

# The Missionary Leader

Vol. 7

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No. 12

## Young People's Day

DECEMBER 27

See Programme on Page 6. Plan early

## Home Missions Department

### Church Missionary Programme

#### First Week

### The Blessedness of Giving

1. WHAT example of giving has God shown to the world? John 3:16.
2. By what were Abraham's faith and devotion tested? Heb. 11:17.
3. What did Christ give to redeem us? Titus 2:14.
4. Why did He lay aside His riches and become poor? 2 Cor. 8:9.
5. After Abraham was blessed, what was he to be? Gen. 12:2.
6. As Christ sent out His disciples to preach, to heal the sick, and to raise the dead, what did He say to them? Matt. 10:8.
7. Why does God comfort us in our troubles? 2 Cor. 1:4.

NOTE.—The good things of God are not to be kept to ourselves. We receive to give. Says Whittier, "The soul is lost that's saved alone." And as love prompted God's great gift, so His love in our hearts will prompt us to give, to minister, and to engage in loving service for the welfare and the happiness of others.

8. What did Christ say of the blessedness of giving? Acts 20:35.

NOTE.—The government of God is founded on the principle of benevolence, or the desire to bless others. Our richest blessings come as the result of the good things we have passed on to our fellow men.

"The quality of mercy is not strained,  
It droppeth as the gentle rain from  
heaven  
Upon the place beneath; it is twice  
blessed—  
It blesseth him that gives and him that  
takes."

9. For what was Christ anointed by the Holy Spirit? Isa. 61:1.

NOTE.—The Holy Spirit is given to fit God's children for service.

10. After being thus anointed, what did Jesus do? Acts 10:38.

### Church Missionary Programme

#### Second Week

### Christian Help Work

1. WHAT is God's attitude toward the poor? Ps. 72:12.
2. For what purpose did Christ say God had anointed Him? Luke 4:18.

3. Are the unfortunate always within our reach? Matt. 26:11.

4. When did Christ say we could minister to the poor? Mark 14:7.

5. What did Paul say regarding our duty to them? Acts 20:35.

6. What promises are made to those who consider the poor? Ps. 41:1-3.

7. How does the Lord regard kindness shown to the poor? Heb. 6:10.

8. What fate awaits those who turn a deaf ear to their need? Prov. 21:13.

9. What classes are we especially enjoined to help? Isa. 1:17.

10. What is pure religion declared to be? James 1:27.

11. What work is especially acceptable to the Lord? Isa. 58:7.

12. What is promised to those who do this? Verses 9-11.

13. Who will repay us for our gifts to the needy and unfortunate? Prov. 19:17; Prov. 28:27; Prov. 11:25.

14. Is it necessary to give only silver or gold? Acts 3:6.

15. What is sometimes of great value to discouraged souls? "I smiled on them when they had no confidence." Job 29:24, margin R.V.

16. Whom would the Lord have us remember at the coming festive season? Luke 14:12, 13.

### Church Missionary Programme

#### Third Week

Opening Exercises.

Bible Study: "Praise and Thanksgiving."

What I Am Thankful for. (Six two-minute talks.)

The Spirit of Praise and Thanksgiving. Thanksgiving Testimony Meeting.

LEADER'S NOTE.—The Bible study should not occupy more than ten minutes. Have all read in concert the answer to the last question. "What I Am Thankful for." Have several persons come prepared to give a two-minute talk, each emphasizing a different thing; as, (a) For my Christian experience, and for God's good leading through the year about to close; (b) that I have learned the Christian religion rather than Buddhism, Mohammedanism, Confucianism, Hinduism, or Paganism; (c) for the third angel's message; (d) for peace in our country; (e) for the so-called common blessings of life; (f) for the privilege of doing something for the salvation of souls. This may be made a very interesting exercise if each speaker will prepare well and talk short. It would be well to show your list of topics to the individuals who are to take part, so that each may choose his subject and note what the others are taking up, so that there will be no overlapping. "The Spirit of Praise and Thanksgiving." Let the leader read "Christ's Object Lessons," beginning with the paragraph at the bottom of page 298 and

ending with the paragraph at the top of page 300. A few striking statements on the great benefits we receive from cultivating a spirit of thankfulness may be selected from "Ministry of Healing," pages 251-253. In the testimony meeting encourage every one to follow the example of those who gave the short talks, by telling why they are thankful.

### Praise and Thanksgiving

1. IN what spirit should we serve the Lord? Ps. 100:2.

2. What element should enter into all our worship? Phil. 4:4, 6.

3. In how many things should we give thanks? 1 Thess. 5:18.

4. How often and for how much should we render thanks? Eph. 5:20.

5. What is sown for the upright in heart? Ps. 97:11.

6. What effect has a merry heart? Prov. 17:22.

7. What effect do helpful, cheerful words have upon the heart? Prov. 12:25.

8. By what temporal blessings does God fill men's hearts with gladness? Acts 14:17.

9. What testimony regarding God's faithfulness did Joshua bear? Josh. 23:14.
10. Although at times passing through severe trial, when did the psalmist say he would praise the Lord? Ps. 34:1; 145:2.

11. What does he exhort all to do? Ps. 34:3.

12. Why and for what may every child of God rejoice? Isa. 61:10.

13. Against what are Christians warned? 1 Cor. 10:10.

14. Even when persecuted, what are we told to do, and why? Luke 6:22, 23.

15. In what spirit may we meet temptation? Jas. 1:2.

16. What assurance is given so that the child of God may bravely endure every trial and hardship of life? Rom. 8:28.

17. With what exhortation does the psalmist close his songs of praise? Psalm 150.

## Missionary Volunteer Department

### Missionary Volunteer Programme

#### First Week

Opening Exercises.

Bible Study: "Faith Versus Feeling."

Reading: "Believing Means Receiving."

Reading: "Believing and Receiving."

Poem: "Himself."

LEADER'S NOTE.—Young people especially need to distinguish between faith and feeling. Make the Bible Study interesting as you give it. It is essential that the poem be handed to a good reader or recited in order to do the best possible good.

## Faith Versus Feeling

THERE is only one means whereby we can stand, and that is by faith. 2 Cor. 1:24.

In order to stand firm, we must be overcomers. By what means can we overcome temptation? 1 John 5:4.

As yet we have not received the kingdom in substance, then how can we know we ever shall? Heb. 11:1.

Faith rests entirely upon the promises of God. Feeling and faith are antagonistic, because faith gives us hope. Rom. 8:24, 25.

Is the gospel the "power of God to salvation" to those only who feel that they are saved? Rom. 1:16, 17.

An illustration of individuals who allowed feeling to overthrow their faith is found in Num. 13:26, 27, 33.

"Take the word of God as your assurance. Has He not invited you to come unto Him? Never allow yourself to talk in a hopeless, discouraged way. If you do, you will lose much. By looking at appearances and complaining when difficulties and pressure come, you give evidence of a sickly, enfeebled faith. Talk and act as though your faith were invincible. The Lord is rich in resources. He owns the world. Look heavenward in faith. There is in genuine faith a buoyancy, a steadfastness of principle."—*"Christ's Object Lessons," p. 146.*

## Believing Means Receiving

"OH, we did not think you meant what you said." These words came from two of the three boys who were called to the front of the church by the minister who was trying to teach his people the lesson of "believing and receiving." He held in his hand an attractive book, saying to the first boy, "This is your book if you will take it." The boy shook his head. When it was offered to the next boy, he shrank back and ignored the offer. The third boy reached out and took the book with a grateful, "Thank you."

Then came the surprised words from his companions. The minister said, "I offered it to the one who would take it; he has taken it, and it is his."

Did the boy who took the book honour the minister? You say, "Yes." So we honour God when we simply take what He holds out to us.

Can you repeat John 3:16? In this verse are "believing and receiving." The one who really believes that God means what He says in making this offer of eternal life, the gift is his by simply claiming it and holding it fast to the end.

Faith in God, or belief in His word, is simply taking Him at His word just as the boy did the minister. He believed and acted. The other boys waited to be convinced. The following story will illustrate this:

"Benjamin Franklin tried to convince the farmers in his day that plaster enriched the soil, but all his words failed to convince them. Then he took the plaster and formed it into a sentence by the roadside. The wheat coming up on those letters was twice as green as the other wheat, and the farmers could read for months in letters of living green, 'This has been plastered.'" It was convincing.

God has given convincing proof that He sent Jesus to save every lost soul. Believe Him to-day and take all He is so

willingly and freely offering you. God loved and gave; we believe and then act. This is the faith that works.

The air we breathe is free, but the man who will not breathe, must strangle and die. Salvation is free, but it saves only those who reach forth and take it.

The story is told of a ship passing from the Amazon River out into the ocean, and in meeting another ship, heard this cry, "We have lost our bearings and are dying of thirst; can you give us water?"

The answer was returned: "Dip it up; it is all around you." Sure enough, they were in the broad mouth of the Amazon River with fresh water all about them, yet they were dying with thirst.

So it is with salvation. We are on the great ocean of life, and will surely perish if we do not take the water of life so freely offered.—*Selected.*

## Believing and Receiving

### The Upward Look of a Dying Soldier

MR. MOODY frequently told an incident that occurred after the battle of Murfreesboro. About midnight he was called to see a man who had sent for him, and whom he found very low, but who wanted Mr. Moody to help him die.

"I told him," Mr. Moody said, "that I would bear him in my arms into the kingdom of God if I could, but I couldn't. Then I tried to preach the gospel. He only shook his head, and said, 'He can't save me; I have sinned all my life.' Then I read an interview with a man who was anxious about his eternal welfare. As I read on, his eyes became riveted upon me, and he seemed to drink in every syllable. When I came to the words, 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life,' he stopped me, and asked, 'Is that there?' 'Yes,' I said. 'Well,' he continued, 'I never knew that was in the Bible. Read it again.'

"Leaning on his elbow on the side of the cot, he brought his hands together tightly, and when I had finished, he exclaimed, 'That's good! Won't you read it again?' Slowly I repeated the passage the third time. When I finished, I saw that his eyes were closed, and that the troubled expression on his face had given way to a peaceful smile. His lips moved, and I bent over him to catch what he was saying, and heard in a faint whisper: 'As Moses lifted up—the serpent—in the wilderness,—even so—must the Son of man be lifted up:—that whosoever—believeth in Him—should not perish,—but have eternal life.' He opened his eyes and said, 'That's enough; don't read any more.' Early next morning I came again to his cot, but it was empty. The attendant in charge told me that the young man had died peacefully, repeating to himself now and then, 'Whosoever believeth in Him should not perish, but have eternal life.'"—*From "The Life of D. L. Moody."*

## Himself

Once it was the blessing,  
Now it is the Lord;  
Once it was the feeling,  
Now it is His Word.  
Once His gifts I wanted;

Now the Giver own;  
Once I sought for healing,  
Now Himself alone.

Once 'twas painful trying,  
Now 'tis perfect trust;  
Once a half salvation,  
Now the uttermost;  
Once 'twas ceaseless holding,  
Now He holds me fast;  
Once 'twas constant drifting,  
Now my anchor's cast.

Once 'twas busy planning,  
Now 'tis trustful prayer;  
Once 'twas anxious crying,  
Now He has the care;  
Once 'twas what I wanted,  
Now what Jesus says;  
Once 'twas constant asking,  
Now 'tis ceaseless praise.

Once it was my working,  
His it hence shall be,  
Once I tried to use Him,  
Now He uses me;  
Once the power I wanted,  
Now the Mighty One;  
Once for self I laboured,  
Now for Him alone.

Once I hoped in Jesus,  
Now I know He's mine;  
Once my lamps were dying,  
Now they brightly shine;  
Once for death I waited,  
Now His coming hail;  
And my hopes are anchored  
Safe within the veil.

—*Rev. A. B. Simpson.*

## Missionary Volunteer Programme

### Second Week

Opening Exercises.

"What Is Character?"

"When to Begin Character-Building."

"Our Thoughts."

"The Little Things of Life in Character-Building."

"Christ Our Pattern."

Recitation: "True Character."

Closing Exercises.

LEADER'S NOTE.—The Introduction should be given in the form of a little talk by the one leading out in the programme for the day. The four readings, though short, need to be given to good, clear readers, and the poem entitled "True Character" should be given to some one a week beforehand so that it can be recited from memory. To bring the programme to a close an appropriate song could be rendered either as a solo, duet, or quartette.

This programme has been prepared by the Tasmanian Missionary Volunteer Department.

## Introduction

WHEN a Greek spoke of character (and it is a Greek word) he meant the impression made on any soft substance by a dye or mould.

In speaking of character in the book entitled "Education," Sister White says that "character-building is the most important work ever entrusted to human beings; and never before was its diligent study so important as now. Never was any previous generation called upon to meet issues so momentous, never before

were young men and young women confronted by perils so great as confront them to-day."

### What Is Character?

CHRISTIAN character is more than gentleness, patience, meekness, humility, kindness. These are essentials, but there are some men who have all these fine qualities who lack the more robust characteristics of manhood. They are weak, nerveless, and spiritless. They are wanting in courage, force, energy, and that indefinable quality called grit. They may be remarkable for their forbearance and meekness, thus illustrating one phase of true Christian character, but they serve only as moral buffers in society to deaden the force of the concussion produced by other men's passions. They generate no motion, they kindle no enthusiasm, they inspire no courage, they make no aggression against the world's hosts of evil. True they are good men. They have the patience of Job, the meekness of Moses, the amiability of John, but they want the boldness of Peter, the enthusiasm of Paul, and the moral heroism of Luther superadded to their passive virtues to make them truly strong men.

### When to Begin Character-Building

MAKE up your minds about it while you are young. It is far easier, while your hearts are young and fresh, and open to all good influences, to make your lives beautiful and pure in the sight of God and man, than it is to do so after your character has become more formed, and the chill world has cooled down your young affections and enthusiasm. I saw once, lying side by side in a great workshop, two heads made of metal. The one was perfect—all the features of a noble, manly face came out clear and distinct in their lines of strength and beauty; in the other, scarcely a single feature could be recognised—it was all marred and spoiled. "The metal had been let grow a little too cool, sir," said the man who was showing it to me. I could not help thinking how true that was of many a form more precious than metal. Many a young soul that might be stamped with the image and superscription of the King, while it is warm with the love and glow of early youth, is allowed to grow too cold, and the writing is blurred, and the image is marred.—*Selected.*

### Our Thoughts

#### Have They Any Part to Play in Character-Building?

CHARACTER-BUILDING is not a thing of favour or mere chance, it is the natural result of continued effort in right thinking, the effect of long cherished association with Godlike thoughts. Every conscious act is preceded by a thought. Our dominating thoughts determine our dominating actions. The acts crystallize themselves into the habit, and the aggregate of our habits is our character.

There is nothing more true in connection with human life than that we grow into the likeness of those things we contemplate. Literally and scientifically and necessarily true is it that "as a man

thinketh in his heart, so is he." The "is" part is his character. His character is the sum total of his habits. His habits have been formed by his conscious acts; every conscious act is preceded by a thought, and so we have it—thought on the one hand, character, life, destiny on the other.

"Think truly, and thy thoughts  
Shall the world's famine feed;  
Speak truly and each word of thine  
Shall be a fruitful seed;  
Live truly and thy life shall be  
A great and noble creed."

### The Little Things of Life in Character-Building

IT is the little everyday cares and trials of life that develop character. These are the true materials used in character-building, and the time taken to complete the structure is a life-time. It is impossible to dream one's self into a character. The hammer and forge must be used.

A man who becomes known as unfaithful to his promises and appointments, or as careless in meeting his obligations, in paying his debts, and returning what he has borrowed, soon wins for himself a very unenviable reputation, and it has been said that "reputation is what men think we are, but character is what God sees we are."

A little thought will show anyone that even the most trivial things do not only mar the beauty of character as seen by others, but also destroy the influence.

### Christ Our Pattern

IT is worth our while to study closely character, as we have its type and pattern in the life of our Lord. He was not a weak man swept along by the strong currents of the world's passions to an unavoidable destiny. We cannot study enough this sometimes-neglected phase of Christ's life—the force and positiveness of His character. He was in every way the manliest of men—large hearted, noble spirited, generous to the very uttermost of self-sacrifice. No microscopic eye can find in all His life a trace of selfishness or one token of meanness. Such is our pattern!

A Christian character must be strong as well as tender. The active virtues must be cultivated as well as the passive. Meekness must not be weakness. With the charity that beareth all things a Christian must have the force of character which will make his influence a mighty positive power for good.

Always remember that a beautiful character transforms the countenance, that a strong character is the one who is ever ready to sacrifice the present pleasure for the future good, and that when men and women build such characters God is honoured, and the world is blessed by their living.

### True Character

It is not always the coat that tells,  
Nor the collar your friend may wear;  
It is not only the shine of his shoe,  
Nor the finished touch of his hair.

It is not all in a silken hat,  
Nor the fitting neat of his gloves,  
It is not merely his cultured air;  
Nor the circle in which he moves.

It is not his temper, his pride, nor smile,  
Nor yet his worshipful mein;  
It is not even the name he bears  
In a world that is shallow and mean,

Ah, no, after all, 'tis the man himself  
As he stands with his God alone;  
'Tis the heart that beats beneath the coat,  
The life that points to the throne;

The eye that cheers with its kindly  
glance;  
'Tis the arm around a brother, cast,  
The hand that points to hope beyond,  
'Tis the love that endures to the last.  
—*Selected.*

### Missionary Volunteer Programme Third Week

### The Greatest Thing in the World

Opening Exercises and Reports.

Scripture Reading: 1 Corinthians 13.

Poem: "Little Acts of Love."

Reading: "Thy Father Calleth Thee."

Exercise: "Seven Thoughts on Love."

Reading: "Because Some One Cared."

Closing Exercises.

LEADER'S NOTE.—This programme has been prepared by the South Australian Missionary Volunteer Department. The exercise, "Seven Thoughts on Love," requires some practice, but when well learned it forms a very interesting item. The hymns are from "Christ in Song," and have been numbered. The organist will need to go through the words, as they do not follow just as written in the hymn book.

### Bible Study: 1 Corinthians 13

1. *Patience.* This is the normal attitude of love; Love passive, love waiting to begin; not in a hurry, calm, ready to do its work when the summons comes, but meantime wearing the ornament of a meek and quiet spirit. Love suffers long; beareth all things; believeth all things; hopeth all things. For love understands, and therefore waits.

2. *Kindness.* Love active. Much of Christ's life was spent in merely doing kind things; simply in making people happy, in doing good turns to people. Some one has said: "The greatest thing a man can do for his Heavenly Father is to be kind to some of His other children." I wonder why it is that we are not all kinder than we are? "We shall pass through this world but once. Any good deed therefore that we can do, or any kindness that we can show, let us do it now, for we shall not pass this way again."

3. *Generosity.* "Love envieth not." Whenever you attempt a good work you will find others doing the same kind of work, and probably doing it better. Envy not. Only one thing need the Christian envy,—the large, rich, generous soul which "envieth not."

4. *Humility.* After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it.

Love hides even from itself. "Love vaunteth not itself, is not puffed up."

5. *Courtesy.* This is love in society; love in relation to etiquette. The one secret of politeness is love. Love cannot behave itself unseemly. You can put the most untutored person into the highest society, and if they have a reservoir of love in their hearts they will not behave themselves unseemly. So with this simple passport we can mingle with any society, enter the courts and palaces with as much ease as when entering the dwellings of the most humble cottagers.

6. *Unselfishness.* Love seeketh not her own. The most obvious lesson in Christ's life is that there is not happiness in having and getting anything, but only in giving. Then half the world is on the wrong scent in the pursuit of happiness. He that would be great among you, said Christ, "Let him serve."

7. *Good Temper.* "Love is not easily provoked." Bad temper is one of the most destructive elements in human nature. No form of vice, not worldliness, not greed of gold, not drunkenness itself, does more unchristianise society than ill temper. It is often a blot on an otherwise noble character. "Be kindly affectioned one to another." "Live peaceably with all men."

### Little Acts of Love

Not mighty deeds make up the sum  
Of happiness below,  
But little acts of kindness,  
Which any child may show.  
A glass of water timely brought,  
An offered chair,  
A turning of the window blind,  
That all may feel the air,  
An early flower, unasked, bestowed,  
A light and cautious tread,  
A voice of gentlest whisper hushed,  
To spare the aching head.  
O! deeds like these, though little things,  
Yet purest love disclose,  
As fragrant atoms in the air  
Reveal the hidden rose.

—Selected.

### Thy Father Calleth Thee

MAJOR WHITTLE used to tell the story of an aged Quaker named Hartmann, whose son had enlisted in the army. There came the news of a dreadful battle, and this old father, in fear and trembling, started to the scene of the conflict that he might learn something concerning his boy. The officer of the day told him that he had not answered to his name and there was every reason to believe that the boy was dead. This did not satisfy the father, so, leaving headquarters, he started across the battle-field, looking for the one who was dearer to him than life. He would stoop down and turn over the face of this and then the face of another, but without success. The night came on, and then, with a lantern, he continued his search, all to no purpose. Suddenly the wind, which was blowing a gale, extinguished his lantern, and he stood there in the darkness, hardly knowing what to do until his father's ingenuity, strength, and affection prompted him to call out his son's name, and so he stood and shouted: "John Hartmann, thy father calleth thee." All about him he would

hear the groans of the dying, and some one saying: "Oh, if that were only my father!" He continued his cry with more pathos and power until at last in the distance he heard his boy's voice crying, tremblingly: "Here, father." The old man made his way across the field shouting: "Thank God! Thank God!" Taking his son in his arms, he bore him to headquarters, nursed him back to health and strength, and he lives to-day. Over the battlefields of the slain this day walks Jesus Christ the Son of God, crying out to all who are wrecked by this awful power, "Thy Father calleth thee."—*Selected.*

### Seven Thoughts on Love

FIRST CHILD: "My little children, let us not love in word, neither in tongue; but in deed and in truth."

ALL SING:

"I love Thee, I love Thee, and that Thou dost know;  
But how much I love Thee my actions will show."  
("Christ in Song," No. 650.)

SECOND CHILD: "I love them that love Me; and those that seek Me early shall find Me."

ALL SING:

"I will early seek the Saviour,  
I will learn of Him each day;  
I will follow in His footsteps,  
I will walk the narrow way.

"For He loves me, yes, He loves me,  
Jesus loves me, this I know;  
Jesus loves me, died to save me,  
This is why I love Him so."  
(No. 71.)

THIRD CHILD: "If ye love Me, keep My commandments."

ALL SING:

"They shall walk the golden city,  
Dwell upon the earth made new,  
Who have kept the ten commandments,  
Loving the dear Saviour too.  
Blessed are they, blessed are they,  
Blessed are they that do,  
Blessed are they that do His commandments,  
Can it be said of you?"  
("Hymns and Tunes," No. 1304.)

FOURTH CHILD: "This is My commandment, that ye love one another as I have loved you."

ALL SING:

"'Tis love that makes us happy,  
'Tis love that smooths the way,  
It helps us mind, it makes us kind  
To others every day."  
("Christ in Song," No. 567.)

"Angry words, O, let them never  
From the tongue unbridled slip;  
May the heart's best impulse ever  
Check them ere they soil the lip.  
Love one another, thus saith the Saviour,  
Children, obey your Father's blest command;  
Love one another, thus saith the Saviour,  
Children, obey His blest command."  
(No. 581.)

FIFTH CHILD: "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."

ALL SING first and third stanzas of No. 194.

SIXTH CHILD: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

ALL SING first and third stanzas of No. 476.

SEVENTH CHILD: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

ALL SING:

"My Father is rich in houses and lands,  
He holdeth the wealth of the world in His hands;  
A tent or a cottage, O, why should I care!  
They're building a palace for me over there.  
A child of a King, and child of a King!  
With Jesus, my Saviour, I'm the child of a King."

(No. 514.)

—"Selections for Our Little Folks."

### Because Some One Cared

IN the busy Tsao-hu-men (grass lake gate) of the city of Wuchang there sat a young man begging. Few, indeed, were the words of pity he heard, and fewer still the coins upon his mat. He held up a wasted hand and cried, "Ma fung!" a leper! The surging, busy throng heeded him not.

Wong Keh-shang could not go to Jesus for help, for he knew Him not; but Jesus' ambassador, in the person of a missionary, stood before him.

"Are you a leper?"

"Alas! alas! I am."

"Can't you cure yourself?"

"I! Cure myself! No. The more I do the worse I become."

"True! You are quite helpless."

"Yes. No one cares and no one knows. I have no friends. I am hungry, no one feeds. I am sad, the people only laugh."

"Some One cares."

"Who is He?"

"Let me tell you." And, sitting down, the man of God told the leper of One who cares, of the deeper leprosy called sin, and of the great sacrifice of love, the cleansing fountain for sin and uncleanness.

"Jesus loves you."

"Will He bless me?"

"Only trust Him."

"Where can I find Him?"

"Come, I'll show you."

"Where? I have to beg."

"Jesus will provide. Come with me."

Then that awkward, fanatical missionary with the gray beard actually took that leper to his own house!

In a little schoolroom on the city wall sits the leper, Wong Keh-shang. His leprous hand is wrapped in a white bandage. A Christian physician has eased the pain if he cannot cure the disease. The day is hot, the flies are buzzing about, the houses below are quivering with the heat, the school boys drone over their books. Wong has had his head shaved, he is dressed in a clean, white summer gown, and he looks contented and happy. He is teaching the little mission school, and daily tells the story of his own conver-

sion, and urges the children to faith in Christ. Nor was the story told in vain.

Again the scene changes. In far-away Shensi province there is a little mission graveyard. A group of missionaries stand around an open grave. Chinese converts are there weeping with real sorrow. Wong Keh-shang has done his work. Leper as he was, with increasing pain and weakness he accompanied a band of pioneer missionaries to the far interior, praying only to be allowed to testify of the love of the Lord of salvation, Jesus Christ. Then the leprosy did its fatal work, and he rests from his labours.

Such was the love of a poor leper for his Saviour.

### Missionary Volunteer Programme

#### Fourth Week

Opening Hymn: No. 481.

Prayer Season. (For greater faithfulness in our duties, and for our missionaries.)

Minutes.

Doctrinal Text and Reading Course Reviews.

Musical Item.

Reading by Leader: "Where Are Our Young People Going?"

Recitation: "All Have Their Work to Do."

Reading or Talk: "One Girl's Influence."

Reading: "Is It True?"

Reports of Work.

Exercise: "GIVE."

Offering.

Closing Hymn: No. 594.

LEADER'S NOTE.—This interesting programme has been prepared by the West Australian Missionary Volunteer Department. The article, "Where Are Our Young People Going?" should be read by the leader, or a worker if one is present, or by one who can read it distinctly and impressively.

### Where Are Our Young People Going?

THIS is the question which interests every one who has the great privilege of being a young person at this time.

The apostle John says, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." This exhortation does not apply to young men only, but to young women also. Their youth does not excuse them from the responsibilities resting upon them. Of what service might they be to the advancement of the message?

Solemn responsibilities rest upon us as young people, which we lightly regard. Did you ever stop to consider that the time is soon coming when the work of preaching the message will be left entirely to our young people and little children? Did you ever stop to think what it would mean to gain a preparation for such a work before the end, to stand before princes and rulers, to give a reason for the hope that is within,

and having done all, to stand after the closing hours of probation? And we are told that the time for our preparation is short, very short.

If we but realized how earnestly Jesus worked to sow the world with gospel seed, we who are living at the very close of probation would untiringly give the bread of life to perishing souls. But are our youth in a position where they can with meekness and fear give an answer for the hope within us?

We should enquire, "Lord, what wilt Thou have me to do?" Many feel that life is wasted, that they cannot do anything to help forward the work. The little rill that makes its noiseless way through grove and meadow, bearing fertility and beauty, is as useful as the broad river, in its own little way. In contributing to the river's life it helps to achieve that which alone it could never have accomplished. This lesson is one needed by many who think, because they cannot do a large work, that they cannot be useful at all.

Suppose all our workers were conference presidents, religious liberty leaders, medical or educational secretaries, or editors in our publishing work. Who would do the important work of the humbler labourers, the Bible workers, nurses, teachers, book-keepers, and those who set the type and do the manual part of publishing our books and periodicals. We know that just as surely as there is a place prepared for us in heaven, so surely is there a place for us in the closing work. It may not be an exalted position, but God asks only that we as young people render Him perfect service wherever we are.

After His life of toil, teaching His disciples, healing the sick, preaching the word, and living the perfect life for us, Christ committed the rest to His disciples. Would not the angels have gladly continued and finished the work which Christ had begun? But this privilege was not granted them. Now it has been intrusted to us, and what a privilege we should esteem it! May God help us as young people to decide which way we are going!

M. BARLOW.

### All Have Their Work to Do

Why these murmurs and repinings?

Who can alter what is done?

See the future brightly shining;

There are goals yet to be won.

Grieving is at best a folly,

Oftentimes it is a sin;

When we see a glaring error

We should a reform begin.

We must all be up and stirring

With determination true;

Young and old men, rich and poor men,

All have got their work to do.

Life is but a scene of labour,

Every one his task assigned;

We must each assist our neighbour

When we see him lag behind.

We must strive for education

Man's condition to improve,

And bind men of every station

In a bond of mutual love.

All must then be up and stirring,

With determination true;

Young men, old men, rich men, poor men,

You all have your work to do.

### One Girl's Influence

A BOSTON lawyer, who has for forty years been eminent in his profession, and no less eminent in Christian work and princely gifts to the cause of benevolence, tells the story of what fixed his course of life.

When he was a young man he once attended a missionary meeting in Boston. A speaker at the meeting—a plain man—said he had a girl in his domestic service at a wage of less than \$2 a week, who gave \$1 every month to missions: she also had a class of poor boys in Sunday school who never missed her from her place. And he said of her: "She is the happiest, kindest, tidiest girl I have ever had in my kitchen."

The young man went home with these broken sentences running through his mind: "Class in Sunday school, dollar a month to missions, happiest girl."

The first result was that he took a class in Sunday school; the second was a resolve that if the girl could give a \$1 a month to missions, he could and would. These were the immediate effects of one plain girl's consecrated life.

But who can count, who can imagine, the sum total? That lawyer was, for almost half a century from this time, an increasingly active force in every good work within his reach.

### Is It True?

NOT a missionary visit paid, nor a paper or a tract given; not a missionary letter written, nor a Bible reading held; not a sick person assisted; nor one hungry one fed; nor a naked one clothed; nor a treatment given; not a child brought to Sabbath school, or a soul to Jesus.

Is it true? From the often repeated assertion, "I have nothing to report," we are forced to conclude that it must be so, but it does not seem possible. Surely it is too terrible to be true. Such a message as we have, and nothing done for Jesus! Is it true?

"O brother, be faithful! and soon thou shalt hear

Thy Saviour pronounce the glad word,  
Well done, faithful servant, thy title is clear,

To enter the joy of thy Lord."

### Missionary Exercise for Four Children

(Each child presents a letter of the word GIVE at the close of his or her verse.)

FIRST CHILD:

"From Greenland's icy mountain,"

So runs the hymn of old;

Beside those mammoth icebergs

Dwell hearts perhaps as cold;

But warmed by Christian sunlight,

Illumining the land,

Bleak earth becomes an Eden,

And so for G I stand.

SECOND CHILD:

You know how run the verses:

"From India's coral strand,"

Comes forth the call for workers—

A larger, stronger band.

Buddhist and erring Brahman

The Saviour's call must heed,

And taste God's peace eternal,

And therefore I must plead.

## THIRD CHILD:

From far off Venezuela,  
To popish bonds a slave,  
From Van and Voronije,  
Which Eastern waters lave,  
The same loud voice is calling  
Which sounded years ago;  
"Come over here and help us!"  
The cry of Macedon.

## FOURTH CHILD:

From Ethiopia's borders  
And wastes of burning sands,  
Which cruel, dark-skinned Arabs  
Infest with hostile bands,  
By day and night unceasing  
There comes the pleading cry;  
"Bring us the truth you cherish;  
O, bring it ere we die."

## ALL TOGETHER:

Give of your prayers and blessings;  
Give of your store though small;  
Give of your time and service,  
Give,—self, best gift of all.

At the close of this exercise the congregation could sing the hymn in "Christ in Song," "Give of Your Best to the Master," or the offering could be taken up at the conclusion of the exercise.

## Young People's Day

December 27, 1919

NOTE TO LEADER AND CHURCH ELDER.—The Australasian Union Conference sets aside one day each year as Young People's Day. This day should on no account be overlooked, but should be made a special day of blessing to our young people. Show them by a few minutes' talk preceding the reading that this day's meeting is altogether for their benefit and also for the enlistment of the interest and sympathy of adult members present in the work of our children and youth. Apportion out sections of the readings to several good readers. Comment briefly upon the "Helpful Thoughts" and conclude by reading them.

### The Call to Our Youth

HELPFUL THOUGHTS.—1. "He who saves the children saves the church." 1 Kings 20: 14. "And Ahab said, By whom [shall victory be gained]? And he said, Thus saith the Lord, even by the young men."

2. "The youth who sits by your side may not be your child but he is somebody's, and you should labour for his salvation." John 21: 15. "He saith unto him, Feed My lambs."

ANOTHER year has almost passed by and as it passes the world faces an entirely new situation. New dangers in the form of a growing revolutionary menace have appeared upon the national horizon. This has a vital significance as far as our individual relationship to the work of God is concerned. It also represents a call from God, speaking through His unfolding providences, demanding of His people a realization of the possibility of conserving the energy of our growing force of young people to the work of the Lord. The war taught the great nations the value of every youth in time of national danger; it is to our interests as a church in the Australasian Union Conference to regard our 3,500 young people in the light of the possibility of each one engaging in the work of God with a consecration proportionate to the immensity of the task before us.

Before me is a copy of one of the most representative and influential newspapers in Australia, the Sydney Daily Telegraph, and in a leading article it recently said, speaking of the police riots in England: "The struggle for better conditions has taken on a character of bitterness and

violence that bodes ill for the future. . . . The state into which civilization is drifting prompts the question whether there is a kind of insanity which attacks society in the mass. . . . If it goes on with the increasing intensity now manifested throughout most parts of the white world, it will eventually bring in its wild train an amount of misery equal to that produced by the war itself. It is all the sheerest folly, but there it is, and the consequence is that the society all over the world is faced by a situation for which there is no modern precedent. *The appeal of the occasion everywhere is, therefore, to the more rational elements of the community to stick fast together, with the view of doing whatever is possible to stabilise things until the crisis passes.*"

Thus writes this thoughtful editor. You will notice his words, "The appeal of the occasion everywhere is therefore, to the more rational elements of the community to stick fast together, with the view of doing whatever is possible," etc. Thus even the children of the world are sufficiently wise to discern that life as it is to-day constitutes an earnest appeal. How should this affect us who are the children of light? If we did not see in the present situation an appeal we would be culpably negligent. But that we will eventually as a church see the world's great need is evident, for we read in the Testimonies, Vol. IX, pages 126, 127, "In the visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. . . . On every side doors were thrown open to the proclamation of the truth. . . . Men will soon be forced to great decisions and it is our duty to see that they are given an opportunity to understand the truth that they may take their stand intelligently on the right side."

No community of people can long be of assistance which neglects to utilise the services of its enthusiastic, ardent youth, and as missionary advance has been made by our message, so there has been a corresponding increase in the building of machinery as it were, whereby all our young people might be fitted to take their position among the ranks of evangelists, missionaries, nurses, etc. This, however, demands more than a casual interest; it demands the heartiest co-operation on the part of every church officer and every church member. More and more as time goes on workers will be recruited from among the ranks of our young people.

During the past year the young people of this Union Conference raised in their local societies for foreign missions the sum of £1,575, exclusive of the Ingathering campaign donations. Thus the young people's work has become a permanent feature in the support of this cause, and its efforts are to count more and more in the finishing of the work of the Lord. It is favourable to the interests of the work of God to encourage the banding together of our young people into societies of Christian service for the good of others, and nothing will encourage the young people so much as to know that the adult membership is displaying a lively interest in their work.

Many years ago, in 1893, Sister White

wrote: "Young men and young women, cannot you form companies, and as soldiers of Christ enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin? Let there be companies organized in every church to do this work." Thus young people's work was organized at the call of Jehovah.

The ancient Thebans had in their armies a band of men that were called "the holy band," consisting of such from the various battalions as were united in a bond of love, and were sworn to live and die together in the service of their country. These men were reckoned of the greatest value. They were esteemed the strength of the army, and, in times of danger and alarm, were the nation's hope. Should not we as the remnant church of God have among us such a federation of earnest youth, ready at all times to throw themselves into the struggle against error and sin, and to be ready at all times to extend the gospel with love and sympathy?

Although the young people's work is not all we would like it to be, nor will it be until the work of God is finished, yet more than sufficient has been gained to demonstrate that the call to do more for our young people, given by the servant of God many years ago, was inspired of the Lord. While there have been some young people who have not in any sense, apparently, benefited by the efforts put forth in their behalf, yet, thank God, thousands have. Generally speaking, every effort to help the young has been amply repaid. It helps even the youngest to know that at least one worker in the conference has been freed from all other labour to devote his or her whole time to helping them in their struggle to do the right. No other class is so susceptible to genuine and lovable interest as the young. Who among us cannot remember the time when we as youth had some special adult friend who to us was both a hero and ideal, and for whom we would do anything rather than displease? Others we can remember who barely took notice of our existence as children, but rather seemed to regard us as a necessary evil.

We receive numerous letters from all over the field expressing a deeper consecration as a result of the help the Missionary Volunteer Department has been able to give. Here is one: "I thought I would write to you as I promised I would when you left here after last camp. I have not forgotten the blessings I received during the camp, and the talks that I heard then. They have been of great help to me during the months that have gone by since that time. You may remember that I decided to try to overcome my great desire for novel-reading. I am happy to say that by God's help I have not touched one since. Although I have often been tempted, yet I am thankful to say I have not yielded."

Yes, as a general rule, the young quickly respond to disinterested efforts put forth on their behalf. That God may abundantly bless our young people's Missionary Volunteer Movement should be the prayer of every one assembled.

A. C. CHESSON.

OUR MOTTO: "The love of Christ constraineth us."

OUR AIM: "The advent message to all the world in this generation."

## Our Missionary Volunteer Work in the Australasian Union Conference

THOUGHT 1.—There is an hour coming when the question will be asked, "Where is the flock that was given thee, thy beautiful flock?"

2. There rarely has been a great and lasting work done on the earth that had not associated with it the enthusiastic, whole-hearted assistance of a young man. "And Solomon, seeing the young man that he was industrious, make him ruler over all the charge of the house of Joseph." 1 Kings 11:28. "And Moses turned again into the camp; but his servant Joshua the son of Nun, a young man, departed not out of the tabernacle." Ex. 33:11.

DURING the past fiscal year our young people have received great spiritual help by a united study of the Reading Course books, "Great Controversy" and "Ministry of Healing." There is sufficient instruction in "Great Controversy" alone to make the pathway clear right through to the end. The juniors for the same time studied "Missionary Stories" and "Martin of Mansfeld." How much good has been accomplished in the hearts of our young people by a study of these books eternity alone will reveal. The world is being filled with reading matter of a most dangerous kind. Many pictorial magazines, novels, and periodicals exhibit things that are proving the ruin of millions of youth to-day, and you would be courting disaster were you to encourage your local young people to read and gaze upon such worthless and soul-destroying trash. But this is a reading age and young people will read something. Then use all your power to divert their attention from the world with its increasing vice, by encouraging them to join the Reading Course, and occasionally pick up their book and ask them how they enjoyed this chapter or that. Better still, join the Reading Course yourself, to encourage them, if it is in any way possible for you to do so.

The Standard of Attainment Course is a higher course still, and includes the study of six of our leading books and a twelve months' course in English, also the obtaining of twelve Bible doctrinal certificates. Since January 1 of this year 414 Standard of Attainment papers have been sent in to us to be examined. Many more than these are taking the Reading Course, though somehow all have not taken this examination, but this we hope to improve during the coming year.

Every quarter a fresh subject is studied and a text is memorized for each Sabbath. During the last quarter of the fiscal year 1,369 took the quarterly Bible studies. In the old days we were spoken of by the world as being earnest Bible students; this reputation we must ever retain. The thousands of our young people and also adults who observe the "Morning Watch," which is published by the Missionary Volunteer Department, are starting the day aright, and a good start almost always means a good finish. The amount of missionary work done by our young people is, in some directions, in excess of anything previously reported. Never before has the call been so urgent to give treatments and to do Christian help work as during the past year when the epidemic was raging, when 2,722 treatments were given in the name of the One who, after caring for the sick Himself, said, "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me." Forty-five thousand hours were spent by our young people in Christian help work. Who can say when the next epidemic will come? Therefore how es-

sential it is for us to learn to do Christian service now.

In the recent Ingathering campaign our young people in North New Zealand alone collected over £330, and when the final figures are made up it will show that somewhere in the neighbourhood of £1,400 was raised by our young people alone.

Let us all so plan our time and our work during the coming year that still greater things will be accomplished for the Master in the hearts and lives of our dear children and youth.

A. C. CHESSON.

## The Greatest Need

The doors of opportunity  
Stand open wide to-day;  
They lure the youth to enter—  
Not one is turned away.

By courage, brain, and vigour,  
Each may the heights attain  
In fame and worldly wisdom,  
Position, wealth, or gain.

But far outweighing all of these,  
One motive should inspire,—  
One all-absorbing purpose rule,  
An ever-burning fire,—  
This motive love, its object souls  
For whom Christ bore the cross;  
His passion was for sinful men  
He died to save from loss.

The world to-day is dying,  
But not for power or gold;  
The longing soul these cannot save,  
Deep love must them enfold.  
Hearts yearn for love, the human  
touch,  
And human sympathy,  
The message of a Saviour's death  
From sin to set them free.

O youth of Christ, to you the call  
Is sounding loud and clear:  
Arise and shine for Jesus!  
Count not earth's treasures dear;  
Use all your youthful vigour,  
Your energy and might,  
To lift the heavy burdens  
Of your comrades in the fight.

Ye are for Christ ambassadors,  
And millions o'er the sea  
Know not that He has died for them,  
As well as you and me.  
Then go ye forth, co-workers,  
With your almighty King,  
Till the message of salvation  
Through every land shall ring.

B. M.

## Sabbath School Missionary Exercises

(December 6)

THE object of our Thirteenth Sabbath Offering this quarter is to provide homes for our missionaries wherever they are needed in the General Conference mission fields. In our mission studies this month we shall learn more of the conditions under which our representatives are labouring in some of these places.

### Homes Needed in Cuba

See "Missions Quarterly," Fourth Quarter, 1919, pages 9-13.

(December 13)

### Mission Homes in India

See "Missions Quarterly," Fourth Quarter, 1919, pages 13-16.

(December 20)

## The Need in Peru

See "Missions Quarterly," Fourth Quarter, 1919, pages 22-24.

(December 27)

## Blazing the Trail in the Andes

See "Missions Quarterly," Fourth Quarter, 1919, pages 30, 31.

Where the children have the missionary exercise in their own division, "A True Story," found on pages 17-19 of the "Missions Quarterly," may be used.

## Foreign Mission Day

(December 20)

### Gifts

GOD'S GIFTS TO US.

His Word. John 17:14, first part.  
Great and Precious Promises. 2 Pet. 1:4.  
Repentance and Forgiveness. Acts 5:

31.

A New Heart. Eze. 36:26.  
Wisdom. James 1:5.  
Power. Isa. 40:29.  
Counsel. Ps. 16:7.  
Peace. John 14:27.  
Rest. Matt. 11:28.  
Victory. 1 Cor. 15:57.  
Eternal Life. John 10:28.  
All Things. Rom. 8:32.

WHAT SHALL I RENDER UNTO THE LORD FOR ALL HIS BENEFITS TO ME?

Heb. 13:15. Ps. 30:12, last part.  
Prov. 23:26. Rom. 12:1.  
Prov. 3:9. 1 Chron. 29:14.

SOME WORTHY EXAMPLES.

The Corinthians gave themselves and their means. 2 Cor. 8:1-5.  
Hannah gave her child. 1 Sam. 1:27, 28.  
Zaccheus gave the half of his goods. Luke 19:8.  
The poor widow gave her all. Mark 12:44.

## Would We Have Made the Sacrifice?

AMONG the candidates for baptism at a certain village in China was the Heng family, consisting of three members. The father is seventy-one years old, the mother sixty-three, and the son less than twenty. The boy is the only child, the son of their old age. The Chinese are very affectionate parents. This is especially true where the child is the "son of their old age."

The last question that we asked the old lady was whether or not she was willing to let her son go to the mission school at Hankow and prepare to become a worker in God's cause. She hesitated a bit, forced back the tears, and looked at us as though we had hurt her. She said that Tsai Heng was their only child, and besides the joy that he was to her in the home, he helped to do the work for his aged parents. He carried the water and prepared the wood, and did many things to help them. Also he earned money to support them in their old age. They were dependent upon him. However, if God willed it and the mission so desired it, she would not hinder.

Later we asked the father about the boy's going to school. The old gentleman bowed his head, his face twitching, and remained silent a moment or so.

Then he raised his eyes toward heaven and said, "We have leaned upon the boy, but now we must lean upon the Lord. If it is God's will, we dare not hinder."

The next morning, December 21, the boy started for Hankow, nearly 1,500 miles away. He left home in a snow-storm which soon turned into sleet. The roads were wet and muddy, and it was very cold in the valley between the mountains. He walked three days to the end of the railroad. The passenger coaches were crowded with soldiers, and Tsai Heng, with scores of others, rode in an open freight car part of the way to Changsha, his oiled paper umbrella affording protection from the rain and snow. At Changsha he took ship to Hankow. He is trusting his parents to the mercies of God, and to the company of believers who are interested in his family.

We have known of such sacrifices being made in the homeland—fathers and mothers struggling with the test and trial of separation from the boys and girls who are called to the service of God's cause. But no greater sacrifice in this respect was ever made in the homeland than was offered on that family altar in China, when Tsai Heng's aged parents gave him to the Lord. And no son or daughter of believing parents ever had a harder journey to school than did this youth.

So in the mission field we witness the same faith and trials as are seen at home. The church here is the same as the church in the homeland. There is to the Advent people everywhere in the world but one God, one faith, one baptism, one cause, and one spirit that sweetly leads us all in sacrifice and service.

Changsha, China.

O. B. KUHN.

### An Interesting People in Kiangsi, China

ON a recent trip I visited the ancient city of Yuanchowfu. This city of more than a hundred thousand persons is beautifully situated in the mountains of the western part of Kiangsi Province. As the city is not easy of access the people have not been appreciably influenced by modern civilization, and they still adhere to the ancient customs and time-honoured practices of the Chinese people. This is the ancient kingdom of the Hans.

One day while passing along the street, I noticed a store closed and a sign on the door, "To-day is worship day." This being out of the ordinary, I enquired about it, and was told that in the city and nearby villages there were about fifteen thousand people who did not worship idols, but claimed to believe in the God who made the heaven and the earth. The name of this society was "The Higher Doctrine."

In company with two of our evangelists I visited the meeting place of this people located outside of the city walls. About one hundred men had assembled for worship. They were in better health than are most Chinese, and had open faces and honest expressions. I was particularly impressed with their brotherly kindness toward one another.

We were courteously received and our questions concerning their religion were willingly and frankly answered.

The men were sociable and the leaders and some of the believers gladly consented to have their picture taken.

These people believe that God created the world in a period of time covering about two weeks, and that He established a day for worship. The Chinese have no weekly cycle, but this people cease from work and assemble for worship twice a month according to the change in the moon. We were told that God first created light and dispelled darkness, and that this was a symbol of the heart of man naturally in darkness and prone to sin, and that the light represented the true doctrine shining in the heart and mind of man regenerating and reforming him.

They believe God gave man six commandments by which to regulate his life. The first one is that man shall worship the Creator and may not worship idols, and shall keep the Creator's worship day. The second prohibits killing or injuring man or any living creature. This people do not eat meat, not even chicken or fish. The third commandment forbids stealing; the fourth is a prohibition against falsehood of all kinds. The fifth warns against covetousness, and the sixth forbids fornication and adultery. It is taught and practised that one may have but one wife.

They believe that we are living in the last days, and that the Creator will soon come to the earth. When we asked them what evidence they had for this, they replied that they had none excepting the teachings of their fathers. The only evidence that they expressed was the very wicked condition of man's heart.

It is claimed that their religion was brought to China many centuries ago by the way of India from a country in the west. Sacred books were translated into the Chinese characters, thus giving their religion in the written language. It was stated that some time after this the idolators about them tried to force the believers to worship images of wood and stone. The books containing their religious teachings were burned, their houses and lands were confiscated, and the people were killed, only a few escaping. Several times through the centuries this sect have thus been persecuted, but they have held out faithful against idol worship. To-day the society does not print books, but each man in his home teaches the traditions of the fathers orally. Also he writes the moral teachings of the religion for the benefit of the children.

There is evidence that in the early centuries this people possessed a good knowledge of God and the Bible, but long years of persecution, the loss of sacred writings, and the corrupting influence of the idolatrous multitudes all about them have changed the faith that was once delivered to them. To-day they have only a vague idea of many Bible truths. There is a marked lack of definiteness and certainty, and some of the forms of Buddhism and Confucianism are practised, though not to a great extent. However, they have preserved some precious truths, and compared with the idolators they may be admired and respected for their faith.

This people for the most part are farmers, owning their own houses and lands. Some among the younger men are merchants. These young men present an avenue through which their

people may be reached with the pure religion of Jesus Christ and the message for this time.

O. B. KUHN.

### Earnest Seekers for Truth

BROTHER I. B. Desmarests, who is canvassing with our Spanish books and having some rich experiences among the Mexican people, writes: "Last Sunday I went to Irwindale, and finding a little Spanish Presbyterian church there attended the services. Upon entering the church, the minister stepped down from the pulpit and came and shook hands with me. He asked me to remain standing a few minutes so the people could see me, telling them he knew I was engaged in a very good line of work and he had heard of some of my work in another town nearby, and that when I called to see them at their homes with my books, to buy one. He then insisted that I take charge of the meeting, and while I told him that I would much prefer to listen to him, he would not take 'no' for an answer; so I finally had to talk to the people.

"Later in passing through one of the streets a woman called to me and showed me where she lived and said that her home was mine and that the doors were always open to me. Another day at the first place I stopped there was a sick woman, and after canvassing the husband and taking his order, was invited into the sick room. As is most always the case with these poor Mexicans the conversation at once drifted into religion. I was asked if these diseases going around were not some of God's judgments and a warning that the end was near at hand. Question after question was asked me, the sick woman calling for her married sister to come over and hear what I had to say. Somehow when I get into homes like this where the people's hearts are burning to learn the truth, I feel as though God's Holy Spirit is there, and as if the room were filled with angels from heaven. Soon the woman was able to sit up, and she wept and begged her sister and her husband to listen and to hold in their hearts all I said so that they could remember and repeat these words to others, and prepare their own sinful lives and hearts to meet their Lord.

"O, that more in the homeland were as anxious to hear the truth, and that our own dear young people realized the countless thousands waiting for them to come and tell them of Jesus! May our great and merciful God help us all to awake and hasten to the rescue of these dying souls. In many places the people are so grateful to hear a few words of the Bible that they ask God to bless and keep me alive that I may tell others of these things. A day hardly goes by without having many such experiences. If there is one thing our people should do it is to pray for these poor souls in darkness that God may send them help. In many instances a whole family have broken down and wept. In these experiences I have felt the power of God so strong, and these moments have seemed so sacred, that I would not give anything in exchange for them. It is these experiences that make the colporteur's work a joy among the Mexicans."