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PA KARIJA OF JAVA

This brother has been a Mohammedan all his life. He was baptized in September, 1928, at the age of 105.

TOPIC: Malaysia

Sabbath, July 6

MISSIONARY TEXT: Eccl. 11:1.

READING: The Official Notice.

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

PRAYER: In behalf of Malaysia.

Official Notice

TO OUR SABBATH SCHOOLS EVERYWHERE:

DEAR FRIENDS:

To the far-flung and mostly island field of Malaysia, the mission readings for this quarter are devoted. Malaysia includes British Malaysia, Netherlands East Indies and Siam. Here our work is going among Buddhists, Hindoos, and Mohammedans. In this field our workers find themselves face to face with Mohammedanism, probably the strongest organization opposed to Christianity in the world. Yet even there, souls are being won. Hearts of Sabbath school students will be encouraged as they read of the trophies of God's grace being found among these people. Yet the work is getting only fairly started. Multitudes in their ignorance and need are waiting for the word of life.

We are asking our Sabbath schools to raise \$98,000 for regular work. One half of the overflow will be apportioned to the General Conference for new work in the Malaysian field, and the other half will be gathered into a fund for new work in other fields where the summons to advance is equally pressing.

Your brother,

J. L. SHAW,

Treasurer of the General Conference.

Sabbath, July 13

MISSIONARY TEXT: John 3:16.

READING: Malaysia and Its Many Needs.

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

PRAYER: In behalf of the work and workers in this field.

Malaysia and Its Many Needs

L. V. FINSTER

[Superintendent Malaysian Union Mission]

MALAYSIA is a world of islands. Joined together, they would cover one quarter of the territory of the United States. But as they are, if the United States should be placed over them, parts of Malaysia would stick out on nearly every side. There are many distinct peoples among the eighty million inhabitants, speaking nearly two hundred languages and dialects.

The population of Malaysia is increasing very rapidly. All its territory, excepting Portuguese Timor, is divided between Great Britain and Holland, and is held as colonies or protectorates. In the little island of Java there are about forty million inhabitants.

The geographic situation of Malaysia makes it remote and difficult to traverse. Every year some 300,000 Chinese migrate to the shores of Malaysia, and for the last few years almost as many Indians have come from India. Ninety per cent of the land is held in large estates, practically all by Europeans. There is only one doctor for every 300,000 persons. The United States has 600 times as many doctors,—one for every 500 persons.

The majority of the people know but little of the laws of health and sanitation, and so the mortality rate is very high. Half the babies die before they reach the age of two.

The majority of the people in the Dutch East Indies are Mohammedans; in the British section they are Mohammedans, heathen, and pagans. Only 3.9 per cent of the men can read, and only 1.9 per cent of the women. Hardly one person in two thousand has any more than a primary education.

Our work was started in Malaysia about thirty years ago, but for a long time made little progress. The membership, after twenty-four years, had reached 669, but during the last few years results are appearing from the seed sown in the past. The baptisms for the year 1928 will about equal the membership after the first twenty-four years of work. One of the encouraging features of the work in Malaysia is that a large number are accepting the message from among the Mohammedans. For centuries Islam has withstood all Christian efforts, but today the great wall is breaking and some are turning to Christianity.

We have begun work in a few places among the inland tribes of Borneo. The results thus far have been most encouraging. The people who have come from paganism have proved to be some of the most loyal and faithful of all our believers. Every member is at Sabbath school every Sabbath unless he is sick; every member is a faithful tithe payer. This is surely a good record.

But the larger part of Malaysia is yet unoccupied by any mission workers. In all the eastern part of Siam no work is being done by any denomination. Several families should be located in Siam to bring this message to the millions there. A large part of Sumatra is still untouched. Then there are the islands of Bali [bä'lē] and Lombok [lom-bok'], lying to the east of Java, with a million and a half inhabitants, who have no Christian workers. The larger part of the Celebes and the islands to the east and south, as well as New Guinea, are untouched. We have only a few stations in the great island of Borneo. Hundreds of mission stations should be opened there, that this truth may be brought to the pagan tribes of Borneo. Going from Singapore to Siam on the railroad, traveling two days and three nights, one will pass but three Seventh-day Adventist churches. Our forces must be multiplied a hundredfold if this message is to be carried to the many millions of Malaysia in this generation.

We are grateful for what God has done, but the great unentered territory should be a strong appeal to every Seventh-day Adventist to send workers to these needy places. When you pray, remember the great multitude who are living in the darkness and superstitions of Islam. We hope that the brethren throughout the world will send us a liberal Thirteenth Sabbath Offering to advance the work among the millions of Malaysia who are still unwarned.

Sabbath, July 20

MISSIONARY TEXT: Matt. 9:37, 38. Read the text, then have it repeated in concert.

READING: Islam's Challenge to Us.

MISSIONARY SONG: "Christ in Song," No. 477, first and last stanzas.

PRAYER: That we may do our best with our prayers and means to help the work among the Mohammedans.

Islam's Challenge to Us

L. V. FINSTER

"AND I saw another angel flying in mid heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people." Rev. 14:6, A. R. V. "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Matt. 24:14, A. R. V.

It has long been held by this people that these divine statements indicate that the three angels' messages must be carried to every nation, kindred, tongue, and people, and then the end shall come.

The Lord has blessed the work in Protestant and Catholic countries. A good beginning has been made in heathen and pagan lands, but the millions who follow Mohammed are still enshrouded in darkness and are unwarned. Protestant Christians constitute but 10.4 per cent of the world's population, while Islam holds 13.44 per cent. Roman Catholics occupy but 16.5 per cent of the world's population. Thus there are more Mohammedans

in the world than Protestants, and almost as many Mohammedans as Catholics. We have a large work in Protestant and Catholic lands, but practically nothing is being done in Mohammedan lands. This remaining task of carrying the gospel to the Mohammedan world is one of the greatest challenges to the church of God today. What shall be done to bring this work to the millions of followers of Islam?

Malaysia has about one sixth of all the Mohammedans of the world. I wish I could take you for a visit to these beautiful but darkened islands, that you might see with your own eyes the darkness and superstition, and the immoral conditions. Then, if I could take you to our Sabbath schools you would see some of these same people saved by the grace of God, studying their Sabbath school lessons just as you are doing in your school. You would see their changed lives and their bright and happy faces, and I am sure you would bind about your wants more closely, and increase your gifts, so that a still greater work might be done among the Mohammedans of Malaysia.

A change is coming over the Mohammedan world. A new desire for learning is taking possession of young Islam. This is making it possible now to work for Mohammedans as never before. You will be glad to learn that in Malaysia this year [1928] from fifty to one hundred converts from Islam will be baptized. Some way the third angel's mes-

sage has power to reach Mohammedans and make them willing to take their lives in their hands and step out and obey this truth. Wonderful changes are taking place in the lives of those who yield to this message. Pray that the work may soon be established on a firmer basis among the Mohammedans of this world, that Jesus may soon return.

Sabbath, July 27

SEED THOUGHT: "Our burden for the 'regions beyond' can never be laid down until the whole earth shall be lightened with the glory of the Lord."—"*Testimonies*," Vol. VI. p. 29.

READING: Why Do so Few Turn from Islam to Christianity?

MISSIONARY SONG: "Christ in Song," No. 617.

PRAYER: That the Lord will help our workers to win many Mohammedans for Him.

Why Do so Few Turn from Islam to Christianity?

L. V. FINSTER

IN VISIBLE results, missionary work among Mohammedans is the most unproductive in the world. Heroic efforts with great sacrifice of life and money have been put forth by such men as Raymond Lull, Francis of Assisi, Henry Martyn and a host of others who have attempted to carry the gospel to the Mohammedan world. But what is there to show for all their efforts, save their tears and blood and unanswered prayers? It is true that a few have been won in Java, Sumatra, India, and other places; but compared with work

among cannibals, heathen, and pagans, the results are almost negligible. In China there are practically no converts from Islam; in Persia some 300; in Arabia perhaps thirty or forty; in Turkey, after one hundred years of effort there is not a single Christian church of Mohammedan converts; in Egypt, Tripoli, [trĭp'ō-lĭ], Tunis, Algeria, and Morocco [mō-rok'ō], the converts number only one for every three missionaries. In view of these facts the question is asked, "Why so few converts from Islam?" Many reasons are advanced. Some blame the church's lack of faith, others the missionaries for their lack of love. Still others say the reason is that we have tried to win by controversy rather than by kindness. Now all the reasons given may have a measure of truth in them, but none is sufficient to account for the meager results.

In my experience in working for Mohammedans, I find that the most important and potent reason for lack of success, and one concerning which little is known, except by those who are in close contact with Moslems, is the *Mohammedan law of apostasy*. Every convert to Christianity is an apostate to Islam, dies to his faith, and is regarded by his family as worse than dead. Often the father sends out a notice on black paper, in a mourning envelope, announcing the conversion and calling on all relatives to try and reclaim the apostate by argument, and failing this, to put him out of the way by poisoning or other means. Many times

beating and imprisonment and exile are resorted to before extreme measures are carried out. An apostate is an outlaw, and has no rights under the Moslem law. He may receive any abuse or punishment, but he has no recourse. According to Mohammedan law, he loses all rights of inheritance; his property can be confiscated. Every convert to Christianity faces separation from his family, loss of property, legal rights, and death. I have had people tell me frankly with tears in their eyes that they knew they should believe in Christ if they hoped to be saved, but they feared to be baptized, as they knew that every relative was bound under Islamic law to see that they were put to death. It is very easy to become a Mohammedan, but almost an impossibility to renounce it. The door swings only one way.

Sometimes in Java the extreme penalty for apostasy is not carried out for fear of the government, but secret means are often used to get a convert out of the way. The same spirit of intolerance still exists. "If I did not know I would myself be put to death for it," said a Mohammedan in Java to one of his relatives who had become a Christian, "you would not leave this house alive, you wretched dog of a Christian."

We have known of several cases where the convert was not killed in a public way, but was taken ill very suddenly and died in a few short hours. I remember very well a bright young woman who was acting as our Sabbath

school secretary in one of the churches. She came home from the services feeling well. She ate her supper, but was taken ill very suddenly, and died in a few hours. Such examples are not isolated cases.

It is this *law of apostasy*, with its awful and sure retribution that keeps many from embracing Christianity.

One of the best standard commentaries on the Koran, says: "Whosoever turns back from Islam, openly or secretly, take him and kill him wheresoever you find him, like any other infidel; separate yourself from him altogether. Do not accept intercession in his regard." In another commentary it is stated: "A change from Islam to any other religion whatsoever requires the death penalty. If any person kill an apostate, . . . nothing is incurred by the slayer, because the invalidity of a law renders the killing of him admissible."

In a famous Mohammedan book we read: "As for apostasies, it is permitted to kill them by facing them or coming upon them from behind. . . . Secondly, their blood, if shed, brings no vengeance. Thirdly, their property is the spoil of the true believers. Fourthly, their marriage ties become null and void."

All Moslems, from their youth up, know the bitter, fanatical attitude toward converts to Christianity. The *law of apostasy* may intimidate the fearful and timid, but it challenges brave men and women to heroism

and sacrifice. Should not their condition call for the prayers of God's people and for the largest Thirteenth Sabbath Offering ever given, to extend the work for these needy, deluded Moslem people?

Sabbath, August 3

[Note: This reading will be more effective if given as a talk.]

SEED THOUGHT: "There is a special power in the presentation of the truth at the present time."—*"Testimonies," Vol. VI, p. 16.*

READING: Does God Care?

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

PRAYER: A few sentence prayers in behalf of those who are working in Malaysia.

Does God Care?

MRS. G. A. WOOD

SOERABAJA [sōō'er-bä'ya] is a busy Eastern city. In some parts of it are streets with beautiful houses, trees, and flowers. One sees the electric tram and fine motor cars; in fact, every modern convenience that may be found in any city in Europe or America. But there are other streets quite close to those, where the larger part of the population live in just as primitive a style as their forefathers, because these modern conveniences have not yet reached them. As one looks on this teeming population of different nationalities and color almost jostling each other for lack of room, the question, "Does God know and care for each one individually?" almost forces itself upon the mind. But very soon I had opportunity to know that He who sees

the little sparrow fall has a tender care for those He has created in His own image.

It was not in one of the modern streets. It was in a part of town where the streets are narrow, in a little bamboo house, and with mother earth for a floor, that we found Mrs. Ong, a frail little Chinese woman, writhing in pain with dysentery and other intestinal trouble. For four days she had not been able to move. Her only companion and helper was her daughter, a bright little girl of six summers. Some fomentations did much to relieve the mother's pain till a kind physician could reach the place. He soon made arrangements for us to get Mrs. Ong into the hospital, while her daughter made her home with us. After some weeks Mrs. Ong was able to leave the hospital, but she had no means to pay the rent for her home. We are glad to have them with us till something better shall come their way. She and her daughter like to attend the church services and to learn for the first time about a Father in heaven who loves them so much that He gave His only Son for them. They are both learning to converse with their heavenly Father. Swee, the little girl, does not like to eat or sleep before we pray.

Two years ago the husband and father left for China, taking a son of five years with him, leaving Swee and a baby brother for the mother to care for without any means of support. She made cakes and other foods and sold them. This was hard work and gave

but small returns, and after a time she was persuaded to give the boy to a family on condition that she and Swee could be with them also. But when the papers had been signed to let them have the boy, she was made to know that she had better seek another home. She was given some money with which to start a little store. But she had to give credit, and soon the business was gone, and she was left with one child and her heart yearning for the other two and the husband that should have been by her side. Under these circumstances, sickness overtook her and made her an easy prey.

No doubt you wonder how we found her. Some people would say it was by accident. We did not know anything about her; did not even know she existed. My husband went down the little street where she lived to find a certain person he was seeking. He was looking for No. 14, which was also the number of her house, but he did not know he was in the wrong street. Seeing the number, he knocked. Mrs. Ong tells us that she does not think that she could have lived very much longer, and her only anxiety was for some one to come, to whom she could give her little girl. She fully believes that knock was the answer to her unspoken prayer. So do we. Don't you?

There are many others in this great city who are waiting to be rescued from sickness, sin, and death before Jesus comes. We are counting on you to help us finish this task.

Sabbath, August 10

SEED THOUGHT: "Let the gospel message ring through our churches, summoning them to universal action."—*"Testimonies,"* Vol. VII, p. 14.

READING: Fruitage from Mohammedanism.

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

PRAYER: That the Lord will help us to give liberally of our means, that the message may be given to the Mohammedans.

Fruitage from Mohammedanism

W. A. SPICER

OUR missionaries are so hard pressed and short handed that I dare not leave to Elder L. V. Finster of the East Indies the writing of some of the stories that he told us at the Shanghai council. Inasmuch as work among the Mohammedans is a new thing with us, let me put on record a few items:

A Mohammedan father, wishing his son to get the benefit of the practical education offered by our Singapore academy, sent him to attend the school. Today the young man is an earnest Seventh-day Adventist. Last year he earned his scholarship for the current year of school.

Over in the island of Sumatra is a Mohammedan village where the people are so stirred by the truth that the head man said recently, "I think the whole village will soon become Seventh-day Adventists."

In Java a Mohammedan youth accepted the truth and wrote to an uncle in another part, telling him of the light that had come into his heart. This uncle was moved to secure a Bible and to study it. A little later,

along came a worker who found this man reading the Bible, and now in that place eighteen former Mohammedans are keeping the Sabbath, while twelve have been baptized.

In one region a Mohammedan lady accepted the truth and was elected Sabbath school secretary. Shortly afterward she died of poisoning. No one has the slightest doubt but that she represents possibly our first martyr Sabbath school secretary in Moslem lands.

In one of the cities of Java a Mohammedan woman came to one of our evangelistic meetings. She thought it was some entertainment she was attending. She pushed down to the front seat, saying she would pay for the best place. Evangelist Pattison preached the gospel message. The woman was astonished. She came again, bringing her husband, and both accepted the truth.

In one place a worker was visiting among the Mohammedans. A man came in, furious, vowing he would kill our worker. As our brother talked with him, however, the man was stricken down in a faint, unconscious. The police, hearing of the disturbance, came in and arrested the man. At the man's conviction before the court, however, our worker begged the court not to impose sentence of imprisonment, but to give our worker a chance to teach the man the way of truth. The man was released, and now three are keeping the Sabbath in that group.

All together, as nearly as our brethren of the East Indies can learn, upwards of two hundred former Mohammedans are now keeping the Sabbath and walking forward in the light.

Sabbath, August 17

[Note: This article will be more effective if given as a talk.]

MISSIONARY TEXT: Isa. 40: 3-5. Have the school read these verses in concert.

READING: Reaching Moslems with the Printed Page.

MISSIONARY SONG: "Christ in Song," No. 542.

PRAYER: In behalf of our literature work among this people.

Reaching Moslems with the Printed Page

MELVIN MUNSON

THE Moslem world is perhaps more readily approached by means of the printed page than by any other method of Christian evangelism now used by foreign missionary societies. When we use the word foreign, we are speaking more truly with reference to Islam than many other faiths. The gospel of Jesus, although mentioned in the Koran, the holy book of the Moslems or Mohammedans, is so different from their teachings that it is foreign to them. Of Jesus it is said that "the common people heard Him gladly," and on the day of Pentecost when the gospel was preached to the thousands who gathered, that "every man heard . . . in his own tongue." The holy Koran is written in the Arabic lan-

guage, and has never been translated into the vernacular by a Moslem. The common people must depend upon the priest to interpret the passages that they are taught to repeat in Arabic. Their entire prayer ritual is in a foreign tongue, but they are assured that "Allah" in heaven will hear and see their devotions, and will reward them.

When we bring to the Moslems the Bible in their own tongue, they at first do not understand our purpose, and sometimes suppose we are paid high salaries by our respective governments or are working for some selfish end. During the war, when the Red Cross Society and the Salvation Army were so active in carrying on relief work in the Near East, the Moslem leaders said that the Western nations were expiating their sins, and were sent by "Allah" to care for the wounded and distressed Moslems. These and many other ridiculous reasons were given for the humanitarian work of the different Christian organizations then active in helping the distressed peoples of Moslem lands. These facts and the general prejudice in the minds of the followers of Islam against all Christian work, make the approach to these people very difficult. Yet there is an unheard but powerful means of approach that we are using with great effect. It is the printed gospel of salvation for both body and soul, written in the sacred characters of the Arabic language. As the Arabic alphabet has been adapted to the Malay language, it is an easy

means of conveying the message to the Moslems of Malaysia.

Spread before me is a letter from a Malay in India. He had read our Malaysian *Signs of the Times*, and wrote as follows:

“DEAR SIR:

“My purpose in writing to you is to solicit your help. I am a Malay now living in Lahore, India. I am very desirous to study the Christian religion, and to know more about it. I have frequently approached the Christian pastors and teachers here and asked their help, but they never have time to teach me the Bible. They have always told me to go away and read the Bible and good Christian books; but as I am not able to read Hindustani or English, I am left without the information I seek. I cannot rest satisfied with such words, though, and I am writing you. I have asked the local Christian pastors if they could secure a copy of the Bible in Malay, but they say they do not possess any. Will you therefore kindly send me a Malay Bible and also some Christian literature that I can read so that I may receive light on the gospel?

(Signed) “MA. K. BEXAN,”

We gladly sent him the entire Bible in his native tongue and also some books in Malay, explaining the message.

Among the many vernacular papers that came to my desk in Singapore, we noticed one that frequently quoted from our Malay paper, the *Signs of the Times*. Two numbers in

particular interested us. In them were long quotations from a health book we had issued in Malay, written by Dr. A. C. Selmon, formerly a medical worker in China. Let me first point out that the Malay paper was a radical Moslem weekly. The editor had taken up the sword of controversy against us, and was a bitter enemy of Christianity. But in these two numbers he was outspoken in his praise of the book, "Health and Longevity." All who are familiar with the teachings and practices of Islam know that alcoholic liquors and swine's flesh are absolutely forbidden by the Koran. No doubt Mohammed had seen their destructive effects among the Christian peoples he met in his travels, and for that reason forbade them.

This editor had raised several questions in his paper showing the truthfulness of the Koran, and had quoted from Doctor Selmon's book as proof of this. Two of the points were these:

"1. How do we know that Islam is the true faith? Proof: Islam teaches the harmfulness of alcoholic liquors. This is proven by a paragraph in the book "Health and Longevity" written by Dr. A. C. Selmon, a Christian missionary-doctor."

"2. In what other respect is Islam right? Proof: In teaching that swine's flesh is not fit for food and is forbidden by God."

After each of these proofs was a long paragraph, quoted verbatim from Doctor Selmon's book, as final proof of the purity of Islam!

We agree with the editor in these things, and they form a common ground on which we may meet our Moslem friends. And common grounds of belief make possible an approach that otherwise would be impossible. The right hand of the message is opening doors, and by it we are becoming acquainted with people we could never meet in any other way.

In certain sections of the Malay Peninsula, where Islam holds sway, it is against the law to give a Bible to a Moslem. But Christian literature can be sold to them, and our canvassers are scattering the printed page in every corner of the Malaysian field. And there is no better way to win the hearts and confidence of the Malay people than by helping them physically. This book by Dr. A. C. Selmon has been carefully prepared in the Malay language. It is printed in their sacred characters, and the natives of the islands who can read prefer it to books printed in Romanized characters. A judicious use of the printed page is at present one of the most effective means of sowing the seeds of truth among the millions now living in ignorance and without the hope that we enjoy.

Pray that the God of missions
Will open wide the door,
To Islam's many millions
Still hopeless as of yore.

They sing no songs of gladness,
They hear no words of hope:
Will you not send the gospel?
Reach them salvation's rope!

The sun of time is setting
On Java's golden sands,
Haste, for the day is speeding,
We must undo their bands!

Sabbath, August 24

[Note: This reading will be more effective if given as a talk.]

SEED THOUGHT: "The watchful Christian is a working Christian, seeking zealously to do all in his power for the advancement of the gospel."—*The Acts of the Apostles.* p. 261.

READING: Among Heathen Tribes.

PRAYER: In behalf of our workers in this field.

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

Among Heathen Tribes

J. W. ROWLAND

[Acting Director of the British North Borneo Mission.]

BORNEO has long been called the land of the wild men, and true to this name there exists to this day an appalling darkness over the people of this land. There are many tribes, and they all without exception are bound by the grossest darkness and superstition.

The Dusun tribe, among whom we have now been working for four years, has a form of devil worship. They do not reverence any being or object, but are always in mortal fear of Satan, and are bound by vows to make offerings to him. In order to secure a crop of rice they think they must go into the field and sacrifice chickens to Satan. Every year they make a great feast and go for days into the forest with torches, in an effort to drive Satan away from their homes. It is thus that they hope to be free from his power. Very often there are a number who die from exhaustion and nerve strain after such demonstrations. In order to determine what they should do

to drive this enemy away, they resort to charms, believing that all sorts of deformities in nature, such as twisted roots and shells or anything else that is out of the ordinary, have a mysterious power. The women are the priests of this worship, and go into trances as do the mediums of modern spiritualism in the New World. The devil's doctrine is as old as sin, and he has effectually bound these people.

The following incident will illustrate how God is going before us among these benighted people. Just recently an old chief of another tribe called Muruts, for which we have been working about a year and who have no form of worship, related to our native worker his experience. He said: "A few years ago I was very sick and felt I was going to die, so I prayed to a supreme power to save my life. While in my house sitting propped up, I saw three men pass near my house. They stopped, and one said, 'You will not die, but your life will be prolonged,' and from that time I got better. I believe God heard my prayer." Thus was expressed the simple faith of this poor heathen. The worker then said, "My home is one thousand miles from here in the forest, as is yours. How strange it is that I found you!" The chief answered, "I believe God sent you here." This chief is now studying the truth. There are jewels amidst this heathen darkness that are yet to be found.

Hundreds of villages have never heard of the Saviour. Now is our time to labor while

the field is open before us. It is a battle all the way, for Satan will not give up his subjects without a fight. We need more workers among the tribes of Borneo.

If we are to meet God's mind, it is time for us to act out our faith. Surely not one among us who believes in the soon coming of our Lord can withhold what God has put into his power to give. May we not at this time, one and all, rededicate to God all we have and are, that when the Master claims His own, we may see the fruit of our gifts and rejoice with them throughout eternity.

Sabbath, August 31

[Note: This reading will be more effective if given as a talk.]

SEED THOUGHT: "We must now by the Holy Spirit's power proclaim the great truths for these last days."—*"Testimonies," Vol. VI, p. 24.*

READING: God's Word Is a Living Seed and Will Grow Even in the Hearts of Mohammedans.

PRAYER: That the Lord will help our workers to reach the honest in heart.

MISSIONARY SONG: "Christ in Song," No. 548, first two and last stanzas.

God's Word Is a Living Seed and Will Grow Even in the Hearts of Mohammedans

G. A. WOOD

[Minister in Java.]

IT IS about twenty years since a rest home was purchased in Java by the Australasian Union Conference as a retreat for our mis-

sionaries when the fevers of the plains should overtake them. As soon as possession was taken of this home, our workers visited among the villages, giving some much-needed medical aid, and also telling the people of a Saviour who saves from sin. For a time Brother and Sister Thorpe were located there, and a school was opened for the children. Our late Sister Tunheim also spent some time in this work. She had a great burden for the Mohammedans.

Not being able to get government permission to work outside the cities, our workers have had to confine themselves more to city work, but the seed sown at the rest home has been watered at intervals by those who have spent their vacation there. One of our Chinese sisters from Soerabaja, [sōō'er-bā'ya] has been especially diligent in this way, and this year a Javanese student from our Singapore Training School labored there for a few months with the result that last September we had the pleasure of baptizing nine Javanese. Most of these were children and relatives of our caretaker at the home. Among those baptized was a man 105 years old. [See cover page.] It was the privilege of several workers who were on vacation last month, together with the writer, to have the Lord's Supper with these new brethren and sisters. It was the first time they had ever seen the ordinance of humility, and it seemed strange to them at first, but they were quick to learn, and we had a blessed time together. Their testimo-

nies were simple and to the point. If only we had the money to place a native teacher there to develop this interest, we could reap a rich harvest, but somehow there is always a shortage of men and means.

Another place of interest, if you should visit Soerabaja, [sōō'er-bä'ya] would be our Javanese school, which has an attendance of about fifty. It would touch your hearts to hear those children sing very heartily in their own language the sweet gospel songs that we all love. Their teacher also takes them out once in a while to sing to the villagers. I feel sure that all who hear this read will pray for these village people that their hearts may be touched with the meaning of the words of the songs.

I wish you could meet this teacher. He is a young man who was brought into the truth by a student of the Singapore school, and although he himself has not had the privilege of attending our school in Singapore, he is a very acceptable worker. He has a real missionary spirit and seems to be appreciated even by the parents of these Mohammedan children. He has studied the book of Genesis with the children, thus laying a foundation for their belief in the Word of God. On Sabbath he meets with them for a short Sabbath school before going to the regular Sabbath school, of which he is the secretary.

This year Brother Pietersz [Peters], an Ambonese native worker, obtained permission from the local authorities to work in a

small town near Semarang [sě-mä'räng]. Here he met a Javanese Christian who had been a teacher for another mission. At first this man opposed the truth, but being a believer in the Bible, he soon found that the truth brought to his attention was indeed the inspired Word of God. As soon as he accepted it, he began to proclaim it to others, although this meant losing the small pension he had been receiving from the other mission. When Brother Zimmerman was called to this place to baptize twenty-four persons, he found that fifteen of these were Javanese whom this brother had been instrumental in helping our worker to find. This brother willingly accompanied me in soliciting Harvest Ingathering funds in the town where he had labored many years, and I was gratified to find that he was truly respected by the people as a servant of God. I could never have received such liberal offerings had he not been with me. He has now been sent to Soerabaja [sōō'er-bä'ya] to work for his countrymen there.

Recently I was introduced to a very interesting Javanese widow. She could read and was well informed concerning her Moham-medan faith. She at first opposed the teachings of our worker here, but was finally convinced of the truth of God and was baptized. She is eager to do all she can to bring the light to others. The faith and earnestness shown by these people when the truth is accepted by them would put many older Christians to shame.

One of our sisters, formerly a Mohammedan, had to go to the hospital. This was a Christian institution, and one of the nurses loaned her a book to read. It was on the life of Christ, and as she looked through it she found a picture supposed to represent the baptism of Christ, but John was pictured pouring a basin of water on the head of Christ. Our sister got her Bible and pointed out the error represented in the picture to the nurse, and this opened the way for further talks on the truth as it is in Christ Jesus. This same sister could not read when the message came to her. She at once began to learn, but made no headway. She would forget as fast as she could learn. She made it a special matter of prayer, and to her great pleasure she could read and remember.

We have no conception of what it means for a Mohammedan to become a Christian. Their nearest and dearest relatives will feel it their duty not only to break connections with them, but to take their lives when they have opportunity. One of our sisters, when she became a Christian, was not allowed to take her little daughter with her. It was a great grief to this sister to visit her home village and see this little child, who had become very sick, doctored by a village medical man as he made his secret mutterings, till the little one was beyond help. She pleaded for the child to be given to her, or sent to a hospital, but all in vain. We heard about it, and went to see the child. As it was still living, we per-

suaded them to let our sister take it to a hospital. The request was granted with much cursing, but it was too late, and the little one passed away the next day. Still our sister was very glad to have the child in a place where she could give it a Christian burial, and she is happy in the hope of seeing it on the resurrection day. Will not the mothers in more enlightened lands send a prayer to our Father in behalf of their less favored sisters?

Sabbath, September 7

MISSIONARY TEXT: Matt. 16:24.

READING: Working for the Mohammedan Javanese in the Dutch East Indies.

PRAYER: For those who are working for this class of people.

MISSIONARY SONG: "Christ in Song," No. 537, first and last stanzas.

Working for the Mohammedan Javanese in the Dutch East Indies

H. ZIMMERMAN

[Director of the East Java Mission.]

THE Mohammedan question is a serious one. The battle waged between the Christian mission and Mohammedanism is great. In Java alone are more than 35,000,000 followers of Mohammed. The Mohammedan watchword is: "There is one God, and Mohammed is His prophet." This is the shortest creed in the world. It is taught to the children and whispered in the ears of the dying. When any one joins the Mohammedan religion, he must repeat this formula.

Experience teaches that the preaching of Mohammedanism is a promise of a salvation that can give peace neither in this life nor in the hour of death. It is a message of fear both in life and in death, instead of the good news of the Comforter. More than one Mohammedan has cried out on his deathbed: "I am troubled, because I am about to walk out on a road that I know not, and to appear before a God whom I have never seen. Woe is me! If the East and the West were mine I would gladly give all to be delivered from the terror that surrounds me."

In harmony with the great world commission of the Lord, in Java we have been proclaiming the good news among the Mahammedans for some years. The wonderful key that can open the hearts of the Mohammedans is the love of Christ that constrains us to seek and to serve that which is lost. Experience teaches that continual, loving, patient, helpful interest will find a way through the high wall of fanaticism even to the heart of a Mohammedan. People are now beginning to seek and to prove Christianity, and we believe that the time has come when the Lord shall do great things.

Notwithstanding many difficulties, and in spite of all the things that have been done against us, we have been able to persuade a number of Mohammedans here in Java to accept the true faith. How wonderful are the testimonies of these newly converted ones which they give before God and the church.

In a meeting where I was trying to bring the candidates for baptism to a decision, a Mohammedan woman stood up and said, "I have now followed my husband in marriage twelve years, and now I will follow him in baptism. I believe that Jesus is my Saviour." In a small village in the country we have baptized nine members. These were all Mohammedans. Among them was a man 105 years old who accepted the truth with great joy. In another place I baptized twenty-four, fifteen of whom had come from Mohammedanism. When an old man of about seventy-five years stepped into the water, he called loudly on the name of the Lord Jesus. Another Javanese who has been a teacher has, since his conversion, brought many to Christ.

The truth is marching toward victory. Even in the highest circles it is making its way. By the mediation of the sultan's secretary, one of our teachers has sold twenty copies of our health book to one of the most powerful sultans here. Here and there people ask for Bibles for investigation. What an old Mohammedan said after he had read the Bible, will yet be fulfilled: "I am convinced that Jesus Christ will overcome Mohammed. There is no doubt about that, for Christ is King in heaven and on earth, and His kingdom fills the heavens and shall also fill the earth." Yes, God's work is onward! In the first three quarters of 1928 we were privileged to baptize ninety-three in East Java. One third of these came out of the Moham-

medan faith. The fourth quarter was also very promising. There will be many Mohammedans among that great multitude from all nations and kindreds and people and tongues, standing before the throne and before the Lamb, crying with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb."

I once spoke to a large company of natives about salvation in Christ. When we had closed the meeting with song and prayer, no one stood up to go home. "We will hear more," was heard from all sides. So we immediately began a second meeting which was also closed with song and prayer, but no one made a move to go. "We have come from afar and should gladly hear some more," they said. Then a third meeting was held that lasted till late in the evening, and still they did not wish to go. The following morning we had a baptism. The first to step into the water were the headman of the village and his son-in-law. With a few exceptions all who attended that gathering are now baptized.

Never to be forgotten are the impressions I once received when on a journey in the country. The helper had forgotten to announce my coming. In all haste messengers were sent to call the natives to the meeting. After waiting some hours, no one was to be seen. Then all at once was heard in the distance from the forest the hymn, "The Ninety and Nine." We had a very blessed

meeting. The following morning they begged us with tears in their eyes to come back soon. Most of them are now baptized.

The work is not in vain. God is with us. Therefore work all you can, save all you can, give all you can, to help finish the last great work of saving souls for Jesus' sake.

Sabbath, September 14

MISSIONARY TEXT: John 4:35. Read the text, then have the school repeat it in concert.

READING: What the Malaysian Union Seminary Is Doing to Prepare Workers.

MISSIONARY SONG: "Christ in Song," No. 624.

PRAYER: For the teachers and students in this school.

What the Malaysian Union Seminary Is Doing to Prepare Workers

V. E. HENDERSHOT

[Principal of Malaysian Union Seminary]

It is a fact that wherever Seventh-day Adventists go, schools spring up, and workers are trained for the work of God. The Malaysian field is no exception. Our union school at Singapore has contributed largely to the quality of service rendered to God throughout the Union. It is our experience that workers not trained in our schools are handicapped because of lack of contact with our denominational methods and organization.

Today in all our island and mainland stations former students are giving proof of

efficient training in good service for the Lord. The alumni of the seminary are to be found in places of responsibility in the work of God. Some are teachers, some evangelists; some are working along medical lines; some are translators, one is an assistant editor, another a mission director, still another is a mission secretary-treasurer, and scores are laboring in the colporteur field. We find that these people can organize a church, and carry such responsibilities as local elder or tract society secretary in a very acceptable way. I fear that a mission effort without such training would not pay, at least it would be much less efficient.

We have had numerous examples of loyalty under most trying circumstances.

One Chinese boy from a heathen home became convinced of the truth through the study of the daily Bible lessons. He accepted the message in its entirety and was baptized. His parents were filled with unreasoning rage at his renunciation of idolatry and ancestor worship. When he refused to eat pork or go to market on the Sabbath, they became furious, and said that his religion taught disobedience to parents. He gave a very wise reply. Among the Chinese, the grandparents are revered and honored even above the parents, and if there are conflicting orders, the commands of the grandparents always take the precedence. So he said to his father, "You are my father; God is my grandfather; therefore I must obey God first!" Persecu-

tion became so intense that he fled from his home and took up colporteur work. Later he became an evangelist. After a time he experienced the joy of seeing his mother attend our services, and his father and brother ceased to oppose him.

One of our teachers, after leaving our school and taking up evangelistic work in Sumatra, died of typhus. His wife had opposed Adventism at first, but later had joined him in it. After his death she lived with her relatives and those of her husband, all of whom opposed her religion most violently. For years she remained loyal to this message, and now her heart's desire is realized, for she has been able to return to the school to become a Bible worker. A school that can work such changes in human hearts teaches more than the three "R's" [Readin', 'Ritin' and 'Rith-metic].

The spiritual tone of the school is reflected in two Weeks of Prayer and an alert baptismal class. The Weeks of Prayer are special occasions in which teachers and students draw nearer to each other and to God. A Mohammedan boy last year was convinced of the superiority of the truth over Islam through the Week of Prayer meetings. He is today a baptized member. A list of twenty names before me shows that last year's work for souls at the seminary was not in vain. Two have come from Mohammedanism, six from heathenism and ancestor worship, the rest from churches of other denominations.

We cannot but feel that these dear young people are quite well rooted and grounded in the truth. It is upon such shoulders that the mantle of responsibility must soon fall.

No more paying investment in heaven or earth can be made at this time than giving our means to equip this army of Asiatic youth, who will yet stand before rulers and populace as witnesses for the King of kings. With such an army in Asia, rightly trained, how soon might our Lord come! Let not the withholding of funds retard the consummation of the glorious hope! Pray for us, give to us, and triumph with us!

Sabbath, September 21

SEED THOUGHT: "God calls for workers to enter the whitening harvest field."—*"Testimonies," Vol. VII, p. 23.*

READING: Progress in Java.

MISSIONARY SONG: "Christ in Song," No. 616, first and last stanzas.

PRAYER: That the Lord will help us to do our best in supplying men and means to meet the needs of this field.

Progress in Java

L. O. PATTISON

You will be glad to know of the progress of the third angel's message in the West Java Mission field. By the close of this year we will have gathered in more than one hundred seventy-five souls. To God be all the glory.

The power of the gospel makes great changes in the character of the natives. Even Mohammedans can no longer resist, and many of them have been converted.

One Mohammedan, eighty-five years old, forbade his wife and daughter to join the Christian church, saying he would disinherit them should they disobey. They were baptized, and the old man at once left them and went off to another village to live. Nothing was heard of him for two years. One night the old man dreamed that an angel stood beside him and said, "Go back to your wife and children and become a Christian; it is right." At once the old man started out in search of his wife, but she had moved to another part of the island, eighty-five miles away. The old man, on learning of her whereabouts, walked the eighty-five miles, was reconciled to his family, gave his heart to God, and I baptized him. Today he is as loyal a follower of Christ the Saviour as he was of Mohammed the prophet.

Just a few months ago we sent a native teacher into a Mohammedan village. An intense interest was created, and likewise opposition. But praise the Lord for opposition, it makes stanch Christians. Eleven of those Mohammedans stepped out into the light of the gospel. A large company of people gathered beside the river, and I buried them in the watery grave. The ceremony was witnessed by many Mohammedans. Some of them expressed themselves as beginning to believe that the old religion had no saving power, and that Christ was the true prophet.

Over in the tiger-infested jungles of Lampong, Sumatra, we have two hundred Sabbath

keepers. Returning from a baptismal service one evening, we had occasion to trust in the promise of God. Following a footpath through the tall jungle grass, we were brought to a halt by the strange actions of a small dog, which gave every evidence of intense fear. Soon we experienced the same feeling, for a gentle breeze blowing down the path brought the strong odors of a man-eating tiger. We put our trust in God and walked on through the jungle singing, in no uncertain tone, "God be with you till we meet again."

That night a tiger leaped upon the front veranda of the house in which I was sleeping and snatched our little dog away. "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

Three young men from the Timoer tribe who had been studying the truth, were convinced that pork eating was not in keeping with God's will. So they had made a vow never to eat pig again. Those three young men were invited to attend a wedding feast of barbecued pig and rice. They were much perplexed. The odors from that roasting pork were most tempting. Could they be true to their convictions and resist the temptation, or would they eat pork just this once more? That was the question. Their friends would make fun of their new-found religion if they ate just plain rice and refused to eat roasted pig. These young men withdrew from the crowd to deliberate over the situation. While they were talking and reminding each other

of what God said about eating swine's flesh, a grouse flew onto a rock near by. A prayer ascended, "Lord, if it is wrong for us to eat of that pork, then give us this clean fowl to eat." The grouse hopped from the rock into the high grass near by. One of the young men stooped and picked up two small stones and then uttered this prayer, "Lord, if thou wilt have us witness for Thee this day, and not eat of that pork, then when I throw these two stones, have one of the stones hit the bird and make it possible for us to have this bird to eat in place of that pork." And then he threw the two stones, at one throw, into the grass where the bird was seen to light. The three walked to the place where the stones had entered the grass, and behold, there lay the bird. One stone had taken effect. They sent heavenward a prayer of thanks, prepared the fowl and roasted it over the same fire with the pig. When the mats were cast down, the heathen ate the swine's flesh, but the children of God partook of the clean fowl. These three young men are stanch Christians today, and are foremost in letting their light shine. God is proving Himself in strange ways to the heathen.

Dear friends, we are giving of our strength, our lives, our all, to bring Jesus to these people. Now on this coming thirteenth Sabbath what will you give?

EVERY church member in Sabbath school.

Sabbath, September 28

[Suggestions for Thirteenth Sabbath Program]

MISSIONARY TEXT: Matt. 24:14.

RECITATION: A Mohammedan Boy's Appeal.

TALK: A New Day Arising in the Islam World.

DIALOGUE: The Chat of the Dollars.

RECITATION: Every Christian a Missionary.

SPECIAL MUSIC.

RECITATION: Missionary Barrels.

RECITATION: His Offering.

SONG: "Christ in Song," No. 530.

OFFERING.

PRAYER: That the Lord will bless our gifts.

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 dis-
play?
3. Is there no balm to ease the aching pain
Of hearts like mine who long, but long in
vain?
4. Is there no help at all, must I remain
A wanderer in the shadow-land of pain?
5. 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;
6. 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.
-

Every Christian a Missionary

MRS. A. N. LOPER

THINK not that we can dwell with friends and neighbors,
 All unconcerned, throughout the flight of years,
 While Macedonia calleth for our labors,
 And reacheth forth her hands with bitter tears
 To us who have the gospel light,
 To rescue her from darkest night.

Millions of souls in heathen lands are dying,
 Who know not God and have no hope of heaven,
 While there is heard the wail of bitter crying
 From those who know not how to be forgiven,
 To those to whom Christ's blood applies,
 To tell of Calvary's Sacrifice.

Some souls are called to cross the darkened ocean,
 To bid adieu to cherished friends and home,
 Amid the varied scenes of earth's commotion
 To hear the blessed tidings, "Wand'rer come!"
 No higher joy can ever be
 Than sinners saved eternally.

Some heed the call in spite of hindering causes,
 And gladly go, fulfilling Heaven's will;
 Heed not the lure of fame and earth's applauses,
 But faithfully their mission they fulfill.
 These need prayers, means, and sympathy
 To aid their blessed ministry.

Those in the homeland who are called to tarry,
 To save lost souls their efforts here will be;
 For every Christian is a missionary
 If in the homeland or across the sea.
 His life, his means, his all is given
 To point the way from earth to heaven.

A New Day Arising in the Islam World

L. V. FINSTER

WE HAVE done some work in the heathen world, and responses are coming from them; but there still remains one supreme task, that of reaching with the gospel the greatest religious organization in the world, namely, Mohammedanism. I believe this great Gibraltar that has stood against Christianity all through the ages is beginning to crumble, as we see many evidences of a *new day arising in the Islam world*. The new nationalism that is stirring all the eastern countries is awakening a desire for western learning, and, for the first time in history, you find *Moslems and Christians uniting* together in political desires for national determination of government. This mass movement is noticeable in Egypt and India and in the Dutch East Indies.

In Sumatra I recently had the privilege of baptizing a Mohammedan and his wife who had accepted Christianity. For many years they had performed all the fasts and rites of Mohammedanism, but some way they could not find peace to their hearts. The man became acquainted with one of our workers, and after studying the Bible many months decided to obey. When he informed his wife, she was greatly shocked and told her relatives. They came and took her away. However, by his consistent life, he was soon able to win her back. I was very glad for the privilege of baptizing both of them.

At another place I also had the privilege of baptizing several Mohammedans. In Java we have baptized many people from Mohammedanism. I expect, as a result of this year's work, that probably forty or fifty Mohammedans will be won to Christ.

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?

His Offering

'Twas a common congregation.
Not many rich, nor many poor,
And they settled in their places
When the sermon hour was o'er.

'Twas a missionary sermon,
And the pastor'd tried, indeed,
To touch the hearts of all his people
For Malaysia's great need.

He had asked for larger offerings
To send God's precious, holy Word,
And he raised this mute petition,
"Touch their pocketbooks, O Lord!"

But "'Twas just a begging sermon,
One hears so many of them now!"
And a look of saddened patience
Stole up o'er the preacher's brow.

So they gave their dimes and nickels
With a have-to-do-it air,
Set in place of happy faces
Such as God's true children wear.

Way down front, up on the free seat
Sat a shabby little boy,
Not a mother's pet and plaything,
Nor a father's pride and joy.

Poor lone lad! He had no mother,
He was but a drunkard's son,
Known to all the congregation
As just "drunken Lacy's John."

And of course, he had no offering,
So the deacon passed him by.
"Let us ask a blessing on it,"
Said the pastor, with a sigh.

"Wait," then called the barefoot laddie,
As he started to his feet,
"Ask one too upon my offering!
For the deacon passed my seat."

So back went the good old deacon,
On his face a friendly smile,
Passed the box on to the laddie
Who was standing all the while.

"I've not much to give," he stated,
"But I'll give Him all I can,
Then I'll go to far Malaysia
And preach, too, when I'm a man."

Then from out his ragged pocket
He drew forth his treasured pence,
These with care he counted over,
Only twenty-seven cents!

"There! That's every bit I've got!"
Said the shabby little lad,
"But I know that God'll bless it,
'Cause I gave Him all I had!"

"Here, deacon, pass that box again!"
Called out honest Farmer Dorr,
"We've not done the best that we could,
And we want to give some more!"

So the box for contributions
Went around the church again,
Dollars now were gaily falling
Where there'd dimes and nickels lain.

Men before unused to giving,
Gave now, while they softly smiled,
This time giving to Christ Jesus,
Led in giving by a child.

Then the pastor asked a blessing
On a sum that made him glad.
It was given because one laddie
Gave to Jesus all he had.

—Adapted.

Missionary Barrels

DID you ever stop to consider that the smallest
things of earth
Are the ones that may prove, in the outcome,
to be of the greatest worth?
The everyday, commonplace objects, whose use-
fulness seems to be small,
May figure, in some great crisis, as the most
important of all.
The varied needs and requirements of man-
kind's busy day,
Are filled by instruments humble in an ordinary
way.
We may undervalue an object, till we miss the
comfort it brings,
Then we find we've been despising the day of
the little things.
A battle was lost, you remember, for the want
of a horseshoe nail,
And the geese saved Rome from destruction, so
runs the ancient tale.

The poet may laud the sunset, with its glory-
tinted sky,
Or sing of the mighty ocean, with its billows
mountain high;
The artist may gaze with rapture on the work
of the master old,
The face of the miser grow eager as he listens
to tales of gold;
The strains of uplifting music may thrill the
musician's soul,
The soldier find inspiration where the thunders
of battle roll.
Let others of wealth and glory, of beauty and
valor dream—
I'll choose a commonplace topic, just *barrels*
shall be my theme.

There doesn't seem much to a barrel,—just
staves, and hoops, and a head;
But filled with the snow of the wheatfield, it
means to the hungry, bread.
And the starving thousands of sufferers in the
land across the wave

Are renewed in hope and courage as they feel
its power to save.
What a wonderful story is woven around that
barrel of old,
In the little town of Sarepta,—a story often
told!
How little was in that barrel! just a tiny hand-
ful of meal;
Yet how much of life and blessing did its bat-
tered staves reveal!
Each stave a staff of comfort, each hoop a
supporting band,
To the prophet and his kind hostess, in that
barren, rainless land.
When the Lord has charge of the barrel, and
we draw our supplies from Him,
There is more when we scrape the bottom than
when it is filled to the brim.

The Lord replenished that barrel for His serv-
ants in ages dim;
Today He has given us barrels to be filled to
the top for Him.
They've stood on table and dresser, on mantle
and shelf and stand,
In the homes of our Sabbath school members,
a liberal, willing band.
The music of dropping dollars, and nickels, and
quarters, and dimes
Has thrilled their souls with music, in low,
sweet missionary chimes.
Each clink of the coin on coin has sounded a
tune of hope
Through distant Java and Borneo, from valley
to sunny slope.

So here are our well-filled barrels, arranged in
a little mount,
We have brought them in this morning, and
we'll open them now and count;
Then we'll give to the Lord our offering, with
a word of humble prayer,
That He will add His blessing ere we send it
"over there."

—*F. G. Greenwood.*

The overflow for South America, for
the third quarter of 1928, amounted
to \$22,732.50.