

The Missionary Leader

Vol. 6

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No. 2

Home Missions Department

Church Missionary Programme First Week

OPENING EXERCISES.
STUDY: The Field.

Motto: "My meat is to do the will of Him that sent Me, and to finish His work." John 4: 34.

We commence in this issue of the MISSIONARY LEADER a series of studies dealing with the home field and our duty to our neighbour. These will continue until the May number, after which we shall study together the foreign field. We would ask the missionary leaders to kindly give these studies their earnest thought and we believe the use of them will be helpful to the missionary societies and their members.

LEADER'S NOTE.—The simple parable used by our Saviour to illustrate the work of the sower pointedly refers to the purpose for which the Lord has chosen us to be His children. We have a field,—none can claim that they have no ground to till and sow. We have good seed. Our literature,—papers, magazines, and tracts contain the light of present truth. They are the best of seed.

We have no excuse for delaying the work. We have an organization. We have a favourable time, we have an anxious world. Now or never seems to be written on everything.

We are sure of a harvest, and that quickly. These things ought to encourage us all to put forth great efforts for the Master.

The Field

1. WHAT does Christ say the field is? Matt. 13: 34.
2. What will He send into the field? Matt. 13: 3.
3. What is sown? Matt. 13: 4.
4. What kind of seed should be sown? Matt. 13: 24.
5. What follows seed time? Gen. 8: 22.
6. Can we delay the sowing till things are more congenial? Eccl. 11: 4, 6.
7. What must we mingle with the sowing? Ps. 126: 5, 6.
8. What precedes the sowing? Isa. 28: 24, 20.
9. What happens to the seed sown before it bears fruit? John 12: 24.
10. When will the harvest be gathered in? Matt. 13: 39.

"If the servants of God will walk with Him in faith, He will give power to their message. They will be enabled to so present His love and the danger of rejecting the grace of God, that men will be constrained to accept the gospel. Christ will perform wonderful miracles if men will but do their God-given part. In human hearts to-day as great a transformation may be wrought as has ever been wrought in generations past."—*Christ's Object Lessons*, page 236.

Church Missionary Programme Second Week

OPENING EXERCISES.
STUDY: Our Service.

LEADER'S NOTE.—God created man for a purpose. He gave him something to do. He set before our first parents the joy of service. We are God's servants now; not the bond servant nor slave of an unbending taskmaster, but elevated to be friends with Christ in the noble service for fallen humanity. God does require us to prove faithful friends. He has greatly loved us in giving us such an opportunity, and our part is to prove that His trust and confidence have been well placed. God honours above all else the spirit of faithfulness, and so we are invited to serve Him with a good will and a hearty spirit of response to His call.

Our Service

1. FOR what was man created? Gen. 2: 15.
 2. What did Paul call himself? Rom. 1: 1.
 3. What were servants called anciently? Job 7: 1; Gen. 43: 18.
 4. In what spirit did the hireling serve? Job 7: 2.
- NOTE.**—The hireling as a timeserver looks for the end of the day's work and serves only because of the reward offered.
5. As servants of God what do we become? John 15: 14, 15.
 6. In our service what are we? 1 Cor. 7: 22.
 7. What may we take as our motto in service? Eph. 6: 5, 7.
 8. With what spirit should we serve God? Col. 3: 23.
 9. What is God's reward for faithfulness? Luke 19: 17.
 10. What should be said of each one of us? Neh. 7: 2.

Church Missionary Programme

Third Week

OPENING EXERCISES.
STUDY: Our Weapons.
"Every Seventh-day Adventist an Active Worker."

LEADER'S NOTE.—There are many lessons that we can learn just now from the great work that nations are taking in the organization of their armies. The Lord in His word has referred to the Christian as a soldier. He has spoken of the Christian soldier's weapons. Just see what is necessary in a man who undertakes to fight for his country, and you will see displayed some qualities that must be manifest in our work for God.

1. The soldier is trained for a specific work.
2. He gives an unconditional oath to serve wherever and whenever required.

3. He puts the cause he represents first. He is willing to die in its interests.

4. He makes great sacrifices in the interests of others. He wars for others more than he does for himself.

These principles should be the foundation of all our service. Our warfare is offensive, too. We must carry the battle to the gates of the enemy. Let us pray for the sharpening of our weapons that we may prove stronger in the fight.

Our Weapons

1. IN what is the Christian engaged? 1 Tim. 1: 18.
2. With what is every soldier provided? Deut. 1: 41.
3. In what classes may these weapons be classified? *Answer.*—Offensive and defensive.
4. What are some offensive weapons? *Answer.*—The sword, battleaxe, bow and arrow, sling.
5. What are some defensive weapons? *Answer.*—Helmet, breast-plate, girdle, shield and buckler.
6. Is the Christian warfare defensive and offensive?—It is both. We war with ourselves to overcome, and we war in the effort to save others.
7. Before the weapons are used what is necessary? 1 Sam. 17: 39.
8. Against what are we fighting? Eph. 6: 12.
9. How can we engage in this fight successfully? Eph. 6: 11, 13-18.
10. What was prophesied of Christ? Isa. 49: 2, 3.

Every Seventh-day Adventist an Active Worker

"THE strength of an army is measured largely by the efficiency of the men in the ranks. A wise general instructs his officers to train every soldier for active service. He seeks to develop the highest efficiency on the part of all. If he were to depend on his officers alone, he could never expect to conduct a successful campaign. He counts on loyal and untiring service from every man in his army. The responsibility rests largely upon the men in the ranks.

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

"Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. Too often in the past this has not been done. Plans have

not been clearly laid and fully carried out, whereby the talents of all might be employed in active service. There are but few who realize how much has been lost because of this."—*Testimonies for the Church*, Vol. IX, page 116.

"There is something for every one to do. Every soul that believes the truth is to stand in his lot and place, saying, 'Here am I; send me.' . . . The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ, they are under obligation to work for Him. And let all be taught how to work. . . . They should assist these to organize the working forces of the church, so that men, women, and youth of various temperaments, in various callings and positions, will take hold of the work that must be done, bringing their God-given talents into most solemn service for the Master.

"A great work is to be done in the world, and what efforts are we making for its accomplishment? The people have had too much sermonizing; but have they been taught how to labour for those for whom Christ died? Has a line of labour been devised and placed before them in such a way that each has seen the necessity of taking part in the work? There are ways in which all may do personal service for God. Some can write a letter to a far-off friend, or send a letter to one who is enquiring for truth. Others can give counsel to those who are in difficulty. Those who know how to treat the sick can help in this line. Others who have the necessary qualifications can give Bible-readings or conduct Bible-classes.

"The very simplest modes of work should be devised and set in operation among the churches. If the members will unitedly accept such plans, and perseveringly carry them out, they will reap a rich reward; for their experience will grow brighter, their ability will increase, and through their efforts souls will be saved."—*Testimonies for the Church*, Vol. VI, pages 49, 302, 431, 433.

"These are times when it is fitting for our ministers to give on the Sabbath, in our churches, short discourses, full of the life and love of Christ, but the church members are not to expect a sermon every Sabbath. . . . The greatest help that can be given our people is to teach them to work for God, and depend upon him. . . . Just as soon as a church is organized, let the minister set the members at work. They will need to be taught how to labour successfully. Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received."—*Testimonies for the Church*, Vol. VII, pages 19, 20.

"The salvation of men is Christ's supreme thought: it should be ours."

"God's greatest agent for the spread of His kingdom is the Church."

"The Church is God's appointed agency for the salvation of souls."

"He that is wise winneth souls."

Let us take for our motto, "The whole gospel to the whole world, by the whole people, in this generation."

"EVEN while engaged in their daily employment, God's people can lead others to Christ."—*Testimonies for the Church*, Vol. IX, page 39.

Church Missionary Programme

Fourth Week

OPENING EXERCISES.
STUDY: Our Aims.

LEADER'S NOTE.—To work without an aim is to work to no end or purpose. Many efforts which are amply reinforced with zeal and energy fall to the ground because the efforts have not been directed at something specific. We are blessed however, in having an aim. It is a noble one and ought to inspire us all. We are aiming at telling all the world the gospel of the kingdom. If connected with Christ He expects us to be fruitful, and we can be this only as we lay ourselves at His feet for Him to use. Like the newly-found disciple let us go and tell another quickly. Christ when on earth, worked to a purpose. His motto was: "Finish the work." And we learn that when His mission on earth was closed He could say that the task was completed. Our motto to-day is to "Finish the work." The quotation from the Spirit of Prophecy given below tells us how this will be done. Think of it, the answer is with us!

Our Aims

1. WHAT should be the burden of every soul in Christ? John 1:41, 42.
2. If connected with Christ what does He expect us to be? John 15:2.
3. What figures does He use to illustrate our relation to the lost world? Matt. 5:13, 16.
4. What motive should prompt to soul-saving labour? 2 Cor. 5:14.
5. Can we be neutral in God's work? Luke 11:23.
6. What did Christ desire to do in His ministry? John 4:34.
7. Did Christ complete His mission? John 17:4.
8. What is God's purpose to-day? Rom. 9:28.
9. How will this be done? Answer.—"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Testimonies for the Church*, Vol. IX, page 117.
10. What is the Christian's joy or crown of rejoicing? 1 Thess. 2:19, 20.

Missionary Volunteer Department

Missionary Volunteer Programme

First Week

Pioneer Missionaries No. 1 North America

OPENING EXERCISES.
Geography of Indian Territories.
"John Eliot, the Apostle to the Indians."
"Thomas Mayhew."
"David Brainerd."
"Sheldon Jackson."
"A Lady Missionary Pioneer."

LEADER'S NOTE.—In our programmes

this month we will take up the study of some of the great pioneer missionaries who opened up the way for the gospel in other lands.

A talk on the geography of the Indian territories should be prepared by one member. This will include the central and western districts of the United States and also Canada and Alaska. Information on the life of John Eliot may be found in any book of missionary biographies. He was the first missionary to the Indians. Be sure to provide a good map for this meeting.

Thomas Mayhew

Who Began Missionary Work Among the Indians when He Was Seventy (1658-1680)

SUCH a valiant soul ought surely to be included in the list of heroes. Some folk think their work is done at seventy, but not so Mr. Thomas Mayhew, the New Englander, Governor of Martha's Vineyard and adjacent islands, in the far-back year of 1641. However, his missionary work did not begin that year, and it did begin first of all in the giving of his son to devote his life to the Indians. Rev. Thomas Mayhew, Jun., was first a minister to the settlers in his neighbourhood, but extended his service of love to the thousands of red men thereabouts.

His first accomplishment was the mastery of the native language. He was very successful in this, and soon had a flourishing mission. The first convert was named Hiacoomes. He put himself under Mr. Mayhew's instruction, and became a teacher, and afterwards a preacher to his own people. The very first school in New England for the benefit of the Indians was established in 1651. In another year, a church was organized. There were two hundred and eighty-two members. The "covenant," which all agreed to accept as church members, was prepared in the Indian tongue by Mr. Mayhew.

About five years after this, the earnest missionary set out for England, to get money for his mission. He was lost at sea.

Then it was that his father, the governor, at the age of seventy, determined to take his son's place, and bravely began the study of the native language. Heroes are not all young men, you see, although many begin very early to be heroic.

This staunch missionary began preaching at the different plantations week by week in turn, sometimes walking twenty miles through the woods to meet his Indian congregations. In 1670 was organized the first Indian church with a native pastor. There were then about three thousand native Christians upon the island.

The indefatigable Mr. Mayhew kept on with his missionary work until he died, in his ninety-third year. Is not this a wonderful record?

His grandson, John, became associated with the work and was active in it until he died in 1688, when his son, Experience, took it up, and continued it for thirty-two years. In 1709 he translated the Psalms and John's Gospel.

Surely this is a family that should not be forgotten.

David Brainerd

Missionary to the Indians at Twenty-four (1742-1747)

DO YOU know how it is possible to live a very long life in a very few years? Perhaps you have heard the secret told in these words: "He liveth long, who liveth well." The young missionary to the Indians of long ago proved this to be true by his short, heroic, useful life.

In 1718 the little village of Haddam, Connecticut, was indeed a small one, but there, in April of that year, a baby was born who grew up into the man and the missionary that all who know anything of missions to-day, love to think about.

When David Brainerd was only nine, his father died, and five years later the death of his mother left him a lonely orphan. For a while he became a farmer's boy, and earned his living by his work out-of-doors. Then he went to live with a good minister, who gave him a chance to study, for the boy was very anxious to go to college. To Yale he went, while still quite young, and remained three years. There were no theological seminaries then, as now, to prepare young men to be ministers, but they studied with older ministers, and were made ready to preach in this way. Young Brainerd studied with different ministers, until the year 1742. Although he was then but twenty-four, he was considered ready to preach, and was sent out upon his chosen life-work as a missionary to the Indians.

Oh, but he had a hard time in the very beginning. You know, perhaps, that Solomon, the wise man, says that it is "good for a man to bear the yoke in his youth." It was certainly given to this young man to do this. No comfortable home was open to him, and he lived with a poor Scotchman, whose wife could hardly speak a word of English. Nothing better than a heap of straw laid upon some boards was provided for lodging, and as for food—what do you think he had? We know exactly, for the missionary kept a journal, and in it he wrote—"My diet is hasty pudding (mush), boiled corn, bread baked in the ashes, and sometimes a little meat and butter." He adds, "I live in a log house without any floor. My work is exceedingly hard and difficult. I travel on foot a mile and a half the worst of ways, almost daily, and back again, for I live so far from my Indians." He writes that the presence of God is what he wants, and he longs to "endure hardness as a good soldier of Jesus." The Indians, from the first, seemed to be generally kind, and ready to listen, but in the beginning the work was slow.

The young missionary's heart was troubled for his poor red men, because the Dutch claimed their lands, and threatened to drive them off. They seemed to hate him because he tried to teach the Indians the way of life. At this time there was but a single person near with whom he could talk English. This person was a young Indian with eighteen letters in his last name, which was far enough from being "English." You may do your best at pronouncing it. It was "Wauwampequennaunt." Fortunately, his first name was John!

The exposure and hardships of these days brought on illness from which the missionary suffered all through his brief life. He tells in his journal of spending

a day in labour to get something for his horse to eat, after getting a horse, but it seems as if he had little use of it, for he was often without bread for days together, because unable to find his horse in the woods to go after it. He was so weak that he needed something besides boiled corn, but had to go or send, ten or fifteen miles, to get bread of any kind. If he got any considerable quantity at a time, it was often sour and mouldy before he could eat it all.

In the midst of difficulties and hardships he gladly toiled on. Travelling about as he did, he was often in peril of his life along the dangerous ways.

The last place of heroic service was in New Jersey, at a place called Crossweksung. Here the missionary was gladly received, and spent two busy and fruitful years, preaching to the red men, visiting them in their wigwams, comforting and helping them in every way, being their beloved friend and counsellor at all times. At last he became so weak that he could not go on. A church and school being established, the way was made easier for another. Hoping to gain strength to return to his red brothers, David Brainerd went to New England for rest, and was received gladly into the home of Rev. Jonathan Edwards. Here he failed very rapidly, but his brave spirit was so full of joy that his face shone as with the light of heaven. He said, "My work is done." He died, October 9, 1747, at the age of twenty-nine. He opened the way for others to serve his Indians, and his life has helped many, and has sent others into the field through all these years since the young hero was called. The story of his life influenced William Carey, Samuel Marsden, and Henry Martyn to become missionaries. Through these, David Brainerd spoke to India, to New Zealand, and to Persia.

Sheldon Jackson

Pioneer Missionary in the Rocky Mountains and Alaska

IN the month of May, 1834, one of the most remarkable of missionary pioneers was born at Minaville, New York State. While only a baby he was twice saved from fire, once from falling into a great open fireplace with logs ablaze, and once being carried out from the house which was ablaze.

This boy, who was known as Sheldon Jackson, was brought up on a farm and thus became used to hard work and to enduring hardships. He had often heard strange stories of the Indian Wars, but he loved best of all to hear the stories of the missionaries to the Indians. The two missionaries he most loved to hear of were David Brainerd and David Zeisberger. The lives of these men have inspired many others to become missionaries.

At fifteen he went to college and showed much thoroughness in his studies. At nineteen he was received into the church and at this time he had a great longing to help others and to win them to Christ.

Four days before his twenty-third birthday the student was licensed to preach and for a few months he served for the American Systematic Benevolence Society. But his heart was set on foreign missions and he offered himself to the Board hoping to be sent to Syria or Siam or South America.

The doctors said that his health would not stand it. A friend afterwards wrote of him, "Compared with what he has done, to work in Siam would have been 'flowery beds of ease.' He can endure more hardship, travel, exposure, and hard work this minute than half the college football players and looks ten years younger than his sixty-four years."

He was married on his twenty-fourth birthday and went to work for the Indians near home. While he worked among these darkened people Mrs. Jackson had her hands full "keeping the little Indians in repair." He moved later into the western districts of the United States and claimed almost half of that country as well as Alaska as his parish. Soon after his appointment as Superintendent of Missions for the western districts of the United States he commenced a million-mile journey. He travelled by every means of conveyance then known to the country. Five times the coach was robbed just before he passed over the route. Once half a dozen revolvers were pointed at him; once he escaped being scalped by savage Indians by only a few hours and another time he went unharmed when his steamer was fired on by hostile Indians.

Under the trees, under the stars, in log huts, in miner's camps, in dugouts and sod houses, the missionary went preaching and visiting and organizing churches. Then came the call to Alaska. His journey through that far north country was beset with more difficulties than we can imagine, yet he was undaunted and pressed on until he had opened mission stations right up in the frozen north where the country of Siberia could be seen in the distance, and where there are twenty-four days of night and mail comes but once a year.

Among the most notable of his achievements was the importation of reindeer from Siberia. These animals find their food in the moss under the snow and can travel where dogs cannot, and they furnish food and skin clothing also. They have proved a great blessing to Alaska and the people there would remember Dr. Jackson by this if he had done nothing else for the country. His life ended in 1909.

A Lady Missionary Pioneer

AS a young bride Mrs. M'Farland commenced her missionary work among some of the different tribes of red men. When her husband died in May, 1876, she returned to her home and the following year accompanied Dr. Jackson to his field in Alaska.

The first schoolroom was an old dance hall, and the new teacher began with four Bibles, four hymn-books, three primers, thirteen first readers, and one wall chart. Nothing daunted, she went on, with such native help as she could get, and taught the ordinary elementary English branches.

This, the only Christian white woman in the country, soon became "nurse, doctor, undertaker, preacher, teacher, practically mayor, and director of affairs generally," for all came to her for every sort of thing. People outside began to hear of her, and to beg for help from her. One old Indian from a far-away tribe came to her and said: "Me much sick at heart, my people all dark heart, nobody tell them that Jesus died. By and by my people all die and go down—dark, dark."

You can think how such appeals broke

the missionary's heart, when she could do nothing to answer them. She kept writing home, begging for a minister, a magistrate, or a helper for herself, but in vain. The mails came by steamer once a month, and we have a pathetic picture of the lonely woman going down to the shore to watch the incoming boat, hoping that there might be a helper aboard, or a letter promising one. But month after month she watched in vain.

And she was alone, for as soon as Dr. Jackson could finish his own special business he sailed away, and left Mrs. M'Farland in the midst of a thousand Indians, with few white men, and no soldiers, for the military force had been withdrawn.

Mrs. Julia M'Nair Wright, the author, says about this: "Perhaps the church at home never had a greater surprise than when it heard that work in Alaska had begun, and a Christian cultivated woman left there to carry it on.

"'What!' was the cry that met Dr. Jackson, 'did you leave Mrs. M'Farland up there alone among all those heathen, up there in the cold, on the edge of winter?' 'Yes,' was the reply, 'I did. And she has neither books, nor schoolhouse, nor helpers, nor money, nor friends—only a few converted but untaught Indians, and a great many heathen about her. Now what will you do for her?'" The situation was really awakening.

Dr. Jackson's words and Mrs. M'Farland's interesting letters finally bore fruit, and money was raised for a home for the girls who were orphans, or who were rescued from worse than orphanhood.

In 1878 Dr. S. Hall Young came to the field, where he has been so usefully engaged ever since, with the fearlessness and boundless enthusiasm that has outlasted his young manhood. He relieved Mrs. M'Farland whenever he could, taking the teaching work, while she, called "The Mother," trained the scholars in cooking, washing, ironing, mending, and all housewifely arts. Mrs. Young also taught after her arrival, till the coming of Miss Dunbar to be permanent assistant. So the helpers came, one by one.

After twenty years' service, Mrs. M'Farland came home, broken in health, yet able to tell to many the inspiring story of Alaska Missions, till she "fell on sleep" October 19, 1912.

Missionary Volunteer Programme

Second Week

Pioneer Missionaries No. 2 Syria and Persia

OPENING EXERCISES.

Map Talk: Syria, Turkey, Persia.

"Joseph Wolff."

"Dr. Elias Riggs."

"The First Unmarried Woman to Go to Persia as a Missionary."

"Dr. Cornelius Van Alan Van Dyck."

"Dr. Henry Harris Jessup."

LEADER'S NOTE.—Be sure to provide a good map of the lands covered by this programme. A talk on the life of Joseph Wolff might be given by one member from the information supplied in "Great Controversy," pages 357-361. It would add to the interest of the meeting if talks were presented on the lives of the other

missionaries mentioned rather than having the extracts read.

Dr. Elias Riggs

ELIAS RIGGS was born in New Jersey, United States of America, in the year 1810, and in his early life showed great talent in learning languages. While in college he mastered Hebrew, Syriac, Arabic, Chaldean, and modern Greek. He even made an Arabic grammar, and a Chaldean manual. To become on speaking terms with all these tongues would seem to be a heroic task to some of us. But the young student loved it, and that made it easy.

Dr. Riggs, as he was afterwards known, went first to join the noted missionary, Dr. Jonas King, in Greece, in the city of Athens. He sailed with his wife in 1832. After six years he was sent to Smyrna, Turkey, then to work among the Armenians, and finally to Constantinople.

Dr. Riggs was said to have a working knowledge of twenty languages and was master of twelve. Is it not wonderful to think of? How many people he reached with the gospel! It is said that four nations are now reading the Word of God as he put it into their own speech for them. His translations are read and sung by tens of thousands, "from the Adriatic to the Persian Gulf, and from the snows of the Caucasus to the burning sands of Arabia." The devoted missionary died in Constantinople, in 1901.

The First Unmarried Woman to Go to Persia as a Missionary

MISS FIDELIA FISKE was educated in Mount Holyoke Seminary and in that institution she early showed much interest in missionary 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 Fidelity, "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. It was perhaps not a longer trip in those days, but travellers did not go so fast, and it was very tiresome, we may well suppose.

A few 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 disgrace for a woman to know how to read, and because it was thought the better way to marry 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.

The busy missionary visited the women in their dark, dirty homes, and brought them to her room to pray with and teach them. By and by a Nestorian woman believed the truth and said to others, "The Lord has poured peace into my soul."

One day there was a strange visitor before Miss Fiske's door. It was a Koor-dish 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.

Worn out, Miss Fiske returned home, and failing to recover strength she died in 1864, in Shelburne, Mass., 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?"

Dr. Cornelius Van Alan Van Dyck

CORNELIUS VAN ALAN VAN DYCK was born in the year 1818, in Kinderhook, Columbia County, New York. After receiving his medical education at the Jefferson Medical College, Philadelphia, he was appointed medical missionary to Syria when twenty-one years of age. The first eight or ten years were spent in teaching, visiting, preparing text-books, and attending to the sick in all parts of the large field. There were wars in the years 1840-1845, and the good doctor was very busy, ministering to the wounded and suffering, heroically forgetful of himself.

The translation of the Bible into Arabic was begun by Dr. Eli Smith about 1849, and he worked diligently for eight years until his death, but was only willing then to be responsible for the first ten chapters of Genesis, printed under his own eye. It was then that Dr. Van Dyck took up the work for which God had been making him ready in various ways for seventeen years. He had read and mastered a whole library of Arabic books—poetry, history, grammar, and the rest, and was without an equal in the command of the language. When printed, the press could not work fast enough to supply the demands for Bibles.

After fifty-five busy years in Syria, death came in 1895.

Dr. Henry Harris Jessup

It is always interesting to know how the thought of going as a missionary first came to any messenger. With Dr. Jessup it came when he was twenty, and while leading a missionary meeting. He told what he could on the subject of the hour, and urged all to support the work, adding an appeal to those to go themselves, who were able to do it. The thought suddenly came to him that it was very inconsistent in him to do that, when he was not ready to go himself. He felt that he ought to take his own advice. The day of prayer for colleges strengthened the feeling, and the decision was made fully, not long after. He studied medicine as well as theology, and also dentistry, so that he might be better prepared for work. In June, 1854, he decided for Syria.

In December, 1855, the sailing vessel *Sultana* sailed away for Smyrna, having

eight missionaries and a cargo of New England rum on board. Mr. Jessup was one of the eight missionaries, who must all have deeply regretted the cargo of rum. Mr. Jessup had to leave behind the lady who was his promised wife, on account of her ill health. It meant heroism for both, until they could be united.

In February, 1856, after a very stormy and wretched voyage, Beirut was reached, and the long term of missionary labour begun. In forty-nine years seven trips home were made. On the field there was teaching, preaching, writing, journeying, organizing, and, as one of the greatest achievements, the superintending of the printing in Arabic of uncounted pages of Scripture and other helps in the tongue read by so large a portion of the unchristianized world. At home the time was largely spent in speaking to people about the field—not about the missionary, but about his field and the progress there. When, on being introduced to an audience, he was lauded for his great work, he bore it as well as he could, said nothing about it, but as soon as possible he turned the attention to Syria, and the people there, in all their need. He wrote modestly of himself, "I take no credit for anything God has helped me to do, or has done through me."

The great-hearted, gifted, devoted missionary that helped so many of us at home as well as abroad, died April 28, 1910.

Missionary Volunteer Programme

Third Week

Pioneer Missionaries No. 3 Africa

OPENING EXERCISES.

- "Robert Moffat."
- "David Livingstone."
- "The Lion-hearted Bishop."
- "The Engineer Missionary."
- "Samuel Crowther."

LEADER'S NOTE.—This week we take up the study of a most interesting field. A talk on the life of Livingstone may be prepared from the book, "Livingstone the Pathfinder," or any other of the numerous biographies obtainable. Let the one who takes up this talk trace his journeys on the map. We have not space to include the names of many other noted missionaries. Ask members to look up the following names and where they worked:—Samuel Gobat, Melville B. Cox, William Taylor, J. L. Wilson, A. C. Good.

Robert Moffat

THE first Protestant missionary pioneer to Africa was George Schmidt who was one of the many heroic missionaries sent out by the Moravian church.

This brave man was driven from the field by the hostility of the Dutch and nothing more was done for Africa until Theodore Vanderkemp arrived in 1799. Later Robert Moffat came to work in that field and remained there as a missionary for fifty-three years.

He was born in a small town in Scotland December 21, 1795. He worked as a gardener's apprentice and did his best to gain an education to fit him for mission work.

When he landed in Africa it was very unsafe for missionaries to travel as the

natives would try to kill them, but Moffat was not content until he went right in and lived with them. He took much interest in Afrikaner, the great wild chief, whose heart had been turned to the gospel, and they worked together until the whole tribe of this great chief was brought to Christ.

One of the first things Mr. Moffat taught the people was to wash themselves and to put on decent clothing, while he told them of Jesus who would take away their sins.

After working for two years and a half he was married to Miss Mary Smith who had come from England to help in the missionary work. They worked together among the different tribes for nine years and finally success came and they had to build a new church to hold all the converts.

Mr. and Mrs. Moffat made two visits to England while still engaged in their work. Their first visit was made after twenty-three years of service and the second visit thirty years later. Mrs. Moffat died the year following their last visit home and Mr. Moffat laboured on for twelve years when, at the age of eighty-seven, he also passed away.

He once said, "I have seen in the morning sun, the smoke of a thousand villages where no missionary has ever been," and to many of these villages he carried the true light.

The Lion-hearted Bishop

JAMES HANNINGTON was a lively English lad who won for himself the nickname of "Mad Jim," blowing the thumb off his left hand with powder designed for a wasps' nest, hanging when seven years old from the top of a mast, and finding it exceedingly difficult in after years to get through college. This gallant young fellow set out, in 1882, to reinforce the Uganda mission, which had lost so many at the hands of fever and of murderous natives. Sickness drove him back to England, where he was consecrated Bishop of Equatorial Africa, and returned again in 1885. Unfortunately he approached Uganda from the north side of Lake Victoria Nyanza, and the natives counted every one their foe that came from that direction. Hannington was set upon and murdered after a week of horrible torture, and only four of his party of fifty escaped. He was only fifty-eight years old.

The Engineer Missionary

WHAT would you think of a boy who could easily read the New Testament when he was three years old? That is what Alexander Mackay could do.

He was the son of a minister in Scotland and his father taught him many things about geography, astronomy, and geometry while he was only a young boy.

When the time came to choose a profession, young Alexander Mackay decided upon engineering. You may be sure, too, that he became a good engineer. He did thoroughly what he undertook. For some time he had an important position on the continent, in Berlin. But in 1875 he heard a call to Africa. It was found that the natives of that country, especially near Lake Victoria Nyanza, needed to be taught, not only Christianity but various industries, so that they could

work with their hands. Africans were not accustomed to doing very much work, especially the men—the women worked with their hands very busily. A call was sent to the Christians at home to send out a man to teach the natives of Mombassa how to work with their hands, and how to do business. Mr. Mackay offered himself, but another was sent first. Soon after, he was offered a position with a large salary, but would not take it. He said that he wished to be ready when his chance came to go to Africa.

The next year, 1876, he was sent out, the youngest man in the company of pioneers, but on the march, after leaving Zanzibar, he was taken very ill and was sent back to the coast, where he recovered. He was told not to return before the rainy season was over, because the roads were so bad. No roads can well be worse than African roads, that are often mere tracks that zigzag around the trees and stumps, for no native would think of taking anything out of the way. He goes round instead. But Mr. Mackay built 230 miles of roads, and in November he reached Uganda. Here he was on the track of Mr. Henry M. Stanley, the man who found Livingstone, you remember. Mr. Stanley was the first man from abroad to visit Uganda, and he sent back word to England that Mtesa, the king, wanted missionaries sent there. Mr. Mackay said wherever Mr. Stanley had been, he found it easier to go, because the natives had been so kindly treated by the first visitor. The engineer missionary had studied the language before coming and was able to print parts of the Bible, cutting the type himself. He read and explained the Scriptures to King Mtesa, who showed much interest in the truth.

But you must know that to the natives the newcomer's greatest achievement, in the earlier time, was building a wagon, painted red and blue, and drawn by oxen. They thought this was perfectly wonderful.

After six years the king died, and his son, who took his place, was so weak and vacillating that no one could depend on him. He threatened to send Mr. Mackay out of his country, but the missionary held his ground. His engineering work was so valuable that the king often took advantage of it in spite of his threats.

In two years the persecution broke out afresh, and finally in 1887 the Arabs persuaded Mwangi to expel Mr. Mackay. He locked the mission premises and went to the southern end of the lake. Here he stayed for three years. He was busy translating and printing the Word of God, teaching the Christian refugees from Uganda, and also the natives of the place, meanwhile working at house-building, brick-making, and in the building of a steam launch. In February, 1890, an attack of malarial fever caused the death of the brave, gentle missionary, called by Mr. Stanley "the greatest since Livingstone."

Samuel Crowther

SAMUEL CROWTHER, the black bishop of the Niger, was born in the Yoruba country on the Gulf of Guinea and when eleven years old was captured and sold as a slave. After many sufferings he found himself in a slave ship, which fortunately was taken by a British man-of-war sent out to capture slavers. He

was educated in the missions of Liberia and Sierra Leone, and determined to devote his life to the uplifting of his own people in the Niger country. It was while he was engaged in this work that he was reunited, providentially, to his mother, brother, and sisters, who also had been sold into slavery. His mother became a Christian, and took the name of Hannah whose son was Samuel. In 1864 Mr. Crowther was consecrated first bishop of the Niger before an immense audience in Canterbury Cathedral. Until his death in 1891 at the age of eighty-two, his labours were unceasing both as an evangelist and organizer of missions, and as a translator, for he had extraordinary skill in languages.

Missionary Volunteer Programme
Fourth Week

Pioneer Missionaries No. 4
Australasia and the South Sea Islands

OPENING EXERCISES.

- "The Transformed Island."
- "Missionary Cruises in the South Seas."
- "John Williams."
- "Bishop Patteson."
- "James Calvert."

LEADER'S NOTE.—For a talk on Missionary Cruises in the South Seas use "Outline of Mission Fields." Describe the cruises of the ship *Pitcairn* and name our pioneer missionaries. A talk on the pioneer work in Australia would also be of interest. As the journeys of the ship *Pitcairn* are traced on the map ask the members to name any missionaries they know of who worked on the different islands. Do not forget to mention John G. Paton, James Chalmers, William Cross, and David Cargill. Information on the life of John Williams may be found in "Williams the Shipbuilder" or similar biographies.

The Transformed Island

MOST of us have read the story of the mutiny of the *Bounty*, but have we ever stopped to think that there was a missionary among the mutineers who landed at Pitcairn Island after sailing from Tahiti with some of the natives of that place on board?

Let us imagine the scene that took place. The life in Pitcairn is very terrible. The men are in hourly dread of a visit from a man-of-war, and many a false alarm sends them scuttling to their hiding-places in the rocks. Fletcher Christian is so cruel that by and by the natives of Tahiti kill him and four other whites. Then the whites who are left, struggle with the natives, till all the Tahitian men are killed. It seems as if the tiny island runs blood. But time goes on. Children are born. A man who knows how to make an intoxicating drink from native plants brings this curse upon them.

At last one man only, of the crew of the *Bounty*, is left. He used to be called Alexander Smith, but takes the name of John Adams. He had taught himself to read, when a boy, from the signs and hand-bills on the London streets. One day he

goes rummaging among the old things taken from the *Bounty*, and finds a Bible. Sick at heart over all the wickedness on the island, he reads God's Word. He prays. He finds and trusts God's promises. He gives his heart to God.

It is twenty-five years since the mutiny of the *Bounty*. Two men-of-war, one September evening, find an island not laid down in their charts. Next morning they see the homes of people on the shore—neat and comfortable they look. See! A canoe from the shore with two young men, comes towards the ships and hails them in the English tongue. How amazing! They are taken on board and given some refreshments. Before they eat, they fold their hands and say earnestly, "For what we are about to receive, the Lord make us truly thankful."

By and by the story all comes out. John Adams has been the missionary who has taught those on the island to worship God and love His Word. It is this which has changed everything. He dies in 1829, forty years after the mutiny.

Other missionaries follow in the steps of this good man until we see all the people on the island worshipping God on the true Sabbath and keeping His commandments.

Bishop Patteson

JOHN COLERIDGE PATTESON was a leader in all athletic sports as a youth, and was a famous oarsman. He was a grand nephew of the poet, Samuel T. Coleridge, and was born in London in 1827. He was finely educated, being graduated from Oxford.

The young man became a curate of the Church of England, but a year after he was ordained he sailed to the Melanesian Islands in the South Pacific. He went with the famous Bishop Selwyn, who, through a simple clerical error in making out the boundaries, was given the largest diocese ever assigned to a bishop.

On the voyage to the South Seas, Mr. Patteson studied the Maori language, and was soon able to speak it. He helped Bishop Selwyn for five years in conducting a native training school for preparing assistants. In 1861 he was made Bishop of the Melanesian Islands. After this he reduced to writing several of the island languages which had never before been written. This was a great service, for which his native ability as a linguist, and his wide studies, had prepared him.

The bishop's headquarters were at Moto, in northern New Hebrides, and from there he went about to other islands of his diocese in a mission ship called *The Southern Cross*.

One day you might have seen the bishop cruising among the islands, and nearing Nakapu. A boy has been stolen lately from this island by some white traders. The islanders are fiercely set upon revenge, but the good bishop is unsuspecting. He lowers his boat from *The Southern Cross* and rows out to meet the men coming in their canoes. After their custom, they invite him to enter one of their boats, which he does, and is taken ashore. He is never seen alive again. Search is made for the unreturning friend, and his body is found pierced with five wounds. Thus in the year 1871, the Martyr of Melanesia meets his death.

James Calvert

THERE seems to be no profession nor trade that a missionary may not find useful in both home and foreign fields. Now this one, James Calvert, who was born in England a hundred years ago, was apprenticed to a printer, bookbinder, and stationer, for seven years. He had some education first, and seems to have made good use of all his early opportunities.

The young man's heart turned to the foreign mission work, and in good time he was appointed to labour in Fiji, and went bravely to the field to which the Wesleyan Missionary Society sent him. It took three months' travel to reach the island, in 1838. One of the first tasks that came to the heroic missionary was to gather up and bury the bones of eighty victims of a cannibal feast. You see what he had to deal with in his new field, and what the young bride had to face. But they had no thought of turning back—not they.

Mr. Calvert's knowledge of printing and bookbinding was very useful indeed as was the printing-press set up not long after his arrival. The press was carried from one island to another, and thousands and thousands of printed pages were scattered abroad. In 1847 the New Testament, well bound and complete, was ready for the natives.

After seventeen years of labour in Fiji, the missionary spent some time in England, then went on a mission to Africa.

In 1855 he attended the Jubilee of Christianity in Fiji. He found over 1,300 churches, ten white missionaries, sixty-five native ones, 1,000 head teachers, 30,000 church members, and 104,585 church attendants. He died in 1892.

Sabbath-School Missionary Exercises

(February 2)

Our Workers in Eastern Polynesia

Where They Are and Who They Are

PASTOR F. E. LYNDON, superintendent, formerly of New Zealand, Battle Creek, Avondale, and the Cook Group, now located at Papeete, Tahiti; Sister F. E. Lyndon, formerly of America, is Sabbath-school secretary for the mission.

H. A. Hill, secretary of the mission, formerly engaged successfully in the canvassing work in Western Australia, later canvassed in Queensland and laboured in that conference in tent work. Sister Hill was formerly of New South Wales, and has carried responsibility in office work in South Australia and Queensland. They spent some months at Rarotonga, and laboured on several of the Society Islands, in which group they are still located.

Pastor G. L. Sterling and wife came from America to the Society Group in 1908. Later they were transferred to the Cook Group, where Brother Sterling has had charge of the work since his arrival.

W. R. Howse and wife from Tasmania spent some years at Avondale in training. In 1912 they were appointed to the Society Islands, where they laboured in various parts of the group until the close of 1917, when a transfer to the Cook Islands was arranged in order for Brother Howse to take

charge of the press established at Rarotonga.

H. B. P. Wicks, who is a New Zealander, is a graduate nurse from the Sydney Sanitarium, as is also Sister Wicks. They were appointed to the Cook Islands in 1914, and have laboured at Rarotonga, Aitutaki, and Mauke where they are now stationed. They have found their medical training of great value in their work.

M. R. Adams is from Western Australia where he worked in the canvassing field. He is a trainee of the Sydney Sanitarium as is also Sister Adams. They were appointed to Pitcairn Island in 1912. They spent some time at Tahiti, while awaiting opportunity of transit to Pitcairn, and were granted passage by a trading steamer in 1913. They laboured successfully until October, 1917, when opportunity occurred for passage to New Zealand in a passing steamer. After a brief furlough it is expected that they will return to Tahiti en route to the Paumotu where they expect to open our work.

H. Stowell Cozens of Queensland, and Sister Cozens formerly of New South Wales, spent several years in training at Avondale, and were appointed to the Society Group in 1914. They have laboured in several parts of the group, and are now stationed at Raiatea.

Mrs. Agnes Deane, formerly of Tahiti, came to Avondale for training. For several years she was translator of the Tahitian paper, *Tiarama*. She sailed from Sydney in November, 1917, for Rarotonga, where she is to continue as translator for the Tahitian literature, and will assist in the printing office.

(February 9)

Our New Printing Press at Rarotonga

ONE of the latest features in our work in Eastern Polynesia is the newly established printing press at Rarotonga. Our Sabbath-schools are to have a hand in this enterprise by raising the funds to meet its cost. The amount expended to date of writing is £150, and as far as we know at present there should be very little, if any, additional outlay for the plant.

Brother Lyndon and his co-workers have been calling for a long time for this facility to aid them in their work, and its possession is bringing fresh courage to their hearts. We have every reason to believe that it will give an added power and impetus to the work, for in all lands our presses are playing an important part in the progress of the message. We can picture the scene in Rarotonga when the first issues of the papers printed on *their own* press are ready for dispatch. No doubt the little band of workers will kneel and earnestly entreat God's blessing to be upon these silent messengers of truth. Tears will surely water the seed—tears of joy, tears of hope, and tears of love. By the time this is presented in our Sabbath-schools we expect that one issue of our Rarotongan paper, *Tuatua Mou*, and two issues of our Tahitian paper, *Tiarama*, will be in the hands of the people, bearing their message of life to many hearts and homes. Longfellow in his poem entitled, "The Lighthouse" wrote:

"Sail on, sail on, ye stately ships!
And with your floating bridge the ocean span.
Be mine to guard this light from all eclipse;
Be yours to bring man nearer unto man."

Truly this press should be as a lighthouse diffusing its message of warning and hope

to all around. Ours is the duty and privilege to guard its "light from all eclipse," by our prayers and our offerings. Let us be faithful in both.

(February 16)

Our Response

OF Cornelius it was said: "Thy prayers and thine alms are come up for a memorial before God." Acts 10:4. Doubtless liberal gifts accompanied the prayers of Cornelius. His prayers were not hindered by scanty giving, because of covetousness. Here is an impressive statement from the Spirit of Prophecy:

"There is a burden upon my soul in regard to the destitute mission fields. . . . There is a great need of funds to advance the work in foreign fields. Our foreign missions are languishing. The missionaries are not sustained as God requires they should be. For want of funds, workers are not able to enter new fields."

The Lord is coming. The year of jubilee hastens. There will soon be a time when earthly things will be of no value. Now while probation lasts should we not make the liberal contributions to His treasury which will rejoice our hearts in the day when we meet Jesus face to face? It will take all to buy the treasure in the field. We cannot have this world and the pearl of eternal life also. The time is not far distant when men will throw their silver and gold to the moles and the bats, and crawl into the cracks and crevices of the rocks to hide from the presence of the Lord. It is no time now to hold on to worldly things. "In this way, then, every one from among you who is not bidding adieu to all his own goods cannot be My disciple." Luke 14:33. (Rotherham's translation.)

A little time remains in which we can use the talent and earthly treasure with which we are entrusted by the Lord for the salvation of lost souls. Let our response to the call of the hour be liberal, that the work may not be hindered.

G. B. THOMPSON.

(February 23)

Missionary Giving

"AT this time when the whole heathen world is a vast mission field, God is calling upon the church as never before to consecrate and concentrate all her forces, that she may measure up to the sublime opportunities of the hour." And are we responding to the call? A noble work is being done, but as one writer has said: "We cannot estimate the liberality of the church by the figures and footings of all our offerings. A small amount may mean liberality, while a large sum indicates meanness. The figures do not show what the givers had left. No measure is worth considering that counts only what is given. A hundred pounds given may not mean any sacrifice to the giver; the widow giving her all when she gave two mites, was liberal; she gave 'all that she had.'"

"It is more blessed to give than to receive." As all need the blessing, the large giving of a few is not the end to be sought, but the regular giving of every member.

A young man who was a liberal giver, said that at first he thought sixpence a week a great deal to give to missions, so he compromised the matter by saying he would give as much as he paid out for little indulgences for himself. At the end of the

month he had paid out four shillings. The next step was to give up his indulgences, and give both amounts to missions. From that the habit of dealing honestly with the Lord took hold of him and changed his whole life.

Some there are who cannot seem to get over the idea that they are doing the Lord a favour by giving an occasional offering. The Lord is not poor. He is not asking us for means because he could not get it otherwise. He does not ask us to give for His benefit, but for our own. In the sin of covetousness, especially prevalent in the last days, lies our greatest danger. Liberal giving is the only safeguard against it.

As we hear the Macedonian cry coming from all lands and read the entreaties of our brethren stationed in the evangelized fields, we are led to realize that tremendous obligations rest upon all to give who cannot themselves go.

The swiftly unfolding plans of God for the gospel work in this generation call for a corresponding advance in our basis of operations all along the line. When we accomplish all that is possible, God is still doing more than we. Only His infinite patience could bear with our tardiness in giving the message to those who have "never yet heard."

"A cloud of witnesses above, encompass,
We love to think of all they see and know;

But what of this great multitude in peril
Who sadly wait below?"

—The Missionary Idea.

Foreign Mission Day

(February 9)

Triumphing over Difficulties

1. WHEN our Saviour first sent out His disciples He prepared them to meet difficulties. Matt. 10:16-18.
2. Three times while thus instructing them, He bade them "fear not." Verses 26, 28, 31.
3. His own life was beset with difficulties and disappointment. Verse 25. John 10:31, 32; 8:39, 40; Matt. 26:56.
4. Finally He was slain and sealed in the tomb. Luke 23:33; Matt. 27:65, 66.
5. Then God crowned His work with victory. Acts 4:10, 11; Col. 2:15.
6. Paul warns us that we have to meet the same powers of darkness. Eph. 6:12.
7. He met them and suffered at their hands. 2 Cor. 11:24-27.
8. But He found God's grace sufficient and triumphed in the end. 2 Tim. 4:7, 8.
9. He reminds us that God is still overruling all things. Rom. 8:28, 31.
10. Christ to-day seeks for admission to our hearts that we may triumph in Him. Rev. 3:20, 21.

Another Church Organized in Argentina

FOR some time we have endeavoured to establish our work in Bahia Blanca, the largest city in the southern part of the Argentine Republic. This is a port city, and before the war extensive trade with European countries was carried on. The city has a population of sixty-five thousand. Near it is a large fort where some of the well-trained soldiers of the Argentine Government are stationed.

About a year ago Pastor L. A. Rojas entered Bahia Blanca, and began work

with our missionary paper. He also held a few meetings for the public. Soon an interest was awakened, and Bible readings were held for those interested. Another series of meetings was planned for by the Argentine Conference, and several embraced the truth.

During the summer I felt impressed to visit the southern part of the field, called the "pampas," or prairies. This is a great stretch of level country with nothing to break the view for great distances. I was welcomed by our people who live at Quatrache. Here we have an organized church of sixty members, who are loyal, and faithful in tithes and offerings. It was good to meet them and observe their interest in the message.

From Quatrache I went to Bahia Blanca, and after spending a few days with the workers there and studying the needs, a church was organized. I explained very carefully what such a step meant, that they might know how to carry the responsibilities which would fall upon them if organized into a church. At the close of the meeting, all expressed a desire to be organized for service in the Master's cause. We gathered in the little chapel on Sabbath morning, and after a good Sabbath-school I spoke on organization, and proceeded to organize a church. Officers were elected, and the Bahia Blanca church of twenty-three members begins service with good courage. We believe that the Lord led us in this move, and we are thankful that we have entered one of the large cities of the pampas.

During the past twelve months we have been able to organize three new churches in this conference. The truth is winning its way through the almost impregnable walls of Catholicism, and honest hearts are being found. This is a large country, and very expensive to work, owing to the long distances to travel. Workers are needed, and also means to support them, in order to advance the work of God in Argentina. ROSCOE T. BAER.

God's Spirit Stirring the Heathen

THAT the flood tide of opportunity for Christian missions is now being reached, and if we fail to realize this fact, the loss will be infinite, is the firm conviction of many missionaries and others here in the Orient. A large number of impressive signs of the times, covering several decades, bear forceful witness to the fact. Among these are the following:

Twenty-seven years ago a Christian bookseller in Hiroshima, Japan, was so boycotted by school children and adults that he was compelled to leave the city. About the same time a barber who now joins us regularly in worship, had the windows of his shop smashed, and was visited by delegations of priests, who tried every argument to induce him to give up the hated foreign *Yaso* (Christianity). Missionaries still in their prime were stoned in the streets not many years ago.

But now public opinion has so changed that recently at the dedication of the Christian and Missionary Alliance church, the people of the vicinity showed their good will by clubbing together and buying a handsome present to commemorate the occasion.

Hiroshima is the stronghold of Shin Shu, one of the most influential sects of Buddhism. There are no less than four

hundred temples of various sects in the city, which has a population of 150,000. The rank and file of buddhists are strongly loyal to their religion, considering the foreign missionary a devil. But recent events have caused thinking men to inquire for something genuine that will satisfy their souls.

Not long ago a large number of prominent priests of Shin Shu were convicted of embezzlement. They spent the money that had been intrusted to their care upon *geisha* (dancing girls) and high living. The high priest of the sect, who is a sort of pope in his sphere, has deemed it advisable to reside in China. The confidence of leading men of Japan in the ancient religions is being shaken, and now is Christianity's golden opportunity to step in and reap a rich harvest.

"The Spirit of God is moving the hearts of the people as never before," says Dr. Tatsuguchi, for twenty years a believer in the third angel's message. Every day he has an opportunity to present the truth to eager inquirers, often studying the Scriptures with them far into the night. Prominent men of various professions come looking for something that will satisfy their unrest. One lawyer said that he was interested in Christianity because he could see a great difference between it and Buddhism, which is merely a system of philosophy.

Recently a prominent lecturer called, saying that as soon as he alighted from the train, something impressed him to go to the home of Dr. Tatsuguchi, in spite of the fact that he had more intimate friends in the city. As he listened to the word of God, he exclaimed, "Ah, I know now! This is why I came here, in order to hear these things!" Such expressions as these keep one's courage firm through every temptation. May the Lord help us to obey our marching orders, and press the battle to a glorious triumph.

A. N. ANDERSON.

Hiroshima, Japan.

British Guiana

WE have been kept busy visiting interested ones and the sick, also with Sabbath and Sunday-night meetings. The latter have attracted some who have not attended our meetings before.

I wish to mention one of the newcomers. A catechist of the Church of England obtained one of our books, "Heralds of the Morning." When he had finished reading it another fell into his hands, "Past, Present, and Future." He then read still another book, and decided to keep the Sabbath. He began to look for the Seventh-day Adventist church. One day a sister going to church met him and showed him the way. He has been attending four meetings each week. He is very enthusiastic over his new-found faith, and is now studying the essentials of the message, preparatory to baptism.

Last Sunday night he brought an American to the meeting to hear concerning the prophetic vision of Daniel 7. (There are very few Americans in this colony.) The man said he would come again the next Sunday night to hear about the United States in prophecy. He said he had not been inside a church for four-tenths of a year.

We have now been in Georgetown almost a year, and have baptized

sixty-three in all, and have had fifty-nine accessions. We have twenty-one brethren in the leper's asylum, where I recently baptized seven. We also have a few in the baptismal class, who will go forward soon. Remember us when you pray.

I. G. KNIGHT.

Georgetown.

Our Work in Spain

I AM thankful to be able to report progress in this field in the midst of perilous times. Spain seems to be at the very verge of a serious revolution. In fact, it has already broken out in some of the large cities. We believe, however, that this condition will be of short duration. There still remains a great work to be accomplished in this country.

Our present force of workers, which consists of two ordained ministers, five Bible workers, one nurse, and about twelve colporteurs, seems inadequate for the great task before us. Yet we know that the extension of God's cause does not depend upon human strength. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

Human instruments are employed, but soul-winning power comes from above. It is divine. This thought buoys us up. Even though the number of our workers may be small, if we have a living connection with Heaven, great things must be accomplished through our efforts.

In the month of May I had the privilege of baptizing three believers in Barcelona. One of these, Brother Federico Climent, has very satisfactorily helped us in our translating the past two years. Brother L. E. Borle, the director of the publishing work in Spain, was largely instrumental in bringing Brother Climent to a knowledge of the truth. Every faithful believer may have the joy of seeing others accept the Saviour through his efforts.

In June I had the privilege of baptizing four sisters at Castellon de la Plana. At this place the work has gone slowly, but I think a good foundation has been laid. We have met with strong opposition here. One of our halls was stoned and the balcony door broken through one evening while I was speaking. The assurance that "the angel of the Lord encampeth round about them that fear Him, and delivereth them," is very precious on such occasions.

At all places where our evangelical workers are labouring, a number of persons are at present deeply interested in the truth. We ask the prayers of all God's children for the progress of His work in Spain.

FRANK S. BOND

Castellon de la Plana, Spain.

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