

# The Missionary Leader

"The leaders took the lead in Israel"

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No. 7

## Church Missionary Programmes

First Week

### The Place of Prayer in Soul-Winning

Opening Exercises.

Reports of Labour.

Bible Study: "Prayer."

"The Place of Prayer in Soul-Winning."

"How the River Godavery Was Crossed."

#### Bible Study

Luke 11:1, 5-10. Jesus teaches His disciples to pray. If we ask, we shall receive.

Matt. 6:6-8. Secret prayer is necessary.

Mark 11:23-26. Faith and forgiveness are essential to prevailing prayer.

John 14:13, 14; 15:7; 16:23, 24. Ask according to God's will.

1 John 5:14, 15. Our confidence if we ask according to His will.

### The Place of Prayer in Soul-Winning

THE greatest thing any one can do for God and for man is to pray. It is not the only thing, but it is the chief thing. The great people on the earth to-day are the people who pray. I do not mean those who talk about prayer, nor those who say they believe in prayer, nor yet those who can explain about prayer, but I mean those people who take time to pray. They have not time. It must be taken from something else. These are people that put prayer first, and group the other items in life's schedule around and after prayer.

God will do in answer to the prayer of the weakest one here, what otherwise He could not do. "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you." John 15:16. Mark that word *may*, not *shall* this time, but *may*.

Shall throws the matter over on God—His purpose. May throws it over on us—our co-operation. That is to say, our praying makes it possible for God to do what otherwise He could not do.

Everything that God does for man, and through man, He does with man's consent, always. With due reverence, but very plainly, let it be said that God can do nothing for the man with shut hand and shut life. There must be an open hand and heart and life through which God can give what He longs to. Our prayers are the means by which God enters into the world that would otherwise shut Him out.

Here is a man by my side. I can talk to him. I can bring my personality to bear upon him, that I may win him. But before I can influence his will a jot for God, I must first have won the victory in the secret place. Intercession is winning the victory over the chief (the enemy), and service is taking the field after the chief is driven off.

There are some of our friends who think themselves of the practical sort who say: "The great thing is work; prayer is good, and right, but the great need is to be doing something practical." The truth is, that when one understands about prayer, and puts prayer in its right place in his life, he finds a new motive power burning in his bones to be doing; and further, he finds that it is the doing that grows out of praying that is mightiest in touching human hearts.

The whole circle of endeavour in winning men includes such an infinite variety. There is speaking the truth to a number of persons, and to one at a time; the doing of needed kindly acts of helpfulness, supplying food, and the like; there is teaching; the almost omnipotent ministry of money; the constant contact with a pure, unselfish life; letter writing; printer's ink in endless variety. All these are in God's plan for winning men. But the intensely fascinating

fact to mark is this, that the real victory in all this service is won in secret, beforehand, by prayer; and these other indispensable things are the moving upon the works of the enemy, and claiming the victory already won. And when these things are put in their proper order, prayer first, and the other things second,—second, I say, not omitted, not slurred over, done with all the earnestness and power of brain and heart and life possible; but done after the victory has been won in secret against the real foe, and done while the winner is still claiming the victory already assured,—then will come far greater achievements in this outer open service.—"*Quiet Talks on Prayer.*"

### How the River Godavery Was Crossed

DOCTOR CHAMBERLAIN graphically tells how, in September, 1863, he was going on a long pioneer journey into Central India, where no missionary had ever gone before. The adventures of Doctor Chamberlain and his party were thrilling. Desperate efforts were made to cross the wild flood of the Godavery. They learned that the back water of the Godavery flood, thirty feet higher than usual, had made unfordable the affluents, beyond which lay their only safe resting-place for the night. The party were even then standing in the wet and mud, as they surveyed their hopeless plight. The royal guides and native preachers, who were in the party, were disheartened and at their wit's end; and the fierce hungry roar of tigers could be heard about them as the night began to fall.

At this point Doctor Chamberlain rode apart to commit the whole case to God. This was the substance of the prayer in the greatest strait of his life:

"Master, was it not for Thy sake that we came here? Did we not

covenant with Thee for the journey through? Have we not faithfully preached Thy name the whole long way? Have we shirked any danger, or have we quailed before the foe? Didst Thou not promise, 'I will be with thee'? Now we need Thee. We are in the blackest danger for this night. Only Thou canst save us from this jungle, these tigers, this flood. O, Master, Master, show me what to do!"

"An answer came," says Doctor Chamberlain, "not audible, but distinct, as though spoken in his ear by human voice: 'Turn to the left, to the Godavery, and you will find rescue.'" But his guides opposed the plan.

Again the leader of the caravan rode apart, and lifted to God another prayer; and again came that inner voice, "Turn to the left, to the Godavery, and you will find rescue." Again he consulted his guides, but only to meet with new opposition.

With deeper darkness of despair falling on the whole company, again Doctor Chamberlain rode apart for prayer. Once more that inexplicable inner response, heard only by that praying soul, came in thrilling distinctness. "It is God's answer to my prayer," said Doctor Chamberlain. "I cannot doubt. I must act, and that instantly."

Just before reaching the river, Doctor Chamberlain cantered ahead, all his senses keenly observant. And, as he emerged from the dense undergrowth of bushes, there, right at his feet, lay a large flat boat, tied to a tree at the shore—a large flat boat, with strong railings along both sides, with square ends to run upon the shore.

Doctor Chamberlain bowed his head, and in amazed reverence thanked God for this signal answer to his pleading prayer. Not only the native preachers reverently said, "God has heard our call in our trouble, and delivered us," but the guides were struck dumb with amazement.

Doctor Chamberlain closes his sketch of that critical day with these words, "Nothing can equal the vivid consciousness we had that day of the presence of the Master; nothing can surpass the vividness of the certitude that God did intervene to save us. Some who have not tested it may sneer and doubt; but we know that God hears prayer."—*Selected.*

## Second Week

### Health and Temperance

Opening Exercises.  
Reports of Labour.  
Testimony Study: "Home Education."  
"Who Shall be Father to My Boy?"  
"Father and Son."  
"I Gave Them Myself."  
"Mothers Who are Men-Makers."

### Home Education

1. Is the work of a mother important?

The work of the mother is an important one. Amid the homely cares and trying duties of every-day life, she should endeavour to exert an influence that will bless and elevate her household. The mother's work is such that it demands continual advancement in her own life, in order that she may lead her children to higher and still higher attainments.

2. Should young children be taught self-control?

The mother's work begins with the babe in her arms. I have often seen the little one throw itself and scream, if its will was crossed in any way. This is the time to rebuke the evil spirit. The enemy will try to control the minds of our children, but shall we allow him to mould them according to his will? The child should be encouraged in every effort to govern itself.

3. What should be the rule in all the habits of children?

Regularity should be the rule in all the habits of children. Mothers make a great mistake in permitting them to eat between meals. The stomach becomes deranged by this practice, and the foundation is laid for future suffering. Mothers often complain of the delicate health of their children, and consult the physician, when, if they would but exercise a little common sense, they would see that the trouble is caused by errors in diet.

I was once seated at the table with several children under twelve years of age. Meat was plentifully served, and then a delicate, nervous girl called for pickles. A bottle of chow-chow, fiery with mustard and pungent with spices, was handed her, from which she helped herself freely. The child was proverbial for her nervousness and irritability of temper, and these fiery condiments were well cal-

culated to produce such a condition. The oldest child thought he could not eat a meal without meat, and showed great dissatisfaction, and even disrespect, if it was not provided for him. The mother had indulged him in his likes and dislikes, till she had become little better than a slave to his caprices. The lad had not been provided with work, and he spent the greater portion of his time in reading that which was useless, or worse than useless. He complained almost constantly of headache, and had no relish for simple food.

4. Have parents a duty to perform in providing employment for their children?

Parents should provide employment for their children. Nothing will be a more sure source of evil than idleness. Physical labour that brings healthful weariness to the muscles, will give an appetite for simple, wholesome food, and the youth who is properly employed will not rise from the table grumbling because he does not see before him various dainties to tempt his appetite.

Jesus, the Son of God, in labouring with His hands at the carpenter's trade, gave an example to all youth. Let those who scorn to take up the common duties of life remember that Jesus was subject to His parents, and contributed His share toward the sustenance of the family. Few luxuries were seen on the table of Joseph and Mary, for they were among the poor and lowly.

5. Is extravagance a sin?

Extravagance is one of the sins to which youth are prone. They despise economical habits, for fear they shall be thought niggardly and mean. What will Jesus, the Majesty of heaven, who has given the an example of patient industry and economy, say to such?

The amount daily spent in needless things, with the thought, "It is only a threepence," "It is only a sixpence," seems very little; but multiply these littles by the days of the year, and as the years go by the array of figures will seem almost incredible.

6. What are some of the things the Lord has told parents to teach their children?

The Lord has been pleased to present before me the evils which result from spendthrift habits, that

I might admonish parents to teach their children strict economy. Teach them that money spent for that which they do not need, is perverted from its proper use. Set a guard over the appetite; teach your children by example, as well as by precept, to use a simple diet. Teach them to be industrious, not merely busy, but engaged in useful labour. Teach them that God has claims on them, even from the early years of their childhood. Teach them, when temptations urge into paths of selfish indulgence, when Satan is seeking to shut out God from their sight, to look to Jesus, pleading "Save, Lord, that I be not overcome." Angels will gather about them in answer to their prayer, and lead them into safe paths.

7. Have parents a duty to perform in making the home attractive to the children?

Let parents devote the evenings to their families. Lay off care and perplexity with the labours of the day. Let the evenings be spent as happily as possible. Let home be a place where cheerfulness, courtesy, and love exist. This will make it attractive to the children. If the parents are continually borrowing trouble, are irritable and fault-finding, the children partake of the same spirit of dissatisfaction and contention, and home is the most miserable place in the world. The children find more pleasure among strangers, in reckless company, or in the street, than at home. All this might be avoided if temperance in all things were practised, and patience cultivated. Self-control on the part of all the members of the family will make the home almost a paradise. Make your rooms as cheerful as possible. Let the children find home the most attractive place on earth. Throw about them such influences that they will not seek for street companions, nor think of the haunts of vice, except with horror. If the home-life is what it should be, the habits formed there will be a strong defence against the assaults of temptations when the young shall leave the shelter of home for the world.

"LET the church members awake, let every member take up his individual work, and vindicate the name of the Lord by which he is called."

### Who Shall Be Father to My Boy?

RECENTLY a boy said to his mother, "Won't you ask father if I can have a pair of skates?" The mother replied, "You ask father; he is in the other room." But the boy replied, "I don't know father very well."

In hundreds and thousands of homes, this sad experience is duplicated. Parents are so busy providing food, clothing, and schooling for their children that they haven't time to live in the lives of their boys and girls. The boys grow to manhood, the girls to womanhood, and the parents who have toiled and slaved for their children often stand in dire need of an introduction to their finished product. Brethren, these things ought not so to be!—*Selected.*

### Father and Son

A BIG son said to his father, late one evening: "Do you mind staying awhile, father? I want to talk over my problems with you." It was one of the best nights of their lives. The boy wanted his father's companionship and counsel in solving his problems. How many big boys are hungry for such a talk with father.

It is the duty of the mother to be the guardian angel of the daughter, but the protection of the son against the many pitfalls of city life rests primarily with the father. He ought to lead the son with a firm hand through the days of boyhood. He ought to make a companion and a friend of him as he grows to manhood. Infinite misery and unhappiness are frequently caused by nothing else but the fact that the father neglects to gain the confidence of the son, and thereby misses the opportune time to warn him against besetting dangers.

Of all people, the hearts of Seventh-day Adventist fathers should be warm and sympathetic toward their children.—*Selected.*

### "I Gave Them Myself"

SAID a mother to me one day, "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk to them, to read to them, to teach them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house often. I had no time to indulge myself in many things which I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affection, that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times. I have my reward now. My sons are ministers of the gospel; my grown-up daughter is a Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in order, plenty of time to indulge myself, besides going about my Master's business wherever He has need of me. I have a thousand memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all that I could to make them ready for whatever God calls them to do."—*Life and Faith.*

### Mothers Who Are Men-Makers

DR. LORIMER, tells this story of one of our distinguished men who was introduced at a great public meeting as a "self-made man." Instead of appearing gratified at this tribute, it seemed to throw him for a few moments into a "brown study." Afterward he was asked the reason for the way in which he received the announcement.

"Well," said the great man, "it set me thinking that I was not really a self-made man."

"Why," they replied, "did you not begin to work in a store when you were ten or twelve?"

"Yes," he said, "but it was because my mother thought I ought early to have the educating touch of business."

"But, then," they urged, "you were always such a great reader, devouring books when a boy."

"Yes," he replied, "but it was because my mother led me to do it, and at her knee she had me give an account of the book after I had read it. I don't know about being a 'self-made man,' I think my mother had a great deal to do with it."

"But, then," they urged again, "your integrity was your own."

"Well, I don't know about that. One day a barrel of apples came to me to sell out by the peck, and after the manner of some storekeepers, I put the specked ones at the bottom and the best ones on top. My mother called me, and asked what I was doing. I told her, and she said, 'Tom, if you do that, you will be a cheat'; and I did not do it. And on the whole, I doubt whether I am a 'self-made man.' I think my mother had something to do with making me anything I am of any character or usefulness."

"Happy," said Dr. Lorimer, "the boy who has such a mother! Happy the mother who has a boy so appreciative of his mother's formative influence!"—*Young People's Meetings.*

### Third Week

## The Origin and Development of the Bible Work among Seventh-day Adventists

Opening Exercises.

Reports of Labour.

"The Origin and Development of the Bible Work among Seventh-day Adventists."  
"How to Learn to give Bible Readings."

NOTE.—Arrangements should be made for the outlines given in the reading on "How to Learn to Give Bible Readings" to be written on the blackboard as they are read, so that the members may make note of them.

### The Bible Work

IN 1882, while Pastor S. N. Haskell was preaching at a camp-meeting held in California, a storm came up which made so much noise that the service had to be discontinued. Pastor

Haskell gathered a group of people around him in the centre of the tent, gave out texts of Scripture to different ones to read, and began asking questions upon them. The Spirit of the Lord seemed to impress the truth upon the minds of the people, and Pastor Haskell conceived the idea that that would be a good way to present the truth in families and companies. He began to arrange different subjects in the form of Bible readings. At the service mentioned, Sister White was present, and the next day related to Pastor Haskell and others that what he had done was in harmony with the light she had received. She related having seen many young people going from house to house with Bibles under their arms, teaching the people the truth.

At this time, Pastor A. T. Robinson and his wife had charge of a company of students of South Lancaster Academy, who were taking subscriptions for the *Signs of the Times* in the city of Worcester, Massachusetts.

Pastor Haskell wrote to Pastor Robinson about his plan of Bible work, but did not succeed in making the plan sufficiently plain, so that the workers could understand how to follow it. Soon after, Pastor Haskell returned to South Lancaster, and Pastor Robinson went to see him about the work, and brought back with him some Bible readings which Pastor Haskell had prepared, some of which contained over one hundred and fifty questions. With this help, Pastor Robinson began preparing his own readings, which he presented in families wherever he had opportunity. That same year, a mission was started in the city of Boston, Massachusetts, Pastor and Sister Robinson having charge. They were joined by John R. Israel and several inexperienced workers, and they found the Bible work a very successful means of placing the truth before the people.

About that time, at a meeting of the General Conference a resolution was passed, authorising the publication of the *Bible Reading Gazette*, a monthly pamphlet of twenty-eight pages. To all who would furnish four Bible readings, the magazine was to be sent free for one year. This was made the only terms of subscription. By the close of the first year, the demand for these readings was so great that the year's issue was published in book form, containing 162

readings, and sold for four shillings a copy.

The following year a Bible training school was opened in Chicago, in charge of Pastor G. B. Starr, and about the same time the General Conference called Pastor Robinson and wife to take charge of a similar work in Brooklyn, New York, a large number of young people being trained in these missions in the Bible work. From that beginning, the training of Bible workers has gone steadily forward, and has become a recognized factor in the carrying forward of the third angel's message.

MRS. A. T. ROBINSON.

### How to Learn to Give Bible Readings

THE first step in learning how to give Bible readings successfully is for the would-be Bible reader to learn how to *study* the Bible. Many *read* the Bible, but few *study* it.

We shall suppose that you wish to give a Bible reading on the subject, "The Second Coming of Christ." There are two ways in which you may prepare the reading. You can select one of the many excellent Bible readings on this subject, printed in our various publications, study it until you are familiar with those texts, and then give the reading. In the meantime, hope and pray that no one will ask you any questions outside the range of the few texts you have studied. There may be circumstances under which this would be the proper course to pursue.

A far better way is to spend an hour a day studying the Bible on the subject of the second coming of Christ. Make a list of every text you can find treating on the subject. If you work faithfully, you will have a long list of texts. Study each text in your list until you can give a clear exposition of it. Then make out your Bible readings on the second coming of Christ. I say *readings*, for you will have material enough to make several.

Spend time thinking over the subjects, and have a definite outline in your mind before you begin to arrange your texts. Can you imagine how a house would look built without any plan drawn by an architect to follow? Many Bible readings are built in like manner. Good texts are jumbled together, but no clear points are made from the beginning to the end.

Have a decided conviction in your own mind of the truth you wish to teach before you begin. To illustrate: If you wish to teach that Christ will come as a real, tangible being, that it will be a glorious event, that the wicked will be destroyed, and the righteous caught up to meet Him, make out a diagram something like the following. Then use the clearest texts you have in your list to prove each point. If you find none, enlarge your list.

#### Second Coming of Christ

Christ will come {  
He will come in glory {  
Wicked slain at His appearing {  
Righteous caught up to {  
  meet the Lord {  
Preparation necessary to {  
  meet the Lord {

If the persons with whom you are reading are especially interested in the coming of Christ, you can make out a reading on the signs on the earth of Christ's coming. By giving some thought to the subject, your mind will soon form an outline. I give an illustration, but wish it understood that these are not model outlines. They are only suggestive.

#### Signs on the Earth of Christ's Coming

Increase of knowledge {  
Wonderful inventions {  
Earthquakes and storms by {  
  sea and land {  
Insect pests {

If these topics are given properly, you will not need a group of texts on the preparation for the event at the close. Each sign is an evidence that the coming of Christ is near. Increase of knowledge is evidence that we are in "the time of the end." Dan. 12:4. The steam and electric cars, and automobiles are not due in the world until the "day of His preparation." Nahum 2:3. The insect pests come when "the day of the Lord is at hand." Joel 1:1-15.

Be sure to impress upon your readers the fact that all these things are signs of Christ's coming. Every tree and shrub smitten by the insect pests, is but a signboard hung out before our eyes to let us know that

there are only a few more turns in the road of time before Christ will appear.

After you have given sample readings on the coming of Christ and the signs on the earth, make out a reading on the signs in the heavens, showing that His coming is near. Study a connected line of thought, and then make out your diagram and fill in the texts as before.

#### Signs in the Heavens

There will be signs {  
 These signs will be in the sun, {  
   moon, and stars {  
 Sun and moon darkened {  
 When? {  
 How? {  
 Stars fell {  
 Last generation {  
 Christ at the door {  
 Preparation for His coming {

In giving a reading on the signs in the heavens, study the little book "His Glorious Appearing." Take a new copy of the book with you when giving the reading, and read a few choice extracts to prove the historical facts. Do not weary your audience by reading too many quotations. Be sure to read the extracts aloud at home until you can give the right emphasis, and correctly pronounce all words. Remark, as you gather up your books to go home, "I know of no small book that gives more valuable facts on the subject of the signs for the same price than "His Glorious Appearing"; it is only a shilling." Do not urge them to buy; simply let them know the value and the price. Many of the little books have been placed in the homes in this way.

I should not think it best always to give three Bible studies on the second coming of Christ before giving other subjects, although in some cases it might be well to do so. I give the preceding simply as an illustration of how to study the subject.

The millennium, the new earth, the prophecies, and other topics can be studied in the same way. In studying each subject try to get a much broader and deeper view of it your-

self than you give to your readers. Every Bible worker needs a reservoir of knowledge from which to draw. If you are familiar with only the few texts you use in the reading, it will be manifest to those with whom you read. The volume of your reservoir of Bible knowledge is discerned as quickly by others, as you can detect the force of the water in the reservoir when you turn on the tap.

While we should be familiar with each subject given, yet we should not by any means tell all we know. I remember living in a house where the water pressure was so great that if, wishing to draw a glass of water, I turned on the tap full, the water was thrown out of the glass. I soon learned to turn the tap on only a little, if I wished but a cupful. Your readers are tiny cups. These subjects are all new to them, and they can assimilate only a little at each reading. If you tell them too much at one time, it will act as the high water pressure in the glass; they will get nothing of real benefit. Make a few points *very clear* in each reading you give.

Be brief. No Bible reading should ever exceed sixty minutes in length, and forty-five minutes is better than an hour.

Close your Bible reading with an earnest prayer, and leave your readers at once. Leave them alone with the influence of the words of God and the prayer. I have known well-meaning persons to spoil all the good of the Bible reading by staying and visiting after they had finished the reading.

Be prompt in beginning and closing. If your appointment is with Mrs. Brown at 3 p.m., do not keep her waiting. Be there to begin promptly at three o'clock. These seemingly little things are very important, and the one who is careful on these points will find her readers at home waiting for her, while the one who is careless in filling appointments at the *exact time* will soon find her readers absent when she calls.

Mrs. Brown is not the only one you disappointed by being late. In your morning worship you remembered the afternoon appointment and earnestly prayed that God would send the angels to help you give the reading, and open the heart of Mrs. Brown to receive it. The angels were sent on time; Mrs. Brown was ready; but

you were late, and eternity alone will reveal what you lost by failing to recognize the sacredness of the work of the Lord. Jer. 48 : 10 (margin).

Study and intellectual preparation will never convert souls. We must make every spiritual truth our own before it will affect others. That is one advantage gained by thoroughly studying the entire list of texts before making out any Bible readings. In studying them as a whole, you feed your own soul; while often in studying a few texts simply to give to some one else, you think *only* of how they will affect the one with whom you are reading. If you would learn the art of giving successful Bible readings, you must let your own soul be fed on the texts first, and then a power will go with the giving of the reading that will lead others to the great Life-giver.

I fancy that I hear some one say, "I could never spend one hour a day studying my Bible." If it is *utterly impossible* for you to do so, then I advise you to lend packages of tracts to your neighbours, instead of attempting to give Bible readings. You can do that without much study.

I remember one dear sister, the mother of a family of children, who used to lay her open Bible on the window sill in front of her washtub, and commit the texts to memory while washing. Although she had far less spare time than many others, she was recognized by all as a thorough Bible student and a good Bible worker.

The secret of her finding opportunity for Bible study, lay in the fact that she dearly loved God and His Word. She had no spare time, but she found opportunity for study because she loved it so much that she made the opportunities, where some who loved less would have thought it impossible.

MRS. S. N. HASKELL.

#### Fourth Week Religious Liberty

Opening Exercises.  
 Reports of Labour.  
 "Rome and the Bible."  
 "Roman Catholic Principles."  
 "Romanism in Action."  
 "Rome and the Bible Society."

#### Rome and the Bible

ACCORDING to the authoritative teaching of the Roman Catholic hierarchy, the Bible alone is not a suf-

ficient rule of faith and practice, and it is an unsafe book for the people to read unless it is accompanied with such notes and explanations as will inculcate the dogmas of the church, even though the text teaches to the contrary.

All translations of the Bible made by Protestants are absolutely prohibited, even though they may be the joint product of the best scholars of the time. Many other books written or translated by Protestants, including some fiction of a very doubtful character, may be freely read, but the Holy Scriptures cannot be received from the hands of Protestants.

That translation of the Bible generally known as the Douay Version, which Catholics are permitted to read, and which is the foundation on which nearly all Catholic English versions are based, was not made from the original Hebrew and Greek text, but from the Latin Vulgate of Jerome. It is therefore a translation of a translation. Furthermore, both of these translations were made before the discovery of some of the earliest and most valuable manuscripts. These facts make it clear that the Douay Version of the Bible cannot be regarded as an accurate and reliable translation of the trustworthy text of the Holy Scriptures.

Before the Reformation, the reading of the Bible by laymen was prohibited. The fourteenth chapter of the council of Toulouse, held in 1229, found in Labbe and Cossart's "History of the Councils," Vol. XI, part 1, col. 430, reads thus:

Let not laymen have the books of Scripture, except the psalter and the divine office; but let them not have these books in the vernacular.

We also forbid laymen being permitted to have the books of the Old or the New Testament, unless perchance some one out of piety wishes to have the psalter or the breviary for divine offices. But we most strictly forbid their having the above-mentioned books translated into the vernacular.

According to these latest rules now in force, no Catholic is allowed to read even a Catholic translation of the Bible unless it is approved of by the highest authority, and guarded by notes which will prevent the faithful from taking many passages in their most obvious meaning. The whole attitude of the Roman Catholic Church discourages the general reading of the unadulterated Word of God.

There is no Bible society for the

general circulation of Catholic translations of the Scriptures in the vernacular, and the Roman hierarchy has officially condemned the work of the Protestant Bible societies. This is proved by the following utterances by the authorities of the Roman Church:

We have truly been shocked at this most crafty device, by which the very foundations of religion are undermined; and having, because of the great importance of the subject, convened for consultation our venerable brethren, the cardinals of the holy Roman Church, we have, with the utmost care and attention, deliberated upon the measures proper to be adopted by our pontifical authority, in order to remedy and abolish this pestilence (the Bible societies) as far as possible. In the meantime, we heartily congratulate you, venerable brother; and we commend you again and again to the Lord, as it is fit we should, upon the singular zeal you have displayed under circumstances so hazardous to Christianity, in having denounced to the apostolic see this defilement of the faith, most imminently dangerous to souls. . . .

The general good imperiously requires us to combine all our means and energies to frustrate the plans which are prepared by its enemies for the destruction of our most holy religion; whence it becomes an episcopal duty that you first of all expose the wickedness of this nefarious scheme, as you already are doing so admirably, to the view of the faithful, and openly publish the same, according to the rules prescribed by the church, with all that erudition and wisdom in which you excel.—*From a letter of Pope Pius VII to the Archbishop of Poland, June 29, 1816.*

You are aware, venerable brothers, that a certain Bible society is impudently spreading throughout the world, which, despising the traditions of the holy fathers and the decree of the Council of Trent, is endeavouring to translate, or rather to pervert the Scriptures into the vernacular of all nations. . . . It is to be feared that by false interpretations, the gospel of Christ will become the gospel of men, or still worse, the gospel of the devil.—*From the Encyclical "Ubi Primum" of Leo XII, May 5, 1824.*

These crafty Bible societies, which renew the ancient guile of heretics, cease not to thrust their Bibles upon all men, even the unlearned,—their Bibles, which have been translated against the laws of the church, and often contain false explanations of the text. Thus, the divine traditions, the teaching of the fathers, and the authority of the Catholic Church are rejected, and every one in his own way interprets the words of the Lord, and distorts their meaning, thereby falling into miserable errors.—*From the Encyclical "Qui Pluribus" of Pius IX, Nov. 9, 1846.*

The reason for all this opposition to the reading of the Bible is perfectly apparent to one who is familiar with the dogmas of Romanism. Many of these dogmas not simply have no foundation in the Scriptures, but are contrary to the plain teaching of the Word of God, and rest upon tradition alone. In some cases this is

frankly admitted by Roman Catholic writers. The general reading of the Bible just as it is written, would therefore overthrow the whole papal system.

Consistent Protestants who accept and follow the plain teachings of the Scriptures, regardless of creed or tradition, stand on vantage-ground in the controversy with Rome.—*From the Protestant Magazine, January, 1913.*

### Roman Catholic Principles

IT is quite clear that Roman Catholic principles are the same in all countries. We are reminded of this by observing that a Roman Catholic paper in Australia recommends the use of that unchristian weapon, the boycott, against the Melbourne *Age*, because that paper printed some reports of meetings in which speeches were made against Rome. The word has evidently been passed along to all countries of the world that, as far as possible, criticism of Roman Catholic doctrines and practises must be stopped at all hazards. Hence riots and the boycott seem to be the standard methods of opposing Protestants.—*The Protestant Magazine, December, 1913.*

### Romanism in Action

THE proprietor of a Protestant book room in "very Catholic Boston," who handles the *Protestant Magazine*, tells of the arguments which have been used by Roman Catholics to persuade him to discontinue his business:

My plate glass window has been broken by bricks six times. I have had detectives at work for about four weeks, and a night watchman at the place for seven weeks, being refused police protection. Plate glass costs ten pounds cash each time it is smashed down, so you see what it means to own a Protestant book room in Boston, where men in the name of the Pope bear rule; but their time, we believe, is short, thank God, who seeth their end is coming; so we are still of good courage.

Boston has had a Roman Catholic administration for a number of years. The only offence committed by this man is that he sells Protestant literature; but in a city under Roman Catholic control his place of business has been wrecked, and there is no remedy. This is a suggestion as to what Romanism means to America.—*The Protestant Magazine, July, 1914.*

### Rome and the Bible Society

A RECENT annual report of the British and Foreign Bible Society gives some incidents showing how Bible distribution is looked upon by Roman Catholic authorities in various lands:

Last year, Tamil and Cingalese Bibles were denounced as "poison," and burned by Roman Catholic priests in Ceylon. At Rosario (Argentine), a priest seized a Bible from the bedside of a dying man, tore it up, and thrust it into the fire. In Salvador, a priest told the colporteur he was worse than yellow fever.

An agent of the Society in Europe reports:

A man bought a Polish Bible from me. I met him a few days after, and he told me that he had taken the Bible home, and read to his family the story of Joseph's being carried to Egypt, and of his making himself known; and they all wept. But the priest heard that he had the book, and ordered him to burn it: "It is a Protestant book, and Catholics must not read it." "What shall I do?" asked the man. "I am afraid to disobey the priest."

Another incident from this report shows how one of the puerile and disgraceful money-making devices of Rome, was turned to good account for once:

In the Sicilian village of Maletto, a merchant, before buying, consulted the priest, who dissuaded him, saying, "The reading of the Bible is prohibited." The merchant was about to hand the book back to the colporteur, when his student son reminded him that he had paid a sum of 4.35 lira for a permit from the pope to read any book whatever. (Colporteur Greco saw this curious document.) The merchant said that his son was quite right, and thereupon bought the Bible. Other people were present, longing to buy; but they had not paid for such permits.

The Bible was given by inspiration to be a lamp to the feet, and a light to the path. It points out clearly the way of salvation from sin through faith in Jesus Christ. Its sure word of prophecy forewarned against the apostasy that was to arise in the church. It was with true instinct of the peril of the Scripture witness, that Rome has ever been no friend of the open Bible in the hands of the people. Go through Roman Catholic lands, into regions where the power of the church is supreme and unopposed, and one will find everywhere crucifixes, and candles, and pictures of saints, and the ecclesiastical toys of all descriptions; but the translated Bible is not in the homes of the people.

It is a blessed work that the Bible societies are doing in spreading the Word of God through all lands, and they have well earned the enmity of Rome. The Bible is bringing light and deliverance and the joy of salvation to multitudes in Catholic lands.

W. A. SPICER.

## Missionary Volunteer Programmes

### First Week

#### A Bible Illustration

Hymn: "Working, O Christ, with Thee."  
Prayer.  
Secretary's Report.  
Scripture Drill.  
Hymn: "A Little Light."  
Reports of Labour.  
"Sweeping."  
"How Mrs. Chong Was Led to Christ."  
"His Neighbours."  
"Her Most Intimate Friend."  
Hymn: "The Helping Word."

LEADER'S NOTE—Kindly study the programmes ahead and make necessary preparations for the presentation of each in good time.

#### Sweeping

The Bible is full of illustrations drawn from the most familiar objects and habits of every-day life. In this way, natural things are associated with spiritual truths, and the spiritual lessons are repeated whenever our eyes rest on the objects which have been associated with the spiritual truths.

The broom, as we have it to-day, is comparatively modern; but the besom, or brush, for sweeping is very ancient. The broom has become a synonym for the "enemy of dirt." Some kind of broom, however crude it may have been, must have come into use soon after our first parents were driven from the garden of Eden.

There are eight texts in the Bible that speak of sweeping. Judges 5:21 and Jer. 46:15 speak of the people being swept away in battle.

Solomon compares a "poor man that oppreseth the poor" to a "sweeping rain" that destroys all before it. Prov. 28:3.

The final destruction of the wicked is compared to the every-day experience of sweeping in every home. Just as we drive the dust and dirt before the broom in our homes, so the Lord will finally sweep the whole earth, and remove sin from it. He says, "I will sweep it with the besom of destruction." Isa. 14:23.

Those who deceive and tell falsehoods seem to be firmly established in the earth, but God says, "The hail shall sweep away the refuge of lies." Isa. 28:17. The last of the seven

last plagues is great hailstones, and they will sweep the earth.

Why has the Lord in these texts linked the every-day work of sweeping with the removing of sin? Is it not that all who sweep dirt from their homes, may be reminded of the great fact that if we do not sweep the sin out of our lives, God will sweep us from His presence when He sweeps the wicked world with the "besom of destruction"? It would be well for us, when we sweep our homes to rid them of dirt, to send up a prayer that God will sweep all sin from our hearts, and dwell there supreme.

God will finally arise to sweep the earth; but now is our time to sweep out of our lives everything that is offensive to God, and to fill our hearts with the love of God and His work. We read of the individual out of whom the unclean spirit was cast, that the heart was "swept and garnished." That was all right, but the trouble was that it was "empty." (Matt. 12:43, 44; Luke 11:25.) We are to keep our hearts "swept" from sin, but not empty. Christ should dwell in the heart by faith. (Eph. 3:17.) Satan cannot re-enter and take possession of the heart where Christ dwells. Christ used the illustration of sweeping, so that as we sweep our homes, we may be reminded of the work we, individually, have to do in our own lives if we would be safe in the day when God sweeps the whole earth.

There is one other text that refers to sweeping, and only those from whose hearts sin has been swept, can fully appreciate this beautiful figure of a woman sweeping "diligently" among the dirt and dust to find the precious piece of money that was lost. (Luke 15:8-10.) Her joy in finding it is compared to the joy of the Lord and the heavenly beings over "one sinner that repenteth." The earnest searching for the piece represents the way we should search for the erring.

Just as a good housewife searches for every particle of dust and dirt in her house, so ought the Christian to work for lost souls. May God grant that as earnestly as you search your home with broom in hand for dirt and dust, just so earnestly may you search in your neighbourhood for perishing souls, and rescue them before they are eternally swept from the earth with the final "besom of destruction."

MRS. S. N. HASKELL.

## How Mrs. Chong Was Led to Christ

THE minister and his mother stopped at a little Chinese store the other day, for the children are in the primary Sunday-school. Heretofore about all that could be said was, "How are you? We are glad the children come. Good-bye." But this time Mrs. Ah Chong seemed excited. She left her children and drew the mother inside, and with beaming face and broken English said, "I know God now. I know Jesus. I all same you now. Amoe, she tell me. She tell me all you say. I pray God now. Before, plenty trouble. Now, no matter. Before, I plenty angry. Now, no more. When children grow up, I go to church all time. I all same kind of mother like you now." They started to tell her more of the way, but she interrupted, "I know, I know. Amoe, she tell." And Amoe is in the primary class only! Verily, "a little child shall lead them."—*The Congregationalist*.

## His Neighbours

THE company on the Isle of Pines is largely the fruit of the labours of Brother A. E. Wolfgram. This is an example of what God will do through those who are willing to take up labour right where they live, in an effort to win souls for Jesus. Shortly after receiving this message, Brother Wolfgram came to the Isle of Pines, and he soon felt a burden to give the message to his neighbours. After praying over the matter, he bought a house, secured some benches for seats, and announced meetings. Satan tried in every way to hinder, but in humility the victory was won. To-day we have a loyal company of believers on this island, where otherwise we should probably have nothing. But this is not all. Brother Wolfgram has now learned sufficient Spanish to hold meetings with the native people, and each week a good company of these come together to study the message. Would that we had more such self-supporting workers!

## "Her Most Intimate Girl Friend"

RECENTLY a young woman was led publicly to acknowledge Jesus Christ as her personal Saviour. Almost her first thought afterward was that she must make this known to her most intimate girl friend, who resided in a near-by city. They had been friends for several years, held many things in common,—for both were engaged in artistic professions,—and had together taken several journeys of many months' duration across the continent. The young woman hesitated to write, fearing jest and ridicule, preferring to tell personally her recent experience, which had been one of severe struggle.

Three weeks later the friend came to the young woman's home, and in a quiet talk by themselves she was told of what had occurred. She was much affected; and when asked if she would not consider this important question also, she replied that for the past four weeks she had been under deep conviction; and it needed only this word to cause her to take Christ for her Saviour, and openly confess Him.—*Sunday School Times*.

## Children's Division

### First Week

## The Christian Farmer

The farm is—

The world. Matt. 13:38; Mark 16:15.

The work is to—

1. Get the soil ready.—Prov. 16:1; John 16:8,9.

2. Sow.

Who is to sow?—The Farmer, and all his "hired help" (the missionaries). Acts 8:4.

What is to be sown?—Good seed. Matt. 13:27. Precious seed. Ps. 126:6.

When?—Morning and evening. Eccl. 11:6. To-day. Matt. 21:28.

Where?—Beside all waters. Isa. 32:20.

How?—Bountifully. 2 Cor. 9:6. With tears. Ps. 126:5,6.

3. Cultivate. 1 Cor. 3:6.

4. Reap. Ps. 126:6; Isa. 55:10,11.

The reward is—

Everlasting life, and a crown of righteousness. Dan. 12:3; 2 Tim. 4:8.

### Second Week

## Medical Missions

Hymn: "Go Preach My Gospel." Prayer.

Secretary's Report.

Scripture Drill.

Hymn: "Go Ye into All the World."

Reports of Labour.

"Medical Missions."

Poem: "The Missionary Doctor."

"We Never Knew What Love Was."

"One Old Man."

Hymn: "Wonderful Words of Life."

LEADER'S NOTE.—Give the readings on Africa and China in "Medical Missions," to two members to present.

## Medical Missions

(Read Matt. 9:18-38.)

I. THEIR OBJECT.—Show from lesson Christ's aim in healing the sick; namely,—

1. *The revelation of His love*—shown in (a) His readiness to respond; (b) going out of His way (verse 19); (c) interrupted in His way (verses 22, 27, 32); (d) seeking the crowds "about all the cities and villages" (verse 35); (e) refusing no one (verse 35).

2. *Winning hearts—leading men to believe in Him.*

"Leaving us an example."—Find out what ideas the members have of a mission hospital. Make it clear that if the object

of medical missions is only the healing of the body, the results could neither be durable nor widespread.

II. THE NEED.—1. Ignorance of the cause of disease and of its treatment in all heathen lands.

2. Bondage to evil spirits, arising out of the ignorance of God.

In all non-Christian lands disease is supposed to be the work of an evil spirit, or else the punishment of some offended deity.

*Africa*.—When disease sweeps through a village in Africa, the people believe that an angry spirit is demanding victims, and that the epidemic can only be stayed by the offering of human sacrifices to that evil spirit; and this cure for disease is resorted to to-day throughout large tracts of inland Africa, where the people are not under the observation of European Government officials. The witch doctors, who are supposed to be acquainted with the secrets of the hidden world of spirits, acquire a mighty influence among the people. Their claim to their name and position is founded chiefly on the belief that they are themselves possessed by powerful evil spirits. Their functions are various. They are supposed to be able to interpret the minds of the spirits, and are ready to declare why certain "sick devils" are offended and to attempt to cast them out. The ordeal of "eastling-out" is usually much worse for the patient than is the disease.

*China*.—Superstitions hold the bulk of the Chinese people in ignorance. Although they have had considerable knowledge in the use of drugs and in the art of massage, yet the belief, which they have held in common with all non-Christian lands, that evil spirits are the chief agents of disease and death, has led the Chinese doctor to practise his magic art more than to study medicine. Wherever he locates a pain, there, he believes, the evil spirit is active, and to get rid of that spirit is his chief consideration; hence he promptly punctures the spot with a long, and usually dirty, needle, sometimes finding it necessary to puncture the body in many places in succession, the eyeball occasionally being subjected to the same treatment. Needless to say such treatment is frequently followed by blood-poisoning and death. In 1911, when plague was rife in Manchuria, Chinese officials in a northern city posted up in public places the following remedies among others: (1) "On the sixth day of the sixth moon, gather horse-tooth vegetables, dry them in the sun, and lay away until New Year's morning, then boil until done, and pickle in brine and vinegar for one year. Partaking of this will prevent the current malady!" (2) "Take one piece of horse bone, wrap in a red cloth; place in a small bag and wear it on the side of the body. Men should wear it on the left side, and women on the right." A general, whose arm was shattered by a ball during the war with Japan, thinking the daily dressing in Western style too slow a method, called in a fortune-teller. Prayers were written on red paper in big Chinese characters, then burnt, and the ashes administered as medicine. The wound was left unattended, and the general died from blood-poisoning.

And so ignorance and superstition hold sway over the non-Christian world. Christ, the mighty Physician, calls us to a great crusade in order to rescue the perishing. There is an appalling amount of suffering

and misery in the world in this twentieth century that calls to us for comfort and healing. The cry of the children comes from all non-Christian lands. There are great dark spaces still where there is no hand stretched out to heal on behalf of Christ.

Livingstone said, "God had an only Son, and He was a missionary and physician." He sent His disciples forth to preach the kingdom of God and to heal the sick. "Go; preach; heal," was His command; and to us He says, "Go, and do thou likewise."—*Selected.*

### The Missionary Doctor

Away in the heart of Asia,

A little child lay ill;  
Her body was burned with fever,  
And racked with the cruel chill.  
Her mother bent above her  
And smoothed the tangled hair,  
But the child was so ill and wretched,  
She heeded not her care.

But a missionary doctor,  
Chancing to pass that way,  
Paused by the little sufferer,  
Her fever to allay.  
She smoothed with gentle kindness;  
The medicine cooled her cheek;  
And the mother watched the lady,  
With a heart too full to speak.

And after the child grew better,  
The lady told again  
The sweet old gospel story,  
Of how God for fallen men  
Sent His only Son to suffer,  
That we, through Him, might live;  
And how, if we are only faithful,  
He a crown of life will give.

As they listened, the sweet old story  
For the first time reached their ears,  
And the mother heard and heeded,  
And with penitential tears  
She knelt, and to Christ her Saviour  
Gave her life in simple faith.  
And thus a soul was rescued  
Through the infant snatched from death.

We have heard this dear old story  
Till we know not how strange it seems  
To those who are living in darkness,  
Where no ray of sunlight streams.  
They are willing to come to Jesus,  
Whose love toward all is so great;  
But we, with our greater privilege,  
Are forever bidding Him wait.

Do we help send the blessed tidings  
To those who are far away?  
Is there anything God requires  
That we can do to-day?  
Though we cannot to the heathen  
Go and bear the cheering word,  
Our mite may help send others,  
Who will win them to the Lord.

—Mrs. A. P. Jarvis, in the *Presbyterian*.

### "We Never Knew What Love Was"

THE lady doctor was out in camp some twelve miles from her station in Southern India. All day long a stream of suffering women and children sought her at the door of her tent, and all day long they received her skilled and loving attention. In the evening when the sun was setting, and she

had seen the last of her patients for the day, she began to pack up her drugs and instruments, preparatory to returning home in the cool of the night. Looking up, she saw four men carrying a burden towards her little tent, and waited to see what new claim on her attention this might be. Presently, they laid at her feet an outcaste man, the son of one of the bearers, in the grip of cholera. What was she to do? I have no need to tell you what she did: love dictated that, and you have already foreseen what happened. Putting away all thought of returning home, she returned to this poor outcaste stranger to see if by any means she might save his life. All night long the woman doctor fought death in an unequal combat! All night long there was no ministry so repulsive, but love hallowed it, and all night long there was no service so lowly that love did not stoop to it.

In the dawn he died, and as the morning broadened into sunrise, the respectable Hindus of the village,—the men whose women and children she had been seeking to heal and comfort during the whole of the preceding day, came out from their homes and saw what had taken place. They spurned the doctor, because having touched their women folk she had also touched the filthy body of an outcaste man. They declared that never again should she be welcomed in their village nor allowed to touch their people. Even the father of the dead man lifted the corpse of his son and carried it away without so much as saying "Thank you." The woman doctor was left to make her way home over twelve miles of roadless country, with weary limbs and aching head, and a heart deeply wounded; for she said, "I thought to have opened a door of usefulness, but I seem to have closed one, and to have wasted my night's labours."

But in six months the family of the dead man—the man whom she had sought to cure—were at the feet of her brother, the missionary, pleading to be taken under his care, and taught with a view to entering the Christian church. "Why have you come?" said he, not unnaturally: to which they replied: "We have come because we have seen what love can do. We never knew till then what love was. You thought that we did not care because we did not speak, but our hearts were too full for speech. We want to belong to you."

The result was that in a short time the missionary in charge of the station was able to baptize a thousand people in that village, and a little later could report that that new congregation had provided twelve Christian workers—evangelists, teachers, and Bible-women. W.G.

### One Old Man

"LOOK at yonder old man. He comes from a village on the other side of the mountains, and we can easily imagine what a struggle it was for him to leave his village home. For months the question has been debated, some friends urging him to go, others to stay, until at last the great decision is made, and half the village crowds to see him off, doubting whether they will ever see

him again. He is about to return home cured. He has been with us for six weeks. He now has an intelligent grasp of Christianity, though he has made no definite profession of conversion.

"Try to imagine his reception at home. How they will crowd round him as he re-enters that little village. 'How much did they charge you?' 'What kind of medicine did they give you?' 'Did they beat you?' 'What kind of people are those white folk?' 'Did they take your eyes out?' and a hundred and one similar questions will be hurled at him. See him as the weeks go by, gathering the men around him after the day's work, and passing on the teaching which he himself received, and try if you can, to measure the influence which that one old man will exert on behalf of Christianity."

## Children's Division

### Second Week

### Our Heavenly Father

LEADER'S NOTE.—Tell the story of the angel whom Joseph saw in his dreams, and how he woke Mary and told her they must start off at once on a journey to Egypt. It was a very long way for Joseph and Mary and the little Child. Where would they secure the money? The gold the wise men had given would provide for all expenses and for the donkey Mary would ride. Herod knew nothing of their going.

How glad Joseph and Mary must have been to be safe away with the Holy Babe they loved and wondered at. Even though it was such a long way to go, and so far from their old home, they would not mind if only the Child were safe from harm. How wonderful is the love which surrounds a little child! Who is it who has taught our fathers and mothers to love us so?

### Our Father

THERE is a story of three little children who were spending the evening together, when a violent thunderstorm compelled them to stay where they were all night. Just before prayer, the gentleman of the house told them they might each choose the Bible verse they liked best, and tell why they loved it. "I know what my verse will be for this night," spoke up Margery, "but I don't know where to find it; but it says, 'The God of glory thundereth.'"

"Why did you choose that verse, Margery?" inquired her friend.

"Because I think it is so nice when you hear that awful noise to

know it is God. It makes me think of one day long ago, when Aunt Annie was out, and I heard a great noise in the loft when I was all alone in the house. I was so frightened that I screamed, and father's voice called out: 'Don't be afraid, little Margie, it's only father.' And now when it thunders very loud, it always seems as if I hear God say, 'Don't be afraid, little Margie, it's only Father,' and I don't feel a bit frightened."

### "Is That You, Johnny?"

I REMEMBER one Saturday night, it was nearly midnight when I started to tramp six or seven miles down through the lonely glen to reach home. The road was not safe. This particular night was very black, and two miles outside our little village the road grows blacker than ever.

I was just entering the darkest part of the road, when about one hundred yards ahead, in the densest of the darkness, there suddenly rang out a great, strong, cheery voice, "Is that you, Johnny?" It was my father—the bravest, and strongest man I ever knew.

Many a time since, when things have been growing black and gloomy about me, I have heard a voice greater than any earthly parent cry, "Fear not; for I am with thee." And lo! God's foot is rising and falling on the road before us as we tread the journey of life.—*Rev. John McNeill.*

### Third Week Gratitude

Hymn: "Praise Him, Praise Him."  
Prayer.  
Secretary's Report.  
Scripture Drill.  
Hymn: "Praise Ye Jehovah's Name."  
Reports of Labour.  
Bible Reading: "Gratitude."  
"When Finishing Work."  
"Quotations."  
"An Indian's Thanksgiving."  
"Tell Him So."  
Poem: "A Thankful Song."  
"Thanksgiving That Never Ceases."  
"When He Was Thankful."

LEADER'S NOTE.—"Quotations." Ask each member to bring a short extract on gratitude, from the Spirit of Prophecy.

### Gratitude

1. It is good to give thanks to God. Ps. 92:1.
2. We should give thanks before partaking of our food. John 6:23.

3. Thanks should be given for victories gained through Christ. 1 Cor. 15:57; 2 Cor. 2:14.

4. For His unspeakable gift. 2 Cor. 9:15.

5. For all things. Eph. 5:20.

6. With thanksgiving our requests should be made known to God. Phil. 4:6.

### When Finishing Work

A VISITOR in northern Michigan in 1882, tells of being led by his host to the mouth of the famous Calumet and Hecla copper mine, a little before five o'clock in the afternoon. "Stand here and listen," said his friend. There was silence for a moment, and then, coming from the earth beneath their feet, faint sounds were heard. They grew stronger and more distinct as they waited, seeming like the wondrous melodies played by the wind on telegraph wires. Nearer and nearer they came, mingled with the creaking of machinery, and resolving themselves at last into the familiar notes of "Nearer, My God, to Thee." In a moment the cage reached the top of the shaft, and the day shift of Welsh miners, who had been singing their way up from a depth of hundreds of feet, stepped out, and, baring their heads, joined in, "Praise God, from Whom All Blessings Flow," and then quietly turned homeward.

"They do this every night when their work is done," said the host. "It is their expression of praise and thanksgiving."—*New York Evening Mail.*

### An Indian's Thanksgiving

IF you are grateful, say so. Thanksgiving is only half thanksgiving until it blossoms into expression. Learn a lesson from the noble-hearted Indian in whose village a missionary passing through had left a few pages of the gospel in the Indian tongue. Our Indian read and rejoiced. Measuring the missionary's foot-print, he fitted it with magnificent moccasins, and travelled two hundred miles to give them to the missionary as an expression of his gratitude. Thus the missionary was enriched by the present, but the Indian was enriched far more by the thanksgiving.—*The Expositor.*

### Tell Him So

A LITTLE girl was made glad by her uncle, who had just presented her with a beautiful new doll. She ran quickly to show it to her mother.

"Did you thank uncle for the lovely doll?" asked her mother, noticing that she had come so hastily.

"Yes, mother: I thanked him, but I didn't tell him so!" was the little girl's ingenuous confession.

How like the child are we all! God daily bestows upon us blessings countless and unmerited. We take them and doubtless at times greatly rejoice in them. But, like the nine lepers whom the Master healed, we too often fail to turn back and give thanks. If God has done anything for you,

(how innumerable are His mercies!) then tell Him so. It is a good plan to adopt in life, whether with God or with one of our fellows. When you have received favours for which you should be thankful, by all means acknowledge it.—*Service.*

### A Thankful Song

For air and sunshine pure and sweet,  
For grass that grows beneath our feet,  
For flowers that all around us bloom,  
For birds that sing in joyful tune,  
For leafy trees with fruit and shade,  
For things of beauty He has made,  
For daily blessings full and free,  
And all Thy goodness unto me—  
But most of all for Thy dear Son,  
That for my sins He did atone,  
That if I love Him, by and by  
He'll take me home to live on high—  
I thank Thee, Heavenly Father.  
—*Selected.*

### Thanksgiving That Never Ceases

ONLY one of the healed lepers returned to thank the Master. A little fellow in a certain hospital had a piece of bone removed from his arm. He recovered, but before he left the place he sent for the doctor. "You wish to see me, Willie," said the doctor. The little fellow reached up his hand and laid it on the doctor's shoulder, and said, "My mother will never hear the last about you." I think that if we fully realized what Christ has done for us we should say to Him, "My friends will never hear the last about You."—*The Christian Endeavour World.*

### When He Was Thankful

"I CAN'T think what you can find to sing about," said a blackbird to a thrush, who was pouring out a joyous carol from the top of an old stump by the roadside.

"Can't you?" said the thrush. "I can't help singing when I'm thankful."

"That's just it," said the blackbird; "I can sing as well as any one when there is anything to be thankful for; but the ground is as hard as iron, there isn't a berry in the gardens, and where I am to get my breakfast I'm sure I don't know. Perhaps you have had yours."

"Not yet," said the thrush.

"Well, I would wait for my song till I had found some food, if I were you," said the blackbird.

"I've never gone without yet, and I've no doubt I shall find some presently; at all events, it is a fancy I have to begin the day with a song."—*Jewels.*

## Children's Division

### Third Week

#### Sowing

1. SOWING always precedes reaping.
2. We are sowing all the time,— thoughts, words, and actions.
3. Two ways of sowing.—  
To please ourselves.  
To please God. Gal. 6:8.
4. Different kinds of seed often resemble each other.
5. Sometimes the difference is not shown until the reaping; but the difference is there all the time. Matt. 13:24-30.
6. Weeds do not need cultivating; they grow of themselves, and often choke the good seed.
7. Why should we sow good seed always and everywhere? Eccl. 11:6; Isa. 32:20.
8. If we do not belong to Christ, we cannot sow good seed.
9. Let us take care of the sowing, and God will see to the reaping.

#### Sowing Seed

IT was only a little seed that Christie sowed that morning at the station.

She was holding her father's hand as they walked up and down among the crowd of people waiting for the train. Suddenly her attention was attracted to a dark, fierce-looking man standing hand-cuffed between two strong policemen who were keeping guard over him.

He was a cruel, wicked man, and for some daring deed of evil he had been sentenced to spend twenty years in confinement at hard work, and he was now being taken to the prison.

Christie had never before seen any one so gloomy and wretched. Letting go her father's hand, she shyly approached the prisoner, and in a pitying voice said,—

"Man, I'm sorry for you."

The criminal gave no answer,— made no sign that he had heard her words. In a few minutes the child was at his side again, her eyes full of tears and her voice tender with feeling, as she said,—

"Man, Jesus is sorry for you."

The train was coming; in a little time the people had taken their places in the cars, and the prisoner and the child did not meet again.

But the fierce man became strangely quiet. Contrary to all

expectation, he gave no trouble to the keeper of the prison, but was very often seen reading his Bible.

The warden at last sought an explanation. His story was soon told. It was the simple words of the child and her sympathy that had broken his hard heart. They brought back the memory of his mother and his childhood. It had been long years since any one had spoken kind words to him in sympathy. "And Oh, sir, I could not rest," he said, "until I found my mother's God, and forgiveness through Jesus Christ, who died for sinners."

Little Christie's words were like good seed, and by the blessing of God, they brought forth a rich harvest.—*Our Sabbath Visitor.*

### Fourth Week

#### Heroes of the Cross

Hymn: "Christ for the World."  
Prayer.  
Secretary's Report.  
Scripture Drill.  
Hymn: "Ye Christian Heralds."  
Reports of Labour.  
"Pioneer Missionaries."  
"Missionary Sayings."  
Poem: "The World's Need."  
Hymn: "Missionary's Farewell."

LEADER'S NOTE.—Use a map of the world in connection with this programme. Appoint several members to take part in "Pioneer Missionaries." Print the names of the missionaries on heavy slips of paper. These slips may be pinned on the map by some one as the name of each country is mentioned. "Missionary Sayings" may be rendered as a roll-call. As the leader or an appointed member calls the name of the missionary those taking part may respond in turn.

#### Pioneer Missionaries

MISS ANNIE E. TAYLOR is the Tibetan heroine. Against her father's wishes, she sold her jewels, and with the proceeds studied medicine at a hospital in London. In 1844 she sailed to China as a missionary of the Inland Mission. In 1892 she entered Tibet. She was robbed; many attempts were made to murder her. "I am God's little woman," she wrote in her diary, "and He will take care of me." Tibet is now open to the gospel. The New Testament and part of the Old have been translated into the language of the people.

FIDELIA FISKE was the first unmarried woman to enter Persia. She gained her missionary enthusiasm

from Mary Lyon, the founder of the Women's School in America. The first word she learned was "daughter," and the next was "give," so that she could say, "Give me your daughters." After fifteen years of arduous labours, the missionary's health gave out, and she was compelled to return to America, where she died in 1848, aged only forty-eight. Her last words were, "Will you pray?"

ROBERT MORRISON, at the age of twenty-five, became the first Protestant missionary to China. When asked, "Do you really expect to make an impression on the idolatry of the great Chinese empire?" he replied, "No, sir; I expect that God will." He laboured for twenty-seven years in China translating the Bible, and preparing a dictionary of the language, as well as a grammar. William Milne became the second Protestant missionary to China. He joined Morrison in 1813. After ten years of faithful labour, he died at the age of thirty-seven.

WILLIAM CAREY, the father of modern missions, said preaching was his business, but he cobbled shoes to pay expenses. Early fired with missionary fervour, he kept by his cobbler's bench a large home-made map of the world, which he covered with notes regarding the heathen lands. His work in India, against all kinds of opposition, hardship, and trial, was greatly blessed of God. This "consecrated cobbler," as Sydney Smith called him in ridicule, gave the Scriptures to three hundred million human beings. His motto was, "Expect great things from God, attempt great things for God."

ADONIRAM JUDSON was the pioneer missionary to Burma. He and his wife suffered fearful hardships during the war between England and Burma. He was thrown into a crowded prison, where for seventeen months he was confined, laden with fetters, whose marks he bore to his dying day. Amid horrible filth and vermin, heat and fever, tortured with the constant expectation of death, he continued his work of translating the Bible into Burmese. It was six years before Judson won his first Burman convert, but he lived to see the gospel firmly planted in the English possessions.

Among the noblest of the missionaries to Dutch Guiana was Mary Hartmann, who went alone into the wilderness, and until her death in 1853 patiently promoted Christian

peace, purity, and industry among the wild people.

Melinda Rankin was the pioneer missionary to Mexico. She raised money herself and sent out Bible distributors, and kept up this noble work for twenty years. As the result of her work the Mexicans of one village that had received the good news, formed a primitive church and met secretly in a private house to read the Bible. When religious liberty was established, they came out openly, appointed one of their number to serve as pastor, and in a short time had built themselves a church.

Allen Gardiner led perhaps the most original of missionary lives. After seeing the results of missionary work on Tahiti, he turned to South America. His journeys through the wilds of South America make a most romantic and inspiring story. Finally he entered with five others, upon the saddest of all missionary enterprises,—an attempt to gain a missionary foothold among the savages on the bleak coast of Tierra del Fuego. The expedition was lost, and at last, one by one, they starved to death. Upon a rock, they painted Ps. 62: 5-8: "My soul, wait thou only upon God; for my expectation is from Him. . . . God is a refuge for us."

John Eliot early chose the ministry for a life work. He entered on pioneer work among the North American Indians in 1631. The Ten Commandments, the Lord's Prayer, and later the Bible, were translated by him into the native tongue.

George Schmidt, a heroic Moravian, was the Protestant pioneer to Africa. Seven days after hearing an appeal for missionaries to be sent to the neglected blacks he was on the way to offer himself for service. He was received with cruel scorn by the Dutch, who hated and despised the blacks, but he succeeded in gathering about him a colony of devoted Hottentots, who adored the first white man who had ever treated them kindly. His first convert, Willem, was baptized in a stream by the way as they were journeying together, and he became Schmidt's honoured and useful assistant. For six years the lonely missionary laboured at the Cape; but at last the Dutch sent him back to Europe, where he lived to be seventy-six years old, praying every day for South Africa, and dying like Livingstone, on his knees.

David Livingstone was the noted African explorer and missionary. He became one with the natives, and obtained a marvellous ascendancy over them—an influence steadily used to promote the cause of Christ. When he died his followers buried his heart under a tree, embalmed his body, and carried it a year's journey to the coast at Zanzibar, one of the most heroic journeys ever undertaken. His remains now rest in Westminster Abbey—the chief glory of that glorious shrine.

Samuel Gobat, pioneer Protestant missionary to Abyssinia, was a man of devout piety, and of splendid courage and endurance. His faithful wife was with him in all his many trials. His last years were spent as Bishop of Jerusalem, where he died in 1879.

Alexander Mackay, the mechanic missionary, sailed for Zanzibar as a pioneer of missionary work in Uganda. He taught the natives to work, telling them that God, when He made them with one stomach and two hands, implied that they should work twice as much as they ate. Winning attention by his mechanical genius, he soon won hearts to Christ. Persecutions came. Converts were burned to death, chanting in the fire the Christian hymn, "Daily, Daily Sing the Praises." The missionary was driven from the country to a very unhealthy region, where, always feeble, he soon passed from the scene of his manifold toils.

### Missionary Sayings

PRAYER and pains, through faith in Jesus Christ, will do anything.—*John Eliot.*

Now let me burn out for God.—*Henry Martyn.*

The prospects are bright as the promises of God.—*Adoniram Judson.*

I have seen in the morning sun the smoke of a thousand villages where no missionary has ever been.—*Robert Moffat.*

Expect great things from God; attempt great things for God.—*William Carey.*

The word discouragement is not in the dictionary of the kingdom of heaven.—*Melinda Rankin.*

Let us advance on our knees.—*Joseph Hardy Neesima.*

The world is my parish.—*John Wesley.*

Keep to work; if cut off from one thing, take the next.—*Cyrus Hamlin.*

I purchase the road to Uganda with my life.—*Bishop Hannington.*

I will go down, but remember that you must hold the ropes.—*William Carey.*

We can do it if we will.—*Samuel J. Mills.*

Oh, that I could dedicate my all to God! This is all the return I can make Him.—*David Brainerd.*

### The World's Need

This old world is hurrying on,  
Hurrying to its grave;  
Why don't we take up the pace,  
And hurry, souls to save?

Souls are dying for the gospel,  
Longing for the bread of life;  
We must hasten to their rescue,  
Ere they fall in battle strife:

For this "gospel of the kingdom"  
Must be preached in every zone  
Ere our blessed, dear Redeemer  
Comes at last to claim His own.

Satan knows the end is nearing,  
But we do not seem to think  
Eternity is just before us;  
We are standing on the brink.

This old world is going faster,  
And we ought to keep ahead;  
While the heathen's gates are open,  
We should bring the living bread.

Ethiopia is stretching  
Out her hands to us for light;  
We must tell her of the Saviour,  
That will guide her feet aright.

China, with her teeming millions,  
Opens now her long-shut door;  
Where we now have but one worker  
We should have a hundred more.

Japan has won our heart-felt praises,  
And we to God her heart must win;  
We must tell her of a Saviour,  
Who waits to rid the soul of sin.

Russia, too, she needs the gospel,  
Lying there in vice and sin;  
She's a sheep outside the sheepfold,  
We must go and bring her in.

All the world is waiting, waiting,  
Waiting for the judgment day;  
Though we know not just the hour,  
We know it is not far away.

Let us hasten to the field, then,  
Ere the sun sets in the west;  
This earth's day is almost over,  
Soon we will be home at rest.  
—*Henrietta Burdick.*

"WHAT manner of entreaty can be brought to bear upon the idlers in market places that will arouse them to go to work in the Master's vineyard?"

## Children's Division

Fourth Week

### The Hand of Faith

LEADER'S NOTE.—Draw a hand upon the blackboard, using the hand of one of the children as a model.

IMPRESS the fact that for every act of ours mentioned here, God has promised to do some corresponding thing.

1. FIND.
2. ASK.
3. INCLINE.
4. TAKE.
5. HOLD.

1. We must find our Saviour. But He is seeking us. It takes only a little while for a seeking Saviour and a seeking sinner to find each other.

2. Then ask Him to save you. But He has already asked you to let Him save you.

3. You must incline your hearts to His commands. Illustrate by the anxious listener, bending toward the speaker. But the Saviour inclines His ear to hear our call.

4. Then take His hand. But the Saviour's hand is already reached out to take yours. Illustrate by the difference between throwing a rope to a drowning person, and reaching a hand to him. A rope cannot grasp, it can only be grasped.

5. Finally, hold on to the Saviour's hand as though it all depended on you, but know that the Saviour will keep His hold upon you. The child on a slippery walk, although its father holds it safely by the hand, yet clings with all its little might to its father's hand. Contrast the policemen's hold on the little thief. The hold is all on one side.—A. S. Carman.

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## Sabbath-School Missionary Exercises

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(December 5)

### The Third Angel's Message for the Indians of Fiji

AFTER watching and praying for an open door into the hearts of the people, we were impressed to open a small night school for young men. Twenty bright, promising young men

have attended periodically. Ten has been the average attendance. At present we have neither facilities nor room to provide for more. In addition to this we have a day school for children and married girls, twenty young people from time to time being in attendance. Twelve is the present enrolment. Three of the school girls are mothers, though they are probably not over eighteen years of age. They learn to sew and knit, and this has been useful to them. Garments have been knitted by these young mothers for their little ones. When a child is born a feast is made, and friends bring the necessary garments, which are not used until about the sixth day. Until this time the child is simply wrapped in old clothing.

The Bible has been taught in the day school, and the children can answer intelligently any questions on the history of this world from the creation to the flood. They can sing several hymns. Some of them are "There Is Beauty All Around, When There's Love at Home," "Jesus Loves Me," "When He Cometh." "Into a Tent Where a Gipsy Boy Lay," is a favourite hymn. They repeat the Lord's Prayer in the vernacular, Hindu and English, also the twenty-third Psalm in the latter language. The young men have read Bible stories in our denominational readers. Sometimes on Sunday, a few visit the mission home, and some portion of the Bible is read and explained to them. Nearly all have heard the second chapter of Daniel. Whenever opportunity offers, the one important theme, Christ's second coming, is presented to them.

Three patients have been housed and nursed; treatments have been given to others, and visits paid to the sick, all of which have been attended with good results. Some have been entertained in the mission home. I had a girl living with me for two months, and I tried to show her the better life. Sister Stewart also had one for a few months. Garments have been made and given to those in need. Literature in the vernacular has been freely distributed, and has created some inquiry. It is the day of small beginnings. We are sowing in tears, but the reaping will bring forth joy.

E. MEYERS.

(December 12)

### A Day's Work and Experience

BEFORE 7 a.m. there comes an urgent knock at the door. The door is opened, and a man says, "Maam-sahib, my wife is taken ill. Will you come down to see her?" After a few minutes' preparation, I present myself at the home. I find that after giving a little advice, and rendering some help, I can return to open the school at 9 a.m. The children of that neighbourhood walk with me to school, others are waiting and inquire, "Maam-sahib, where have you been? We were looking for you." The children love school. At 12 o'clock school is over, and I turn my attention to my patients.

I have arranged to drive a woman to the hospital (an operation case) at 2 o'clock. Somehow, the poor creatures feel that if they are accompanied by a missionary more interest is taken in them. I see her settled comfortably in the hospital, and on my way back, I call at the husband's office to relieve his mind, then go on to my patient of the morning. If it were possible to describe the scene in this sick chamber, and all the individual suffers through the ignorance of those who are hired to help, I feel sure mothers in Israel would shed tears of sorrow for their unfortunate sisters, but I must draw a veil over it all. The room is, I suppose, ten by ten, has one door and a window, both closed, and the latter is covered with a thick blind, shutting out the light. A double bed and a chest of drawers is the furniture it contains. The patient, about six Indian women, and I occupy the remaining space. The doctor drives me home in his motor car at 7 p.m., and the night school work now begins.

This is the experience of one day; of course every day brings new duties. Often after the day's work is finished, I am called to visit a neighbour who is sick and needs help. In this pioneering work, we must minister to the physical needs of the people in order to gain their confidence. The fallow ground must be broken up, and love and service are the implements we are told to use. Jesus went about doing good in His three and a half years of ministry. E. MEYERS.

"It is the privilege of every soul to make advancement. No one is to be an idler in the vineyard."

(December 19)

**An Appeal**

ONE thing that impressed me most in Mr. Burton's little pamphlet on the Indian work was his appeal for a morally strong woman, who would devote her life to service in the home. He realized what it would mean for such a one to cope with the darkness and immorality with which she would come in contact. I believe, brothers and sisters, that that need still exists, and when I came to this field my burden was to begin right there, but one person cannot fit in everywhere. In pioneering work, one must step into open doors by faith, realizing that an all-wise Hand is leading and directing, even though these openings may not be just what one expects. My experience in this field has impressed this fact more and more on my mind. If I could only take some of the readers of these missionary exercises to visit these Indian homes, I feel sure their hearts would respond to the appeals I make. No pen can describe, nor can words express the sad conditions that exist in these homes. The homes are without love. Girls become mothers at a very early age. Often at the age of sixteen or seventeen they separate from their husbands, sometimes being seduced, and sometimes divorced. Their ideas of life are totally different to ours. Their condition answers to Paul's description of those whose hearts are separated from God "because that, when they knew God, they glorified Him not as God, neither were they thankful; but became vain in their imaginations, and their foolish heart was darkened. . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." The question may be asked, How do these conditions affect the worker? Naturally, such indescribable, depressing, heart-rending scenes tend to discourage. Yes, this is so, humanly speaking, but to the worker who learns to lean hard on the everlasting arms, it is not so. He realizes the need of private prayer with God, and his need of the Holy Spirit. Now, dear readers, we need your prayers, also your sympathy, your love, your means, perhaps your sons and daughters. Remember that these people are members of the human family

for whom Christ died. My prayer is that the Holy Spirit will show each one what God would have him do.

E. MEYERS.

(December 26)

**Our Special Offering**

THE Students' Aid Fund is the object for which we have brought our offerings this morning, and it is well that we should know just what this fund is, and what is its object.

Many years ago, the Lord, through the Spirit of Prophecy, gave us counsel that promising young people who were desirous of obtaining an education that would fit them to fill a place of usefulness in God's work, should receive financial aid when necessary. In harmony with this counsel many, who have counted their means as entrusted talents, have aided young men and women in all lands, and to-day there are hundreds of workers in our ranks who received their first start in this way.

Sister White, while in Australia, personally assisted several of our young people, and these, as they have been able, have returned to our schools a portion, or all, of the amount advanced to them, in order that others might be assisted by the same money.

This good work is still going on. Many of our brethren and sisters who are able, are to-day paying for the schooling of young people whom they have chosen to aid.

What then is the need for this special offering? The officers of the Union Conference, as they travel from place to place attending our general meetings, frequently meet promising young men and women who are of an age and who possess qualifications which would make them efficient workers.

These, in many cases, have newly accepted present truth, and perhaps they have had to resign their positions as a result. They are eager to do something to extend the message which has brought new hopes and joys to them. The first love burns brightly in their hearts, and all they need in order to become soul-winners is a little further study of the special truths for to-day, and an acquaintance with our organization and methods of labour. Our college at Avondale is eminently fitted to supply just what is needed,

but where are the means necessary to meet the expense?

What disappointment fills our hearts as such prospective recruits for the work must be refused because there is no fund available from which to help them! How many to-day are spending their strength of brain and hand for worldly masters, who might have been "labourers together with God!"

Our aim to-day is to finish this work, and we, with confidence, appeal to our Sabbath-schools for this object, which we feel sure will result in a rich harvest.

C. H. PRETYMAN.

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## Fourth Sabbath Reading

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(December 26)

**Finishing the Work**

1. God gave Christ a work to finish. John 5:36.
2. It was Christ's meat to do God's will and finish His work. John 4:34.
3. And at last when His life-work on earth was ended, He could say, "I have finished the work." John 17:4.
4. A few hours later on the cross, He cried, "It is finished." John 19:30.
5. Paul's desire also was to "finish" God's work. Acts 20:24.
6. When his active life was about to close, he could say, "I have fought a good fight, I have finished my course." 2 Tim. 4:7.
7. "In the days [or years] of the voice of the seventh [the last] angel, when he shall begin to sound [he began in 1844], the mystery of God [which is the gospel] should be finished." Rev. 10:7.

This angel sounds from 1844 till the end of the millennium, but in the years when he shall begin to sound, the preaching of God's truth must be brought to a close. This work is soon to be finished.

8. The Word tells us that God "will finish the work, and cut it short in righteousness." Rom. 9:28.

This text means that the great work of preaching the message to all the world will be finished up speedily.

May God give us all the spirit of Jesus, whose meat was to do God's will, and whose chiefest desire was to finish His work.

All are to be missionaries.

J. E. FULTON.

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### Faithful, Though Persecuted for Christ's Sake

NOT far from our Emmanuel Mission in North Basutoland, Africa, lives a chief named Pulanyane, who has charge of the district in which our station is located. This chief

has three wives one of whom is named Mantea. In 1911, Mantea lost a little child two years of age. This was the third child she had lost in the course of a few years.

Her sorrow over these bereavements seems to have been used by the Lord to draw her mind to eternal things. One day she told one of our missionaries that she had a longing to be a Christian, and desired to give her heart to God; that she believed in the true God and Jesus His Son, and desired to leave heathenism and walk in God's ways. In this, of course, she was encouraged by our mission workers, who knew little of the storm which was soon to break over the head of that earnest soul. She began to attend our Sabbath-school and church services, and for a time all seemed to go well. She gave her heart fully to God and began to keep the Sabbath in earnest.

One Friday evening, shortly after this, Pulanyane wanted her to grind some kaffir corn on the Sabbath, as he was soon to have a great *joala* (beer) drink at his house. She refused to do this, saying she could not do wrong and violate God's law. Her husband told her she must, and as she steadfastly refused, he took a leather belt and beat her several times. Still Mantea refused to disobey God. The next morning (Sabbath) he told her she could keep it in spirit if she liked, but her body was his; that he had purchased her with so many head of cattle from her father, and that he would do as he liked with her. When she still refused, he gave her another terrible beating, and throwing her out of the house in the rain, ordered her to go home to her parents. This she did; but her heathen parents could not appreciate her condition, and advised her to obey her husband in all things. On the third day, her husband came to take her home, but insisted that she must obey him. Mantea told him that she would obey him in all things that were right, but she could not work on God's Sabbath.

He forbade her attending the meetings at the mission, saying it was there that she was learning these foolish notions. When she replied that she was learning of the true God at the mission he became very angry. Every Sabbath he tried to make her work in the field, and when she refused, he beat her very severely. The missionaries then went to her

husband and talked with him, but he was unrelenting, saying he owned her and she must work when he told her to; and that she must not come to our meetings any more. But she came; and one Sabbath, just as Sabbath-school was commencing, her husband entered the church. He seized poor Mantea, drew her outside, knocked her down, and kicked her brutally.

He then circulated the report that the missionaries had stolen his wife, but the people did not believe it, as they knew what Mantea was passing through. Steadfastly she refused to let him dominate her in spiritual things, till finally he threw her and her things into the street, and told her to go forever from his home. She then fled to the mountains, where she hid for a day or so without food. One night, after darkness had settled in, she came to the mission and told her story. Here she received food, and that night slept on the kitchen floor. Our missionary told her of a man in a town twenty-eight miles distant, who desired a native woman to work for him; so, rising at three o'clock in the morning, Mantea walked to this town, and secured work with the privilege of keeping the Sabbath.

After a time her husband began to want her to return. For days he searched from kraal to kraal, but Mantea was not to be found. Finally he learned where she was, and went to get her, but Mantea would not leave the place where she was kindly treated and was happy and contented.

Pulanyane then appealed to the magistrate, but he told him to let her alone unless she desired to return home.

Mantea slept in a room outside the house, and one night she disappeared. Not yet do we know all the circumstances of that night visit of the husband to Mantea, but he took her away, and brought her to his home. For a time she did not attend church, saying to the missionaries that she was just testing her husband to see what he would do; but she was soon again in her place on the Sabbath, and joined the baptismal class. Her husband evidently saw that Mantea would be a Christian despite all he said or did, so he gave his consent for her to do as her conscience dictated.

Evidently Mantea had done some

missionary work during her days of trouble, as the chief's son by another wife joined the same baptismal class. On Sunday, March 22, in the presence of three hundred Basutos, and with her husband and other chiefs standing on the shore witnessing the scene, the writer had the pleasure of assisting Mantea and four others into the water, where they were buried in baptism. This is the first time that baptism by immersion has been seen in North Basutoland, and it has made a powerful impression on all, her husband as well as others. So Mantea, with God on her side, was stronger than all the power of the enemy. She is happy in God, and during all these trials and persecutions she has been in every case true to principle. Truly God loves His people in Africa. Pray for our missionaries that they may not fail nor be discouraged till the work is finished, and every honest one gathered out of heathenism.

W. B. WHITE.

### The Truth Triumphant in Peru

NEARLY three years have past since I sailed from England (regretfully and full of trembling fears) for Peru. The outlook was not particularly bright in my eyes, and the only consolatory thought was that I went in obedience to the plain indications of God's providence, and not from my own desire. My first impressions of, and experiences in, Peru seemed quite to justify my gloomy expectations. Yet there was so much to do, and the Lord made so many amends for the unpleasant parts, that I never once wished myself at home.

The first months, until I gained some little facility with the language, were naturally the hardest, but there are many people here who speak English. On Sabbaths I used to pass the morning partly in study and partly in giving away back numbers of a paper in Spanish. The afternoons I generally spent with Brother Hinkley, who was then in charge of the Harvard Observatory on the hill a couple of miles from Arequipa. Those were the only "meetings" I could enjoy,—afternoons spent in the study of God's Word, prayer, and planning somewhat for the future. I think that those months were as blessed to me as Paul's three years in Arabia were to him.

Within a year, however, Brother Hinkley was gone, and then a native colporteur and family came to work here. We formed a little Sabbath-school. When we sang, everybody chose his own key and kept to it loyally through the hymn, but the harmony lacking in the singing was present in the prayers and Bible study.

Our numbers did not grow as I had hoped, and indeed there came a time when a native worker fell away, and all seemed undone. But as the "word of the Lord came unto Jonah the second time," so God's call came a second time to this native worker. And, like Jonah, he heard and obeyed.

A letter, showing the experiences through which a colporteur has to pass here, may be of interest. The brother previously mentioned, left Arequipa in March, on a long tour. For three weeks we had heard nothing, but soon a letter came describing his experiences.

He had left the railway line some two or three day's journey, going to the great farms and plantations down in the valleys to the north. One evening, hurrying his horse along a narrow, unknown (to him) mountain path, anxious to reach the next village before dark, his horse stumbled and threw him, and he fell, spraining his wrist and cutting his head, but safe from almost certain death on the other side of the path—a precipice of 150 feet, at the bottom of which flowed a little mountain stream.

Some days later he was talking to the teacher of a village school who had bought some books, advising her not to hand them over to the *cura* (village priest), who was collecting and burning all he could lay hands on, when two men appeared. They carried stout sticks with which to persuade our brother to accompany them to the *cura*, with all his books. He assured them he had no business to do with the *cura*, whereupon they greatly desired to use their persuasive sticks, being hindered by the ladies, who gathered to our brother's defence. Soon after the *cura* himself came, also armed with a club. "We must knock this heretic, freemason, anti-christ to pieces," cried the reverend gentleman with drunken fervour. But again Brother E—— was protected by the ladies.

Next the priest had the bells rung

to gather a mob together to lynch our brother. He was saved just in time by the arrival of a gentleman (surely sent by God), whose great prestige with the people, on account of his learning, was used to dissuade them from their purpose and send them home.

That night, Brother E—— stayed at the house of the Justice of the Peace who had shown much interest in the books, and much kindness to our brother. At 11.30 they were aroused, however, by the clanging of the bells. The *cura* was once more gathering a mob together to lynch our good brother. But the noise brought the governor of the district from his farm two miles away, just in time once more, to deliver our brother from the fanatic fury of the mob. The governor had bought a Bible and other books, and so was friendly.

As soon as our brother reaches a place where he can receive letters, he will learn that his wife has been at death's door with pneumonia, but is now recovering.

Such are some of the experiences one meets in canvassing here. But the work goes on; faithful persons are taking their stand for the truth, though it means very much. Soon I hope to see our first baptism here, and by the blessing of God a little company established in this city,—the Rome of South America,—to hold up the light of our blessed message.

Living is at least twice as dear here as in England, rents being more than double, yet the working classes earn less. The ultra poverty, the terribly unhealthy conditions, and the evil habits and immorality that result, can easily be imagined. But there is no more potent means for the uplifting of the people even in a social sense, than this great message of ours. This, I say, not from my love for the message, great as it is, but from my observation. Other missions are operating, and they have comparative wealth, they have influence and men of learning, but they do not win souls as our truth does.

Pray for us, pray for the work in this vast continent. Pray, too, for the native workers who, more than foreigners, are subject to persecution. May there be many from Peru among those white-robed victors who come out of "great tribulation" into eternal companionship with the Master!

EDGAR BROOKS.

## General Instruction

### Some Lines of Work Church Officers Should Foster

THE message has grown until there are many things for officers of the church to foster and build up in each local congregation. Among the things which should be considered and pushed in every church by the local officers, may be mentioned the following:

1. Increasing the tithe.
  2. Raising such funds for the local conference work as may be necessary.
  3. Pushing the local missionary work.
  4. Urging those who are properly qualified, to enter the canvassing work.
  5. Urging the young people in the church who are old enough, to attend our schools.
  6. Starting and maintaining a church-school, when possible.
  7. Looking after the poor in the church.
  8. Labouring for the young people, and helping them to give their hearts to Christ.
  9. Praying with and for members who are cold, indifferent, and back-slidden.
  10. Placing the RECORD and other papers in the home of each member, as far as possible.
  11. Taking a deep interest in the Sabbath-school, and in the work of the Missionary Volunteer Department.
  12. Attending the prayer meeting, and labouring untiringly to maintain this weekly gathering of the church, wherever it is possible to have such a meeting.
- If these and other important matters receive careful attention by the officers of the church, the work will be marked by rapid growth. How is it in your church?

G. B. THOMPSON.

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