

The Missionary Leader

"The leaders took the lead in Israel"

Vol. 3

SYDNEY, MARCH, 1916

No. 3

Church Missionary Programmes

First Week Consecration

Opening Exercises.

Reports of Labour.

"Signs of Christ's Coming—No. 1"

"Thoughts on Consecration."

"A Cheering Experience."

"Try the Plan."

Plans for Work.

Signs of Christ's Coming—No. 1

A Study of Matthew 24

IN presenting the subject of the signs of Christ's second coming, it is best, as a rule, to confine attention in the first study to the prophecy of Matthew 24. This will generally prove more convincing as a first study on this subject than will an attempt to show the fulfilment of a large variety of signs from many Scripture passages. It is in this chapter that the answer of Jesus to the question, "What shall be the sign of Thy coming?" is recorded. Here are given (in verse 29) what Jesus evidently regarded as the chief outstanding signs of all that were to show His coming near. Take up the study of the chapter systematically, verse by verse, taking care not to spend too much time on the less important passages, but to devote attention especially to those portions in which the definite signs are given.

We suggest first of all a brief review of verses one to fourteen, without dwelling at great length on verse fourteen, which can be taken up with other signs in another study. Show that verses one to fourteen cover in a brief way the time from Christ's day to the end. Then deal more fully with verses fifteen to thirty-one, emphasizing especially the following three particulars:

1. These verses begin with the destruction of Jerusalem.

2. They close with the second advent of Christ and the signs immediately preceding.

3. Between these two events they place a period of great tribulation.

With this general plan in mind we suggest the following outline:

Matt. 24:1-3. The subject introduced.

Verses 4-8. Certain troubles would occur and recur that would not be in themselves signs of the end.

Verses 9, 10. There would be a period of tribulation.

Verses 11-13. There would be departure from right doctrine, and declension in spiritual experience.

Verse 14. The completion of the gospel witnessing would bring the end.

Verses 15-20. Here is foretold the destruction of Jerusalem.

Verses 21, 22. This would be followed by a great tribulation for the church. Spend sufficient time to show how definitely this period is outlined in the Scriptures. Refer to Dan. 7:25, explaining the period of Papal supremacy. Confirm this with Lev. 12:6, 14; 13:5. Draw a blackboard or paper and pencil outline illustrating the 1,260-day period.

Make a strong point of the fact that Paul said Christ's second advent would *not* come until after the falling away which was fulfilled in the Roman apostasy. 2 Thess. 2:1-5.

Make another strong point of the fact that Jesus said the signs of the second advent *would* appear "immediately after" the tribulation caused by the Papal supremacy.

Matt. 24:29, 30. Tell of the fulfilment of the signs mentioned in these verses, reading descriptive extracts from our literature.

Prove that these signs are intended to show the church that the end is near by explaining the parable of Matt. 24:32-35.

(Tract to follow this study: "Christ's Second Coming," 32 pages, 1d. each)

Thoughts on Consecration

"THEREFORE, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." 1 Cor. 15:58.

As we enter the new year, these words apply with more than ordinary force. Surely we have reached a crisis in both the church and the world. No argument is needed to prove that we are face to face with the very things the prophets have foretold in connection with the last struggle through which the world is to pass. Just as the church is to enter the time of trouble, the faith of every one will be tested. To remain steadfast, unmovable, at this hour, is the greatest boon that could occupy the human heart. The following is a paragraph from a testimony which came to the church some time ago:

"Already the judgments of God are abroad in the land, as seen in storms, in floods, in tempests, in earthquakes, in peril by land and by sea. The great I AM is speaking to those who make void His law. When God's wrath is poured out upon the earth, who then will be able to stand? Now is the time for God's people to show themselves true to principle. When religion is most held in contempt, when His law is most despised, then should our zeal be the warmest, and our courage and firmness the most unflinching. To stand in defence of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason." —"Testimonies for the Church," Vol. V, page 136.

Now is the time for every Seventh-day Adventist to take a firm stand for God's truth. In the world people make what they call *new resolutions*; we call it a *new consecration*. Many

of our people make a *new consecration* to God during the week of prayer. The cause of truth experiences a great uplift. It is like an ocean steamship, after taking on new supplies at some friendly port, and then putting to sea again, with new strength for the remainder of her voyage.

The apostle Paul, when the brethren warned him of hardships ahead, said, "None of these things move me." Bishop Simpson, in his "Lectures on Preaching," pages 65 and 66, makes reference to the apostle's experience in the following words: "You may be pressed, poverty may stare you in the face, but stand as 'the beaten anvil to the stroke.' Do your duty, and verily you shall be fed. God will care for you as long as the raven has wings, or a widow in the land has a 'handful of meal in a barrel.' Think of the early Christians, of the noble line of martyrs, and your sufferings will sink into insignificance."

Look at the great apostle to the Gentiles. See him persecuted, arrested, imprisoned; see his back bared to the lash. Five times he received "forty stripes save one." I see him gathering his garments around his lacerated shoulders when he whispers, "None of these things move me." He is taken to the edge of yonder city, stoned, and left for dead. See him as friends gently raise him up and say, "Better abandon the gospel; they will kill you if you preach." Yet as soon as breath returns, he utters, "None of these things move me." I see him yonder, drawn out of the water; nature is overcome; he lies fainting on the beach, the water dripping from his hair; his friends say, "Surely he will never preach again"; but as the pulse beats once more, and strength returns again, I hear him say, "None of these things move me."

He is on his way to Jerusalem; the prophets tell him that he is to be bound and imprisoned; the people weep at the thought of seeing him no more; the elders of Ephesus come down to Miletus to meet him; he tells them that he is going to Jerusalem, that he knows not what will befall him there, save that the Spirit tells him that in every place bonds and imprisonments await him; but he grandly declares: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the

ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Bonds and imprisonments did await him. He stood before Nero. He was condemned to die; and out of the dungeon of his prison he sends, through Timothy, the heroic and joyous message: "I have fought a good fight, I have finished my course, I have kept the faith." Such a grand hero was the apostle, living and dying. One work did he, unmoved and unmovable, and to us he speaks: "Follow me as I have followed Christ."

The same undying fortitude will be given to every one who will place himself, with all he has, upon the altar.—*Selected.*

A Cheering Experience

"A CHEERING experience was given in one of our meetings recently which gave me an inspiration to greater efforts in soul-winning. A devoted sister, who is unable to get about except in a wheel-chair, has been sitting by the gate in front of her home, offering to persons, as they passed, copies of our truth-filled magazines. As she told of the goodness of God in giving her a part in bringing the truth to others, her face shone with a joy that comes only through consecrated, heart-felt labour for souls."

Try the Plan

"It is much more blessed to give than to receive, you know; but it is not always necessary to give costly presents, or perhaps any presents at all to make people happy. Little acts of kindness and loving deeds of mercy will make others happy. Smiles and kind words help wonderfully, too.

"Make the world around you happy
By the pleasant smile you wear,
Flowers are dropping by the wayside,
They may bloom beneath your care."

It is well to open the heart every morning to Christ. Let Him enter and repair the strings that sin has broken, and tune them with His skilful fingers, and you may go out to sing through all the day. When the song of God's love is in the heart, one is ready for the day.—*Selected.*

Second Week

Prayer—The Secret of Power

Opening Exercises.
Reports of Labour.
"Signs of Christ's Coming—No. 2."
"Begin the Day with God."
Poem: "A Moment in the Morning."
"Alone with God."
"Importance of Bible Study."
Plans for Work.

Signs of Christ's Coming—No. 2 Bible Study Outline

THE modern movement to preach the gospel to all nations. Matt. 24:14.

The increase of knowledge for which our times are so remarkable. Dan. 12:4.

The condition of the church. 2 Tim. 3:1-5.

The general unbelief concerning the second advent. 2 Peter 3:3, 4.

The condition of society. James 5:1-9.

The condition of the nations. Talking of peace (Isa. 2:3, 4), and preparing for war. Joel 3:9-16; Rev. 11:18.

The tendency of the whole creation. Heb. 1:10-12.

The promise of God. Heb. 10:37.

NOTE.—Interesting and convincing facts bearing on most of the prophecies covered in this study may be gleaned from "Heralds of the Morning."

(Tracts to follow this study: "Money and the Labour Power," 32 pages, 1d. each; "Signs of the Times," 16 pages, ½d. each.)

Begin the Day with God

"CONSECRATE yourself to God in the morning; make this your very first work."—*Mrs. E. G. White.*

"Study the Bible, making it your first daily business to understand some portion of it, and then your business the rest of the day to see that you obey what you understand."—*Ruskin.*

"Jesus' regular habit seems plainly to have been to devote the early morning hour to communion with His Father, and to depend upon that for constant guidance and instruction."—*Gordon.*

"The Bible ought to have the best time in the day, and for most men the best time in the day is the early morning hour. . . . Wesley used to rise at four o'clock in the morning, that he might have two hours for

uninterrupted Bible study."—*Robert E. Speer.*

"Without the early morning prayer season," says Bonar, "the conscience feels guilty, the soul unfed, the lamp not trimmed. Then, when secret prayer comes, the soul is often out of tune. I feel it far better to begin with God—to see His face first—to get my soul near to Him before it is near another."

"Prayer has been robbed of much of its value by our habit of thinking that it is mainly a good practice before sleeping. But prayer as properly belongs to duties and callings of the morning. Prayer is for the toil, the battle, the problem, the day's effort, as well as for the perils of the night's sleep."—*Ostrom.*

A Moment in the Morning

A moment in the morning,

Ere the eares of day begin,

Ere the heart's wide door is open

For the world to enter in;

Ah, then alone with Jesus,

In the silence of the morn,

In heavenly sweet communion

Let your duty day be born.

In the quietude that blesses,

With a prelude of repose,

Let your soul be soothed and softened,

As the dew revives the rose.

A moment in the morning

Take your Bible in your hand,

And catch a glimpse of glory

From the peaceful Promised Land;

It will linger still before you

When you seek the busy mart,

And like flowers of hope will blossom

Into beauty in your heart.

The precious words like jewels

Will glisten all the day

With a rare, effulgent glory

That will brighten all the way.

A moment in the morning,—

A moment, if no more,—

It is better than an hour

When the trying day is o'er,

'Tis the gentle dew from heaven,

The manna for the day—

If you fail to gather early,

Alas, it melts away!

So in the blush of morning

Take the offered hand of love,

And walk in heaven's pathway

And the peacefulness thereof.

—*Selected.*

Alone with God

"SECRET prayer is prayer at its best. It is prayer most free from all insincerity. . . . Christ has clearly taught that there is a place for prayer to which he attaches special importance. Where is that place? It is the secret place."—*Moody.*

"One must get alone to find out

that he is never alone. The more alone we are as far as men are concerned, the less alone we are as far as God is concerned. It must be unhurried time—time enough to forget about time—when the mind is fresh and open."—*Gordon.*

"Remember the morning watch! Set apart religiously and sacredly at least fifteen minutes every morning to communion with God. More imperative than any business engagement, more sacred than any matter of family concern, more important than eating or sleeping, make this daily engagement with God."—*Francis E. Clarke.*

"Homeless for three and one-half years, Jesus' place of prayer was a 'desert place,' 'the deserts,' 'the mountains,' 'a solitary place.' He loved nature. The hill-top back of Nazareth village, the slopes of Olivet, the hill-sides overlooking the Galilean lake, were His favourite places. Note that it was always a quiet place, shut away from the discordant sounds of earth."—*Gordon.*

Importance of Bible Study

"READING the Bible is listening to God. He is ever speaking, but we will not be quiet enough to hear."—*Gordon.*

"To receive a blessing from the Bible, it must be read thoughtfully, with inquiry and meditation. It must be allowed to read itself into our heart and life."—*J. R. Miller.*

"Are you habitual students of Holy Writ? Readers of it I believe you are, but are you searchers? The blessing is not for those who merely read, but for those who delight in the law of the Lord, and meditate therein both day and night. Are you sitting at the feet of Jesus, with His Word as your schoolbook? If not, you lack very much of the blessing you might enjoy."—*C. H. Spurgeon.*

"All athletic Christians—all those who carry heavy loads, do thorough work, and stand a long pull—are hungry feeders on God's Book. Nothing will impart muscle and sinew to your piety like a thorough study and digestion of the Bible. . . . One strong Bible text lodged in the memory, and turned over and over, and well digested, will be a breakfast for your soul, and in the strength of it you will go through the whole day."—*T. L. Cuyler.*

Third Week

Our Work in Africa

Opening Exercises.

Reports of Labour.

"The Millennium."

"What Is the Motive?"

"A Call for More Teachers."

"Practical Work for the African Heathen."

Plans for Work.

LEADER'S NOTE.—The accompanying diagram, illustrating the subject of the millennium, will be found very helpful, and can, if rightly used, be made to impress the truth in a very striking way. The six events outlined in the left-hand column are those which mark the beginning of the millennium, and the six on the right mark its close. The middle column shows what will transpire during the millennium.

Have the diagram drawn on the blackboard, covering each of the fourteen sections separately with strips of paper fastened with pins. Tear these off one by one as you unfold the subject. The words "1,000 years" at the top and bottom of the middle column, and "The Millennium" in the middle of the same column, should be left uncovered, and an explanation given at the beginning of the study as to the three classes of events contained in the three columns.

First prove from Rev. 20:1-7 the binding and loosing of Satan at the beginning and close of the millennium, removing at once the papers covering "Satan Bound" and "Satan Loosed." Do not stop at this juncture to explain what the binding and loosing of Satan is. Proceed at once to show from the same verses the doctrine of the two resurrections, removing at the same time the papers covering "Resurrection of Righteous" and "Wicked Raised." Then confine your attention to the left hand column and show that the resurrection of the righteous takes place at the second advent and that the other sections of that column are attendant events. If you have a pencilled sketch of the diagram before you, you can avoid mistakes in uncovering sections before you are ready.

When all the left-hand column is uncovered you can explain the binding of Satan, at the same time dealing with the events shown in the middle column.

Begin the study of the right-hand column with the fact that the raising of the wicked necessitates the return of Christ to the earth, and lead on to the succeeding events.

Point out to the believers that in giving this Bible reading, if a blackboard is not available, the diagram can be outlined with pencil on a writing pad, and the different sections filled in as the study progresses.

The Millennium

Bible Study Outline

READ Rev. 20:1-7.

Satan will be bound at the beginning and loosed at the close of the millennium. Verses 2, 3, 7.

The righteous will be raised at the beginning and the wicked at the close of the millennium. Verses 4-6.

The second advent is inseparable from the resurrection of the righteous. 1 Thess. 4:16.

Other events connected with the second advent must also transpire at the beginning of the millennium as follows:

Righteous living translated. 1 Thess. 4:17.

Wicked slain. 2 Thess. 2:8.

Atmosphere departs. Rev. 6:14; 2 Peter 3:10; Gen. 1:6-8.

The "bottomless pit" (abyss: see R.V.) of Rev. 20:1-3 is the earth in its dark and desolate condition.

observing the dense darkness in which they are living and the superstition and ignorance that surrounds their minds, he has many times been led to wonder what it is that holds intelligent gospel workers among such a people, teaching, preaching, sacrificing even life itself for the sons and daughters of Africa.

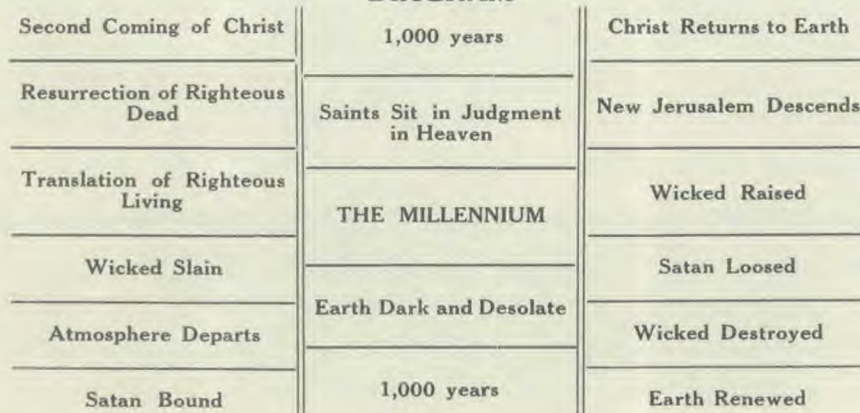
The answer to this question is not difficult. The motive that holds the true Christian missionary to his or her work with bands of steel, is love—pure, simple love for the souls of mankind.

a glimpse of a great light above and beyond, and are already piercing the veil of ignorance and blindness behind which they have been living so long.

To assist them to a true knowledge of God and the religion of Jesus Christ, to lead them from darkness to light, and from the power of Satan to the peace and liberty of the children of God, is all the work a true Christian needs between here and heaven. But the teacher himself must know the way. He must know that his own sins are forgiven. He must know of the transforming power of God in his own life. Then he can show these poor, ignorant natives the way.

W. B. WHITE.

DIAGRAM



A Call for More Teachers

DURING the past year, work in the West African Gold Coast region has been reopened by W. H. Lewis, who has found a healthful site some two hundred miles inland. He writes:

"We began school on January 1, and have about forty-five students enrolled. Last week we started another school about six miles from this place, with thirty boys enrolled. I did not like to open this school with our small staff of workers; but the chief urged that he would give us thirty boys to begin with, furnish buildings for the teacher and the school, and would give all the land needed, also put up a good school building himself later. So I sent a teacher over to him.

"We have had calls from several other chiefs to open work in their towns, but we have not the teachers to answer the calls. The Lord has greatly blessed us thus far, and we are trusting Him to send us more teachers. The harvest is great, but the labourers are few. Pray the Lord of the harvest to send more reapers."

Practical Work for the African Heathen

OUR main station in Sierra Leone is at Waterloo, where we have a training school, and from here young people are sent out to preach the good news of salvation. In connection with the school we have a farm, also a wagon factory, so that the boys can receive instruction along

The earth will revert to its state prior to creation. Compare Gen. 1:2 and Jer. 4:23-26.

The saints caught up to meet Christ in the air, go with Him to glory, and with Him judge the unsaved world. Rev. 20:4; 1 Cor. 6:2, 3; Ps. 149:5-9.

The wicked are raised at the close of the millennium. Rev. 20:5.

This means that Christ will return at that time to the earth. Zech. 14:4, 5.

The New Jerusalem will descend. Rev. 2:2, 10.

Satan will thus be loosed. Rev. 20:7.

He with the wicked will be destroyed. Rev. 20:8, 9; Mal. 4:1-3.

The earth will be renewed. 2 Peter 3:11-13.

(Tract to follow this study: "The Millennium," 16 pages, 4d. each.)

What Is the Motive?

AS THE writer has travelled in different parts of South Central Africa, mingling with the native heathen population, visiting their kraals, sitting by their camp fires,

Here is a people in great need, sitting in the shadow of death. Thousands are dying each year without a knowledge of Christ, having never heard the good tidings of salvation that we have heard so long. It has been shut away from them; and, as a consequence, they are today in ignorance and squalor. This great need appeals to the heart of the true Christian missionary; and after he gets a taste of working for this people, and sees the wonderful change that is wrought in the lives of many through the power of the gospel, he can scarcely be enticed away from his work long enough to take a needed physical rest.

As the writer has come in contact with Christian missionaries of all denominations in Africa, he has discerned this divine love burning in their hearts,—a love which would lead them to give their lives willingly that some in this dark land might be rescued from Satan's power.

And many are responding, especially the young men and women from Africa. They are coming to the gospel light by hundreds, and greatly desire a higher, better life than they have been living. They have caught

industrial lines. This enables them to be practical men.

We have opened several stations in the interior, and are planning to push still farther inland. Our brethren on the east coast are advancing this way, and we hope to be able to meet them soon in the centre of Africa. Then the blessed gospel will have reached across the "Dark Continent," for which Livingstone and so many others have given their lives. Many of our boys are anxiously awaiting the time when they can leave school and go out and tell their own people of the Saviour.

The African is often convinced of a mighty power beyond himself, by the very things of nature all around him; and that he desires to worship is shown by the fact that he bows down to wood and stone. We feel that the burden rests upon us to lead him from his ignorance to the true and living God. To this end we plan and pray, and shall be glad for the co-operation of all our Christian friends.

R. S. GREAVES.

Fourth Week

Some Work Women May Do

- Opening Exercises.
- Reports of Labour.
- "The Saints' Inheritance."
- "Bible Examples."
- "Jochebed."
- Poem: "Two Mothers."
- "Work for Women."

The Saint's Inheritance

Bible Study Outline

CHRIST will eventually take the throne of David and reign forever. Luke 1:32, 33.

The dominion lost to Adam will be restored to Christ. Micah 4:8.

Christ will take "the kingdoms of this world." Rev. 11:15.

He will destroy the worldly kingdoms in setting up His own eternal kingdom. Dan. 2:44; Ps. 2:9, 10.

Evil men will be excluded from His kingdom. Matt. 13:41.

The righteous will inherit the kingdom with Christ. Matt. 13:43; 5:5; Dan. 7:27.

The effects of sin and the curse will be removed, and access to the tree of life restored. Rev. 22:1-3.

In the renewed earth God's people

will have homes similar to the garden of Eden. Isa. 65:17-19, 21-25.

They will go up weekly and monthly to the New Jerusalem. Isa. 66:22, 23.

In that city Jesus Christ Himself will reign, and will be the sun and centre of all the joy of His redeemed people. Rev. 22:3-5.

(Tract to follow this study: "The Saint's Inheritance," "Family Bible Teacher" leaflet, No. 11, 4 pages, 1d. each.)

Bible Examples

ANNA, the prophetess. Luke 2:36.

Deborah, the judge and the "mother in Israel." Judges 4:4-9; 5:7.

Dorcas, the helper of the widows. Acts 9:36, 39.

Esther, the queen and the saviour of her people. Esther 2:7, 16; 17:7.

Jochebed, the slave, the mother of Moses. Ex. 6:20. See article. Lydia, the seller of purple and the first convert in Europe. Acts 16:14, 15, 40.

Miriam, the priestess. Ex. 15:20; Micah 6:4.

Rhoda, the maid. Acts 12:13.

Ruth, the gleaner. Ruth 2.

Jochebed

YOUNGER than Joseph or Daniel was Moses when removed from the sheltering care of his childhood's home; yet already the same agencies that shaped their lives had moulded his. Only twelve years did he spend with his Hebrew kindred; but during these years was laid the foundation of his greatness; it was laid by the hand of one little known to fame.

Jochebed was a woman and a slave. Her lot in life was humble, her burden heavy. But through no other woman, save Mary of Nazareth, has the world received greater blessing. Knowing that her child must soon pass beyond her care to the guardianship of those who knew not God, she the more earnestly endeavoured to link his soul with heaven. She sought to implant in his heart love and loyalty to God. And faithfully was the work accomplished. Those principles of truth that were the burden of his mother's teaching and the lesson of her life, no after influence could induce Moses to renounce.—Selected.

Two Mothers

A woman sat by a hearth-side place
Reading a book, with a pleasant face,
Till a child came up with a childish frown,
And pushed the book, saying, "Put it down."

Then the mother, slapping his curly head,
Said, "Troublesome child, go off to bed;
A great deal of God's Book I must know
To train you up as a child should go."
And the child went off to bed to cry,
And denounce religion—by and by.

Another woman bent o'er a book
With a smile of joy and an intent look,
Till a child came up and joggled her knee,
And said of the book, "Put it down—take me."

Then the mother sighed as she stroked his head,
Saying softly, "I never shall get it read;
But I'll try by loving to learn His will,
And His love into my child instil."
That child went to bed without a sigh,
And will love religion—by and by.

—Selected.

Work for Women

The Call

ALL who work for God should have the Martha and the Mary attributes blended,—a willingness to minister, and a sincere love of the truth. Self and selfishness must be put out of sight. God calls for earnest women-workers, workers who are prudent, warm-hearted, tender, and true to principle. He calls for persevering women, who will take their minds from self and their personal convenience, and will centre them on Christ, speaking words of truth, praying with the persons to whom they can obtain access, and labouring for the conversion of souls.

"O, what is our excuse, my sisters, that we do not devote all the time possible to searching the Scriptures, making the mind a store-house of precious things, that we may present them to those who are not interested in the truth? Will our sisters arise to the emergency? Will they work for the Master?"—"Testimonies for the Church," Vol. VI, pages 117, 118.

Bible Work

"Consecrated women should engage in Bible work from house to house. Some of the workers should act as colporteurs, selling our literature, and giving judiciously to those who cannot buy."—"Testimonies for the Church," Vol. IX, page 20.

"God would be pleased to see our sisters clad in neat, simple apparel, and earnestly engage in the work of

the Lord. They are not deficient in ability, and if they would put to a right use the talents they already have, their efficiency would be greatly increased. If the time they now spend in needless work was devoted to searching the Word of God and explaining it to others, their own minds would be enriched with gems of truth, and they would be strengthened and ennobled by the efforts made to understand the reasons of our faith. Were our sisters conscientious Bible Christians, seeking to improve every opportunity to enlighten others, we should see scores of souls embracing the truth through their self-sacrificing endeavours alone."—*Testimonies for the Church*, Vol. IV, page 630.

Medical Work

"Women should be educated and trained to act skilfully as . . . physicians to their sex. This is the Lord's plan. Let us educate ladies to become intelligent in the work of treating the diseases of their sex. We ought to have a school where women can be educated by women physicians to do the best possible work in treating the diseases of women. Among us, as a people, the medical work should stand at its highest."—*Testimonies for the Church*, Vol. IX, page 176.

Teaching

"Promising young men and young women should be educated to become teachers. They should have the very best advantages. School-houses and meeting-houses should be built in different places, and teachers employed."—*Testimonies for the Church*, Vol. IX, page 201.

"The character of the work done in our church-schools should be of the very highest order. . . . Men and women will be found who have talent to work in these small schools.

"Our church-schools are ordained by God to prepare the children for this great work. Here children are to be instructed in the special truths for this time, and in practical missionary work. They are to enlist in the army of workers to help the sick and the suffering. Children can take part in the medical missionary work, and by their jots and tittles can help to carry it forward. Their investments may be small, but every little helps, and by their efforts many souls will be won to the truth. By

them God's message will be made known, and His saving health to all nations. Then let the church carry a burden for the lambs of the flock. Let the children be educated and trained to do service for God, for they are the Lord's heritage."—*Testimonies for the Church*, Vol. VI, pages 201, 203.

The Work of the Mother

"Woman should fill the position which God originally designed for her, as her husband's equal. The world needs mothers who are mothers not merely in name, but in every sense of the word. We may safely say that the distinctive duties of woman are more sacred, more holy, than those of man. Let woman realise the sacredness of her work, and in the strength and fear of God take up her life mission. Let her educate her children for usefulness in this world, and for a home in the better world.

"The position of a woman in her family is more sacred than that of the king upon his throne. Her great work is to make her life an example such as she would wish her children to copy."—*Christian Temperance and Bible Hygiene*, page 77.

"If you are a mother, train your children for Christ. This is as verily a work for God as is that of the minister in the pulpit."—*Christ's Object Lessons*, page 359.

Translating

"If young women who have borne but little responsibility would devote themselves to God, they could qualify themselves for usefulness by studying and becoming familiar with other languages. They could devote themselves to the work of translating."—*Gospel Workers*, page 49.

Cooking and Sewing

"There is a wide field of service for women as well as for men. The efficient cook, the seamstress, the nurse—the help of all is needed. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to nurse the sick, how to care properly for the home. Even the children should be taught to do some little errand of love and mercy for those less fortunate than themselves."—*Testimonies for the Church*, Vol. IX, page 36.

Tract and Missionary Work

"The tract and missionary work is a good work. It is God's work. It should be in no way belittled; but there is continual danger of perverting it from its true object. Colporteurs are wanted to labour in the missionary field. Persons of uncouth manners are not fitted for this work. Men and women who possess tact, good address, keen foresight, and discriminating minds, and who feel the value of souls, are the ones who can be successful."—*Gospel Workers*, page 334.

Colportage

"Such [men and women who have good address, tact, keen foresight, and ability] are needed to make a success as colporteurs and agents."—*Testimonies for the Church*, Vol. IV, page 389.

Personal Evangelistic Work

"A direct necessity is being met by the work of women who have given themselves to the Lord, and are reaching out to help a needy, sin-stricken people. Personal evangelistic work is to be done. The women who take up this work carry the gospel to the homes of the people in the highways and the byways. They read and explain the Word to families, praying with them, caring for the sick, relieving their temporal necessities. They present before families and individuals the purifying, transforming influence of the truth. They show that the way to find peace and joy is to follow Jesus."—*Testimonies for the Church*, Vol. VI, page 118.

"Women as well as men can engage in the work of hiding the truth where it can work out and be made manifest. They can take their place in the work at this crisis, and the Lord will work through them. If they are imbued with a sense of their duty, and labour under the influence of the Spirit of God, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of His countenance, and this will give them a power that will exceed that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their work is needed. Discreet and hum-

ble women can do a good work in explaining the truth to the people in their homes. The Word of God thus explained will do its leavening work, and through its influence whole families will be converted."—*Testimonies for the Church*, Vol. IX, page 128.

Missionary Volunteer Programmes

First Week

Faith

Hymn: "The Lord Is My Light."

Prayer.

Secretary's Report.

Scripture Drill: Job 11: 21.

Reports of Labour.

Hymn: "Trust and Obey."

Bible Reading: "What Is Faith and What Does It Do?"

"A Lesson in Faith."

Song: "He Loves Me, Too."

"What to Do with Doubt."

"Easy to Faith."

Poem: "With Him at Home."

Five-minute Exercise on Reading Course Book. (Questions for week ending March 4.)

Hymn: "'Tis So Sweet to Trust in Jesus."

LEADER'S NOTE.—The Bible study should occupy about ten minutes, and can be prepared by one of the more mature members. "Trust and Obey" could be rendered as a quartette, and "He Loves Me, Too" is to be sung by the children only. Have the poem memorised. "A Lesson in Faith" and "Easy to Faith" would be more interesting if told, rather than read.

A Lesson in Faith

WHILE Mr. Moody was in St. Louis, he desired to illustrate faith—what it is and what it does. Among the thousands who listened to his words, he noticed three little boys close to the platform, and spoke to them. "Boys," he said, "you know what it is to believe, don't you? If I should tell you that I had a New Testament in this pocket, would you believe me?" "Yes, sir," answered the surprised boys. "Well, I am glad of that; that shows that you have confidence in my character. Now I tell you that I have a Testament in this pocket; do you believe that I have?" "Yes, sir," said the boys again. "There it is," said Mr. Moody, drawing out a pretty Testament.

"Now you see your faith was not in vain. I'll give this Testament to one of you if you will come and take it." The boys giggled, but not one moved. "Don't you believe me?" he continued; "this is my Testament, and I tell you it shall be yours if you will come and take it. Won't you come? Not one of you?" A gentleman seated behind the boys leaned forward and whispered to one of them: "Why don't you go? Never mind if they do laugh; it can't do any harm." At last the smallest of the boys walked up to the front of the platform and held out his hand, in which Mr. Moody at once placed the Testament. "What are you looking astonished about?" he asked. "Didn't I tell you I'd give it to you, and didn't you believe me and come and claim my promise? My friends," turning to the audience, "that is what faith is and does." Taking God at His word, somebody has called faith, and that does not apply merely to the initial step of the Christian life, but to every foot of the way.—*Selected*.

What to Do with Doubt

MANY, especially those who are young in the Christian life, are at times troubled with the suggestions of scepticism. There are in the Bible many things which they cannot explain, or even understand, and Satan employs these to shake their faith in the Scriptures as a revelation from God. They ask, "How shall I know the right way? If the Bible is indeed the word of God, how can I be freed from these doubts and perplexities?"

God never asks us to believe, without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration. Those who wish to doubt will have opportunity; while those who really desire to know the truth will find plenty of evidence on which to rest their faith.

It is impossible for finite minds to comprehend fully the character of the works of the Infinite One. To

the keenest intellect, the most highly-educated mind, that holy Being must ever remain clothed in mystery. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?"

The apostle Paul exclaims, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" But though "clouds and darkness are round about Him, righteousness and judgment are the foundation of His throne." We can so far comprehend His dealing with us, and the motives by which He is actuated, that we may discern boundless love and mercy united to infinite power. We can understand as much of His purposes as it is for our good to know; and beyond this we must still trust the hand that is omnipotent, the heart that is full of love. . . .

The apostle Peter says that there are in the Scripture "things hard to be understood, which they that are unlearned and unstable wrest . . . unto their own destruction." The difficulties of Scripture have been urged by sceptics as an argument against the Bible; but so far from this, they constitute a strong evidence of its divine inspiration. If it contained no account of God but that which we could easily comprehend; if His greatness and majesty could be grasped by finite minds, then the Bible would not bear the unmistakable credentials of divine authority. The very grandeur and mystery of the themes presented, should inspire faith in it as the Word of God.

The Bible unfolds truth with a simplicity and a perfect adaption to the needs and longings of the human heart, that has astonished and charmed the most highly cultivated minds, while it enables the humble and uncultivated to discern the way of salvation. And yet these simply stated truths lay hold upon subjects so elevated, so far-reaching, so infinitely beyond the power of human comprehension, that we can accept them only because God has declared them. Thus the plan of redemption is laid open to us, so that every soul may see the steps he is to take in repentance toward God, and faith toward our Lord Jesus Christ, in

order to be saved in God's appointed way; yet beneath these truths, so easily understood, lie mysteries that are the hiding of His glory, mysteries that overpower the mind in its research, yet inspire the sincere seeker for truth with reverence and faith. The more he searches the Bible, the deeper is his conviction that it is the word of the living God, and human reason bows before the majesty of divine revelation. — "Steps to Christ."

Easy to Faith

WORLDLY wisdom makes very difficult the things that are easy to faith. A writer in the *Outlook*, dealing with religious experience in children, tells the following story:

The other day I heard a little girl recounting to her young uncle, learned in the higher criticism, the story of the creation. "Just only *six days* it took God to make *everything*," she said; "think of that!"

"My dear child," remonstrated her uncle, "that isn't the point at all—the amount of time it required! As a matter of fact it took thousands of years to make the world. The word day, in that connection, means a certain period of time, not twenty-four hours."

"O!" cried the little girl in disappointment, "that takes all the wonderfulness out of it!"

"Not at all," protested her young uncle. "And supposing it did, can you not see that the world could not have been made in six of *our* days?"

"Why," said the child in surprise, "I should think that it could have been!"

"For what reason?" her uncle asked in equal amazement.

"Because God was doing it!" the child exclaimed.

Her uncle did not at once reply. When he did, it was to say, "You are right about that, my dear."

Truly, many a thing that is hid from the wise and prudent is easily understood by those who are but babes in worldly wisdom. The child's belief in a God that could do things allowed of no difficulties or impossibilities. The theories of the evolutionary or million-year development of this earth are designed merely to take away "the wonderfulness" of the workings of God in creation and

salvation. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." It is easy to understand it, "because God was doing it," as the little child said. — *Selected.*

With Him at Home

When day is o'er and evening's shades close round me,

When the sun is sinking low into the west,

When all is silent, e'en the birds, ceased singing,

Have homeward flown unto their place of rest;

Then all my cares are gone and I am lonely,

So lonely for that home where Jesus is, And I long to feel His loving arms around me,

And know that He is mine and I am His.

But patiently I'll wait a little longer, A few more years will bring us safely home;

Faith ever tells of brighter things beyond us,

And rest, sweet rest, is there for all who come.

And so, amid the sorrow, pain, and weeping, I'll trust myself to Him who cares and knows,

And with His love I'll share the sweetest blessing,

And find within His arms a sweet repose. — *Selected.*

Second Week

Women Who Worked

Hymn.

Prayer.

Secretary's Report.

Scripture Drill: Acts 2: 34, 35.

Reports of Labour.

Hymn.

"Dr. Eleanor Chestnut."

Poem: "Santa Filomena."

"Fidelia Fiske."

"Mrs. H. C. Mullens."

Five-minute Exercise on Reading Course

Book. (Questions for week ending March 11.)

Hymn.

LEADER'S NOTE.—The poem, "Santa Filomena," is especially appropriate at this time of war and suffering and consequent noble work of doctors and nurses, for it refers to Florence Nightingale, the first to plan systematic care of our wounded soldiers. Have the one reciting the poem give, if possible, a brief account of Miss Nightingale; who she was, and when she worked. Give the biographies out some days before the meeting so that the members may study them, and give the story in their own words.

Dr. Eleanor Chestnut

Missionary Martyr of Lien Chou, China
(1893-1905)

IT began in the town of Waterloo, Iowa, on January 8, 1868. Just after Eleanor's birth her father disappeared mysteriously and was never again heard of. The mother, who had the respect and sympathy of her neighbours, died not long after, and the family, consisting of several brothers and sisters, were scattered.

Eleanor, who was but three at the time, was adopted, though not legally, by some friendly people near who had no children. They had little money, but did the best they could for her, finding her both a puzzle and a comfort. In later years the father spoke of her "loving, kindly ways, her obedience in the family circle, and her unselfishness."

The news of Park College, Parkville, Missouri, where students had a chance to earn their way, at least in part, came in some round-about manner, and from that moment the girl made up her mind that she would go, come what might. And go she did, through the kind encouragement of the president of the college. She entered, feeling forlorn and friendless, but soon found warm friends and congenial surroundings. How to live was a problem. Her family could do little for her, and she had to take the bounty of missionary boxes, when it came to clothing. It was such a struggle to accept these supplies that she could not feel very grateful in her sensitive heart, but it was really heroic to wear the things. Don't you think so?

These hard trials in youth had "peaceable fruits" afterwards, for they ripened into a wonderful gentleness, sympathy, tact, and understanding, which made her a blessing to others. Writing to a friend, in later years, about the poor boys in China needing clothes, she said: "The poor boys! They are so shabby that I wish I could do more for them. I remember how shabby I was at Park College years ago. I do not mind nearly so much now, wearing old things."

Outwardly the student was brave and quiet, but there was a tumult within that was hushed only when she became a Christian. Afterward came the determination to become a missionary.

In 1888, on leaving Park College, the young girl entered upon the study of medicine. She had no great natural love for the profession, but, as she confided, it seemed as if it would add so much to her usefulness. A missionary friend, who knew her well in Lien Chou, said afterwards that this girl should have been an artist, not a doctor, if her real nature had been consulted, and that it was perfectly heroic of her to practise medicine and surgery as she did.

In 1893 Dr. Chestnut was appointed as medical missionary to the foreign field, and was assigned to China.

From a letter in print this extract is taken:

"Here I am at last. I don't mind being alone here at all. . . . I have to perform all my operations in my bathroom, which was as small as the law allowed before. Now, with an operating table, it is decidedly full. But I do not mind these inconveniences at all."

A missionary from Lien Chou lately told how Dr. Chestnut began the building of a hospital. When her monthly salary payment came, she saved out \$1.50 [about 6s. 3d.] for her living, and with the rest bought bricks. At last the Board in New York found this out, and insisted upon paying back what she had spent on bricks for the hospital. She refused to take the whole sum, saying that to do it "would spoil all her fun."

The story of the amputation of a Chinese coolie's leg without any surgical assistance has gone far and wide. The operation was successful, but the flaps of skin did not unite as the doctor hoped, and she knew that any failure in getting well would be resented by the people, and perhaps result in a mob. By and by the man recovered perfectly, and, later, the doctor secured some crutches for him from America. But at the time it was noticed that Dr. Chesnut was limping. There was no use in asking her why, for the slightest hint brought out the words, "Oh, it's nothing." But one of the women betrayed the truth. The doctor had taken skin from her own leg to transplant upon what the woman called "that good-for-nothing coolie," and had done it without anæsthetic, save probably a local application, transferring it at once to the patient.

What do you think of heroism like that? And then to say nothing about it!

After a necessary furlough, she returned to her work for two busy, blessed years, and then came the October day in 1905 when a mob, excited and bent on trouble, attacked the hospital. Dr. Chestnut, coming upon the scene, hurried to report to the authorities, and might have escaped, but returned to see if she could help others, and met her cruel death at the hands of those she would have saved. Her last act was to tear strips from her dress to bandage a wound she discovered in the forehead of a boy in the crowd. The crown of martyrdom was then placed upon her own head. "She being dead, yet speaketh."—"*Fifty Missionary Heroes.*"

Santa Filomena

Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise.

The tidal wave of deeper souls
Into our innermost being rolls,
And lifts us unawares
Out of all meaner cares.

Honour to those whose words and deeds
Thus help us in our daily needs,
And by their overflow
Raise us from what is low.

Thus thought I, as by night I read
Of the great army of the dead,
The trenches cold and damp,
The starved and frozen camp,

The wounded from the battle-plain,
In dreary hospitals of pain,
The cheerless corridors,
The cold and stony floors.

Lo! in that house of misery
A lady with a lamp I see
Pass through the glimmering gloom,
And flit from room to room.

And slow, as in a dream of bliss,
The speechless sufferer turns to kiss
Her shadow as it falls
Upon the darkening walls.

As if a door in heaven should be
Opened and then closed suddenly,
The vision came and went,
The light shone and was spent.

On England's annals, through the long
Hereafter of her speech and song,
That light its rays shall cast
From portals of the past.

A lady with a lamp shall stand
In the great history of the land,
A noble type of good,
Heroic womanhood.

Nor even shall be wanting here
The palm, the lily, and the spear,
The symbols that of yore,
Saint Filomena bore.

—Selected.

Fidelia Fiske

The First Unmarried Woman to Go to Persia as a Missionary (1843-1864)

"WHAT is she like?" "What is he like?" These are natural questions to ask about people, are they not? When we think about Fidelia Fiske of Persia, and ask what she was like, we seem to hear what more than one friend said of her, that "she was like Jesus." She made others think of what the Saviour was like when on earth, loving to pray to His Father, and "going about doing good."

The seminary for girls, at Mount Holyoke, founded by Miss Mary Lyon, was a good training school for missions. So much was said upon the subject, and the interest of Mary Lyon was so great, that missions seemed to be in the very air. In the first fifteen years there was but one class of graduates that did not have one or more members on the foreign field, while there were hundreds who became home mission teachers, or wives of missionaries. It was to this school that Fidelia Fiske went as a pupil, and there her interest grew apace. It was fed, for one thing, by the many letters that came from those who were busy in the work.

One day a missionary from Persia came to the seminary. She wanted a teacher for a girls' school, and begged earnestly for one from Mount Holyoke. Said Fidelia, "If counted worthy, I shall be willing to go." There were all manner of difficulties in the way, but finally she sailed for Persia with Dr. and Mrs. Perkins, and reached Urumia in June, after a journey of about three months, in the year 1843.

A few day scholars had been coaxed in before Miss Fiske came, but she was anxious to have a boarding-school. She wrote home to a friend that the first foreign word she learned was daughter and the next was give. Then she went to the people saying, "Give me your daughters."

It was very hard to get scholars, because it was thought such a dis-

grace for a woman to know how to read, and because it was thought the better way to marry the girls off very early. To be sure, the cruel husbands beat them, and the quarrelsome, coarse women knew nothing better and took it all as a matter of course, but it was all the more pitiful for that.

At last, when the first day set for beginning school was almost over, a Nestorian bishop came bringing two girls, saying, "These be your daughters and no man shall take them from you." More came after that—ignorant, dirty, greasy creatures who had to be taught to keep clean first of all; but they had souls, and were patiently taught. The people were poor, there were few books, and things were very hard. But the Bible was taught three hours a day, and a great deal of Scripture learned by heart. Miss Fiske and her teachers prayed and toiled on, and by and by a wonderful improvement was seen.

One day there was a strange visitor before Miss Fiske's door. It was a Koordish chief, one of the worst of men. He came with gun and dagger, and acted as if he would defy everybody. But he brought his daughter and left her in the school. His heart was reached at last, and he was wonderfully changed. He kept saying, "My great sins—my great Saviour," and he led the rest of his family to the Lord Jesus. One time this man was praying in a meeting. When he rose from his knees he said, "O God, forgive me. I forgot to pray for Miss Fiske's school." He knelt again, and prayed earnestly for it.

Miss Fiske was full of joy in her work, but she was much worn out. One time, after several services, she was so tired that it seemed as if she could not sit up through the preaching service. A woman came and sat down behind her, so that she could lean on her, and said, "If you love me, lean hard."

Worn out, Miss Fiske returned home, and failing to recover strength she died in 1864, in Shelbourne, Massachusetts, where she was born. She was in her forty-eighth year. A grieving Nestorian girl wrote to America: "Is there another Miss Fiske in your country?"—*Julia H. Johnston.*

Mrs. H. C. Mullens

"The Apostle of the Zenanas" and
"The Lady of the Slippers"
(1845-1861)

YOU know what a zenana is, don't you? That close-shut apartment in an Indian house, where the wives of the husband are shut in, and not allowed so much as to peep out of a crack.

The women in the zenanas, whether rich or poor, have always been sadly ignorant, often very idle, with nothing to do but comb their hair, look over their jewels, and talk gossip, or quarrel with each other. They have always been unhappy. How to reach and teach these imprisoned women, many of them very young, was one of the first missionary puzzles. The women could not get out, and the missionaries could not get in—that is, not for a long, long while, till the lady of this story came. If you have never heard about the "slippers," you shall hear now.

The lady was born in India. Her name was Hannah Catherine Lacroix, and she was a missionary's daughter. Her birthplace was Calcutta, and the year was 1826. Her father was intensely interested in his work, and was especially anxious about the women of India. The daughter seemed to breathe the spirit of her parents from childhood.

She had not a chance to receive a very finished education, but she was very bright, and made the best use of the opportunities that she had. She spoke Bengali very fluently, and was so intelligent, loving, and sympathetic, that when she was only twelve she was able to help her mother by taking a class of children in the day school, started in the missionary's garden.

When about fifteen she gave her heart to the Lord Jesus, and became much more earnest about helping others to know Him. At nineteen she married Rev. Dr. Mullens, of the London Missionary Society, and the two were very happy together in the work they loved so dearly. The wife became so well acquainted with the language that her father said that he might be able to preach a better sermon, but his daughter could carry on conversation much better than he could. A little book that she wrote for native Christian women was printed in twelve dialects of India.

But how about the zenana and the

slippers? Well, there is a very close connection. Mrs. Mullens had great skill with her needle, and did beautiful embroidery. One day a native gentleman was visiting the house. Mrs. Mullens was working a pair of slippers, and the gentleman noticed and admired her work very much.

"I should like my wife taught such things," he said, finally. Quick as a flash the missionary said, "I will come and teach her." The slippers thus opened the way to the zenana in the first place. Next a school was planned, and by and by, after the first opportunities, the missionary ladies had access to many shut-in women, and the work grew.

In the midst of loving labours, Mrs. Mullens was called to rest at thirty-five, in 1861.

The embroidery needle that she used so skilfully is lost, and the work of the busy fingers worn out long ago. Both answered their end, simple as they were. The One who used them so well lives on, and doors against which she pushed her little needle-point are wide open to-day.—*Selected.*

Third Week

The Influence of Little Things

Hymn.

Prayer.

Secretary's Report.

Scripture Drill: John 5: 28, 29.

Reports of Labour.

Hymn.

"The Greatness of Little Things."

Poem: "Little Things."

"Lessons from Biblical Little Things."

Five-minute Exercise on Reading Course

Book. (Questions for week ending March 18.)

Hymn.

LEADER'S NOTE.—Let the "Lessons from Biblical Little Things" be prepared by one or more of your members. You could suggest such lessons as Order, from the folded napkin in Christ's tomb ("Order is Heaven's first law"); Thoughtfulness, from the cup of cold water; Fearlessness in God's cause, from the stone that David used; etc.

Little Things

Let's not despise the little things,

For atoms form the world,

And pebble-prompted water rings,

Great seas in time have whirled,

And all the knowledge gained at last,

Throughout the present and the past,

Is little thoughts unfurled.

A kindly word's a little thing,
An utterance, what more?
Yet, like the little water ring,
It spreads unto the shore,
And leaves its ripple everywhere,
A thousand seas its force may share
Amid their dash and roar.

The little things we count for naught,
Unminded, pave our ways,
And mould our characters and thought,
Unnoticed, through our days—
For good or bad, whate'er fate brings,
Our lives are sums of little things
That memory portrays.

—Selected.

The Greatness of Little Things

"Think naught a trifle, though it small
appear;
Small sands, the mountain, moments
make the year,
And trifles, life."

—Young.

WILL you recall for just a moment
some hot summer night when you
were trying to sleep and an insignif-
icant mosquito kept buzzing around
your ear? It was a little thing, yet
it kept you awake for hours.

It was a little thing for the janitor
to leave a lamp swinging in the
cathedral at Paris; but in that steady,
swaying motion the boy Galileo saw
the pendulum, and conceived the
idea of thus measuring time.

A comma is a little thing, yet the
absence of a comma in a bill passed
through Congress years ago cost the
United States government a million
dollars (about two thousand pounds).
A single misspelled word prevented
a deserving young man from obtain-
ing a situation as instructor in a
New England college.

Among the lofty Alps, it is said,
the guides sometimes demand absolute
silence, lest the vibration of the voice
bring down an avalanche.

A cricket is a little thing, yet a
cricket once saved a military expedi-
tion from destruction. The com-
manding officer and hundreds of his
men were going to South America
on a large boat, and, through care-
lessness of the watch, they would
have been dashed upon a ledge of
rock had it not been for a cricket
which a soldier had brought on board.
When the little insect scented land,
it broke its long silence by a shrill
note, and thus warned them of danger.

If trifles mean so much, it is
reasonable to think that our attention
to them has something to do with
our success in life.

Trifles light as air suggest to the
keen observer the solution of mighty
problems. Bits of glass arranged to
amuse children led to the discovery
of the kaleidoscope. Goodyear dis-
covered how to vulcanise rubber, by
forgetting, until it became red-hot,
a skillet containing a compound which
he had before considered worthless.
A poor boy applied for a situation
at a bank in Paris, but was refused.
As he left the door, he picked up a
pin. The bank president saw this,
called the boy back, and gave him
a situation, from which he rose un-
til he became the greatest banker
in Paris—Lafitte.

We have in our bodies some very
small but important parts. The eye
is a perpetual camera, imprinting
upon the sensitive mental plate and
packing away in the brain for future
use every face, every tree, every plant,
flower, hill, stream, and in fact every-
thing which comes within its range.
The ear is a sort of phonograph
which catches, however transient,
every syllable which is uttered, and
registers it in mind. From the men-
tal impressions received through the
eye and the ear come the thoughts
that lead to our words and acts.

Last, but not least, we have the
tongue, which is thus fittingly de-
scribed in the Bible: "The tongue
is a little member, and boasteth
great things." The tongue is a small
member, yet as an instrument of
destruction it is second to none.
The crimes of the tongue are words
of unkindness, anger, malice, envy,
bitterness, harsh criticism, gossip,
lying, and scandal. Theft and mur-
der are terrible crimes, yet in a
single year the aggregate sorrow, pain,
and suffering they cause in a nation
is microscopic when compared with
the sorrows caused by the tongue.

At the hands of thief or murderer
few persons suffer, even indirectly.
But by the careless tongue of a
friend or the cruel tongue of an
enemy, many hearts are broken, social
natures are seared and warped, and
friends are separated. Remember
that a chain's strength lies in the
weakest link, no matter how strong
the others may be. We all have a
weak link, and with most of us it
is the tongue. Let us therefore not
make it a "world of iniquity," but
strive to make it a source from which
only blessing will flow out to others.
—Selected.

Fourth Week

Japan

Hymn.
Prayer.
Secretary's Report.
Scripture Drill: Examination.
Reports of Labour.
Hymn.
"Japan: Closed and Open."
"Neesima: The Pagan Boy Who Became a
Christian Worker."
Poem: "The Little Children in Japan."
"Japan's Call for Christian Workers."
Five-minute Exercise on Reading Course
Book. (Questions for week end-
ing March 25.)
Season of Prayer.
Hymn.

LEADER'S NOTE.—Again we consider a
field wherein we have a new interest be-
cause of our workers, Brother and Sister
H. Stacey. In the prayer season, hold up
these workers at the throne of grace. The
article on "Japan: Closed and Open"
could be divided into three parts, one tell-
ing of its first opening; another of the
change that took place; and a third, the
story of its re-opening through the work of
the United States. Have a young member
recite the poem, "The Little Children in
Japan."

Japan: Closed and Open

ABOUT one thousand two hundred
miles north of the Philippine Islands
is the Island Empire of Japan, known
as the Sunrise Kingdom. It is com-
posed of four large islands and about
two thousand small ones. It is
called the Sunrise Kingdom because
it is so beautiful that it seems to be
a fitting place for the sun to be born
each day.

Several hundred years ago the sun
rose on the same beautiful country as
to-day, but how different were the
people! In the beautiful place which
seemed to spell peace, fighting was
everywhere, while one clan or tribe
tried to put down other clans or
tribes. In worship these people were
superstitious. Each family wor-
shipped its household god, kept on a
sacred shelf, and in addition worship-
ped a "mountain god," a "tree god,"
a "fox god"—and gods made to stand
for nearly anything and any force.
So many were there that they were
spoken of as "the eight million gods
and goddesses."

In 1542, Francis Xavier made the
first attempt to win this beautiful
land and its people to Christ.
At that time he was living and
teaching in India. One day a
man who had run away from Japan
because he had committed murder,

came to Xavier and sought peace in his trouble. He told Xavier about his home and land, and so interested him that together they journeyed to Japan. For two years and a half they worked with great success. Within the next fifty years over two million Japanese were won to Christ and 200 ministers appointed.

About the year 1600, a sudden change took place. Civil war broke out between two great Japanese soldiers. These were the beginning of dark days for the Christians, for the stronger and more successful of the two soldiers had no regard for Christians. One day he discovered a prominent Christian leading a plot to betray Japan. Immediately persecutions of the Christians began. Tens of thousands were killed; the story is told of one group of twenty-four who were arrested. When they refused to trample on the cross they had their ears and noses cut off and were led to the crucifixion with this sign-board carried before them: "These men are to be executed at Nagasaki because they preached an evil religion."

So complete was this persecution that in less than a hundred years from the arrival of Xavier no one could be found who dared openly profess himself a follower of Christ. All over the empire, in every city and village, beside the roads and bridges, were great notices that read:

"As long as the sun shall continue to warn the earth, let no Christian be as bold as to come to Japan; and let all know that the King of Spain himself, or the Christians' God, or the great God of all, if he dare violate this command, shall pay the forfeit with his head."

For over two hundred years these boards looked down on a land where the name of Christ was not spoken and a prayer to God was not heard. Japan became a hermit nation, all ports were closed, and all Japanese were forbidden to leave their country. But silence and isolation are impossible in our great modern world. While Japan kept to herself, the world about her developed. People travelled. As they passed and re-passed the closed gates of the Sunrise Kingdom, they longed to enter.

In the work of opening Japan the United States led. In 1852 Commodore Perry, in command of a fleet of seven men-of-war, entered the harbour of Yokohama and dropped

his anchor. Later he delivered to the ruler a letter from the President of the United States demanding protection for sailors wrecked on Japan's coast, and asking for an open port for supplies and trade. With tact and consideration Commodore Perry accomplished his purpose, and the two hundred years of Japan's silence and isolation was broken.

One treaty followed another, and the light that streamed in through the open door began to show the Japanese to themselves. They saw that the world had many things that they lacked. Wider and wider they opened the door, that some of the blessings of modern civilization might enter. With these blessings came again the winners of the world of Christ. The old signboards were taken down, Americans were granted the right to erect churches, schools were organised, and the life of New Japan began. As the new life developed, prejudice gave way, heathenism began to weaken and Christianity to triumph.

On March 17, 1865, there were, in and around Nagasaki, over ten thousand people who had kept up Christian prayer through the two hundred years of enforced outward silence.

In 1880 the first Japanese Bible was published, and to-day there are thousands of native Christians, respected and trusted, and occupying high places in the government.—*Gardner.*

Neesima

The Pagan Boy Who Became a Christian Worker

ON February 12, 1843, a little Japanese boy was born in Tokio. His parents named him Neesima. He grew up just like all boys of his day grew, but early showed that he had an unusually religious nature. In these words he described his youth:

"I was obedient to my parents, and, as they early taught me to do, I served gods made by hand with great reverence. I strictly observed the days of my ancestors and departed friends, and we went to the graveyards to worship their spirits. I often rose early in the morning, went to a temple which was at least three and a half miles from home, where I worshipped the gods, and returned promptly, reaching home before breakfast."

When Neesima was fifteen years old he borrowed several Chinese books, and in one of them read: "In the beginning God created the heavens and the earth." The sentence attracted him. From this time "his mind was fulfilled to read the English Bible," and he "burned to find some teacher or missionary" who could teach him. But he waited for six years in darkness, only praying every day to this unknown God.

When Neesima was twenty-one years old he disregarded the laws, hid himself on board a Boston vessel, and sailed away from Japan. Little did he realise when he said good-bye to his mother that it would be ten years before he returned.

Arriving in Boston, the owner of the ship, a devout Christian who said that his aim in life was "to make money for God," became interested in the stowaway and took him into his heart and home and gave him the best education that New England offered.

In 1874 Neesima returned to Japan and found that great changes had taken place. Rulers and policies had changed. Now the Sabbath was a holiday, and the empire had a post office, and the people had newspapers, while the rugged coast line was studied with warning lighthouses.

Mr. Neesima was offered many high positions by the Japanese leaders who had met him in America, but he refused them all, because his great ambition was to found a Christian college for his countrymen. The story is long but interesting. Beginning with eight pupils, for years progress was made under great difficulty. The Buddhist priest opposed him in every way, and it was only after six long years that victory seemed assured. But so patiently and wisely had he worked that he had won all to him and to his plans. He died in 1890 and a building had to be erected for his funeral. The procession was a mile and a half long, and in it was a delegation of Buddhist priests.—*Selected.*

The Little Children in Japan

The little children in Japan
Don't think of being rude,
"O noble, dear mama," they say,
"We trust we don't intrude,"
Instead of rushing in to where
All day their mother combs her hair.

The little children in Japan
Wear mittens on their feet ;
They have no proper hats to go
A-walking on the street ;
And wooden stilts for overshoes
They don't object at all to use.

The little children in Japan
Are really too polite ;
They always thank their bread and milk
Before they take a bite,
And say, " You make us most content,
O honourable nourishment ! "

The little children in Japan
With toys of paper play,
And carry paper parasols
To keep the rain away ;
And, when you go to see, you'll find
It's paper walls they live behind.
—*Harper's Magazine.*

Japan's Call for Christian Workers

TO-DAY the Japanese need Christian winners *who will assist them in educating the people*, winners who have confidence that true education will be followed by a desire to know the true religion. A citizen of Japan said to an American audience: "Heathen religions cannot continue to exist in the presence of modern education. Educated people cannot be satisfied to worship idols. College graduates will not bow down to images of wood and stone. I thank you all for what you have done for my country. The only hope of Japan is in Christianity." If we should go to Japan to-day we should find many of the old heathen temples deserted, the priests gone, and the boys and girls, instead of mumbling prayers before an image, going to schools very much like our schools, and learning very much the same as our boys and girls learn. In the glad words of the parable, "all things are ready," Japan waits for Christian winners: Christian physicians and nurses who will heal the sick; Christian teachers who will make the schools strong educational forces in the lives of the Japanese youth; Christian philanthropists, leaders in charitable work, who will rescue the fallen and strengthen the weak; and Christian ministers who will ever awake to life and nourish the spirit of Christ which is in the people of the Sunrise Kingdom.—*Gardner.*

"MANY who have escaped the rocks of gross sin have perished in the sands of self-righteousness."

Sabbath-School Missionary Exercises

(March 4)

Medical Missionary Work

To Be Undertaken by Every Member
of the Church

WE have come to a time when every member of the church should take hold of medical missionary work. The world is a lazar-house filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realise their responsibility to impart these truths. Those who have been enlightened by the truth are to be light-bearers to the world. To hide our light at this time is to make a terrible mistake. The message to God's people to-day is, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

On every hand we see those who have had much light and knowledge deliberately choosing evil in the place of good. Making no attempt to reform, they are growing worse and worse. But the people of God are not to walk in darkness. They are to walk in the light, for they are reformers.

Before the true reformer, the medical missionary work will open many doors. No one need wait until called to some distant field before beginning to help others. Wherever you are you can begin at once. Opportunities are within the reach of every one. Take up the work for which you are held responsible,—the work that should be done in your home and in your neighbourhood. Wait not for others to urge you to action. In the fear of God go forward without delay, bearing in mind your individual responsibility to Him who gave His life for you. Act as if you heard Christ calling upon you personally to do your utmost in His service. Look not to see who else is ready. If you are truly consecrated, God will, through your instrumentality, bring into the truth others whom He can use as channels to convey light to many who are groping in darkness.

Let our people show that they have a living interest in medical missionary work. Those who study and practise these principles will be

greatly blessed, both physically and spiritually. An understanding of the philosophy of health will be a safeguard against many of the evils that are continually increasing.

MRS. E. G. WHITE.

(March 11)

The Need for Education in Health Principles

BECAUSE of the prevailing ignorance of the principles of healthful living, much preventable disease and suffering exists. While modern science has done much towards improving the sanitation of our homes, and especially of our cities, and men are gradually learning of the danger that threatens their lives when little or no attention is paid to the ventilation and cleanliness of their sleeping apartments or to the purity of their food products, there still remains much ignorance to be dispelled.

As a result of wise laws the death rate has been slightly diminished but there is still room for much improvement. More and more instruction in the principles of healthful living is necessary, and it is the duty of God's people, who have received such great light upon the question of health reform, to disseminate this light as widely as possible.

Our medical institutions are splendid mediums for imparting instruction in the true principles of health. On every hand there are those who are suffering from some kind of disease, and who are very desirous of ridding themselves of their maladies. Here is an opportunity for the members of our churches and Sabbath-schools to cooperate with the medical work, and thus to aid the right arm of the message in doing a great work. Tell these suffering ones of our sanitariums, and seek to induce them to place themselves under the care of our physicians and nurses, who will not only do all in their power to effect a cure, but will gladly impart instruction in the best methods of keeping well. The people should be made to understand that there is absolutely no need for such an appalling amount of sickness in the world. They should be taught that the observance of healthful principles in the daily life and habits will effectively ward off much disease and will prolong life far beyond the average length,

Not the least important feature of sanitarium work lies in the education of the people in the art of healthful living. These institutions have not been established merely for the purpose of treating the sick. They have an important part to play in the dissemination of the true principles of health reform, and the more people can be brought into contact with our medical institutions the greater will be their opportunity for usefulness in teaching the truth. Shall we not all help to make the medical missionary work a success, and thus help in mitigating much unnecessary pain and suffering, while at the same time reaching many people with the third angel's message?

A. W. ANDERSON.

(March 18)

"Freely Ye Have Received"

UNMISTAKABLE evidences point to the nearness of the end. The way must be prepared for the coming of the Prince of Peace. Let not our church members complain because they are so often called upon to give. What is it that makes the frequent calls a necessity? Is it not the rapid increase of missionary enterprises? Shall we, by refusing to give, retard the growth of these enterprises? Shall we forget that we are labourers together with God? From every church, prayers should ascend to God for an increase of devotion and liberality. . . .

The temptation may come to you to invest your money in land. Perhaps your children will advise you to do this. But can you not show a better way? Has not your money been entrusted to you to be traded upon wisely, and put out to usury, that when the Lord comes He may find the talents doubled? Can you not see that He wants you to use your means in helping to build meeting houses and to establish sanitariums?

We need now to esteem souls above money. If you know of a higher work in this world than the work of soul-saving, a work which will bring better results for the investment of means, will you not tell us of it, that we may measure its value?

I fear that many of our people do not realise the importance of God's work. One to whom I wrote for money answered thus: "I received your letter asking me to lend

you some money. But there was a piece of land which the children thought it advisable for me to purchase, and I have invested my spare means in this land." How much better would it have been for this brother to invest his money in establishing sanitariums, in which witness is borne to the truth for this time, or in schools, which will provide for our youth the best influences, and in which they can be trained to become missionaries for God. . . .

If those to whom God's money has been entrusted will be faithful in bringing the means lent them to the Lord's treasury, His work will make rapid advancement. Many souls will be won to the cause of truth, and the day of Christ's coming will be hastened.

MRS. E. G. WHITE.

(March 25)

Literature for the Islands

WE read in the Spirit of Prophecy that "the message of truth is to go to all nations, tongues, and people; its publications,—printed in many different languages,—are to be scattered abroad like the leaves of Autumn."

These many different languages certainly include those spoken by the inhabitants of the South Sea Islands. For many years we have been preparing and sending out literature to this great island field. These publications have preached the message to thousands who could be reached in no other way. Many, through reading this literature, have responded to the call to come out of Babylon, and are to-day engaged in carrying the message to others who are still in darkness.

Over seven thousand eight-page periodicals are printed at the Avondale Press each month and sent out to the islands. These papers are printed in the Tahitian, Samoan, Fijian, Tongan, and Rarotongan languages. Many of our denominational books have been translated into these and other languages, also tracts, lesson pamphlets, hymns, etc. The work is extending, and the demand for literature is increasing; and the influence of the message contained in the pages of literature thus scattered is having its effect upon the hearts and lives of its readers, and preparing the way for the living preacher.

Let us, who live in a land of light, and have so many good books to read, show our appreciation of the many blessings we receive from the bountiful Giver by bringing a thank offering to Him to be used in scattering a few of the crumbs to our less-favoured brethren, who are looking to us for help in this their hour of need.

'Tis eventide, the shadows fall,
And clouds begin to lower;
The sun's departing rays proclaim
Probation's closing hour.
The work unfinished still remains,
And darkened souls wait on;
The sun sinks lower in the west,
The day is almost gone.

From distant isles a call for help
Is wafted o'er the foam;
They seek amid the gathering shades
For light to lead them home.
That light illumines *our* homeward path,
Shall we its blessings share
With those who turn to us for aid
Mid darkness and despair?

ANNIE M. WILLIAMS.

Educational Day

(For Church Service, Sabbath,
March 11)

The programme for Educational Day should have been on the second Sabbath in February, but owing to the Special Missionary Meeting falling on that Sabbath it was decided to hold over the Educational programme until the second Sabbath in March. We trust that this meeting will be profitable, and that it will be the means of promoting the cause of education throughout the Union.

Scriptural Exercise

READ responsively Job 28:12-28.
What good instruction did King David give to his son Solomon? Prov. 4:3-13.

What did the wisest of men say was the principal part of knowledge? Prov. 1:7, margin.

What does understanding become to the man who possesses it? Prov. 16:22, first part.

What should be our prayer? Ps. 90:12.

Through lack of space we have been unable to publish in full the programme for Educational Day in this paper. The following selections from the Testimonies are suggested for the meeting: "The False and the True Education" in "Testimonies for the Church," Vol. VIII, pages 105, 106; also begin with "Myths and Fairy Tales" on page 308 and read to bottom of page 311.

Fourth Sabbath Reading

(March 25)

Faith and the Finishing of God's Work

1. WHAT will be one characteristic of those who shall be translated? Rev. 14 : 12.
2. What did the faith of Jesus do for Him? Heb. 12 : 2.
3. What did the prophet Isaiah say of His steadfast faith? Isa. 42 : 3, 4; 50 : 7.
4. To what did the Saviour compare the first-day conditions? Matt. 24 : 37-39.
5. What led Noah to build the ark? Heb. 11 : 7.
6. What does Peter tell us of the last days? 2 Peter 3 : 3, 4.
7. What alone will enable God's children to endure? Heb. 10 : 36-39.
8. Upon what will their faith be based? 2 Peter 3 : 13.
9. What counsel does Peter give to the people of God? 2 Peter 3 : 14, 11, 12.
10. How can we know that we have true faith? James 3 : 17, 18.

NOTE.—Diligence as a result of faith led Noah to build the ark. To us is given the opportunity of hastening the coming of the day of God by our diligent service for Christ. Is our faith making us diligent to finish the work?

The New Hebrides

(Extracts from Pastor Parker's letter)

November 7, 1915.

"WE have bright spots in the work here as well as dark ones. The Lord always leads us out into larger and greener pastures after leading us through the dark, mysterious valleys of His providence.

"The conditions which have arisen here on Atchin have opened the way for us to do more over on the mainland, which we could not have done if the work had moved forward here as it had given every evidence of doing.

"Matanavat is opening up well, and there seems to be a desire on the part of the people to have the gospel message in their midst. They have cleared off the mission ground, and are now at work putting up the church and school buildings.

"On our visit to Matanavat last week the chief took me over to

another town to see a man who was sick. There are five towns within a short distance of Matanavat, thus making it a good centre for our work in that district. Our feet have trodden upon the ground we have so long prayed for, and we stand at the threshold of the Big Nambus people, and are now knocking at their door.

"We have some good news in reference to the Big Nambus people. On our visit to Matanavat on a previous occasion, the chief of the Big Nambus people, who is over ten other chiefs, was there with five of his men. We became well acquainted with him, and he and his men attended two of the services. I had a good talk with them and explained our work, telling them that we were here to help the Big Nambus people as well as the other people of Malekula; and that we loved them just as much as we loved the others. He seemed pleased, and said that they liked the school.

"Last week when we were up at Matanavat again, the chief of Matanavat told us that the chief and his men were very pleased with what they had heard and with the treatments I had given them. This chief thought it would be perfectly safe for us to go and make a visit to the chief of the Big Nambus. He said that he and a number of his men would go with us. I have arranged to go with him to-morrow, if the weather permits. We are praying earnestly to the Lord for His leadings in this proposed trip, that He will prevent our going if it is not His will at this time. I shall be the only one who will go ashore with the Matanavat people, so if anything happens it will only be one, not two.

"We should have no trouble if it were not for the recruiters. Just as we were leaving Matanavat, word was brought that a recruiter had stolen four men of the Big Nambus, and the people were wild, running about and wanting to shoot. This may make a change in our plans when we reach there.

"Once the work is established among the Big Nambus people, there will be opened up a large field for our labours. This people are very populous, and I believe they will make good material for the gospel to work on. They have the worst name for savagery of all the people of Malekula.

"This is the day for which Mrs. Parker and I have prayed ever since

we came to Atchin, and now it seems to be materializing. How wonderfully God works to answer our prayers!

"If everything goes satisfactorily, I will approach the chief for a piece of ground, where we shall build a school and a residence. Our faith holds on to the arm of the Lord for this opening providence.

"I trust that I shall have opportunity to add to this letter later after our return, so that you will know the result of our visit. If everything turns out the way that we have faith in God to expect, we shall need a young man and his wife, who have good judgment and an even temper, who will learn a language quickly, who are not afraid to face death, and above all, have complete confidence and faith in the One who has called them to preach the gospel to every creature.

"The Lord has opened the way for us to start the work at Lalip, and I have had three Sabbath meetings with them. Out of forty-four, forty-one were there yesterday. All but one man and his wife had laid aside their work, and were resting on the Sabbath. They were waiting for my coming. They are beginning to talk about a church, which I think will not take long to materialize.

"I have an eight-mile walk each way, and I have to carry a bottle of water, besides my medicine bag, which weighs twelve pounds. It is hard to get a boy to go with me, as the Atchin people seem afraid of the bush. I have only had the companionship of a boy one Sabbath, and he would not go without taking his musket. I feel perfectly at ease, and the companionship of the invisible One gladdens my every step, and I have no fear, for I am on business for my King.

"We have visited another place five miles inland, but have not been able to open up services there yet. All the places between here and Matanavat have been visited, and school has been held in the larger places visited. The field that has now opened up will keep us very busy, and we shall soon be able to hold services in all these places.

"There are only two places inland, which are within ten miles of us, that we have not visited yet. One is Rarip, and the other is Perterwo, where the native teachers were killed. The Rarip people are friends of the

Perterwo people, and we trust that soon we shall be able to pay them a visit, and through them come into contact with the Perterwo people. We have already had an invitation to come to Rarip.

"All that Satan has been doing against our work here has only caused it to lengthen its cords, and fix its stakes more firmly. For all this we thank the Lord, take courage, and go on.

November 11.

"We have now returned from our Matanavat and Big Nambus trip, and the Lord has made it a success in every way. The Matanavat people are proving real helpers, and they are so willing; they are a great contrast to the Atehin people. We had two services with them, which they seemed to appreciate very much. They are going ahead well with the work on our mission property.

"Just as we were leaving for the Big Nambus, three men came down from the hills with a request that we come and hold services with them in their town. They had called on us before, but had always arrived just too late. They went with us on the trip to the Big Nambus. The day before, the Matanavat boat had preceded us to the landing place for the Big Nambus. We followed them, but on nearing the place there was a heavy down-pour of rain. After stopping for a short time, we thought best to return to Matanavat for the night. We towed them back, as there was no wind. Yesterday morning we went again. There were nine Matanavat people, with the three men from the hills. The devil did all he could to keep us from going, and to make us turn back after we had started, by causing the heavens to gather blackness, and causing it to spit rain. (We had asked as a sign from the Lord that it might rain if it were not His will for us to go, so you can see it perplexed our mind, but the Lord did not let the rain pour down, so we went on.) At a distance from the landing-place we could distinguish the forms of men on the beach, and we knew that some of the people were waiting for us.

"After anchoring, two of the Matanavat people went ashore. I followed with the chief of the Matanavat. There was a stiffness on the part of

the people at first, but I went up to them and shook hands around. I found the chief's eldest son there. I was soon able to treat some of their sores, skin diseases, etc. They were much interested in looking into my medicine bag. An old man, whom I had met at Matanavat, was very attentive to me; he got a stone for me to sit on and gave me a banana leaf to keep the rain from wetting me, as a little rain fell at times. They all took me over into the bush under the shelter of an overhanging rock. Here we stopped for a while. Others came. They were very much afraid of me, and I could not get near them at first, but after a time I could put my hands on them. I was the object of investigation, and their hands stole up under my shirt sleeves, feeling my flesh. It is good to be one of Pharaoh's lean kind sometimes.

"Their chief, Ambi, with a number of his men, was hunting wild pigs, so he was not with us. The time came when we had to go, and he had not come, so I had a short service with them and the Matanavat people, two or three of their boys who could understand a little English interpreting to them. After prayer I got in the small boat and was on my way out to the launch, when I saw forms coming out of the bush some distance down the beach. The chief's brother cried out, "Ambi is coming, Ambi is coming." So we turned around and went back. When he came up he manifested the gladness of a child to see me, and shook my hands in both of his. We had a good talk together. A young man attends him all the time, and he can speak English fairly well. He interpreted. They wanted medicine for different ailments, which I gave them. Their chief wanted a bottle of 'rub medicine' for colds and aches (this we make out of turpentine and kerosene, and for which we have a great call). This I gave him, and he seemed pleased.

"Then I asked him if he wanted us to make a school for him and his people. He spoke very warmly to his men, and they all seemed to be heartily in favour of it. He turned to me and said, 'We want it very much.' I thereupon asked him if he would build us a church. This impressed him very favourably, and they wanted to know when they should begin. I told them right

away, and they said they would go and clear the ground. How thankful I am to the Lord for this opening. His hand has made for the work of the third angel's message.

"They wanted me to come back quickly, and I told them that a week from that day, wind, waves, and rain permitting, I would go back and walk up into the hills to their village, which is six miles from the coast (it may be farther, but this is as near as I can say now), and visit them there, and see the school site. The chief and his men gave me a hearty send-off, and we left with hearts praising the Lord for His wonderful workings to His unworthy servants.

"We had no sooner started than the rain came down in torrents, and continued all the way back to Atehin.

"How true the scripture is, which says, 'He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.' If we had regarded the clouds we would not have gained this victory, and in the case of Matanavat, if we had regarded the wind of human passion, we would now be on Atehin with our hands tied, for Matanavat has been the key in the hand of the Lord which has opened up this field and many bush towns to the preaching of the third angel's message. Satan knew what would follow if we were allowed to enter Matanavat, and that was his reason for making the attempt on my life through the bush people. To the Lord be all the praise, for it has been His leadings and the workings of His Holy Spirit, which have led and opened the way before us."

"REPENTANCE without amendment is like pumping without stopping the leak."

The Missionary Leader

PUBLISHED BY THE

AUSTRALASIAN UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS

"Mizpah," Wahroonga, N.S.W.,
Australia

Editor: Anna L. Hindson

Printed monthly for the Conference by the
Avondale Press, Cooranbong, N.S.W.