

The Missionary Leader

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Home Missions Department

NOTE.—The first week in May being the annual week of prayer, with a special reading for each day, no missionary meeting programme is given for this week.

Church Missionary Programme Second Week

Opening Exercises.

Reports of Work and Experiences in the Appeal for Missions.

"History of the Ingathering Work."

"Great Needs, Great Opportunities, Call for Great Efforts."

Special prayer for interested ones met in the campaign, and for God's blessing upon the money collected and the magazines distributed.

History of the Ingathering Work

It was in the year 1908 that a beginning was made in an organized effort to gather in funds for missions from those not of our faith. During that year a special Missions Number of the *Review* was issued, and in connection with the distribution of this paper nearly £3,000 was collected for missions.

This was such an encouragement to our brethren that broader plans were laid during the next year, and a larger amount received; and year after year has witnessed a good increase in the income derived from this source. The total amount given up to and including the year 1917 was £137,000. We can see from this what a great factor this appeal for missions work has come to be in the proclamation of the message in these last days.

During the first years of this effort it was confined largely to North America, but later it was demonstrated that this same work could be carried forward successfully in Great Britain, South Africa, and in other lands, even in such countries as China, India, and Malaysia. Our workers have proved that the non-Christian and even the heathen inhabitants of these lands are ready to contribute of their means to the support of this great closing work.

It was not until last year that we launched our Appeal for Missions effort in the Australasian Union, and we all rejoiced at the splendid success that crowned the work, £4,100 being received, or £1,600 more than the aim set. It is interesting to see that for our first year in this field we received over £1,000 more than was realized during the first year the plan was tried in the United States. That we are on right lines in giving the public an opportunity to help carry forward the work of the Lord in the earth has been demonstrated beyond a shadow of doubt; and now it remains for us to continue in this good work, pushing on with greater zeal and earnestness as the years go by and the final consummation of the work draws near.

Great Needs, Great Opportunities, Call for Great Efforts

FOR more than fifty years we have had our eyes on the great world field, and have put forth almost superhuman efforts to supply both men and means to give the gospel message in this generation to every nation, kindred, tongue, and people. Many labourers have gone forth, thousands of pounds have been contributed, many countries have been entered, many centres have been established, but the task takes on ever-increasing proportions. This, of course, is what we expected, and is what we must plan for.

We have entered a dark hour of earth's history, but we believe it is the hour immediately preceding the dawn of a brighter day. Great distress is upon almost the whole world. Terrible suffering is shown on many sides. This is the hour when the inhabitants of earth should learn righteousness. It is our responsibility to help give light and the comfort of God's truth.

From every land the call is sounding, "Come over and help us." This heart appeal must not fall on deaf ears. The world needs the gospel of God's grace. The present situation calls for a full consecration on the part of the church. It calls for every follower of Christ to put on the armour and go forth to the warfare against sin. It requires that we follow His banner, though it be against great obstacles and with sacrifice.

Although already this movement has a large army of workers in the field, there must be more. Many are willing to go; but the treasury is now taxed to the limit. A means of relief is provided in our Ingathering Campaign.

Each year has seen an increased interest in this work. Our publishing brethren have done splendid work in preparing a presentable magazine that gives our message and work proper representation. The experience gained by our brethren and sisters from year to year in the Ingathering work gives increased courage and efficiency. The collection of funds has steadily increased with the development of this work, till now we see very substantial amounts brought in to swell our mission offerings.

The results in financial income are by no means all we gain by the Ingathering work, as many of our brethren and sisters can readily testify. The excellent reports that come in from the beginning of each campaign and continue to its close, tell of the rich experiences as our people meet with others and engage in personal gospel interviews. Blessing comes not only to the worker, but to the one upon whom the visitor calls, and the appeal of a worthy missionary work finds hearty response. People take real pleasure in giving when their hearts are stirred.

Then what shall we say of the great good that is possible through the circulation of thousands of our excellent Ingathering papers? As these are left with

the people, they have an opportunity of learning still further of the wonderful movement that is now going on. There is nothing more stirring in heart interest than the story of God's work in the earth and its marvellous progress even amid strife and turmoil.

We feel sure of the hearty co-operation of our people in this year's campaign. We have always found them ready to respond to every call on behalf of the cause. With the willing help of all our people, each one doing all he can, we shall add another good sum to our foreign mission fund, to help carry the message of truth to others.

A. G. DANIELLS.

Church Missionary Programme

Third Week

Opening Exercises.

Reports of Work.

Experiences in the Appeal for Missions campaign.

"Threefold Blessings."

"Have You Tried?"

LEADER'S NOTE.—In addition to the experiences your church members relate, some interesting items may be culled from the *Record*.

Threefold Blessings

OUR 1919 Ingathering campaign is now on, and very definite plans should be in hand for every church and company and individual. Not one soul should be excused. There is earnest work to do. We trust that every believer will inquire at the throne of God, "What wilt thou have me to do?"

We desire that this united effort shall result in bringing good tidings to many precious souls both in the homeland and in the regions beyond. We must let the world see and know what God is doing in all the earth.

Let the words of the prophet ring in your ears, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

We wish all to hear from others reasons why earnest efforts should be put forth at this time especially in behalf of foreign missions:

B. G. WILKINSON: "The hour has come for the people of God to attempt greater things for God. We must have faith to step into His opening providences. God is calling upon the people for offerings, and the people are feeling the call. Numerous instances in our large city efforts show that the people of the world, as well as our own people, are being convinced that in this hour money has a relatively minor value, compared with spiritual blessings. So while God is

asking for these offerings, and is influencing the people to give them, He also is convicting His own people of their duty to go out and ask for them."

R. A. UNDERWOOD: "1. The present is the greatest opportunity the world has ever seen to enlarge the work of foreign missions, and presents the best openings at the least expense.

"2. The means gathered in 1919 will be worth much more per pound than ever again, no matter if it is given in later years.

"3. Every pound given to missions will prove to be a double blessing; first, to the giver, and second, to the one benefited by the labour bestowed.

"4. All our efforts to secure funds will result in spiritual blessings upon our own souls.

"5. The reading matter placed in the hands of the people will be a means of extending a knowledge of missionary effort, and therefore of enlarging the missionary spirit to help and save poor benighted souls.

"6. Every donation given to extend the gospel to all the world is a cord that binds the giver a little closer to the message which will prove his salvation if accepted.

"7. Means placed in this channel of soul-saving effort are transferred to the kingdom of God and laid up as a treasure never to be lost."

S. E. WIGHT: "There are three reasons uppermost in my mind why every individual believer in the third angel's message should engage in the Ingathering Campaign: First, the good the magazine will do the people who receive it and read it; second, the great need of funds that can be supplied by this means for the conduct of the work in foreign fields; third, and by no means the least, the benefit derived by the worker in meeting his neighbours, and its spiritual uplift to himself."

We trust every church is fully equipped for the campaign. Order extra supplies early, so there may be no interruption in the effort, but it may be carried to a successful finish.

Have You Tried?

ONE of our brethren writes as follows: "I wrote to some relatives who do not profess Christianity, and solicited a donation in behalf of the Ingathering for missions, hoping to receive probably £1. Imagine my joy on receiving a letter from them a few days later enclosing a cheque for £5." Have you tried all your relatives to make sure that they have not a £5 cheque waiting for the Lord?

Church Missionary Programme

Fourth Week

Opening Exercises.

"The Gospel According to Me."

Study: "Now Is the Time to Work."

Reports of Work Done.

Plans for Work.

Closing Hymn.

LEADER'S NOTE.—The lessons in these quotations from the Testimonies are very applicable for these days. It might be well to have several members take part in this exercise. Let some ask the questions and others read the answers. Be sure,

however, to select good readers. Place some of the main points on the blackboard to help impress them on the minds of the members.

"The Gospel According to Me"

I'm apt to ask of my brother confessing Christ Jesus our Lord,

What influence daily he's shedding on others while walking abroad,

And mingling with men in their business, fulfilling the duties of life,

What gospel of love are men reading, who battle midst sorrow and strife?

What message of God are they learning from intercourse daily with thee?

What gospel of peace and salvation, what Christ-love in you can see?

What harmony is there apparent, in the four gospel messages true

And the gospel of help you're revealing,—the gospel according to you?

But I too am telling a story, a message that's influencing all

Who meet me each day. Yes, a gospel, but does it consistently call,

By transforming power made apparent, in actions my fellows can see?

Lord, help me to daily consider this gospel according to me.

W. G. B.

Now Is the Time to Work

1. FOR what should those who know the truth be preparing?

"Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise."—*Testimonies for the Church*, Vol. VIII, p. 28.

2. Since we are living so near the end, how much time have we to lose?

"We are living in the closing scenes of this earth's history. Prophecy is fast fulfilling. The hours of probation are fast passing. We have no time—not a moment—to lose. Let us not be found sleeping on guard. . . . Let us persuade men and women everywhere to repent, and flee from the wrath to come."—*Id.*, pp. 252, 253.

3. What should be our attitude while waiting for the Lord to come?

"The Lord is soon to come, and we must be prepared to meet Him in peace. Let us be determined to do all in our power to impart light to those around us. We are not to be sad, but cheerful, and we are to keep the Lord Jesus ever before us. He is soon coming. . . . Long have we waited; but our hope is not to grow dim."—*Id.*, p. 253.

4. Is this the time for half-heartedness in the Lord's work?

"We must now be terribly in earnest. . . . Our time should be given to proclaiming the last message of mercy to a guilty world. Men are needed who move under the inspiration of the Spirit of God. . . . May God help His people to arouse and walk and work as men and women

on the borders of the eternal world. Soon an awful surprise is coming upon the inhabitants of the world. Suddenly, with power and great glory, Christ will come. . . . Now is the time for us to give the warning message."—*Id.*, pp. 36, 37.

5. When must we work?

"We must all work now, while the day lasts; for the night cometh, in which no man can work."—*Id.*, p. 178.

6. How ought we to labour?

"If we but realized how earnestly Jesus worked to sow the world with gospel seed, we, living at the very close of probation, would labour untiringly to give the bread of life to perishing souls."—*Id.*, p. 46.

7. Why are we so cold and indifferent?

"Why are we so cold and indifferent? Why are our hearts so unimpressible? Why are we so unwilling to give ourselves to the work to which Christ consecrated His life? Something must be done to cure the terrible indifference that has taken hold upon us. Let us bow our heads in humiliation, as we see how much less we have done than we might have done to sow the seeds of truth."—*Id.*, pp. 46, 47.

8. What kind of consecration is needed for this time?

"My dear brethren and sisters, I speak to you in words of love and tenderness. Arouse, and consecrate yourselves unreservedly to the work of giving the light of truth for this time to those in darkness. Catch the spirit of the great Master Worker. Learn from the Friend of sinners how to minister to sin-sick souls."—*Id.*, p. 47.

9. What must all learn to do?

"God calls upon every church member to enter His service. Truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue. Every one must learn to work, and to stand in his place as a burden-bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active missionary agent, moved and controlled by the Holy Spirit."—*Ibid.*

10. Why are many of our missionary enterprises crippled?

"Many of our missionary enterprises are crippled because there are so many who refuse to enter the doors of usefulness that are opened before them. Let all who believe the truth begin to work. Do the work that lies nearest you; do anything, however humble, rather than be, like the men of Meroz, do-nothings."—*Id.*, p. 246.

11. What is to be the last act in the world's history?

"The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. . . . Soon all the inhabitants of the earth will have taken sides, either for or against the government of heaven. Now, as never before, Satan is exercising his deceiving power to mislead and to destroy every unguarded soul."—*Id.*, Vol. VII, p. 141.

12. In view of coming events what are we called upon to do?

"We are called upon to arouse the people to prepare for the great issues before them. We must give warning to those who are standing on the very brink of ruin. God's people are to put forth every power in combating Satan's falsehoods and pulling down his strongholds. . . . This is the work before us; for this our publishing institutions were established; it is this work that God expects at their hands."—*Id.*, pp. 141, 142.

Missionary Volunteer Department

Missionary Volunteer Programme

First Week

Prayer,—a Solvent of Difficulties

Opening Exercises.

Reading: "Prayer, the Solvent."

Talk: "A Student's Difficulty."

Talk: "A Missionary's Needs."

Poem: "God Answers Prayer."

Reading: "An Engineer's Need."

LEADER'S NOTE.—As this is the first Sabbath of our week of prayer, it seemed appropriate that we should consider the topic of prayer and its power to remove difficulties. Make the subject as real as possible to the members, talk courage and hope and the possibilities before them, if they but take hold of the arm of God in faith.

Prayer, the Solvent

FILL a glass with water. With care drop finely granulated sugar into this, grain by grain. The sugar disappears. It is dissolved and absorbed. The saccharine matter goes into invisible interstices between the drops. The glass does not overflow, so long as there remain any of these interstices unfilled. The grains lose their cutting edges, their angularities, their separate existence. They disappear. But they impart their quality and flavour to the water. The water has acted as a solvent. Water is only one of the many substances which act thus. These substances have their inherent power, each within its range and by its own process. Various forms of matter are endowed with this power. Much of human progress hinges on knowledge and use of solvents. There is a process running through all life by which thus men seize the hand of the Creator and wield a share of His power. We discover, one by one, the secret endowments which God bestowed here and there, and we avail ourselves of them. We learn God's ways, and then turn these to our own uses,—and we become, so far, resistless.

Prayer is a solvent of difficulties. The divine hand made it inherently so. He made it so for our use and advantage. It is for us to avail ourselves of this provision. If we do this, difficulty disappears; it is absorbed; it becomes part of our successful work and life, adding flavour and value to both; but considered

as difficulty, as hardship, as an obstacle to efficiency and comfort, it simply ceases to exist. It has done its work, has become part of the fiber of our character and of the wholesome product of our toil; it has been assimilated, wrought into the fabric of the ages, converted into a lasting satisfaction, made an adjunct of power and a help toward our chosen ends. This is what difficulty is for. By prayer it finds its true place; we are delivered from its torture and are enriched by its substance.

Prayer is a fixed habit, a constant experience, the Christian's vital breath, the bulk of his life, the practice of fellowship with God, a normal, incessant, and inevitable outflow of one's entire nature as a child of God. It involves praise, adoration, conference, intercession, refreshment, serenity, joy, confident expectation, love, compassion for one's fellows, devotion to the Kingdom, forgetfulness of self in serving, tenderness of heart, the spirit and habit of lovingkindness, an abounding trust, a lively sense of the Heavenly Father's presence—and whatever else goes to make up the character and habit of Jesus Christ. Why? Because all true prayer is prayer in Jesus' name—and in Scripture "name" stands for character. We pray in proportion as we lead the Christian life; the one goes out with the other. We pray as we live—as devotees of, and as absorbed in, the great Enterprise. Selfishness disappears. Personal petition becomes a very minor factor; petition for purely personal ends is not thought of. We have difficulties to meet, but these stand related to God's ends, which we have made our own. They still have a personal tang, as did Christ's plea in Gethsemane; but our sense of personal ordeal melts into our sense of the needs of the Kingdom, and so our will is merged in God's will. When we really pray, God and we are thus far one, and victory is sure. John 17:21, 22; 14:13, 14.

Ponder the great classical instances of prayer: Abraham interceding for Sodom; Jacob at Jabok; Hannah asking for a son; Samuel praying while the people went out to meet the Philistines; Elijah at Mount Carmel; Jesus in Gethsemane; Paul begging to be relieved of his thorn in the flesh. Each shows plain traces of fixed habit and easy intimacy with the Father; each had public ends chiefly in view; each one in praying yielded himself wholly to God; and each got what he needed rather than what he asked—what his inmost soul wanted rather than what he said. When Abraham said Sodom he really meant Lot and his posterity—and he got just this. Jacob's vicious obduracy broke down finally as he prayed—and so he won over Esau and averted public as well as domestic catastrophe. Samuel's prayer was the culmination of twenty years of wholesome teaching, and was answered through the renewed character and courage of the Israelites thus achieved. Jesus in Gethsemane won the great victory for mankind—but the victory began to appear at Pentecost rather than at Calvary. Paul became, next to Christ, the master of the modern world, yet not by losing his thorn as he hoped and prayed, but by gaining strength to bear it. And thus in each case a great emergency was met successfully through prayer: prayer became the solvent of difficulty.

—John T. Faris, D.D.

A Student's Difficulty

A YOUNG man who had a splendid position with a large business house decided that God wished him to enter the ministry. He had taken a preparatory course, and he had saved some money.

He told his pastor of his purpose to enter college, and explained his ambition. "I don't see how you can possibly take the course," the pastor said. "Your savings will be sufficient for little more than the first year—and there will be seven years to provide for. I know you can work in vacation, and it will be possible to earn something during term time; but the total of possible earnings will be far from sufficient. I would like to see you a minister, but I am frank to say I do not see how you can carry out your purpose."

"I believe that I ought to be a minister, and that if I do my part God will do the rest," the young man replied. "I must go on. I shall pray and work, and I know all will be well."

Then he told his employers. "Don't do it," they said. "You can't get through on your savings, and you can't provide for the difference. We have a better proposition to make to you. Decide to continue with us. You are already receiving a good salary, but if you stay you will be advanced rapidly, and before long you will become a junior member of the firm. Within a few years we must retire and you will then be at the head of the business."

But the young man's conviction of duty was so strong that he was able to resist this alluring programme.

He entered college. At first he could find little work. It troubled him to see his little fund disappear, until he reminded himself that he was God's man, and that he had the right to count on God's help. So he prayed, and did the best he could.

But the inevitable day came when the balance at the bank disappeared entirely. Then a bill was presented to him for an amount that seemed to him large. He felt he could not appeal to man. But he could tell God of his need.

"I had scarcely risen from my knees," he said, in telling his experience, "when I heard the postman's step in the corridor, and saw a letter drop through the slot to the floor of my room. I tore open the envelope, and found a cheque and a note. The note said:

"The thought occurred to me to-day that you might have use for the sum which I am glad to enclose."

"I looked at the cheque. It was just enough to supply my pressing need."

Again and again definite prayer for aid was answered when the opportunity presented itself for remunerative work. So he was able to complete his college course without debt.—*The Book of Answered Prayer*, by John T. Faris, D.D.

A Missionary's Needs

AMY WILSON-CARMICHAEL has given her life to the rescue and training of the little girls whose parents sell them to be "married" to the gods in the temple. The practice is against the law, yet it is still carried on. But hundreds of helpless children have been saved from lives of horror by God's blessing on the efforts of the women who have listened to the cry of the innocents.

In the volume in which she tells the story of her work, Mrs. Carmichael says that "the story of the children is the story of answered prayer."

This devoted worker tells how financial need was supplied:

"It was mail day. The mail as usual brought a pile of letters, and the top envelope contained a bill for foods ordered from England some weeks before. It came to more than I had expected, in spite of the kindness of several firms in giving a liberal discount. With the pile of letters before me, and the bill for food in my hand, I asked that enough might be found in those letters to pay for it. It did not occur to me at the moment that the prayer was rather illogical. I only knew that it would be comforting, and like a little word of peace, if such an assurance might even then come, that we were not off the lines.

"Letter after letter was empty, not empty of kindness, but quite empty of cheques. The last envelope looked thin and not at all hopeful. Cheques are usually inside reliable-looking covers. I opened it. There was nothing but a piece of unknown writing. But the writing was to ask if we happened to have a need which the sum named in the letter would meet. The sum exactly covered the bill for the foods. When the cheque eventually reached me, it was for more than the letter had mentioned, and covered all carriage and duty expenses, which were unknown to me at the time the first letter came, and of course were not referred to in my reply. Thus almost visibly and audibly has the Lord, from whose hands we received this charge to keep, confirmed His Word to us, strengthening us when we were weak, and comforting us when we were sad with that innermost sense of His tenderness which braces while it soothes."—*The Book of Answered Prayer.*"

God Answers Prayer

"I know not by what methods rare,
But this I know, God answers prayer.
I know that He has given His word,
Which tells me prayer is always heard,
And will be answered soon or late;
And so I pray and calmly wait.
I know not if the blessing sought
Will come in just the way I thought;
But leave my prayers with Him alone,
Whose will is wiser than my own,
Assured that He will grant my quest
Or send some answer far more blest."
—Selected.

An Engineer's Need

A WRITER in a secular monthly gave this tribute to one of the Christians who believe that the words of Jesus, "Ask, and ye shall receive," apply to the routine of daily life:

"It was my privilege to ride from New York to Albany on the engine of the Empire State express. The engineer was a little, bronzed, weather-beaten man of nearly fifty. He ran around his engine with oil-can in hand, then climbed to his place and waited for the conductor's signal to start. When it came he made a quick motion, seized the lever, and we were off. "For exactly three hours the telegraph poles sped past and we rolled and thun-

dered onward through towns, villages, cities, over switches, crossing bridges, culverts, and through tunnels and viaducts at the terrific rate of a mile a minute. The little man at the throttle looked straight out ahead at the two lines of glistening steel; one hand on the throttle, the other ready to grasp the air-brake. I was not afraid, for I saw he was not. He spoke not a word, nor looked at me, nor at the fireman, who worked like a Titan. But I saw that his lips kept moving as he forced the flying monster forward.

"At last we reached Albany. What a relief it was! My nerves were unstrung. I had had enough for a lifetime. The little engineer had left the cab, and was tenderly feeling the bearings. I turned to the fireman. "Bill, why does he keep moving his lips here at the lever?"

"Who—th' old man? Why, don't you know? He allus prays on a fast run. Twenty years he's run on this road with never an accident—the pluckiest man that ever kicked a gaugecock, he is!"—*The Book of Answered Prayer.*"

Missionary Volunteer Programme

Second Week

NOTE.—We have not provided a programme for this week as we expected you would want to use the time in a praise service especially for the young people, in which they could express themselves regarding the blessings of the week. Time could be devoted to personal experiences, and a last effort made to reach any who have not yielded to God during this special season of seeking Him. Every such season should mark a forward movement in your society.

Missionary Volunteer Programme

Third Week

The Philippine Islands

Opening Exercises.

Reading: "The Pearl of the Orient."

Talk: "Opening of Our Work."

"Stories of and for the Children."

"The Children of the Philippines."

Talk: "What a Filipino Boy Endured."

LEADER'S NOTE.—The material for the talk "Opening of Our Work" can be obtained in the 1915 edition of "Outline of Mission Fields," p. 142. Use a map for location of the Philippine Islands, showing their important position between Australia and China and Japan.

Keep prominent the thought of the need of these islands, coupled with the wonderful work God is doing among the native people.

The Pearl of the Orient

LIKE pearls in the ocean, the Filipino people have long remained in darkness and superstition, waiting for the light of the gospel for this time. Says the prophet, "And the isles shall wait for His law." Isa. 42: 4. Other parts of the world would first be enlightened, while the isles would wait; but thanks be to God the long time of waiting is nearly ended. Light is breaking forth in many

places. It is true many of the people are jewels in the rough and many lie deep in the mire, but they must be found and polished for the kingdom of God.

There are about three thousand isles in the Philippine Group, with a total area of one hundred and twenty thousand square miles. About three hundred islands are inhabited. The people are divided into many tribes speaking more than thirty different dialects. The population is about eight millions. We are doing mission work in but four of the languages.

L. V. FINSTER.

Stories of and for the Children

THE tent was pitched at Baliwag and our Filipino ministers were preaching the Word of Life to the people. One of the least noticed but most interested listeners was little Isidora Jose, a wee little girl of six summers. Night after night found her at the tent and day after day she listened to the conversation of her elders. Jesus was coming again. The Sabbath was holy, and was the Lord's own day, and we should keep it because we love Jesus. All the various subjects were listened to, and in her little heart she decided to be Jesus' child.

When finally those who had decided to follow the Word of God were gathered into class for further instruction preparatory for baptism, Isidora was there. Although it was late at night, she was there to learn all she could, for was she not Jesus' child? Sometimes her mother thought that she should be in bed, but when told to stay at home and go to sleep, she would weep bitterly. She came so regularly that the instructors noticed her and spoke to her, when she informed them that she wished to be baptized. "But you are too young," they said. This was a terrible blow to her. Too young to be Jesus' child? She decided to see the white man himself when he came to baptize the others. Maybe he would not think she was too young. So when Pastor Finster went to Baliwag, the little girl came to the meeting, walked timidly over to Pastor Finster's chair, and looking up into his face said, "I want to be baptized, but they say I am too young." Brother Finster smiled reassuringly at her and said, "Why do you want to be baptized?" "Because Jesus died for me and I want to be His little girl," was the quick response. Brother Finster questioned her closely and found her intelligent and with understanding beyond her years.

When I came up, Brother Finster pointed her out and told me her story. "But she is so very young," he added, "I do not know what to do." "If you say she understands and has such a desire to belong to Jesus, how are we to say No?" He replied. So at 5.30 a.m. on Sabbath morning little Isidora with many others was buried with her Lord in baptism. With a happy little face, she confidently walked out into the river. She was not afraid. Nor is she afraid now. "When the war is over we will take all the Adventists in the town and cut their heads off," teased her schoolmates. "Oh, that's not so bad," she replied, "you will only kill my body, you cannot kill my soul."

Nicholas Morales is a little boy seven years old. But he heard the wonderful things told in cottage meetings at his house, and decided that he would like to read for himself. He can find texts in the Bible as readily as any one, and does it with ease, and reads quickly and well. He sometimes walks many miles with his grandfather while he is canvassing, and then stays awake in meeting to listen to the Word of God being preached.

I will close by mentioning two babies only a little over two years old whose parents are Sabbath school workers, and who teach their children simple truths, such as, "Who is coming soon?" "Jesus Cristo," they say. "Who will come with Him?" "Ang manga angel" (many angels), they reply. Many other questions of like nature are answered by the baby lips, and as you listen, you want to gather them up in your arms and shield them from the snares of the world, "for of such is the kingdom of heaven."

ELLA L. FINSTER.

The Children of the Philippines

BRIGHT little boys and girls are they, with the same love for play, jokes, and teasing that the children of other lands have. Their colour varies from white to dark brown. Their bright, sparkling black eyes look at you in wonder and amazement if you are in the provinces; but if in towns where they are accustomed to seeing foreigners, they will venture the old, old salute, "Hello, baby!" They think they are saying, "Hello, lady!"

These children attend the public schools and learn English. In fact, all their lessons are in English. They learn industries of various kinds such as hat weaving, basketry, bobbin lace, Irish crochet, and many other kinds of lace work, also sewing, cooking, embroidering, and gardening. They begin this work in the primary grades and it is continued all through their school life. Many who cannot attend day-school go to night-school up to and including the fifth grade. They are very fond of baseball, tennis, volley ball, and all the outdoor sports we have at home.

Most of the children are Catholics and count their beads, cross themselves with "holy water," and walk on their knees in worship. They pray to images of Christ, Mary, and the saints. They confess their sins to the priest, and are very devout followers of all the customs of the church.

But all of this does not keep them from doing wrong or telling untruths. When they learn that the Bible teaches them to be truthful, not to steal, and to pray to Jesus instead of to Mary, they are obedient, and learn to love Jesus because Jesus loves them.

The children here have no papers to read. There are no *Little Friends* or *Youth's Instructors*. There are no books for children, and not until lately have we had Sabbath school lessons for them. But now our little boys and girls are studying the same lessons as you do. We are very glad for this, and wish that some of the boys and girls in Australia would want to share their papers with the children here. We pray that you may meet many of the children from these islands, when Jesus comes. ELLA L. FINSTER.

What a Filipino Boy Endured for the Truth

WHENEVER any person, young or old, rich or poor, takes hold of the truth to obey it to the glory of God, Satan's enmity is always aroused against him. This is evident in the experience which I wish to relate:

I was holding a series of meetings in a tent, and a family, together with many others, became interested in the truth. They attended the meeting every night until I preached on health reform. As the family would not give up their wrong ways and habits, they no longer continued to attend the meetings; but a boy, an orphan under their care, kept on until the close of the series. When the time for baptism came he was one of the candidates. In spite of the threats and scoffings of his guardians he took his stand. We endeavoured to persuade his guardians to let him be baptized. Their consent was finally obtained.

From that time on, the same family that had accompanied him to the threshold of truth bitterly persecuted him. He was whipped and forced to sleep on the floor at night without any clothing to cover his body, whenever he attended our meeting. They saved no food for him when he attended the Sabbath school.

He often went without meals in order to avoid the use of unclean meats which they relish. Yet, though only fourteen years old, and an orphan, he remained steadfast. Several times he crossed angry streams in order to attend our meetings secretly. When anyone asks him why he does not give up his faith, with a tone that sinks into the soul, he answers: "Christ's second coming is very near. I wish to meet Him in peace, and have a part in His kingdom."

I told him about the benevolence of our brethren in America and Australia in giving us enough money to erect for us a church building, a larger printing plant, and a school for training workers. At the mention of "school" his face suddenly brightened. He was cheered by the thought of having a school for training workers.

I am hoping that those who may chance to hear this will unite with me in praying that this young man may prove to be a worker "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

E. MANALAYSAY.

Missionary Volunteer Programme

Fourth Week

Keeping Our Word

Opening Exercises.

Bible Study: How God Has Kept His Word.

Reading: "I Promise."

Reading: "The Pratts Kept Their Promises."

Poem: "To-morrow—or Now?"

Reading: "Training His Memory."

LEADER'S NOTE.—Be sure that you give one of the older ones ample time to prepare the study on "How God Has Kept His Word." There are several ways of taking up this topic. It may be considered from the aspect of His

promises and their fulfilment, or of the fulfilment of prophecy. "Not one thing hath failed of all the good things which the Lord your God spake concerning you." Joshua 23:14.

"I Promise"

It has been said that we of this generation are not so scrupulously careful in keeping our word as our fathers were. We think we regard the truth. We intend to keep a promise when we make it. But we sometimes find that it is much easier to make an excuse than to keep a promise; so we easily persuade ourselves that the excuse is justifiable. Then it is not long until it is whispered that no dependence can be placed on our word.

One of the worst things about this fashion of breaking promises and making excuses is that it is contagious.

Years ago the merchants and professional men of an entire American city earned a bad name for themselves. They were always making promises, and failing to fulfil them. The jeweller would promise faithfully to repair a watch before a certain day; the day would come, and the watch was not ready. The cleaner would declare he would have a patron's carpets ready to lay within a week. Two weeks, and still he would be promising. The lawyer would agree to have the papers in an important case ready by the time desired, but he would only offer an excuse on the day set. The builder would solemnly assure his customer that his house would be turned over to him at Christmas time. And at Christmas it would be apparent that weeks more were necessary. The stranger in the city would believe the promises until taught by bitter experience that he must add days or weeks to the time set by men with whom he had dealings. At first, perhaps, he would try to exact penalties. But in a little while, in disgust and self-defence, he would himself fail to keep his promises, and be as ready with his excuses as the other residents of the city.

For the man who is thus becoming careless of his word there is a tonic in an incident told of Geronimo by S. M. Barrett, in his story of the life of the captive Apache chieftain.

For weeks Mr. Barrett met Geronimo in the forest, on the prairie roads, or in the home of one or the other, in order that the story might be taken down from the Indian's lips. "He soon became so tired of book-making that he would have abandoned the task but for the fact that he had agreed to tell the complete story," Mr. Barrett writes.

"When he once gives his word, nothing will turn him from fulfilling his promises. A very striking illustration was furnished by him early in January, 1906. He had agreed to come to my study on a certain date; but at the appointed time the interpreter came alone, and said that Geronimo was very sick with cold and fever. He had come to tell me that we must appoint another date, as he feared the old warrior had an attack of pneumonia.

"It was a cold day, and the interpreter drew a chair up to the grate to warm himself after the exposure of the long ride. Just as he was seating himself he looked out of the window, then rose quickly, and without speaking pointed to a rapidly moving object coming our way. In a moment I recognized the old chief riding

furiously (evidently trying to arrive as soon as the interpreter did), his horse flecked with foam, and reeling from exhaustion. Dismounting, he came in, and said in a hoarse whisper: 'I promised to come. I am here.'

"I explained to him that I had not expected him to come on such a stormy day, and that in his physical condition he must not attempt to work.

"He stood for some time, and then without speaking left the room, remounted his tired pony, and with bowed head faced ten long miles of cold north wind. He had kept his promise."

Not so striking, perhaps, but just as conscientious, was the example of a young man who had been sent as a delegate to a convention. He was in attendance during two days of a rather monotonous session. On the afternoon of the third day it became evident that the convention would not adjourn as soon as he had expected. He felt it was necessary to revise his arrangements for leaving the city, although he would thus be put to great inconvenience.

"I wouldn't bother to stay, then," a friend suggested. "See how many others are leaving. Surely you can go, too." But this was the answer: "No, I feel that I cannot go, too. When I accepted the appointment to come here, I—by implication, at least,—gave the promise to be faithful. I must not go back on my word." And he stayed to the end, at great personal cost.

Here is another instance of determination to keep an implied promise, which made a deep impression on those who noted it.

It was in a college where a number of students were speaking before the president and the professors. Some of the talks were good; some were fair; others were very poor indeed. A number of the professors began to weary of listening, and became quite inattentive. But the students noted that, while every one else was listlessly looking out of the window or gazing into space, one professor was paying strict attention as if he were hearing the best speaker in the country.

When the hour was over, one of his associates, a much younger man, asked how it was that he had been able to listen so closely to such empty vapourings.

"I could do nothing but listen," he answered. "I owed it to the young men who were speaking; and I owed it to myself. By simply coming into the room for exercises, I had given a promise that I would listen to all that was said. I have merely been keeping my word."

What a difference it would make in our own comfort and happiness and in the comfort and happiness of those about us if we should be careful to keep our promises, spoken or implied, as were those three men of so different training; the scholarly professor, the bustling young man of affairs, and the Indian on the plains!—"Making Good," by John T. Faris.

The Pratts Kept Their Promises

WHEN King Edward of England, then known as Albert Edward, the Prince of Wales, visited this Western country as a young man, he was entertained on a big cattle ranch. A fishing excursion was arranged for one day, and a gruff old rancher promised that his nephew would provide bait for the "Englishman," of whose rank he was ignorant. The man

who was entertaining the prince sent for the rancher the previous evening, and anxiously inquired: "Has your nephew brought the bait?"

"No."

"We want it by daylight."

"You'll hev' it," calmly replied the old man.

"This is a matter of great importance. Are you sure that we shall have it?"

"Didn't Jabez give you his word?"

"But how do I know that he will keep it?" said the uneasy host.

"How do ye know?" said the rancher sternly. "Because he is a Pratt. None of the Pratts ever was known to tell a lie, and I reckon Jabez isn't a-goin' to break the record." And he tramped off, in great indignation.

"You must pardon the old man, Your Grace," said the host, turning to the Duke of Newcastle, who was standing by. "He does not know who you are."

"Pardon him? I call that very fine! Why should not the Pratts be proud of their honest blood, as well as the Pelham-Clintons?"

The daylight brought Jabez and the bait.—*Louis Albert Banks.*

To-morrow—or Now?

"To-morrow," he promised his conscience,

"To-morrow I mean to be good;

To-morrow I'll think as I ought to;

To-morrow I'll do as I should;

To-morrow, I'll conquer the habits

That hold me from heaven away;"

But ever his conscience repeated

One word, and one only, "To-day."

To-morrow, to-morrow, to-morrow—

Thus day after day it went on;

To-morrow, to-morrow, to-morrow—

Till youth like a vision was gone,

Till age and his passions had written

The message of fate on his brow,

And forth from the shadows came Death

With the pitiless syllable, "Now."

—*Denis A. McCarthy, in Christian Endeavour World.*

Training His Memory

"I WISH I had a memory like Henry's!" exclaimed a clerk who had been reprimanded by his employer for his forgetfulness. "I am always promising to do things, and half the time I forget all about them. Henry seems to have the faculty of remembering every little thing. I wonder how he does it?"

"I happen to know that it hasn't been easy for Henry to remember," was the response of his friend. "In fact, his memory used to be so bad that he was continually annoying his friends by failing to keep his promises to them. I was as much surprised to learn this as you are. Once, when I was thanking him for bringing me a book he had promised me, I complimented him on his memory; he has never failed me, though we have been working together for several years. Then he told me that his memory was wretched until he was put to shame by his employer, who was always careful to do the slightest thing he said he would do, and at the time he promised to do it. 'If,' Henry thought, 'busy man as he is, he can remember to give me a fresh box of pens, or to bring from his safe-deposit

box the copy of his lease, for my guidance in dealing with my own landlord, why cannot I bear in mind the things I promise, and be just as careful to keep my word in small matters as in large affairs? I'm going to do it!"

"He did, too, just by setting his mind to the matter in hand. There were many failures before he had himself well under control, but now his memory seems to act almost as automatically as his lungs. It is a pleasure to have dealings with him."

There was a new light in the eye of the forgetful young man as his friend finished speaking. "More than once the hint has been given me that my forgetfulness is responsible for my slow progress in the store," he said. "But if Henry could conquer a bad memory, surely I can. I'm going to try."

He is trying and succeeding. One secret of his success he has told to his interested friend. "I very soon found that I must be as particular about a promise made to my baby sister or to the office boy, as to my mother or my employer. You see, a promise is a promise, no matter to whom it is made, or what it is about."—"Making Good."

Missionary Volunteer Programme

Fifth Week

Enoch, Who Walked With God

Opening Exercises.

Study: The Biography of Enoch.

Reading: Walking with God.

"A Study of His Walking."

Poem: "I Have Called You Friends."

LEADER'S NOTE.—It would be more interesting if a member gave "A Study of His Walking" as a talk, enlarging on it as seemed best. Before studying the biography, see how much the members can tell of Enoch's life, and after the study, place the points on the board as a review. "All these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come." I Cor. 10: 11.

The Biography of Enoch

THE times in which he lived. (Heb. 11: 5 with 2 Pet. 3: 3, 4.)

Date of his conversion. (Gen. 5: 22 with John 3: 7.)

His walk with God. (Gen. 5: 22 with I John 1: 7.)

His testimony for God. (Jude 14 with John 15: 27.)

His translation to God. (Gen. 5: 24 with I Thess. 4: 17.)

God's testimony concerning him. (Gen. 5: 24 with Heb. 11: 5.)

Walking With God

A LITTLE child gave a most exquisite explanation of walking with God. She went home from Sunday-school, and the mother said: "Tell me what you have learned at school." And she said: "We have been hearing about a man who used to go for walks with God. And, mother, one day they went for an extra long walk, and they walked on and on until God said to Enoch: 'You are a long way from home; you had better just come in and

stay.' And he went." That was true. Enoch had become so familiar with God that he "just went in and stayed."

A Study of His Walking

Gen. 5 : 22

WE are not told much about Enoch, but there was one great notable thing he did of his own free will that was worth being put into the short history of his life. He "walked with God."

He made a companion of God. God was his Best Chum, his First Friend, he "walked" with God as with a chosen Companion.

That is a very wonderful thing! Did you ever think of "walking" with God?

How great life would be for all of us if we "walked" like Enoch, with God.

Yet we can choose God as a Friend, just as Enoch did. God is just as near to us as Enoch. We are just as dear to God as Enoch was.

If we choose to "walk with God," we shall make four things happen in our life's walk:

It Will Be a Safe Walk

If you choose a bad companion, he will certainly lead you into dangerous places. With God we are safe, because He knows all the dangers and will lead us away from them.

A labourer's cottage was flooded in a great storm, and the father had to take his little boy through the surrounding water to a neighbour's house some distance away. "Weren't you frightened?" asked the kind friends as they dried and fed the child. "Oh, no," answered the little lad, "I was walking with father." Just so. Walk with God, and even the floods shall not overwhelm us.

A Useful Walk

If we could walk with our good King and Queen we should be continually going about helping people, visiting hospitals, opening docks and bridges, etc. If we could walk all day beside a good nurse or doctor, we should see much useful work done, sick people healed, sad people comforted and cheered. If we walk with God He will take us with Him to help others.

A Happy Walk

If God is our companion we shall be happy whatever our outward circumstances are. A lady visited a poor old woman who lived by herself on a pitifully small weekly sum of money in a cold, tiny, tumble-down cottage. "Oh," said the visitor, surprised at the happy look on the old woman's face, "aren't you very lonely here?" "Nay," said the poor woman, "the Lord Himself lives with me!"

God will make us truly happy if we walk with Him. No wicked thoughts can stay, no mean actions be done if He is beside us all day and all night long.

A Walk with a Happy Ending

It is always delightful to have a "happy ending" to a walk, or a story, or a life. Enoch walked with God right into heaven.

"I Have Called You Friends"

"Jesus and I are friends"—

What words so sweet, so full of ecstasy!
What height sublime, for human soul to climb,

To find repose from earthly cares and woes

In fellowship with Him who bids us lay
Our burdens at His feet, and day by day

Walk close beside Him in the narrow way

That leads to life eternal, rest, and peace.

When sorrow, disappointment, dark and deep,

My path o'ershadow, and my heart would faint,

My Friend is near, and bids me onward go

Nor dread the shadows that around me creep.

He knows the way I take; His hand holds mine.

His eyes my footsteps guide, and evermore

His strength unailing is my stay, until
The journey o'er, and I am safe
Within the shelter of my Father's home.

"Jesus and I are friends"—

O soul, what wouldst thou more?

Though others spurn His friendship, count

The loss of earthly friends too dear

To take the cross and follow, stay thou near;

Rejoice that thou this mystic tie hast formed,

Nor ever break it, till life's shadows cease.

Thou shalt at last His glorious face behold,

And dwell with Him in everlasting peace.

BERTHA UNRUH.

Sabbath School Missionary Exercises

(May 3)

New Hebrides

WE are thankful that it has been decided to start work on the island of Santo. If the natives there are as bright as the Ambrim boys we have had with us for six months, then it may not be long before we have some real Christians.

From a little village on Ambrim, not far from the spot where a Presbyterian hospital was buried by a volcanic eruption some years ago, we brought three bright boys at their own request to attend school on Atchin. The eldest of the three had been here for a short time about twelve months before.

These boys made splendid progress in their lessons. The youngest could not read a word when he came, and when he left after six months he could read his own language and almost any simple English. He did not understand all the English he could read, but was getting on very well with it.

After reading in their Bibles that the pig was among the unclean animals, the boys decided of their own accord that they would not eat it any more. This is a great sacrifice for these people with their spare diet. They marked everything that impressed them in their Bibles.

I translated a tract into their language and printed about fifty copies before they went home. We had not enough K's among our type so I had to set up twice to print one page. The tract contains eight pages of print and two illustrations, and the title is "Talk of Jesus' Return." We hope for much from this small beginning.

When the boys were about to return to Ambrim, fifty miles away, we had an experience that revealed the power of God. A hurricane swept over the island, and we were in danger of losing the launch. Jope (our Fijian worker) and I stayed on it from midnight until day-break, and spent the time in prayer. The anchor chain that had been discarded held it till we got relief. The largest anchor chain broke, and the only reason the other did not break was that God answered prayer. The belt for starting the engine broke and Brother Wiles went ashore to mend it, but it was impossible to return. The natives swam out at daylight with a rope and we started the engine and went around the other side of the island, and finally they pulled it on to the beach. It took forty to accomplish it.

The experiences of the past few months and days have given us greater confidence that God is caring for His work and workers here, and while we are prevented from going ahead at Big Nambus there is no doubt that God is leading. Pray for us.
J. ROSS JAMES.

(May 10)

Seeking to Escape from a Life of Slavery

WRITING from Atchin, New Hebrides, Brother Ross James gives the following account of one of their mission experiences:

Some weeks ago a girl came to us and asked our protection from her husband, who had bought her for a lot of pigs and kept her tied up at nights to prevent her from running away. Previously he had heated a hard stone, and putting it under her knee, bent her leg back firmly on to it and burnt a hole as deep as the sinews. This also was to keep her from running away. When she came to us for protection we took her in, and in the evening a delegation from the father and husband arrived. The husband said he had not ill-treated her, and wanted to come inside and take her away, which we refused to allow him to do.

After having the father promise that he would treat her properly and that he would allow her to stay at home for a month at least, we asked her to go home and come back if she was ill-treated. She did not want to go, but finally consented to do so.

Some time later, when Brother Wiles and I were away at Matanavat, about three o'clock one morning Mrs. James noticed someone sitting in the dark against the dining-room door. It was this young girl. She had stolen away to find refuge with us. Mrs. James and Mrs. Wiles kept her out of sight till we returned that evening. The people had spent the day on the big island searching for her and then decided that she must be at the mission.

We found a clause in the law book

covering the case, and decided that she should stay with us till it was her mind to go home. Her relatives talked angrily and threatened for a week or so, but they could do nothing except try their persuasive powers with the girl. She was determined to stay until her father sent back the pigs with which her husband had purchased her. This he did in part, and at last persuaded her to go to her father's home.

She was with us for about six weeks, and it was the determined purpose of all the heathen that she should not stay one night. She was a bright girl, and took part in worship night and morning. She has gone, but we believe the experience has made a great change in her life, and perhaps if she ever has the opportunity she may come back to us, but a woman is not her own mistress in this dark land. You can perhaps read between the lines of her sad story. It would take too long to tell it in detail.

(May 17)

The Friendly Islands

FAR off from the marts of commerce and the highways of the world, in the midst of the blue Pacific, lies the large group of islands known as the Friendly Isles. They are thirty-six miles south of Samoa, and three or four days' voyage from Fiji. These Friendly Islands comprise three groups having three principal seaports; namely, Tongatabu (Holy Tonga), Haabai, and Vavau. Tongatabu is comprised of a number of islands, few of which are inhabited. The population of Tongatabu is 9,400. Haabai is a large group containing many inhabited islands. The population is 6,000. Vavau, two hundred miles to the north of Tongatabu, has a large number of islands, many of which are inhabited. The population is 5,800.

In the early days of Tongan history, before and a short time after the advent of missionaries, the natives of this group were engaged in bitter struggles with Samoa and Fiji. Huge war canoes were continually plying the heaving bosom of the wide Pacific between these different groups. All through Tongatabu and Vavau the remains of the huge entrenchments of the warring Tongans still exist.

Their geographical knowledge was quite wide at a remote date. They made voyages to and from Samoa in the sixteenth century, and four hundred miles from Samoa to Fiji. A colony they founded in the Cook Islands in the fifteenth century shows the extent of their wanderings in their war canoes.

In 1616 two Dutch ships visited the Friendly Group, and this was the first time the Tongans learned of the world outside their own. After Tasman's visit in 1643 the natives saw no more of the foreigners for 124 years. In 1767 Wallis landed on one of the Islands, and some years later Captain Cook visited the islands. Meanwhile Tonga was practising all the barbarities of savage warfare and cannibalism. The first missionaries to the Tongan Islands arrived in 1797,—when the time of the end was reached.

The work of the third angel's message in these islands began some twenty-five or twenty-six years ago, when the missionary ship *Pitcairn* first visited them. Literature was distributed at that time which is still to be found on the islands.

Our Tongan work is largely educational. We have schools at Haabai and Vavau, and at each of these places a school has been organized. The membership of the Vavau church is twenty-one; and at Haabai, nine, with several candidates awaiting baptism. At Nukualofa also, on Tongatabu, we have a membership of six or seven. The circumstances under which the truth is being taught and lived are peculiar and difficult. The Tongan is essentially religious. That is, a religious veneer envelops him under which the old man flourishes without restriction. Smoking and kava drinking are national practices. The Tongan who is a non-smoker, man or woman, is a wonder among his own people. He also has to bear much ridicule and anger on this account. Smoking and kava-drinking are causing great weakness among the people. Tuberculosis is claiming hundreds of young people and children. Weak hearts, diseased lungs, cancer, tumors, and almost every known disease, tropical and European, are reducing the population.

A great deal of medical missionary work has been done among these people. Many lives have been saved, and thousands have been helped. Since the arrival of Dr. A. W. Semmens as government medical officer, we have sent the people who came to us to the government hospital, where the medical officer treats from 60 to 120 cases per day. He doubtless can tell some good stories about his work for this people.

Pray for the Lord's work in these Friendly Islands. This is no field teeming with millions of souls. The people number 20,000, and they are self-satisfied and feel the need of nothing. But His redeeming grace can awaken even these who are asleep in their sins; and praise His name, some Tongans will walk the gold-paved streets of the city of God.

LILY M. THORPE.

(May 24)

God's Answer to a Mother's Prayers

SOME years ago a sailor made his home in the Friendly Islands. It was a great trouble to his God-fearing parents that he should leave them and the hills of Norway for a roving life on the great ocean, and many prayers followed him in his wanderings.

After a few years his ship sailed into the lovely islands of the Friendly Group, and this young man, with a friend, resolved to try his fortunes on one of the emerald isles in the restless Pacific. They broke away from the ship, and for about six weeks hid inland, being supplied by the hospitality of the Friendly Islanders. After a fruitless search the ships set sail and the adventurers showed themselves in the European settlement and obtained work.

The young man in question threw himself into all kinds of island gaiety. Not a teetotaler by any means, he plunged headlong into the whiskey barrel, which was according to his taste, and gave himself up to the god of this world. His motto, in common with some others, was, "If whiskey interferes with your business, give up your business." Some nights saw him lodged in the native gaol, and the morning revealed a sore head, but no desire to do any better.

For years this son of Norway cared for neither God nor man. He made no headway in business and bade fare to always work for others. His one great object regarding religion was to find some book or person that could prove it false. He found neither. Was that mother's prayers after so many years, not to be answered? Let us see. God put Adventist literature into the hands of this man, and he began to think. His mind was drawn out to the needs of the Tongans, and he began to plan ways to help them. He gave up drinking strong drink; later, smoking tobacco and drinking native kava. Was all this accomplished without a struggle? If a whiskey-soaked, tobacco-stained soul can give up whiskey and tobacco without a struggle, then this man did. No, it was a victory through suffering: but what a victory! If you could have seen the shining face of our Norwegian brother as he followed the Lord in baptism in the waters of the blue Pacific, you would have said with us, "What hath God wrought!" This man's happy whole-heartedness in the truth of God is a continual object lesson. He is very faithful in paying his tithe and offerings, and in his ardent desire to add many to the church in Tonga. His changed motto is, "All things are allowed for good." Like Job he recognizes only God in his daily life. God has blessed him largely in his business affairs, and his life is a living testimony to the power of the truth.

LILY M. THORPE.

(May 31)

The Friendly Islands

ANAU is one of the daughters of Tonga. She is of royal blood, and of gentle and refined ways. For six years this young woman lived in our home and fully learned the principles of the gospel message. It was not easy for her to live out the principles of this message when visiting her home, and many were the attempts to make her fail on healthful living. The Tongan customs are deeply imbedded in that small nation and a refusal by any one to comply with them cuts them off from their families, which is a very hard-to-bear thing by a Tongan.

Pork is the national dish, and a Tongan would as soon refuse to eat at all as to refuse pork, especially at a family gathering or in the presence of a chief. The first thing offered to even the most casual visitor of either sex on entering a house is a cigarette and kava, and it is duly noted and commented on if this hospitality is refused by a Tongan, even if it is done in the nicest way.

Anau and her sister Tubau, who is also a staunch little Adventist, attended a royal wedding of their relatives at which they took a firm though courteous stand against pork, tobacco, kava, and unclean foods. The news of that stand taken in the chief circle of Tonga, went rapidly through the three groups and the people marvelled because it was an unheard-of thing to brave the anger of the high chiefs or even one's common relatives.

There is power in the gospel message, and there are hearts that will become channels for that power in the South Sea Islands.

LILY M. THORPE.