them together in my heart, and, thinking over what I thus obtain, and praying to God to make me know, I get to understand."

—A. T. Pierson.

The Light That Gave Cheer

A DEAR old lady called on my mother one afternoon, her face beaming brightly, and said, "Ah, you can never know what a comfort you have been to me." As we had never been in her home, we did not understand the meaning of her words.

Then she explained by saying, "Last winter when I was so lonely sitting by myself in the evening, I could always see your light burning brightly there by the side window; not once did it fail to shine and to cheer me."

Little did we know of the comfort this woman was receiving from our lamp. After her talk with mother, we always turned the light just a little higher, and were more careful to see that the shade was not drawn over the window.

These words from a lonely one caused me to think of how the world is looking to us for our spiritual light, the third angel's message, to cheer them.

Let us each be prayerful and careful that others may say of us, "Not once did their light fail to shine and to cheer us."

O, to be careful in the little things! for

it is the little things that make the great,—little babies that make great men and women, little things that make this earth, little things that Jesus blesses,—little children, and cups of cold water in His name, little acts of kindness, little words, little deeds of love, little lights that shine through open windows.

—Dora H. Arbelle Johnson.

"Jesus, Lover of My Soul"

A BEAUTIFUL story is frequently told of the song, "Jesus, Lover of My Soul," in connection with the Civil War of the United States. "In a company of old soldiers, from the United and Confederate armies, a former Confederate was telling how he had been detailed one night to shoot a certain exposed sentry of the opposing army. He had crept near and was about to fire with deadly aim when the sentry began to sing, 'Jesus, lover of my soul' He came to the words,

'Cover my defenseless head
With the shadow of Thy wing.'

and the hidden Confederate lowered his gun and stole away. 'I can't kill that man,' he said, 'though he were ten times my enemy.'"

In the audience was an old Union soldier who asked, "Was that in the Atlantic campaign of '64?"

"Yes."

"Then I was the Union sentry!" He went on to tell how on that night, knowing the danger of his post, he had been greatly depressed, and, to keep up his courage, he hummed that hymn. By the time he had finished, he was entirely calm and fearless. Through the song God had spoken to two souls, and had saved one life.—*Geo. S. Bellean.*

The Confession That Costs and Counts

REV. J. Stuart Holden relates the following story: "I was in Egypt some years ago, holding meetings among some soldiers. I asked a big sergeant in a Highland regiment, who was as bright and shining for the Lord as it is possible for a saved soldier to be, how he was brought to Christ. His answer was this: 'There is a private in the same company who was converted in Malta before the regiment came on to Egypt. We gave that fellow an awful time. The devil got possession of me, and I made that man's life a positive burden to him. Well, one night, a terribly wet night, he came in from sentry go. He was very tired and very wet, and before getting into bed he got down to pray. My boots were heavy with water and mud, and I let him have one on one side of the head, and the other on the other side; and he just went on with his prayers. Next morning I found those boots beautifully polished by the side of my bed. That was his reply to me; and it just broke my heart, and I was saved that day.' The man who met the test like a true soldier of the Great Captain, had his reward."—*The Epworth Herald.*

The Power of a Smile

IN the early days of the colonies in America, a gentleman upon the frontier was hunting with his friends when he became separated from them, and completely lost his way. Every effort to re-

trieve his steps led him still farther into the wilderness; and night overtook him in a dense forest. Overcome with fatigue, he lay down under a tree and slept heavily.

In the morning he awoke with a start, with that indescribable feeling that some one was looking at him, and, glancing up, he saw that he was surrounded by hostile Indians, and that the chief of the band, in war-paint and feathers, was bending over him with bitter hate depicted in his features.

He took in the situation at a glance—knew his immediate danger, and had no means of averting it; neither did he understand a word of their language.

But he was self-possessed, knew the universal language of nature, and believed that even under war-paint and feathers "a man's a man for a' that." He fixed his clear eyes upon the Indian, and—smiled.

Gradually the fierceness passed away from the eyes above him, and at last an answering smile came over the face. Both were men—both were brothers—and he was saved!

The savage took him under his protection, brought him to his wigwam, and after a few days restored him to his friends. His kindly smile had saved his life.

—*Selected.*

Missionary Volunteer Programme

Second Week

Stand Like the Brave

Opening Exercises.

Reading: "Loyal to God."

Reading: "Preparing the Way."

Reading: "Enduring Hardness for the Name."

Reading: "True Gold of Faith."

Closing Exercises.

"FATHER, hear the prayer we offer!

Not for ease that prayer shall be,

But for strength that we may ever

Live our lives courageously.

"Be our strength in hours of weakness,

In our wand'rings be our guide;

Through endeavour, hardships, danger,

Father, be Thou at our side."

Loyal to God

THE queen of Madagascar was seeking to uproot Christianity from the soil of her island kingdom. Missionaries were expelled and worship forbidden. Bibles were gathered and burned. But in secret Malagasy believers still worshipped.

In the year 1849, by the queen's orders, Christians were being put to death. One mode of execution was by hurling from the top of a rock that stands near the capital. The face of the cliff is a sheer precipice, with jagged rocks at the bottom, one hundred and fifty feet below.

One young girl's conduct, particularly, left an indelible impression on the minds of the people, continues Mr. Ellis, who was acquainted with her family. He says, in "Madagascar Revisited":—

"She was so placed as to see the destruction of all her companions, in the hope of terrifying her so as to induce her to recant. To this she was earnestly persuaded then and there by a high official, as he himself informed me, and by her own father. In that trying moment she recommended, with

affectionate earnestness to her father, the Lord Jesus Christ, her Saviour."

This young woman, it is said, was of royal connection, and the queen desired to save her from the general order to "kill all Christians." At last her turn came. Miss Campbell's "Madagascar" tells the sequel:

"The executioner led her to the edge of the precipice, to look down on the mangled bodies. In the meantime she was begged and entreated by her friends to deny the Saviour. 'I beg you,' she said, 'that I may be permitted to follow my friends.' 'She is insane,' said the executioner, slapping her face, 'take her home;' and she was taken home."—*Youthful Witnessess.*

Preparing the Way

"Do you see that young Indian with the white scar across his head?" said Brother Stahl at an Indian gathering by Lake Titicaca, some years ago.

"Yes," we said, looking more closely into the crowd.

"Well," he continued, "that is where his master cut his scalp open, beating him to keep him from coming to the mission; but the young man wore out his master's anger, and has become a Christian."

At that same gathering, the young Inca Indian with the scar came to the missionary and said: "Now I have learned much about Jesus; and I can read the Word of God. Let me go over among those wild Indians around the lake, who fight the mission. I will get a plot of land and live among them, and teach them what I know. It may be that I can prepare the way for the missionary to go among them."

The workers present said, "All right; go." The result was that after a few years those wild Indians were tamed, and were calling for a mission school. And today numbers of them are baptized believers.

The young Indian had little of cultivated gifts to dedicate to the Master. But what he had he gave, and his labour was owned of God according to the promise: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8:12.—*Youthful Witnessess.*

Enduring Hardness for the Name

ONE of our Chinese colporteur-evangelists has come into the Christian faith through tribulation well endured. This is his story, as related by Pastor Frederick Lee:—

"Some years before, as he began to follow Christ, his father saw that he was forsaking the gods and the ancestral worship. To see his own son following after these hated foreigners was more than the parent could endure. He determined to break the young lad of this foreign religion.

"When he found that his son would not yield to persuasion, he bound him with strong cords, then while crowds of people stood around in the family compound, they scraped the flesh from the inside of his mouth. They thought by so doing to scrape out of his soul all the words that he had heard of the hated doctrine.

"Then the father had a very heavy iron bar bound to his back. In this condition he was compelled to sit for several days in front of the compound where hundreds of people came to see him,—strangers, friends,

and relatives. They at first felt sorry for him, and tried to persuade him to give up this strange religion; but finding him steadfast, they jeered and threatened him. He still was dauntless, and would not dishonour the Name he had taken.

"His father was becoming more and more angry with him, willing, if necessary, to kill his own offspring, rather than to have the doctrine of the 'foreign devil' in his family. He once more bound the boy with his hands behind his back. Then tying a bundle of fagots to his hands, he lighted it, and had him led through the streets.

"The heat from the burning fagots was almost unendurable. Then as the fire came nearer to his flesh, it scorched him. Just as the fire was approaching his body and hands, a man came rushing down the street, pushing the crowd right and left.

"The lad looked up, and saw his uncle coming toward him. He could not understand what to make of it, for his uncle, bound by the opium habit, very seldom left his house. He would lie day in and day out upon his bed, smoking his pipe in a dazed state. It was found later that the uncle could not smoke that day, having no desire for it. Something told him to go out on the street. Coming out, he saw the crowd, and took in what they were doing.

"He rushed forward, and when he reached the boy, he snatched the burning fagots from his hands, cut the cords, and angrily turning to the crowd and the father, commanded them to let the boy alone.

"Nothing daunted, and in no wise embittered, the young man continued faithful to Christ.

"The father and the uncle have heard more of the gospel from the young man's mouth in the meantime, and the father is hopefully inclined toward learning more. He and the uncle have asked us to open a chapel in their village."—*Youthful Witnessess.*

True Gold of Faith

NEVER can one of the lessons of the Boxer uprising cease to give courage to those who work and pray for China. In that fiery trial the true gold of faith appeared. The following illustration of constancy under trial was related by Professor Headland of Peking University:—

"There was young Wang Chih-shen, a student at Peking. The uprising of 1900 found him visiting his home in the country.

"When the storm approached, he was urged by all his friends to escape, as he was a marked man, but he refused to desert his family. He was taken by the Boxers and was offered the choice of recantation or death. To make it easier for him to deny his Master, it was proposed by the village elders that some of his friends be allowed to worship the idols in his stead, in which case they would secure his release.

"No," he said, 'I will neither burn incense to idols myself nor allow any one to do it for me; not to mention the fact that it would be denying my Lord, I should never dare to look my teachers in the face again.'

"He then exhorted his persecutors to personal repentance and an acceptance of Christianity. Their swords silenced his voice, but did not silence his testimony speaking in the hearts of the people."—*Youthful Witnessess.*

Missionary Volunteer Programme

Third Week

The British Union Conference

Opening Exercises.

Reading: "History of the British Union Conference."

Reading: "An Old Centre of Sabbath-Keeping."

Reading: "The Publishing Work."

Reading: "Health Work."

Reading: "Salvation Out of the Dust-Bin."

Reading: "Does It Pay to Circulate Our Literature."

Closing Exercises.

LEADER'S NOTE.—We would suggest that a map of the British Isles be placed on the blackboard, and that a member of the society point out the different towns mentioned in the various readings.

History of the British Union Conference

FOUR years after our first foreign missionary was sent out from the United States, Pastor William Ings, crossed over from Switzerland to England, to study the opportunities for opening our work there. After two weeks in Southampton, he reported having found people "hungering for the truth." Much of his time was spent in ship work, and thousands of pages of publications in various languages were sent by him to all parts of the world. He visited also from house to house, obtaining subscriptions for periodicals, talking and praying with the people.

Pastor J. N. Loughborough arrived in Southampton six years before the work was begun in Australia, and opened the first public meeting there, with a congregation of one hundred and fifty persons present.

In 1882 a group of workers went to Grimsby, and others to Ulceby where our first church building in England was erected. The company was a very small one; but practically all the children of that early church went into the work as they grew up, and some of the grandchildren of the little church are also bearing a part in home and foreign fields.

It was not till five years later that the work in London was commenced. There was then one member in London, wife of one of the officers of the Holloway prison. Our first Sabbath meeting in London was held in her rooms, in the officers' barracks in the rear of the prison.

The work continued to grow and soon churches were established in such large centres as Liverpool, Manchester, Sheffield, Birmingham, Plymouth, Nottingham, Derby, Bath, Bristol, Leeds, and other places too many to enumerate.

Colporteurs from England pioneered the way in Scotland. Twenty-four years ago a brother returned from America to his native land. He and his son worked in the coal mines near Glasgow, when not distributing literature. Others since then have joined in spreading the truth in Scotland, the main churches being in Edinburgh, Glasgow, Paisley, and Kirkcaldy, with a total membership of about two hundred.

The third angel's message was taken to Ireland the same year as it was brought to Australia, 1885. One family continued

faithful, the lone representative for years as the result of a brother's visit to Armagh. Nothing was done further until four years later when meetings were held in various places. A church was established in Belfast in 1909. There is also a church in Dublin. Amidst the unsettled times of 1920-1921, the colporteur work showed remarkable growth. Today, there are two hundred church members scattered throughout Ireland. Small though the numbers are in Ireland, the field has sent out not a few workers to Africa and different parts of the British Union Conference.

Through reading papers and books, the first members joined the church in Wales. The work in that field is carried on in the English language, though there are a few publications in Welsh. Nine churches and nine companies reveal a membership of close on four hundred.

During the great war, the men were so largely taken for government non-combatant service, that the women had to bear a greater share in the work. The colporteur work was kept going largely by the women. Numbers of the young men in their country's service bore witness for the Sabbath truth in trying places in those times.

The changed relationships of war time threw upon the British Union the directing of the mission work in West Africa and East Africa. The coming of this task met a remarkable response from the believers. Mission gifts greatly increased.

During the past three years, the British Union has sent out fifty-nine workers to India, West Indies, Turkey, Egypt, West Africa, East Africa, Japan, and Australia.

Bright days are before the workers in the British Union. The latest reports tell of seven hundred and fifty persons being present at meetings held in the South England Conference, while a thousand people attended a meeting held recently in Edinburgh. The evangelistic work is being blessed of God and a large increase in membership is expected as a result. The present membership of the British Union is close on four thousand.—*Selected.*

An Old Centre of Sabbath-Keeping

THE Sabbath had been represented in London by the Sabbatarian Baptists, from Reformation times. From these Seventh-day Baptists, as they were later called, the Sabbath truth was carried to the American colonies. In the centre of the city was the old Fleet prison, where John Traske was held for the Sabbath in 1618. Opposite Westminster Abbey was the Gate House prison, where his more faithful wife was kept during part of her sixteen years of captivity for the Sabbath truth. In East London, off Whitechapel Road, was the alley where John James had a congregation of three hundred Sabbath keepers in 1661. He was hanged at Tyburn Tree for the Sabbath and advent truth. Near the Bank of England, off Broad Street, was Pinner's Hall, where James Bamfield ministered to a Sabbatarian congregation in 1683, being taken from his pulpit to Newgate prison, where he died. Near Whitechapel also was old Mill Yard, a possession for generations of the Seventh-day Baptists, where Joseph Stennett ministered, author of the blessed hymn, "Another Six Days' Work Is Done." He was one of a family who for three generations preached the Sabbath truth. When our work began in London, a little

remnant of the old Seventh-day Baptists still held meetings.—"*Our Story of Missions.*"

The Publishing Work

AT first the *Signs of the Times* from California, was used in the work in England. In 1884, after a visit to the field by Pastor S. N. Haskell, the General Conference provided for the starting of the publishing work. Brother M. C. Wilcox began in Grimsby the editing of a paper, the *Present Truth*, following the name of the first paper issued by Pastor James White in 1849. The publishing work was later removed to North London. Shortly after this, the Pacific Press took over the printing work for a few years, equipping the London office as a branch house. Subscription books were issued, and companies of book men entered the field.

In 1907, the printing work was transferred to Stanborough Park, Watford, about fifteen miles north of London. Here larger quarters were secured for the growing work. Brother W. C. Sisley, the manager, being an architect and builder, was able to oversee the construction of the new headquarters. He was succeeded in the management by Pastor W. T. Bartlett, who held the position of editor of the paper for many years, and who was one of the first young men to receive the truth in the early London days.

The fortnightly missionary journal, *Present Truth*, enjoys a circulation of 30,000; and *Good Health*, a health magazine, has a monthly sale of from 25,000 to 30,000.

The report of one of the early colporteurs, taking orders for "Patriarchs and Prophets" in Devonshire, shows how the publications preaching the message are to this day continually passing to and fro over the earth:—

"He found three copies of the book. One had been sent from South Africa, another had come from New Zealand, and the third from the United States. In another place, he found copies of 'Bible Reading' sent from foreign lands."—*Selected.*

Health Work

THE health principles have had a prominent place in the work of the British Union from early days. The first sanitarium was located at Caterham, a quite little country village to the south of London. It was deemed advisable later to combine it with the Stanborough Park Sanitarium.

The Stanborough Park Sanitarium, now known as "The Stanboroughs," has been enlarged and its capacity doubled. It enjoys a degree of prosperity that is highly encouraging. The rooms are full, and there is usually an extended waiting list.

For the past three years, two trained nurses have been in the field. They have spent from one to two months at a church, giving demonstrations and lectures and holding schools of health. This plan is productive of excellent results.

The manufacture of health foods is carried on in the factory on the estate, under the name of the International Health Association. This association is doing a large and growing business. The attention of a good class of people has been favourably directed toward our cause by the products of our food factory.

—*Selected.*

Salvation out of the Dust-bin

THE librarian at a certain public library in the British Union received regularly a copy of one of our papers, and, having no interest in the papers, threw them on the dust-heap unopened.

Soon the papers were picked up by a man whose heart God touched with a spirit of inquiry. He became interested and watched regularly for the papers as they were thrown out. It was not long until this man accepted the truth. He was soon joined by his five children, three daughters-in-law and two sons-in-law, making a total of eleven souls who accepted the truth as a result of some one sending a paper regularly to the librarian. Surely this is a rich reward for such an effort, and should encourage others to persevere in this branch of missionary work. It is another demonstration of the promise to those who cast their bread upon the waters; they shall find it "after many days."—*W. J. Young.*

Does It Pay to Circulate Our Literature?

A BROTHER at Bournemouth with a passion for souls, made out a list of twelve names of those whom he knew. To these, after much prayer, he sent a series of the *Present Truth*. He sent one of his children to put a *Present Truth* of every issue into a certain letter box. The lady of the house, thinking it to be some false teaching, saw the child one day and told her not to bring any more. The child, however, continued to leave the paper. One Sunday afternoon the lady of the house picked up the paper and read it. The subject was the Sabbath. She was so startled by what she had read that she appealed to her husband to read it too. He was busy at the time and so simply glanced at the paper.

They decided to invite the sender of the paper to study the matter with them, which he was very glad to do. After a few months' study both husband and wife accepted the truth. Shortly after this the wife visited her sister at Newport; she also accepted the truth after some studies had been given by the members there. She next visited her husband's sister at Southampton, and after some studies she also accepted the truth. The latter sister has since brought a family into the message. Thus the good work moves forward.—*Selected.*

MISSIONARY VOLUNTEER SPECIAL MUSICAL PROGRAMME

Fourth Week

The Christian's Day

Opening Exercises.

"The Christian's Day."

LEADER'S NOTE.—This programme, which is a song service, is a particularly interesting one. Our own hymns from "Christ in Song" are used. We would suggest that the Leader *plan well ahead* so that each part will be rendered in such a way as will be pleasing to God.

The Christian's Day

LEADER: By way of introduction to our subject, Brother ——— will favour us with a recitation entitled, "Walking in the light." ("Christ in Song," No 811.)

Leader: In our song-services for to-day we are going to attempt to picture the coming of the Christian out of darkness into the glorious light shed by the rising of the Sun of Righteousness,—which is Jesus who lighteth every man which cometh into the world. Then our hymns go on to describe the Christian's walk through this old world with the light of God's love shining around, until the warning comes that night is coming, and later on the darkness deepens, as "fast falls the eventide." But even at this late hour "Jesus of Nazareth passeth by," and knocketh to gain admittance to the hearts of the children of men. In the Bible sin is compared to darkness. Prov. 4:19 tells us that the "way of the wicked is as darkness," and in Isa 60:2 that "darkness shall cover the earth, and gross darkness the people." Now it was to save men from this darkness of sin that Jesus left the light and glory of heaven, and until Jesus finds us we wander in the "shades of night" as described in the opening words of the first hymn, No. 276, Verses 1, 2. (Let all sing.)

Leader: There are very few things in this old world of ours more beautiful than the daybreak—the dawn of a new day. But more beautiful even than the dawn is the entrance of the light of the gospel into the heart of man. Truly the morn breaks sweetly o'er him. Hymn No. 680, verses 1, 3. (Congregation)

Leader: Now we have sung about the glory of the dawn and the morning, but more glorious still is the rising of the Sun of Righteousness—"Jesus, the Light of the world." As we all join in singing Hymn No. 313, let us indeed "Hail the heav'n-born Prince of Peace, Jesus, the Light of the world; Hail the Sun of righteousness, Jesus, the Light of the world." No. 313, Verses 1, 4. (Congregation) Let all rise to hail the Sun of Righteousness with singing.

Leader: Almost all the beauty in this world is produced either directly or indirectly by the light. One of the beautiful things so produced are the dew-drops as they sparkle in the sunlight at break of day. These little dew-drops have a message for each of us. Do you know what they say? Well, listen and you will have the answer. (Hymn No. 249. Solo by a child.)

Leader: It is a fact that all things teach us that "Our God is a God of Love," and how true it is that the world glows with beauty when love shines into our hearts. Listen to the beautiful things that come into our lives when Jesus and His love gain an entrance. (Hymn No. 233, Girls' Song, chorus)

Leader: As we sing about the beautiful light and the sunshine, let us not forget that we can each, if we will, bring some sunshine into the lives of those who sit in darkness. Especially can the children radiate sunshine, and so be like Jesus, the Sun of Righteousness. Listen to what a child can do. (Hymn No. 579. Solo by a child.)

Leader: You have heard what the children are going to do, and the question is what are we going to do? Now we will have an appeal to come out into the sunshine. The sunlight itself makes a strong appeal to every heart. We will ask you to find Hymn No. 197. Miss ——— will recite the verses and all the congregation will sing the chorus.

Leader: This exhortation is very timely as the sunlight or the day will not always be with us. As you all know the night is

coming. In view of this fact, what is our duty? Why! To work for the night is coming. Hymn No. 720. (Congregation.)

Leader: If we obey the Lord and walk in the light we need not fear even the coming on of night. Our great Friend and Master will abide with us even when the darkness deepens and the eventide falls. Hymn No. 655, verses 1, 2 and 4. (Congregation.)

Leader: Now I believe we have reached a solemn time in this world's history. The night is even now settling down on the world—the night when salvation's door will be closed, but even yet at this late hour mercy still lingers, for Jesus of Nazareth passeth by. Listen while He passes, and pray, O pray that He does not pass you by. (Recitation, Hymn No. 52. After each verse of Hymn No. 52 is recited, Hymn No. 87 be played on a cornet or other musical instrument.)

Leader: If there is one soul here today who does not know Jesus, our glorious Redeemer, He is today knocking at your sad heart. While He knocks, do not turn Him away; but open your heart to Him, and He will come in and sup with you. (Hymn No. 35 sung by a Quartette and Hymn No. 20 sung by the congregation, responsively.)

Leader: It is a terrible thought to think that some who are gathered here today may be lost and sink in the lake of fire with Satan and the wicked. It is something about which I hardly dare to think. It is too dreadful. Let us rather contemplate the thought that the pearly gates still stand wide open inviting us in. Someone will enter there, and the great, the solemn question for each soul here today is: Shall you? shall I? (Hymn No. 5, Duet.)

Leader: I will ask all who are determined to enter the pearly gates, all who can say trusting in the name of Jesus, "When the Roll is Called up Yonder, I'll be There," to rise to your feet and sing Hymn No. 865.

Leader: The Benediction Hymn, No. 438, verses 1 and 3, will be sung as a solo while the congregation stand with bowed heads.

Missionary Volunteer Programme Fifth Week

Opening Exercises.
"Great Missionary Events."
Closing Exercises.

LEADER'S NOTE.—In connection with this programme we would suggest that the young people be asked to come prepared to tell some of the chief missionary events regarding the development of the third angel's message.

It will be seen that this programme will need careful preparation on the part of all who are chosen to take part in it.

Great Missionary Events

QUESTION.—What is one of the most stirring events in the missionary history of India?

Answer.—The Pentecost of the Lone Star Mission of the Baptists. Started in 1836, the success of the mission was so slight that when Dr. John E. Clough went out in 1865, nearly thirty years later, he found only twenty-five converts. It was called the "Lone Star Mission" because it was

marked by a single star on the missionary map, and when there was talk of abandoning it, Dr. S. F. Smith, author of "America" wrote a famous poem that saved it. But after Dr. Clough went there, a terrible famine came, and he, being a civil engineer, employed thousands of the starving people on a government canal, preaching Christ to them all the while. At once they began to beg for baptism, but he refused it for months, till the famine was over, and he could be sure of their motives. Then, in 1878, after careful examination, two thousand two hundred and twenty-two were baptised in a single day, and nine thousand were received before the close of the year.

Question.—What is one of the most stirring events in the missionary history of Burma?

Answer.—The imprisonment of Judson. This was during the war in which England conquered Burma. The heroic missionary was thrown into a crowded death-prison, where for seventeen months he was confined, laden with fetters, whose marks he bore to his dying day, in stifling air, amid horrible filth and vermin, compelled to sleep on his shoulders with his feet drawn high in the air, and tortured with the constant expectation of death. He suffered agonies from heat, hunger, and fever. His precious translation of the Bible, sewed into a pillow, was providentially saved by a Christian native. Judson's noble wife ministered to him from the outside as best she could, and died soon after the close of those terrible days.

Question.—What is one of the most stirring events in the missionary history of Persia?

Answer.—The martyrdom, in 1892, of Mizra Ibrahim, a Moslem convert. He was taken before the government, charged with being a Christian. When cruelly beaten, he only cried with delight, "So was my Saviour beaten." Thrown into a dark dungeon, he was chained to the worst of criminals. As he spoke of Christ to them, they kicked him and choked him so that he died from his injuries. "How did he die?" asked the Christian prince, and his gaoler answered, "He died like a Christian."

Question.—What is one of the most stirring events in the missionary history of Turkey?

Answer.—The Armenian massacres, which began in 1894 and lasted for two years. At the instigation of the sultan, and with the use of Turkish troops and the fierce Kurdish tribes, amid circumstances of the most outrageous cruelty, more than forty thousand Armenian Christians were slain. They were burned alive. They were tortured in all sorts of horrible ways. Children were placed in a row that it might be seen how many could be killed by a single bullet. Their towns were burned, and their fields were laid waste. Mission property was destroyed. In all this the fidelity of the Armenians and the heroism of the missionaries furnish one of the most glorious pages of human history.

Question.—What is one of the most stirring events in the missionary history of Arabia?

Answer.—The decision of Bishop French to become a missionary to that country. He was a very consecrated man, a missionary bishop in India. He always went on foot, and lived in the simplest way. When he was sixty-five years old, he read an appeal for missionaries to go to Arabia and stop the terrible African slave-trade by con-

verting its promoters, the Arabs. When no one responded, he resigned his bishopric, learned Arabic, and went all alone to Arabia, where he went zealously to work. In three months, however, he received a sunstroke in that terrible climate, and died at the age of sixty-six, in the year 1891.

Question.—What is one of the most stirring events in the missionary history of China?

Answer.—The Boxer massacres of 1900, in which one hundred and thirty-five missionaries were killed, and fifty-three of their children, with at least five thousand native Protestants. In addition, about fifty Catholic missionaries were slain, with about twenty thousand native Catholics. The Chinese Christians died with the greatest courage rather than deny their religion. The minister from Germany was assassinated in Peking, and more than four hundred foreigners, with nearly as many Chinese, were shut up for eight weeks in the British legation, and withstood a siege against sometimes as many as ten thousand men armed with modern weapons. They were rescued by an army formed of the troops of eight allied nations.

Question.—What is one of the most stirring events in the missionary history of Japan?

Answer.—The funeral of Joseph Neesima, who, when a mere lad, had learned a little about the wonderful land across the sea and its religion, and stole away to learn more. He made friends, who gave him an education, and he returned home to found the great Christian college, the Doshisha. He became its president, and made it a university. When he died, a building accommodating three thousand had to be erected for his funeral, and the funeral procession was a mile and a half long. In it was a delegation of Buddhist priests bearing a banner telling who they were.

Question.—What is one of the most stirring events in the missionary history of the Pacific Islands?

Answer.—The sinking of Paton's well. That heroic missionary, John G. Paton, had passed through almost incredible perils on the island of Tanna in the New Hebrides. All kinds of violence were used against him, including an attempt to burn him to death, but a providential rain put out the fire. At last the missionary was compelled to flee to the nearby island of Aniwa, where he succeeded in building up a splendid Christian community. He won the hearts of the people in the first place by the dramatic sinking of a well, and when the simple natives saw what they thought to be rain coming up from below, they yielded at once, saying that their gods had never helped them in that way!

Question.—What is one of the most stirring events in the missionary history of South America?

Answer.—The death of Allen Gardiner and his comrades on the desolate shore of Tierra del Fuego. Gardiner had led a life of marvellous energy, one of the most romantic of all missionary careers, and had spent years in heroic efforts for the neglected continent. At last, with six other enthusiasts, he went to minister to the savages in the extreme south, and all seven were found months afterward starved to death. Upon a rock they had painted this from the Psalms: "My soul, wait thou only upon God; for my expectation is from Him."

Question.—What is one of the most stirring events in the missionary history of Africa?

Answer.—The persecution of the native Christians in Madagascar in the middle of the last century. They held to their faith through the most terrible ordeals. Some were burned to death, some strangled, some killed with a horrible poison, some with boiling water. In the capital city is a rocky cliff one hundred and fifty feet high. One by one fourteen Christians were lowered over this cliff, asked whether they would give up Christ, and when they said "No," the rope was cut, and they fell to their death upon the rocks below. The missionaries were driven from the country, and when they were allowed to return, twenty-five years later, they found nearly four times as many Christians as were there when they left.—Amos R. Wells, in *Christian Endeavour World*.

Sabbath School Missionary Exercises

(September 1)

The Thirteenth Sabbath Offering

To the Sabbath School Department:—

During the Great War and since, the needs of the people of the Near East have been impressed upon our hearts. To these repeated calls for physical relief our people have responded generously.

For the spiritual help of these people we have not hitherto rendered large assistance. I am therefore passing on to you the official word of the General Conference, inviting our Sabbath schools around the world to unite on the thirteenth Sabbath of the third quarter of 1923 to raise \$85,000 toward the support of our work in Roman Catholic Europe and the Near East.

How strange that the very lands where Christ and His disciples so ardently laboured, and where the flood of gospel light in the early centuries shone so brightly, should be inhabited by millions of people, many of whom have no knowledge of our blessed Lord and the gift of His life for their salvation.

We believe our Sabbath schools on the appointed day will manifest the same splendid spirit of generosity as on previous occasions, and that through their liberality the gospel may press on still farther in these lands of need.

Yours in His Service,

J. L. SHAW,

Treasurer General Conference.

The Message in Austria

The Catholic countries are promising fields for our message. Once acquainted with the truth of the Bible, the former Catholic usually becomes a good Seventh-day Adventist. This makes it necessary to circulate the Bible and those books which contain the truth, in these countries.

I will relate some experiences about this work in Austria:—

An Austrian farmer became an Adventist during the time he was imprisoned in Russia. When he returned to his village, he could not be silent about that which was in his heart. Influenced by his living testimony, he gathered a circle around him. Often they met in a little town fifteen kilometers distant from the Sabbath school. The inhabitants of the village tried to prevent them from meeting by driving them apart, or even beating them. The love of the truth made them find

another way, and they went one by one around their village with their tools as though for work. Afterwards they hid their tools, then met at certain places for their Sabbath meeting. The minister living in this place was ordered by Austrian authority to leave the town, but just before this, the farmer came with nine others and asked the minister to baptize them. The worker hesitated to baptize them, but he examined them and was glad to find that they were really thoroughly informed, and that they were inspired by the Holy Ghost. So he accepted them, and a few hours before the minister started from there, they kept together the holy communion and organized the church.

In one town there was a great lack of interest in our message. Once the worker there was praying to God for a special sign if he had a work for him to do there. "After this," said the worker, "I had to walk across a hill. Suddenly a thunderstorm rose, and there was only one refuge which I remembered. I hastened to this place, and found there eight women. I took no notice of them till I heard one of them say: 'And the first angel went, and poured out his vial upon the earth.' This was a lecture on the seven plagues. At the end of this lecture one of these women asked, 'Ah, who can explain this prophecy?' Then I offered them my services, and what an astonishment it was to all these women to hear the message of our Saviour! Sobbing, one of them said, 'God has sent to us an angel from heaven!' This experience has often strengthened me in this difficult field.

(September 8)

The Triumphal Procession of the Gospel in Rumania

P. P. PAULINI

TWENTY years ago, if one traveled through all the cities and villages of Rumania, he could not have found a single Adventist church. Should he have asked a Rumanian where he could find a Seventh-day Adventist or if he knew anything at all about the Adventists, he would have received the answer: "I do not know where such a church is, neither do I know that there is such a people. In fact, I have never heard even that name before."

Today, however, twenty years after the entrance of the first Adventist into this land, the whole condition has been changed enormously. Everywhere the Adventists are spoken of in every village, as well as in the cities. A large number of people are asking about Seventh-day Adventists and when they have heard about them and have become convinced on the different points of their faith, they also became filled with the blessed hope, and with happiness and confidence they join this people.

In order to give you a clearer idea of the work we are carrying on for the enlightening of the people, I will quote from "The Hundred and Eighteenth Report of the British and Foreign Bible Society," page 80.

"Our depositary also records the activity of the Seventh-day Adventists, who buy and circulate the Scriptures in large numbers. Indeed so energetic and persistent are their emissaries that in many districts the Bible is styled 'The Adventist's book.' The depositary tells of a certain Orthodox priest who saw a woman reading. 'What have you got hold of there?' said he. 'A Bible—the word of God,' was her answer. 'Oh, you're one of the Adventist women, are you?' rejoined

the priest. 'No I am not a bit of an Adventist woman; but I want to know what the Bible says, and try to obey and follow it,' explained the woman. 'That's all very well, but it's only Adventists who read the Bible,' laughed the priest. 'What' cried the woman, 'you mean to say that in our church nobody reads the Bible?' 'Nobody but priests and theological students,' said the priest."

Regardless of all the hindrances which the religious leaders of the people are putting in the way of the Bible circulation, the Bible is getting into the hands and homes of the people. And now, after the gospel of Jesus has been brought to the people, they must be taught how to read their Bibles, and how to live it in order to become happy. This is another great task before the Adventists. Our meeting halls are always full. We have so many friends and visitors in our Sabbath schools that we do not have sufficient room in most of our halls. The larger the hall, the quicker our church membership grows. The advancement of the work in our country is in proportion to the number of gospel workers and the size of our meeting houses. This is our greatest necessity. We pray God that He may send us workers as soon as possible in order that we might prepare a people for Him.

(September 15)

Russia

DANIEL ISAAC

RUSSIA'S millions never have had the liberty, privileges, and opportunities, which the people of the homeland enjoy. Eighty-five per cent are illiterate. But when the truth comes to them, hundreds accept and obey, and would even lay down their lives for it.

Elder Perk, who for years has laboured for the Russian people, related the following experience to me. He said:—

"Two weeks ago a Russian man and his wife came to our house, weeping and inquiring for the man of God who could tell them of the time in which we are living, and when Jesus will come again. They had read and heard about this striking truth. So I promised to study the Bible with them."

"Last night I was there for the third time, and while we were at our study, a mob surrounded the house and asked for 'the false prophet.' 'He must die, and cannot live any longer,' they said. As the mob with their arms approached the door, this good brother and his wife stood in the doorway and said: 'Shoot us! We will die for Jesus. But as for this man, we will not give him into your hands. He is a man of God!' And just at the last moment, before the mob had me in their hands, God sent another man, who talked with the leader, and although two shots were fired, no one was hurt and I escaped once more."

Brother Perk died not long ago at his post of duty. Nine others, including Brother Reinke, have died of spotted typhus in the last few years. All but one or two were ordained ministers. Most of our labourers and church members in Russia have had this disease, and some have had it more than once. But the mighty Spirit of God works on thousands of hearts in Russia even while the people run to and fro, hungry, seeking for the daily bread in this time of great famine, pestilence, and war.

Our literature, and especially the Bible, is highly appreciated these days. A mother

and her daughter, who had newly come into the truth, gave 25,000 rubles, a dress, some underwear, five pounds of butter, ten pounds of meat, and some grain, for a common Bible which had been hidden in the bottom of a trunk. Many wanted to buy some of our books, but we had none to sell. The time of abundance was absolutely in the past. Yet, under these difficulties, we added a thousand members a year, in the last few years, to our numbers. Through the mighty hand of God, the unceasing labour of our few workers that are left, and the help of our faithful members, our membership has doubled even in the time of tribulation.

Our Sabbath schools are the only schools we have in Russia, and all come to the Sabbath school. Our young people are greatly in need of leaders. Two young girls told us that they would like to be members of the church, too, if they only had some one to teach them.

How can those who live in a country of freedom and abundance, keep their means for themselves, or make their gifts and offerings small, when our missionaries and brethren not only give their homes, conveniences, and friends, but also their lives?

(September 22)

A Sabbath School in Soviet Russia

L. H. CHRISTIAN

RUSSIA had been a closed country for five years or more. We knew but little of conditions there, although now and then through some one who had come out of the country, we received news from our own people and work. Some things have been favourable for the gospel cause, as our membership has increased from 5,500 in 1914 to over 10,000 at the present time. In spite of revolution, plague, and famine, our brethren remained faithful to the message. The first Sabbath schools we attended in Soviet Russia were those at Moscow and Saratov, in March, 1922, when we went in to bring relief to the famine sufferers. We shall speak more fully of the one in Moscow.

It was a Sabbath school with no lesson leaflets, no *Sabbath School Worker*, *Little Friend*, or other Sabbath school helps. The school with an attendance of one hundred and forty was held in a dark, dingy room with little air, light, or heat. Moscow is a city with a population of two millions. It is widely scattered, and has but few tram-car facilities, so that all had to walk. The school convened early in the day, but everybody, old and young, was on time. Being without regular lessons, our brethren had taken up the study of the Book of Daniel, using an old pamphlet of Bible Readings as a basis. The lesson was on the sanctuary question, and the review on the 2,300 days. It was a study of the eighth chapter of Daniel. Apparently every one was ready to answer. Even the children seemed able to figure out the various parts of that long prophetic period. Some had learned the chapter by heart. Both the class exercises and the review were translated for us, and we were impressed with the many spiritual lessons brought out. The people seemed not only to study the lesson in theory, but to get much practical help for their service of the Lord.

Those who attended were clean and neat, but their clothes and their faces bore

visible marks of dire poverty. Though Moscow is as cold as Winnipeg, Canada, many of them had lived a whole winter without one warm meal, and with no heat in their stoves. Still they all gave something. Their offerings ran from 10 to 1,000 rubles. Those sums may seem small, as it took 2,000,000 rubles to make a dollar, but to these hungry, destitute people, every offering meant giving up something that they really needed for the plainest food and clothing. All adult church members were present. We were pleased to see that the church elders and the ministers took a kindly interest in the children. We shall sadly need a training school as well as more workers and other facilities in Russia. But the people are poor. They cannot furnish all the money for these enterprises.

Russia today presents a wide-open door for every kind of evangelistic endeavour, such as no other country has presented since the spirit-filled days of the apostolic age. It is the greatest miracle and opportunity of modern gospel work. The Greek-Catholic Church has been disestablished as a state church, so that in some ways we have more liberty. There is an unutterable longing in the hearts of the Russian people for the living God. We are grateful to know that the Thirteenth Sabbath Offering for this quarter will help our work in this, the largest Greek-Catholic country in the world.

(September 29)

The Gospel Call

FROM benighted, distant regions,
Comes a wistful, wailing cry;
From the millions now in darkness,
"Come and save us, ere we die."
How our hearts do burn within us,
As we hear this plaintive plea;
Hark! from far and near they call us,
They are calling you and me.

From the borders of Hungary,
From Siberia's ice-bound shore;
From the rugged coasts of Italy,
Where the surging billows roar.
From Rumania, France and Russia,
Poland, Turkey and from Greece;
They are pleading "Come and tell us
Of the mighty Prince of Peace."

See, the harvest fields are whitening,
Now the doors are opened wide;
To the vineyard we must hasten,
Angel hosts will be our guide.
"Feed My Lambs" the Saviour bids us,
There are precious souls to win;
We must work and wait with patience,
The heavenly gates to enter in.

Yes, this gospel of the Kingdom
Must be preached unto all men;
Then the Saviour in His glory,
With the angels will descend.
Soon, this pilgrim journey ended,
Life's rough, stormy billows past;
Safe in Heaven with the faithful,
We'll be gathered home at last.

PRINTHA E. STILLWELL.

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