

The Missionary Leader

"The leaders took the lead in Israel"

Vol. 1

SYDNEY, JUNE, 1914

No. 1

A Call to Service

There's a world-wide call to service;
God is calling you and me,
Saying, "Hasten to the harvest,
Lest the sheaves ungathered be."

There's no time to faint or falter,
For the day is nearly done,
And the harvest will be ended
At the setting of the sun.

Let no light go out in darkness,
Let no banner trail the dust,
Let no weapon God has given
Lie in idleness to rust;

For the time is short for gleanings,
Not a moment must be lost;
If the hours are spent in idling,
'Twill be done at fearful cost.

Hasten, then, before the battle
Grows so fierce we cannot find
Where the precious grain is lying,
And some sheaves are left behind.
—Mrs. C. H. Barr.

Foreword

At a meeting of the Union Conference Committee held recently at Wahroonga, it was decided to publish a sixteen-page monthly paper, with pages the size of the *Record*, to be titled the *MISSIONARY LEADER*. We are sure that this paper will be greatly welcomed by our church elders, missionary secretaries, and young people's leaders. This paper will contain missionary volunteer programmes, fourth Sabbath and other readings, and also programmes for our church missionary society, as well as occasional instruction to our church officers as to their duties, so as to enable them to carry forward their work in the most approved manner.

In conversation with some of our church elders they have told us of their need, and we hope to supply them with such help as will make their work more successful. The *MISSIONARY LEADER* will not be a competitor of any other paper already in the field, as it is not for general circulation, but is to go only to the leaders in our churches.

Regarding the missionary meetings

for the senior members of the church, we know that in many cases these have been neglected, and we believe that you all agree with us that this should receive our serious consideration. It is partly to the end of seeing this work greatly revived that the *MISSIONARY LEADER* starts out upon its career. We trust that, under the blessing of God, it may be a practical, helpful, and welcome instructor to our church leaders. The best thoughts from those who have had experience in the different lines will be placed before you in this little paper. It is not a subscription paper, but goes out to those for whom it is designed, free of charge. We do this willingly and gladly, believing that more efficient work done by our churches will come back to the cause in blessing.

J. E. FULTON.

The Mission Idea

It is not the mission of the *MISSIONARY LEADER* to introduce new ideas as regards church work. The mission idea originated with God, and was put into operation as soon as man departed from the way of life. Church mission work is the essential feature in church life. The mission of the *MISSIONARY LEADER* is, therefore, to encourage a return to the old paths, the revival of the old-time missionary spirit and that thoroughly organized and united effort so necessary to success in the service of God, and which will make our church work an answer indeed to our Saviour's prayer, "I in them, and Thou in Me, that they may be made perfect in one."

"In a special sense Seventh-day Adventists have been set as light-bearers. To them has been entrusted the last warning message for a perishing world. On them is shining a wonderful light from the Word of God. They have been given a work of the most solemn import—the

proclamation of the first, second, and third angel's messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention."

The missionary meeting has a place in the general plan of church work which nothing else can fill, and its importance justifies a careful consideration. It should be borne in mind that the object of the missionary meeting is specific. There are other services for general religious instruction, for general and special Bible study and prayer, but the missionary meeting should give the bugle call to service; high, clear, and unmistakable it should voice from beginning to end the marching orders of the church. It should send people out with a stronger hold upon God, a more abiding faith in the accomplishment of His work and purpose in the earth, and a deeper consciousness of our personal obligation to do our part.

We need, as church officers and missionary secretaries, to work together to this end, and we can do so with the assurance of good results, for we know that "there is power for us if we will have it; there is grace for us if we will appreciate it. The Holy Spirit is waiting our demand if we will only demand it with that intensity of purpose which is proportionate to the object we seek."

Prayer brings the breath of the Christ-life into all our work and living. It is the Christ-life we need as leaders in church work. Then let us as church officers and missionary secretaries form a prayer circle, and set aside a time each day when we shall earnestly seek God for grace to so submit ourselves to His will and so yield ourselves to His service, that He shall have His own way with us in all things, and that He may use us as individuals in our respective churches to bring about a mighty revival and the outpouring of His Holy Spirit.

J. M. J.

Church Missionary Programmes

First Week

Every Member a Worker

Opening Exercises.
Reports of Labour.
"Testimony Study."
"A Missionary Revival."
"The Truth Followed Her."
"Tracked by Tracts."

In the "Testimony Study" the questions should be asked by the one in charge of the study, and copies of the selections given to different members to read. The leader should very briefly emphasize the leading thought in each quotation. Call special attention to the last quotation in which we are told how to make our missionary meetings "full of intense interest" and having "no lack in attendance." Impress the fact that this is brought about by all having a part to act, and bringing in their reports from week to week.

Plans for work: a fund should be raised in each church with which to purchase an assortment of tracts for the use of the members. Encourage every member to do something, be it ever so little, and then come to the missionary meeting and report the work done. If possible, have a sufficient number of the tract, "The Coming of the Lord," to give one to each member at this meeting or the next, and ask them to read it carefully and come prepared at the third meeting of the month to give an outline of its contents. In order to use our literature to the best advantage we need to know what it contains.

Testimony Study

1. WHAT is of much importance?

Of equal importance with special public efforts is house-to-house work in the homes of the people. In large cities there are certain classes that cannot be reached by public meetings.

2. Where should our people go?

Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls.

3. Where should literature be distributed?

Let literature be distributed judiciously on the train, in the street, on the great ships that ply the sea, and through the mails.

4. What is one means by which the message may be proclaimed?

The distribution of our literature is one means by which the message is to be proclaimed. Let every believer scatter broadcast tracts, leaflets, and books, containing the message for this time.

5. What should there be among the members of our churches?

Among the members of our churches there should be more house-to-house labour, in giving Bible readings and distributing literature. . . . As we sow beside all waters, we shall realize that "he which soweth bountifully shall reap also bountifully."

6. What should we study?

My brethren and sisters, study your plans; grasp every opportunity of speaking to your neighbours and associates, or of reading something to them from books that contain present truth.

7. What does our General expect?

Our General, who has never lost a battle, expects willing service from every one who has enlisted under His banner. In the closing controversy now waging between the forces for good and the hosts of evil, He expects all, laymen as well as ministers, to take part. All who have enlisted as soldiers of His, are to render faithful service as minute men, with a keen sense of responsibility resting upon them individually.

8. Until when can the work never be finished?

The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.

9. What would finish the work?

Were every one of you living missionaries, the gospel would be speedily proclaimed in all countries, to all people, nations, and tongues.

10. If we do not work, where do we stand?

Every follower of Christ is to do something in the work, and not to do what you can is to manifest indifference to the claims of Christ. If you refuse to be a faithful steward, working under the Master, then you are following the directions of another leader, and ranging yourself with those who are warring against God. Christ said, "He that is not with Me, is against Me; and he that gathereth not with Me, scattereth abroad." If we are not active in the service of Christ, we are ranking with those who are in positive hostility against Him; for we are in the position of stumbling-blocks.

11. How can we make our missionary meetings intensely interesting?

Let them [the members] have a part to act, and from week to week let them bring in their reports, telling what they have experienced, and through the love of Christ, what success has been theirs. If the missionary meeting were a meeting where such reports were brought in by consecrated workers, it would not be dull, tedious, and uninteresting. It would be full of intense interest, and there would be no lack in attendance.

A Missionary Revival

ONE of our experienced missionary workers says:

When we speak of a missionary revival, our thoughts instinctively go back in our

denominational history to the time when missionary work was the *business* of our churches; when every one who accepted the truth which separated him from the rest of the Christian world expected to bring that truth to the notice of others, and win them also to its acceptance; when, failing to find words to express his doctrinal belief, the ever-ready tract was slipped into the hand of acquaintance or friend, with a prayer that the Spirit might give it power; when into every letter the "silent messenger" found its way, not carelessly sent, but winged with the consciousness and delight of imparting a knowledge of new-found treasures; when not only the money of the well-to-do was freely given, but the scanty pennies of the poor were hoarded to "help the cause"; in short, when people were really *born into the truth*, and with their first spiritual intake of its essentially missionary atmosphere, were mightily moved to impart what they had received.

This missionary revival must begin in the hearts of the members. We all desire to see souls saved as the result of our efforts. In Ps. 37 we are told how our desires may be realized. "Delight thyself also in the Lord; and He shall give thee the desires of thine heart." A religion that we delight in ourselves will attract and win others. David realized this when he said, "Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." Ps. 51:12, 13.

The writer previously quoted further says:

We are vessels half full, trying to run over. We need as truly as did the woman of Samaria to hear the divine voice saying to us, "The water that I shall give him shall be in him a well of water springing up into everlasting life." The unfading spring of missionary activity is within us, a perpetual miracle wrought by the hand of our Lord; and if the channel is kept free, the tide of life will flow strong and sweet, and we shall learn the true meaning of God's "Whatsoever thy hand findeth to do, do it with thy might."

Many have fallen into the habit of regarding missionary work as an enterprise, and not as the direct outgrowth of Christ in the heart.

As a denomination our work is moving grandly onward, and continual opportunities are thrusting upon our leaders the necessity of the forward march through all the world. But the vital strength of the denomination is in the hearts of its individual members, and just in proportion as these become discouraged, and fail to let their light shine in missionary endeavour, the denominational work is weakened.

Let each ask himself how much of the progress that is being made in the message is due to his individual efforts, and let all resolve to "Arise, shine; for thy light is come."

The Truth Followed Her

A SISTER has recently accepted the truth under very interesting circumstances. About three years ago she came in contact with some Seventh-day Adventist workers in America, and as a result of attending several meetings, became convinced of the truth. When she returned to England she determined to forget all about the Sabbath, and having been a Salvationist in former years, again joined the Army. But she could get no peace nor profit from the meetings, and finally left and joined the Church of England, but with the same disappointing results. The Sabbath kept troubling her, and two tracts on this subject which she brought from America kept getting in her way. She would have destroyed them, but something restrained her.

After having tried to settle down with almost every body of people, and each time becoming more and more dissatisfied, the Lord again brought her in touch with His own remnant people. A young lady called at her house and left a tract on the second coming of Christ. To her joy she learned that she was a Sabbath-keeper. It happened that there was to be a meeting that very night, and she determined to go. There she found what her soul longed for, and she has been praising God ever since for the wonderful way in which He has led her.

Tracked by Tracts

A MINISTER once gave a little tract to a negro, and some time after asked him what he thought of it. "O massa," said he, "it do me good. I neber knew before why dey call 'em tracks; but when I read dat little book, it track me dis way, and it track me dat way; it track me all day, and it track me all night. When I go out in de barn, it track me dere; when I go out in de woods, it track me dere; when I come in de house, it track me dere; it track me eberywhere I go. Den I know why dey call 'em tracks." He became a sincere Christian. Thus the silent messengers—"the speaking leaves"—that our faithful tract distributors are scattering everywhere, are following the people, pressing home the message for the hour.—*Selected.*

Second Week

Health and Temperance

Opening Exercises.
Reports of Labour.
"The Gospel of Health—No. 1."
"Two Interesting Experiences."
Expressions from those present.

LEADER'S NOTE.—In the study on "The Gospel of Health" the questions should be asked by the one taking the study and answered by different members to whom the selections have been given beforehand. After this study and the "Two Interesting Experiences" supplied, it is suggested that the remainder of the time might be profitably used by giving those present an opportunity to express themselves upon this important topic. Call attention to the importance of circulating *Life and Health*, and ask if all cannot sell at least one copy, or take a subscription between this and the next Health and Temperance meeting.

The Gospel of Health—No. 1

1. WHAT is the way of salvation called in Ps. 67: 2?

The gospel is the good news which brings "saving health among all nations";—health to both body and soul, spiritual health as well as physical health.

2. Now read verses 2 and 3 together, and in doing so please read as though a comma had been placed at the end of the second verse instead of a period.

Praise to God will promote health, and extend the knowledge of the gospel.

3. What was Christ's mission to this world?

Christ came to this world "to preach good tidings unto the meek; . . . to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

4. For what object did the Lord engage in this work.

That His redeemed ones might be called "trees of righteousness, the planting of the Lord, that He might be glorified." Isa. 61: 3, last clause.

God is glorified not only by the moral life and integrity of an upright man, but also by our freedom from physical deformity.

5. Notice the exhortation by the apostle Paul in Rom. 12: 1.

In the old economy, offerings to the Lord were to be without blemish. As these offerings represented Christ,

"it is evident that Jesus Himself was free from physical deformity. He was the Lamb 'without blemish and without spot.' His physical structure was not marred by any defect; His body was strong and healthy. And throughout His lifetime He lived in conformity to nature's laws. Physically as well as spiritually, He was an example of what God designed all humanity to be through obedience to His laws." —"*Desire of Ages*," chapter 5, paragraph 3.

It should be the studied ambition of every child of God, and he should consider it "a reasonable service," to present *his body* a living sacrifice to the Lord, holy and acceptable, "without blemish and without spot." To do this we must obey nature's laws and abstain from everything that would mar God's handiwork or impair our faculties or hinder our physical development.

6. With this in mind, can we offer any reasonable excuse for using, or continuing to use after light has come to us, harmful foods and drinks?
A. W. ANDERSON.

Two Interesting Experiences

"UNTIL the age of twenty-five I lived much as other people do, eating and drinking whatever was agreeable, giving no thought to the wholesomeness of the foods. As a result, at the age of twenty I already suffered from severe rheumatic attacks. I also had a very violent temper, no doubt due to the same causes. Naturally I thought that every hand was against me, and that every one was just as ill-natured as I felt. Life was a mere existence, and a most unpleasant one at that. But I knew nothing better.

"Eighteen years ago at a health lecture, my attention was called to the relation our eating and drinking sustains to health and morals, and to the need of making reforms in our modern habits of life.

"So thoroughly did the principles presented by the speaker appeal to me, that I resolved there and then to abandon forever the use of flesh, condiments, tea, and coffee. My wife decided to join me in these reforms. . . .

"I can truly say that for years I have been free from aches and pains, and that I now derive much greater

satisfaction from eating the simplest foods than formerly from the greatest delicacies."

The second writes:

"I take the privilege of writing a few lines, letting you know the benefit I have received by adopting your dietary reform. I am now sixty years of age, and thought my health was breaking up on account of hard work and increasing years.

"One morning when crawling through my yard, I was accosted by a gentleman, and he, noticing my crippled and haggard appearance, and, I suppose, judging that I was ill, asked what was the matter with me. I told him of the state of my health. I was smoking my pipe at the time. He told me smoking was bad for me. Now I had been a heavy smoker for forty years, and had been at times a very heavy drinker of beer and spirits, and was a complete wreck in mind and body.

"During our conversation I was advised to leave off smoking and drinking, and three copies of different numbers of your health magazine were handed to me. I carefully read them. In one of the numbers I read a letter from a man who had been afflicted somewhat similarly to myself, and after reading his testimony, stating what vegetarianism had done for him, I at once made up my mind to give it a trial; for any kind of relief from the torture I was suffering would be a blessing.

"I therefore immediately left off smoking and liquor drinking, and at once commenced a fruit and vegetable diet. The benefit I derived in a very short time was marvellous. Previous to trying the vegetable diet, I was always taking different kinds of patent medicines I saw advertised in the newspapers, but obtained no relief. It is now over twelve months since I started the treatment, and I candidly say that I have not enjoyed better health for the past twenty years than I do at the present time. I am sure that if any one suffering as I have done will only adopt the health reform, he will not be sorry for doing so. I shall always bless the day on which I first saw the health magazine."

"It is no time now for the watchman to become sleepy, and cease to be a sentinel upon the walls of Zion."

Third Week

Working As We Go

Opening Exercises.

Reports of Labour.

"The Coming of the Lord."

"A Reading Age."

"Some Ways of Using Tracts."

"The Influence of Small Means."

LEADER'S NOTE.—It will be remembered that in the first programme for this month it was suggested that the tract, "The Coming of the Lord," be given out to the members to read. If this has been done, the leader should now draw out by questions the main points covered by the tract. The leader could put the outline on the board as the answers are given, or he could have the outline on the board before the meeting, and show it after the members have told what they could. It would be well to suggest that this outline be written in a book set apart for this purpose to be followed by the outlines of other tracts as they are studied in like manner from time to time in the meetings. The next tract to be studied will be "Signs of the Times." It would be well to see that these are given out early, that all may have time to read them.

Encourage all to adopt the plan of carrying tracts with them to use as they have opportunity. This is a work that all can do. Surely every member can give out at least one tract every week, and most can do much more.

"The Coming of the Lord"

(Outline of the tract)

CERTAIN Greeks desired to see Jesus. Reason.

All Christians should desire to see Him. Reason.

We shall see Him as He is.

We shall be like Him.

Ministers rarely speak on this subject.

Time and manner of Christ's coming not considered important.

Why we speak of Christ's coming.

1. Commanded to do so.
2. Hope of the church.
3. Only hope of sorrowing ones.
4. A joyous message to those who love Him.

A Reading Age

No one who has stood by the mammoth printing press of to-day and noted its wonderful mechanism, its marvellous possibilities, and the almost human capability with which its work is done, can doubt that it is one of God's prepared agencies for the finishing of His work; and when

we consider with it the stupendous mail system, reaching the remotest corners of the earth, where is our loyalty if we cannot gladly give the use of our hands in intelligent co-operation to send the printed pages everywhere?

The time in which we live is justly called "the age of books," and Satan knows well how to utilize the almost universal desire for reading. Surely we cannot leave the field to him, but should rather emulate his zeal and industry as we scatter the books containing the truth for this time. The special effort of our enemy never ceases; and the real strength of our work depends largely on the measure of the "continuing spirit" which we possess, or the steady never-failing spiritual energy which characterizes those only in whose hearts the love of true missionary consecration is kindled.

"Every one must learn to work and to stand in his place as a burden-bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit."

As long as there are people who do not know the good news of Christ's soon coming, and the kindred truths with which this is associated; and as long as there are papers and tracts in which these things are plainly and attractively presented, so will the Lord want to use His children as the connecting link to carry His saving message to those who know it not. Is there any one who cannot help in this? And if every one would do even a little, how many publications might become saving messages to those whom God loves, and whom He longs to reach and save!—*Selected.*

Some Ways of Using Tracts

THE series of small leaflets known as the "Signs of the Times," "Religious Liberty," "Health and Temperance," and "Family Bible Teacher," are especially adapted for use in correspondence. One may be slipped into every letter we write, even business letters. Some of these leaflets will appeal to business men. They are useful in following up mis-

sonary correspondence that is being done in connection with our periodicals.

Selling

It has been proved that tracts can be sold quite easily; especially if care is taken to select those dealing with live issues, in which the people are particularly interested. At a time when a strike is on, for instance, tracts which deal with capital and labour may be sold quite freely. When storms, shipwrecks, or other calamities have occurred, tracts dealing with the signs of the times have a ready sale. The advantage of selling tracts is that it provides money with which to buy more tracts, so that work by this method is limited only by the amount of time that can be given to it.

Lending

One of the most simple plans for giving the message, and at the same time one of the most effective, is the lending of tracts. This work has been resolved to a system and is known as the envelope plan. Packets of tracts for lending and full instructions can be obtained from your State Tract Society.

Gratuitous Distribution

In this way we can sow beside all waters, as the opportunities for the distribution of the silent messengers are innumerable. The King's Pocket League is a plan whereby those taking up this work agree to dedicate a pocket or a part of a handbag as a place in which always to carry a supply of tracts for distribution as opportunity affords.

One worker says: "I have carried tracts in my pockets to hand to strangers and busy people with whom I could not get time to converse. Having a good assortment, when a conversation in shop or drawing-room, street or tram, suggests one, no one will be offended if you say, 'That reminds me of a leaflet I have on that point.' It will be received with interest. For twenty years I have not been without leaflets or tracts; few days have passed without an opportunity to give out one, and no one has ever been offended."

The Influence of Small Means

Ecc. 11 : 6

EARLY in the year 1890, while waiting to see a patient, a young physician in New York read a little

tract on missions, which lay in a room where he sat. On reaching home he spoke to his wife of the question that had arisen in his mind. As a result, they set out for Ceylon, and later for India, as foreign missionaries. For thirty years the wife, and for thirty-six years the husband, laboured among the heathen, and then went to their rest.

Apart from what they did directly as pioneer missionaries, they left behind them seven sons and two daughters. These sons married, and with their wives and both sisters, gave themselves to the same mission work. Several grandchildren of the first missionary are now missionaries in India. And thus far, thirty of that family, the Scudders, have given their lives to Indian missions.

The whole current of Doctor Scudder's life had been turned by a single tract. He knew the value of tract distribution. The very tract through which the Lord spoke to him was kept and treasured by his son Henry, who wrote regarding it, "Precious tract, written thirty-seven years ago, how wide and wonderful are the influences which have issued from between thy humble covers! Under God, it is by thee that I sit here writing these lines in this far-off land."

Who can estimate the value of a tract? And what is the moral of all this?—Why, that there is not one of us who need live in vain; that though our sphere be of the humblest, there is some brother, some sister, whom we can reach, and that for the poorest of us there is a vast field of service and an awaiting recompense of honour.—*Selected.*

How Some are Getting the Message

FOR ten long years she has been living in the mountains, away from any church. Some one sent her the *Signs of the Times* and other reading matter occasionally. She finally took her stand, and is now a member of the church.

ONE copy of the *Signs of the Times* was purposely dropped in the road by a Seventh-day Adventist, who had remembered to take with him some papers and tracts. The paper was picked up by a man on his way to church. It became the means of converting him and his entire family—four persons.

Fourth Week

Religious Liberty

Opening Exercises.

Reports of Labour.

"Religious Liberty Study—No. 1."

Poem: "A Call to Service." (See front page.)

LEADER'S NOTE.—We would suggest that the rest of the time of this meeting be occupied in plans for work. "Every Sabbath-keeper an active worker," is the motto chosen for the Home Missionary Department for this year, and it should never be lost sight of. The organization of the church into missionary bands will greatly facilitate the work. In this way the circumstances and capabilities of each member can be studied, and the work given to each that he is best fitted to do. See "Church Missionary Bands" on last page.

Religious Liberty Study—No. 1

FROM the very beginning of human history, there are instances of man interfering with the liberty of others. This trait of human character is therefore by no means a modern development.

In the very first family this evil thing was fully developed, so fully indeed, that Cain's hatred of Abel's righteousness led him to shed his brother's blood. It will be noted as we read the sacred record of this, the very beginning of human intolerance, that the hatred which was generated in Cain's heart was due to a matter of religion. Is it not strange that of all causes of human bitterness, religion should be the one which produces the most venom? Yet all history teaches this peculiar fact. (Read Gen. 4 : 3-8.)

"Cain and Abel represent two classes that will exist in the world till the close of time."—*Patriarchs and Prophets,* page 58.

"Abel had a spirit of loyalty to God . . . but Cain cherished feelings of rebellion. . . . He permitted his mind to run in the same channel that led to Satan's fall,—indulging the desire for self-exaltation, and questioning the divine justice and authority."—*Patriarchs and Prophets,* page 57.

Side by side, these two classes have existed through all past ages, one class exhibiting a spirit of loyalty to God, while the other has never ceased to indulge in self-exaltation, and to question the divine justice and authority. As a natural consequence, results similar to that

which was the unhappy outcome of Cain's intolerance and hatred, have continued to come upon the loyal children of God, whose faithful obedience showed up in a greater degree the disobedience of evil men.

"The brighter the heavenly light that is reflected from the character of God's faithful servants, the more clearly the sins of the ungodly are revealed, the more determined will be their efforts to destroy those who disturb their peace."—"*Patriarchs and Prophets*," page 60.

Cain hated and killed his brother, not for any wrong that Abel had done, but "because his own works were evil and his brother's righteous." 1 John 3 : 12.

Seeing that it appears inevitable that "all that will live godly in Christ Jesus shall suffer persecution (2 Tim. 3 : 12), it may be a question in some minds whether it is profitable for us to spend valuable time in enunciating the principles of liberty. Perchance some may say, If we must suffer persecution, would it not be a better thing to submit quietly to the inevitable? But we must never forget that we have a duty to the would-be persecutor. He must be warned of the wickedness he is contemplating; he must be shown the true principles which should actuate his life. He must be exhorted to refrain from endangering his personal salvation by permitting himself to become an agent of Satan in bringing destruction or suffering upon his fellow-men. While it is impossible but that offences will come, yet it is our duty to point out to the offender the evil nature of his offence and the inevitable woe which will overtake him because of his evil course.

Our religious liberty work, therefore, is not being carried on simply to preserve the measure of liberty we now enjoy. That of course is included in it. But we must extend our outlook to the very widest range of vision possible, and in addition to extending to all men true liberty, we must endeavour to teach them the value of individual religious liberty; the wickedness of intolerance; and the dire results which must inevitably follow any attempt either to compel others to accept, or to refrain from accepting any form of religious belief.

The power of choice in matters of religion is God-given, and it is at the peril of any nation or body of men,

large or small, to interfere with this natural right of man. Any one who attempts to restrict conscience or to interfere with the right of any man to worship or not to worship, or to force any peculiar tenet or belief upon his fellow-man, is acting contrary to the principles of the gospel.

We may teach, persuade, and exhort men to accept our views; but if they still are obdurate, we must never seek to compel them to believe even that which we may have proved to them is true. "If any man hear My words," said the Saviour, "and believe not, I judge him not." John 12 : 47. Sunday laws are wrong not merely because Sunday is not the true Sabbath, but they are wrong because they are enacted for the purpose of making men religious by forcing them to observe something which they are unwilling to observe voluntarily.

True principles of liberty are the principles of Christianity. The first and briefest exemplification of these principles is to be found in the Golden Rule (Matt. 7 : 12); for no man who orders his life according to that wonderfully brief exposition of Christian ethics, could possibly violate any principle of liberty, or persecute another.

A. W. ANDERSON.

Questions

1. How early in the history of the world did men begin to interfere with the liberty of others?
2. What two classes do Cain and Abel represent?
3. Why do the ungodly hate and seek to destroy the faithful ones?
4. What is our duty to the persecutor?
5. Should we attempt to compel men to accept our views on any subject?
6. Why are Sunday laws wrong?
7. In our intercourse with others, what rule should we always remember?

RELIGIOUS Liberty Leaflets should be distributed freely. They are of convenient size to carry in the pocket and to enclose in letters. "Principles Too Little Understood," "Civil Government and the Sermon on the Mount," are the titles of two of the seven named in the catalogue. They are only a farthing each. Send for an assortment.

Missionary Volunteer Programmes

First Week

Always Ready

Hymn : "Christ in Song," No. 188.

Prayer.

Secretary's Report.

Scripture Drill.

Hymn : "Christ in Song," No. 316.

Reports of Labour.

Bible Study : "Ready."

"Always Ready."

"Do it Now."

Poem : "Some Day." (See Record dated April 13 for this poem.)

Hymn : "Christ in Song," No. 600.

Ready

- Ready to give a reason of our faith. 1 Pet. 3 : 15.
- Ready for service. Josh. 8 : 4.
- Ready to give of our means. 1 Tim. 6 : 18.
- Ready to die, if need be. Acts 21 : 13.
- Ready for Christ's Coming. Matt. 24 : 44.

Do it Now

When you've got a job to do
Do it now!
If it's one you wish were through,
Do it now!
If you're sure the job's your own,
Then just tackle it alone;
Never hem and haw and groan,—
Do it now!

Those who are not faithful in the passing seconds and minutes of life will take part in the mournful dirge at that final hour of probation, "The harvest is past, the summer is ended, and we are not saved"; while those who do not wait for the more "convenient season," but whose sunny lives of Christian obedience are characterized in all things by "DO IT NOW," will sing the victor's song to the sweet accompaniment of angelic harps.

There's a little word below with letters three,
Which, if you only grasp its potency,
Will send you higher toward the goal where
you aspire,
Which, without its precious aid, you'll
never see—
NOW!

Success attends the man who views it right.
Its back and forward meanings differ quite;
For this is how it reads

To the man of ready deeds,
Who spells it backward from achievement's
height—

WON!

—Selected.

"Always Ready"

MY native town has a fine motto, which I should like you to adopt as your own. It is "Always Ready," and the words appeared on the bow of the lifeboat. What I admired most, was that it was no mere motto, it was true of the men who manned the lifeboat. Many a shipwrecked crew have I seen them bring ashore, amid the cheers of thousands of people. As a child, I thought of the men who manned the lifeboat as the bravest in the town, and I am thankful that, now I am a man, I still think much the same, and their heroic deeds will be a stimulus to me as long as I live. We cannot all be lifeboatmen, and do brave, heroic deeds like them. But, whilst young we can learn to practise many things that help us to be heroes should the opportunity offer; and if the occasion to do something heroic never comes, we can always do our duty in life as men and women, when we practise the doing it as boys and girls. The great secret of success in life lies in being *always ready* for every opportunity.

Let me mention two or three things which may help to this readiness.

1. *Be always ready to learn.* Do not think that school life is unnecessary and disagreeable. We cannot have too much knowledge, and should you grow up a dunce, you will, in all probability, also become a drudge throughout life. Take pains when you are learning; do not scamp anything. You will find everything useful. Do not forget to play at playtime, and to work in worktime; be *always ready* for every duty. And do not be afraid or lazy if duty is hard. Be faithful not only now but *all your life*.

2. *Be always ready to do a kindness.* Kindness works miracles. I read of a little boy the other day, who exclaimed, "Wouldn't it be fine, mother, if we could work miracles to-day?" I think we can. By always being kind we can open blind eyes; that is, we can, by being different from selfish, cruel people, show them the difference of the two ways of living, and how much nicer it is to be sweet. They will soon be ashamed of themselves, and give up much of their evil. We can cure bad hearing in the same way—by always saying what is kind and true, and by listening to nothing but what is kind and charitable from

others. You can cure lameness by showing how good it is to obey and run the errand willingly. These are the finest miracles, dear children.

Be always ready to do a kindness! You have perhaps heard the story of the soldier who, in battle, was wounded in the mouth by a shot. The doctor was about to give him a drink, for the man was thirsty and eager to drink. The cup was at his lips; when suddenly he stopped, and said: "My mouth is covered with blood; it will make the cup bad for the others." Was not that a piece of splendid life! He was *ready* to deny himself for others. Self-denial is the noblest principle of life. Remember that always. If you are selfish, it will be bad for others; nay, more, selfishness will ruin *yourself*.

3. *Be always ready to obey your parents.* Honour all their orders. Do not say, "Presently," "In a minute," "Coming directly." How often do you hear something like this: "Take this letter to the post." "I do not want to." "Pick up those things you have strewn about." A shrug of the shoulders and a twist of the face being the only answer. "Go and bring me those papers." "I went last time; let Charlie go." Perhaps I am talking of some of you. It does not sound nice when I repeat your little sayings and tell you of your little ways. Then do not talk or act in that manner again. Say, "Yes, father!" "Yes, mother!" and be off instantly to do as you are told. Invest in a word for life—*now!* That will turn all things to gold. All the best men and women have been dutiful, obedient, willing, loving children. Love and obey your parents, boys and girls, for doing this will help you in all after life.

4. My last word is: *Be always ready for heaven.* A mother was talking to her child one day. She was telling of the joys and glories, the matchless beauty of the angels, the golden streets, pearly gates, and exultant songs of those in heaven: how that in heaven there was no sickness, pain, death, sorrow, sighing, tears, sin. "Let us go now!" said the child. "We must wait a little while until God shall send for us," said the mother. "Well," said the child, "if we cannot go now, at any rate, let us pack up and be ready!" Yes, we can all do that; we can get ready, and be *always ready*. You can get ready by doing what I have been

telling you to do; and the best way, in fact, the *only* way, to do that, is to ask Jesus to give you His Spirit. You know how He did all that I have told you to do, and He can help you if you ask Him. He wishes to help, and is longing and waiting for you to ask Him. Trusting in and obeying Jesus makes us *always ready* for heaven.—*Selected.*

Children's Division

Prayer

SCRIPTURE TEXT: Luke 6: 47-49.

THE foundation of character is laid in childhood. All about us little people are laying foundations for life. Some build on rock; some on sand.

(Make a picture of a foundation marked in squares, and let the children name the things that will help in forming a good character; and as they are named, write them in the open squares.)

One of the best stones to place in the foundation of life is prayer. Shall we not begin to-day to pray as we have never done before?

(Let the children give an example of answered prayer which they have known, as this will make the lesson more practical.)

The Lord has not given away all His blessings. He has one for each of us to-day. "Ask, and it shall be given you."

A Little Corner

MY parents were not church members when I was young, and they did not teach me much about prayer. I often wished I could have a room by myself where I could read the Testament and pray without any one seeing me. As I could not, I arranged a little corner; and by using a box draped with simple calico, and old at that, as a bench by which to kneel, I would ask the Lord to keep me from being hurt by anything or anybody. Sometimes when something was needed, I would go and kneel by my bench, and ask God to help me get it.

Although I had been taught to say "thank you" to friends for any favour, yet it did not occur to me that thanks should be given to God for His blessings. Now it is a great pleasure to say, "Thank you, Lord," for everything He sends, even if it is not pleasant, because He knows what is for my best good.

I still enjoy having a place by myself for prayer, not so no one can see me, but because I love to be alone with God when I talk to Him.

When I was young, I often wanted to do something that I was quite sure my mother would not like to have me do, so I would get some girl friend to ask the permission. I thought it would be granted more readily; and besides this, I did not like to be refused.

A mother would rather have her children come to her themselves than send some one else. So it is with dear Jesus. We should come to Him because He loves us and wishes us to love Him so much that we will tell Him what we want and also tell Him the bad things we have done. He says He will forgive us our sins if we confess them to Him.

We should not go to bed at night until Jesus has been asked to forgive every wrong thing, and then we should thank Him for it.

Sometimes children kneel down as though they were going to pray. They may be at home or in church or Sabbath-school. But while kneeling, they look about the room; and the Lord knows they are not praying at all, for He is looking, and He listens to hear what they wish to say to Him.

In a Sabbath-school, the superintendent was praying; and while all were kneeling, some little boys and girls were whispering and laughing. What do you suppose the Lord thought of that? The good angels cover their faces when they worship God.—*Selected.*

Second Week

Pitcairn Island—No. 1

Hymn.
Prayer.
Secretary's Report.
Scripture Drill.
Reports of Labour.
Hymn.
Bible Biography: "Abel."
"Dedication of the Pitcairn."
"First Voyage."
Poem: "He Sleeps on the Island."
Hymn.
Prayer.

LEADER'S NOTE.—In this programme we begin our first Bible biography. It would be a splendid plan for each member of the society to keep a notebook in which could be preserved leading thoughts from every meeting. This plan will stimulate careful attention for most helpful thoughts in Bible biographies, etc., and for most important facts in mission studies. Every week devote a little time to promoting missionary work.

Abel

In Abel's biography have the following texts read clearly and distinctly by different members: Abel's birth and occupation, Gen. 4:2; offering, verses 8-7; death, verse 8. Also verses 9-15; 1 John 3:12; Heb. 11:4. These texts give the Bible picture of our hero. Have some one draw two altars on the board. Draw a heart lesson from the life of this young hero. Connect him with the mission study to show that Abel had the genuine missionary spirit. He gave his best to the Lord.

The test of righteousness is not length of life or great deeds. We are told of but one event in Abel's life, but it meant so much in the history of the world that the writer of the Epistle to the Hebrews mentioned it centuries afterward. What was the event?—He gave to God the best he had in the spirit of faith.

To-day God asks for the best in our lives. Have we brought ourselves to Him, an acceptable offering? Or are we bringing to Him only that for which we have no other use? The offering which He will own and bless is our very best, our whole self. What kind of offering are you bringing?

Dedication of the "Pitcairn"

It was a calm, balmy afternoon, September 25, 1890, that our missionary ship, decorated with flags, ensigns, signals, and streamers, was dedicated. "Father, We Come to Thee," was the opening song, and Ps. 107:21-31, the Scripture reading. The first paragraph of the closing song is:

"Far across the rolling sea
Comes the Macedonian plea,—
Send us help before we die,
Send us help to-day;
Thousands here in darkness lie,
Send us help, we pray."

Name

Quite an interest was manifested in selecting a name for this new missionary boat. Sabbath-school children in different parts of America sent in a long list of names for this purpose. Finally the matter was left with the Foreign Mission Board, and they decided to name the boat the *Pitcairn*.

Cost

The ship, when dedicated, had cost £3,736 13s. Of this amount the Sabbath-schools gave £2,372 10s.

Why the Ship Was Built

During the Civil War, while on board a United States sloop-of-war, John I. Tay's attention was called to Pitcairn Island by some one who had visited there. Brother Tay became very much interested, for some

time before he had read "The Mutiny on Board the *Bounty*"; and later, while he was a ship missionary in Oakland, California, a sea captain who had been at Pitcairn recently, told him much about the splendid people there. Brother Tay became anxious to send them literature, but this was very difficult, as ships seldom touched that lonely little island.

Finally, in 1886, Brother Tay started for Pitcairn Island. It was almost four months before he reached it. Before he left the island, all its inhabitants kept the Sabbath. This good news brought much joy to the Sabbath-keepers in the United States. Now arose the question, "How shall we give the gospel to the South Sea Islands?" California asked the General Conference to consider the advisability of buying a ship for missionary work among the South Pacific Islands, and at the General Conference held in California, October 7 to 17, 1887, the following resolution was passed:

"It is recommended by the General Conference of Seventh-day Adventists in conference assembled,

"That a vessel of suitable size and construction for missionary purposes be purchased or built, and equipped for missionary work among the islands of the Pacific Ocean."

First Voyage

On October 20, 1890, the *Pitcairn* passed out through the Golden Gate to the Pacific Ocean, on her first voyage to the South Sea Islands. Captain Marsh was in command. The missionaries on board were Pastors E. H. Gates, A. J. Read, John I. Tay, and their wives. On November 25, Pitcairn Island was sighted. Here the ship's passengers and crew were heartily welcomed by the islanders. Before the vessel left, eighty-two had been baptized. On this tour the *Pitcairn* visited the Society Islands, the Tonga or Friendly Islands, the Cook, Samoan, and Fiji groups, also Norfolk Island, leaving literature for English- and French-speaking people. Sabbath-keepers were raised up in many of the islands. On her return to Pitcairn Island, en route to California, two of the out-going company were missing, Brother Tay having fallen asleep at Suva, Fiji, and Captain Marsh at Auckland, New Zealand. Pastor A. J. Read and wife remained in the Society Islands, and Pastor and Mrs. E. H. Gates on Pitcairn Island.—*Selected.*

He Sleeps on the Island

(Dedicated to the memory of Brother John I. Tay)

He sleeps on the island. 'Twas Jesus that called him

Away from his home to a life on the sea. From island to island he sailed on the *Pitcairn*.

Proclaiming the tidings, "Salvation is free."

He sleeps on the island that long had been waiting

To hear the good news of a soon-coming King.

How nobly he acted the part that was given him.

And hastened the news of the message to bring.

He sleeps on the island. The seed he has planted

With fast-flowing tears will be watered each day.

And sweet is the promise, the Lord of the harvest

Will gather the sheaves from the land and the sea.

He sleeps on the island, brave soldier for Jesus.

How dear is the spot that received the cold clay!

Bright angels stand guard, till the Saviour shall summon

The saints of all ages, to mansions of day.
—Selected.

Children's Division

David, the Youth

LET the children name several whom God has used for His work in their childhood and youth.

The Lord does not wish to pick out just a few children to do His work. "Every youth, every child, has a work to do for the honour of God and the up-lifting of humanity."—*Education*, page 58.

David knew God wanted him as His boy. He worked for the Lord by taking good care of his father's sheep. (Show that children can work the same way now by doing home duties faithfully.)

The Lord was searching for a boy who would make a good king when he became a man. He passed by all the tall, noble-looking boys. David was the one. Why? He loved to work. He sang while he worked. He obeyed his father and mother. He loved God. He could slay Goliath. See "Patriarchs and Prophets," chapter 62.

God is looking for boys to do His work now. Are you the boy He can use? He wants the girls, too. Are you getting ready to help Him by doing your work well at home?

The Time to Begin

SOMETIMES children think they can't do any good until they grow to be men and women. If you should say to your little right hand, "I'm not going to use you now while you are small; I'm going to wait and save

all your strength till I grow up, and then I will use you a great deal," do you know what would happen? Why, the hand that hung at your side would not grow; it would get so weak and small that when you became a man, you couldn't use it at all. Something like that happens to our hearts when we think we can put off loving God and doing good until we grow up.

We must begin now to do what little we can, if we wish to be strong when grown up.—*Selected*.

Third Week

Pitcairn Island—No. 2

Hymn.

Prayer.

Secretary's Report.

Scripture Drill.

Reports of Labour.

Hymn.

Bible Biography: "Enoch."

"A Visit to Pitcairn."

Poem: "Pitcairn."

"Pitcairn of To-day."

Hymn.

LEADER'S NOTE.—The texts may be assigned to different missionary volunteers, and read when called upon by the one reading or giving orally the hero story. They should be read just before the story is given. Birth, Gen. 5:18; father of Methuselah, verse 21; faith, Heb. 11:5; prophecy, Jude 14; translation, Gen. 5:22-24. Mention that every missionary volunteer, in order to be a true missionary, must walk with God as Enoch did.

Enoch

THERE are many beautiful word pictures in the Bible, but nowhere is there a more wonderful portrait than this sentence: "Enoch walked with God; and he was not; for God took him."

Enoch took walks with God! We take walks with our closest friends, and almost always are ready for such strolls. We know each other so well, and how we enjoy those walks when we talk just of the things that interest us most! Enoch and God must have been very good friends. Think of taking walks with the Creator and Ruler of all!

And do you know how Enoch walked with God? Paul says that he walked by faith. No one can walk with God without faith in Him, for we must have faith in our friends or we cannot enjoy taking walks with them. Amos R. Wells says, "If we

have no faith in a friend, we may bargain with him, or get into a train with him, or make a formal call upon him, but we do not ask him to take a walk with us."

A little girl once told the story of Enoch in her own way. She said, "Enoch and God were friends, and used to go out walking together. One day after their walk they found they were nearer to God's home than to Enoch's, so Enoch just went home with God and stayed there."

It paid Enoch to choose God for his best friend; for each day he walked with God, he became more like Him, and by and by God took him to His beautiful home in heaven. And the sweetest part of the story is this, that just as God was Enoch's friend, so He wants to be your dearest friend, and mine; and if we will keep on walking with Him as Enoch did, He will some day soon take us to that same beautiful home.

MATILDA ERICKSON.

A Visit to Pitcairn Island

FIRST upon landing let us walk to the other side of the island. This will not take long, for it is only two miles across and five and one-half around. It is delightful to walk up among the orange, banyan, fig, palm, and cocoanut trees, while the rustling leaves and the surf on the rocks below, make marching music for us. There are many kinds of beautiful ferns, and here and there a wild flower is seen. The morinda citrifolia is the favourite. It blooms nearly all the year, but is loveliest from October to March. The boys and girls do not have many things to amuse them, but they love the flowers and never tire of making garlands of them. In the gardens—for we should hardly call them farms—are melons, pineapples, sugar cane, arrowroot, and yams.

How was the church built up? Even before Brother Tay's visit, the islanders had received letters from Pastors White and Loughborough, and also a large package of literature; but the people did not become Sabbath-keepers until Brother Tay visited them. The following year the British man-of-war stopped at the island. It was Sunday. The visitors noticed that the day was not being observed, and then the people told them why they kept the Sabbath.

A few years after Brother Tay's visit, Pastor and Mrs. Gates came to the island. Miss Hattie Andre soon joined them, and she and Mrs. Gates opened a school. The work had just been established when a ship wrecked on the island brought a fever epidemic. Twelve persons, including some of the Christian workers, died before the hand of death was stayed; but the work lived on, and since that time some of the native young people have gone away to obtain a Christian education, and have taken up work in other places. Now let us draw from the natives the story of their island home. The story began in 1789, when the British ship *Bounty* was sent to transplant a cargo of breadfruit from the Society Islands to the West Indies. The men did not do what their country commanded. Trouble arose among them. The captain was tyrannical, and one night the sailors dragged him out of bed, and set him and his loyal men adrift in an open boat. Those who remained on the *Bounty* returned to Tahiti. Some of them stayed there, but nine of the sailors exchanged their breadfruit for six native men, and some women who were willing to go with them as wives, and stered out over the trackless Pacific. January 23, 1790, they landed on the rugged shores of a lonely island, which they called Pitcairn, in honour of the young man who saw it first.

Knowing that they had done wrong, and would probably be punished if discovered, they burned the ship that had been their home for so long. For many years the world knew nothing of the people on this distant island, and they knew nothing of the world. There were many sad, lonely hours. Sickness, trouble, and death came to their hiding place. By and by the men repented of their past lives, and began to do missionary work. Before John Adams, the last surviving British sailor of the *Bounty's* crew, died in 1829, he did what he could to help the children and young people, of whom there were twenty-three. Though there were only two books on the island, a Bible and a prayer book, saved from the *Bounty*, he did a good work. In 1840 the first missionaries visited the island. They stayed only four days, but they left Bibles enough so that each family could have one.

Twice the Pitcairn family has outgrown its island home. The first

time a number moved to Tahiti, but some of them died of fever, and in a few months the others returned. Next, in 1856, the British Government arranged for all to move to Norfolk Island. They found everything pleasant there, but some became so homesick that they finally returned. It is these people and their descendants whom we find on Pitcairn to-day.

How different are their lives from ours! No daily trains to catch; no daily papers to read; no postmen to whistle at the door; no automobile accidents; no telephone calls; rarely a visit from friends who live far away. Now and then a ship stops and leaves mail, and carries mail away; but it may be months before another calls. Now how would you like to live on Pitcairn?

Pitcairn

O Pitcairn! I love thee, dear land of my birth,

No spot can be dearer in all this wide earth,
Where'er I may dwell, or wherever I roam,
I think of thee always, as home, my sweet home,

Ah, years have passed by since I bade thee farewell,

'Mid scenes new and untried thereafter to dwell;

But often my heart turns with longing to thee,

Old home of my childhood, lone rock of the sea.

Fond, fond are the memories I cherish of thee

When life was still young, and the heart bounded free;

I recall the best time when the happiest hours

Of my childhood were spent 'mid the sweet evening flowers.

O days of my childhood, how happy were they!

But long years have passed, and my locks are now gray;

Still my heart treasures fondly the bright scenes of yore,

Happy scenes—long since fled—I shall see them no more.

O, fond recollections each hour I recall;

And think could I once more but visit them all.

How my heart with the fervour of youth would rebound,

Could I stand but once more on that dear hallowed ground!

Parents, friends of my childhood have passed, one by one,

To the cold, silent land, and I'm oft sad and lone;

What the future holds for me God only can tell;

Dear home of my childhood, I bid thee farewell!

A NATIVE DAUGHTER.

Pitcairn of To-day

AS doubtless most of you know, Brother and Sister M. R. Adams, graduate nurses from the Sydney Sanitarium, have been sent to Pitcairn Island to engage in labour for the people there. Our first letters received from them since they reached Pitcairn, bear date of September 6, 1913. Sister Adams writes:

You, no doubt, will be glad to learn of our safe arrival at Pitcairn. It is just one week since the *Hamstead*, after a very rough trip, brought us safely here.

The weather was too stormy to land us at Bounty Bay, the usual landing place, so we had to go round to the west side of the island to a little cove which was more sheltered from the wind, and here we were landed. All around us were steep cliffs and rocks to climb, a height of three or four hundred feet. But we did not lose courage. The men knew all the difficult places and gave us assistance when necessary.

Later Sister Adams wrote:

It is just seven weeks since we arrived on Pitcairn, and during that time we have had opportunity to become acquainted with nearly every one. For the first few weeks we were kept very busy treating the sick, and advising along the lines of health reform. Almost every day some one comes along with some little ailment to be doctored. We find the medicines and disinfectants which the conference supplied for use on the island, to be a great source of comfort and help.

Our Sabbath-school has a membership of 156. It is a very interesting Sabbath-school. It would not only surprise you, but do you good to hear them sing so heartily.

I am pleased to say that the order of the school is the best I have ever witnessed. Not a whisper is heard while the assembly is waiting for school to begin. Although there are about seventy children, and each class passes out in turn, not a word is spoken until all are outside. It is such a pleasing sight to me that I am sure the angels who visit our school must also be pleased. The same order is manifested in the church service.

I am glad to be able to say that we are of good courage in the Lord. The Lord has wonderfully blessed my husband in the responsibilities which have come to him. The church-school is a large undertaking. There are about sixty pupils in attendance, and all are making good progress.

Some of the people who professed conversion and who responded to the strivings of the Holy Spirit at the time of the revival meetings have stood firm. Next Sabbath, the Lord willing, thirteen of them will follow the Lord in baptism.

We were made to feel very welcome when we arrived here. The islanders had been praying very earnestly that a way might open by which we could come to them.

Just at present there is plenty of good food on the island. Oranges and bananas grow in abundance. There are also several kinds of beans, besides sweet corn and plenty of potatoes. We are told that fewer ships call each year. Last year there were only

seven. Two have called since our arrival. If this condition continues, the outlook for clothing for the islanders is very poor, as this is the only means of purchasing clothing.

Most of the people attend church, although they are not all professing Christians. There are 165 inhabitants, comprising thirty-seven families. Each family has a little plot of ground and a house. The houses are made of rough, unpolished timber, with thatched roofs. There are no fireplaces, therefore no chimneys. There are no shops from which to secure paint, so the houses are all the same colour—that of the wood. But they are very snug and warm. Many of them do not have glass windows, only wooden shutters.

A boat has just been sighted, and this may be my last chance for many months to write to you. The men are rushing about the island finding fruit and produce to take off to the ship, in exchange for clothing, flour, kerosene, etc. You cannot form any idea of the isolation of this place. But God is not unmindful of it.

Children's Division Growing

WRITE the word "Go" on blackboard or paper; this is what Jesus told His disciples to do, Mark 16:15. To us now He may say, "Go" to school, or, "Go" to work for Me where you are.

It is not enough to simply "go." We must go right. (Write "Right" under "Go.") Some children go, but they go wrong. We must seek to find the right way.

Nor is it enough to only start right. We must go right on—continue in well-doing. Gal. 6:9. (Write "On" under "Right.") But what shall we go right on doing? (Write "Working" under the other words.) Now we have—

GO
RIGHT
ON
WORKING

Children may sell books and papers, can earn money, can do helpful things at home and for others, and in this way work for Jesus.

If we do this, we shall (erase all but initial letters, leaving on the blackboard) grow.

G
R
O
W

There are three special examples of this kind of growing in the Bible. 1 Sam. 2:26; Luke 1:80; 2:40.

God's work grows—so must we.

Improving Their Talents

ONE young people's leader writes: "We worked on the talent money plan. The children received 6d. each, and the older members 1s. each. One little boy bought some cabbage plants and made a missionary garden. He increased his 6d. to 4s. A little girl only seven years old planted

some lettuce plants, but had them in too late, so she went into her father's orchard and picked beans, and earned 1s. 6d. One young man who had the opportunity, bought some cases of tomatoes and sold them. He brought in 8s. Two other members made jug covers and sold them, each bringing in 8s. Still another member made babies' bonnets. She raised 5s. Another made crochet doyleys and received 2s. 6d. One made some children's underclothing and handed in 3s. for her work. In many other ways money was raised, all doing what they could."

Fourth Week

Missionary Volunteer Essentials

Hymn.
Prayer.
Secretary's Report.
Scripture Drill.
Hymn.
Reports of Labour.
Questions on "Pilgrim's Progress."
"Farmer Newton's New Year."
Hymn.

LEADER'S NOTE.—The questions on "Pilgrim's Progress," are on the assignment of pages for June.

Farmer Newton's New Year

FARMER NEWTON'S heavy waggon and strong bay horse were well known at Needham Four Corners. As they slowly moved up the hill, horse and waggon seemed rightfully to belong to the strong, well-built farmer.

"Going to town?" asked a man who stood apparently awaiting the slowly moving vehicle.

"I am, can I do anything for you?"

"Well, yes," said the man at the gate. "Father Watson wants the minister to come to see him; he's been uneasy about it all day; thinks he won't last long."

"I'll look in there," said the farmer, as he chirruped to his horse. A little later he stood at the minister's door; and was invited to wait for the pastor in his study. The sun, streaming in through the western window, made the words framed over the study table too conspicuous to be unnoticed:

"To look up, and not down;
To look out, and not in;
To look forward, and not back;
And to lend a hand."

Long after he had left the house

they lingered in his mind. Strangely enough, in thinking of the first, his thoughts flashed back to the "Pilgrim's Progress," of his childhood, and to the man bending over the muck rake, and seeing nothing of the glory around and beyond.

"It's just about the way I've bent my back over that meadow lot the past year," thought the farmer; "and I've hardly looked higher than that five-foot wall I'm building. I used to have plans and hopes, but I seem to have given them all up lately. I've grown narrow. A farmer isn't of much account among men; I wish I'd been something else. I might be more than I am, though; I believe I will be; the new year just coming makes it a good time to look 'forward' and 'out.'" Here he glanced at the house he was nearing. "I wonder I haven't noticed those broken shutters before; the house looks shabby, that's a fact, and I've been looking down into that ditching all the time, and haven't seen it. That's a pretty view across the river," he continued. "I don't know what makes me notice it so to-night; and it stretches on and on, over hill and valley, meadow lot and woodland; mine's but a bit of the whole. That isn't what those words mean, of course, yet there is an 'up' and an 'out' beyond where I have been looking so long. I won't buy that Porter lot; I've land enough; I'll spend a little of the money in broadening and fixing things."

Supper was ready when he entered the house, and he attended to the wants of the family in an absent way, as his mind repeated "forward, and not back," and "lend a hand."

The neighbours called Mr. Newton close and unaccommodating; the hay cart, harrow, or extra team, was seldom borrowed from him, and favours granted were sometimes little less agreeable than a gruff refusal would have been. Untoward circumstances had warped a generous heart, and misplaced confidence had rendered suspicious a naturally friendly and genial nature. His reserved manner repelled confidence, and, left more and more to himself, he had ceased to be thoughtful of others. But now opportunities seemed to be opening on every hand, and invitations to "lend a hand" poured in upon him.

Why Captain Jones should try to deliver his wood when the roads were in such a condition, and one of

his horses disabled besides, he could not imagine; but as he saw the slow, laboured movement of the team, his new impulse left him no choice, and his own strong pair of horses was brought out to help over the hill. What was it to him that Neighbour Hall's horse strayed away? And when Mr. Croft's load of hay was overturned at the corner, why should he leave his work to help reload it? Widow Snow had always been able to send her butter to market without his aid; why did Mrs. Newton interest herself about it just now? He had no time to attend to all these wants; yet he did attend to them, and felt such deep satisfaction that he wondered he had so long deprived himself of such pleasure. He had less time now to brood over wrongs, real or fancied, and he determined that suspicion and distrust should no longer control him. The mind must have food; he would create new interests by joining the Farmer's Club, and subscribing for new periodicals; yes, and he would pay more attention to educational interests, and identify himself with church and town affairs. Farmer Newton was making ready for the new year. He was a man of few words, but his actions should give expression to the new purpose within.

Mrs. Newton entered heartily into his proposed plan for a New Year's dinner. Our business at that festival is not with the bountifully spread table, but with the guests ranged round the board. There is the pastor, who has striven in vain to pierce the cold exterior of his parishioner. The narrow, grasping brother-in-law, seated just beyond, looks strangely ill at ease, although the invitation said as plainly as words, that by-gones were to be by-gones. There is the teacher from the little district school-house. He can scarcely believe that his pleasant host and the man who met him so ungraciously a few weeks ago are the same. And the young man at the foot of the table, shame-faced, yet happy,—he, too, understands that the misdemeanour for which he was discharged is overlooked. On the wall above, gleam the golden words that have been imprinted on the heart of the host.

As they rise from the table, Farmer Newton calls the minister's attention to the motto: "I saw it first in your study, and it took a hold upon me I haven't been able to shake off."

The pastor needed no further explanation of the change that had surprised him. He warmly grasped the hand of his parishioner, saying, "Thank God! we will not only look forward, but we will go forward together into the new year."—*Selected.*

(Use this programme for the children also.)

Sabbath-School Missionary Exercises

(June 6)

The Solomon Islands: in Gross Darkness

THE Solomon Islanders believe in spirits and are in constant fear of them. They imagine them to be all around them, and in almost everything they see. The woods and sea are full of superhuman beings. Their living fellow-beings are not more real to them than are these ever-present spirits. Their lives are full of adventures with them, and they join them at their death.

When a Solomon Islander dies, his soul passes out of the body and goes to the dim, vague world of the dead. But it often revisits its earthly home. Some souls enter the bodies of sharks, crocodiles, snakes, or turtles. If there is a soul in one of these animals it is the ghost of a dead man.

Each house has its shrine and its family worship of its beloved dead. At the family shrine, the head of each house will burn a yam pudding, a fish, or the flesh of a pig, before going on a journey, planting a garden, or building a canoe, or when one falls ill. It is this worship of their dead which is the real religion of the people. A man trusts to his dead to protect him from all other powers.

The third angel's message can tear down this heathen structure and build a complete new man in Christ Jesus.

G. F. JONES.

"There are isles amid the ocean,
In the darkest depths of night,
There are isles which, brothers, sisters,
Need the light.
Can we stand and let God's glory
Gracious beams around us shed,
And in silence watch His brethren
Grope in darkness, live in dread?"

(June 13)

Solomon Islands: Need of Thorough Conversion

"AND after these things, I saw another angel come down from heaven, having great power, and the earth was lightened with his glory." This includes the Solomon Islands as well as all other places, and means that in a short time, under the power of the third angel's message, the now dark, superstitious, savage Solomon Islands will be lightened with His glory.

Missionaries of the Melanesian Mission who have laboured there for years, find that many of their converts are not living up to their profession of faith, but are secretly practising witchcraft. This is very disappointing to the missionary. Here is the report of one:

It has been pointed out in former reports that the south end of Gela had a good name, but the centre and north were less satisfactory. The people met for prayers every day, and in most of the villages school was held regularly. One always received a welcome there, yet in some indescribable way, one seemed to feel that things were not right. The explanation is now forthcoming. Side by side with Christianity there has been a relapse into heathen worship. For practically every contingency of life there exists a charm,—death charms; charms to procure or drive away sickness; charms for sun, wind, rain, storms or calms; charms for catching fish, or for escaping from sharks; charms to cause one's own pigs to fatten and strange pigs to die; charms to discover other charms and defeat their object, particularly death charms deposited in a victim's house which would accomplish their purpose unless removed.

In almost every village there was some one reputed to be the possessor of a death charm. This means that nearly every person in some of these villages was going about in terror of this sorcery. A man whose faith in God's helping and protecting power has begun to waver, may be killed by this fear. A terror seizes them, nothing can be done to help them. With this heathen reaction setting in, is it any wonder that church life is dying?

All this enables us to see that only the work of thorough conversion will strengthen the Solomon Islanders to be true to Christ, and to forsake entirely their charms and superstitions. For this difficult field we need your sincere prayers.

G. F. JONES.

Letter from Solomon Islanders

THE following letter written for the Annual Missionary Meeting of the Methodist Conference, and signed by three native converts of the Solomon Islands, shows their appreciation of

the light that has come to them, and their gratitude to the missionaries:

There is one thing that causes us to rejoice, and that is that the *lotu* (church) lives and grows in our midst. Ten years ago we were in very great darkness, but now our eyes have seen the light, and we are all men who belong to Jesus. There are many of our people now who are themselves teachers, while the number of those who have been baptized is great. The work of God in this place grows indeed. It is like a tree planted by the rivers of water, having many branches, leaves, and bearing much fruit.

We desire to send to you our very great love. We remember your care for us, and your great love. It was because you loved us that you sent the missionaries to teach us the things which gave us peace and joy. For this we rejoice, and assure you of the love of your people here.

One thing we beg of you, and that is that in all your prayers you will remember us in this land.

(June 20)

Solomon Islands

The Transforming Power of the Gospel

PEOPLE often say, "Why not leave the heathen to themselves? They are happy enough without the missionary. There are plenty in our own country that need help." The latter expression is true enough, but the former is as untrue as it is ignorant.

The time was, when the beautiful Pacific islands were unsafe for a stranger to visit. But this was before the missionary had dared to face and heard the lion (heathenism) in his den. The people who are ready to make the statement that "missionaries had better stay at home," would be the last to venture into these lands in their heathen state. And they forget that now through the missionary's courage, love, and enduring faith, they are permitted to land on these same shores, and feel as much at home as in their own land.

Here are two pen pictures given recently by a missionary in the Solomons, showing the conditions before and after the entrance of the gospel. The first is of an ordinary heathen village:

About twenty-five people live here in a clearing that is, perhaps, not more than forty yards square, in absolute squalor, dirt, and misery. They are constantly fighting, village against village, and tribe against tribe. The occupation of the people is head-hunting and fighting. They live in constant dread of a head-hunting raid by other villages. To guard against this, a man is placed on constant watch at night. They also live in continual dread of spirits. The natives know nothing of God, and have no words for love, or joy, or forgiveness. They have no

purpose in this life, and no hope for the life to come. The characteristics of a heathen village are fighting, cannibalism, infanticide, hunger, dirt, and misery.

In the second picture we see the same people living in their Christian village:

The first thing noticed is its cleanliness. They take pride in their village, planting flowers to beautify the place. They live in peace and security. They do not dread an attack as before, and they work in their gardens, having plenty of food. Here are teachers who conduct services and schools. They have accepted Christ and conform their lives to Him. The results are happiness, peace, hope, goodwill, sufficiency of food, and happy relations with the other villages.

Does not such work call for our heartfelt support? G. F. JONES.

(June 27)

Adelaide Central City Mission

OUR large cities are growing at a very rapid rate. Almost half the population of Australia is crowded into the chief cities. In South Australia about half the people live in the city of Adelaide. The growth of the cities makes it increasingly difficult for us to carry on our work efficiently.

Two years ago we were renting a two-storey building in Grote Street, Adelaide, at 30s. per week. This was used as our conference and tract society offices, and an upper room accommodated the Adelaide Church. Soon a large theatre began to be erected almost opposite at a cost of about £32,000. Our rent was raised to 40s. and then to 50s., with only a weekly tenancy and a good prospect of a further rise. We therefore rented a cottage in the suburbs temporarily, and set about raising money to purchase land in Grote Street on which we could build offices and a mission hall, as a centre for our city work. The believers in the South Australian Conference responded heartily to the call for offerings, and pledged more than £600, the greater part of which has already been paid into the treasury. We have now purchased an excellent block of land in Grote Street at a cost of £800. That this is a very central site may be gathered from the fact that it is only four minutes' walk from the statue that marks the very centre of Adelaide.

Our plan is to raise sufficient money in gifts to pay for the land, and borrow what is needed to erect the

buildings. This will give our work the following advantages:

1. Our conference head-quarters will be established in a very central locality.

2. We will not be subject to increase of rent as city values increase.

3. With a rental practically the same as we paid for our former Grote Street premises, we will be able to pay interest and taxes, and save about £50 per annum as a sinking fund for the money borrowed to erect the buildings.

4. We will have an excellent hall on the ground floor for our city mission work. Formerly we have had to rent an upstairs hall for this purpose, at additional expense.

5. The Adelaide Church will have a suitable meeting place. At present this church is renting a hall for Sabbath-school and church services, but cannot hold missionary, prayer, or young people's meetings.

South Australia is raising £600 toward the price of the land, which is £800. This leaves £200 yet to be raised. The Sabbath-school special offering for June 27 is devoted to this object. Will the Sabbath-schools give us the needed £200? What is your answer? W. W. FLETCHER.

Educational Reading

(Sabbath, June 13)

What Shall We Do for Our Children?

FOR many years we have been exhorted to establish church-schools in all places where there are churches. So far, however, we have made very little progress in providing the necessary teachers and equipment for the education of our children. As a result, many children who should have received a missionary education were trained in the state schools, and, as a natural consequence, large numbers have drifted into state occupations.

In the Australasian Union Conference we rejoice in the possession of a missionary training college and two intermediate schools or academies for our youth, and it is gratifying to know that so many of our young men and women are taking advantage of

the facilities offered by these schools. But what are we doing for the lambs of the flock? It is from our children that we must obtain strong workers for our future needs. Shall we continue to permit them to receive a training which may be very excellent for the purpose of making them good citizens of the state, but which is utterly lacking in some very essential qualifications for developing workers for this closing message?

We freely admit that it is a difficult matter to establish church-schools, but surely that is not a sufficient excuse for their scarcity. Those who hope to triumph over the perils of the last days must be prepared not only to meet difficulties, but to surmount them. That it is difficult for us to preserve our children during the trials of this perilous time no one will question, but it will not make this work any easier for us to fail to provide schools which God has pointed out to us are an essential adjunct to every church.

Listen to some of the exhortations of the servant of the Lord:

"Wherever there are a few Sabbath-keepers, the parents should unite in providing a place for a school where their children and youth can be instructed. They should employ a Christian teacher who, as a consecrated missionary, shall educate the children in such a way as to lead them to become missionaries."—*"Counsels to Teachers," page 174.*

"In all our churches there should be schools, and teachers in these schools who are missionaries."—*"Counsels to Teachers," page 168.*

These statements are definite enough for anything. The burden of providing places for schools is laid upon the parents. We appeal to the parents to begin immediately to plan for carrying this into effect.

Sometimes we are told that the reason church-schools are not found in connection with every church is because there are no teachers to carry them on. This is partly true. But there is another side to the question which should not be overlooked. Why are there so few teachers offering themselves for service? Many of our promising young people who would develop into excellent teachers have shunned the church-school work because they have feared lest they might meet with similar experiences to those which some of our teachers have met with in times past.

No teacher can carry on his work

successfully unless he has a proper place to gather his pupils together for their daily instruction. He must also have the necessary equipment—desks, maps, blackboards, and other essential features of an up-to-date school-room. In addition to this, he must have the co-operation, sympathy, and active support of the parents and church officers.

So, parents, there is a work for you to do in the education of your children. Will you begin *now* to provide "a place for a school"? If you have already provided "a place for a school" will you continue the good work you have commenced by providing funds for the equipment of the building with the necessary adjuncts of a school-room? If you have these and are not yet in possession of a teacher, will you immediately commence to provide a fund for a teacher's salary and then communicate with your Conference Educational Secretary about the possibility of securing the services of a teacher?

Do not permit the opportunity to pass by until some other time. Begin to plan for your school work *now*. There is no time to lose. Eternity is drawing near. Your children are the most precious heritage you possess. Will you not strain every muscle and brain cell in the endeavour to make your children into missionaries who shall carry the third angel's message to every nation, kindred, tongue, and people? By doing this you will save both yourselves and them.

Hitherto we have been lacking in our duty to the lambs of the flock. We have permitted them to receive the moulding for their life's work in the state schools instead of providing ample facilities for moulding them into workmen for God. But it will be idle for us to spend time in mourning because of our remissness in this matter. The only way to rectify our mistakes is to turn round and do differently. Shall we not begin today? Let every church member, young and old, parent or childless, resolve to assist in the organization of church-schools throughout the Australasian Union Conference. It will take time, of course, to complete the organization of church-schools in all our churches, but the work will not be accomplished by waiting until we *think* we can do it. While we are waiting, souls are perishing, and our children, who ought to be in

training for giving this last message with a loud cry, are drifting into worldly occupations.

This is a work in which all can and should have a part. We are anxious that all should participate in the organization of church-schools. Those who have no children of their own should remember the brother who has more than he can afford to educate. If we all contribute, a substantial fund will be raised which will enable us to commence active operations. There may be some good brethren and sisters whom the Lord has blessed with means, who could afford to contribute sufficient to erect a schoolhouse or buy the necessary land. There may be others who could provide all or part of a teacher's salary. If so, we appeal to you to remember the lambs of the flock and use the means God has blessed you with in providing facilities for their training as missionaries for the Master. The Conference Educational Secretary will be pleased to confer with any whose interest may be aroused in this matter.

Now, one word more on the question of finance. Will every church member pledge himself to contribute to the Conference Educational Fund the sum of at least one shilling per quarter? If this were done throughout the Union Conference, a substantial sum could be raised from which the state conference would be able to subsidize church-school teachers.

We desire this fund raised immediately so that as demands are made upon us for help, your conference treasurer may be in a position to answer the call. Do not wait until the schools are established and teachers provided. It will be too late then. We want this money now, and we want to see it coming in to the conference treasurer each quarter with unerring regularity. Church members and parents, we appeal to you to begin at once to do your part in the organization of church-schools for your children.

A. W. ANDERSON.

THE work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.—*"Testimonies for the Church," Vol. XI, page 117.*

Fourth Sabbath Reading

(June 27, 1914)

Bible Study

Everlasting

We serve the everlasting God. Isa. 40:28.
He loves us with an everlasting love.
Jer. 31:3.

He treats us with everlasting mercy. Ps.
100:5; 136:1.

He clothes us with everlasting righteousness.
Isa. 61:10; Ps. 119:142.

He upholds us with everlasting arms.
Leut. 23:27.

He invites us to trust in His everlasting
strength. Isa. 26:4.

He gives us everlasting life. John 10:28.
He will fill the hearts of the redeemed
with everlasting joy. Isa. 51:11.

"A Brand Plucked Out of the Burning"

JUST at the close of our morning worship, a Bengali widow convert to Christianity came into our room and said that a young girl had come to her desiring to accept Christianity, and asked if I should like to see her and talk with her. I told her I should, and asked her to bring the girl into our room. When the girl came in, trembling with fright, I saw before me a young Hindu woman of high caste. She was eighteen years old, and had lived with her husband for eight years. She had now run away from him, and had gone to the house of her aunt with a desire to be a Christian. I afterward learned from her husband that this aunt had frequented his house and instructed his wife, and that he repents of having allowed her to do so. The girl was terrified, fearing that her husband would pursue her and drag her away to his house. If this was done, she knew only too well what would be the result. He would beat her, or perhaps make away with her in some secret way, if she chose to remain firm in her decision to become a Christian. This latter thing has been done many times by the high caste Hindus of India.

To assure her, I told her to have no fears, and that as long as she was in our compound we would not allow him to drag her away by

force. She begged to be sent away from Calcutta to one of our mission stations, so she would be out of his reach. Hindu women look up to their husbands as lords, and if they are beaten, they in most cases suffer in silence; therefore some husbands take advantage of this and treat their girl wives very cruelly. She related to me how her husband squandered his wages, and sometimes cruelly treated her. He had, at times when she was beseeching him to leave off his evil associates and bad habits, kicked her away. (Bengali people have a custom of falling before one whom they wish to entreat, and holding his feet.) Repeated actions of this kind had alienated his wife's affections.

I did not send her away at once, but decided to let her remain, while I would study the matter and learn what could be done legally in such cases. Her husband, finding out her whereabouts, followed her up and stood just outside the gate of the compound, displaying his anger, but did not dare to enter. I went down to the gate and talked with him, and was able to see that he was determined to leave no stone unturned in an effort to regain his wife. I sent him away, but he returned after three days accompanied by a Hindu friend and a European lawyer. The lawyer told me his business and explained that we were not allowed to detain the woman in confinement without her consent, but that if she would come before us all as witnesses, and say in the presence of her husband that she was staying of her own free will and did not want to live with him longer, she could be free to do as she chose. (This was because of her age. If by chance she had been less than eighteen years of age, this privilege would have been denied her, and her husband could have legally forced her to go to his house.) I called one of our brethren and the girl, and in the presence of her husband, in spite of his entreaties,—she knew they were covering his real feelings,—she told him and us that she had left him because of his ill-treatment, and that now she wished to renounce Hinduism and become a Christian.

Four days later the police inspector called at my house and showed me a deposition by the husband, which had been filed before the magistrate, against the aunt of

the girl and myself, in which the husband deposed that his wife had been taken from his house by unfair means and detained in confinement contrary to her will. The police inspector interviewed the girl in my presence and took her deposition, in which she is now on record in the court as having renounced her husband in favour of Christianity. She, however, has told her husband that if he will renounce heathenism and his evil habits and associates and become a Christian, she is willing to live with him. He is now studying hard with our missionary and learning Christianity. We can only hope that in this case the wife's fidelity may be the means of winning the husband also.

Now that everything is settled beyond the danger of legal proceedings, the girl has been sent with one of our lady missionaries to a mission station, to be taught the way of salvation more fully, so that she can be accepted into full fellowship of the church.

Is not this a brand plucked from the burning? Pray that many more such souls may be won for Christ in this dark land.

W. R. FRENCH.

The Prophecy Fulfilling

THE prophecy of Revelation 7, giving us that last-day picture of the angels holding the winds of strife while the sealing message, the work of Sabbath reform, spreads to and fro among the nations, is plainly seen fulfilling before our eyes.

While the hand of Providence still holds the winds over the greater part of earth, we may clearly see the same hand stretched forth to save true-hearted seekers after God in every dark land. Here is a new year's message from Chosen (Korea), bearing witness to this restraining and guiding power of God. Dr. Russell writes from the Soonan medical missionary head-quarters:

We feel that we can almost see these nations striving to break the bands that hold them. But, praise God, the angels have held the winds of strife for another year, and given us opportunity to teach God's warning message that opens a door of hope to Chosen's captives who are bound by Satan.

One man took this inclosed letter [a writing in Korean characters, with markings of red about it, doubtless containing mystical sentences] along with many others, and

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shut himself away from mankind up in the mountains for two years. There he prayed to Satan, and fasted, hoping to reach a condition of peace. But not being satisfied, he decided to become a Christian, and began reading the Bible. But he was bothered because there were so many sects. He wanted to know where he would find the right way. So he prayed to God to show him the right way, and at night he dreamed that he saw a tree bearing twelve kinds of fruit, and near the tree a blazing Chinese character representing the number seven. The next day one of our canvassers met the man, and gave him a study on the Sabbath question. Our brother also had him read a description of the new earth, in the course of the study. When the man read Rev. 22 : 2, describing "the tree of life, which bare twelve manner of fruits," remembering the vivid representation that came to him following his prayer for guidance, he said, "This is the true church." He has kept every Sabbath now for nearly a year.

I have had the blessed privilege of baptizing seventy-five of Korea's sons and daughters during the past year. Their colour and their environment are different from ours, but when the power attending the threefold message of Revelation 14 gets into a man's life, it makes him one in mind, in purpose, and endeavour, with all the members of the great family scattered over the earth, but united in the one glad hope of seeing our Lord's soon return.

Thus continually the reports come in, showing how the providence of God is watching individual souls who are groping toward the light. There is a hand reaching down from heaven to meet every hand stretched up in the darkness. In these accounts that come so frequently of the providential working of God to prepare hearts for the receiving of the truth when it reaches them, we are reminded of that word in 2 Chron. 16 : 9 :

"The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him."

And we are told that the words "run to and fro" carry really the significance of "searching to and fro." It is the Lord who is searching for those whose hearts are leaning toward Him, and continually we note

His wonderful providences that lead the feet of the workers to the seekers after God just at the time when hearts have been prepared to receive the message. W. A. SPICER.

Hints to Our Leaders

WE believe that all our workers in the various departments of the church will share with us in an earnest desire to make the MISSIONARY LEADER just the help and blessing that it is designed to be. The issue of the paper is a new departure entailing considerable expense, but we believe that it will be worth much more than its cost if rightly understood and used, hence we offer the following hints :

1. As the paper contains a *month's* programme it will need to be *preserved* with care. Each department leader is to be supplied with one copy for personal use; that is, the elder, missionary secretary, Sabbath-school superintendent, and the young people's leader should each have one copy.

2. We are sending to each church six copies of the LEADER. Four of these will be personal copies for the officers previously mentioned, while the remaining two copies are for general use. These two, when received by the officers chosen for the purpose, should be cut up, and distributed among the leaders of the various meetings. For instance, the Sabbath-school missionary exercises should be cut out and handed at once to the Sabbath-school superintendent, for him to give to those who are to present the exercises. As the pages are printed on both sides, two copies for cutting up are necessary. Only one set of clipping can be secured from the two copies.

3. The heartiest co-operation must exist between the various department leaders, and each must confine himself loyally to the matter provided for his special department. Sometimes one may think matter for another department would fit excellently into his programme, but do not let the thought lead you to trespass on another's territory.

4. We are sending the club of six papers to the missionary secretary of each church, where such an officer is regularly appointed, and we shall look to him to see that each of his

fellow-officers is regularly supplied with his personal copy, and that the portions of the remaining two copies are promptly placed in the hands of the right persons.

5. In order to maintain a live interest in the meetings, it is imperative that the matter presented be *fresh*. Therefore each officer entrusted with a copy should see that it is not passed around to others *until all the programmes have been presented*.

Church Missionary Bands

To do the most effective work, a church needs to be organized. Otherwise some members will be overlooked, and some will work to little advantage.

A good way of organizing is to divide the church members into bands of six to twelve, with a leader over each band whose duty it shall be to get each member to engage in some line of missionary work.

The bands should be grouped with some regard to where the individuals live. The leaders should be selected first from the church officers, and after from the most consecrated and active of the members. Once a month the elder or chairman of the church missionary committee should meet with the band leaders for counsel over their work.

The duties of leaders of church missionary bands are as follows :

1. To become thoroughly acquainted with the best methods of work, both by study and practise.

2. To plan for the work of the band so that each member will be encouraged to engage in some definite and systematic line of work for the Master.

3. To be prepared to do personal work with any member of the band who may need special help and encouragement.

4. To meet with the members of the band each week for a short time, for prayer and counsel concerning the work.

5. To see that each member of the band reports all work done to the church missionary secretary at the close of each week.

6. To give careful study to the circumstances and adaptability of each member of the band in order to be prepared to suggest such lines of work as will prove most suitable and congenial to him.