

# The Missionary Leader

"The leaders took the lead in Israel"

Vol. 3

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No. 9

## Church Missionary Programmes

First Week

### Fostering the Missionary Spirit in the Home

Opening Exercises.  
Reports of Labour.  
"Noah, a Home Missionary."  
"Missionary Work for Children."  
Plans for Work.

#### Noah, a Home Missionary

THE world had become exceedingly corrupt, so that the thoughts and words as well as the acts of men, women, and children were sinful beyond anything seen before or since.

In every age of the world's history the Lord has His true servants, through whom He warns the wicked of their wicked ways, and endeavours to present to them the right ways.

The Lord saw that in Noah He had a man whom He could use in giving the warning to the world. Noah was not affected by the prevailing iniquity of the times, but was peculiar, in that he adhered to the religion of his fathers. The record says that the Lord saw that Noah was righteous, although he was daily surrounded by wickedness.

The influence of Noah's life in the home caused his boys to accept the religion of their father. Had Noah manifested religion on Sabbath only, and during the week days acted like his worldly neighbours, undoubtedly the boys would have questioned their father's religion, and would not have espoused the same cause.

Noah's wife also was deeply affected with his religion, and united her efforts with those of her husband to warn the world of the impending doom.

The Bible record clearly reveals the fact that Noah was a faithful home missionary, that he realised the responsibilities in the home, and

although he had a world-wide message he could not afford to neglect the work in his own house. There were undoubtedly many worldly attractions for Noah's boys in the community where he lived, but the wise, fatherly counsel and careful training of Noah kept them from uniting with the world, and led them to unite their efforts with those of their father and mother in giving the warning message.

Noah's life was a continual testimony to his family that he believed in the coming flood. His entire household shared with him in the sacrifices necessary to build the ark. They recognized that their salvation depended upon finishing the ark, and they endeavoured to show to the world that what they believed was true.

What the cause of God needs today is more Noahs,—men who have the cause of God in their own homes at heart, and who will manifest before their entire households that they believe that the coming of the Lord is very near; men whose influence before the boys and girls of the home will create in them a desire to identify themselves with the remnant church, and who are willing to share in the sacrifices necessary to finish the great work of God in the earth in this generation. Are you a Noah in your home?—*Selected.*

#### Missionary Work for Children

CHILDREN love the things in which they have been interested, and which they have been permitted to assist in building up. They are naturally active and desirous of doing something. Their energy must find some outlet.

One of the saddest things in this cause is the continual drift of the children of Seventh-day Adventists into the world soon after they reach the age when they can direct their own movements. It would seem as

if there was no power in this message to hold them, but we know the power of God is in it. Therefore there must be some other reason for this lack of interest in the truth of God. Is it not probable that it may be found in the home-training of the children?

In some homes the daily routine will be somewhat as follows: The reading of a short passage of Scripture and short prayer for morning worship, departure of the children to public school, return in the afternoon, out to play with companions, or employment in household tasks, home work, and bed. Conversation at meals on commonplace matters. On Friday evenings a little time given to the Sabbath-school lesson.

In such homes during six days of each week, hardly a thought about the message enters the minds of these children. They are filled with thoughts of school and play. Therefore the deepest because the most frequent impressions that are being made on their minds are those which draw toward the world.

Would it not be well to change this, and keep the truth constantly before the children so that it will engage a large part of their thoughts? This can be done by enlisting them in the great army of workers for God in finishing the gospel work. True, it will take some of the time of the father and mother, but the results will well repay for this.

Let the father and mother gather the children together and talk the matter over with them. In homes where the mother alone is a Sabbath-keeper, she will need to lead out in this. Let them tell the children that Jesus is waiting to come and take His people to be with Him, and that the thing that keeps Him waiting is that the work of letting every one know He is coming is not finished. Let them tell the children that Jesus asks every one to help to finish this work quickly, and ask them if they will not become helpers for Jesus.



They will almost surely say that they want to help. Then tell them there are two ways in which they can help, one by letting people who live near them know that Jesus is coming, by giving or selling them tracts and papers, and the other by earning money to pay for people to go to other countries to tell the people there.

Plans should be laid for regular home missionary work for the children. Perhaps the mother can arrange to spend one afternoon a week going out with them, selling papers, leaflets, or tracts from door to door. The father may be able to plan to give some time each week to this work. As far as possible the work should be done regularly, and the children made to understand that God's work is of the greatest importance.

Before going out, the children should be told some things they can say as they give the literature out. The parents should then briefly pray that the angels of God will go with them and bless the work.

On returning from each round, the parents should help the children to note down what they have done. They should constantly remind them that every figure put down means a way opened for the Holy Spirit to reach souls. When the reports are all made up, parents and children should bow together and each ask God's blessing on the work they have done. Once a week a report should be handed in to the church missionary volunteer secretary.

Each morning at family worship the work should be remembered. It would be a good plan to select some neighbours for whom to specially work, and to pray for them daily by name. The children should be encouraged to work for other children.

Equally careful plans should be laid to help the children to earn money for foreign missions. Whenever it is possible, they should be given some land to cultivate for this purpose, and this helps to develop their bodies and minds, as well as their spiritual faculties. The parents should help them in making their land productive, in selecting profitable crops, and in finding a market for them, but they should not do the work. They should frequently inspect the gardens, and show a deep

interest in them. All should join in praying for these crops that they may bring in good returns.

Children who live in towns and cities can earn some money by the sale of our literature. Boys who have a taste for carpentry can be taught to make little conveniences for the use of housekeepers, which have a ready sale. The boys enjoy this work, as they take pride in turning out something that is useful. The girls can make little garments for the babies, tea towels, and many other little things that wives and mothers are always buying. If the articles are neatly made, useful, and offered at the regular market price, there will be no difficulty in selling them, as people are usually willing to encourage the children in mission work.

The parents should keep their eyes and ears open for all the interesting reports of the progress of the message, and talk them over with the children at meal times and other suitable opportunities.

If some such plans as these could be followed in the homes of Seventh-day Adventists, it seems likely that the children would become strongly attached to the message. Their week-day activities would give added interest and force to the instructions of the Sabbath. They would know that they are part of the most mighty movement the world has ever seen. The attractions of the world would then have no weight with them.

EDITH M. GRAHAM.

#### Second Week

### Soul-Winning Work

Opening Exercises.  
Reports of Labour.  
Bible Study.

"Personal Effort for Souls."  
"Personal Missionary Efforts."  
Plans for Work.

#### Bible Study

1. WHAT does Jesus say of the harvest and the labourers? Matt. 9:37.

2. What does He say those who are already in the work should do? Verse 38.

3. How much is saved if our work results in turning one sinner from the error of his ways? James 5:20.

4. How valuable is one soul? Luke 9:25.

5. Is the salvation of *one* soul sufficient to cause the angels of heaven to rejoice? Luke 15:10.

6. What association in our labours should be of great encouragement to us? 1 Cor. 3:9.

7. What assurance is given to all who are co-labourers with God? 1 Cor. 15:58.

8. What prayer should we make in order to succeed in our work? Ps. 51:9-13.

9. Of whom are we to learn how to work successfully? Matt. 11:29, 30.

10. What does Jesus say we should be? Matt. 10:16.

11. What must we expect to endure as soldiers of Christ? 2 Tim. 2:3.

12. How should workers relate themselves to the affairs of this life? Verse 4.

13. With what should the workers for Christ be clothed? Eph. 6:10-18.

#### Personal Effort for Souls

In the records of Christ's work on earth are given many instances of healing. It is interesting to note that three times as many of these cases are recorded of persons who were healed through the personal efforts and faith of interested friends and neighbours as those of persons who came in their own behalf. The Lord honoured the faith of these friends, and granted their requests.

This should be an encouragement to personal workers who labour for the healing of sick souls. These souls may be brought before the Lord continually in prayer by individuals, and by the entire church, and the Lord will reward the persistent faith of the intercessors.

Why should not each church have a prayer list of persons for whom the members are working, and keep these cases continually before the Lord until they are converted? We believe definite work of this kind will bring definite results.

Some hesitate to do any personal work for friends and neighbours because they have an idea that conversions are brought about by logic, argument, appeal, or eloquence, and they feel their inability to use such means. These things do not accomplish the salvation of souls, however. The convicting Spirit of God



can use the feeblest efforts, if they are inspired by genuine love for Jesus and the souls for whom He died. The promise is, "He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." John 15:5. We can take our stand on this promise and say, "I can do all things through Christ which strengtheneth me." Phil. 4:13.

It is this sincerity of heart, the earnest purpose, the deep love for souls, that the Lord can use to win hearts to Him.

"We are told of two brothers, alike educated, keen of intellect, powerful of speech—the one a prominent minister of the gospel, the other equally prominent as an expounder of the law, but a confirmed sceptic. The lawyer sent word that he would visit his brother, remain over Sabbath, and hear him preach. The brother considered this the providential opportunity of his life, and so for three weeks the midnight oil was burned and his library ransacked in the earnest effort to prepare a sermon whose logic should be invincible and whose reasoning exhaustive. The lawyer came, listened to the able sermon, and returned home. A few weeks later he asked his brother's prayers, and told of scepticism vanished.

"With inexpressible delight the brother replied, giving suitable counsel and help, and closed his letter with the inquiry, 'What particular thought in the sermon was made such a blessing to you, my brother? It might be of value to the cause if put into tract form, or otherwise given to a wider public.'

"The brother replied that the sermon, though very able, had no special effect on him. He had answered satisfactorily to himself each different argument as it had been presented. But after the sermon, when an old brother arose and in a stammering way told of his love for Jesus, there was something in his manner that said to that practical lawyer so used to reading men, 'Real,' 'genuine,' and somehow furnished an argument that he did not know how to answer."

Let none, therefore, be discouraged. Every talent should be cultivated, every opportunity to obtain further education embraced. No one should be content with what he is. There is a place in God's work for every sincere believer, no matter how poor

his education or how few his talents.

The supreme qualification for successful work in winning souls is love for God and love for men.—*Selected.*

### Personal Missionary Efforts

IN this age of bustle and enthusiasm in worldly enterprises, everything is done in a wholesale way. It is the spirit of the age to hurry the work through, and, by the use of machinery, produce the greatest results with the least expenditure of time and means. Often more attention is paid to the quantity than to the quality.

#### An Age of Activity

This same spirit is frequently carried into the missionary work. Since printing has risen seemingly to its greatest height, books, tracts, and periodicals are published in abundance. Thousands of men and women are employed throughout the land in producing religious publications. Everywhere one goes one will find tracts and papers placed at one's convenience free of charge. Thousands are annually spent in this line of work. These are all laudable means of disseminating the light of the gospel, and much fruit has been seen as the result of scattering the printed page. While there may be many pages destroyed by the prejudiced mind, yet the seed sown will bring forth fruit.

But there is one kind of missionary effort that is not carried on with that fervour that it was before the printed matter was so abundant. That is the *personal effort*. It is so much easier to send a paper by post to some individual whom we have never seen than to approach one whose ungodly course we are daily observing, and tell him of the good things of salvation. It is even easier to give him a tract than to ask him in regard to his hope in Christ.

Jesus said of Himself, "I am among you as he that serveth." His command to His followers is, "Whosoever will be chief among you, let him be your servant." The higher the follower of Christ rises in the consciousness of being like Christ, the lower will he stoop to serve all around him. We are servants of Christ to do in this world what He would do were He living among us as He did in the past. He lived to

minister, not to be ministered unto. If we live as He did, seeking to bless others, it must be in the humble, loving readiness with which we serve them, not caring for our own honour or interest, but to be a blessing to them.

#### No Duty So Neglected

No other one thing is at once so great a duty and so eminent a privilege, for every believer, as personal effort to lead those around him to the knowledge, the love, and the obedience of Christ. Yet is it not true that there is no one duty so constantly neglected, no one Christian privilege of which men avail themselves so rarely and imperfectly? How many there are who act on the principle, whether they believe it or not, that their whole duty is performed by a regular attendance at church, scattering a few tracts, and posting a few periodicals! They take no thought about their nearest neighbours, to inquire into their spiritual welfare. While they are anxious that their neighbours should read their tracts and papers, they never take time to ask them whether the regenerating power of God has enlightened the soul and given them peace in believing. The first flash of that spirit of unspeakable love which led the Saviour to come to this world to redeem a lost race, seems hardly to have entered their minds.

#### Our Example

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Jesus did not content Himself with sending the gospel through angels and men, but He came Himself. The spirit that enabled Him to do this was love. He loved us so much that He not only was willing to die for us, but was willing to come and live the life among men that He wished to help them to live. While He was here, His success was due to His personal contact with men in their every-day life.

#### Shrink from Speaking on Religion

To-day men are willing to give of their means to sustain church work. In its success they delight. They pray with great earnestness for God's help, that the truth may be carried to the world with power. Yet these very men shrink back, with a strange



recoil, from the *slightest* personal efforts in the same work. They pass men every day on their way to their business, whom they know to be irreligious, with whom they are so connected that they can say what they please to them; and who, if they spoke sincerely and earnestly on the themes of religion, would welcome their words and be moved by them. They apparently dread the sound of their own voices when they speak on themes of personal religion. They may have servants in the house, or employees in the store, with whom they are free to converse in regard to their daily work, but shrink from talking with them on the subject of religion. If some point of their doctrine be controverted, they may defend it, but too often in a spirit that does not reveal Christ. Oh, the lack of real, personal missionary work for perishing souls around us!

#### Persistency of Effort Needed

"Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren." 1 John 3:16. The follower of Christ should give not only of his thought and his means, but his personal effort, to the furtherance of the Lord's work in saving men from sin. It is not enough that the Christian should now and then talk with his neighbour on the subject of religion. He ought to make this a part of his daily plan of life. He ought to approach it with prayer and meditation and with an ardent enthusiasm. He should enlist his heart in the work, realizing how vast the interests are which he is trying to advance, and how infinitely critical and momentous is the time when any soul considers Christ, and revolves the question of personal duty. He should fix upon some one whom he will especially remember in prayer; whom he will seek in every fit way to approach with the truth; whom he will follow with a persistency in effort and prayer that will not be repulsed and will not be fatigued, until its object is led to the truth of God. If with the same concentration and vigorous use of every power that he sometimes gives to business, or to the accomplishment of some great social end, he should actually plan and labour to bring men around him to Christ, how much more would be done than is now accomplished!

#### The Great Object of Life

Let us not slacken our efforts in sending out the printed page, but let us do more in personal effort to lead men to Christ and His truth for this time. Let us seek God for a burden for souls. Let us begin to *act* the faith we profess. Let us put our faith into practice. Looking upon ourselves now as wholly given up to live and die for God and our fellow-men, let us with new zeal exercise the ministry of love in winning souls. As we wait for Christ to work out His likeness, as we trust the Holy Spirit to give His mind in us more perfectly, let us in faith begin at once to act as followers of Him who lived and died to be a blessing to others. Let us speak and work for the Master as those who have a mission and a power from on high which make us sure of a blessing. Let soul-winning be the great object of our life.—*Selected.*

#### Third Week

### Hospitality

Opening Exercises.  
Reports of Labour.  
"Entertaining."  
"What One Brother Did."  
Plans for Work.

LEADER'S NOTE.—If a little time could be devoted to experiences in extending hospitality and telling of the blessings resulting therefrom, it might be found very interesting. Many through opening their doors to our colporteurs and other workers have had the message thus brought to them, and all have doubtless received rich spiritual blessings through entertaining God's servants. Some have been used to help others spiritually while extending hospitality to them.

### Entertaining

1. WHAT is the meaning of the word "hospitality" (as used in the New Testament)? (Ask for definitions.)

The custom of entertaining strangers is not so rare as one might think. It is common even among many half-civilized tribes to provide suitable accommodation for the comfort of strangers. In the Pacific Islands, it is customary to say to strangers, "The house is our mutual home." The Mexicans welcome the stranger by saying, "My house is at your disposal." In Hebrew times, a guest was simply the "called one." The word suggests the custom of calling

to even passing strangers. Gen. 18:2-5.

2. What instruction given by Christ shows that guests should be entertained simply? Luke 10:38-42.

"It is a denial of Christ to make preparation for visitors which requires time that rightly belongs to the Lord. In this we commit robbery of God. And we wrong others as well. In preparing an elaborate entertainment, many deprive their own families of needed attention, and their example leads others to follow the same course. Needless worries and burdens are created by the desire to make a display in entertaining visitors. In order to prepare a great variety for the table, the housewife overworks; because of the many dishes prepared, the guests overeat; and disease and suffering, from overwork on the one hand and overeating on the other, is the result. These elaborate feasts are a burden and an injury."—*Testimonies for the Church,* Vol. VI, page 343.

3. Of what does Christ keep an account?

"Christ keeps an account of every expense incurred in entertaining for His sake. He supplies all that is necessary for this work. Those who for Christ's sake entertain their brethren, doing their best to make the visit profitable, both to their guests and to themselves, are recorded in heaven as worthy of special blessings."—*Testimonies for the Church,* Vol. VI, page 344.

4. How did Jesus illustrate true hospitality?

"Christ has given in His own life a lesson of hospitality. When surrounded by the hungry multitude beside the sea, He did not send them unrefreshed to their homes. He said to His disciples, 'Give ye them to eat.' Matt. 14:16. And by an act of creative power He supplied food sufficient to satisfy their need. Yet how simple was the food provided! There were no luxuries. He who had all the resources of heaven at His command could have spread for the people a rich repast. But He supplied only that which would suffice for their need, that which was the daily food of the fisher folk about the sea."—*Testimonies for the Church,* Vol. VI, page 345.

5. How does God direct us to treat guests? Lev. 19:34; 1 Peter 4:9; Deut. 10:19; 3 John 5.



**A Few Simple Things That Should Receive Attention**

First, the one thing needful, a humble Christian heart and discipleship.

Second, an hospitable spirit that will impart to the guest a feeling that he is received as a member of the family, to share in its freedom and in the joys and comforts which the home affords; not depriving others, but contributing at least a share of the intellectual and spiritual blessings for all. The spirit of charity makes the home at all times a place where God's honour dwells, and therefore an hospitable place to entertain strangers.

**Whom Shall We Entertain?**

*Strangers.*—Yes, certainly strangers are to receive our hospitality. The Lord tells us, in commemoration of Abraham's experience with the two strangers at Mamre, to be not forgetful to entertain strangers, and adds that thereby we may entertain angels unawares.

*The Traveller.*—A guest coming from a distance can often be greatly aided and cheered by a welcome, friendly face to meet him and guide him to the home. Of course, as is often done, the stranger may go to some hotel or lodging till he can find his friends, but it is not the spirit of true hospitality which allows our friends to do so. Job says, "The stranger did not lodge in the street: but I opened my doors to the traveller." Job 31:32.

*The Needy.*—In time of calamity or bereavement, whether friend or enemy, the distressed one will be blessed and helped by kind hospitality. "If thine enemy hunger, feed him; if he thirst, give him drink." Rom. 12:20. "If ye have respect to persons, ye commit sin." James 2:9.

*Our Own Brethren.*—Whether ministers or lay members, colporteurs or Bible workers, if they are earnestly serving God in any capacity, they should receive special consideration. We should "use hospitality one to another without grudging."—*Selected.*

**What One Brother Did**

HOSPITALITY is one way by which we may show our love to Christ. One old man, who seemed to have

almost no opportunities for Christian service, decided that he could invite one young man home to dinner each Sabbath. This he did week by week, and in course of some years he was able by this means to lead several young men to give their hearts to Christ.

**Fourth Week**

**Intercessory Prayer**

- Opening Exercises.
- Reports of Labour.
- "Intercession."
- Poem: "Prayer."
- "Prayer Answered."
- Plans for work.

LEADER'S NOTE.—We believe that the importance of the subject matter of this programme will be appreciated by all. In our weekly missionary meetings, in our missionary band meetings, and as individual missionary workers, we should earnestly seek the Lord for the success of His work that has been committed to our hands. One writer has said that "God's greatest agency for winning men back to Himself is the prayers of other men."

**Intercession**

NOT one thing is more highly commended and blessedly exhibited in the Old and the New Testaments than prayer. By it the unworthy soul comes into the presence of the worthy Christ; and self, with all its selfish propensities, sinks into mere nothingness before the great "I AM." Ex. 3:14.

As there are different elements and attitudes in prayer, so are there different kinds of prayer. Possibly the highest form and noblest kind is the intercessory—the *getting outside* of one's self in the interest of others. It is the *outward* reach of an *inward* grace.

**A Law Term**

The word "intercession" is a law term, signifying the action of a proxy or an attorney. *Intercessio*, in the Latin, means a going between, the act of interceding with one party in favour of another. In prayer it is "the divine essence of soul union," as Canon Wilberforce calls it; "The most unselfish, most glorious, and mightiest ministry in which all can have a part."

**Intercession and Obligation**

Intercessory prayer is not merely a privilege, but a necessity, an obligation, from which no Christian is excused.

When certain ones came to Samuel with a request that he pray for them, his answer was, "God forbid that I should sin against the Lord in ceasing to pray for you." 1 Sam. 12:23. Not thus to pray when impressed by the Holy Spirit is to grieve and frustrate His intentions. It is a sin of omission. Are any of us repeating the history of which Isaiah says, "God wondered that there was no intercessor"? Isa. 59:16.

**Three Intercessors**

In the New Testament, we have three intercessors mentioned. The first is Jesus, who "ever liveth to make intercession" to the Father for us. Heb. 7:25. The second is the Holy Spirit, which "maketh intercession for us with groanings which cannot be uttered." Rom. 8:26. This is made in our hearts. The third is a Christian who—

"Brings the needs of others,  
And all things are his own."

We are to do on earth what Jesus is doing on the throne. Such praying, according to Coleridge, is the very highest outgoing of energy of which man is capable. "Pray," said James, "one for another." James 5:16.

**The Minister**

In intercessory prayer, the minister should receive first consideration. He stands, as Henry Ward Beecher says, "at the highest point of organized humanity." Paul would have us esteem him "very highly" for his work's sake. 1 Thess. 5:14. Paul pleads with his brethren thus: "I beseech you, brethren, . . . that ye *strive*"—the Greek word is *sunagonizom*, agonize—"I beseech you, brethren, . . . that ye agonize together with me in your prayers to God *for me*." Rom. 15:30.

Common and *uncommon* temptations lurk in the minister's path. To be "a faithful minister" of Christ (Col. 4:7), living a blameless life, "holding fast the faithful word . . . that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:9) he must have the prayers of his people.

God be thanked for the memory of a deacon who, when my heart and mind were burdened, used to say, "Well, Pastor, let's have a word of prayer." His lips are now silent in death, but his words still echo from an Eastern cemetery: "Pastor, let's



have a word of prayer." We need to be Aarons and Hurs, not only praying *for* but praying *with* our ministers.

#### The Church

In intercessory prayer, the church, which is only another name for God's big family, should be remembered.

Edward Loring Bradley, of the Second Presbyterian Church, Chicago, was janitor for fifty years. His pastor, Dr. John Balcom Shaw, said, "He was a more important man than the minister himself." Said Mr. Bradley: "Any success that I have attained as a sexton I consider due to the fact that every morning for the last thirty years, on entering the church, I have sought a quiet place, and on my knees have asked God's blessing for the work of the church, the minister, and for the officers and members. And I have asked Him to make me a better man, a better Christian, and a better sexton." Would to God all church members had the same prayer spirit!

Not until we realize our relationship to one another, can we fully experience the significance and blessedness of this intercessory prayer—"the church's treasury, the common stock of supplications," as one writer calls it.—"In Touch With God," pages 161-169.

#### Prayer Answered

ON my last trip to Java I travelled second class. As the food was poor and other surroundings not very pleasant, a wave of discontent crept over me, and I began to question why I had to make such sacrifices, and be away from home so much of the time. After much earnest prayer the light began to drive the clouds away, and I found a great burden on my soul to lift the people to a higher plane of Christian living. I knew that there were two members of our Batavia Church who were using opium, and I knew that they wanted the victory over this bad habit, so I began to pray for the power that it seemed to me I had a right to claim as a minister of the gospel.

I stopped only a day at Batavia, Java, and went on to the other end of the island to spend about a week with our missionaries there. All the while I was on the journey there and back to Batavia, this burden

grew for these two native brethren. I realised, as never before, how Moses felt when he asked that his name might be blotted out of the book of life unless Israel could be forgiven.

When I reached Batavia again, I told my feelings to the workers there, and we united in urging our petitions before the Lord. We went to visit these and other brethren and sisters who were in need of a revival. We held meetings every night for about a week. The first night we asked those who felt the need of special help to raise their hands, and several asked for this blessing. We organized the whole church into a prayer band, pleading especially for those souls who realised their need, and who desired victory.

One day when we were visiting one of the men who used opium, we found him in the midst of the struggle, for he had gone several days without using it. With pleading eyes he looked at me, and asked if I did not have some *obat* (medicine) that would take the desire away from him. Pointing to heaven, I told him that God had the *obat* which he needed, and that if he put his trust in Him, He would take the desire from him, but he must be willing to give his life if need be. He at once grasped the promise of the Lord and trusted for victory, and I think never used the drug again. At any rate he found complete victory, though it was after a hard struggle. He became so weak that he could hardly walk alone.

The other brother did not have so striking an experience, but still I believe he has the victory. Others confessed their sins, and found forgiveness. I can truly say that the joy of heaven has seemed more real in anticipation to me ever since that experience. Love filled my heart, and I longed to be used more often in bringing the lost to a clean life in Christ. All this is ours for the asking and believing.

F. A. DETAMORE.

#### Prayer

"Lord, we know that Thou art near us,  
Though Thou seem'st to hide Thy face,  
And are sure that Thou dost hear us,  
Though no answer we embrace.

"Not one promise shall miscarry,  
Not one blessing come too late;  
Though the vision long may tarry,  
Give us patience, Lord, to wait."

## Missionary Volunteer Programmes

First Week

### The Tobacco Habit

Hymn.

Prayer.

Secretary's Report.

Scripture Drill: Eze. 18: 4.

Reports of Labour.

Hymn.

"The Tobacco Habit."

"The Black Sheep."

"Mr. Edison on Tobacco."

"The Truth About Smoking."

"Evil Effects of Tobacco Using."

"He Got the Matches."

"Leech Killers."

Poem: "Tobacco."

Five-minute Exercise: Questions on "Revelation" for week ending September 2.

LEADER'S NOTE.—Although as yet we have no regularly organized "Anti-Cigarette League" as in some other countries, is there not a work that we can do by personal effort and the circulation of literature to educate others, and especially the youth, in regard to the injurious effect of the tobacco habit? How many of our young people would like to unite their efforts to discourage the use of cigarettes? This is a wide field for home missionary work. In all probability we shall soon have a magazine devoted to this subject that we can circulate, and in the meantime the tract, "The Tobacco Habit," could be used to advantage.

### The Tobacco Habit

TOBACCO is a slow, insidious, but most malignant poison. In whatever form it is used, it tells upon the constitution; it is all the more dangerous because its effects are slow, and at first hardly perceptible. It excites and then paralyzes the nerves. It weakens and clouds the brain. Often it affects the nerves in a more powerful manner than does intoxicating drink. It is more subtle, and its effects are difficult to eradicate from the system. Its use excites a thirst for strong drink, and in many cases lays the foundation for the liquor habit.

The use of tobacco is inconvenient, expensive, uncleanly, defiling to the user, and offensive to others. Its devotees are encountered anywhere. You rarely pass through a crowd but some smoker puffs his poisoned breath in your face. It is unpleasant and unhealthful to remain in a railway car or in a room where the atmosphere is laden with fumes of liquor and tobacco. Though men



persist in using these poisons themselves, what right have they to defile the air that others must breathe?

Among children and youth the use of tobacco is working untold harm. The unhealthful practices of past generations affect the children and youth of to-day. Mental inability, physical weakness, discorated nerves, and unnatural cravings are transmitted as a legacy from parents to children. And the same practices, continued by the children, are increasing and perpetuating the evil results. To this cause in no small degree is owing the physical, mental, and moral deterioration, which is becoming such a cause of alarm.

Boys begin the use of tobacco at a very early age. The habit thus formed, when body and mind are especially susceptible to its effects, undermines the physical strength, dwarfs the body, stupefies the mind, and corrupts the morals.

But what can be done to teach children and youth the evils of a practice of which parents, teachers, and ministers set them the example? Little boys, hardly emerged from babyhood, may be seen smoking their cigarettes. If one speaks to them about it, they say, "My father uses tobacco." They point to the minister or the Sunday-school superintendent, and say, "Such a man smokes; what harm for me to do as he does?" Many workers in the temperance cause are addicted to the use of tobacco. What power can such persons have to stay the progress of intemperance?

I appeal to those who profess to believe and obey the Word of God: Can you as Christians indulge a habit that is paralyzing your intellect, and robbing your power rightly to estimate eternal realities? Can you consent daily to rob God of service which is His due, and to rob your fellow-men, both of service you might render and of the power of example?

Have you considered your responsibility, as God's stewards, for the means in your hands? How much of the Lord's money do you spend for tobacco? Reckon up what you have thus spent during your lifetime. How does the amount consumed by this defiling lust compare with what you have given for the relief of the poor and the spread of the gospel?

No human being needs tobacco, but multitudes are perishing for want

of means that by its use is worse than wasted. Have you not been misappropriating the Lord's goods? Have you not been guilty of robbery toward God and your fellow-men? Know ye not that "ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." MRS. E. G. WHITE.

### The Black Sheep

TOBACCO and potato belong to the same family of plants. They represent the black sheep and the white sheep of the family, respectively. Tobacco is one of the most poisonous members of its family, being a close relative of the deadly nightshade. Its chief poisonous ingredient is nicotine, which, next to prussic acid, is the quickest and most deadly poison known. In a single cigar there is enough nicotine, if it were all taken at once, to kill a strong man not used to its influence. It is claimed that the nicotine is usually all burned, but there are indisputable proofs that some of it is inhaled.

### Mr. Edison on Tobacco

MR. EDISON says, in speaking of the degeneration produced by narcotics and cigarettes, "Unlike most narcotics, this degeneration is permanent and uncontrollable. I employ no person who smokes cigarettes."

This is a lesson that every father and mother may well take to heart. Already some of the greatest industries of the United States, especially the railways, refuse to employ any one who uses alcoholic beverages. Now one of the greatest industries of this country, that presided over Mr. Edison, refuses to employ any one who smokes cigarettes. It is not difficult to see that the boy who learns to use tobacco is loading himself with a heavy handicap for the race of life. He is excluding himself from employment in some of the greatest industries in the world.—*Youth's Instructor*.

### The Truth About Smoking

SOME years ago I was spending a few days in a certain city, when I received an invitation to dine with a small but select club. The members of this club were all brainy men, and

the excellent menu served was rendered more enjoyable by "the feast of reason and the flow of soul."

When I saw that the gentlemen were about to light their cigars, I rose and said, "Gentlemen, will you kindly permit me to withdraw? The odour of tobacco is obnoxious to me." "No! no! no!" clamoured the company. "Don't you really smoke? You don't know what paradise is. How is it you never learned to smoke—such a traveller as you are? We are curious to know. Cannot you tell us how it came about?"

"Certainly," I replied, "if you will agree not to light your cigars until I have left the room." The promise being given, I proceeded to relate the following story:

"When I was a boy, I had the dearest grandmother that ever lived. She was very fond of me, and I delighted in going to visit her; but I could not endure my grandfather. Unless he was eating or sleeping, he always had a vile-smelling pipe in his mouth. My grandmother once confided to me that it was the one great trial of her life that she had to endure such a detestible odour. She said she did not wish my father to learn to smoke, but grandfather took him into the barn and made him smoke.

"When I was between sixteen and seventeen, I began to realize what a fine-looking man my father was. He was tall and perfectly proportioned; his features were handsome, and he had a most pleasing smile. He used to say he liked to see a fine-looking man smoking and he usually had a cigar between his lips.

Shortly after this, he developed cancer of the tongue. I was almost his only nurse during the months of excruciating suffering which followed; and when he had his tongue cut out, I believe that I suffered fully as much as he did. After his tortures were over, and his body had been put under the sod, I said over and over to myself, "What fools men are! what utter idiots! to deliberately choose to acquire a habit which overmasters them, and which brings such terrible consequences."

Then rising I said, "Gentlemen, I wish to thank you for a pleasant evening, and I trust you will pardon me if I leave you now."

Man is the most wonderful creature in the universe. By aspiration he may rise to heights illimitable, and



become a master—a creator of conditions. By transgressing or ignoring certain laws, he will sink into the lowest depths of degradation. The choice is yours. Which will you choose for yourself and your children?—*Hamilton A. Phillips.*

### Evil Effects to Tobacco Users

THEY will be slaves to a habit which separates them from the common crowd of travellers and spectators.

They will join the procession that is made up of marchers with hesitating steps, shaky hands, and palpitating hearts.

They will unfit themselves for athletic sports and high attainments in their studies.

They will weaken their resistance to disease, and fall easy victims to infection.

They will exclude themselves from any activities leading to higher pay and preferment.

They will waste large sums of money while doing themselves lasting, perhaps even fatal, injury.

They will more readily become victims of alcohol, cocaine, opium, and other narcotic drugs.

They will mar the efficiency of their work.

They will shorten their lives.

Their presence will disclose itself to the nostrils of all their associates.

A last word: Of those of maturer years, I ask, Is the comfort which the use of tobacco gives real happiness? Answer, No. A man should so order his activities that he needs no comforter except wholesome food, good literature, a fond family, and a progressive community. He who has to seek consolation in a drug is going wrong. There is something out of condition in his make-up. He has a false view of life. Happiness consists in accomplishment, contentment, in satisfaction with the environment, not in Lethæan passivity. There is no place in the normal life for an illusory delight nor a drug-provoked contentment. Tobacco never has brought and never will bring any real happiness to humanity.—*Dr. Wiley.*

### He Got the Matches

A TEN-YEAR-OLD boy was in the habit, with some companions, of spending certain afternoons in bicycle trips. The boys visited places near

some streams, where they would hunt shells and bugs and stones. They would also carry with them meat and potatoes, and make a fire to prepare a lunch.

One day this boy went to a house near their temporary camp, and asked the woman for some matches. She said she did not like to give boys matches, as she feared they would smoke cigarettes.

The boy replied, "My grandfather is a minister and belongs to the Anti-Cigarette League. I have taken the pledge not to smoke cigarettes, and I wear the A. C. L. badge." The lady gave him the matches.

The same boy was asked by a woman what his badge meant. He replied, "It is the badge of the Anti-Cigarette League. I have taken the pledge, and the letters stand for 'A Clean Life.'"—*Selected.*

### Leech Killers

A YOUTH of sallow complexion, who would not heed the advice of his physician, was plainly in need of convincing proof of the doctor's wise counsel. The physician, therefore, put three leeches upon the arm of the lad, and told him to watch them. They buried their noses eagerly in the flesh above the elbow; but one by one they released their hold upon his arm, and fell to the floor.

"What are they doing, Doctor?" said the astonished boy.

"They are dying," replied the doctor; "they have been poisoned by the nicotine in your blood."

"Well," said the youth, serious at last, "if I am as much of a leech killer as that, they must have got me pretty bad."

"Yes," said the physician, "you will be as they are very soon if you don't take my advice. Nicotine will kill boys as well as leeches, if they get enough of it in their blood."

"Forgive me," said the young man, as he picked the leeches from the floor, "I was too wise in my own conceit to take advice; I assure you my leech-killing days are ended."

"Give me some medicine, Doctor," said he, turning to the physician. "I want to drive this poison from my system."

"This first," answered his adviser, and he handed him a pledge card to sign; "when you have put your name to this, I will help you."—*Charles H. Rominger, M.A.*

## Tobacco

(Recitation for the youngest Junior)

Tobacco is a dreadful curse,  
It makes good bad, and evil worse;  
"It picks your pockets, burns your clothes,  
And makes a chimney of your nose."

It takes away a boy's good name,  
And makes him ill, and brings him  
shame;

It burns, as in consuming fire,  
Each noble thought, each pure desire.

It is an outlaw in our land,  
Wise men and true against it stand;  
"We will not hire," say they, "nor pay  
The boys and men who smoke all day."

Therefore no matter what may come,—  
At work, or play, or safe at home,—  
Tobacco I will never smoke,  
Or on its poison vapour choke.

MRS. I. H. EVANS.

### Second Week

#### The Society Islands

Hymn.

Prayer.

Secretary's Report.

Scripture Drill: Prov. 10: 25.

Reports of Labour.

"Dedication of Our First Native Polynesian Church."

"The True Missionary Spirit."

"Missionary Volunteers in the Society Islands."

"Result of Holding Bible Studies."

"The Little Printer Missionary." (Juniors)

Five-minute Exercise: Questions on "Revelation" for week ending September 9.

Hymn.

#### The Dedication of Our First Native Polynesian Church

OUR first church in Polynesia was dedicated at Arue, Tahiti, November 29, 1893. The programme for the day included a morning service at ten o'clock, dinner at twelve, an afternoon of friendly reunion, followed by an evening meeting beginning at seven o'clock. The new printing press had been used to prepare a printed programme of the exercises, and a number of new hymns had been translated into the native language and printed. For several weeks before the dedication the church members practised these hymns and learned passages of Scripture to recite.

The church building was fifty feet long, twenty-four feet wide, and fifteen feet high. It cost about two hundred pounds to build, one hundred of which was a gift from the friends in the United States. The land was given by a native pastor.



Brother A. J. Read thus describes the dedication of this church:

"At the appointed hour the people all collected in two groups, one on either side of the pathway leading up to the church door, and sang a native hymn entitled, 'We Will Enter into His Courts with Praise,' while our native pastor accompanied by the prince, the son of old King Pomare, Brother and Sister Chapman, Mrs. Read and I, walked down the path and up into the porch, threw open the doors, and entered the church, followed by the whole congregation, who were all soon quietly seated.

"The adult singers were divided into three divisions, representing the districts from which they came: each district sang separately, as did also the children. The first hymn, 'Jesus Has Something for Children to Do,' was sung in English by the children, who had been taught it by the ladies in our mission school.

"After the hymn, our native pastor gave a purely original native illustration. Stepping forward to the desk, with a Tahitian Bible in his upraised hand, he said to the people: 'Brethren and friends, the Christian people who have built this church, build their faith on the Bible as the Word of God, and on that word only. I place this Bible on this desk in your presence to signify to you all that we keep the word (Tahitian version) of God and the faith of Jesus.' This impressive illustration was followed by a short prayer and the reading of the one hundred and eighteenth psalm.

"After singing, the dedicatory prayer was offered by the native pastor, who also preached from Gen. 28:17: 'How dreadful is this place! this is none other but the house of God, and this is the gate of heaven!' He set before the people the respect and reverence due in the house of God, because of the sanctity, and because it is the 'gate of heaven'; also he set before the people the importance of reverence for the Word of God, stating that Christ, the living embodiment of the Word, is represented by the ladder which Jacob saw reaching from earth to heaven."

The Sabbath following the dedication the brethren passed a number of resolutions in regard to the order that should be preserved in the new

house of worship. Among these were a few rules that we should do well to remember:

"1. Do not talk vain talk one with another.

"2. Let all the people put their knees down—kneel—when prayer is made.

"3. Let not the parents allow their children to play, neither give them food in the house of prayer.

"4. Let all stand when singing.

"5. When the minister goes into his pulpit to pray, let all the people keep quiet, with prayerful hearts."

### The True Missionary Spirit

ONE of the most encouraging and important events during the work of John Williams in the Society Islands was the formation of an auxiliary missionary society, with Tamatoa, King of Raiatea, as its President. At the end of twelve months it was found that five hundred pounds had been contributed by the natives for the purpose of "causing the Word of God to grow," to quote their own expression. This liberality was general; the king himself, and his wife, having a share in it.

One day John Williams was passing near Tamatoa's house, and saw him and his queen sitting outside hard at work preparing arrowroot.

Williams stopped, and spoke his surprise.

"Why are you doing this," he asked, "when you have so many subjects who could do it for you?"

"Oh," replied the King, with a smile, "we are preparing our subscription to the Missionary Society."

"But why not let some of your people do it for you?"

"No," answered the King, "we would not give that to God on which we have bestowed no labour, but would rather prepare it with our own hands."—*Selected.*

### Missionary Volunteers in the Society Islands

A MISSIONARY volunteer society was started during the latter part of last year by Brother and Sister Hill in the little village of Vaiare, where Brethren Lyndon and Hill had been conducting meetings, with the result that several became interested in the truth for these times. One middle-aged man of the company is now

awaiting baptism, and we hope that soon others may follow their Lord in this sacred rite.

There are a number of young girls in this society and five adults. A few months ago we had some promising young men also, but the French Government has now sent all the able young men of Moorea to New Caledonia to be trained as soldiers. We feel very sorry to lose these boys, but believe that the Lord will overrule all things to His glory and to the advancement of His work.

In our missionary volunteer meetings we have a senior and a junior division. We follow as nearly as possible the programmes outlined in the LEADER, with the addition of studies on the prophecies. All take good interest in the doctrinal texts each week and seldom make mistakes in the recitation. I am sure they would take a deep interest in the Reading Course also, could they read English or have the books translated, but they are not so blessed in that way as are our young people in the homeland, the *Tiarama* and the Bible being the only reading matter that most of them have; but the precious lessons of God's Holy Word are always new and interesting to us all.

Some of the members of this society are the only ones in their families who come to our meetings. Their friends oppose them, but they stand firm for what they believe to be right. We are desirous that the seeds of truth sown from time to time in their young hearts may bring forth a rich harvest. One of these young girls is the daughter of the chief. Her father has told us that he believes we have the truth. May the Lord help him to cast in his lot with God's remnant people. We are working and praying for him and believe that the Spirit of the Lord will do its sacred work upon his heart.

The work in Moorea has only really commenced. The people seem desirous of hearing the truth, and we believe the Lord has many here who will be loyal to him. Do not forget this little company in your prayers.

MABEL A. HOWSE.

### Result of Holding Bible Studies

A FEW months ago, as I was visiting among the people in the next settlement from us, Teavaru, I found a family who were willing to have



meetings held in their home, and so we started in with a little folding organ and some charts. We had meetings two nights each week. They seemed pleased with this, and, to show their appreciation, they had a room furnished with new chairs, a table, tablecloth, and good, new, bright lamps. They would also load our trap with bananas, breadfruit, and other foods.

After holding studies on the prophecies and other points of our faith, I asked them if they would like to have meetings on the Sabbath as well. To this they were agreeable, and now we have Sabbath-school and Bible study with them on Sabbath and two meetings through the week, one of these being a young people's meeting. We have a good attendance at this meeting of others besides the family mentioned. Most of them have the doctrinal texts well in mind every week. They seem to be looking forward with interest to the examination soon to take place. Of course, this society is very young, but we hope it will continue to grow, as it has done during the past few months. There are some promising young women among its members who are not ashamed to come to our Sabbath meetings, which means a good deal for a native.

We are very desirous that these people will take a firm stand for the truth, but we must have great patience with them as the native is very slow to decide, and it takes much courage for them to step out from the Protestant Church.

Pray with us that we may see some fruit that will bring glory to our Saviour's name. W. R. HOWSE.

### The Little Printer Missionary

(For the Juniors)

A RAGGED printer's boy, who lived in Constantinople, was in the habit of carrying the proof-sheets to the English editor during the noon lunch-time. The editor was a busy man, and exchanged no words, except such as were necessary, with him. The boy was faithful, doing all that he was bidden, promptly and to the best of his ability, but he was ragged, and so dirty as to be positively repulsive. This annoyed the editor; but, as he was no worse in this respect than most of the boys of his class, the

busy man did not urge him to improve his personal appearance, much as he would have enjoyed the change. But one morning the boy came in with clean face, hands, and garments. Not a trace of the old filth was to be seen about his person; and so great was the change that his master did not recognize him.

"Why, you are a new boy entirely!" he said, when convinced of the lad's identity.

"I am going away, back to my own home," said the boy, quickly, "and I came to ask a favour of you. Will you pray for me after I am gone?"

"Pray for you!" exclaimed the editor.

"Yes," returned the boy, "You think I am a heathen, but I am not. I have been attending chapel and Sabbath-school in the Bible house. I have learned to read and to write, and, best of all, I have learned to love Jesus, and am trying to be His boy. But I cannot stay here while my father, mother, brothers, and sisters do not know about Him. So I go back to my own village to tell friends and neighbours about Him. I don't know much yet, and I want you to pray that I may be helped when I try to tell my own people what He is to me."

"And is it because you are going away that you have washed and fixed yourself up so well?" asked the editor, thinking what a fine boy clothes and cleanliness had made of him.

"It is because I am Christ's boy now," was the answer. "I want to be clean and to have my clothes whole in honour of the Master I am trying to serve."

"I hope your friends will receive as much from Christ's love as you have," said the man.

"And you will pray for them and for me?" urged the boy.

The man promised; and, full of hope, the lad started on his long walk homeward, to tell the story of the cross to the dear ones there, in his own wretched home first, and afterward to the neighbours among whom he had spent his childhood days.—*Selected.*

"GREATER than keeping silence is the answering of angry words with kind ones. Self-control is magnificent, but forgiveness is divine."

### Third Week

## Results of Persistent Prayer

Hymn.

Prayer.

Secretary's Report.

Scripture Drill: Nahum 1:9.

Reports of Labour.

Hymn.

Bible Study: "Promises and Results."

"After Twenty Years."

"Pray Without Ceasing."

"Telling the Truth."

Five-minute Exercise: Questions on

"Revelation" for week ending September 16.

Hymn.

### Promises and Results

1. WHAT is always the result when any one calls upon the Lord? Rom. 10:13.

2. What has the Lord promised He will do in such cases? Ps. 55:16, 17.

3. In what difficulties may we obtain help? Heb. 4:15, 16.

4. What are some things necessary in order to obtain help? Matt. 7:7; Matt. 21:22; John 14:13, 14.

5. What must we be doing before we have the right to press our petitions? John 15:16.

6. Having met all conditions, what may we confidently do? Isa. 26:3; Ps. 37:5.

### After Twenty Years

A LITTLE more than twenty years ago, when I accepted the truth, I put forth special effort to reach my old school friend, and boyhood companion. We had spent three years together as roommates in Pennsylvania State Normal School, and several years as public-school teachers in the same neighbourhood. I then accepted the truth, and finished my education in Battle Creek College; he finished in Princeton University.

During all these years we have kept up a friendly correspondence, with an occasional visit. For twenty years I have prayed for him and his family, and frequently sent him literature bearing upon the message for this time. He is at present principal of one of the Paterson public grammar schools, receiving £300 a year. During the holiday season, he and his family paid us a visit in Washington, and after a week's study of the Bible on the different points of faith, they informed us on New Year's Day, at the morning worship hour, that no doubt



Mrs. Longacre and I would be a great deal happier during the Sabbath hours of that day if they told us that their whole family of five members had definitely counted the cost and had decided to keep their first Sabbath with us, and to cast their lot in with the Seventh-day Adventists. Our joy was great. The hope we had cherished for twenty years was finally realized. I believe that God rewarded our faith and prayers, and that this experience is another proof that His word does not return unto Him void if we faithfully sow the seed and keep on cultivating the soil.

We have a number of other old friends for whom we have been working many years, and we can see that the truth is reaching their hearts. Let us sow the seed and cultivate the soil year after year, and God will water the parched ground with the gentle dew of heaven, and give the increase in a grand fruition finally. He will not fail us if we do not become discouraged.

C. S. LONGACRE.

### Pray Without Ceasing

WHEN we have offered constant prayer, but have failed to see a direct answer to our petition, how many times the enemy tries to persuade us that God has not heard our cry. An incident which came to our notice may contain a thought of encouragement to some soul who has been for a long time wrestling without apparent results.

More than twenty years ago, an isolated sister in one of the mountainous regions in the eastern part of the country, heard and accepted the truth, amid the fiercest opposition. So bitter was the feeling, that threats to kill the man who brought the truth were only prevented from being carried out by faithful friends leading him home by ways unknown to those who lay in wait for his life. For over twenty years a married son refused even to enter the home of his father and mother, and every evil name possible was applied to the parent who dared to obey God. Food was refused her, and she had to obtain it herself, or go hungry. But she prayed; she agonized; oftentimes it seemed useless to pray more. Yet still, hoping against hope, she pleaded with Him "who in the days of His flesh" offered up prayers and suppli-

cations, with strong crying and tears unto Him who was able to save Him from death. In the meantime another child was born, and with the little one, alone she struggled on, thanking God that she could have the privilege of leading this one to know His love.

Twenty-two years thus came and went, and then, in God's providence, I went to hold meetings near there. After a few weeks' effort a Sabbath service was arranged, and there were present this sister and three grown-up sons. After the sermon, a social meeting was held, and imagine, if you can, that mother's feelings as the most bitter son arose and said, "For twenty years I have fought and opposed my mother and called her the greatest fool on earth. When this series of meetings began, I determined to break it up. I came to make trouble, but could not. God prevented it. Now [turning to his mother] it is your turn to call me a fool; but, thank God, I have got the truth, and shall now live only to atone for my past life." Then another son and two daughters-in-law followed, and gave testimony to the same effect. Lastly, the man who had come to "clean us out," and who had been the worst drunkard in the neighbourhood, joined his voice in praise to God for the truth. A few months afterward, the father of this family accepted the truth also, and the songs of praise were heard in the home. Twenty-two years of prayer! Did it pay?

W. A. WESTWORTH.

### Telling the Truth

(For the Juniors)

THIS is a true story. We find it in Persian history. A little boy named Abdool Kader had a dream one night, which made him feel that he must devote himself to the service of God. The carrying out of this dream made it necessary for him to visit the sacred city of Mecca. The next morning he went and told his mother about it.

"She wept," he says, "when I told her of my dream, and where I was going." Then taking out eighty dinars, she said, "This is all the family inheritance that remains to be divided between you and your brother. I give you forty dinars, which is the portion belonging to you. And now, promise me faith-

fully that wherever you go, and whatever happens to you, you will never tell a lie." I promised her faithfully. Then she bade me farewell, saying: "Go, my son; may God bless you, and permit us to meet again."

"Then I started on my journey. All went well, till one day our caravan was attacked by a large number of horsemen. One after the other they plundered all our companions. At last one of them came to me. 'Little fellow,' he said, 'what have you got?'

"'Forty dinars,' said I, 'sewed up in the border of my coat.'

"The man laughed, and went away, thinking, no doubt, that I was joking with him.

"Then another man came up to me. He asked the same question, I gave him the same answer, and he, too, went away.

"Then I was taken into the presence of the chief of the band, who was sitting under a tree. 'What property have you got, my little fellow?' he asked.

"'I have told two of your men already,' I replied, 'that I have forty dinars, sewed up in the border of my coat; but they did not seem to believe what I said; and now, sir, I tell you the same.'

"He ordered the border of my coat to be ripped open, and then he found the money. He was very much surprised, and, turning to me, he said: 'And how came you, my young friend, to speak so plainly about your money that had been so carefully hidden?'

"'Because,' I replied, 'before leaving home, I promised my mother that I would never tell a lie; and now, whatever happens, I cannot break that promise.'

"'Brave boy,' said the robber; 'can it be that you have such a sense of your duty to your mother at your early age, and yet I, at my age, am unmindful of the duty I owe my God? Give me your hand, that I may swear repentance upon it.' A number of the band, impressed by his words and example, did the same.

"'You have been our leader in doing wrong,' they said to their chief; 'now be our leader in trying to do right.'"

And so the example of that brave boy and his truthful words turned those robbers from their evil ways. —Selected.



### Fourth Week Consecration

Hymn.  
Prayer.  
Secretary's Report.  
Scripture Drill: Review.  
Reports of Labour.  
Hymn.  
"The Fullness of Consecration."  
Poem: "A Lesson in Arithmetic."  
Five-minute Exercise: Questions on  
"Revelation" for week ending  
September 23.  
Hymn.

### The Fullness of Consecration

CONSECRATION means the act of separating from a common to a sacred use. In other words it means giving up everything that separates from God, whether it be money, dress, amusements, or anything else. It means to set apart our hands, our feet, our eyes, our voices, our possessions, our time, for His use.

1. What does the Lord ask us to do? Rom. 12: 1.

2. Why should we give our bodies a living sacrifice to Him? 1 Cor. 6: 19, 20.

3. How did Moses look upon consecration? Ex. 32: 29, margin.

4. Then when we consecrate ourselves to God, of what will our hands be full?—Seed. See Ps. 126: 6, margin.

5. What is the seed? Luke 8: 11.

6. Should we consecrate ourselves merely as a matter of duty? 2 Chron. 29: 31, margin.

Hezekiah recognized the fact that after the people had consecrated themselves to the Lord in this practical way, they would be ready to have a thanksgiving service.

7. What is the question that the Lord asks each of us to-day? 1 Chron. 29: 5, last part.

8. When should we consecrate ourselves?

"Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, 'Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me to-day in Thy service.'"—*"Steps to Christ," page 74.*

9. What is true holiness?

"True holiness is wholeness in the service of God. This is the condition of true Christian living. Christ asks for an unreserved consecration, for undivided service. He demands the

heart, the mind, the soul, the strength. Self is not to be cherished. He who lives to himself is not a Christian."—*"Christ's Object Lessons," pages 48, 49.*

10. What do we all need to learn?

"Let all be taught that they are to bear burdens and to deny natural inclination. Let them learn the blessedness of working for Christ, following Him in self-denial, and enduring hardness as good soldiers. Let them learn to trust His love and to cast on Him their cares. Let them taste the joy of winning souls for Him. In their love and interest for the lost, they will lose sight of self. The pleasures of the world will lose their power to attract and its burdens to dishearten."—*"Christ's Object Lessons," page 58.*

11. On what condition may we receive Christ, and with Him all the treasures of heaven?

"In the parable, the pearl is not represented as a gift. The merchantman bought it at the price of all he had. Many question the meaning of this, since Christ is represented in the Scriptures as a gift. He is a gift, but only to those who give themselves, soul, body, and spirit, to Him without reserve. We are to give ourselves to Christ, to live a life of willing obedience to all His requirements. All that we are, all the talents and capabilities we possess, are the Lord's to be consecrated to His service. When we thus give ourselves wholly to Him, Christ with all the treasures of heaven, gives Himself to us. We obtain the pearl of great price."—*"Christ's Object Lessons," page 116.*

12. How may we grow in grace?

"The only way to grow in grace is to be disinterestedly doing the work which Christ has enjoined upon us,—to engage, to the extent of our ability, in helping and blessing those who need the help we can give them. Strength comes by exercise; activity is the very condition of life."—*"Steps to Christ," page 85.*

13. What will be the result of a united consecration for service on the part of God's people?

"By giving the gospel to the world it is in our power to hasten our Lord's return. We are not only to look for, but to hasten, the coming of the day of God. Had the church of Christ done her appointed work as

the Lord had ordained, the whole world would, before this, have been warned, and the Lord Jesus would have come to our earth in power and great glory."—*"Desire of Ages," pages 633, 634.*

### A Lesson in Arithmetic

(Four may take part in this short exercise, each giving one recitation. Some appropriate song may be sung in conclusion.)

#### Add

Add to your faith from day to day  
Knowledge and love, and you then will pray

As never before for souls in need,  
Who look to you as for help they plead.  
Add to your love the patience strong  
That will still keep on though the way be long.

Add to the pennies, nickels, and dimes,  
And make them ring the pleasantest chimes

As they send good news to the far-off climes,

And to sad waifs here far happier times.  
Add, and keep on adding from day to day,  
In the mission cause; 'tis the only way.

#### Subtract

Subtract from your heart each selfish aim;  
Let your gift be brought in the Saviour's name.

From the gold and silver subtract the  
dross;

Make the offering pure, for all else is  
loss.

Subtract all pride and all mere display;  
In the work of Christ 'tis the only way,  
And thus will He bless you day by day.

#### Multiply

The seed that is sown must be multiplied,  
And scattered and scattered far and wide.  
The workers here and in every land  
Should be increased to a mighty band.  
The homes for the destitute and sad  
Should be multiplied and the world made  
glad.

By the help of all is the work increased,  
From the greatest down to the very least.  
The helpers should multiply each day  
In the great world's work; 'tis the only  
way.

#### Divide

Divide, divide what you call your own,  
And share with those that have never  
known

The light and love and the comfort true  
That all your life have been given to you.  
As freely as ye have received, then give;  
For only by giving we truly live.

"Give a portion to seven, and also to  
eight,"

Is the Scripture plan, and you must not  
wait

To see what somebody else will do—  
Be quick to give what belongs to you.  
Divide your time and your money and all,  
That you may answer the piteous call  
That rings on the air, from day to day;  
Divide, yes, divide; 'tis the Christlike  
way.

—Over Sea and Land.



## Sabbath-School Missionary Exercises

(September 2)

### The East China Mission

WE should be glad indeed to take the Sabbath-school members on a tour through the four provinces comprising the East China Mission, and give you the opportunity of meeting our dear Chinese brethren and sisters and becoming acquainted with them. We should be glad, too, to have you see what our Chinese workers are doing in leading souls from darkness to the glorious light of the closing message.

We feel, too, that if we could lead you to the unworked parts of our territory and point out to you the cities, villages, and almost innumerable country folk who have not yet so much as heard that there is a Saviour, your hearts would be touched with a longing desire to see this gospel go more quickly and more powerfully into every unworked portion of this needy field. But this privilege of a personal visit will not be enjoyed by many of you. We hope, however, without exception, you will all visit us soon by your representatives—the Sabbath-school offerings.

We will first take a general view of our field. It is located in the eastern part of China, and is therefore known as the East China Mission. It is comprised of four provinces, in which we see before us, waiting in darkness, 87,500,000.

Let us begin with Shanghai, in the province of Kiang-su. About eleven of the thirteen million inhabitants of Kiang-su province speak what is called the Shanghai dialect, different from any other dialect in China. Here we have the headquarters of the East China Mission and also of the Asiatic Division, and the China Missions Training School and publishing house. There are two organized churches, and a short distance from Shanghai three outstations. There were some interesting experiences in connection with the opening of these stations. A number of devoted idol worshippers were led to forsake their idols, and are now worshipping the true and living God. Women who had for almost their whole lives been victims of the opium habit received power

through the Word to break off this habit, and they now rejoice in the truth. ORRIN A. HALL.

(September 9)

### The Malay Missions

IN many ways the Malay Missions are very difficult and expensive ones to operate. The territory is comprised mostly of islands, and they are spread out over such a large space that it takes much time and money to visit all the various missions. There are many languages spoken in each locality, so that one is handicapped in teaching, unless he knows several of these. The population of about fifty million people is made up of many nationalities, all differing in their manner of living, customs, habits, religious persuasions, etc.

Mohammedanism is the prevailing religion. But these are among the "all nations" to whom this closing message must go before our Lord can return for His people.

For ten or twelve years our representatives have been pushing out into the various portions of this section, and now we have a few loyal Sabbath-keepers in each place where work has been started.

We now have workers at Batavia and Sourabaya in Java, at Pedang in Sumatra, at Sandakan in British North Borneo, at Kuala Lumpur in the Federated Malay States, and at Singapore in the Straits Settlements. Battakland, in northern Sumatra, has a native whose love for the truth and his people has forced him, against severe difficulties, to carry the message into that region, and as a result of his efforts a considerable number have begun to keep the Sabbath. They are pleading earnestly for a foreign family to be sent there to develop the work more fully. Our great need is efficient men for these fields.

We have not yet entered the Celebes, yet God is urging us into that section. A native over there obtained some of our Malay publications and became interested. He sent to us for more of that kind of literature to sell, and we shipped some to him. He has ordered a number of shipments, and has sold them and sent the money to us. We tremble lest there shall soon come a call for a

man for that field, because we know not what to do. We should strengthen the missions we are now operating before we begin new ones.

Borneo has but recently been entered, and that only in the northern part, but the returns have been more than gratifying. Some twenty have already been baptized, and others are believing as fast as the truth can be unfolded to them. But what is one man in such a large island?

Then there is Java, with thirty-five million people. What are we doing for them? True we have two missions there, one in the east, and one in the west end, but these are crippled for lack of help.

We feel that we have great reason for gratitude for the way our people have supported their missions in all the world, and I am sure they will not leave us without help in this time of need. When the real conditions are known, there will be a hearty response, and both men and means will be forthcoming. It is God's work, and it must be finished in this generation. We cannot see how it can be done, but God has promised, and His promises never fail. F. A. DETAMORE.

(September 16)

### Bible Work in the Malay Missions

OUR Bible studies with the people are certainly blessed experiences. Soon after we arrived here many inquired about the truth, and we commenced to study with them. These have brought others, until we have from five to eight studies at the mission house every week. We do not have to go out to search for students; the Lord sends them to us before we have time to get settled and look around. These men are intelligent, and ask questions that require thought to answer. Their questions show that they grasp an idea quickly, and go ahead of us in our study and see the point that we are trying to make before we get to it. We have to hold them in check, and tell them that we have studied long enough for one time, and they must go home and come again another day. There are two Catholics studying with us; one is a Tamil, the other a Chinese teacher in the Catholic school. Two



young Mohammedan Tamils come as often as we give them permission. We have a class of Chinese, about ten, who are coming out of raw heathenism, with whom we study every week. While we are strangers here, the Lord is bringing the people to us and helping us to give this message in such a way that their hearts are being touched, and we hope that we shall see fruits for our labours in the kingdom of God.

Last night in our study with the Mohammedans they wished to know the difference between Catholics, Protestants, and Missionaries (we are the missionaries). They can see that there is a difference between us, and they wonder about it. They said, "The Bible says we are not to worship images, and the Catholics worship their images; the Bible says that the Lord is coming soon, and the Protestants do not preach that, so they are not right; you teach all these things, so you must be right." When they were ready to leave, they asked if we would not class them as missionaries, meaning that they wanted to become members of our church. Of course, they have not been brought to the testing truth of the Sabbath, but these things show the way their hearts are turning.

ROY MERSHON.

(September 23)

### An Experience in the East

A YOUNG man, a native, became convinced of the truth of the Sabbath and other doctrines we hold, and he felt that he should obey, but he was a book-keeper for the government, and unable to do other kinds of work. He gave up his job without trying to get the Sabbath off, but found nothing else to do, and, becoming discouraged, returned to his work. He was convicted of sin for working on God's holy day, but he tried to shift the responsibility by saying that the Lord would find a position for him if He wanted him to keep the Sabbath. All this time he was teaching the truth to others, and two accepted it and called for baptism.

After this had gone on for a year or more, he became very much agitated, and went to the Lord in earnest prayer, which soon took the form of wrestling and pleading. It must have been something like the

experience of Jacob; for he gained a victory this time such as he had never experienced before. It was victory over self first, with the Lord next, and then over his enemies. He decided that he would keep the Sabbath at all hazards, and with this in mind asked to be excused from work on that day, stating his reasons. The lower officials said it would be impossible, but he pressed the request on to the higher ones, still praying the Lord to direct in the matter. One higher official said he thought they could arrange his work so that he could do it on Sunday, and in the face of the opposition of the others, rendered a decision in favour of our brother. Since that time he has gone on with his work, resting on God's day, and working on Sunday.

In telling me his experience he said he was so glad the mission had not taken him to support, as he had felt that they should do, for then he would have missed all this grand experience, and would not have known the power of God to help in time of need. His face shone with joy as he went into the watery grave in baptism. It means more for these dear souls to embrace the truth than for many of our people at home. Let us pray for them.

F. A. DETAMORE.

(September 30)

### Our Work in Manchuria

AS WE see the great work which is yet to be accomplished, and the many calls awaiting us, we only wish that we could do twice the amount of work that we are able to do. Just to-day the mail brought the news from a city about one hundred miles north of Mukden where fifteen are anxiously waiting to have us come and instruct them in the message. How we wish that we had a worker we could send to that place! But they will have to wait until we get some trained workers. Yesterday another man came in from a city about one hundred miles west of here, pleading very earnestly for help for his city, where there are several who are deeply interested and studying the message. When he was leaving, he wanted me to promise that the next station we opened would be at that

place, as they have now been waiting for us for nearly a whole year. And so I might mention others who are just as anxious to have us come.

We are just about to open up a new chapel some sixty miles north of Mukden. We were almost forced to go there to open up the work, owing to the many urgent calls for help. An elderly man, about sixty years of age, has walked the distance several times to urge us to come. He was the first Christian believer in that place. He has also been labouring for another denomination for a number of years. As soon as the minister at that place heard that they had called us to come to that city, he started to work against us by holding public meetings, and he also went to other cities to warn the people against us. It was while on one of these trips that his cart turned over and he broke his leg. As soon as the Chinese heard about it, they remarked that God had stricken him, as He did not want him to speak against this people. And strangely enough he is still at the hospital, and has been there for nearly two months. While he thus went to the hospital, and was hindered from working against us, the opportunity was open for us to make arrangements for opening the work in that city. We have rented a large chapel on one of the principal streets at a reasonable sum of money, and everything is about in readiness now to open up the chapel. Our evangelist has not been idle while the repairing and other work has gone on, but has been more than busy in instructing the people who have come. Several have already given in their names stating that they desire to study this message. He has also sold a considerable quantity of literature, especially the book "Bible Readings," for which we find a ready sale here in Manchuria.

Lately we have been busy getting our plans ready and getting bids from several contractors for building mission homes here in Mukden. We hope to be able to start on them as soon as the weather permits us to do so. BERNHARD PETERSON.

"CONTENTMENT is a pearl of great price; and whoso purchaseth her at the expense of ten thousand desires, maketh a wise and happy choice."



## Fourth Sabbath Reading

(September 23)

### Bible Study

#### Walking Even As He Walked

1. CHRIST has left us an example to follow in our Christian experience. 1 Pet. 2: 21.

2. We should walk "even as He walked." 1 John 2: 6.

3. Such a life will be filled with deeds of love and self-denial. Eph. 5: 1, 2.

4. We cannot spare ourselves if we would faithfully follow Christ. Matt. 16: 24.

5. Peter was severely rebuked for suggesting that Christ should spare Himself, in performing His work for our salvation. Matt. 16: 21-23.

6. Paul rebuked his friends for attempting to dissuade him from the path of duty. Acts 21: 12, 13.

7. The path of duty will lead us unto all the world with God's message. Matt. 28: 19, 20.

8. He warned us that the path will be one of difficulty, pain, and persecution. Matt. 10: 16, 17, 18, 22.

9. But the reward is sure and His grace sufficient. Matt. 10: 28-32.

#### Difficulties and Victories in Work in Szechwan

OUR mission work in this great province with its sixty-eight million people is moving along slowly but surely. We do not find this an easy field, for Satan has securely bound the people in chains of sin that are not easily broken. There is more drunkenness and smoking and immorality here than in any other parts of China where the writer has worked. Since opening our chapel, a little over a year and a half ago, more than five hundred robbers have been executed just outside the Tung Yuan gate. Executions have also taken place in other parts of the city, but of these we have no record. Similar conditions prevail in all the large cities of Szechwan, and one would think that the robbers would soon be exterminated, but rather they seem to multiply, terrorizing the villages and market towns.

We find, too, that the standard held by the Sunday-keeping societies in the west is much lower than that of the Sunday-keeping societies in Honan and the surrounding provinces, and this also makes our work much more difficult. However, in spite of

the difficulties, God's Spirit is gathering out of the darkness of heathenism souls who, we believe, are going through to the kingdom of God, and a church is being built up which will, we feel sure, stand the "test of fire." Our present church membership is fourteen. This number could have been much larger had we baptized all who were desirous of baptism, but we have received only such into the church who manifest that the Spirit of God is working upon their hearts and changing their lives. Another class of perhaps six or seven will shortly go forward in baptism. *None of these have been members in any other society, but are those who formerly bowed down to heathen gods.*

We have given up our old chapel and recently procured a much more commodious building which is located in the centre of Chungking, on a very busy street. Here we have just concluded a special series of meetings. Day by day the hall has been crowded to its utmost capacity with interested listeners. The chapel seats over two hundred. We have appealed to them at the close of each meeting to give their hearts to God, and receive salvation through Christ's atoning sacrifice. Many have given in their names, stating that they were desirous of studying further the gospel message. Special Bible classes are being held with these, and we hope some day to see them become true, loyal Christians.

Our school work is making rapid progress. This year we are operating three day schools, with a total enrolment of eighty-one. In Chungking we have a boys' school with thirty-one students and a girls' school with twenty-nine. We have another school at a market town near our homes. This school was opened after repeated requests from the parents of the children here, and on the opening day there were fourteen bright children present. Now there are twenty-one. All the children in these schools are paying equally as much, if not more, than they would in heathen schools. We are earnestly praying that through these schools many of these bright Chinese children will be led, while yet young, to give their hearts to Jesus before they become hardened by the sin and wickedness around them. Mrs. Allum, in addition to the care of her own three children, is carrying heavy work in these schools, and is

carrying a burden on her heart to make them a success; and by success we mean to make them real soul-saving agencies. We should receive help soon, and we trust that some consecrated single lady or ladies will come out and devote their lives to this important work.

Our faithful colporteurs have had splendid success in their work, which is entirely self-supporting. We now have three colporteurs in the field, and hope shortly to have a fourth. Brethren Liu and Tan have visited the capital, Chengtu, taking subscriptions for our paper at all the important towns between Chungking and the capital, which city is over a thousand "li" to the west of Chungking. In all they took 1,145 subscriptions, which equals more than one per "li" of the journey out. While still on the journey these men sent us by post-office order more than enough for the fifty per cent they were to return to the mission, and on their return instead of their owing the mission anything, after paying a faithful tithe, the mission was in their debt. This is what we call faithful colporteur work. These men have now started for the city of Hochow. This city only a few days ago was in the hands of brigands, who burned down part of it. However, fearing none of these things, these men are on their way to this place with our truth-filled literature, after which they will canvass all the cities which are located on the three rivers that enter the Kialing River, at or near Hochow.

Our friends will be glad to know that our first home is now completed, and we are comfortably situated in the same. Brother and Sister Warren are sharing our home with us. We cannot tell you how we enjoy living in a comfortable, convenient foreign home when we have lived for so long in Chinese buildings. With the exception of the brief period Mrs. Allum was in Shanghai, this is the first time since coming to China nearly ten years ago that we have had the opportunity of having a real home. We feel thankful to the brethren in the homelands whose gifts have made this possible. The second house will be completed shortly. It has been hindered owing to the conduct of the stone masons and the wet weather. However, we have changed our gang of stone masons, and our present man is



working very well, and so we hope to see the work completed shortly, for once the stone work is done, it does not take long to run up the rest.

Just now, in addition to the difficulties already mentioned, a rebellion is in progress in this field. Yunnan and Kweichow have seceded from the rest of China, and will not recognize Yuan Shih Kai as emperor, being desirous of a republican form of government. These rebels have now entered Szechwan, occupying some of the important towns further up the river, and a division of the local troops has gone over to the rebels. Fighting has taken place in several towns near Chungking, and the rebels seem to be holding their own very well. The Chungking hospitals are full of wounded northern soldiers. The northern soldiers are compelling thousands of coolies and others to leave Chungking and carry supplies and munitions to the towns where fighting is taking place. It is said that over ten thousand people have been forced into this kind of work. This makes the people very bitter, and hinders the attendance at our meetings, for the people hardly dare to go onto the streets for fear they will be taken to carry supplies for the soldiers. What the outcome of it all will be we do not know. However, we fear none of these things, for God is able to protect His messengers. In conclusion we ask you to pray for us in this far-off field, that God will help us to carry forward His work here rapidly, and this in spite of the fact that all around there is war and strife. We also ask you to pray God that He will quickly add to our number additional workers and give to us who are here added consecration that we may be able quickly to spread the message of a soon-coming Saviour to the remotest parts of Szechwan, and even to the borders of Tibet.

F. A. ALLUM.

### God's Truth Winning Its Way in Southern Korea

HERE in the southern part of the Hermit Kingdom the message is making good progress. Our native workers are receiving a better training and are doing better work, and the brethren and sisters are reaching a higher plane of Christian living.

Present reports show that there are

about forty persons ready and waiting for baptism, with three, and possibly four, churches ready to be organized before our annual meeting in the early spring, in this division alone.

But what we need most—next to a double unction of the Holy Spirit—is more foreign help, to assist in instructing and helping those who are accepting the message. Every one of our missionary brethren is carrying two and three men's burdens. It is forced upon us, and we cannot let go and remain loyal at our posts. We will go down with the load rather than surrender. Then help will have to come. But we need the help now.

I recently had an interesting visit and study with a colporteur of another mission, with which he had been connected for nearly thirty years. He had heard something about Seventh-day Adventists, and to satisfy himself decided that he would go to see one of our evangelists, or the foreign missionary, and inquire whether these things were so. He walked 130 miles to Keizan, and learned not only that what he had heard was true, but much more besides, and he was constrained to confess that it was wonderful and the truth. He took a generous assortment of literature, and went his way homeward, promising before he left that he would investigate thoroughly and write us.

Next day came a letter from another man, 150 miles in the interior. He had heard the message and was living it the best he could among unbelievers, according to the light he had received.

The following day a brother called at our station of whom we had lost track for several years and had given up as dead or apostatized. His reappearance was as much a surprise as though he had risen from the dead. He had received the message gladly and lived it faithfully before his persecutors. Then he removed to another place, where he was faithfully visited and followed up with literature and correspondence by several of our workers. But we finally lost track of him. He told us that he had received all our correspondence, but as he had met with misfortune he did not reply. He said he had kept the Sabbath alone all this while. He was glad to meet with us again, and renew his pledge to serve God.

Now comes the fourth incident in the one week, showing what the truth is doing for the people in these dark places of the earth, in these closing days. It was a letter from a man, who with his family had studied the message and become intensely interested. They were about to take their stand for the commandments of God and the faith of Jesus. He admitted that it was the only right thing to do. Just then came the trial of faith, and it proved too much for him. A missionary induced him to remove and accept a position in his home. The temptation was strong, and he hesitatingly accepted. For one year we heard no more of him. Now comes the letter stating that he cannot forget the truth and the things he heard and learned from us. He plans to leave his present position, and spend several months with our people where he can study the truth.

There is something miraculous about it. The truth will never leave us. Though we slight it, and, Jonah-like, try to flee from it and our duty, as long as we do not absolutely force it from us, it abides until our final decision is made.

There are many little incidents like these that make up missionary life on the frontiers. We have been in the southern part of Korea, a lone missionary family, at one station, for about five years. The first Sabbath-keeping families are with us still. We have seen the little beginnings, and now, after these several years of seed-sowing, we believe the year 1916 will be the crowning year. Little lights are scattered here and there in every province, and also in the large island of Cheju, off the south-west coast. We must hasten. Time seems closing fast upon us. These "startling revelations" do startle us. We want to face the crisis, finish the work, and go home.

R. C. WANGERIN.

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