



MISSIONARY LEADER

Vol. 8

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Home Missions Department

Church Missionary Programme First Week

Song; Prayer; Reports of Work.

Reading: "Blazing the Track Through Australasia."

Study from Testimonies: "From a Small Company to a Mighty Army."

Plans for Work.

Closing Hymn.

Blazing the Track Through Australasia

ON May 10, 1885, the first band of Seventh-Day Adventist missionaries left San Francisco for Australia. This, however, was not the first entry of the Third Angel's Message into these colonies in the Southern Hemisphere. In the paper, *The Home Missionary*, dated May, 1890, in an article, entitled "Beginning of Our Work in Australia," we read the following statement:—

"For several months our friends had been preparing for their work, by studying the country and the history of the people. They had sent publications to many of the free reading rooms, and had opened up an extensive correspondence. Not only was a choice stock of tracts and books taken with them, but 1000 copies of the *Signs of the Times* were subscribed for, to be distributed gratuitously. We wondered what they would do with 4000 *Signs* each month, but experience proved this to be one of their best investments."

Thus it will be seen that our literature and correspondence on the truth blazed the track for our first missionaries to Australia. Two salient features of Home Mission work were, therefore, used of God to open the door for the message here. It will also be noticed that the pioneers in 1885 recognised the value of our weekly periodicals, for they came armed with the *Signs of the Times* to aid, by its distribution, in the laying of a foundation for the cause of truth.

To come to a strange land to begin their work was no small perplexity to the newcomers to Australia. They found public halls expensive and the newspapers unfriendly to a cause so little known. Locating in Melbourne as a centre, they ordered a tent, and while waiting for it to be made, we learn that the American strangers made many warm friends. The means by which they obtained these friends is also noticed. We read: "There were many whose curiosity to hear had been aroused, either by having heard one or two Scripture readings, by the very

unfriendly notices in the city papers, or by reading a copy of the *Signs*, for they were freely distributed in every conceivable way, even to placing them in tops of the iron posts in the public parks." Here, again, we see that, even before there had been public declarations of our message, the truth was spread in every conceivable way through the distribution of our papers.

The first church was organised on January 9, 1886, with twenty-eight members, and by the middle of February the members had increased to fifty-one. Writing of these early believers, it was said: "One of the most encouraging features of the work in Australia has been the earnestness of those accepting the message to carry it to others. Many seemed to have a deep sense of their personal responsibility, and their earnest and intelligent labour for relatives and friends was often very successful." Truly this was a great tribute to the work of our brethren from America, who passed on their missionary zeal to the first converts. Our ministers to-day have a lesson for the present in the best method of grounding new believers in the message.

In September, 1888, the Australian Conference was organized with five churches and 266 members. A year later, in reporting the work of this conference, Pastor Tenny wrote that "in different parts of the colonies quite a number of people have embraced the Sabbath from reading, who have not identified themselves with us; and it is a matter of regret to us that we have no one to send to their help." Thus is recorded the encouraging fact that the scattering of our literature was not without fruit.

Writing of the progress of the cause six years after the first missionaries began their work, Pastor Tenny said: "To no branch of the work do we look with more confidence than that of the dissemination of literature." Further, he wrote, after remarking on the scarcity of paid workers: "But we are encouraged by the prospect as we look upon the interest manifested by those who embrace the truth to become instrumental in conveying it to others." (*Home Missionary*, July, 1891). At the outset of the task of conquering these southern lands for the message, the leaders recognised the need of the help that the believers can give in bringing the truth under the notice of their friends.

The early record of the work in New Zealand provides equal evidence to the activities of the first believers in Home Mission work. The company of missionaries who were on their way as the

advance guard of the Third Angel's Message to Australia spent the first day of June, 1885, in the city of Auckland. Pastor Haskell returned to this centre at the end of the same year, and a year later Pastor Daniells began his work in Auckland. The first report of missionary work done was for the year ending October 1, 1887. From this time on evidently regular quarterly reports were made in both New Zealand and Australia, and a note in the *Home Missionary*, of July, 1891, gives items of interest in subscriptions taken for the *Bible Echo* and books and tracts given.

From a Small Company to a Mighty Army

1. WHAT first led to the use of literature in connection with this message?

"At a meeting held in Dorchester, Massachusetts, November, 1848, I had been given a view of the proclamation of the sealing message, and of the duty of the brethren to publish the light that was shining upon our pathway. After coming out of vision, I said to my husband: 'I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first.' From this small beginning it was shown to me to be like streams of light that went clear round the world."—*Life Sketches of Ellen G. White*, page 125.

2. When and where was this first little paper printed?

"One day in July, 1849, my husband brought home from Middletown a thousand copies of the first number of his paper. Several times, while the matter was being set, he had walked to Middletown, eight miles, and back, but this day he had borrowed Brother Belden's horse and buggy with which to bring home the papers.

"The precious printed sheets were brought into the house and laid upon the floor, and then a little group of interested ones were gathered in, and we knelt around the papers, and with humble hearts and many tears, besought the Lord to let His blessing rest upon these messages of truth.

"When we had folded the papers, and my husband had wrapped and addressed copies to all those who he thought would read them, he put them into a carpet bag and carried them on foot to the Middletown post office."—*Id.*, page, 126.

3. Why is reading matter so useful in giving the message?

"Many who will not be induced to

listen to the truth presented by the living preacher, will take up a tract or a paper and peruse it; many things they read meet their ideas exactly, and they become interested to read all it contains. Impressions are thus made upon their minds which they cannot readily forget. . . . The papers and tracts can go where the living preacher can not, and where, if he could go, he would have no access to the people, because of their prejudice against the truth."—*"Gospel Workers," Old Edition, page 409.*

4. What did the Lord say concerning His truth? Ps. 68:11.

5. How is the loud cry largely to be given?

"And in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Vol. VII., page 140.* Rev. 18:1, 2, first clause.

6. Has the light of the publications on present truth gone clear round the world?

During the year 1918 the sales of Seventh-Day Adventist literature amounted to about £500,000. This was printed in 94 different languages.

7. Are you one of the Adventist publishers?

Church Missionary Programme Second Week

Song; Prayer; Reports of Work; Song.

Bible Study; "Missionary Correspondence. Its Part in God's Work"

Reading: "From One of the Pioneers."

Plans for Missionary Correspondence Work.

Closing Hymn.

NOTE TO LEADERS.—We would suggest that you use the opportunity to definitely form a Missionary Correspondence Band. "There never was a day that did not bring its own opportunity for doing things which never could have been done before and never can be again."

Missionary Correspondence: Its Part in God's Work

1. WHAT letter of a heathen king was a means of one of his captains learning to know the true God? 2 Kings 5:5, 6, 15.

2. What letters did a King of Persia send to advance the Lord's work? Neh. 2:7, 8.

3. What letters were once sent out to call the people of God to repentance? 2 Chron. 30:1, 6.

4. What letter of counsel was sent to the captives in Babylon? Jer. 29:1.

5. What great apostle wrote many letters to build up God's work Gal. 6:11; 2 Cor. 7:8-12.

6. What Bible letters remind us of our work? Esther 9:30.

From One of the Pioneers

IN August, 1893, Pastor Daniells wrote of the missionary correspondence work as follows:—

"There is a very large field in Australia for this kind of work. Hundreds

of people are living in the back blocks, where they are cut off from society, from religious privileges, and from the floating literature of the day. We purpose sending packets of papers and tracts to these people and opening correspondence with them. The work we do enlarges our hearts, and the friendly letters we receive increases our interest in others. This is work which the most of our people can do, however difficult it may be for them to engage in other lines of work. And it brings precious blessings to the one who performs the work, as well as to those for whom the work is done. We have been told that to work for the salvation of others is the highest honour, the greatest blessing that God can bestow upon us. It is that which brings fallen humanity nearest to the Creator." (*Home Missionary, August, 1893.*)

In this same connection he pointed out the opportunities there were of getting in touch with interested people through the canvassers. Cases were cited of people who were interested in the truth in this way, and one young man was spoken of as accepting the truth and preparing to enter the training school in Melbourne. The replies that came in are referred to by Pastor Daniells as enabling them "to realise that all over this country are scattered precious jewels that the Lord would have us find. His eyes are upon them and He directs us to them."

Church Missionary Programme Third Week

Scripture Reading (Mark 1:40-45; 2:1, 2); Song; Reports; Prayer.

Bible and Testimony Study: "Opportunities: How to Make and Improve Them."

Reading: "A Willing Mind."

Reading: "Our Opportunities—A Sacred Trust."

Plans for Christian Help Work.

Closing Hymn.

Opportunities: How to Make and Improve them

1. As Christians, what do we have in this world of sin? Gal. 6:10.

2. What, therefore, are we admonished to do? Same verse.

3. What other scriptures might be used to emphasize this? Eccl. 11:1, 2, 4, 6; Ps. 126:5, 6; Matt. 13:3-9.

4. What gave the Apostle Paul such remarkable success as a soul-winner? 1 Cor. 9:19, "I made myself servant unto all that I might gain the more." Read also verses 19-23.

5. Is there a certainty of success in this method? 1 Cor. 9:23; Ps. 126:5, 6.

6. The following extracts from the Testimonies will serve to more fully develop this thought:—

"Intense earnestness should now take possession of us. Our slumbering energies should be aroused to untiring effort. . . . As the man of God has opportunity, he does good. Everywhere, at all times and in all places, he finds opportunity to work for God. He carries fragrance with him wherever he goes. A wholesome atmosphere surrounds his soul. The beauty of his well-

ordered life and godly conversation inspires in others faith and hope and courage."—*Vol. IX., pages 44, 45.*

"Be quick to recognize and seize every opportunity and advantage offered in the turning of the wheel of providence."—*Vol. VII., page 14.*

"Watch for opportunities to speak a word in season to those with whom you come in contact. Do not wait to become acquainted before you offer them the priceless treasures of truth. Go to work, and ways will open before you."—*Vol. VII., page 16.*

"The living of a helpful, unselfish Christian life will bring to us untold opportunities for soul-winning; and such lives represent the most powerful argument in favour of Christianity."—*Vol. VII., page 30.*

Such little attentions and considerations as the following, that cost comparatively nothing, are calculated to bring results of the highest magnitude: To get acquainted with the entire family, give your neighbour's little boy or girl a bright new penny, lend your neighbour your axe, spade, hoe, saw, wheelbarrow, lawn mower, clippers, rake, give them a few choice vegetables or flowers out of your garden, a few fresh eggs from your hen house, and so on. In brief, become all things to all men that you might by all means save some.

A Willing Mind

"LET labour for souls become a part of your life. Go to the homes of those even who manifest no interest. While mercy's sweet voice invited the sinner, work with every energy of heart and brain, as did Paul, who 'ceased not to warn every one night and day with tears.' In the day of God, how many will confront us, and say, 'I am lost! I am lost. And you never warned me; you never entreated me to come to Jesus. Had I believed as you did, I would have followed every judgment-bound soul within my reach with prayers and tears and warnings.'"

"Ministers, teach the people how to work. Tell them their usefulness does not depend so much on wealth or learning or power as on a willing mind, their consecration to Christ and His cause. In times past, God has used humble men, and because of their faith and devotion, they have often accomplished more than many more pretentious labourers."—*Gospel Workers, Old Ed., p. 453.*

Our Opportunities—A Sacred Trust

"WHILE the world needs sympathy, while it needs to see Christ in the lives of His followers, the people of God are equally in need of opportunities that draw out their sympathies, give efficiency to their prayers, and develop in them a character like that of the divine pattern.

"It is to provide these opportunities that God has placed among us the poor, the unfortunate, the sick, and the suffering. They are Christ's legacy to His Church, and they are to be cared for as He would care for them."—*Testimonies for the Church, Vol. IX., page 261.*

What may be classed as Christian Help Work?

Visiting the sick.

Giving treatments.

Visiting chronic invalids, the blind, and those afflicted in other ways.

Visiting hospitals, poor-houses, old people's homes, prisons, and other public institutions.

Teaching the principles of health reform.

Holding cooking schools.

Holding mothers' meetings for general instruction in the improvement of homes.

Giving instruction in how to make healthful clothing.

Temperance work.

Caring for the poor, and providing them with work.

Teaching the people how to care for the sick and give simple treatments.

Missionary Volunteer Department

Missionary Volunteer Programme First Week Father.

Opening Exercises.

Reading: "Father."

Poem: "Father."

"Every Bit as Well."

Poem: "Daddy."

"Honour Thy Father and Thy Mother."

Father

"FATHER." No language is perfect without the word; no home complete without the relation; no nation safe without its defence. Father: the hope of the race; the safeguard of society; the defence of all things good and pure.

Father is a synonym for love, courage, hope, and helpfulness; for strength, intellect, and victory. No word formed by human tongue means so much to the world, and none has been so woven into all its history. From the time when savage men fashioned crude weapons with which to protect their homes from others more savage, to the present, when a father's wisdom safeguards his loved ones and his foresight provides against a time of need, the place he has held has been unique.

Without attempting to usurp the place that motherhood occupies—a place bought by love, sacrifice, purity, and gentleness, and made sacred by devotion and saintliness—even a more exalted place must be accorded to fatherhood, which has supplied the incentive and prompted the ambition for the epoch makers of all time.

In prosperity a father's equipoise shields from many unwise and harmful things, and in adversity it is a father's wisdom and courage that saves from despair and dissolution.

When God called Abraham from obscurity to become the progenitor of a people which He might call His own. He promised that Abraham should be "the father of many nations." When the psalmist gave expression to his con-

ception of God's love for mankind, he likened it to the pity of a father.

When Christ attempted to portray the deepest and most abiding love of humankind, He spoke the incomparable parable of a prodigal son's forgiveness by his father, and when He gave the world an ideal prayer which was to be repeated to the end of time, He prefaced it with the words, "Our Father."
ORMAN C. EMERY.

Father

LIFE tells me now I did not understand
My father in the good old days of yore,

I took for granted all his kindly ways;
I only knew I liked him best of all,
And that the days with him were golden days—

But he was big, and I so very small.
I never guessed why he should care to be

The chum of mine he was, so long ago;

The picture that he saw I could not see,
The future dreams he dreamed I could not know.

But he is gone, and I am older grown,
As old as he was then, and oh, I know

Just what he dreamed of when we were alone;

And why he always seemed to love me so.

To-day—ah, could I only call him there—

I fain would tell him that I tried to be

The man he dreamed of when his boy stood near.

Am I, I wonder, what he longed to see?

To-day I know that every act and deed
And every kiss he pressed upon my cheek

Were fraught with meaning only God can read—

His heart held words his lips could never speak;

And ever he was looking far ahead;
With tears his eyes were often, often dim.

To-day I know—O, would he were not dead!

What I am now I owe alone to him!
—EDGAR A. GUEST.

Every Bit As Well

A YOUNG clergyman in a London church lost his wife. They had a little child. The parishioners hoped that some relative would come to take care of it, but none appeared. Two or three years passed. One Sunday when the pews were crowded, the clergyman came up the aisle leading the child, whom he seated in the corner of the front pew. The service went on until the sermon began. In his sermon the minister spoke of the mother of Christ, and her agony of heart at the cross. Said he: "Think what a child's life is without a mother's love! Who else can wrap a babe in swaddling clothes? Who can tend, who can cherish, who can love, but a mother?" In the depth of his feeling, the rector's strong voice halted, as if for an answer; and in the

hush of the great congregation a little, childish voice spoke out, very sweetly and clearly: "A fayer would do just ev'ry bit as well, papa dear."

—SELECTED.

Daddy

"Jest the best thing, daddy is,
When he ain't got rheumatiz.
Gives me pennies and good advice
'Bout keepin' clean and bein' nice,
And sayin' please, and don't deceive,
Han'kerchief instead of sleeve,
Seems jest like 'at daddy knew
He was once a small boy, too,
Anyhow he always says,
'Give the boy the best there is.'
An' when ma sends me off to bed,
Daddy takes the light ahead
An' holds my hand, an' talks maybe
'Bout the things 'at used to be
When he an' uncle was little boys,
An' all about their games an' toys.
What am I goin' to be? I is
Goin' to be like daddy is;
Ruther be like him, I think
'An President, or anything.
He's like ma says angels is
When he ain't got the rheumatiz."

Honour Thy Father and Thy Mother

THERE is a touching story told of the famous Dr. Samuel Johnson which has had an influence on many a boy who has heard it. Samuel's father, Michael Johnson, was a poor bookseller in Lichfield, England. On market days he used to carry a package of books to the village of Ottoxeter, and sell them from a stall in the market place. One day the bookseller was sick, and asked his son to go and sell the books in his place. Samuel, from a silly pride, refused to obey.

Fifty years afterward, Johnson became the celebrated author, the compiler of the English Dictionary, and one of the most distinguished scholars in England; but he never forgot his act of unkindness to his poor hard-toiling father. So when he visited Ottoxeter, he determined to show his sorrow and repentance. He went into the market place at the time of business, uncovered his head, and stood there for an hour in the pouring rain, on the very spot where the bookstall used to stand. "This," he says, "was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr. Johnson standing bareheaded in the storm to atone for the wrong done by him fifty years before, is a grand and touching one. There is a representation of it in marble on the doctor's monument.

Many a man in after-life has felt something harder and heavier than a storm of rain beating upon his heart when he remembered his acts of unkindness to a good father or mother now in the grave.

Dr. John Todd of Pittsfield, the eminent writer, never forgot how, when his old father was very sick and sent him away for medicine, he, a little lad, had been unwilling to go, and made up a lie, saying that the druggist had no such medicine.

The old man was dying when little

Johnny came in, but he said to Johnny, "My boy, your father suffers great pain for want of that medicine."

Johnny started, in great distress, for the medicine, but it was too late. On his return the father was almost gone. He could only say to the weeping boy, "Love God, and always speak the truth; for the eye of God is always upon you. Now kiss me once more, and farewell."

Through all his after-life, Dr. Todd often had a heartache over that act of falsehood and disobedience to his dying father. It takes more than a shower to wash away the memory of such sins.

The words, "Honour thy father and thy mother," mean three things: Always do what they bid you, always treat them lovingly, and take care of them when they are sick and grown old. I never yet knew a boy who trampled on the wishes of his parents who turned out well. God never blesses a wilful boy.

When Washington was sixteen years old, he determined to leave home and become a midshipman in the Colonial navy. After he had sent off his trunk, he went to bid his mother good-bye. She wept so bitterly because he was going away that he said to his Negro servant: "Bring back my trunk, I am not going to make my mother suffer so, by leaving her."

He remained at home to please his mother. This decision led to his becoming a surveyor, and afterward a soldier. His whole glorious career in life turned on that simple act of trying to make his mother happy. And happy, too, will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said, "Honour thy father and thy mother."—*Theodore L. Cuyler, in Pittsburgh Christian Advocate.*

Missionary Volunteer Programme Second Week

God's Greatest Gift But One.

Helpful Thought: "I will pray the Father and He shall give you another Comforter." John 14:16.

Appropriate Songs: a. "The Comforter Has Come." b. "Holy Spirit, Faithful Guide."

Doctrinal Text and Prayer.

Talk: The Gift of the Spirit. See note.

Poem: "The Glory Within."

Bible Study: "The Work of the Holy Spirit."

Reading: "The Comforter."

"A Clogged Channel."

"Hindering Causes."

Report of Secretary. Offering.

Close with Song and Prayer.

LEADER'S NOTE.—The need of every young Christian is "power from on high," power to live victoriously, and to serve effectually. "As soon as we receive Jesus, we ought also to receive by faith the Holy Spirit for service." So to-day as we study about the blessed gift of the Spirit which God has so graciously placed within our reach, let us do so with a real desire to know the conditions to be met in order to receive His gift, and with a determination to meet these conditions. We must

pray; be willing to put away all sin pointed out; guard the tongue lest we grieve the Spirit with our words; above all allow Jesus to give us that all-consuming passion that led Him to give His life for lost humanity.

For helps in preparing the opening talk on "The Gift of the Spirit" study "The Desire of Ages," pages 668-672.

The Glory Within

BLESSED Spirit, great and holy,
Thou didst in the Saviour dwell,
When He trod earth's pathway lowly,
God's great love to man to tell.

In me, too, Thou blessed Spirit,
Thou dost deign to make Thy home.
Witnessing of Jesus' merit,
Making my glad heart His throne.

Life and light and love Thou bring'st
me;
Joy and peace Thou dost impart;
And, not least of all the blessings,
A new, clean, and contrite heart.

Oh, how vast the condescension!
Oh, how marvellous the grace!
Thus to make my heart, unworthy,
God Almighty's dwelling place!

Earnest this of future glory
When my Saviour I shall see,
And forever, yea, forever,
Perfectly like Him shall be.
—WILLIAM JOHN SCOTT

The Work of the Holy Spirit

1. WHY was it necessary for Christ to go away? John 16:7.
2. For what purpose was the Comforter to come? Verse 8.
3. Into what would He guide the disciples? John 16:13.
4. How long is the Holy Spirit to abide with us? John 14:16.
5. What is another phase of His work? Verse 26.
6. Where is He to dwell? Verse 17.
7. How has God revealed the hidden things? 1 Cor. 2:10.
8. By whom were the prophecies given? 2 Peter 1:21.
9. How willing is God to give us the Holy Spirit? Luke 11:13.
10. What are the fruits of the Spirit? Gal. 5:22, 23.
11. By whom is the love of God shed abroad in the heart? Rom. 5:5.
12. Of what does the kingdom of God consist? Rom. 14:17.

The Comforter

Do you remember that heart-to-heart talk that Jesus had with the eleven disciples that last night they spent together in the upper room? The Master talked a great deal that night, about some One else, who was coming to take His place with them. They did not understand what He meant till afterward. He gave a name, a new name, to this person, repeated four times that night. It is an intensely significant name—the *Comforter*.

Let me attempt to suggest a little of its practical meaning.

Here is a little girl standing on the curbstone down town on Broadway in

New York, with a bundle in her arms. She has been sent on an errand, and wants to get across the street, but the electric cars are whizzing past in both directions, and waggons and carriages and omnibuses and horses jam the street from curb to curb, and she cannot get across. She stands there gripping her bundle, watching eagerly for a chance, and yet afraid to venture. But the jam seems endless, and she grows very tired, and by and by the corners of her mouth begin to twitch down suspiciously, and a big tear is just starting in each eye. Just then a big policeman steps up, one of the finest, six feet tall, and heavy and broad. He seems like a giant to her. He stoops down. Would you imagine he had such a gentle voice? "What's the matter?" "Can't—get—cross." Oh! is that all? I'll fix that. And he takes her little hand in his with a reassuring, "Come along." And along she goes, past cars, under horses' heads, close up to big wheels. She is just as small as before, and just as weak. But though her eyes stay pretty big, the tears are gone, and there is an air of confidence, because this big, kind-hearted giant by her side is walking across the street as though he owned the whole place, and he is devoting his entire attention to her. That policeman is a comforter in the strict meaning of the word.

Here is a boy in school, head down close to the desk, puzzling over a "sum." It won't "come out." He figures away, and his brow is all knitted up, and a worried look is coming into his face, for he is a conscientious little fellow. But he cannot seem to get it right, and the clouds gather thicker. By and by the teacher comes up and sits down by his side. It awes him a little to have her quite so close. But her kindness of manner mellows the awe. "How are you getting along?" "Won't come out right"—in a very despondent tone. "Let me see, did you subtract that—?" "Oh-h-h! I forgot that," and a little light seems to break, as he scratches away for a few moments; then pauses. "And this figure here, should it be—?" "Oh-h-h, I see." More scratching, and a soft sigh of relief, and the knitting brows unravel, and the face brightens. The teacher did not do the problem for him. She did better. She let him feel her kindly interest first of all, and gave just the light, experienced touch that showed him the way out, and yet allowed him the peculiar pleasure of getting through himself. That is what "comforter" means.

Now these are simple suggestions, illustrating partly the meaning of that marvellous name Jesus gave the Holy Spirit. I will send another Comforter, one who will be right by your side to help—sympathetic, experienced, strong; and He will stay with you all the time. In the kitchen, in the sitting-room, the sick-room, with the children, when work piles up, when things jangle or threaten to, when the baby's cross, and the patching and sweeping and baking and all the rest of it seems endless, on the street, in the office, on the campus, in the store, when tempted—almost slipped, when opportunity opens for a

quiet personal word, everywhere, every time, in every circumstance, one alongside to help. Is not that wonderful?

S. D. GORDON.

A Clogged Channel

OUT in Colorado they tell of a little town nestled down at the foot of some hills—a sleepy-hollow village. You remember the rainfall is very slight out there, and they depend much upon irrigation. But some enterprising citizens ran a pipe up to the hills to a lake of clear, sweet water. As a result the town enjoyed a bountiful supply of water the year round without being dependent upon the doubtful rainfall. And the population increased and the place had quite a boom.

One morning the housewives turned the water taps, but no water came. There was some sputtering. There is apt to be noise when there is nothing else. The men climbed the hill. There was the lake full as ever. They examined around the pipes as well as possible, but could find no break. Try as they might, they could find no cause for the stoppage. And as the days grew into weeks, people commenced moving away again, the grass grew in the streets, and the prosperous town was going back to its old sleepy condition, when one day one of the town officials received a note. It was poorly written, with bad spelling and grammar, but he never cared less about writing or grammar than just then. It said in effect: "Ef you'll jes pull the plug out of the pipe about eight inches from the top, you'll get all the water you want."

Up they started for the top of the hill, and examining the pipe, found the plug which some vicious tramp had inserted. Not a very big plug—just big enough to fill the pipe. It is surprising how large a reservoir of water can be held back by how small a plug. Out came the plug; down came the water freely; by and by back came prosperity again.

Why is there such a lack of power in our lives? The reservoir up yonder is full to overflowing, with clear, sweet, life-giving water. And here all around us the earth is so dry, so thirsty, cracked open—huge cracks like dumb mouths asking mutely for what we should give. And the connecting pipes between the reservoir above and the parched plain below are there. Why then do not the refreshing waters come rushing down? The answer is very plain. You know why. *There is a plug in the pipe.* Something in us clogging up the channel and nothing can get through. How shall we have power, abundant, life-giving, sweetening our own lives, and changing those we touch? The answer is easy for me to give—it will be much harder for us all to do—*Pull out the plug.* Get out the thing that you know is hindering.

I am going to ask every one who will, to offer this simple prayer—and I am sure every thoughtful one here will. Just bow your head and quietly under your breath say to Him: "Lord Jesus, show me what there is in my life that is displeasing to Thee; what there is Thou

wouldst change." You may be sure He will. He is faithful. He will put His finger on that tender spot very surely. Then add a second clause to that prayer—"By Thy grace, helping me, *I will put it out* whatever it may cost, or wherever it may cut." Shall we bow our heads and offer that prayer, and hew close to that line, steadily, faithfully? It will open up a life of marvellous blessing undreamed of for you and every one you touch.—"*Quiet Talks on Power*," by S. D. Gordon, pp. 28-30.

Hindering Causes

THE Representative of Christ in this world is sovereign; He will *not* sit on the throne *with an idol*. Here is where many fail, and the longing cry for Spirit-filling goes unanswered. They set up in their heart some idol, some pet, keepsake sin, some darling indulgence, and then ask the Spirit to sit enthroned with this *unclean thing* by His side. What a presumptuous insult to offer to the Holy Spirit!—It is a clean temple He demands, not some den of impurity and wickedness, where selfishness, pride, and lust hold sway. When the Spirit takes up His abode in us, He is enthroned in the *mind*. It is a pure, clean mind that He wants to fill. Vile thoughts must be stamped out; unchaste, lascivious imaginations must be cast down. *All* our affections must be centred in God. Though our flesh remains the same, there *must* be a *new* mind, created after the image of Christ. In short, the rubbish of sin must be put away, the vessel must be cleansed if it is to be used by the Master.

Among the things that hinder the infilling of the Spirit may be mentioned: Regarding iniquity in the heart; censoriousness; self-dependence; gossiping, talebearing, back-biting, resisting the conviction of sin; dishonesty in dealings, driving sharp bargains, scheming; refusing to confess to those we have wronged; refusing to make restitution where we should; being prejudiced and uncandid; a revengeful spirit; carrying some old grudge in the heart; worldly ambition; being resentful, envious, jealous; quenching the Spirit by wrongdoing; grieving the Spirit by dissension; indulgence of bad temper; impatience and fretfulness; vain and trifling conversation; various forms of selfishness, covetousness, stinginess; unclean thoughts; impure imagination; neglect of prayer; neglect to study the Bible; lack of consecration; hatred in the heart.—"*The Ministry of the Spirit*," by G. B. Thompson, pp. 94, 95.

Missionary Volunteer Programme Third Week

"Social to Save"

Opening Exercises.

Reading: "Social to Save"

"Missionary Volunteer's Social Code."

LEADER'S NOTE.—Divide the reading among several good readers, and show the young people that the social instinct is a good thing in itself if run in proper channels.

Social to Save

A Soul-Winning Agency

THE social life of Missionary Volunteers should be made one of the society's strongest agencies for winning souls.

We are living on the very border of the eternal world, and Missionary Volunteers have no time for sociability only as it is made a blessing to themselves and to others. "This lifetime is too short to be squandered in vain and trifling diversion, in unprofitable visiting, in needless dressing for display, or in exciting amusements. We cannot afford to squander the time given us of God in which to bless others, and in which to lay up for ourselves a treasure in heaven. We have none too much time for the discharge of necessary duties."—"Testimonies for the Church," Vol. III., p. 146.

In God's plan for our lives, however, there is time for soul-winning sociability, and as Missionary Volunteers, we ought to find it. As a society you have followed the Master in missionary work, but are you making the social life of your young a "savour of life unto life"? Or does the social gate in your society hang on rusty hinges, while the young people in the church, hungering for sociability, go out one by one into the highways and hedges of the world in search of pleasure? If this be true, let there be delay no longer. Ask the Master to give you a clearer vision of this rare opportunity for saving others. Then following His guidance carefully,—very carefully,—do something to make the social life of your young people "social to save," and to make the church more attractive than the world to them.

"Especially should those who have tasted the love of Christ develop their social powers, for in this way they may win souls to the Saviour."—"Testimonies for the Church," Vol. VI., p. 172.

The Missionary Volunteer's Position

As Missionary Volunteers, you must take a firm position on the question of recreation and amusement before you attempt to conduct soul-winning social gatherings. Firmly resolve to let nothing alienate you from God, from His Word, or from His work. Let your recreation be in keeping with your profession.

"But how shall I know what I ought to do and what I ought not to do?" asks the earnest young Christian. A young lady came to Mr. Moody one day with a similar question. "Mr. Moody," she asked, "do you think it would be right for me to go to the theatre to-morrow night?"

"Why, my dear girl, I don't carry your conscience. Have you accepted Christ as your Saviour? do you mean to give yourself to Him unreservedly?"

"I have; I do mean to serve Him, and do as He desires in all things."

Mr. Moody helped this young woman to see what she ought to do, and then he sent her to the Master to settle the matter at the foot of the cross. That is exactly where you should go with each question that comes to you. Since you became a Christian, the cross of

Calvary stands between you and the world. You cannot bring the things of the world to your side of the cross; neither can you take Christ with you into the world. And if you cannot consistently place the pleasure you are considering on the Christian's side of the cross, you cannot safely participate in it. [For this part of your talk draw a picture of the cross on the board. On one side of the cross write, "Following the world," on the other side write, "Following Jesus."]

Perhaps you wish that someone would make a list, and say to you: "All recreations mentioned in this list are good; all others are unlawful for the Christian." But it would scarcely be safe for the erring human hand to make such a list. One minister tried to do so once, and after the service a young woman came to him and said: "Oh, I'm so glad you didn't mention — I do enjoy it so much, but I have been fearing it was not right for me to indulge in this kind of pleasure." The minister then realized that he had omitted a very important "don't." It is well to get advice from Christian friends, but get your list of lawful and unlawful pleasures from the Master whom you serve. Let His Word be your guiding principle. Study it carefully. Pray earnestly. Keep your conscience in tune with the Guidebook and then follow it implicitly. Put in your list of outlaws all that lessens your love for things of heaven, and that unfits you for leading out in personal work for souls.

Positive Outlaws

Of course *dancing is an outlaw*. You would not think of including that in your list of lawful recreations. Dancing is one of the devil's best tools for ruining young men and women. It is a positive outlaw! But what about games that some Seventh-Day Adventist young people play which permit of the same familiarity as the dance does? What about games that permit embracing and in other ways break the rules of propriety? Surely you cannot indulge in games that permit of familiarities that would not be generally tolerated in respectable society outside of games.

It hardly seems necessary to mention the theatre and the card table,—two other positive outlaws.

"From the time the theatres were opened," says Macaulay, "they became the seminaries of vice."

Since the moving picture show has become so popular, some young people may be tempted along this line. While there are good travelogues and other good moving pictures that are elevating and educational, these are exceptions—rare exceptions. The moving picture show, generally speaking, probably is the father of more crimes perpetrated by young hands than the higher class theatre is.

Borderline Amusements

The question about the outlaws is settled. Missionary Volunteers cannot countenance them. But what about recreations that have much good in them and just a little that is questionable? The line drawn between the lawful and the unlawful is not sharp.

It is certainly not safe for young people to be in the enemy's territory. The atmosphere of the danger zone of the borderline deadens their sensibilities. They lose discernment between right and wrong, and soon begin to do what they formerly condemned. Those who persist in straying into the twilight zone will have an experience similar to the young woman who was going with a party to a mine. She appeared in a white summer dress. Some of her friends protested. She resented their remonstrance, and turning to the old miner who was about to take them through, she said, "Can't I wear a white dress down into the mine?" He replied, "Yes, mum, there is nothing to hinder you from wearing a white frock down there, but there will be considerable to keep you from wearing one back." So it is with young Christians. They can take a pure character into questionable places, but it will be quite impossible to bring it back unspotted. And this, doubtless, is why the Spirit of Prophecy says: "Worldly amusements and entertainments are to have no place in the life of the Christian."—*"Recreation," p. 40.*

The World's Standard for Christians

The world does set a high social standard for you who are Christians. But it is not too high. It is not unreasonable. And do not forget that you never can win young people by letting down the bars in regard to social life. "There can hardly be a greater mistake than to think that you can," says Henry Clay Trumbull. If you would retain their respect and your hopes of winning them to Christ, be true to your Missionary Volunteer colours. Do not try to present excuses for your inconsistencies. Whether you know it or not, the world knows that in laxity in these matters excuses do not excuse. They only reveal weakness.

The Missionary Volunteer's Example

Our Saviour was an ideal soul-winner. But He is also the best example of unselfish sociability. And do you not think His sympathetic interest in those about Him, and His charming friendliness, set like jewels in a pure life, were in some measure responsible for His remarkable success as a soul-winner? Of course you do. Then, will you not let Him be your example in all your personal sociability?

First, His sociability was broad—too broad for castes. He did not move in a clique. The poor, as well as the rich, were numbered among His friends. There were Nicodemus, the Jewish ruler, and the outcast Samaritan woman. All found in Him a friend. One writer has said of Jesus: "He was accessible to all sorts and conditions of men. The latchstring of His heart was always out to all." But He was not too broad to be true to His convictions of right. And that is why His social life did not destroy His religion. That is why His social life had soul-winning power in it.

And if you would follow the Master in genuine soul-winning sociability, then "let this mind be in you, which was also in Christ Jesus." Be in mind and heart

what He was, for the real self will out. Influences of good or ill are ever emanating from your character. If your life is full of heaven's glorious light, it will shine; if darkness prevails, it will cast a shadow. If your heart is full of selfishness, you will drive people away from you, but if you are glowing with love for your fellow-men, others will press about you for warmth, and you can be a real blessing to them.

M. ERICKSON.

The Missionary Volunteer's Social Code

I. Be guided by principle rather than by impulse in all your social activities.

II. Practise total abstinence from that which is evil, remembering that on religious questions compromise is treason to right.

III. Be temperate in your use of that which is good.

IV. Never let social requirements lead you to disregard the laws of health.

V. Set a high standard for yourself, and always observe the rules of propriety.

VI. Never deal in counterfeits, such as flattery and flirtation, but exemplify Christian simplicity in all things.

VII. Deny self for the sake of others, and for the sake of your influence over them.

VIII. Never seek pleasure for its own sake; use it as an agency for doing good.

IX. Do all things for the glory of God and for the good of others.

X. Make your social activities a subject of prayer, never losing sight of the great aim to make them an agency for blessing others.

MATILDA ERICKSON.

Sabbath School Missionary Exercises

(April 3.)

Bukabuka, Cook Islands

WE feel sure our Sabbath school members will be interested in Brother Wicks' experiences in Bukabuka, an isolated field of the Cook Islands, and a field entered only last year. Brother Wicks writes:—

"As soon as we arrived, Iti, my native helper, and I got busy in the erection of the church building. All worked willingly, even the little children just able to toddle carrying their little kits of sand for mixing the cement and lime. The women folk and children carried all the sand and shingle that was necessary. On Friday, July 18, we dedicated the church to the worship of God. It was a memorable day for the members, after being thrust out of their former church.

"The Sabbath after opening the church I baptized sixteen, and a little later six more were baptized. Still others are preparing for baptism.

"I have started a public effort in three of the villages, and speak one evening a week in each of these places. This has aroused the enemy, and last Sunday evening our meeting was disturbed

a good deal. Our opponents have threatened three times to take our lives if we continue to speak in the villages; but we have not heeded their threats, and have gone ahead with our work. Our message is too important to be withheld. Iti has had a very narrow escape from rough handling. He was set on by a score of roughs, who attempted to knock him down and trample on him; but, fortunately for him, three strong men, friends, picked him up and carried him at arms' length over their heads to a place of safety. We are in the Lord's hands, and no power can be given to our enemies to hurt us, except the Lord wills it, so what does it matter? With Paul, we can say that none of these things move us, but the rather we can rejoice that we are accounted worthy to suffer reproach for our Master who suffered so much for us.

"We have a nice company here, who are very earnest, having suffered a great deal for the truth's sake. It is because of the persecution and the evil spoken falsely against these folk in Bukabuka that I am able to hold so many services with them for Bible study. They asked me to explain the Bible to them, so that they will be able to answer those who resist them and speak evil of their ways. This I am endeavouring to do, so that they will be firmly established in present truth. They come with pencil and paper and take down all that they can, and they show an intelligent understanding of the subjects, and have used them many times in speaking to their friends and foes. I have endeavoured to emphasise the wonderful love of God in all His dealings, so that they too may not lose sight of that love as they are speaking with those who have opposed them.

"We need more workers out here. Almost every island is calling for the message now."

(April 10)

The Bukabuka Sabbath School

ON Sabbath July 5, the writer organized the Bukabuka Sabbath school, in the Cook Islands, with a membership of forty-five, divided into six classes; two senior, two intermediate, and two primary. Most of the members are studying their lesson every day, and it is making a marked improvement in the interest of the school. The memory verse also is a special feature, and all, both old and young, learn it and repeat it heartily.

Wherever I have been previously Sister Wicks has taken the children, but here I had no one on whom to depend, and found it quite a burden as we have no Sabbath school lessons translated for the children, and the senior lessons are too advanced for them. I finally arranged lessons for them and selected two of the best women as teachers, and carefully instructed them during the week, and they are having a good degree of success and blessing in their work.

We look to God that the Bukabuka Sabbath school may be used of Him to lead many feet into the path of light and wisdom.

When I landed here, Kare, the native pastor on the islands spoke repeatedly against us and our work, with the result that the husband of one of our people would not allow his two boys to come to Sabbath school nor to any of our services, saying that he would not allow such evil people to teach them. In vain his wife tried to convince him that we were not bad people, with the hope of being able to bring the children to meetings with her; but he would not listen to her, saying that his pastor knew what he was talking about.

Later on I started public work in the villages, and I spoke in that particular village the first night on the "Inspiration of the Scriptures" to a very attentive crowd. This man was among them. The next Sabbath his wife with a happy heart came to Sabbath school, bringing her two boys. I asked her how she managed to bring them, and she told me that her husband had listened to the service on the Thursday evening, and had said to her afterwards that the people who believed what that white missionary said could not be bad people, and that he wanted his boys taught by those who believe the Bible, for he wanted his children to believe it.

H. P. B. WICKS.

(April 17.)

A Message from Pana

PANA is one of our Solomon Island boys (cousin to Pao, who was in attendance at our last Union Conference), and is a faithful helper in the work. He has the truth at heart and is very zealous in making it known to others. He already knows four languages, including the English. He is at present helping Brother Tutty at the Dovel Mission. It was wholly his own idea to write to us, and Brother Tutty assures us that the thought and all the words are entirely his own. We wish all could see the beautiful penmanship of the original. Here is the letter just as we received it:—

Dear Mrs. Hindson.

I am going to tell you about our work in Vela la Vela. Nine months ago we started our work in Vela la Vela, which they call Dovel. The young people who came to school, they start to learn their lessons well, as we do in Marovo Lagoon, when the missionaries begun to teach us there. I hope some of these people will soon become christians, because our work among these poor people here is still going on. Other missionaries they are very jealous of us and our work to these people here. So they came to try to take our mission land here, on Monday December 8th 1919. they came with their war canoes and great companies followed them to frighten us, or our people, and they came and cut down some trees on our mission, but I was not on the mission when they came, I was away getting ropes [creepers] to tie the mission house, so I did not see them coming, or going away. But their work is not the will of God, their work is thoughts which came out from their evil hearts, because all their works they do for to be seen of men. The S.D.A.

mission is teaching the truth of the Bible, this is right in the eyes of the Lord, that is why our work is growing strong in these Islands, and there are more call in the Solomon Islands. There are many Island in Solomons are calling us now, they from Choiseul, and they from Ranonga asking for missionaries, but we could not sent missionaries to them because we have no missionaries to these places. But if you dear sisters and brothers in Australia love these people who lay down in heathen darkness, you can send them more missionaries to pull them out in the pits of sin, and show them the way of God, because the way of God is sweeter than honey, I have tasted it that is why I tell you this. One day old Keza the chief of Ranonga running to me, and said, I want the S.D.A. mission to come to teach us the English Bible at Ranonga. But Ranonga is long way from here, about 50 miles far from our mission. The Dovel custom is they worship devils, when the nuts are ripe they give the devils first fruits of their nuts, and when the person is sick they say, the devil make him sick, and when a star falls they see its light, they say, Oh, look bad spirit, bad spirit, and they are frightened of it. I do not know much English writing and talking, but I want to keep on learning and writing English.

This is all I can tell you now
Your brother in Jesus
Pana

NOTE to Superintendent.—Please look up an interesting report from recent RECORDS, or gather information from another source for your missionary exercise to-day.

Foreign Mission Day

(April 10)

The Worker's Outfit

Eph. 6: 11-18. Essentials for the worker's outfit.

2 Cor. 10: 4, 5. The Christian's weapons.
Rev. 2: 7, 17, 26; 3: 5, 21. Reward for the overcomer.

Rom. 8: 37. Able to conquer.

Josh. 5: 13, 14. } Israel's invisible leader.

1 Cor. 10: 1-4. }
Rev. 12: 11. Some in the remnant church risk their lives in the contest.

Rev. 15: 2. Commandment-keepers victorious.

Itinerating in the Wenchow District, China

SEVENTH-DAY Adventists have carried on missionary operations in the towns and villages of the Wenchow District for about two years. In the spring of 1918 Pastor Wood and I visited Wenchow, and again recently I made another itinerary through this portion of the field. About nine months had passed since my last visit, and I found that in this time the work had had a remarkable growth. After a few days spent in the city of Wenchow, I went, in company with Pastor Wu and our Bible woman, to Bing Yang, a town distant from Wenchow about thirty-five miles. Here we held an institute for one week. The people came in from three different

villages, where companies of about forty gather each Sabbath to worship God. There is no evangelist at these places, most of the people having accepted the truth through reading our literature.

Among the number who attended this institute were four farmers who had walked forty-five miles to be present. One of these, an old man, had great sores on his legs which I know must have hurt him dreadfully. But his face was bright, and one could see that he lived with God. These men were so filled with the love of Christ that they gladly endured hardship for the privilege of uniting in church fellowship with the people of God.

These people have come to us direct from heathenism. There is no chapel where they live, and they can read only a very little; yet through our literature they have received the light of this last message, and they are walking in the light. They understand the teachings of God's Word much better than one would expect. When they came up for examination, knowing the circumstances, I could not refrain from saying to our Bible woman that I feared they would not be able to pass; but they answered every question in a satisfactory manner. The evangelist had made but one trip to their village, and I knew that they could have had but very little help.

We had an excellent meeting at Bing Yang. At its close fourteen were baptized; twenty-eight others were asked to wait until they should have had time to study further into the truths for this time.

From Bing Yang we went to Hong Gjai, where we did some itinerating before opening the institute. I visited seven stations where we have chapels. The companies in these little villages number forty or fifty, some more and some less. There is no evangelist stationed here, and the responsibility of conducting the Sabbath services is carried by some of the believers.

One day a brother came to ask us to go with him to speak to the people of the village. We travelled on a little sampan, and a heathen man rowed the boat. I asked the brother if he were to be baptized at this time. He replied that he expected to be; I then asked him how he came to know the gospel. He said that a man had come to his village, and from him he had bought a Bible and a copy of "Bible Readings." He had studied these, and for more than a year had been keeping the Sabbath. Then I said, "This man," pointing to the man who was rowing the boat, "does not know about Jesus. Tell him the story of the creation of the world and the fall of man and the plan of redemption." To my surprise he did so, and in a wonderfully clear and connected way told also of the birth and sufferings of Christ. Then I thought, I will ask him some questions about our message. In reply he repeated the three angels' messages, the ten commandments, and gave three texts on the state of the dead.

When we arrived at the village, he took us to the chapel where hundreds of people were waiting for us. We have at this place a company of forty, all of whom have been won direct from

heathenism. Four young men in this company have an excellent knowledge of the Word of God, and I know that they have had very little help from man. The Spirit of God has been their great Teacher.

Besides these seven companies, two other companies settled in the mountains, and whom Brethren Wilkinson and Wu visited, are calling for teachers. From all these places there were persons in attendance at the meeting.

From Hong Gjai we went to Lohtsing. There the people came in from three surrounding places to attend the institute. These are among the most consecrated. The leaders from the different places brought with them their little flocks—one of six, another of six, and still another of two—to present to us for baptism.

On my previous visit to Lohtsing I had urged upon the men the importance of teaching their wives the truth, and had asked them to have their wives ready for baptism at the time of my next visit. And at this time a number of them were ready. Some of these women seemed very ignorant, and I thought could not possibly be prepared to take this important step; but on examining them I found them prepared. They answered the questions put to them, I think, even better than the men.

One dear sister I had especially looked forward to seeing once more at this meeting among the candidates for baptism. God had answered prayer in her behalf in a wonderful way, restoring her from total blindness to perfect sight. But two weeks before the meeting opened, she was taken with influenza, and died. Her last act, I was told, was to engage in a season of prayer. Then she fell asleep in Jesus. She had been a faithful witness to the power of her Saviour, and when He comes again to gather home His righteous ones, she will, I verily believe, rise to receive at His hands the gift of eternal life.

The meeting at Lohtsing was a good one. The last Sabbath was a day long to be remembered. It was a day of deep heartsearching and confession of sin, when, I believe, the whole congregation bowed in contrition of soul before the Lord. The Spirit of God was manifest in a marked manner. At the close of the meeting eighteen were baptized.

In one of the outstations I met a woman farmer who was able to read a little. I could see as I talked with her that she was a really converted woman, and she gave promise of making a good Bible woman. I promised her that if she would learn the ten commandments and the books of the Bible, I would give her a Bible for her own. Well, she did so, and in addition could give one text on the state of the dead. She would come every day and ask me to pray with her. Such a woman, after receiving a training, could take perhaps three of the outstations and do good work in visiting from house to house and giving readings to women. And with three Bible women to give to these needy stations, where now we are providing absolutely no help for the women, there is prospect for a wonderful work being

done and the building up of strong churches. I earnestly pray that God may quickly send us means that we may be able to supply these Bible women. May God deeply stir the hearts of our brethren and sisters in the homelands to do all in their power to hasten forward this most necessary line of mission work that many of these dear souls now sitting in darkness may, with their more favoured sisters of Christian lands, shine forth through endless ages in the kingdom of our Father.

Our work in the Wenchow district is growing fast. As I visit from place to place and witness its rapid development, I can only say, "What hath God wrought!" For no man can take honour to himself for what is being accomplished. It is the direct work of the Holy Spirit. MRS. B. MILLER.

Grievously Tormented Ones Delivered

DURING a local gathering in one of the southern states of Brazil we felt the Lord's special help. There were in attendance at the meetings two young couples. At one time, as the service began, the two women had an attack, in consequence of which they fell to the floor while, with their hands, they beat wildly about themselves. One of them especially seemed possessed of superhuman strength which even strong men could not hold in check.

Inquiring into these cases, we learned that the women had formerly attended spiritualistic meetings, having there sought healing from physical ailments, but that ever since they had been thus tormented.

Since both they and their young husbands expressed a desire to be freed, we showed them that sin was the only cause that could interfere with their being liberated from this painful experience, but that if they were willing to confess and renounce all sin, the Lord would have mercy on them and give them freedom. Having then expressed the request for prayer, we united to seek the Lord, and He to whom all power in heaven and earth had been given, heard us graciously. From that hour they were set free, and in the following testimony meeting they witnessed for God with tears of thankfulness.

A day before the close of the meetings all four requested baptism, being ready to serve the Lord with all their heart. The two young men declared their willingness to prepare themselves for the Lord's work.

Of the fourteen young people who came forward for baptism, nine were baptized, while the others were advised to spend a little more time in preparing for this step.

MAX RHODE.

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