

MISSIONS QUARTERLY

Vol. 16 Issued Quarterly at Washington, D. C. No. 4
By S. D. A. Foreign Mission Board
Edited by the General Conference Sabbath
School Department

5 cents a copy **Fourth Quarter, 1927** 20 cents a year

Entered as second-class matter, July 6, 1915, at the
post office at Washington, D. C., under the act of
Congress of March 3, 1879.

Acceptance for mailing at special rate of Postage
provided for in Section 1103, of the Act of October 3,
1917, authorized July 24, 1918. Printed in U. S. A.



BATAKS PLEADING FOR A TEACHER

The man nearest the camera let down his long hair
to show that he is a heathen.

TOPIC: New Work in Malaysia

Sabbath, October 1

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Isa. 58:6.

READINGS: Official Notice.

The Malaysian Mission.

MISSIONARY SONG: "Christ in Song," No. 479.

PRAYER: In behalf of the work in Malaysia.

The Official Notice

MAY 5, 1927.

TO OUR SABBATH SCHOOLS EVERYWHERE:

DEAR FRIENDS:

OUR Sabbath school mission readings this quarter take us into the Malaysian Union Mission which includes British Malaysia, Netherlands East Indies, and Siam. Here our work is going among Buddhists, Hindus, and Mohammedans. In this great field our workers find themselves face to face with Mohammedanism, probably the strongest organization opposed to Christianity in the world. "There is no God but God, and Mohammed is his prophet" is the cry of these many peoples. Without Christ and without hope in His name, they press forward in many lands eager to proclaim their teaching and compel adherence to their faith even by sword when necessary or possible. To the mosques their children go to learn the Arabic forms of prayer and prepare for pilgrimage to Mecca, the sacred shrine of the prophet Mohammed.

We rejoice that souls reared in this false faith are finding Christ and rejoicing in the message for this time. The overflow this coming thirteenth Sabbath is for new work in the Malaysian Union Mission; all money raised

above \$105,000 is for that purpose. Our hope is that the same generosity that has been manifested on similar occasions may be manifested now.

J. L. SHAW,

Treasurer, General Conference.

The Malaysian Mission

L. V. FINSTER

[Superintendent Malaysian Union Mission]

THE Malaysian Union Mission consists of the Buddhist kingdom of Siam, the Federated Malay States or the Malay Peninsula, the large islands of Borneo, Sumatra, Java, the Celebes, Dutch New Guinea, and all the islands between Java and New Guinea. The area of this Union is as large as the United States of America. The population is about 70,000,000, and several hundred dialects are spoken. The people are very cosmopolitan. It is said that at Singapore, our headquarters, you can go down the street and see the "world go by."

Nature has done much to make the islands beautiful and attractive, but the blight of heathenism, Buddhism and Mohammedanism, has made the lives of these people very sad and hard. The customs of centuries have bound them with bands that are almost impossible to break. Here we have all the heathen cults of India and China, and about 36,000,000 Mohammedans to whom we must tell the glad tidings that Jesus can break every yoke and set every captive free.

We have a tremendous task before us to break down the Gibraltar wall of Mohammed-

anism that has withstood the attacks of Christianity for so many centuries. The millions of Buddhists and pagans must be reached with this message before Jesus comes. We have thus far only touched the edges of this great field. Follow me on your map as we go to some of our mission stations, that you may see where we are now working and the unentered fields.

Starting from Singapore we travel by train three days and two nights on our way to Siam, passing railway stations every few miles. In all this distance we have but two foreign workers, one at Kuala Lumpur [Koo ä'-la Lum'-pur] and one at Penang [Pe-nang']. In Siam we have two foreign families; one is working for the Chinese and one for the Siamese people. Work is being carried on in but two places outside of Bangkok [Bangkok']. Going to the eastern part of Siam you will find no Protestant missions of any sect. This is one of the most promising unentered fields of the world. The government, although Buddhist, gives perfect liberty to preach the gospel anywhere. What a challenge to some strong young couple to do a great work for God!

We will now go to Sumatra where we have but three foreign families. We are meeting with splendid success in many places, but what are three families among so many millions?

Let us cross over to the island of Java. It has a population of about 40,000,000, nearly all of whom are Mohammedans.

The Lord is doing a wonderful work in this darkened land. We now have a membership of nearly 900. Last year sixty-two came from the Mohammedan faith. We are glad that this great wall is beginning to break away. One of the greatest problems before this church today is to find access to the millions of the Mohammedan world.

From Java we will go to the large island of Borneo [Bor'-nēō]. This island is nearly twice as large as the state of California. Here we have but one foreign family, located in the northern part. We have native workers in a few places in the northern part of the island. Three years ago we sent some of our Batak [Bat'-ak] boys from our training school, to open up work for the Dusun [Du-sun'] tribe that lives in the interior. They have learned the language and reduced it to writing; and already we have baptized several from among these promising people. We are also sending workers to begin work for another inland tribe. Plans are being laid to send some one to the Dyaks [di'aks] of inland Borneo. Dear Sabbath school members, pray that God may send some one to the millions of Borneo who have never heard of Jesus.

We will next go to the Celebes [Sēl'-e-bēz]. We have but one foreign family in this large island. They have been there only three years, but God has done wonderful things in that short time. We now have a membership of 375. But we are working in only the northern part. The rest of the island has never heard the living preacher.

Just south of the island of Ceram [sē-ram'], east of the Celebes, there is a small island where we have a native worker located. He reports about 200 people keeping the Sabbath. To the north of the Celebes there is a small group of islands called the Sangir [säng-gēr']. Some time ago one of our members returned to her native island and was surprised to find in one part of the island a company of 400 people keeping the Sabbath. They have requested that we send them a worker. Arrangements were made a few days ago to send a native worker from Java to visit this company and more fully instruct them.

Look at the many islands east of Java and the Celebes. See Dutch New Guinea. No one has ever visited these islands with this last message. From a human standpoint, the task of carrying this message to all these peoples in this generation looks impossible. But "thus saith the Lord of hosts; if it be difficult in the eyes of the remnant of this people in these days, should it also be difficult in Mine eyes?" Zech. 8: 6, margin.

Sabbath, October 8

[Suggestions for the Missionary Feature]

SEED THOUGHT: "The Saviour's words, 'Ye are the light of the world,' point to the fact that He has committed to His followers a world-wide mission."—*Thoughts from the Mount of Blessing*, p. 69.

READING: The Moslem World of Malaysia.

MISSIONARY SONG: "Christ in Song," p. 482.

PRAYER: That the Lord will bless the efforts put forth in behalf of the Mohammedans.

The Moslem World of Malaysia

MELVIN MUNSON

[On Furlough in the States]

IN reviewing the history of Islam and its conquests among the islands of the Malay Archipelago, we must go back to the tenth and eleventh centuries, when the Arab traders ventured out into the restless waters of the Bay of Bengal, and finally landing on the western shores of the island of Sumatra, conquered those people by the creed if not by the crescent.

"There is but one God, and Mohammed is his prophet," was the simple creed uttered by those crafty traders in silks and incense. And it was not long before the more religiously inclined of the Malays ventured to repeat those mystic Arabic words, and sought to be taught more of the Allah [Al'-läh] who dwells in heaven above.

Originally, the Malays were Animistic in their worship, consecrating some crooked tree, or offering a portion of food before the yawning mouth of some dark cave. Fear of evil spirits seemed to be ever with them, but Islam presented to them a god who lives, a day of judgment, and a definite ritual that they might follow in their worship. Hinduism had preceded Islam, as the thousands of Hindu idols all over the group of islands indicate. But except for one or two small islands, the Malays turned from idols to Islam.

The Moslem is primarily a missionary. Wherever he goes to ply his trade, after opening up his little store for business, and as

business favors him, he builds a little mosque next to his house, and there he goes through his form of prayer five times a day. The people are uneducated, but what greater witness can he give to his faith in Allah than the careful, silent performance of these prayers? Before each prayer period, certain ablutions must be performed, such as the washing of the hands to the elbows, the feet to the knees, and the face over the ears. To the ease-loving Malay this method conquered where the grinning gods of heathenism failed to hold them.

Should you visit the most remote village in the mountains of Java, you would find there a little mosque with bamboo walls and low, thatched roof, humble but clean, and always open for prayer. Ask any Malay what he is, and he will proudly tell you that he is a Moslem. It is something to be proud of, even though he cannot tell you much about his faith.

The father encourages his boys to go to the mosque school where they can learn to repeat the Arabic forms of prayer and there prepare for the pilgrimage to Mecca, where the holy shrine of the Prophet is to be found.

The man or woman who has made the coveted pilgrimage to Mecca is greatly honored in the village upon his return. A feast is held in his honor, and all who choose to are permitted to receive a blessing by kissing the back of his hand. He becomes at once the priest and the physician of his community.

By this means the laity become the unpaid missionaries of a faith that has spread to every continent of the earth; and it has an adaptability to the oriental mind that insures its life. Although the worship of devils or evil spirits is not a part of Islam, everywhere you go in Malaysia, you will find the people still offering sacrifices to the spirits of the departed, or avoiding certain evil omens, such as the hoot of the owl at night, and a thousand other fears.

Islam holds its followers the more firmly because those who leave it become political and social outcasts. Dr. Samuel M. Zwiemer, in his book "The Law of Apostasy in Islam" clearly shows that this is the one great barrier to the Moslem leaving his faith for another. To a peace-loving villager it means everything to be able to return to his home when he is unable to stay elsewhere; so we can see that to become a social outcast is even worse than death itself. Dr. Sailer, in his book, "The Moslem Faces the Future," tells of an influential Moslem who came in touch with the gospel of Christ, and saw the light of truth; but after realizing what it meant to be driven from home and to be an outcast, he said death seemed a blessing to him.

How many of us would return from a Christian baptismal service to our homes, and be prepared to meet not only persecution, but complete separation from all earthly relations, and the possibility of being killed by slow poisoning? The Malay finds in nature a subtle means of poisoning, in the fine hair or

down on the outside of the bamboo. This is put in the food of the victim, and even if it takes a year, it finally kills him, for those tiny arrows work their way through the walls of the stomach and into the whole system. The victim dies a lingering death, poisoned by his own relations, no doubt. This possibly lurid picture presents perils from which most people would shrink, but to the sincerely converted, these dangers hold no terrors that they would not gladly face for the cross of Christ.

It is the testimony of Christian workers among Moslem peoples that there are thousands of "silent witnesses" for Christ. These honest souls have not found in Islam the spiritual food their hearts were longing for; and as they have come in touch with the gospel of Christ, whether it be by the reading of the Gospel portions in their own tongue or by the many Christian contacts we are able to make with them, they have secretly cherished their new-found hope. Though they cannot partake of the Bread of Life publicly with their fellow disciples as the twelve did with the thousands on the sunny slope of Galilee, they can share its life-giving strength as did the loyal men who followed David when he was hunted by King Saul in the mountains. Their faith is none the less true and none the less fervent, and when called to, they will openly confess Christ. Many in Malaysia are baptized members of the church.

The giving of the gospel of Jesus' near return to the Moslems of Malaysia will call for a more strenuous effort, a concentration upon

“this one thing,” and a burden of prayer that has not as yet been seen among us as a people.

Shall we not only give liberally of our means, but also pray fervently that these people will receive the gospel we send?

Sabbath, October 15

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Luke 14:23.

READING: Experiences with Mohammedans.

MISSIONARY SONG: “Christ in Song,” No. 530.

PRAYER: A few sentence prayers in behalf of the Mohammedan believers.

Experiences with Mohammedans

J. S. YATES

[On Furlough in the States]

“WHY are you leaving him?” we asked the wife, who seemed to be very fond of her husband. “Because he has become a Christian.” “But is he not kinder to you now since learning this new way?” I continued. “Yes,” she answered, “he is better to me and I love him, but he is dead to me now that he has left the Prophet Mohammed.” This was at the close of a baptismal service, and the wife left him there at the water’s edge, never to return. The husband is still a faithful member of our church.

“How did you ever come to look with favor upon the Christian faith?” we asked a young Mohammedan convert from a high family. “You see,” said he, “in my class in school was a poor boy who was undernourished, and our Christian teacher from his own funds

procured proper food for this unfortunate pupil of another race. This act of love was so foreign to what I had observed among my own self-righteous relatives, even though they are Hadjis [Had'-jees] and Priests, that it led me to the fuller examination into the faith of my teacher which fostered this unselfish love. And that led me to know Jesus as my personal Saviour."

"How did this all happen?" I was speaking to one of our faithful canvassers who stood before me, all bruised and sore. The boy had been out canvassing among the Mohammedans in South Sumatra. He told me that while he was eating his lunch, a band of ruffians attacked him, knocked him down, kicked and beat him unmercifully, and threw him into a prison cell. Do you suppose he gave up the work when he got out? No, he went on canvassing, counting it all joy that he could suffer with Christ.

Sometimes our Mohammedan converts come from polygamous homes where they have been the second, third or fourth wife, or just a concubine, and family relations have to be adjusted. I said to one of these women who had become a faithful worker, "What makes you willing to face the loss of your home to become a Christian?" She answered, "I dreamed I saw Jesus. I must have seen His picture before in a book, for it was clear that it was Jesus, and He threw a line to me and I caught it and He then drew me unto Himself. I was so happy that I counted all loss for Him."

Sabbath, October 22

[Suggestions for the Missionary Feature]

SEED THOUGHT: "Our publications should go everywhere. Let them be issued in many languages."—*Testimonies*, Vol. IX, p. 62.

MISSIONARY SONG: "Christ in Song," No. 531.

READING: The Literature Ministry in Malaysia.

PRAYER: That the Lord will bless our literature work in this field.

The Literature Ministry in Malaysia

V. L. BEECHAM

[Secretary, Publishing and Home Missionary Departments of the Malaysian Union]

THE literature sales of Malaysia for the past two years amount to \$109,671.78 gold. These large sales will perhaps give the impression that books are easier sold here than in the homeland, so a few words as to how the work is carried on will be of interest.

A large number of our colporteurs come from the wilds of Sumatra. Try to picture boys coming to us from the little rice fields of the mountain villages where they were born and reared. They come with no experience with the world whatever, but steeped in the superstitions and customs of their native tribes. Perhaps after one year's training in our school in Singapore they go out as gospel salesmen. Imagine them going to the different parts of our great field, sometimes traveling twenty days by steamer from headquarters, working in places that are indeed foreign to them, hunting here and there among Mohammedans, Hindus, Buddhists, Confucianists, and heathen of every caste, for the few who may be able to read the book they are

selling, most of whom hate the very name of Christianity.

Perhaps no other field presents as many problems and difficulties as confront our colporteurs. In addition to what has been stated, they work in a land of great distances. Much money is spent by them in travel, and much time is lost from their work in this way. The condition of ninety per cent of our field is such that it is practically impossible for them to secure entertainment in the homes of the people. They are compelled to put up at cheap rooming houses where they never get off with less than one guilder (\$.40) per night, and their food is still to be added to this. These places are generally hotbeds of wickedness. Only the power of Jesus Christ enables them to overcome the temptations placed in their pathway.

Our work is carried on under great sacrifice. Not only do they have to cope with the conditions mentioned, but the intense heat and rain of this land about the equator make disease and fevers rampant. Take the case of one of our boys, a most lovable lad who left his home in Batakland, Sumatra, and took the three years' training course at our school in Singapore. He then went direct to the field with our publications. After working a long time in East Java, he was sent to Borneo. That was the last time he was ever seen by our people. Word has come to us that he contracted typhus fever in a far distant village of East Borneo. Somewhere in that distant heathen village, strange and perhaps

not tender hands ministered to his last wants. They laid him away over there, we know not where. This dear brother had never been to his home since leaving there six years before.

This work is not without fruit for the kingdom. Calls are coming to us from every part of our field. Whole islands where a knowledge of the truth has been given through our literature, are calling for help. We look to the coming thirteenth Sabbath to help us in answering these pressing calls.

Sabbath, October 29

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Matt. 24:14.

MISSIONARY SONG: "Christ in Song," No. 547.

READING: Opening Up Work Among the Inland Tribes of Borneo.

PRAYER: A few sentence prayers in behalf of our work in Borneo.

Opening Up Work Among the Inland Tribes of Borneo

L. B. MERSHON

[Director, British North Borneo Mission]

TWELVE years ago, as we were steaming along the coast on our way to Borneo to relieve Pastor and Mrs. R. P. Montgomery who were leaving for America, we wondered when the time would come to start work among the inland tribes of Borneo. Here and there we could see a brown patch or a place of lighter green, which represented a village or "kampong." Not one of these natives had ever heard of the soon-coming of Jesus. Be-

cause of government restrictions, the way seemed effectually barred.

Years have rolled by, and little by little we have come in closer contact with these people. We have learned more about them and their customs. One by one the government restrictions have been lifted, and we now have practically full liberty to work among the people of the West Coast. As the years passed by, day by day our eyes would turn toward the hills, and in our hearts would be the cry, "How long, O Lord, how long?" As we have traveled about the country, we have tried to do what we could by talking to those we met. We visited their "kampongs," and saw the squalor and filth and smelled the various and penetrating odors that greet one on every hand, and wondered how they ever managed to exist at all. What strikes one most forcibly is the condition of the children. How they crowd around the foreigner to watch his every move! As we looked at the hunchbacks, the large sores on face and hands, great scabs hanging from eyes, lips, ears, and other parts of the body, and the almost bestial appearance of some, we wondered when we could ever begin to make an impression on these timid, lovable people.

Three years ago our first native worker came to Borneo to open up work among the inland people. Everything pertaining to them had to be learned. There is no written language. No one could act as a teacher to teach the language to a beginner. When the difficulties

of language were conquered, we faced the more difficult task of teaching, guiding, and loving the people away from their evil practices and habits. But praise the Lord, seven of the Dusuns have already been baptized, and have united with the church. Many more are interested.

Our first converts were not people we would have chosen if we had used our own wisdom in the selection. One of them had attended the Catholic school for a short time, and could read a smattering of Malay. He had worked on several rubber estates and picked up many evil habits. Another man was marked with a native skin disease which changes the pigment of the skin, causing white patches to come out all over the body. These two men presented themselves for baptism. After questioning them closely, we baptized them. I wish you might come with me to see the difference in their homes. The houses inside and out, are clean. Their bodies are clean. No foul odors greet us. Their clothes are clean and presentable, and their gardens are the show places for miles around.

These folks are real missionaries. The first thing one man did was to go out and get his brother and wife to come to the meetings. Since then the man's own wife, the brother, and the brother's wife have been baptized. Every Sabbath, rain or shine, they walk three miles to the chapel. Some Sabbaths, when it would seem there would be an excuse for not coming, with the rain pour-

ing down in torrents, and the whole valley between them and the church covered with water two or three feet deep, they are present the same as on pleasant days. Across some of the streams poles are used for bridges. These are all under water and hard to walk on when perfectly dry, yet these dear people wade across the streams and come to church in wet clothes rather than miss a meeting on the Sabbath. I fear many of us who live in more favored lands would not put forth as much effort to get to Sabbath school as these sons of the forest, or as they are familiarly known the world over, "The Wild Men of Borneo." In reality, they are not wild at all, but timid and lovable and without the head-hunting propensities accredited to them.

The simple faith of these people is something marvelous. They ask God for the things they need, and God gives them their requests. Our God shows that He hears their cries.

Just now the doors in North and West Borneo are open. How long they will remain open we have no way of knowing. There is a spirit abroad in the hearts of men in Borneo today that will close every one of these doors as soon as possible, and then we shall have to do under difficulty what we might have done when the way was easy. We have seen these doors open one by one, and we are wondering how long we must wait before we can enter them. It will take our gifts, our prayers, our surrender to His will, to finish the work on time.

Sabbath, November 5

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Isa. 60:1.

MISSIONARY SONG: "Christ in Song," No. 548,
first three stanzas.

READING: The Land of the Yellow Robe.

PRAYER: For our work and workers in Siam.

The Land of the Yellow Robe

R. P. ABEL

[Field Secretary, Siam Mission]

SIAM is a vast country of Southern Asia with a population of 10,000,000. The people are a mixture of Chinese, Malays, Indians, and Siamese. The country is divided into two major language areas: the Tai, occupying the southern part; and the Laos, the northern part. Living up in the hills to the north are about twenty tribes which differ in language and customs and know very little about civilization.

Siam is one of the most progressive countries in the Orient, and is adopting western civilization as fast as it can be put to use. Compulsory school laws are enforced in some parts of the country, and illiteracy is rapidly decreasing, thus making it possible to give the message through the printed page.

Buddhism is the state religion, and the King of Siam is the official head of the Buddhist faith. The land is full of temples, and during the early morning hours thousands of yellow-robed priests throng the streets, receiving their daily food at the hands of a sympathetic and generous people. The

Siamese are a care-free people, and most of them are satisfied with their religion. It is supposed that every young man will devote a portion of his time to the priesthood and study the law of Buddha. During this time he takes an oath never to give up the faith. In the past, this vow has made it very difficult to reach the Siamese, but the younger generation are taking a broader view of things, and are willing to listen and be convinced.

We have tried for a long time to get into the homes of the people, but many live in humble places and are ashamed to have us visit them. If we once succeed in entering a home, it is hard to get in a second time. For this reason we have invited them into our home, with the result that we now have a large class of young men studying the message. If we had a place where these young men could be educated, we would soon have a large band of workers, who could go into all parts of the country and quickly give the message to their people.

"Our Day," the first book published in the Siamese language, is selling well. Recently it was my privilege to take one of our first converts as a canvassing partner and go to the people with this book. We met men of all classes and title, from the prince at the head of the government departments down to the lowest office clerk. It was a new experience for them to be asked to buy Christian literature. We found them very kind and courteous. Some said, "This is just what I have been wanting. I want to compare Bud-

dhism and Christianity and see for myself which is the true religion."

The Minister of the Interior received us very kindly, and said, "We appreciate the good work being done in Siam by the missionaries, and want them to have a free hand in the country. Teach our people anything you like, except to raise the 'Red Flag.'"

A part of the Laos country, with its teeming millions, has not been entered by any Protestant missionary society. During a recent visit made to this country by Pastors J. J. Strahle, F. A. Pratt, and Brother V. L. Beecham, the Governor made an earnest request that we open a mission station and schools among his people. Why can we not step in and claim this great country for the Master?

Brethren and sisters, Siam's doors are standing open, awaiting the coming of more messengers. Pray that the Lord of the harvest may send forth more laborers into this part of His vineyard, so that the millions of Siam may hear the glad news of His soon coming.

Sabbath, November 12

[Suggestions for the Missionary Feature]

SEED THOUGHT: "Soon your time for work will be forever past."—*Testimonies*, Vol. VII, p. 15.

MISSIONARY SONG: "Christ in Song," No. 561.

READING: Providential Opening in Eastern Siam.

PRAYER: That the Lord will bless our workers in this field and give us liberal hearts that we may do our part.

Providential Opening in Eastern Siam

FOREST PRATT

[Director, Siam Mission]

RECENTLY it was the privilege of the writer, in company with Brethren Strahle and Beecham, to visit the eastern section of Siam.

We called on the Governor-General and explained our work to him. He seemed much pleased that we were thinking of opening work in his territory. Among other things, he said, "I have often wondered why the missionaries have never entered this part of Siam. They have gone to the north and south, but for some reason they have never opened work here." It must be that it has been left for us.

The leading men of that section are ready to welcome us at any time. Their minds are absolutely unprejudiced to Christianity. Transportation facilities and mail service have improved. Journeys which a few years ago took from fifteen to twenty days by ox-cart can now be made in two or three days. Formerly it took one month for a letter to reach Bangkok, the capital; now it takes two days. Surely the way has been prepared for the speedy giving of the Advent message in this place.

A worker is under appointment for this section, but money is needed for opening the new station and for building a home and preparing literature. How much these people need help can perhaps best be shown by telling some of the superstitious beliefs held by

the Buddhist Tai [Ti] race, of which the Lao are a part.

Hell, which they call Narok [Na'-rōk] is said to be full of torment. If a man was to take one hundred spears and spear himself with each every morning and again in the evening, and should live for a hundred years, the misery thus endured would be 100,000 times less than that of Narok, or hell.

This is only one of many of their superstitious beliefs. One writer sums up the Buddhist belief thus: "Buddhism must be written down a failure. Judged by its avowed object, the destruction of fleshly lusts, and measured by its own selfish standard, not by a higher, it is found wanting. Attempting to exact implicit faith in mere man, a confessedly sinful man, an evidently ignorant man: a law without sanction, a religion without God—what but failure? Oh wretched people that they are! who shall deliver them from the body of this death? I thank God, through our Lord Jesus Christ." The thirteenth Sabbath overflow for this quarter is to be used in giving these needy people an opportunity to know the true God and Jesus Christ His Son. May God give our people liberal hearts, that this overflow may be a large one.

Sabbath, November 19

[Suggestions for the Missionary Feature]

SEED THOUGHT: "The Lord's work is to widen and broaden until it encircles the world."

—"*Testimonies*," Vol. VII, p. 15.

MISSIONARY SONG: "Christ in Song," No. 565.

READING: Preparing for a Great Work.

PRAYER: That the demand for teachers may be supplied.

Preparing for a Great Work

NORMA YOUNGBERG

[On Furlough in the States]

THE dear brethren and sisters in the United States often know little of what is being done in some of the isolated, forbidden places in the mission field until the desperate struggles of the opening work are over and the fruit is being gathered in in precious golden sheaves.

Today, among the Bataks in Northern Sumatra, there is going forward a work which will soon burst forth in a startling example of the "short work" which He will make in the earth.

In that far hill country nestled among the green mountains of Tappanooly [täp-pä-nōō'-lēē] live an unusually interesting and lovable people. From the savagery and heathenism of a generation ago they have become, under the administration of Holland, an ambitious, hungry-hearted people, eager for knowledge and especially for religious teaching. Once they become interested, like the noble Bereans, they search the Scriptures day and night to learn the truth of the matter. It has been estimated that seventy per cent of the male population can read and write either Batak or Malay.

The intense desire for education is best illustrated by the fact that for years the majority of students in the Malay department of the Malaysian Union Seminary have been Batak young people. This is in spite of the fact that the Batak tribe is small as compared

with the other Malay-speaking peoples of Malaysia. During the year 1926, Batak tracts were published and eagerly received by the people. Our believers have a definite burden for their relatives, and many of them literally fulfil the command to have the message written on their doorposts, and talk of it everywhere and all the time.

At present there are whole districts pleading for teachers and schools, and it is the best-educated and influential classes who are turning to the light.

Brothers and sisters at home, you make no mistake by investing in souls in this needy country. We need books in this language; we need means to prepare for the great harvest just beginning. If we are not prepared to man the field in the day of opportunity, many souls must be lost. How can we have workers unless we have the school facilities to train them? We need equipment for industrial training and for the medical work. We need another missionary family now, and will soon need several more. We need during this quarter the special prayers of God's people everywhere, that the restrictions upon our work in the Dutch East Indies may be removed, so that our workers may enjoy freedom to proclaim the loud cry.

"THE Spirit of Christ is the spirit of missions, and the nearer we get to Him the more intensely missionary we must become."—*Henry Martyn.*

Sabbath, November 26

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Acts 20:35, last part.

MISSIONARY SONG: "Christ in Song," No. 576.

READING: Work Among the Chinese of Malaysia.

PRAYER: In behalf of our work among the Chinese in this important field.

Work Among the Chinese of Malaysia

J. W. ROWLAND

[Director, Malaysian Union Seminary]

THE Chinese people living within the borders of the Malaysian Union constitute a great army. They have come from China by the hundreds of thousands. Last year [1926] there passed through the port of Singapore alone seventy thousand of these people who were absorbed into the great mass of humanity that throngs the islands of this vast archipelago.

These people speak many dialects. Their written language is the same, but coming as they do from the various provinces of China, where the spoken language is different, they are not able to converse with one another. In a gathering of one hundred people, we often have represented from five to seven dialects.

In these islands there is still another class of Chinese that is different from any of those described above. They are known as the Babas [Bä'bäs], or Chinese born in the islands. They speak the Malay, English, and Dutch languages. Their environment is vastly

different from those born in China, and therefore their habits and customs differ. These must be reached through the medium of the English, Dutch, and Malay languages.

In addition to this multiplicity of languages, we have the complication of their religious views. Confucianism is that part of their faith that gives to them the worship of ancestors. The conscious state of the dead is the fundamental principle of this faith, for they believe that their friends and loved ones that have passed this vale of tears are alive, and therefore offerings are made for their benefit.

Taoism, another form of their religion, gives to them the terrorism of spirit worship. Through fear of spirits they are held in bondage, and find relief only in the propitiation of these spirits by both meat and drink offerings.

Buddhism gives to them the idolatry of their religion. It has introduced idols, and these idols are worshiped as representatives of the deities. They are also worshipers of the one great Spirit, but they do not know who that spirit is.

In the light of the foregoing you will be able to understand in a small way the great need of these peoples. Held by the terrors of their religion, with no hope, only as they may merit it by the good deeds they can do, they are a living call to us to give them the only message that can bring life and salvation.

To bring this message to them most effectively we need young men and women from

among their own numbers who have tasted of its joys, and whose souls burn within them for the salvation of their own people. For workers of this sort it is our duty and privilege to pray;—pray that God will raise them up and send them forth burdened with the weight of lost souls.

Sabbath, December 3

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: PROV. 11:30.

READING: A Visit to Our Malaysian Sabbath Schools.

MISSIONARY SONG: "Christ in Song," No. 533.

PRAYER: A few sentence prayers in behalf of our believers in the Malaysian Sabbath schools.

A Visit to Our Malaysian Sabbath Schools

ELLA L. FINSTER

[Sabbath School Secretary, Malaysian Union]

OUR first visit will be to our Sabbath school at the Malaysian Union Seminary. The student body is quietly waiting for the opening of the Sabbath school. The officers have taken their places, and all bow their heads for a moment in silent prayer. Then the song is announced, and immediately it is repeated in two other languages, for there are many who do not understand the English, Malay or Chinese. The same program is followed as in other countries until time for the review. Then the different language divisions meet

in separate rooms for the review and lesson study. Professor Hendershot, the principal of the school, will tell us more about this Sabbath school. He says,

“Have you ever thought that your Sabbath school was a pretty noisy place? Have you ever wondered why so many are restless and inattentive? Do you know that noise, restlessness, and inattention are real enemies to the success of a Sabbath school anywhere throughout the world? Do you know that Satan uses just such distractions as these to destroy the interest of our people in the day’s lesson?”

“In the Sabbath school at the Malaysian Union Seminary these distractions are fought off as unbecoming to the house of God. And just see what we have to contend with that our brethren in America, Europe, or Australia do not have to face. There are three languages to be used in every Sabbath school session so that all may understand. If a missionary talk is given, at least two interpreters are required, one on either side of the large room where we gather, to translate the talk into the Chinese and Malay languages. Pupils in the Sabbath school must listen most attentively, or they will miss the important message. The two interpreters talk at the same time, but the ear is disciplined to catch the meaning in the right language. Then when the classes form, several other language groups are added, such as the Dutch, Batak, and the various dialects of the Chinese. It would seem as though a present-day tower-of-

Babel condition would result, but it doesn't.

"So we are conquering difficulties and putting the church in Singapore to study during the Sabbath school hour. The pupils of the school know the day's lesson thoroughly. Like Jerusalem of old, we are on the cross-roads of the commerce of the nations, and we shall continue to do this thorough preparing of lessons although it may be necessary for us to speak in the twoscore major dialects heard on the streets of Tropical Singapore. To every nation is our objective."

At nine o'clock in the morning the Hakka Chinese Sabbath school meets down in the city. Sister Lee, a capable Chinese member, is superintendent. Her sister has charge of the children's department. The little ones sing the motion songs, and the sand-tables are all in readiness. All is interest and attention. A group of Chinese speaking another dialect have their Sabbath school after the church service.

The English Sabbath school meets at the same church in the afternoon. Not all the members are English, but the service is held in English. As we look around we see Chinese, Malays, Tamils, Filipinos, and others. Isn't it wonderful to think of so many nationalities studying the Word of God together?

Next we will visit the Sabbath schools at the capital of the Federated Malay States. Here we have two schools, one in Chinese and one in English. It would do you good to see the bright, sparkling eyes of the children and hear them sing. There are many Tamil

people here, and I hope the time is not far distant when the Sabbath songs may be heard from many more Tamil believers.

After traveling another twelve hours we reach Penang [pē-nang']. There are many little Sabbath schools between, but we are touching only at the larger centers. At Penang there is a good Sabbath school under the leadership of Doctor and Mrs. Gardner and Brother and Sister Pan. The Sabbath school is held in the mission dispensary. There are a large number of little ones, so they meet in a separate room.

At Bangkok, Siam, there is a good Chinese Sabbath school, but when I was there they had no Siamese members. However, the work is growing, and we hope it will not be long before we shall hear the gospel sung in the Siamese language.

Our next stop was Medan, Sumatra, where we were welcomed by Brother and Sister Schmidt. On Sabbath we attended a Malay Sabbath school. Brother and Sister Schmidt speak Malay well, and everything was conducted without an interpreter.

Two more days and a night of travel in Brother Schimdt's Ford took us across Sumatra to Sipogoe [Sēe-pō'-ga]. This is the place where Brother and Sister Kime have labored for so many long and lonesome years. Brother and Sister Youngberg were there at this time, having preceded us by a week or more. They were to look after the work while Brother and Sister Kime went on furlough. This is the region of the Batak people, and

they are a fine, intelligent people. It is from this tribe that we are sending 'missionaries to other people to teach them of Jesus. Here we do not have liberty to conduct Sabbath schools, so our people have to study their lessons in little groups of two or three. But although they cannot meet as we do, they somehow give offerings for the Sabbath school, and work for all the goals.

Sabbath, December 10

[Suggestions for the Missionary Feature]

SEED THOUGHT: "Young men and women are to come forth from our Sabbath schools and colleges to become missionaries for God."
—*"Testimonies on Sabbath School Work,"*
p. 33.

READING: A Visit to Our Malaysian Sabbath Schools. (Continued.)

MISSIONARY SONG: "Christ in Song," No. 544.

PRAYER: For our Sabbath schools in Malaysia.

A Visit to Our Malaysian Sabbath Schools (Continued)

ELLA L. FINSTER

WE took a boat from Padang, Sumatra, to another town on the coast. Here we met with the little company of Sabbath keepers.

At Batavia [ba-tā'-vi-ä], Java, we found several fine companies of believers. Sabbath school is held in Dutch, Malay, and Chinese. And in the afternoon the Ambonese [Am'-bōn-ēz] meet. At the last-mentioned school they had special music on bamboo instruments. Brother and Sister Yates and their co-laborers have done good work, and it was clearly seen in the interesting manner in which the exercises were conducted.

At Soerabaya [Sōōr-äbä'-yä] we have Sabbath schools in Dutch, Malay, and Chinese. The church building is large, but not large enough to accommodate all who come. So, both because of numbers and diversity of languages, the schools are held separately. One of these schools has the honor of having more perfect attendance records than any other school in Malaysia. One man has a record of perfect attendance for five years. His wife has a record for three years, and his daughter for two years.

Our Sabbath school at Menado, Celebes, has a membership of about 200. There are many young people. Sabbath school was held in a large room under the house. The children met in separate rooms. They were learning the memory verses and taking part in the lessons in such a manner as to show that they were assimilating some of the Word of God. In the older classes they were taking hold with a thoroughness that would develop workers for God, for the Sabbath school *does* develop workers.

We took a trip over the mountains to another little village, to visit the pioneer Sabbath school in the Celebes. They met in a little bamboo and nipa [a thatch composed of palm leaves] chapel with earth for the floor. But the Sabbath school was as fine as any it had been my privilege to visit. Order, variety, enthusiasm, quietness, and interest were all found in this school. And the singing was something wonderful. I had never before heard congregational singing to equal theirs.

We traveled by boat through the Molucca [mō-luk'ä] Islands to reach Ambon, our next company of believers. The Ambonese are a bright, intelligent people who have been under the influence of Christianity for about 300 years, and they show it in their lives. Here we have two schools. There is a wonderful opening for the right person.

Returning to Macassar [mä-käs'sär], we waited anxiously for three days to find out if we would be permitted to travel on a Japanese freighter to Sandakan [sän-dä-kan'], Borneo. If they would not take us, we would have to take open rowboats and sailboats and be on the ocean at least two weeks. When the boat arrived we were told we could go if we were willing to travel on the back part of the boat. We reached Sandakan, Borneo, in four days. The Governor of British North Borneo had been away on an inspection trip, and a boat for Jesselton was there waiting for his mail. So we secured passage on this boat.

At Jesselton we have a church school with a small dormitory for the children. We had our conference meetings here, and attended to the interests of the Sabbath school work as best we could.

There are other Sabbath schools in Borneo which I have not yet visited. This is just a general survey of my travels among our schools of the Malaysian Union. The Sabbath schools are holding up the truth in many places throughout this great field. Our missionaries are doing their best to train and help the people to carry on the Sabbath school-

work according to methods recognized in the homeland. Wherever the gospel goes, the Sabbath school goes to train and bind the members into one great organization that works for the spreading of the gospel message as well as for the development of the individual members in the knowledge of the Word of God.

Sabbath, December 17

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Acts 16:9, last part.

READING: Among the Bataks of Sumatra.

MISSIONARY SONG: "Christ in Song," No. 545.

PRAYER: For our work and workers in Sumatra.

Among the Bataks of Sumatra

D. S. KIME

[Director, Batakland Mission]

As I sit here today, in my parish in central Sumatra, with these thousands of people on my right hand and on my left, thinking of those who have not even heard about the second coming of our Saviour, my heart cries out, "O God! send us an avalanche of Thy power for the finishing of Thy work." The law of the land forbids the preaching of the third angel's message, but notwithstanding this fact the trenches of truth have been dug in the center of the territory, and here we hope to stay.

Our endeavors are confined mostly to school and medical work. The school has made splendid progress. Many of the students have been taken through the elementary grades and

then sent on to our training school at Singapore. There are many Batak young people who have received a training in our schools, and one or more can be found working for the Malay people in nearly every mission station in the Malaysian Union. We look forward to the time when these workers shall have freedom to proclaim the message to their own countrymen.

Not long ago one of our sisters had a stroke of paralysis, and from what little knowledge we had of the case it seemed that she must die. We explained her condition to her, and told her that if God did not intervene, her time had come. She did not become excited or rebellious, but was reconciled to the will of God. The brethren were called in and we prayed for her, and the Lord partially restored her. She is gaining slowly and is rejoicing in the blessed hope and the companionship of her loved ones.

Evil spirits and superstitions have a large control over the native mind. They believe that if certain trees are cut down it will offend the evil spirits and some one of the immediate family will die within the year. It is often true that some one does die, but not because the tree was cut down. The death rate is high in tropical countries, as the people know very little of sanitation and hygiene. However, these conditions make it easy for them to believe in evil spirits. There are many good pieces of land going to waste because the people are afraid to use them and think they are haunted. When the natives learn to

love and trust Jesus, their fear of evil spirits and their superstitions leave them, and they often take the so-called haunted land and grow better crops on it than their neighbors have.

The belief prevails here that if you have anything important to do, such as beginning a piece of work, starting on a journey, or moving into a new house, you must do it before the sun reaches its zenith. We did not know this, so when it came time for us to move into the new mission home, we moved just before the going down of the sun. The natives were horrified, and predicted a multitude of disasters that would overtake us within a year. They watched us diligently until the year had passed, and saw that the Lord only permitted blessings to come. Since then many have said that they would no longer trust to those faulty ideas which have been handed down to them from their ancestors. They said, "If the 'Toean' can do that, we can also."

The medical work is one of the best means of breaking down prejudice. Many times walls of opposition and superstition crumble after a dear one has been restored to health. Often we find ourselves destitute of knowledge to help the sick, and must rely wholly upon God. That "our extremity is God's opportunity" has been forcibly impressed upon our minds many times.

We hold ourselves ready to be called on a minute's notice, at morning, noon or night; over good roads or bad, in the rain or sun-

shine, on foot or horseback, over hills and through valleys, in paths worn deep by years of continuous travel, we often go to bring relief to some sufferer. Just yesterday a Mohammedan man came to the dispensary and asked for medicine. He truly needed help. When he found out our method of treatment, he said, in his own language, "There is no love in our religion [Mohammedanism]. You Christians seem to love to help people. We never care for our people as you Christian people do."

A Mohammedan priest came to us not long ago and asked that we come to his home several miles away to see his little daughter, who was not expected to live. We went with him, and tenderly cared for the little girl. As we left he said: "We thank you for your coming. You have been more to us than a father. No Batak father would care for his child like you have this one."

These people need enlightening. There is only one door open whereby they can receive the gospel, and that is through the printed page. The government permits us to sell our literature even though the law forbids preaching or teaching the Bible. We hope and pray that full liberty will soon be given.

LET us give a liberal offering to Malaysia. "We can do it, *and* we will."

Sabbath, December 24

[Suggestions for the Missionary Feature]

SEED THOUGHT: "The gospel commission is the great missionary charter of Christ's kingdom."—*The Acts of the Apostles*, p. 28.

READING: What Our Schools Are Doing in Malaysia.

MISSIONARY SONG: "Christ in Song," No. 532.

PRAYER: In behalf of our schools and young people in this needy field.

What Our Schools Are Doing in Malaysia

PROF. V. E. HENDERSHOT

[Educational and Missionary Volunteer Secretary, Malaysian Union]

WHILE on furlough in California I was privileged to speak several times to companies of our people on the work of the gospel in the great island field of Malaysia, and to recall some of the really miraculous transformations that have taken place in the lives of our Malaysian people. I emphasized the fact that simplicity of faith, earnestness in the truth, and faithfulness to the message, characterize the majority of those who have joined the church. Our converts in these islands of Malaysia are proving the evolutionary theory false and devilish. The miraculous change that has come over the less-civilized sections of our vast field within the last century and later, proves that an islander with the gospel of Jesus behind him, although his forefathers were not civilized as we understand it, is the equal of Christians in any civilized country.

Recently I was talking with one of the most learned men on the faculty of a large university in the western part of the United

States. The conversation drifted to missionary activities, the conditions in China, etc. Finally this prominent educator said, "I have always contended, although I am a Christian myself, that missionaries are wasting their time and are really hindering the people of foreign lands. Why don't they stay home and let other lands follow their own philosophies?" I said, "Doctor, do you know to whom you are speaking?" "What do you mean?" he queried. "You are speaking to a missionary, and one who knows that your contention cannot be substantiated." I then explained to him that perhaps there might be missionaries who had very little of the original gospel of Christ to offer those benighted people, but that my church was different. I began reciting the things my eyes have seen and my ears have heard of the power of Christ in the hearts of the young people of Malaysia. I cited instances of young people in our twenty odd church schools of Malaysia who had disproved the evolutionary theory, and I was there to be believed by him or to be disbelieved. Finally, taking me by the hand, the doctor said, "Well if they were all like that, I should not object so much to missions."

The gospel of Jesus Christ, "which is the power of God unto salvation to every one that believeth," civilized or uncivilized, is to-day proving that we have the message of Jesus Christ and that the "wisdom of this world is foolishness with Him."

We have schools in Siam, Borneo, Sumatra, Java, the Federated and Unfederated Malay

States, which are instilling the truths of the gospel into the hearts and affections of the youth. They are a precious investment, and although far from perfect, they are preparing the way for the last great message in Malaysia. Surely such investment is precious to our Saviour. The title of this article is, "What Our Schools Are Doing in Malaysia." The simple statement that they are preparing young men and women for God's work among their own people answers it. Missionaries from our training school in Singapore are found today throughout the union mission. Responsibilities are placed on these young men and women. They are a joy to our hearts; they are proof to us that they can be trusted to carry on faithfully the precious message given for this time.

Do our schools pay? I cite a few incidents which will answer this question. A young man from the Singapore school, returned to Menado, Celebes, and opened up one of the largest interests that exists in Malaysia today. Churches were organized, and hundreds were brought into the truth there. One of his converts went to southern Sumatra and in a very short time raised up a large number of Sabbath keepers. I have known of our school boys returning to Sumatra, despite ridicule and jeers, to prove so true that whole sections have invited Adventists to enter with their schools and teach them such a gospel as these brothers possessed. I have seen our colporteurs unflinchingly go in before Mohammedan sultans in their palaces where

Christian literature had never been sold, and leave their books, knowing that a single word from the sultan would mean death. A converted girl returned to her home in Sumatra and interested her father, a local rajah, so much in her new-found religion, that he desired us to enter and begin school work. I have seen Mohammedan young folks step out for God, when there exists in Islam a law permitting a Mohammedan to slay, with promise of freedom from guilt, any member of the faith who has turned Christian. They have entered our schools, and God has not permitted a hair of their heads to be touched.

Our young men and women in the Singapore school know how to die with God. Two young people in particular stand out in my mind as examples. One was a young girl from Sumatra who had been badly scalded and who suffered for a long, terrible ten-day period. She thanked me on her dying bed for the gospel that God had been pleased to give her through me. The other was a Chinese young man, one of our most promising, who was stricken with appendicitis and taken to the hospital too late. He spoke of his readiness to die and to await the call of the Life-giver. I have known of the younger ones withstanding the threats of angry parents or others. A young student in Siam would not eat the loved and time-honored roast pig of his family. But he was faithful to Jesus, and his home became a place where no swine's flesh is to be found. I know, too, of a young Chinese boy who was driven from home. Flee-

ing for his life from enraged parents, he came to my door one night after midnight clad in nothing but night garb, but determined not to stop his praying and not to deny Christ as had been demanded of him.

In all seriousness, do you not think our Malaysian schools are doing their God-given work when they foster such acts as these? Do you not think that every cent invested in transforming characters in Malaysia will be the best investment of your lives? The time is soon coming when your money will be of no value. If there is in the wide world anything else that we can give that will win souls to Him other than money, then give that. But the investment of our means counts for time and eternity. While the folks at home hold the lines, we who are giving ourselves unreservedly to God in Malaysia, pledge ourselves to invest the means you send in the souls of men.

“EVERY man, woman, and child in heathen darkness is a challenge to the church.” — *S. Ear. Taylor.*

Sabbath, December 31

[Suggestions for the Thirteenth Sabbath Program]

MISSIONARY TEXT: John 3:16.

RECITATION: A Mohammedan Boy's Appeal.

DIALOGUE: The Chat of the Dollars.

RECITATION: Each One Is Precious.

RECITATION: My Gifts for God's Service.

OFFERING.

PRAYER: That the Lord will bless our gifts to the saving of many souls for His kingdom.

A Mohammedan Boy's Appeal

NORMA YOUNGBERG

[This can be made very effective by dressing the boy in Malay costume. He should wear a draped skirt of plaid material, a white jacket, and tight-fitting velvet cap of red, brown, or black.]

1. From yonder mosque I hear the call to prayer,
Whenever comes the call, we kneel right there,
At market, roadside, street, or anywhere!
We never heed the groups that stand and stare.
2. To Islam I was born, yet day by day,
My heart inquires, is there no other way;
Except the round of pilgrimage and pay,
Of feasts and fasts and vulgar, vain display?
3. Is there no balm to ease the aching pain
Of hearts like mine who long, but long in vain?
Is there no help at all, must I remain
A wanderer in the shadow-land of pain?
4. O have you light to guide these wandering feet;
Have you no message wonderful and sweet?
What will you answer when we two shall meet;
Before our great Creator's judgment seat?

MOTIONS

1. Place hand to ear as if listening.
2. Place left hand over heart.
3. Leave left hand over heart, and extend right hand toward audience.
4. Extend both hands in gesture of appeal.
5. Point to self with left hand, to audience with right hand.
6. Point upward with right hand.

The Chat of the Dollars

MRS. A. G. YOUNGBERG

[NOTE: If this is desired for a dialogue instead of a reading, let the children who take the parts of the dollars each carry a large, round paper with a dollar sign on it. An older person can give the parts that are not spoken by the dollars themselves.]

They had reached the General Conference treasury, those thirteenth Sabbath dollars, and were having a little chat. Upon being asked what he could do, the first dollar replied: "I shall help to send missionaries. When they are all ready to go to answer urgent calls, they need me to take them across the deep, blue sea. How shall the heathen believe in Him of whom they have not heard? How shall they hear without a preacher? How can the preacher get there without my assistance?"

The second dollar spoke up quickly: "Yes, that is true; but the laborer is worthy of his hire, and you can readily see that I am important, for I help to pay their salary which buys daily food and clothing."

The third dollar, impatiently waiting for his brother to cease speaking, said, "Yes, but what is the object of sending and supporting workers if you do not provide them with mission homes? If their health breaks down, and they must either return home or fall at their post of duty because of not having homes that I could help to build, then much of your efforts would be in vain."

The fourth dollar: "True! Yet, when you have all done your part, they need me to help to pay the teachers who instruct them in foreign tongues. For the missionaries must learn to speak the native languages, otherwise why send them?"

The fifth dollar: "Exactly! And then my part comes. I help pay their traveling expenses when they go out to preach to the natives, whether they go by train, auto, rickshaw, ox-cart, or boat. I provide itinerating and medical outfits, and many are the poor, sick natives who have been restored by me. I am greatly appreciated by them all."

The sixth dollar: "I pay for free literature to hand out to the poor. I help to establish printing presses and publish tracts and books in many languages for colporteurs to sell. You cannot overestimate the value of the printed page in gospel work."

The seventh dollar: "And then the interested ones want to learn more about the Man of Galilee, who died for sinners. Oh, if only the people in the homeland could see how much must be left undone because I lack assistance! If they could see a school of native children on the porch of a mud hut with no pictures, blackboard, or maps! If they knew of the times when, even in warm climates the nights are cool and the girls in our boarding schools do not have enough bedding to keep them warm. Perhaps they do not know that many of them have no money to give to missions, so they go without a portion of their usual food in order to give a little as a Sabbath school offering, and how the small girls smile as they drop their little offering in the envelope! For have they not given to missions too?"

The eighth dollar: "I want to say a few words to you while we are still together in the General Conference treasury. I have just returned from a trip around the world with a General Conference representative. Perhaps I have had a better opportunity to see and hear the needs of the field than any of the rest of you. For two months I wandered about among our mission stations where the needs are so great and our workers so few. Long ago I decided that I want to be spent where I can accomplish the most good in the Master's service. The greatest need as I see it today, is to establish and equip more training schools so a much greater number of native boys and girls can be trained to become soul-winners among their own people. They need to have industrial training as well as Biblical knowledge, in order to become practical workers for God. It is only by turning out such a product from our training schools in a greatly increased number, that the world-wide proclamation of the message can be accomplished in this generation. So I have decided to go back to the mission field and do all I can. I am so glad that all the rest of you have been sent to go with me."

"So are we!" "So are we!" shouted all the other dollars.

"Thank you," said the eighth dollar. "But how I wish there were many more of us to help in this great enterprise. I am sure that if our people only realized how much a dollar can do, they would have sent so many more dollars that this safe would not be half large enough to hold us all."

The other dollars were all eager to tell how much they wanted to go to help build churches in the large cities, establish sanitariums and

dispensaries, assist in giving our missionaries a short rest in the hills, pay the scant wages of the native workers, and render special help in times of flood, famine, and pestilence, and in many other ways help to finish God's work. But just then the General Conference treasurer came and took them out to send them on their journey. God bless them as they go forth to be spent in His service, for are they not the offerings of those who have made a covenant with Him by sacrifice?

Each One Is Precious

If every little child could see
Our Saviour's shining face,
I think that each one eagerly
Would run to His embrace.

Though black the hand, red, brown,
or white,
All hearts are just the same;
Each one is precious in His sight,
Each one He calls by name.

And those who hear in every land,
With loyal hearts and true,
Will grasp some little brother's hand
And lead him onward, too.

—*Alfred R. Lincoln*

My Gifts for God's Service

[Recitation for one child or several in concert.]

THESE two little hands God gave me
To work for Him with all my might,
Whene'er He bids me, strong and willing,
From life's glad morning till the night.
These little eyes to keep their vigils,
Lest sinful deeds my hands may do,
To watch and keep the right path ever,
That I to Him may e'er be true.

These little ears He gave that daily
I His counsels wise might hear,
These little feet that on His errands
I might run afar and near.
My heart He gave that I might love Him,
My voice that I His praise may sing;
And I pray that I may ever
Serve with all my gifts my King.

—*Ida L. Reed.*

MALAYSIAN UNION MISSION

