

The Missionary Leader

"The leaders took the lead in Israel"

Vol. 2

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No. 4

Church Missionary Programmes

First Week

The Call of the Master

Opening Exercises.

Bible Study: "What It Means."

"The Need of Earnest Effort."

Reports of Labour From Those Who Have Responded to the Master's Call.

Plans for Work.

Closing Hymn.

LEADER'S NOTE.—We have come to the time of the eleventh-hour call to labour in the vineyard, and this makes the call of the utmost importance. The Bible study should be made clear and definite. God calls *those in your church*. How many are responding?

The nine paragraphs in "The Need of Earnest Effort," could be given to as many good readers, and they be read by them in their order as the numbers placed on them are called. They should make the points stand out clearly. It would be helpful to have some one appointed to write on the blackboard each leading point as it is brought out, and for the leader to call attention to these points at the conclusion of the reading.

In the plans for work, efforts should be made to enlist every Sabbath-keeper in some line of missionary work. We have so many ways of working that none need be left out.

What it Means

1. WHAT message was brought to Mary? John 11:28.
2. How did she respond? John 11:29.
3. Who else obeyed quickly when the call came? Ps. 119:60.
4. What does the Master want of us when He calls? Matt. 21:28.
5. What question is He now asking? Matt. 20:6.
6. What command does He still give? Verse 7.
7. When should this command be heeded? Luke 14:21.
8. Why heed at once? 1 Sam. 21:8, last clause.
9. Why this haste? Rev. 22:10-12.

The Need of Earnest Effort

"VERY much more might be done for Christ if all who have the light

of truth would practise the truth. There are whole families who might be missionaries, engaging in personal labour, toiling for the Master with busy hands and active brains, devising new methods for the success of His work. There are earnest, prudent, warm-hearted men and women who could do much for Christ if they would give themselves to God, drawing near to Him, and seeking Him with the whole heart.

"My brethren and sisters, take an active part in the work of soul-saving. This work will give life and vigour to the mental and spiritual powers. Light from Christ will shine into the mind. The Saviour will abide in your hearts, and in His light you will see light. Consecrate yourselves wholly to the work of God. He is your strength, and He will be at your right hand, helping you to carry on His merciful designs. By personal labour reach those around you. Become acquainted with them. Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. This work cannot be done by proxy. Money lent or given will not accomplish it. Sermons will not do it. By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearying patience, and a deep love for souls.

"Find access to the people in whose neighbourhood you live. As you tell them of the truth, use words of Christlike sympathy. Remember that the Lord Jesus is the Master Worker. He waters the seed sown. He puts into your minds words that will reach hearts. Expect that God will sustain the consecrated, unselfish worker. Obedience, childlike faith, trust in God,—these will bring peace and joy. Work disinterestedly, lovingly, patiently, for all with whom you are brought into contact. Show

no impatience. Utter not one unkind word. Let the love of Christ be in your hearts, the law of kindness on your lips.

"It is a mystery that there are not hundreds at work where now there is but one. The heavenly universe is astonished at the apathy, the coldness, the listlessness, of those who profess to be sons and daughters of God. In the truth there is a living power. Go forth in faith, and proclaim the truth as if you believed it. Let those for whom you labour see that to you it is indeed a living reality. . . .

"In the power of the Spirit, the delegated servants of Christ are to bear witness for their Leader. The yearning desire of the Saviour for the salvation of sinners is to mark all their efforts. The gracious invitation, first given by Christ, is to be taken up by human voices, and sounded throughout the world, 'Who-soever will, let him take the water of life freely.' Rev. 22:17. The church is to say, 'Come.' Every power in the church is to be actively engaged on the side of Christ. The followers of Christ are to combine in a strong effort to call the attention of the world to the fast-fulfilling prophecies of the Word of God. Infidelity and Spiritualism are gaining a strong hold in the world. Shall those to whom great light has been given be cold and faithless now?

"We are on the very verge of the time of trouble, and perplexities that are scarcely dreamed of are before us. A power from beneath is leading men to war against Heaven. Human beings have confederated with satanic agencies to make void the law of God. The inhabitants of the world are fast becoming as the inhabitants of the world in Noah's day, who were swept away by the flood, and as the inhabitants of Sodom, who were consumed by fire from heaven. The powers of Satan are at work to keep minds diverted from eternal realities. The enemy

has arranged matters to suit his own convenience. Worldly business, sports, the fashions of the day,—these things occupy the minds of men and women. Amusements and unprofitable reading spoil the judgment. In the broad road that leads to eternal ruin there walks a long procession. The world, filled with violence, revelling, and drunkenness, is converting the church. The law of God, the divine standard of righteousness, is declared to be of no effect.

"At this time—a time of overwhelming iniquity—a new life, coming from the source of all life, is to take possession of those who have the love of God in their hearts, and they are to go forth to proclaim with power the message of a crucified and risen Saviour. They are to put forth earnest, untiring efforts to save souls. Their example is to be such that it will have a telling influence for good on those around them. They are to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord.

"Intense earnestness should now take possession of us. Our slumbering energies should be aroused to untiring effort. Consecrated workers should go forth into the field, clearing the King's highway, and gaining victories in new places. My brother, my sister, is it nothing to you to know that every day souls are going down into the grave unwarned and unsaved, ignorant of their need of eternal life and the atonement made for them by the Saviour? Is it nothing to you that soon the world is to meet Jehovah over His broken law? Heavenly angels marvel that those who for so many years have had the light, have not carried the torch of truth into the dark places of the earth.

"The infinite value of the sacrifice required for our redemption reveals the fact that sin is a tremendous evil. God might have wiped out this foul blot upon creation by sweeping the sinner from the face of the earth. But He 'so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' John 3:16. Then why are we not more in earnest? Why are so large a number idle? Why are not all who profess to love God, seeking to enlighten their neighbours and their associates, that they may no longer

neglect so great salvation."—"Testimonies for the Church," Vol. IX, pages 40-45.

Second Week

Responding to God's Call

Opening Exercises.
Reports of Labour.
Bible Study: "Qualifications of Workers."
"Magazine Work."
Plans for Work."

LEADER'S NOTE.—The different experiences that go to make up "Some Reports of the Progress of the Work" could be given to different members, and they could perhaps tell these in their own words and thus make them more interesting than to read them all. In planning for the work, advantage should be taken of the suggestions made in these experiences to work along the same lines wherever practicable.

Qualifications of Workers

HUMILITY. Micah 6:8.
Faithfulness. 2 Tim. 2:2; Matt. 25:23.
Zest. Titus 2:14; Gal 4:18.
Patience. 2 Tim. 2:24, 25.
Gentleness. 2 Tim. 2:24, 25.
Meekness. Matt. 11:29.
Quietness. 1 Thess. 4:11.
Student of the Bible. 2 Tim. 2:15.
Not given to argument. 2 Tim. 2:25;
Titus 3:9.
Willing to communicate what we learn.
Heb. 13:16; 1 Peter 4:10.
Peaceable. Heb. 12:14.
Spirit of forbearance. Col. 3:13.
Loving. 1 John 4:7-11.
Sympathetic. Isa. 50:4; 2 Cor. 1:3, 4.
Exemplary in conversation. 1 Tim. 4:12.
Plainness of attire. 1 Peter 3:3, 4.
Able to give reason of our hope. 1 Peter 3:15.
It is by our lives that we preach the truth even more than by our works.—
Selected.

Magazine Work

THIS is a magazine-producing and magazine-reading age. We find them everywhere we go. Almost every place where people have to wait for any kind of conveyance, has a stall with magazines on sale. We meet them on the trains and steamboats every time we board them.

Every Seventh-day Adventist should be watchful for opportunities to make use of worldly interests for spreading a knowledge of the truth. Our publishing houses have seen the value of this interest in magazines, and are producing a number of high-class magazines to be placed in the hands of the public.

The production of these magazines is one step in the right direction, but

there must be another before they can benefit the people—they must be taken to them. We cannot depend upon the book-stalls to distribute them, for they supply only that which the world demands—the magazines that deal with worldly things. For magazines that deal with higher things a demand must be created. Therefore the channel through which these magazines must go from the publishing houses to the public, is our church members.

The most successful way of circulating magazines is selling them. Many of our people are doing this with excellent success. One sister reports selling one thousand *Signs Magazine* a month, last summer, which would give her £12 profit for each month's work, less the tram fares. One day in six hours, she sold 300, which gave her £3 12s. This is but one of very many similar experiences.

While we have mentioned the profits this sister has made, to show that the Lord gives good wages, the secret of her success is that she is selling magazines to save souls. This is the motive that should induce an army of church members to sell magazines. By so doing they will be placing in the hands of the people something that will, if followed, lead them into the truth.

These magazines should be sold in the residential section of every city and town, as well as in the business sections. In places where there is no Sunday law, this is an excellent day to work. The man of the house is usually at home, and is more inclined to accept reading matter of a religious turn than when occupied with the cares of the working days. In such places, some of the members of our churches should take a burden to see that they are thoroughly canvassed.

This work can be done on other days too. Regular rounds should be worked up where magazines can be delivered month by month. More should be abandoning worldly occupations and giving their entire time to selling magazines. Why labour in factories, making things that will soon perish, when there are souls to be warned of the coming destruction? Why till the soil and gather in the harvest of earthly products, when there is a harvest of honest souls to be gathered in? Why not leave the things that perish to the people of

the world, and seek after things that will remain?

Magazines should be placed in all libraries and reading rooms. Back numbers may be placed in reading racks and distributed to benevolent institutions. The inmates have time to read and are glad to get them. Our magazines are being used to save souls. God's appointed channel for reaching these perishing souls is His people, and He is depending on them to do the work. He wants YOU. Do not disappoint Him.

E. M. GRAHAM.

Third Week

The Dread of Meeting People

Opening Exercises.

Reports of Labour.

Plans for Work.

"A Great Hindrance to Missionary Endeavour."

Poem: "What Shall I Do?"

"Our Strength and Confidence."

LEADER'S NOTE.—The article, "A Great Hindrance to Missionary Endeavour," could be divided by its sub-heads and given to different readers, thus giving more variety to the meeting. We trust that the consideration of this subject will prove very helpful, and that all will strive to overcome this man-fearing spirit when duty calls to speak for the Master in making known His message to others. After the reading of the articles and the poem, the texts given in the Scripture exercise, "Our Strength and Confidence," could be read or recited by various members.

A Great Hindrance to Missionary Endeavour

Its Cause and Remedy

"THE fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be set on high." Prov. 29:25. A dread of meeting people is one of the greatest drawbacks to missionary endeavour. Very much more would be accomplished in soliciting for missions, in the sale of our books and periodicals, and in the distribution of tracts, were it not for the timidity that comes over us when we think of approaching individuals. God's people are willing in the day of His power. They deplore their inactivity and long to get free from this man-fearing spirit. It is with an earnest desire to help such to gain the victory and become active in winning souls, that this article is written.

Among us as a people there is far too much false modesty. We are too apologetic. God is dishonoured as we speak disparagingly of the talents He has given us. "Who made man's mouth?" was the Lord's rebuke to Moses when he was deprecating his lack of ability for the work to which God was calling him. Jeremiah had a similar experience. When called to deliver a message for the salvation of his people, he began to make the usual apology: "Ah, Lord God! behold, I cannot speak: for I am a child." Jer. 1:6. But the Lord understood his real weakness: "Be not afraid of their faces: for I am with thee, to deliver thee, saith the Lord." It was not lack of ability, but a fearfulness of meeting the people that was the great obstacle. What we need is, not more fluency of speech, but more courage to go out among perishing souls and put to use the talents God has given us.

Fear is a mental disease. It is not an indication of a delicate and refined nature. Many attribute it to meekness. To fear God is a Christian virtue, but the fear of man is a perversion of true meekness. The divine message is: "Fear God, and give glory to Him." The weakness of our flesh leads us to do the opposite. Instead of trembling before His awful majesty when He says, "Go work to-day in My vineyard," we disregard the Lord and magnify the glory of men.

We fear to approach a millionaire's home because we esteem his wealth. Riches may be his god, and we unconsciously bow in fearfulness before his idol. We depreciate the riches of eternal life and regard ourselves beneath men because of their superior wealth. We stand in awe of the banker, the merchant, the lawyer, the judge, and those holding positions of worldly honour, forgetting that to be an ambassador of the King of the universe is the highest office accorded to men, and to win souls the most honourable work in which human beings can engage. Similarly, we appear bashful in the presence of popular society, whereas the society to which we belong, as Christians, is far above the most dignified of earth. "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us *sit together*

in heavenly places in Christ Jesus." Eph. 2:4-6.

Love Banishes Fear

Could we know the hearts of men, we would find that many whom we fear, covet our experience and long to converse with us. The Holy Spirit leads them to respect a Christian; but knowing that they are sinners, though rich and honoured by the world, they feel beneath us. Their timidity keeps them from opening up their hearts to us. Like the ten spies, we look upon them as giants, while they, in turn, feel as grasshoppers in our sight. Truly, "the fear of man bringeth a snare," and Satan employs it to his advantage.

"Perfect love casteth out fear." 1 John 4:18. Fear is born of selfishness. It is hard for us to realize this; but if we would forget ourselves entirely and think only of souls for whom Jesus died, much of this pride and man-fearing spirit would leave us. Because of patriotism, the soldier forgets himself and plunges into battle. Love for his country eliminates fear and enables him to face the mouth of the cannon for the honour of his king. Likewise, a true reverence for God and the love of Jesus in our hearts will give us victory over timidity. Every mountain will become a plain, and we shall not fear to go to the homes of rich and poor with our books, tracts, and papers, in our endeavour to rescue souls as brands from the burning before probation closes.

Sixty-six times, the Lord, in His Word, enjoins His people to "fear not," and forty times to "be not afraid," and in the closing book of the Bible the "fearful" are classed among those who shall have their part in the "lake of fire."

"For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me." Job 3:25. Fear invites imposition. It greatly weakens us for doing our heaven-appointed work. When we approach a home or individual with fear, expecting to meet with a refusal, we unconsciously prepare the way for defeat. To be successful salesmen and efficient soul-winners, we must cultivate a confident spirit and a countenance that beams with the sunshine of the love of Jesus. "As in water, face answereth to face, so the heart of man to man." Prov. 27:19. Those whom

we meet, usually become a reflection of what we are. A soul overflowing with enthusiasm and joy in the service of God will kindle a warmth in the coldest heart. We should be balls of fire melting walls of ice.

Discouragement Invites Defeat

A discouraged man is a defeated man. Even animals despise a coward; but everything and everybody makes way for and respects the person who dares to say, "I am what I am." There is scarcely a prejudice against anything if we are that thing strong enough. What we need is a deeper appreciation of the truth God has given us, and a greater realization of our high calling as representatives of the government of heaven. The degree of earnestness and conviction in our hearts is disclosed in our voice and manner. The instant we speak we declare ourselves, and people's first estimate of us is not easily changed.

"As a man thinketh in his heart so is he." It is a psychological law of our being that the condition of our mind has much to do with what we are. If we think we are a failure, that very attitude of the mind intimidates every cell and fibre of our body, and prevents us from entering into the duty before us with that enthusiasm and faith in God which would bring success.

It is said that Washington Irving was chosen as the speaker of the evening for a banquet. He at first refused; but his friends, feeling that he was the man for the occasion, urged him to prepare a speech. He consented, but told several that he felt that he was not equal to the task, and feared that he would fail. The night came, and before a brilliant gathering Irving arose to speak. His audience was charmed with his gems of thought and his fluent delivery; but fear of failure seized him, and he suddenly stopped, and, sitting down, whispered to a friend, "I told you I would fail and I did." It was not lack of ability, but fear-thought that caused the failure. He had previously prepared to fail by depreciating his ability to do the thing. Similarly, the people who are constantly saying, "I cannot sell books or meet people in the capacity of a missionary," defeat the purposes of God for the use of their talents in the salvation of souls.

There are two steps which every Christian must take to make a success

in representing his divine Master. He must first say, "I can of mine own self do nothing." Many take this step and go no farther. They thus become "idlers in the market place," and are often a source of discouragement to others. If the apostle Paul had stopped here, he could never have been the mighty man for God which he afterwards became; but, feeling a burden for souls, and knowing the source from which to draw strength, he took the second step, saying, "I can do all things through Christ which strengtheneth me."

Activity is the law of life. A ship can be guided only while it is in motion. The Lord promises that "all the requisite talent, courage, faith, fact, and perseverance will come as we put the armour on." The Red Sea did not open till the children of Israel obeyed the command, "Go forward." The dread of meeting people will vanish from our lives as we forget self and enter heartily into the work to which the Lord is calling us. "The love of Jesus abiding in the heart will enable us to devise ways and means of gaining access to individuals and families." J. H. MACEACHERN.

What Shall I Do?

What shall I do for the Master?

Swift cometh the closing day.

The sands of time run faster

And my life ebbs fast away.

I cannot tell to others

The way to the home on high,

For I, like my fallen brothers,

Am doubtful, and fear to try.

One thing we can do, my brother,

While swiftly the night draws on,

We can pray for one another

Till victory has been won.

For greater our power when praying

In faith to the King above,

Than when our small strength displaying

In labour that lacketh love.

But when with our prayers we labour,

Believe, and watch each day,

We surely shall win some neighbour

To stand in the judgment day.

And our Master's voice shall call us,

When this earthly course is run

And the closing scenes appall us,

With the welcome call, "Well done."

W. R. C.

Our Strength and Confidence

Isaiah 12 : 2.

Proverbs 29 : 25.

Psalms 27 : 1, 3.

Hebrews 13 : 6.

Isaiah 41 : 10, 13.

2 Timothy 1 : 7.

Fourth Week

Religious Liberty

Opening Exercises.

Reports of Labour.

"How Our Religious Liberty Literature Educates."

"The Pope and the War."

Plans for Work.

LEADER'S NOTE.—Special study should be placed upon the articles composing this programme, that they may be read intelligently. The leader should see that they are given to those most capable of entering into them and reading them well.

How Our Religious Liberty Literature Educates

THAT many of our leading and influential men are blind concerning the results of Sunday legislation is very apparent from some recent experiences we have had in presenting these principles to such men. The religious editor of a very prominent daily newspaper, whose influence is nation-wide, visited one of our sanitariums recently. On various occasions this editor, through his newspaper, had expressed himself very decidedly in favour of Sunday legislation. But while he was at our sanitarium as a patient, he picked up a recent number of the *Liberty* magazine, and read it through. There was an article in that issue which contained a speech by Hon. Richard Bartholdt against Sunday legislation. After the editor had read it, he was thoroughly convinced that Sunday legislation and Sunday laws are entirely wrong, and he promised to use his influence in the future against compulsory Sunday legislation.

Some nine years ago a mayor of Pittsburg issued an edict to the police commissioner to enforce the Sunday laws rigidly upon every one, irrespective of belief. A committee of seventy ministers had called upon the mayor and presented a memorial to him in which they made this demand. In his blindness, he obeyed their order as the only proper thing to do. The writer immediately organized another large committee and likewise called upon the mayor. We presented No. 1, Vol. 1, of the *Liberty* magazine, which had just come from the press, to the mayor, as our memorial to him; and exacted a promise from him that he would read it and give us his answer in

one week, at which time we intended to call again to discuss the question.

The third day after our visit to the mayor's office, we were surprised one morning to notice in bold headlines in the daily newspapers that the mayor had rescinded his order to the police commissioner to enforce the Sunday ordinances. It was with much interest that we waited for the time to come when our week should have expired so we could call on the mayor again and learn the reason for the repeal of his former edict to the chief of police.

The first thing he said upon our return was: "Gentlemen, I kept my promise. I started to read your memorial in the form of a magazine just before I got ready to retire in the evening of that day you called upon me. I had thought I should read it by installments, but I got so intensely interested that I could not stop until I had read it through. I did not retire until two o'clock the next morning. I have read it through twice since, to get the full import of its principles. If I had known and understood those principles as I now do, I should never have been guilty of issuing my Sunday edict to the police commissioner of the city, and that is the reason I have revoked the edict, notwithstanding the fact that the law is on the statute books, together with many other laws which ought not to be there, and are virtually obsolete from nonuse. Gentlemen, the public needs to be educated upon this subject, and I wish it were possible for you to put that magazine into every family in the city of Pittsburgh."—*Selected*.

The Pope and the War

VERY significant are some of the comments made by Roman Catholics upon the greatest war of the ages, now in progress in Europe. Among the utterances worthy of note is one by Cardinal Farley in a sermon preached by him in St. Patrick's Cathedral, New York City, on Sunday evening, October 4, it being his first public address after his return from Europe. We quote a paragraph from the report of his sermon which appeared in the *New York Times* of October 5:

"Had the people of Europe heeded the pleas of the late pontiff, had they heeded the teachings and warning of

the church, they would not now be engaged in a bloody war. But they did not heed. Almost every nation in Europe was persecuting the church, trampling on its rights, driving it into the corners of the land. And now they are paying the penalty. They are suffering for their sins against God."

This is an exhibition of a principle of interpretation which was quite largely in vogue in the Middle Ages. Any individual or any nation that was not subservient to the Pope was regarded as liable to divine vengeance, and every experience which could possibly be cited as an evidence of such a visitation was trumpeted abroad. It was usually the case, however, that a disregard of the Pope's will was held to be a more heinous sin than the transgression of God's law, and the alleged visitation of divine wrath more often fell upon the unfortunate heretic than upon the common sinner.

There is one weak point in Cardinal Farley's logic which it may be proper to point out. He declares that the nations of Europe are now "paying the penalty" for their refusal to heed the warnings of the church, and for trampling on its rights; but he neglects to explain how it happens that Belgium, which has been lauded as a model Catholic country, and which did nothing to precipitate the war, is suffering more severely than any other nation. What answer could Cardinal Farley make if a Protestant should claim that Belgium was "paying the penalty" of her acceptance of a false religion and of her refusal to heed the call to come out of Babylon?

Of interest in this connection is an utterance by Cardinal Manning, of England, in 1874. Mention of this is made by Dr. Alexander Robertson, in an article entitled, "Rome and Germany," in the *Liberator* (Ottawa) for September. Referring to a possible military invasion of England, Dr. Robertson declared:

"I believe that the Pope and the church formed the resolution to bring it about, soon after the fall of the temporal power, in 1870, when a league was founded of all Catholics throughout Christendom for the restoration of that power. And the fact was fully and clearly announced by the church four years later. Cardinal Manning then said: 'There is only one solution of the difficulty, a solution, I fear, impending, and that is a terrible scourge of Continental

war, a war which will exceed the horrors of any of the wars of the first empire. And it is my firm conviction that in spite of all obstacles, the vicar of Jesus Christ will be put again in his own rightful place. But that day will not be until his adversaries will have crushed each other with mutual destruction.' [See the *Tablet* (London), Jan. 24, 1874.]"

According to this philosophy the hope of restoration of the Pope's temporal power rests upon the expectation that the nations opposed to this papal policy would be ground to pieces in "a war which will exceed the horrors of any of the wars of the first empire," and that from this fearful ruin the professed vicar of Christ, the Prince of Peace, would reap great benefit, and would "be put again in his own rightful place."

That the Roman hierarchy confidently expects that whoever may lose in the present terrific struggle, the Papacy will gain, becomes more clear as the conflict goes on. We submit some evidence of this. In an editorial with the title "The Pope as Arbiter in the Present War" the *Indiana Catholic* (October 2) declared:

"There is no other power now on earth that nations can turn to in the awful war which is devastating Europe."

The Roman correspondent of the *Western Watchman*, in a letter dated October 8, and printed October 29, speaks with positiveness concerning the result of the war to the Papacy. We quote:

"That the prestige of the Papacy will be enormously enhanced by the European war is beyond doubt: nations will see there is but one man on the earth who can be trusted in all trials, crises, and wars to be perfectly impartial. His training in diplomacy and his knowledge attained in foreign courts give at home a feeling of strength and security. This is welcome, particularly to those who recognize the need a pontiff has for keenness and determination when dealing with Italian and French anticlerical statesmen."

In an article on "Peace," by the Rev. John P. Durham, printed in the *Marion (Ind.) Leader-Tribune* of October 4, the same view is presented in these words:

"Looking out over the world, we can see but one great figure who may come forward and be the peacemaker,"

the Pope. What other individual could arbitrate between Germany and Austria on one side, and Great Britain, France, Russia, Belgium, and Japan on the other? . . . Though the Hague Conference, ruled by the materialistic spirit of the age, excluded him, the world must receive him as the arbitrator of peace."

History records many cases where the Papacy has been able to take advantage of the misfortunes of men and of nations for its own aggrandizement, and it is perfectly clear that it has not forgotten how to advance its interests in this way. From the beginning of this present war, we have been sure that Rome, following her old-time policy, would seek in some way to regain that power over the nations of Europe which, to her great grief, has waned so seriously in recent years. We suggest to our readers that they should not become so absorbed in the political and spectacular features of this war that they forget to watch the Papacy. The Sick Man of the East may be on his deathbed, but there is a man in the West who is very much alive, and is hoping to secure a new lease of power over the nations. Watch him.

W. W. PRESCOTT.

Missionary Volunteer Programmes

Fourth Week

The Beginnings of Things

Hymn.

Prayer.

Secretary's Report.

Scripture Drill.

Hymn.

Reports of Labour.

"Do You Know?" (Questions and Answers.)

Poem: "The Call."

"The Advance Call."

Hymn.

LEADER'S NOTE.—It would be well to hand out the answers to the questions on "Do You Know?" to various members at least a week before the programme is given, so that they can study them and give them from memory without hesitation.

Do You Know?

1. WHEN and where the first testimony bearing directly upon the organization of the young people's work was given?

2. Who organized the first young

people's society in Australasia, when, and where?

3. In what year the young people's department of the General Conference was organized?

4. When the department received its name, and when the Reading Course and the Morning Watch Calendar were introduced?

5. The name of the first Reading Course book used in Australasia?

6. In what year the first Sabbath-schools were started and the first lessons written and by whom?

7. When the first offerings from the Sabbath-schools were given to missions?

8. When and where the first company of Adventists began to observe the Sabbath, and what minister is supposed to have preached the first sermon in favour of the seventh-day Sabbath?

9. When the General Conference was organized, and when and where the first Union Conference was organized?

10. When the first foreign missionary was sent out, who he was, and where sent?

11. Who wrote the first tract on the message and when?

12. The name of the first paper started among us and the date?

13. When and under what circumstances the first tract and missionary society was organized?

14. When our first camp-meeting was held?

15. When our first sanitarium was opened?

16. When our first school was started?

17. The names of the three ministers first visiting the Australasian field with the third angel's message and when they came?

18. The date of the first copy of the *Bible Echo*, now called the *Signs of the Times*?

19. When and where the first church was organized in Australia?

20. The name of our first missionary ship?

Answers to "Do You Know?"

1. PERHAPS few of our young people are aware that the first testimony bearing directly on the organization of the young people's work was written in Melbourne, December 19, 1892—twenty-two years ago.

2. It is of interest to know that

Pastor A. G. Daniells, President of the General Conference, who has so recently visited our field, organized the first society in Australia. This was in Adelaide in 1892, the same year that the testimony concerning this work was given. This society of about twenty members did faithful work and bore fruit, as some of those young people are to-day engaged in active service for the Master.

3. At the General Conference Council held in Gland, Switzerland, in 1907, it was voted that a young people's department of the General Conference be organized.

4. It was in the same year, 1907, that the department received its name of "The Young People's Society of Missionary Volunteers." The Reading Course and the Morning Watch Calendar were started that year.

5. "Early Writings."

6. In 1852—just forty years before the organization of the first young people's society in Australia—the first Seventh-day Adventist Sabbath-schools were organized. The first lessons were written that same year by Pastor James White while sitting by the roadside eating his luncheon, his lunch basket serving as writing-table.

7. The first Sabbath-school offerings were given to missions in 1886.

8. In March, 1844, a company of Adventists in Washington, New Hampshire, began to keep the Sabbath. Pastor Frederick Wheeler, who was one of this company, is supposed to have preached the first sermon in favour of the seventh-day Sabbath ever given by an Adventist minister.

9. The General Conference was organized in 1863, and was then composed of five local conferences. There were but three members on the General Conference Committee. The first Union Conference was organized in Australasia, in 1894.

10. Pastor J. N. Andrews was our first foreign missionary. He was sent to Europe in 1874.

11. The first tract on the message was written by Joseph Bates in 1846.

12. The *Present Truth*, which was afterwards changed to the *Advent Review and Sabbath Herald*, our present church paper for the worldwide field, was first printed in 1849.

13. A few sisters, eager to spread the message of salvation which had brought peace to their souls, formed

a working band, and posted to those not of our faith papers and tracts, and wrote them missionary letters. This was in 1868. This faithful band sowed the seed and God gave the increase—for many persons thus accepted the third angel's message, and it was this which led to the institution of our tract societies.

14. In Michigan in 1868.

15. In 1866. This was called the Health Reform Institute, but later the Medical and Surgical Sanitarium.

16. Our first denominational school was opened in Battle Creek, Michigan, in 1872, with Professor G. H. Bell in charge.

17. Pastors S. N. Haskell, J. O. Corliss, and M. C. Israel sailed from San Francisco for Australia in 1885. They began their work in Melbourne, and a company of Sabbath-keepers was raised up.

18. The first copy of the *Bible Echo* was dated January 1, 1886.

19. On Sunday, April 10, 1886, at North Fitzroy, the first church in Australia was organized.

20. The "Pitcairn" was the name of our first missionary ship.

The Call

She sat in the quiet home nook,

Reading softly the Master's command,

"Go ye, with My Word of blessing,

To the lost in every land."

"Go?"—Shadows stole over the fair face.

"From home, love, and ease,—this for me?"

For the empty, the lone, for the strong hearts

And wise ones, this message must be."

But leaning again o'er the pages

She read as in letters of light.

"Go ye—in your strength and your gladness,

Bearing hope to souls sitting in night."

From cold northern shores to the south-land,

In forest and plains of the west,

On far sunny slopes of the Orient,

They want to believe and be blest.

Dear hearts, in your ease and your home love,

They call you by needs yet untold;—

In prisons of sin and of sorrow;

In nakedness, hunger, and cold.

Go ye in the name of the Master,

Remembering the word that He spake,—

"He findeth his life, and forever,

Who loseth it here for Love's sake."

—Mrs. Luther Keene.

The Advance Call

WHEN we read of the small beginnings of the various departments of our work, of the noble, self-sacrificing

spirit of the early pioneers, and note the marvellously rapid advancement of these departments, we can but exclaim, "What hath God wrought," and ask as did Zechariah, "Who hath despised the day of small things?"

Interesting indeed would it be to follow the history of these departments to the present time. Should we do so we would find that patience, perseverance, willing sacrifice, and unflinching zeal characterized the lives of those who laboured so bravely and untiringly to promote the work of God, not only in the homefield, but in foreign lands midst strange peoples speaking strange languages.

Notwithstanding the titanic efforts which have been put forth, and the great results accomplished, much remains to be done, and time is fast fleeting. Many of the noble warriors who fought so valiantly in the cause of truth, have been "called apart to rest awhile," until the Prince of Peace shall come to claim and reward His own. Others will fall, and who will volunteer to fill the vacancies? A special call—an individual call—is made to our Missionary Volunteers. Will you hear and answer this call?

"The youth must soon bear the burdens that older workers are now carrying. . . . The cause of God is constantly progressing, and we must obey the command, 'Go forward.' There is need of young men and women who will not be swayed by circumstances, who walk with God, who pray much, and who put forth earnest efforts to gather all the light they can."—*Counsels to Teachers*, page 537. "Will the young men and women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath-keepers, but for those not of our faith."—*Signs of the Times*, May 29, 1893.

The foregoing extracts should stimulate and fire every Seventh-day Adventist young person to determine, with the help of God, to enter some part of the Lord's work. Perhaps you have been debarred the privilege of being trained in one of our schools, and the way may be still closed; if so, let not this discourage or dishearten you. A discouraged person is a defeated one. Hear these encouraging words from the pen of Sister White: "Both the youth and those older in years will be called from the field, from the vineyard, and from the workshop, and sent forth by

the Master to give His message. Many of these have had little opportunity for education; but Christ sees in them the qualifications that will enable them to fulfil His purpose. If they put their hearts into the work, and continue to be learners, He will fit them to labour for Him. . . . With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*Education*, pages 270, 271.

Notice this sentence particularly, "If they put their hearts into the work and continue as learners, He will fit them to labour for Him." This promise is conditional. We have a part to do, and unless we do our part, God cannot do His. Young people can, with the help of the God of all true wisdom, do a great deal towards personal mental improvement.

Three things especially prepared for the young people have aided and are still aiding many in mind development. They are the "Morning Watch," the "Bible Study," and the "Reading Course." But many will exclaim, "I have not time." 'Twas Napoleon who said, "I will find a way or make one." Let us say, "I'll find time or make it." Can we not devote one hour a day to reading? One hour of concentrated thought spent with these three mind developers, will give a fund of information in the space of a year. Shall we not from henceforth discard forever the use of that excuse, "I have not time."

"Every day is a fresh beginning.

Every morn is the earth made new."

Commemorate the birth of each day by spending fifteen minutes with the "Morning Watch." Jesus has commanded us to watch. To His disciples who failed on this point, He said, "Could ye not watch with Me one hour?" Had the disciples faithfully watched with the Saviour during that fatal night, what overwhelming grief and remorse they would have escaped. We know not what temptation may overtake us during the day. Satan attacks us on our weak points, and his darts are hurled with telling accuracy, but they come not near those who are armed with the sword of the Spirit—the Word of God.

By reading the weekly Bible text over just once or twice a day, perhaps while dressing or performing the

daily home duties, walking or riding to and from work, one will have thoroughly mastered it when the time comes to recite at the missionary meeting. Who would like to admit that he could not memorize *one* text a week or an average of ten texts a quarter? So many little things can be accomplished in the minutes which slip by unused.

"Higher than the highest human thought can reach is God's ideal for His children." One way for us to reach this ideal is to make the mind a library filled with pure, ennobling literature. The Reading Course takes us one step forward in reaching this ideal. Not only are our Reading Course books guides to the wandering feet, but they keep the feet from slipping. They lead us into "green pastures and beside still waters." They make a solid foundation for character building — a foundation which cannot be undermined by the false theories and errors prevalent in the world to-day. They help us to anchor our souls to the Rock of Ages, which will be the only safe anchorage in the stormy, troublous times we have entered.

If you have not enrolled for the Reading Course for 1915, do so now. It is worth while. Make this year of 1915 an ideal one. Unite your efforts with the One who has called you into His service, and thus fill the place God has planned for you.

"Live for something, have a purpose,
And that purpose keep in view,
Drifting like a drifting vessel,
Thou canst not to God be true.
Half the wrecks that strew life's ocean,
If some star had been their guide
Might have ridden on in safety,
But they drifted with the tide."

EVA E. EDWARDS.

Children's Division

"Having Some Fun"

"Now, boys, I will tell you how we can have some fun," said Charlie to his companions, who had assembled one bright moonlight evening for sliding, snowballing, and fun generally.

"What is it?" asked several at once.

"You shall see," replied Charlie.

"Who's got a wood-saw?"

"I have." "So have I," replied three of the boys.

"Get them, and you and Freddy and Nathan each get an axe, and I

will get a shovel. Let's be back in fifteen minutes."

The boys separated to go on their several errands, each wondering of what use wood-saws and axes and shovels could be in the play. But Charlie was a favourite with all, and they fully believed in his promises, and were soon assembled again.

"Now," said he, "Widow Maude in yonder cottage has gone to a neighbour's to sit up with a sick child. A man hauled her some wood today, and I heard her tell him that unless she got some one to saw it to-night, she would not have anything to make a fire of in the morning. Now we could saw and split that pile of wood just as easy as we could make a snowman on her doorstep, and when Mrs. Maude comes home she will be most agreeably surprised."

One or two of the boys objected, but the majority began to appreciate Charlie's fun, and to experience that inward satisfaction and joy that always results from well-doing.

It was not a long and wearisome job for seven healthy and robust boys to saw, split, and pile up the widow's half-cord of wood, and to shovel a good path. And when they had done this, so great was their pleasure and satisfaction, that one of those who objected at first, proposed that they should go to a neighbouring carpenter's shop, where plenty of shavings could be had for the carrying away, and each bring an armful. The proposition was readily acceded to, and this done, they repaired to their several homes, more than satisfied with the "fun of the evening." The next morning when the widow returned from watching by the sick bed and saw what was done, she was pleasantly surprised; and afterwards, when a neighbour (who had, unobserved, witnessed the boys) told her how it was done, her fervent invocation, "God bless the boys!" was of itself, if they could have heard it, abundant reward for their labours.—*Present Truth*.

A TRUE Christian living in the world is like a ship sailing on the ocean. It is not the ship being in the water which will sink it, but the water getting into the ship. So the world, with its love of pleasure getting into the hearts of Christians, has ruined its millions

Second Week

Foreign Missions

Hymn.
Prayer.
Secretary's Report.
Scripture Drill.
Reports of Labour.
Hymn.
"A Soldier's Experience."
"Hungary."
"The Balkan States."
Plans for work.
Hymn.

LEADER'S NOTE.—If the three items for this programme, "A Soldier's Experience," "Hungary," and "The Balkan States," could be given out at least a week before the meeting, and these could be studied by those taking them until they could relate these experiences, instead of having to read them, we believe that it would be much more interesting for the meeting, as well as more helpful to those taking part.

A Soldier's Experience

HERE is one of many experiences our young men in Germany have had since the beginning of our work there:

"On the first Friday evening, after asking God to help him, he went to the captain and told him that the next day was the Sabbath of the Lord, which he would have to keep holy, giving the reasons. The captain was astonished, and said that this was impossible; he would have to do service the next day by all means. Sabbath morning arrived. Twelve times he was called to take his place. As he remained steadfast, he was threatened with imprisonment in a fortress. They finally told him he would be shot if he persisted. His answer was, 'My Saviour has died for me; why should I not be ready to die for Him and His commandments?'

"He was brought into a large hall, where thirty officers were assembled as a court-martial, and where he was asked to defend himself. He told them he had one hundred Scripture texts for the Sabbath, and if they could show him one text for Sunday, he would submit. They called for the chaplain, who spoke with him for some time; but all present saw that this brother was in the right. Often they said, 'The Bible does not say so'; and then he would turn and read it. They asked him who taught him. His reply was, 'The Bible.' They asked him for publications concerning this doctrine, and took all he had. Some gave their addresses

for more. He told them that if they punished him for keeping the Sabbath commandment, they ought to punish all the others for keeping the other nine commandments. They were perplexed and finally wrote in his papers, 'Not fit for military service on account of hallucinations, and therefore entirely dismissed.' To his protests against such a declaration when he was in possession of his senses, they replied by begging him to rest satisfied."

Hungary

THIS remarkable story of how God works even behind prison bars was told by Pastor H. F. Schuberth:

"A few weeks ago I visited in Hungary, near Budapest, a man in a prison who wanted to be baptized. He had been keeping the Sabbath in prison for quite a while, being released from work for that day. Perhaps you will wonder how he came to embrace the truth in prison. Two brethren in Canada—a Roumanian and a Servian—sold their farms, and came to Hungary to bring the truth to their relatives. On the Hungarian border the police arrested these brethren, and put them in prison, thinking that they were land agents persuading persons to go to the United States. Being in the prison forty-five days, our brethren preached the truth; and about twelve wanted to begin to keep the Sabbath. The inspector of the prison did not know how to help himself, so he kept transferring the Canadian brethren from one prison to another, thinking in that way to kill this movement. The man I visited was one of those who had thus received the truth; another man has already been baptized, and served his time. The one I recently baptized is an educated Servian, a fine man, formerly a higher officer of the police, and is thoroughly converted. He will come out of prison in a few months."

Balkan States

BROTHER HINTER'S story of the conversion of a policeman is given in the following report:

"I have had to labour through an interpreter, as I did not know the Roumanian language. Last winter I had a translator who himself did not know the language very well; so I often had

to weep because the people could not get the words as I gave them. But the hearers rejoiced that they could get the truth as well as they did; for through the Spirit they could understand more than they heard by the ear. And through this imperfect translating God brought the truth to a man who is a better interpreter; so we have been able to see the hand of the Lord in it all, and the church has increased from thirty-four to sixty-two.

"One night some policemen came, and wanted to compel me to leave the country in twenty-four hours. I did not know just what to say that evening, but the Lord gave me the subject—'Lawlessness in the World.' I showed how it happens that because of this lawlessness, the police must be out night and day, in wind and storm and rain. Although I knew that the men wanted to catch some word on which to expel me, yet I was able to look them in the eye with a pleasant countenance. After the service, one of the officials was so friendly that he came forward and shook hands with me, and offered to teach me Roumanian; and not long after one of these policemen was baptized, and is now in the Bukharest Church. Of all denominations, aside from the state church, we alone now have the right to preach in the Roumanian tongue.

"The papers help us very much, as their articles against our work advertise us so much that we need spend no money for advertising purposes. Sometimes the police warn the people against us, and give not only the place of our meetings but also the texts that we use. As many as one hundred and ten to one hundred and twenty still come. Not only do we reach the common classes, but one of the court musicians has been baptized, and we expect soon to be able to baptize one of the court dressmakers. The Queen of Roumania reads our German paper, and also some of our tracts. I am of good cheer, and rejoice that I can speak to a people in a foreign land, whose language I have had to learn. I hope soon to be able to preach without an interpreter. Remember to pray for the work in Roumania and in all the Balkans."

The difficulties and the determination of the workers are shown in the following: "Not long since, every worker in Roumania who was not a

native of the country was expelled. One German worker, however, has planned to enter the field as a commercial traveller in order to do what he can to aid the Roumanian brethren, and doubtless he is in the field at the present time."

The following from Pastor J. F. Huenergardt tells the story of our first Sabbath-keepers in Servia: "About a year ago I visited a company of Servian believers near the southern border of Hungary. During one of our Bible studies a Servian from Belgrade, the capital of Servia, was present. The truths presented made a deep impression upon him. As he was an intelligent man, he studied the message, and after he returned home, he decided to obey. About three weeks ago I visited him in Belgrade, when he was baptized with several other Servian converts just across the border, in Hungary. This brother has three daughters who are Servian teachers, also a son in a very responsible position, all of whom are intelligent, and do not oppose the truth. This is our first Seventh-day Adventist in Servia, with its four millions of people, who are still in darkness." In 1911 the following report was made: "Slowly but surely we are getting into Servia. A year ago there was but one believer in Belgrade, the capital. Now there are nine. The one worker in that city has been repeatedly put in gaol, and though severely injured by his treatment and sent out of the country, he has gone back. In the capital they seem so fiercely determined to prevent his work that now he will labour elsewhere in Servia, leaving Belgrade for the time."

Children's Division A Little Hindu Boy

ABOUT twenty-five years ago, there lived in a village of central India, three Hindu brothers. They were all well-to-do farmers, but belonged to the Rajput Dhobee caste. That is, they were warriors and also laundrymen. One by one, each of these brothers secured a large farm, many cattle, a comfortable house, and a wife. But sad to say, only one of the families had any children.

When the father looked for the first time upon the face of his little son, he was very proud and happy.

Of course this boy was loved by all the relatives. He had good care,

and the best of food and clothes. Like all little Hindu boys from good families, he had jewellery on his arms, and ankles, and in his ears.

The Hindus have large camp-meetings or fairs every year, where they sell all sorts of pretty things, and where they worship large, ugly stone idols, all covered over with oil and red paint.

Now when Neraput Sing, as this little Hindu boy was called, was about six or seven years old, he was taken to such an idol camp-meeting, and while there, among so many thousands of people and cattle, he was lost by his parents. His fond father searched and searched, but could not find him anywhere.

About this time there was an awful famine in central India. Many people were starving for food, and dying for water. The Sepoys, or policemen, had been instructed to gather up all famine children, and take them to a large shed, where they were fed on milk and porridge. Many of their parents had forsaken them, because they could not support them any longer. Those were sad days for both parents and children.

And that was a sad day for little Neraput Sing, when he lost his father, and the policeman took him to another town, and put him in with all those bony, half-starved little children. But he did not know the name of his father nor his village, and so he had to go where the policeman led him.

For a long time, that anxious and worried father hunted everywhere for his little boy, but could find no trace of him whatever. A heavy rain fell in that part of the country, and the river was badly swollen. When the river went down, the swollen body of a little boy about the age of Neraput Sing was found, and they thought it must be the one the father was looking for.

The missionaries used to go to the sheds where the famine children were gathered, and take them away to their mission stations, where they would be cared for and taught about Jesus. And so it happened that little Neraput was taken, with some of the others, by Mr. Godshall, to a mission station miles and miles away. There he found a home and there he learned of Jesus and salvation through His blood.

But Mr. Godshall could not care for so many boys, and so he asked

me to take sixteen of them to our station, little Neraput Sing among the rest. I baptized him and called him Lem Wood, and he has gone by that name ever since. He has studied Marathi, Hindi, and English since then, and has also held a good government position, and drawn good pay. He is married to a good Christian wife, and now has a son and daughter of his own.

Lem Wood hunted up his old father and his uncles, but they did not know him until he showed them a scar on his side, made by a big boil. Then they said, "O, yes, this is our child." The old father was almost beside himself with joy. He gave presents to all in the village and fed his boy on the very best the market had. Then he went with Lem to visit his home. One day, later on, he sent him five bags of wheat.

To-day, Lem Wood is keeping the Sabbath, and with his wife is assisting in our mission work at the Kalyan station. We are glad that Lem was lost. And we are glad that we found him, and that he and his father and all his relatives are rejoicing.—*Selected.*

Third Week

Youthful Witnesses

Hymn: "O for a Faith That Will Not Shrink."

Prayer.

Secretary's Report.

Scripture Drill.

Hymn: "Who, Who Are These?"

Reports of Labour.

Bible Verses on Witnessing.

"In Waldensian Times,"

"Young Martyrs of the Book Cause,"

"In the Days of England's Queen Mary,"

"How a Young Baptist Stood the Test,"

"The Secret of Courage and Constancy,"

Hymn: "In the Hour of Trial."

LEADER'S NOTE.—Ask the members, a week before this programme is given, to bring texts of Scripture which speak about witnessing for Christ. The hymns chosen for this programme are in keeping with the subject to be presented. The leader should look over the hymns carefully and draw attention to them. However, do not take the time to read the stanzas, but ask all to notice carefully the thoughts expressed. If any of these hymns are not familiar, it would be well to have a practice the week before. Encourage the learning of new hymns; The Psalmist says, "Sing unto the Lord a new song." Let us do it. Hidden treasures lie buried in the unknown hymns; let us find them. The matter in this programme was written by Pastor W. A. Spicer, Secretary of the General Conference.

The matter in this and the succeeding programme is of such an interesting nature that we are sure both young people and children will enjoy it. For this reason and also for lack of space we have no programme especially for the children for these two weeks.

In Waldensian Times

WE all have heard how young Waldensian lads were chosen to go with more experienced men to learn the art of combining the business of salesmanship with that of the missionary. It was a perilous vocation, but they esteemed it the highest to which they could be called. Many a young man, while displaying his pack of silks, or case of precious stones, in homes far beyond his valleys, watched eagerly for the chance to speak of the thing he had most at heart. No doubt he often introduced the suggestion very much after the manner of Whittier's "Vaudois Teacher":

"O lady fair, I have yet a gem which
a purer lustre flings,
Than the diamond flash of the jewelled
crown on the lofty brow of kings.
A wonderful pearl of exceeding price,
whose virtue shall not decay,
Whose light shall be as a spell to thee
and a blessing on thy way!"

And then, as the lady asked to be shown this priceless treasure,—

The cloud went off from the pilgrim's
brow, as a small and meagre book,
Unchased with gold or gem of cost, from
his folding robe he took.
"Here, lady fair, is the pearl of price,
may it prove as such to thee!
Nay, keep thy gold, I ask it not, for the
Word of God is free!"

Again, as the morning light of the Reformation began to filter in, young men were selected to go to the university centres, there to study, and at the same time cautiously to plant the leaven of truth. Thus these pioneers of the Reformation laboured, and youth had its full share in the perils and the victories.

A call came to young Louis Paschale to go to minister to the Waldensian colonies in Southern Italy, which had been plunged into bitter persecution. No sooner had his work revived the believers, than he was arrested and taken to Naples and to Rome. We may read his cheery courage and deathless hope expressed to the believers of Calabria and to his intended bride. To her he wrote, "Greet all my fellow-students at Geneva, and tell them to get the sickles ready and well-sharpened, because the harvest is great and the labourers are few." Of the last

witness borne by the young martyr, Wylie says:

"He mounts the scaffold, and stands beside the stake. Every eye is now turned, not on the wearer of the tiara, but on the man who is clad in the sanbenito. 'Good people,' says the martyr,—and the whole assembly keep silence,—'I am come here to die for confessing the doctrine of my divine Master and Saviour, Jesus Christ.' Then turning to Pius IV. he arraigned him as the enemy of Christ, the persecutor of His people, and the Antichrist of the Scripture, and concluded by summoning him and all his cardinals to answer for their cruelties and murders before the throne of the Lamb."

Young Martyrs of the Book Cause

Martyrdom of Peter Chapot

PERHAPS it was in France, which had not let in the Reformation as Germany did, that these pioneer colporteurs carried on their work in the greatest peril. The old building in Geneva, Switzerland, where Calvin conducted a training school for French-speaking youth, is still standing, and is still used as a school. It was no light thing in those times to take a book pack and cross the French border into towns where Catholic crowds were singing their answer to the Protestants:

"To the stake, to the stake, the fire is their home,
As God hath commanded, let justice be done."

Young men went out by the scores into the field, nevertheless. In those days young Peter Chapot came to the Geneva school from Southern France. The year 1546 found him back again in France selling Bibles and tracts all along the way to Paris. There he was arrested, and at his request brought before three of the leading theological professors of the college of the Sorbonne, to be convinced of his error. He surprised these men by the manner in which he refuted the Catholic positions from the Word of God.

No little difference arose in the parliamentary council as to what to do with a man who had only sold Bibles and Scripture tracts, and who was able to so dexterously defend himself with the Holy Scriptures. He was condemned at last, and led to the place of execution. One of

the professors whom he had discomfited promised he should be strangled before the flames reached him if he would but say one "Ave Maria." But the young Chapot's last words were, "Forgive me, my Lord, my sins: Thou alone canst forgive me!"

Jean Jorey

At twenty-two, Jean Jorey had gone to Geneva to study, and then returned, with a still more youthful helper, to the province of Languedoc, where hundreds of years before the Albigenses had so troubled the church. The two book men were brought to trial to Toulouse, and condemned to the stake. First the lad was fastened to the post, with the gaping crowd about. Jorey was detained on the way by a group of disputatious monks. The young lad, left alone; was weeping. Life was sweet to boys in those days, as well as now. Jorey tore himself away from the crowd, the record says, and ran to console his companion.

"Why weepest thou, brother?" he said. "Dost thou not know that we come nearer to our merciful Father the more we suffer?"

"I wept," said the boy, "because you were not near me."

Then Jorey was bound to the stake, and they sang one of those psalms that so often cheered the martyrs in their pains. With the older repeatedly encouraging the young disciple, the flames took their lives.

Death of Five Students

The death of five students from Lausanne, Switzerland, left a deep impression in France. They were book evangelists, seeking to win souls. There was safety on the Swiss side of the border; but the need was on the other side of their native France. In Lyons they were arrested and held long in prison. Calvin wrote from Geneva: "Your chains have become illustrious." On May 16, 1553, they were taken to the place of execution; there they mounted the funeral pile, to be bound to the stake, the youngest first and the eldest last.

But many in that immense throng never forgot the last words which one of the five students of Lausanne said to his companions in death as in life, "Take courage, brothers! take courage!" And from that great army of youth who laid down their lives in the

pioneer days of the Reformation comes the word to our youth in the closing message of reform, "Take courage, brothers, take courage!"

In the Days of England's Queen Mary

THE young people named here had no more need to suffer themselves to be troubled about religion than thousand of others in their time, save that they had a love for the truth of God which did not allow them to deny their religion at the command of men. The Protestant religion had for a time been established as the religion of the state. Now came the Catholic Queen Mary, and the multitude attended mass again.

It was perilous not to do so. Bishop Bonner, of London, and others like him, had everywhere agents spying upon those who did not conform to the Catholic religion as by law established. This bishop's name stands for heartless cruelty.

Not a few young people followed the older confessors in those troubled times. Young John Leaf, candle-maker's apprentice, of nineteen, answered before Bonner, in London, and died at the same stake in Smithfield with John Bradford, the Oxford scholar.

Elizabeth Folkes

Among the five men and five women of Colchester, condemned together at that time, was another girl of twenty, Elizabeth Folkes, who at the stake said, "Farewell, all the world! farewell, faith! farewell, hope!" and, taking the stake in her hands, "Welcome, love!"

William Hunter

People in general were the same then as in every other time. They were working for a living, busy with buying and selling, toiling and pleasuring. The most convenient way to get on was to do as others did in religion. Why should the Lord require any one to do things that are inconvenient? London, crowded within its ancient gates, was even then a bustling, noisy city. William Hunter, at nineteen began to read the old, brass-clamped Bible that he had brought from home, and decided he would not go to mass again. His master turned him out and sent him home, for fear of getting into trouble himself. At the lad's home in Brentford, just

outside of London, Hunter found one day a Bible chained in the church, and stood reading it. Some one saw him, and called the vicar from a near-by ale house.

"Sirrah," said the priest, "who gave thee leave to read in the Bible?"

"I will read the Scriptures, God willing, while I live," the youth replied.

"Boy," said the priest, "ye may burn for this: Do ye covet a red renown?"

Brought before Bonner, the bishop told him, "You will be burned ere you be twenty years old if you will not yield yourself better than you have done yet."

"God strengthen me in His truth," answered Hunter.

At the stake, at Brentford Cross, young Hunter knelt and read the fifty-first Psalm. "Good people, pray for me," he said, "while you see me alive, and I will pray for you." To his mother he said, "For my little pain, which I shall suffer, Christ hath promised me, mother, a crown of joy. May you not be glad of that, mother?" And the mother, kneeling, said, "I pray God strengthen thee, my son, to the end."

As the fire was lighted, this youthful witness called out, "I am not afraid," and with the prayer, "Lord, Lord receive my spirit," he bowed his head into the smoke and flame, and died—a working lad—for the Saviour who died for him.

How a Young Baptist Stood the Test

A LITTLE girl named Elizabeth, in Holland, was placed in a convent school. At the age of twelve she was very much impressed by hearing of the burning of a man who rejected indulgences. A few years later she found a Latin New Testament, which brought to her the conviction of the gospel truth. She escaped from the convent, disguised in the clothing of a milkwoman, with whom she exchanged, and found a home with a young Baptist woman.

They were active helpers of the great leader of the Dutch Baptists. At last they were arrested and put into prison. The young woman had a truly providential deliverance from prison, almost as remarkable as Peter's from prison at Jerusalem, and she lived to a good age; but Elizabeth was called to witness by the martyr's death.

The council demanded of her a confession of her relations with the reformed teachers and of the whereabouts of associates. On the rack, with the screws biting into her thumbs and forefingers, she cried out with pain, "I cannot bear it!"

"Confess," said the council, "and we will ease your pain."

"Help, O my God, Thy poor handmaid," cried Elizabeth, "for Thou art a helper in time of need."

They told her they asked her not to call on God, but to confess; while in her distress, she could only call for divine help: for as she called He relieved her pain. "Ask me and I will answer you," she told them, "for I feel no longer pain in my body." They said, "Will you not confess?" "No, gentlemen." And on March 27, 1549, she was drowned by being tied in a sack and cast into the water.

The Secret of Courage and Constancy

WHAT made these youth of whom we have read, strong to bear their testimony, unmoved by scorn, or threat of sword or flame? We find the secret of it in the life motto of one who was called as a youth to show how great things he should suffer for the sake of Christ: "For the love of Christ constraineth us."

The presence of Christ, bringing assurance of the forgiveness of sin, is the secret of constancy and courage. The Form that once appeared walking in the midst of the fiery furnace with the three Hebrew youth, has ever, though by mortal eye unseen, walked the way of trial with His own. "I am with you," whispered to the ear of faith, has held hearts true.

And how the power of the "word of His grace" has comforted and supported in the trying hour! The witnesses for God have rested their helpless souls upon the promises of the blessed book, the Bible. . . . Martyrs at the stake have found support in repeating over and over the promises, or singing the inspired psalms of prayer and trust. . . .

The promises of God have power to hold the youth in trial who have made the Word of God the man of their counsel in daily service. Acquaintance with the Source of strength is not made in emergencies. When Paul wrote to young Timothy, "study," he meant the Word of

God, able to build up and fortify for common service, as well as for the supreme trial.

From out the noise of conflict which loyal soldiers of the cross have waged in all past times, there comes the word of cheer and the shout of victory from the lips of youth and children. Moody gave a good answer to the man who thoughtlessly asked him if he had faith to be a martyr. "No," he replied; "but when God wants me to be a martyr, He will give me a martyr's faith." It was no strength of their own in which the confessors of old stood against the enemy. "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

"A noble army, men and boys,
The matron and the maid,
Shall round the Saviour's throne rejoice,
In robes of light arrayed.
They climbed the steep ascent toward
heaven
Through peril, toil, and pain;
O God, to us may grace be given
To follow in their train."

Fourth Week

Christian Department

Hymn.
Prayer.
Secretary's Report.
Scripture Drill.
Reports of Labour.
Hymn.
"Graciousness of Manner."
"Our Department as Seventh-day Adventist
Young People."
"A True Gentleman."
Plans for Work.
Hymn.

LEADER'S NOTE.—This programme is of general interest, and it is therefore suggested that the children and all shall take part in it.

Graciousness of Manner

THE full-statured saint is beautiful in all his ways. He does not offend delicate ears by boisterous or ill-mannered speech, nor does he shock refined hearts by ill-considered and clownish action. There is no reason why a Christian should be disagreeable, nor has he a right to think that the Lord will hold him guiltless who constantly irritates by eccentric or uncouth behaviour those with whom he deals. The Psalmist felt it desirable that men should worship the Lord in the beauty of holiness, and equally desirable it is that they should inject that same beauty into

their daily intercourse with their fellow men.

Youth is the time to learn graciousness of manner; and he who neglects to give attention to the demands of good society in matters of courtesy, can never attain to that warm place in the hearts of his associates in either the business or social world that he might have attained had he possessed agreeable manners; for neither marked business ability, native good will, nor unusual intellectual attainments are acceptable substitutes for chivalrous action. Each or all of these, to possess their full charm, must be ornamented by a pleasing manner.—“*Good Form.*”

Our Deportment as Seventh-day Adventist Young People

As Seventh-day Adventist young people our hope and expectation is the coming of our dear Saviour in this generation; therefore the question of how to conduct ourselves is of the utmost importance.

If we tell the world that we believe Jesus is soon coming, our actions must show that we believe it, or our words are worse than wasted.

When we meet people, their first impressions are formed by our appearance. Our dress should not attract attention. If we are dressed in simple, modest, and becoming clothes, the impression formed will be a good one, although the clothing worn is hardly noticed. Of all people Seventh-day Adventist young people should be free from the extremes of fashion. If we are in earnest in our looking for Jesus, we shall have something of much greater importance to think about than what the latest styles may be; and shall care more for giving our money that the gospel may be carried to “all the world” than for buying needless ornaments and showy clothes for ourselves. Then, too, we shall remember often that Christ sees us, and shall shrink from those fashions that are immodest and unrefined.

And do we ever remember that Christ sees our hair too? Certainly He does, for He says, “The very hairs of your head are all numbered.” Then let us comb the hair in a simple way, and avoid padding and crimping the hair to give it the appearance of a fashion plate.

For our girls, face paint and powders do not seem necessary nor proper. Remember how Jezebel,

the most wicked woman the Bible tells us of, “painted her face and tired her head, and looked out at a window.” Our time is not our own; and we cannot spend hours dressing, and combing the hair, and in other frivolous matters, when there is so much need for work to be done.

Then there are our words. What care should we who are expecting to live in heaven and associate with Christ and the holy angels take to use only pure, good words. There is such an excess of slang in the world to-day that our young people find it hard to keep from some at least of the senseless, common, and rude expressions in use. Yet it is worth while to cultivate the pure language that the Lord loves, and put away the evil communications which “corrupt good manners.”

Conversation too highly coloured by strong adjectives, or by exaggerations, is another common error from the path of exemplary deportment.

There is often too much joking among us also. Sometimes an opportunity to help some one is lost forever, simply by jesting at a time when by being serious and in earnest we could speak a word to others of the wonderful love of Jesus and of His soon coming. Let us always be ready to say these earnest, helpful things. But we are not to be soured and joyless because we are in earnest. We are to show by our gladness and cheerfulness how thankful we are that ours is a Saviour who forgives sin. Remember that joy is one of the fruits of the Spirit.

Then there is singing. Our hearts should be so full of praise that we cannot help but sing,—the kind of singing that James exhorts us to. “Is any merry? let him sing psalms.” How different this kind of singing is from some which we commonly hear! Low, cheap songs cannot but cheapen and lower us if we sing them. Popular, trashy singing seems even more contagious than slang. Let us choose our songs with so much care that others may know that our morals and our ideals in life are clean and pure and high. Let us sing often of Jesus, as this drives evil thoughts and temptations away.

Flirting should have no place among our young people. What reasonable person even of those whose professions are not so high as ours, is not sickened and disgusted with the silly, sentimental actions of

some young people. We should be an example to the world by maintaining a dignified reserve and proper decorum in our associations with one another. One may be friendly and kind without being forward. Each one as a Christian should have a dignity that others cannot help respecting.

Of especial importance is our deportment on the street and when travelling. We are seen by so many that we must guard our actions that we may not bring dishonour upon God’s cause. We should be careful to be quiet and orderly upon the street, to avoid loud laughing, or any other thing that would attract attention and unfavourable comment. In travelling, we should be especially dignified and reserved, not making friends unless it may be to point them to Christ, or tell of the shortness of time.

Our deportment in church will be without fault if we remember it is the house of God, and remember His greatness. We should be reverent, and then we cannot fail of the order and perfect quiet so essential.

Another point of deportment is our regard for the feelings of others. Let us be careful not to hurt others by our words or actions. We should be gentle, generous, and kind.

We should be useful Christians. Remembering first of all what our parents have done for us, we must in every way possible help and comfort them. Then we may hope to help and comfort others also. We must be more than good; we must be good for something. God expects this of us.

Then there are places where we as Seventh-day Adventist young people may go, and the places where we may not go. We may not go to any place where Christ cannot accompany us. Picture shows, parties, and all places where no thought is given to Christ, will surely lead us away from the dear Saviour. Besides this, the world watches us more than we know to see where we spend our time.

I consider this a safe rule for all occasions: if in doubt as to whether a thing is right, do not do it.

RACHEL FIELD CLARK.

A Christian Gentleman

Two young men of almost equal intellectual attainments were anxious

for a college course. A lawyer had a scholarship that he wished to give to a worthy young man. These two young men had been sent to his office by the principal of their school as equally deserving; but as the lawyer was busy as they entered, they were asked to wait a few minutes. The young men did not know why they had been called to the gentleman's office. While they were waiting, an eccentric old lady, who was accustomed to making periodical visits upon lawyers, came in. As she seated herself in a chair, the chair gave way, and she fell to the floor rather awkwardly. One young man smiled, and turned aside to hide a laugh he could not control. The other young man sprang to the woman's side, lifted her to her feet, gathered up her papers, and politely handed them to her. After the lawyer had his talk with the woman, he escorted her to the door, and then talked a few moments with the young men, and dismissed them. He then wrote to their principal and related the foregoing incident, and said he would give the scholarship to the one who had assisted the elderly woman; for he believed that "no one so well deserves to be fitted for a position of honour and influence as he who feels it his duty to help the humblest and the lowliest."—*Good Form.*

Sabbath-School Missionary Exercises

(April 3)

IN response to the call of God, the Australasian Union Conference has accepted the burden of carrying the third angel's message to the benighted of Australia and the islands of the Pacific.

Within the limits of its territory are found many kindreds, tongues, and peoples, to all of whom the gospel of our Lord must be borne. Amongst these are the idolatrous heathen, the cannibal savage, the nominal Christian, the sceptic, and the unrepentant of every class. Before Jew and Gentile, heathen, and Christian, Christ must be lifted up, and the assurance is that He will draw all unto Him.

For years our most earnest efforts have been put forth for the completion of this work, and many of the

isles, which have long waited for God's law, are now learning His will in the message for this time, but, while reaching out in missionary endeavour far over the sea, we have been living with a people two hundred thousand strong, the most degraded and most needy of all earth's peoples, and, until very recent years, have done little to prepare them to meet their coming Lord.

The Australian aboriginal, when found by the white man, was further from God than any other of the inhabitants of the earth, but instead of elevating him to the level of his fellow-beings, contact with the white man has sunk the poor "blackfellow" to a depth of degradation never before reached by any. Low as untamed savagery had made him, he has fallen through the acquired vices of the white man to a shameful level where his degraded existence is a blot upon Australian civilization.

For these poor souls Christ has died. In them He longs to restore the divine image, and through the transforming power of the message which He bids us bear to them some will be fitted to stand with God's redeemed, faultless before His throne.

C. H. WATSON.

(April 10)

IN the year 1911 the Union Conference resolved to begin work for the aborigines, and, after carefully seeking divine guidance, decided to commence operations at Barambah, a Government aboriginal settlement in Queensland. Brother P. B. Rudge was the chosen missionary, and he arrived at Murgon, the nearest town to the settlement, on November 8. It was not long before some were interested in the truths which he taught, but the conditions under which he had perforce to labour, gave little reasonable opportunity for accomplishing a definite work in that place. The testing truths could not be presented on the settlement, and, ere long, Brother Rudge wrote: "Our most pressing need in the aboriginal work to-day is a mission of our own where the denomination can teach all the truth without hindrance, and have full control of the movements of the natives."

That God led in sending a worker to Barambah we cannot doubt; for there a wide experience was quickly gained, and, owing to the fact that

natives from all parts of Queensland were gathered there, opportunity was afforded for a more general study of native customs and habits of life.

But this acquired, Brother Rudge made strong appeal to our brethren and sisters throughout the Union to join heartily and unitedly in the effort to establish an aboriginal mission of our own. The response to this appeal is "Monamona," our first aboriginal mission, of which we as a people are proud, for which we hope great things in the Lord, and in which, praise God, souls who sometime were far off are being brought nigh by the blood of Christ!

C. H. WATSON.

(April 17)

THE Monamona Mission Reserve is an area of four thousand acres of good agricultural and grazing land, well watered by numerous creeks. About half of this area is heavily timbered and fertile. This, when cleared and made productive, will furnish all the produce required upon the mission, and eventually enable the mission to become entirely self-supporting.

Work was begun on the estate in September, 1913, by Brethren P. B. Rudge and J. L. Branford, who with their wives were appointed to pioneer this effort. Of the difficulties met and the hardships endured by these good brethren, little has been said in their reports from time to time, but in the knowledge that it was all for the Master, each difficulty was overcome; and they endured as seeing Him who is invisible.

Writing four months later, these brethren could say, "We are now better satisfied with the area than when we selected it. The reserve is one of the very best yet given by the Queensland Government for mission purposes, and the more we see of it the more we like it."

Within six months a native population of thirty had gathered at the mission, a good mission house had been built by the missionaries, the material for a schoolhouse, girls' dormitory, and other buildings had been prepared, four acres of the heavily timbered land felled and planted with corn, and three acres cleared, grubbed, ploughed, and planted with sweet potatoes and vegetables. In the meantime the mission staff had been strengthened by the arrival of Brother and Sister Roy.

In May, 1914, the mission school opened with seven pupils, but on the last day of the month the enrolment had increased to eighteen. The native population then stood at fifty. Writing on that date Brother Rudge said, "After nearly three years of labour among them I am only beginning to realize the depths to which these people have sunk in ignorance and superstition, but there are some minds that seem open to conviction, and we are hopeful that the good spirit of the Lord will reach the hearts of many so that they will eventually stand with the people of God."

C. H. WATSON.

(April 24)

IN the month of June, 1914, Brother and Sister Rudge were called from Monamona to open up work with the aborigines of New South Wales, and Brethren Branford and Roy with their wives were left for a time to carry on the work unaided. In August, eighty-six natives were living on the mission, and forty acres of timber had been felled. At the same time Sister Roy reported a school attendance of twenty-seven, and so the work has rapidly developed.

The spiritual aspect of the work has been equally pleasing, and in the advancement made we have reason to thank God. Church services and Sabbath-school have been conducted from the beginning, and these have been well attended. Reporting in December of last year, Brother Branford makes pleasing mention of this in the following words: "Our Sabbath-school started in a very small way, with three workers and one native woman in attendance. Some time after a few children were added. Although the adults attended church services well, yet for a long time it seemed as though it would be hard to get them to take an interest in the Sabbath-school, but of late our school has been growing rapidly. Last Sabbath there were fifty-five present, and I am pleased to say they gave excellent attention. Of course, as yet, they do not know much, but they were very eager to get the different points of the lesson. It did my heart good to see those men so eager to learn about the living God."

Does it not encourage us, brethren and sisters, as we learn of these dark-

ened hearts turning to the light of God? Oh, may the dear Lord enable us to give acceptably during this quarter, to the work of saving these blood-bought souls! Many of those who come to the mission are morphia fiends, addicted to the vilest of habits, but thank God, the hope of one day wearing His glory is being planted within their hearts by our dear brethren and sisters at Monamona.

C. H. WATSON.

Fourth Sabbath Reading

(April 24)

Bible Study

Messengers of Peace

GEN. 4:8. With whom did strife and bloodshed originate in the earth?

Jude 12:13. What does God say of those who follow in the way of Cain?

Isa. 48:18; 1 Cor. 7:15. Is war and strife and bloodshed a part of God's plan?

Ps. 46:9. When God's plan is finished, will there then be war?

Ps. 37:11. What then will be the experience of God's people?

Eph. 3:6. By what means are we made partakers of this promise?

Isa. 52:7. What is said of those who preach the gospel?

Eph. 6:15. With what are their feet shod?

"Testimonies for the Church," Vol. IX, page 19. To whom has the work of preaching the last gospel message been given?

"To them [Seventh-day Adventists] has been entrusted the last warning for a perishing world."

Rev. 20:7, 8. When may we look for an eternal cessation of war?

Rev. 22:11. When may we expect the work of God's peace messengers to cease?

Matt. 5:9. What blessing is pronounced upon those who bear to this war-smitten world God's "gospel of peace"?

Mary Reed—Missionary to the Lepers

AMONG the foothills of the snow-clad Himalayas in northern India, far removed from the blighting heat, nestles a cozy little bungalow. Near by cluster the buildings of one of the largest leper asylums in the world, while away in the distance tower high mountain peaks and below stretches a beautiful valley. This secluded "retreat" is the home of Mary Reed. "Set apart" by her Lord and Master for a special work, she cheerfully ministers to the for-

saken sufferers entrusted to her care, though doubtless sometimes her eyes turn westward with wistful longing, "where thousands of miles away lies the land of her birth, whose shores her feet shall never tread again."

Miss Reed was born near Lowell, Ohio. She grew to womanhood in a Christian home, the beloved eldest daughter of consecrated parents. At the age of sixteen she was converted, and, realizing that she had been "saved to serve," eagerly grasped every opportunity to tell from the fullness of her own experience the wonderful story of redeeming love. She spent some years as a public-school teacher, and it was while engaged in this work that her interest was first aroused in foreign missions. As the days passed, this interest deepened. She had caught a glimpse of the needs of her suffering sisters in India; the Macedonian cry came to her as a personal appeal, and, obedient to the heavenly vision, she unhesitatingly answered, "Here am I, Lord, send me."

Sailing for her chosen field in 1884, under the auspices of the Woman's Foreign Mission Society of the Methodist Church, she was put in charge of the zenana work at Cawnpore. Miss Reed laboured untiringly for her Master. A visiting friend once asked, "Do you never rest?" "I seldom have time, for the King's business requires haste," came the quiet answer.

After five years of this exhausting labour, the missionary returned to America, seeking renewed strength for further service. It was during this period of rest that she came to realize that God had chosen her for a special work. For some time she had been troubled with a stinging pain in the forefinger of her right hand, and a curious spot had also appeared on her right cheek. One day a voice seemed to whisper to her, "You have leprosy; you must go back to India and devote the rest of your life to work among the lepers." From that moment she never doubted the true nature of her disease. Reluctantly physicians admitted that her diagnosis seemed correct. How Miss Reed contracted the leprosy will probably always remain a mystery, but with implicit confidence in the justice of her Father's plans for His children, she accepted her heavy cross with child-like trust, saying:

"No chance has brought this ill to me,
 'Tis God's sweet will, so let it be;
 He seeth what I cannot see.
 There is a need-be for each pain,
 And He will make it one day plain
 That earthly loss is heavenly gain."

As soon as the necessary arrangements could be made, she bade farewell, for the last time, to home and loved ones, keeping her sad secret from all save one sister. "If you will let me go without a special good-bye, as though I were returning to-morrow, it will be so much easier for me," she said. And so, upheld by a strength not her own, she went out from the happy circle as if some day she might return, and bravely hastened toward the land of her exile to become a member of one of the saddest of all sad families of suffering humanity.

Miss Reed crossed to England in the steamer that carried the Epworth League delegates to the Old World in 1891. She journeyed across the continent in company with a friend, who thus describes the days they spent together:

"I wondered instinctively at the ivory pallor of that sweet face and at the cruel spot that disfigured it, so different from anything I had ever seen. I wondered too, as the days went by, why the forefinger, always covered with a white cot, refused to yield to the healing remedies. . . . As I came to know her better, I found that her heart craved companionship. Under the smiling English skies of Canterbury we walked up to St. Martin's, the little church whose memories go back at least thirteen hundred years. Near the chancel the guide pointed to an opening in the thick wall, and said, 'That is the lepers' squint.' The poor sufferers, creeping to the sanctuary in olden times, might only listen from without to the words of life. If I had known then what I knew afterward, my heart would have bled for the woman at my side. Calmly she stood there, with a steady light in her eyes, not a muscle of her face betraying her heart's secret. In the grand old cathedral we paused before the stone staircase leading to Thomas A'Becket's shrine, and gazed long at the hollows worn by the kneeling, praying pilgrims. She was making that journey, so full of pleasure to the rest of the company, literally on her knees, sustained and comforted by the power of prayer alone.

"Here and there we held sweet hours of communion, and I, who had been accustomed to see missionaries seeking America when in a feeble condition, could not refrain from asking if it was right for her to return to India at an unfavourable season, before her health was established. From quivering lips came the brave reply, 'My Father knows the way I go, and I am sure it is the right way.'

"It was in Paris that she sang to me the hymns she loved so well, those song-prayers that must have ascended like incense to the ears of the All-Father. It was in Paris that she said, one evening, 'If I thought it were right, and you would promise never to speak of it until you heard it some other way, I should tell you my story.' On memory's wall there will hang while time lasts for me, a picture of that scene. A wax taper burned dimly on that table beside her open Bible, that Book of all books from whose page she received daily consolation; and while without, Paris was turning night to day with lights, music, and wine, within, Mary Reed's gentle voice, faltering only at her mother's name and coming sorrow, told the secret of her affliction. As my heart caught the first glimpse of her meaning, I covered my eyes to shut out the swiftly rising vision of her future, even to the bitter end, and cried, 'O, not that! do not tell me that has come to you!' And when in calmer moments I urged that all Christians be asked to unite in prayer for her recovery, her only response was, 'I have not yet received any assurance of healing; perhaps I can serve my Father better thus.'

"The last evening we spent together I heard her sing:

"'Straight to my home above
 I calmly travel on;
 And sing in life or death,
 My Lord, thy will be done.'

"On the shore of the Lake Lucerne, hands clasped for the last time on earth, and, with eyes blinded by gathering tears, our farewell was wished, 'God be with you till we meet again.'"

Arrived in India, Miss Reed journeyed at once to Chandag Heights, where within the radius of a few miles, she found her life-work among the lepers of northern India. Through her efforts these unfortu-

nates have been clothed, fed, and sheltered, while the influence of her Christian teaching and consecrated life has brought many of the hopeless, helpless sufferers from the darkness of heathenism into the light of the gospel of Christ. The asylum grounds under her direct charge cover more than sixty acres; the inmates enjoy church and school privileges. Through the aid of native Bible teachers and evangelists Miss Reed supervises quite an extensive work among the villages scattered through neighbouring valleys. In all her labours she has been blessed with a measure of strength which all agree is divinely bestowed. And she is happy in service, content to spend and be spent for God, since it is only "until the day break and the shadows flee away."

Truly the ways of our all-wise Father are past finding out. Often we cannot comprehend the justice of His dealings, but in the glad hereafter every faithful cross-bearer will become a crown-wearer. Complete consecration to God means service somewhere; perhaps not in the field of our choice, but somewhere. Can you answer the call of duty as cheerfully, as sincerely, as did Mary Reed? Are you willing to say, "Anywhere, any time, anything, for the Son of God and the sons of men?" That is the measure of consecration for which our Master asks, and whether He leads us by the still waters or through the dark valley of the shadow, we may rest in the assurance that—

"God's plans like lilies pure and white
 unfold.
 We must not tear the close-shut leaves
 apart;
 Time will reveal the inner heart of gold,
 And if, through patient toil, we reach
 the land
 Where tired feet with sandals loose may
 rest,
 Where we shall clearly know and under-
 stand,
 I think that we shall say, 'God knew the
 best.'"

LORA CLEMENT.

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