

The Missionary Leader

"The leaders took the lead in Israel"

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Church Missionary Programmes

First Week

The Talents

Opening Exercises.
Reports of Labour.
Bible Study: "The Parable of the Talents."
"One Talent and How It Should Be Used."

LEADER'S NOTE.—There is no excuse we hear more often when the calls to service are presented than, "I have no time to do missionary work." But this excuse will not satisfy the Lord, nor clear the one who makes it from his responsibility. "In every church the members should be trained so that they will devote time to the work, and win souls to Christ."—*An Appeal to Our Churches*, page 17.

The Parable of the Talents

1. To what time does the parable of the talents apply? Note 1.
2. Who is represented by the man travelling into a far country? *Ans.*—Christ.
3. What is the far country, and from what place is He represented as going? *Ans.*—The far country is heaven, and He goes from the place where His servants are, which is this earth.
4. What does He do before He goes? Matt. 25:14, 15.
5. What did Christ commit to His followers before He went away? Matt. 28:19, 20.
6. How much does God claim of a person who is converted? 1 Cor. 6:19, 20.
7. When a person is converted, what does he give to the Lord?
8. What in this world, then, in a special sense belongs to the Lord?
9. Does the Lord assume the direct control of our bodies, minds, and worldly possessions, or does He make us stewards to use these things for Him?
10. What, then, may we conclude are the "goods" here spoken of?

11. Are they any less the Lord's on account of being entrusted to man? Note 2.

12. If a man uses them simply for his own gratification, what is he doing?

13. How many does the expression "His own servants" include, and what does the word "servant" imply?

14. To how many of His servants does the Lord give a portion of His goods, and in what proportion?

15. What are these servants represented as doing with these goods, or talents? Matt. 25:16-18.

16. What reward is given to the faithful servants? Verses 21, 23.

• Notes

1. "I was shown that the parable of the talents has not been fully understood. This important lesson was given to the disciples for the benefit of Christians living in the last days. And these talents do not represent merely the ability to preach and instruct from the Word of God. The parable applies to the temporal means which God has entrusted to His people."—*Testimonies for the Church*, Vol. I, page 197.

2. "The present is our day of trust. To every person is committed some peculiar gift or talent which is to be used to advance the Redeemer's kingdom. All God's responsible agents, from the lowliest and most obscure to those in high positions in the church, are entrusted with the Lord's goods. It is not the minister alone who can work for the salvation of souls. Those who have the smallest gifts are not excused from using the very best gifts they have; and in so doing, their talents will be increased.

"It is not safe to trifle with moral responsibilities, nor to despise the day of small things. God's providence proportions His trust according to the varied capabilities of the people. None should mourn because they cannot glorify God with talents which they never possessed, and for which they are not responsible. . . . Although some may be restricted to one talent, yet if they will exercise that one, it will increase. God values the service according to what a man has, and not according to what he has not. If we perform our daily duties with fidelity and love, we shall receive the approval of the Master as if we had performed a greater work. . . . My brethren and sisters, have you become servants of Christ? Then if you devote the most of your time to serving yourselves, what answer will you give the Master when He shall bid you render an account of your

stewardship? The talents entrusted to us are not ours, be they talents of property, of strength, or of mental ability. If we abuse any or all of these, we shall be justly condemned for our unworthy stewardship. How great are the obligations resting upon us to render to God the things that are His!"—*Testimonies for the Church*, Vol. IV, pages 618, 619.

These talents, or goods, are nowhere spoken of as belonging to the servants. The expression in Matt. 25:14 is, "his goods;" in verse 27 it is "my money," and "mine own," the pronouns all referring to the man travelling into a far country. The least of good, and all the good about us, whether working in or through us, is all of Him who is Himself all goodness and righteousness. Phil. 2:13; 1 Cor. 4:7.

Many excuse themselves from missionary labour for want of time, but this is a poor excuse. The question to be settled is whether God requires it. If He does, the only safe course is to comply, as then the Word of God is pledged for our support. Matt. 6:33. There can be no surer guarantee than this. The text does not read, Seek ye first to provide for your own wants, and afterwards the kingdom of God. Those things which pertain to our eternal interest, and that of others, are to receive attention first. Many give not only their first attention, but all their attention, to supplying their own real or supposed wants, and take such good care of themselves that unless overtaken by special misfortune, the Lord has but very little opportunity to do anything for them. What is worse still, they are misappropriating the Lord's goods,—that which He has entrusted to their care for known work,—and are using them for their own gratification.—*Selected*.

One Talent and How It Should Be Used

OUR time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time.

The value of time is beyond computation. Christ regarded every moment as precious, and it is thus that we should regard it. Life is too short to be trifled away. We have but a few days of probation in which to prepare for eternity. We have no time to waste, no time to devote to selfish pleasure, no time for the indulgence of sin. It is now that we

are to form characters for the future immortal life. It is now that we are to prepare for the searching judgment. . . .

We are admonished to redeem the time. But time squandered can never be recovered. We cannot call back even one moment. The only way in which we can redeem our time is by making the most of that which remains, by being co-workers with God in His great plan of redemption. . . .

Now is our time to labour for the salvation of our fellow men. There are some who think that if they give money to the cause of Christ, this is all they are required to do; the precious time in which they might do personal service for Him passes unimproved. But it is the privilege and duty of all who have health and strength to render to God active service. All are to labour in winning souls to Christ. Donations of money cannot take the place of this.

Every moment is freighted with eternal consequences. We are to stand as minute men, ready for service at a moment's notice. The opportunity that is now ours to speak to some needy soul the word of life may never offer again. God may say to that one, "This night thy soul shall be required of thee," and through our neglect he may not be ready. In the great judgment day, how shall we render our account to God?

Life is too solemn to be absorbed in temporal and earthly matters, in a treadmill of care and anxiety for the things that are but an atom in comparison with the things of eternal interest. Yet God has called us to serve Him in the temporal affairs of life. Diligence in this work is as much a part of true religion as is devotion. The Bible gives no indorsement to idleness. It is the greatest curse that afflicts our world. Every man and woman who is truly converted will be a diligent worker. — *Christ's Object Lessons*, pages 342, 343.

Second Week

Willingness in Service

Opening Exercises.

Reports of Labour.

"Thy People Are Freewill Offerings."

"Willing Workers."

"No Better Times."

Plans for Work.

"Thy People Are Freewill Offerings"

"THY people offer themselves willingly in the day of Thy power." P's. 110 : 3, A.R.V. In the foot-note, this rendering is given, "Thy people are freewill-offerings in the day of Thy army."

When is "the day of Thy power"? "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice." Rev. 18 : 1, 2.

This angel, like the three angels of Revelation 14, is a symbol of God's work in the earth, which is carried forward by His people. At this time the work is attended with great power, and therefore it is in a special sense the day of His power.

It is generally understood that the work of this angel, or the "loud cry" as it is sometimes termed, has already begun, so we are now in the day of His power.

At this time His people are to offer themselves willingly, or to be freewill offerings. We should expect then, at this time, to see all God's people offering themselves willingly for service. There should be no urging, no persuading, but simply an organizing of a people who are freewill offerings to the Lord.

Do we find it so with our church members? "Why are there so few who bear the yoke and carry the burden of Christ? Why do persons have to be urged to take up their work for the Master?" "Not one one-hundredth part has been done or is being done by the members of the church, that God requires of them. They will in that great day, be self-convicted and self-condemned for their slothfulness." *An Appeal to Our Churches*, pages 5, 11.

The word of the Lord is true, therefore the people of God will offer themselves willingly in the day of His power. Those who do not offer themselves willingly thereby prove they are not God's people, though their names may have been for years on the church books. They have a name to live, but are dead. Truly the line is being drawn "between him that serveth God and him that serveth Him not." Mal. 3 : 18.

For those who offer themselves willingly there is abundance of work. Some may circulate tracts in various

ways. There are the weekly papers, and the monthly magazines which will appeal to others, while some will desire to sell the small books.

Some who cannot take an active part in the circulation of literature, will do missionary correspondence, and so send forth the truth to bless. Many will win hearts by acts of kindly service, ministrations to the sick, visits to the shut-in, and so open channels for the truth of God. Others will open the Bible to truth seekers and study with them. All will be watchful for opportunities to speak helpful words that will draw souls to Christ and His truth.

There is no lack of opportunities for service, or of material with which to work. The only thing needed is the people who offer themselves willingly for service, and they are coming forward everywhere, as the call is going forth, "Go work to-day in My vineyard."

E. M. GRAHAM.

Willing Workers

THE elder of one of our churches put in his order for 100 copies of "The World's Crisis" ahead of the church order. He has a regular list of acquaintances with whom he comes in touch in his work. He secured twenty-five copies last Friday. On Tuesday he stopped on his way from work, and slipping out his well-worn sample, said, "This is all there is left." He has taken out his second twenty-five copies.

One of our isolated workers, a girl of sixteen, who had a successful experience in selling small books, writes: "I received your letter and 'The World's Crisis' last night. Yes, I will do my best to take all the orders for it I can. I believe this is an answer to my prayer, for I have been praying for a way to open so I could get some money for Sabbath-school and foreign missions, and besides help to scatter the words of truth." Surely there is no better way; and we expect to see the book placed in many homes by this young woman.

"Away out in a little town in New Mexico a faithful *Watchman* agent entered a real estate office one day and sold a *Watchman*. Later a member of the firm who had to leave the city on business dropped into the office, saw the *Watchman*, picked it up and put it into his bag. After he was comfortably seated in the train

he took the *Watchman* from his bag and became intensely interested in its contents. He read it from cover to cover. It had an article in it on the Sabbath question. He resolved immediately to commence keeping the Sabbath. This brother was not long in getting in touch with our people and was soon going from door to door with the printed page. He has made one of our most successful colporteurs, his best week's work having been a fine list of orders amounting to about eighty-three pounds, of which he delivered over ninety per cent. This experience is one of the definite results of the *Watchman*."

No Better Time

THERE never was a better time in which to sell our books than the present time. A few days ago one of our workers in Washington, D. C., was passing along the street with some papers which he was taking to a mission to have distributed, when a lady stepped out of her house and asked him if he were selling books. He replied that he was not but that he was taking these papers to the city to have them given away to those who wished to read them. She said the reason she asked him was that one of her neighbours had bought a little book called "The World's Crisis," and that she thought it was the greatest thing she had ever seen and wanted to know where she could get one. He informed her that he could get her one and would be glad to do so.

Brethren and sisters, when people are stopping our workers on the streets, asking them where they can get our literature, is it not high time that many were answering the call of the eleventh hour, "Go ye also into the vineyard, and whatsoever is right I will give you"? Certainly we can ask for no greater awakening call than the present cry of the world for the Bread of Life. Lazarus sits at our gate begging for a few crumbs which may fall from our table and certainly it is sad that so many are passing him by. How can we ever expect to hear the Lord say to us on that great day, "Well done, thou good and faithful servant," unless we have done well the part God has given us to do? -

May the Lord greatly stir the hearts of all to go into the highways and hedges and by the Lord's blessing place in the homes of the people the printed page, telling them of a soon-coming Saviour.

I. D. RICHARDSON.

Third Week

Man's Inability

Opening Exercises.
Reports of Labour.
Bible Study: "How Can Ye."
"The Call of Christ."
"A Visit to a Machine Shop."

How Can Ye?

1. CAN a man understand his ways? Prov. 20:24.
2. Left to himself can he know the way to the Father? John 14:5.
3. Can man of himself bring forth fruit? John 15:4.
4. Can man speak good things? Matt. 12:34.
5. Can man know in what period of the world's history he is living? Matt. 16:3.
6. Realizing man's helplessness, what has God done for him? John 3:16; Heb. 5:8, 9; Eph. 2:8.
7. How many may accept this help? Rev. 22:17; Isa. 45:22.
8. What will become of those who refuse this help? Jer. 17:10; Gal. 6:7; Isa. 2:10-21.

The Call of Christ

THE gospel never employs force in bringing men to Christ. Its message is, "Ho, every one that thirsteth, come ye to the waters." "The Spirit and the Bride say, Come, . . . And whosoever will, let him take the water of life freely." The power of God's love and grace constrains us to come.

The Saviour says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." He is not repulsed by scorn or turned aside by threatening, but continually seeks the lost ones, saying, "How shall I give thee up?" Although His love is driven back by the stubborn heart, he returns to

plead with greater force, "Behold, I stand at the door, and knock." The winning power of His love compels souls to come in. And to Christ they say, "Thy gentleness hath made me great."

Christ will impart to His messengers the same yearning love that He Himself has in seeking for the lost. We are not merely to say "Come." There are those who hear the call, but their ears are too dull to take in its meaning. Their eyes are too blind to see anything good in store for them. Many realize their great degradation. They say, "I am not fit to be helped, leave me alone." But the workers must not desist. In tender, pitying love, lay hold of the discouraged and helpless ones. Give them your courage, your hope, your strength. By kindness compel them to come. "Of some have compassion, making a difference: and others save with fear, pulling them out of the fire."

If the servants of God will walk with Him in faith, He will give power to their message. They will be enabled so to present His love and the danger of rejecting the grace of God, that men will be constrained to accept the gospel. Christ will perform wonderful miracles if men will but do their God-given part. In human hearts to-day as great a transformation may be wrought as has ever been wrought in generations past. John Bunyan was redeemed from profanity and revelling, John Newton from slave-dealing, to proclaim an uplifted Saviour. A Bunyan and a Newton may be redeemed from among men to-day.

Through human agents who cooperate with the Divine, many a poor outcast will be reclaimed, and in his turn will seek to restore the image of God in man. There are those who have had very meagre opportunities, who have walked in ways of error because they knew no better way, to whom beams of light will come. As the word of Christ came to Zacchæus, "To-day I must abide at thy house," so the word will come to them; and those who were supposed to be hardened sinners will be found to have hearts as tender as a child's, because Christ has deigned to notice them. Many will come from the grossest error and sin and will take the place of others who have had opportunities and privileges but have not prized them. They will be ac-

counted the chosen of God, elect, precious; and when Christ shall come into His kingdom, they will stand next His throne.—*Christ's Object Lessons.*"

A Visit to a Machine Shop

A VISIT to a great machine shop is an interesting sight. As one enters at the noon hour, he sees hundreds of machines, each perfectly equipped for the work for which it was intended. Above is a wilderness of pulleys and shafting, moving swiftly in perfect order. But not a machine turns. No work is accomplished. Suddenly the whistle blows. Each workman, standing at his post, reaches for a lever, and shifts his belt onto a live pulley. Instantly there is a whirl of busy activity. Each machine moves with perfect precision. Each man labours faithfully at his post. There is harmony and unity. Thus it is with God's church. He has equipped each surrendered soul for service. He has given "to every man his work." Unlimited power is to be found above. The whistle has blown. It is time for every soul, individually, to reach up with the arm of faith, and with the lever of prayer connect his own heart and life with Infinity. If each one of us will spend time each day in earnest intercessory prayer that the church may see her opportunity and rise to it, such a gospel work will be accomplished as this world has never seen.—*Given at a missionary institute.*

Fourth Week

Missionary Experiences in the Home Field

Opening Exercises.
Reports of Labour.
Items of Progress in the Home Field by the Members.
Plans for Work.

LEADER'S NOTE.—The plan for this meeting is that the members should each come prepared to relate one item of progress in the home field. These can be gathered from the *Record*, from letters, or from the workers. This ought to make a very interesting meeting. In order to have time to get information, the members should be notified some time before, say a fortnight, so all can come prepared. We are furnishing a few short items to illustrate what we mean. These could be given by the leader to such members as might not be so well able to find anything for themselves.

Some Experiences

"SINCE I have been reading your paper, the *Signs of the Times*, I have already begun to keep Saturday, the seventh day, for the Sabbath. I see by the Scriptures it is the right day."

A MISSIONARY secretary, writing for a quantity of *Life and Health* magazines to be used in a special effort, adds this interesting statement: "You will be glad to know that our society is doing good work with the literature. We wrap and mail about twenty-eight *Signs* every Wednesday night. Several of the people to whom these papers are going are interested in the truth. We never send out papers without praying the Father to accomplish His will through them." Simple and ordinary service. Yes, that is true, but it is accomplishing extraordinary results. Through these simple means, God is working out His great purposes in the lives of many. Let us be glad that we can help Him.

WHAT a tract and a paper will do is evidenced by a letter received at our tract society office. The writer of this letter is a member of the Christian Church, having come out of the Catholic Church in 1907. Last June, while waiting in a depot, he found a *Signs of the Times* and a tract on the Sabbath, which led him to study the Bible for himself, and he became convinced that both the Old and the New Testaments teach the seventh day to be the true Sabbath. He was discouraged in his conviction by his pastor and his Sunday-school teacher, but in spite of this he has decided to keep the Sabbath day holy, as his Bible teaches him to do. He is planning to sell our literature, being desirous of leading others to the light of this truth.

"MY sister-in-law recently commenced keeping the Sabbath through reading the *Signs*. She has always been a good, conscientious girl, and has lived up to her belief. We tried to give her the truth, but she was very much prejudiced, and did not care to read our publications. We were careful not to press the matter too hard, but at times sent her tracts and the *Signs*, but not until recently has it had the desired effect. The *Signs* was sent to her again last

September. I thought nothing more about the matter until about two weeks ago, when we received this letter from her:

"Mother sent us the *Signs* last September [she thought it was mother], and I have been reading it and studying my Bible, and found that I was wrong. Yesterday was my first Sabbath, and the children and I attend Sabbath-school here in —."

Missionary Volunteer Programmes

First Week

Three Essentials to Success

Hymn.
Prayer.
Secretary's Report.
Scripture Drill.
Hymn.
Reports of Labour.
"The Best Year Yet."
"What Fervent Prayer Will Do."
"A Sacrifice Many Are Making."
Plans for Improving Our Society.
Hymn.

LEADER'S NOTE.—We are just starting upon a new conference year. Let the leader explain that on June 30 the conference with all its departments closes its books and makes up its reports for the year's work, and that on July 1 we start the record of a new year. During the time allotted to "Plans for Improving Our Society," let the members tell in what way they think this can be brought about. They should be notified at least one week beforehand so they can give some thought to it. Each one should be given opportunity to mention at least one way in which either the meetings or the work of the society could be improved.

The Best Year Yet

THERE are several definite things that we can do which will make it absolutely certain that this will be the best year in our missionary society's history. You doubt that, do you? Yet if you will dig down a little deeper into your heart, you will find you believe it.

I do not mean, of course, that any one member can make this the best in his society's history, though there is no doubt that each individual has latent powers for producing such results. But I mean that if the

society itself, all its members, or nearly all of them, should determine to make this the best year in its history, it could be done.

Will you do it? I think I can see your faces as you are eagerly saying "Yes." Yes, you will do it, but there is still a little incredulity in your expression. You are not quite sure that it can be done, but you are willing to try, and you hope it may be true. Well, then, let us have it the best year. See how simple it is. Nobody in the world can stop you from doing these things that will make it the best.

In the first place it can be the best year in your nearness to God. Did you ever really stop to consider that no person or no power in the world can prevent you from coming just as near God as you want to? In the old days it was only the high priest who could go into the Holy of Holies, where God's manifest presence was. And he could go only once a year. But Jesus has made a way by which every one of us may proceed to the very heart of God. The writer of the epistle to the Hebrews makes the great climax of his letter in these words: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us through the veil, that is to say, His flesh; and having an high priest over the house of God, *let us draw near.*" And Paul, naming over, at the end of the eighth chapter of Romans, the mightiest things he could think of, exclaims that none of them "shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

This may not be the best year in numbers, nor in money collected, but it can be the best in the lives of any of you in staying near the Master. Our great need to-day is *more prayer*. How glad we ought to be that the way to God lies wide open to everybody.

The wonderful results of the "Haystack Meeting," where four college students, seeking shelter from a shower, laid the foundations of the great modern forward missionary movement, prove what can be accomplished by a people—they may be young people—who will draw near to God in prayer. So make this the best *prayer year* in your society's history.

Then make it the best *faith year*.

As nobody can stop your getting near to God, so nobody can stop your trusting Him. We sing lustily every little while:

"Faith is the victory
That overcomes the world."

But how much of the world is overcome by our faith? Faith is the natural result of much prayer. The more you talk with God the more you will form the habit of believing Him. And a few faithful souls who really expect great things from God will change the complexion and atmosphere of any society or church. We are too much inclined to depend upon numbers. Henry Drummond said, "What the cause of God needs is not so many more of us but *a better brand of us.*" God seems to take delight in accomplishing wonderful things with a Gideon band.

This can be the best year in sacrifice. You may not have so much to give as you had last year, or you may not have so much time and strength to use for the society's work. But whatever time and strength and money are at your disposal, you can make greater sacrifice. And the amount of sacrifice made counts vastly more than the amount of money or strength or time expended. In these days of big things we are likely to forget the story of the widow and her two mites, and to pass over the earnest things Jesus said about self-denial and cross-bearing. Can't we turn the screws a little tighter this year? Do not make the sacrifice for its own sake, nor for the good it will do. Make it for Jesus' sake and for the sake of those for whom He died.

Prayer, faith, sacrifice—wonderful things, yet within the reach of all. You can have more of them this year than you have ever had before, and that will make this year the best year of all. ERNEST LLOYD.

What Fervent Prayer Will Do

PASTOR GEO. I. BUTLER at a camp-meeting some years ago, related an incident showing what fervent prayer will do. He told of a dear old German brother in Texas who was canvassing for "Daniel and the Revelation." He could not even speak the word "prospectus" correctly, but called it "prospector." He was deeply in earnest when he

approached an individual, as he felt it might be the last or only chance that person would ever have to hear the message of truth. He spent much time in prayer to God for help in his work. Those who roomed with him stated that during the night he was often found beside his bed pleading with God for success. As the result of such devotion is given an instance of where he made sixty exhibitions or canvasses for "Daniel and the Revelation," took sixty-two orders, and delivered sixty-four books.

We have the same mighty God to-day, the same precious loving Saviour, waiting to do great things for us. What great possibilities are within our reach through the privilege of fervent prayer.

A Sacrifice Many Are Making

THESE extracts are taken from a personal letter written by Brother H. H. Hall, of the Pacific Press, concerning his brother, Clarence C. Hall, and family, who left recently for Japan:

"Yesterday, Clarence with his wife and the little folks, Stanley age three, and Patricia age two, sailed away for Japan. Clarence is to act as manager of the publishing house, secretary and treasurer of the mission, and secretary of the tract society.

"Somehow, I cannot but look back to eleven years ago when Clarence came to our home, a seventeen-year-old boy. He went into the bindery as an apprentice at sixteen shillings a week, and quickly earned for himself the title of 'Sunny Jim.' After working in that department for six years, and mastering the trade, his love for mechanics led him to request a transfer to the press room, which was granted at a reduction in wages of one pound per week. A few months sufficed to place him in charge of the folding machines, and a little later he entered upon cylinder press work. He also secured permission to work on the linotypes three evenings in the week, and kept this up for several months, thus getting acquainted with typeroom work.

"In the meantime our evening classes were organized, and for two years he studied business law and bookkeeping under Brethren Childs and Culhane. If I mistake not, he

Second Week

Missionary Experiences

was present every session during the first year. In the meantime, he left our home and began one for himself, having obtained the consent of Miss Belle Johnson, who was then in charge of our list, to share with him in the undertaking.

"A few months ago when the call came for a printer to go to Japan and another to Korea, he volunteered, and yesterday's departure was the result.

"Between forty and fifty were present at the dock when he sailed, and among them were his four brothers, the first time we have been together in twenty-five years.

"Little Stanley, who has been enthusiastically assuring every one for some weeks that he was 'doin' away on 'bid ship,' was quite crestfallen when his Aunt Lucy told him he had to sleep on the boat. He could not quite appreciate the idea of being so far away from our home as not to be able to run over and see us. What a blessing it is that older folks, as well as children, do not always know what the future has for them.

"When we arrived home last night, we realized that something had gone out of our lives, and are able therefore to appreciate more keenly than ever before the sacrifice hundreds and thousands of our people are making, in sending their loved ones to foreign lands. Certainly our prayers in behalf of the workers in these fields across the seas will hereafter take on an added degree of earnestness."

Introductions

CHARLES HOLLAND, at your service.

A well-dressed, well-mannered, pleasant-faced boy. You feel sure that you would like him. Everybody who sees him feels just so.

His mother must be proud of him, is a sentence often on people's lips. Look at him now, as he lifts his hat politely in answer to a call from a window.

"Charlie," says the voice, "I wonder if I could get you to mail this letter for me? Are you going near the post office?"

"Near enough to be able to serve you, Mrs. Hampstead," says the polite voice. "I will do it with pleasure."

"I shall be very much obliged,

Charlie, but I wouldn't want to make you late for school on that account."

"Oh! no danger at all, Mrs. Hampstead. It will not take two minutes to dash around the corner to the post office." And as he receives the letter, his hat is again politely lifted.

"What a perfect little gentleman Charlie Holland is," says Mrs. Hampstead to her sister, as the window closes. "Always so obliging; he acts as though it were a pleasure to do a kindness."

Bend lower and let me whisper a secret in your ear. It is not five minutes since that boy's mother said to him: "Charlie, can't you run upstairs and get that letter on my bureau and mail it for me?" And Charlie with three wrinkles on his forehead, and a pucker on each side of his mouth, said: "O, mamma! I don't see how I can! I'm late now; and the office is half a block out of my way."

And the mother said, well then he needn't mind, for she didn't want to make him late for school. So he didn't mind, but left the letter on the bureau, and went briskly on his way until stopped by Mrs. Hampstead.

What was the matter with Charlie Holland? Was he an untruthful boy? He did not mean to be. He prided himself on his strict honesty.

It was growing late and he felt in a hurry, and he hated to go upstairs. Of course, it would not do to refuse Mrs. Hampstead, and by making an extra rush, he could get to school on time; but the other lady was only his mother. Her letter could wait.

"Only his mother!" Didn't Charlie love his mother, then?

You ask him, with a hint of doubt about it in your voice, and see how his eyes will flash, and how proudly he will toss back his handsome head, and say:

"I guess I *do* love my mother! She's the grandest mother a boy ever had."

Oh! I didn't promise to explain Charlie's conduct to you; I am only introducing him; you are to study for yourselves. Do you know any boy like him?—*Pansy*.

"It is unwise for us to try to hurry God. We ask for guidance; and because it does not come before we have ceased asking, we distrust God. That is not wise. The slowness of God is the safety of men."

Hymn.

Prayer.

Secretary's Report.

Scripture Drill.

Hymn.

"A Struggle from Hinduism."

Experiences by Members. (See Leader's Note.)

LEADER'S NOTE.—The plan for this programme is that all the members should have a part in relating any item of progress in the work in our mission fields or the world-wide field that they can find. These can be obtained from the *Record*, the *Review*, or any other of our papers, or from letters, or any other source. The leader should not fail to announce well beforehand this feature of the programme so that all can come prepared. Some two or three members may come with the same item, but in this case let the members explain that the item they had has already been presented. This ought to make a very interesting and encouraging meeting. The items presented by the different members should not be long; but short and pointed; such as the opening of a new mission field, the organization of a church, the baptism of new converts to the faith, or a brief account of some one taking hold of the truth under interesting circumstances, or something of this kind. The more who take part in this meeting, the more interesting it will be.

A Struggle from Hinduism

FOR the first time in the history of the Garhwal school, North India, during the five years of its existence, a boy has stepped out from Hinduism to Christianity. This step has not been taken without a struggle. In the study of the life of Christ, in Urdu, the universal language of India, Banka, a bright Hindu boy, began to see the love of God, to understand why Christ was incarnated and why He died.

In the experience of this boy, coming as he did from raw heathenism, the word of the Lord, as spoken by Isaiah the prophet, truly has been fulfilled: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

For some time previous to his accepting Christ, this boy made it known to his schoolfellows that the Christian religion had appealed

to him, and that he was about to cut loose from Hinduism. Some thought he was making fun; others believed him. At home he made known his intention to his parents, and then the struggle began—the struggle of breaking away from Hinduism to serve the living God. He was warned not to give up the faith of his people, but to remain just what he was—a heathen.

However, the boy continued in his purpose, and soon began to study the subject of baptism. It was my pleasure and joy on August 16, 1914, to kneel in prayer with this Hindu boy, and point him to the Lamb of God that taketh away the sin of the world. On September 27 he was baptized by Professor Salisbury, at Najibabad, a town forty miles from the school.

On returning to school, the boy was met by his father, who had been informed of the step his son had taken. This greatly enraged him. The boy was forced to go home and told to deny that he had become a Christian. His money was taken from him, and he was put under close watch so that it would be difficult for him to get away. The whole village was in an upheaval, and everything was done to discourage this boy who was seeking after his God. Under these trying circumstances our boy remained true, and to the threats offered he replied, "You may beat me, but yet will I be a Christian."

Our hearts were made sad as days passed by and he did not return. We sent messengers to inquire, but they brought back everything but encouraging news; and one tried to impress us that the boy's return was an impossibility. We felt ourselves helpless in the case, but there was one thing we could do—we could pray, and pray we did.

During this time of suspense, my mind was taken back to the time of the apostles—how when some were cast into prison God delivered them. I believed Him to be the same God to-day and that He would be able to help our boy.

Early one Sunday morning as the skies were dark and the rain was falling, we had just had worship when I noticed a figure in the mist behind the school building, looking around as if to escape notice. It was Banka; he had escaped. We were glad to see him, and gave him

a hearty welcome you may be sure.

Two days after, the father came to the school with a man of his village to get his son, while twenty-five other men, I afterwards learned, were in ambush, waiting to seize their prey. He said he would not leave until his son went with him, but the boy refused to do so. The father, seeing himself outdone, told the son he would have nothing more to do with him and that he must send for his wife as soon as possible, and all that he had given him must be returned. So everything was given back to the father except the suit the boy had on and his books.

The next afternoon we sent two servants to bring up the wife, a girl of twelve or thirteen. In India it is the custom for boys and girls to be married. In our school there is hardly a boy who does not have his little wife. Whatever the husband is, that the wife must be. It being dangerous to start while it was day, the father handed over the girl to the servants at about half-past eleven, and the poor child, after a tiresome journey on foot, arrived at the school about half-past four in the morning, all worn out, with just the clothes she had on. Hinduism is very merciful(?)

These two young people are with us; the boy is happy in his new faith, and is doing well. It is a pleasure to us, as we look on the student body, to see one Christian among these Hindu boys—a witness for Christ. We thank God for this victory and take courage.

CHARLES C. BELGRAVE.

Third Week

Work For The Blind

Hymn.
Prayer.
Secretary's Report.
Scripture Drill.
Hymn.
Reports of Labour.
"Life of Louis Braille."
"Our Duty to the Afflicted."
Poem: "A Little Help Is Worth a Deal of Pity."
"Our Work for the Blind."
"A Letter of Appreciation."
Hymn.

Life of Louis Braille

LOUIS BRAILLE was born January 4, 1809, at Coupdray, about twenty-three miles from Paris. His father was a harness-maker, and both his

parents were well advanced in years at the time of his birth, hence the little boy, like Benjamin, became a great pet.

One day when about three years old, little Louis took it into his head to imitate his father whom he saw at work, and no sooner had this idea flashed upon his mind than it was put into execution. The work, however, did not progress as favourably as the little lad expected. The sharp instrument with which he was working, slipped, and flying up put out one of his eyes. Sympathetic inflammation set in in the other, and soon both eyes were gone.

In 1819 he was sent up to the school for the blind in Paris. He here progressed well in all his studies; literary, musical, and mathematical. He learned to read by the embossed Roman letter which was exclusively used at that time. Toward the end of his course as a pupil in the institution he began to study the organ, and he soon became proficient enough to obtain the post of organist at more than one of the churches in Paris.

In 1826 Braille was elected professor at the institution at which he had succeeded so well as a pupil. He began by teaching grammar, geography, and arithmetic. Later on he taught history, geometry, and algebra. Every day he became more respected and beloved by those who were fortunate enough to be under his instruction.

Braille did not confine himself to oral teaching, but also wrote several treatises, and proved himself to be no less able as an author than as a teacher. Among other works, he composed an embossed treatise on arithmetic, which is a masterpiece for clearness and precision. "Our methods of writing and printing," he said, "takes up so much space on paper that the fewest possible words must be used to express our thoughts."

When at home during the vacations, he gave up all his spare time to finding out a system by which the blind could write in relief. For this purpose he studied various methods in which arbitrary characters were used. The one which seemed to lend itself best to relief writing was one which had been introduced by N. Barbier. This consisted of dots, and Braille devoted all his attention to the improving of it.

Barbier's letter contained six dots vertically, but although this gave a possibility of a very large number of combinations it was not practical when employed in embossed writing, as the letter was too long vertically to be covered with a finger. Braille, however, made the necessary alterations until he arrived at the simple and beautiful system which still bears his name. He published his first treatise explaining the system in 1829, and more fully in 1834. But although the pupils and the blind professors were not slow to see the immense superiority of it over the Roman letter, the school authorities would not change the old system, though he was allowed to teach it out of school hours, and unofficially. It was not till 1854 that the Braille system was adopted at the Paris school. Braille soon after adapted his system to ordinary literature, and applied it to musical notation.

From the age of twenty-six years Braille's strength was on the decline. His malady was pulmonary consumption, of which he died in 1852.

He was frequently consulted by pupils and teachers and was always ready to give valuable advice. His religion was of an earnest and practical kind, and he was willing to make any sacrifice of time, money, or health, if he could be of service to a pupil or a friend. On one occasion one of his pupils was about to leave the institution and yet had not sufficient means to enable him to live. Braille did not hesitate to resign an organ appointment that he held, in favour of his pupil. He decided that his friendship should be of some practical use to those who enjoyed it. Whenever a painful but necessary reproof had to be administered to a mutual friend, if others showed hesitation in undertaking so delicate a duty, "Come," he used to say, "I will sacrifice myself," and forthwith set off on his mission. He so often performed this duty that he became known among his friends as the censor.

Our Duty to the Afflicted

I SAW that it is in the providence of God that widows and orphans, the blind, the deaf, the lame, and persons afflicted in a variety of ways, have been placed in close relationship to His church; it is to prove His people and to develop their true character,

Angels of God are watching to see how we treat these persons who need our sympathy, love, and disinterested benevolence. This is God's test of our character. If we have the true religion of the Bible we shall feel that a debt of love, kindness, and interest is due to Christ in behalf of His brethren; and we can do no less than show our gratitude for His immeasurable love to us, while we were sinners unworthy of His grace, by having a deep interest and unselfish love for those who are our brethren, and who are less fortunate than ourselves.

Those who have pity for the unfortunate, the blind, the lame, the afflicted, the widows, the orphans, and the needy, Christ represents as commandment-keepers, who shall have eternal life. Some have no experience in these duties. They have all their lives been like the Levite and the priest who passed by on the other side. There is a work for the church to do, which if left undone, will bring darkness upon them. The church as a whole and individually should bring their motives under faithful examination and compare their lives with the life and teaching of the only correct Pattern. Christ regards all acts of mercy, benevolence, and thoughtful consideration for the unfortunate, the blind, the lame, the sick, the widow, and the orphan as done to Himself; and these works are preserved in the heavenly records and will be rewarded. On the other hand, a record will be written in the book against those who manifest the indifference of the priest and Levite to the unfortunate. God will surely repay every act of injustice, and every manifestation of careless indifference to and neglect of the afflicted among us. MRS. E. G. WHITE.

A Little Help Is Worth a Deal of Pity

I have seen the blind man walking
Along the busy street;
I have heard the people talking,
As they watched his shambling feet;
I have marked the words of pity,
As they saw him pass along
Through the overcrowded city,
'Mid the ever busy throng;
And I've seen the bright-eyed school-boy
Leave his brothers at their play,
To help the sightless stranger
Across the busy way.
Ah, the pity was not worthless,
Though it lent no kindly hand,
But that little help out-valued
All the pity in the land.

O, let pity lead to action,
For the world is full of need;
There are many eyes that water,
There are many hearts that bleed,
There are wounds that all want binding,
There are feet that go astray,
There are tears all hot and blinding,
That our hands can wipe away.
Let us ever act as brothers,
Ne'er with pity be content,
Always doing good to others,
Both in actions and intent.
Though the pity may be useful,
'Tis but little, if 'tis all,
And the smallest piece of needed help
Is better far than all.

—Selected.

Our Work for the Blind

To this denomination belongs the honour of publishing the only religious magazine for the blind which is issued in the United States. This journal is called the *Christian Record*, and two thousand copies are sent free every month to the sightless. Besides this, a circulating library has been established, and the volumes comprising this library are eagerly read by thousands of blind people. The books are mostly on Bible and religious topics, and our workers at College View, where all this literature is prepared, have recently been enabled to add to the circulating library some very important and interesting volumes. One recent addition is "Ministry of Healing," which has been prepared in the Braille in five volumes. We are sure that this book which has been such a blessing to many who can see, will also be greatly enjoyed by the blind. Four volumes of "Old Testament History," an abbreviated form of "Patriarchs and Prophets," are now being sent to the circulating libraries for the blind. Portions of the life of Christ, taken from "Desire of Ages," are being prepared and will soon be published.

Our brethren in America who are engaged in this work have received letters from persons in charge of schools and institutions for the blind, expressing their keen appreciation of the beautiful and interesting volumes that have been supplied to them.

Here in our own Union Conference this work for the unfortunate is being steadily carried on. Unfortunately few of the blind in this country can read the books published by our people in the United States in the American Braille and New York Point. But a constant stream of

literature is being circulated among the blind, and it is hoped that in the near future we shall be able greatly to extend our efforts. There are two ways in which our people throughout the length and breadth of the land can assist in this worthy enterprise. First, by sending us the names and addresses of any blind persons whom they think would be glad to receive our literature in the Braille; and secondly, by soliciting the help of friends and neighbours in supplying the funds necessary to enable us to maintain and increase our supply of Christian literature for the blind.

A Letter of Appreciation

A LETTER recently received from a blind reader of the *Day Dawn* tells of her interest in the Braille literature that she is receiving. She writes:

"Thank you very much for your kind, helpful letters and also for the *Day Dawn*, which I have enjoyed very much. Last week I sent them to a blind friend, who will return them to you as soon as she has finished them.

"I did so much enjoy that beautiful poem in the *Day Dawn* entitled, 'The Valley of Prayer.' It is indeed a comfort and a joy to take all to God in prayer. It is a peaceful comfort more than words can express. We can at all times enter the valley of prayer by the wayside of life.

"The day is not far off when Jesus will come to gather us to His home above. I sometimes weary for His coming, but when I think of the thousands who are wandering from the Light of the world, it makes me patient, and I ask God to open their hearts to receive His gift so free to all. We can all watch and wait for the coming of our dear Lord and Master. Then these eyes of ours shall see the King in His beauty."

Fourth Week

David Livingstone—No. 1

Hymn: "Loyalty to the Master."

Prayer.

Secretary's Report.

Scripture Drill.

Hymn: "Doing His Will."

Report of Labour.

"Brief Geographical Sketch of Africa."

"People and Religions of Africa."

Poem: "Go Forth to My Vineyard."

"David Livingstone."

Hymn: "Never Give Up."

LEADER'S NOTE.—Appoint a member to give a talk on the geographical features of Africa, and use a map of the country. Information may be obtained from some

geographical reader. An interesting talk may be given, or a good paper prepared by another member on the "People and Religions of Africa." An excellent black-board motto may be made of paragraph one, and first sentence of paragraph two of "David Livingstone."

David Livingstone

Missionary Explorer

"LET marble crumble: this is Living-stone." Born in Blantyre, Scotland, March 19, 1813. Died in Africa, May, 1873.

"Death alone will put a stop to my efforts!" was the exclamation of the man who died upon his knees in the heart of Africa, praying for "the open sore of the world." Such determination in a life of such self-abnegation as that of David Livingstone, can only be understood in the light thrown upon life's duties by the words of the Master, "I do always those things that please Him." Certain it is that our Father in heaven has a well-defined plan for each of His children, and just to the extent that that plan is found and followed does any life attain completeness or true greatness.

The same year that God gave the Judsons a home in Burma, He gave Livingstone to the world. His "poor and pious" parents were Neil and Agnes Livingstone.

At nine years of age David had received a prize for repeating Psalm 119 "with only five hitches." At the same age he had explored the country about his home, begun a collection of curios, and carved his name in Bothwell Castle higher than any other boy had climbed.

His parents were so poor that he was taken from school at ten and put to work in a cotton-mill, where he spent fourteen hours a day, with scant time for meals. Thoughtful of his mother's needs more than his own, his first week's wages were placed in her lap; but enough was spared by her to secure for him a Latin grammar.

He might have reasoned that he had no time for study with so much work; but not so. His time was his life; he would make the most of it. He had one quality, lacking which we would never have heard of him. It was determination; he would not fail. How did he manage? He would place a book upon the spinning-jenny, then study "undisturbed by the roar of machinery." "To this," he says, "I owe the

power of completely abstracting my mind, so as to read and write with perfect comfort amidst the play of children and the songs of savages." Thus he learned to be a master, not a slave, of circumstances. Of all the books that found their way to that jenny, not a novel was among them. Added to his long day's work was attendance at night-school from eight to ten.

The influence of his parents and two of Dr. Dick's books led him to yield his heart to Jesus. "Now, lad," said a friend, "make religion the every-day business of your life." He read the "Life of Henry Martyn," and the story of Gutzlaff; but it was the latter's "Appeal" in behalf of China that led him to decide to devote not only his earnings but his life to mission work.

After studying theology and medicine at Glasgow, he offered himself to the London Society; but because of failure in his first effort in the pulpit, he was refused. One member only pleaded for him, at last successfully.

In 1840 he received his medical diploma, and was ordained. The "opium war" shut him out of China, where he had thought to go; but while waiting he met Dr. Moffat, who said he had seen in Africa, "the smoke of a thousand villages where no missionary had ever been."

"I will go at once to Africa," said Livingstone. He returned, for one night, to his old home. The next morning at the family altar, David read Psalms 121 and 135, then prayed. Father and son walked together to Glasgow, where they parted to meet no more till earth gives up her dead.

It was fortunate for him, for Africa, and for the world, that the "opium war" in China turned him from that field of labour to the "dark continent." No mere human wisdom did it; it was that infinite knowledge that compasses all lands and ages, and knows just where to guide each consecrated agent whose talents will accomplish the greatest good for the greatest number. The result proved that there was great gain in turning the Christian hero from the "flowery kingdom" to the darkest nation on earth. God knew Africa, and He knew His devoted servant—that one was a match for the other; and so the change is satisfactorily explained.—"*Advance Guard of Missions.*"

Go Forth to My Vineyard

Hast thou learned of a Saviour, whose
love without measure
Constrained Him to die on the cross, in
thy place?

Canst thou then selfish live, seeking
only thy pleasure,
And not tell abroad of God's wonderful
grace?

Hast thou read in the Bible that mar-
vellous story
Of Jesus' soon coming? Dost thou it
believe?

Dost thou hope soon to reach yonder
mansions in glory?
Art thou helping poor sinners God's
truth to receive?

Oh, brother, arise from thy slumber, no
longer
Delay, for the moments pass rapid away.
For the great final conflict wouldst
thou then grow stronger?
Go work for the Master while yet it is day.
—*Juan McCurthy.*

Children's Division

Charlie's Victory

"THAT'S just splendid! What a grand thing it must be to be a great conqueror, like Napoleon," exclaimed ten-year-old Charlie, as he shut, with a snap, the volume of "Brief Biographies" in which he had been reading an account of the battle of Austerlitz. "That was a glorious victory; wasn't it, mother?" he presently repeated.

"There have been greater," said mother with one of her puzzling smiles.

"Greater victories?" echoed Charlie; then after a brief reflective pause, "Oh! well, yes; I suppose that of Waterloo, where Napoleon himself was conquered by the Duke of Wellington was a greater one. There's an account of that too, in "Brief Biographies.""

"I am thinking of a greater and more difficult victory than that of Waterloo," persisted mother.

"What can it be?" speculated Charlie, screwing up his eyes, and twisting all his features into puzzled lines.

"It is the victory of a young boy over a very large and strong enemy," said mother.

"I have it, then?" said Charlie. "You mean the victory of David over Goliath. David was a young boy, and Goliath was a great strong giant. Isn't that right, mother?"

"No, Charlie; you have not reached my meaning yet," said mother. "The

enemy I am thinking of is stronger than Goliath, and the victory has yet to be won. I am looking on, and anxiously watching the combatants day by day."

"What!" exclaimed Charlie, in great surprise (for mother was not given to hoaxing). "You don't mean to say there's a war going on anywhere near here,—near enough for you to see the fighting?"

"Yes I do, Charlie," said mother very gravely; "and you are one of the persons engaged in it. Your adversary is your hasty, ungovernable temper; and I am sorry to say, dear, that on several occasions lately you have been defeated by him. Yesterday for instance, when you came in from school, and found that the baby had broken your magic lantern, you became so angry you made one think of a tiger in the jungles of India."

"And I had cause for getting angry," said Charlie, warming with the recollection of recent wrongs. "I wasn't angry with baby, either, but with Ellen for giving him my lantern."

"It certainly was provoking, and I reprov'd Ellen for taking anything out of your box for the younger children; but nothing can excuse the fierce passion into which you allowed yourself to fall, or the violent language you made use of."

"Oh mother! I did not mean them," said Charlie penitently.

"I know you did not, dear," said mother, "but you were then under the dominion of your powerful enemy; and if you do not battle with him now, every day, every hour, and every minute, he will end by putting you into complete subjection. None of us can expect to go through this life without frequent temptation to do wrong; we must strive to keep from wrongdoing, in spite of the temptations. There would be no merit in being always pleasant and good tempered, if we never had disagreeable and provoking things to try our tempers, and make us feel like flying into a rage. These are the weapons your enemy uses against you; and if you allow yourself to be overcome by them he will get you more and more into his power: but if you stand up against them, like a hardy warrior, you will come off victor. Not one of us has strength in himself to resist temptations; but if you pray to your Heavenly Father to give you of His strength, you will be better armed than with Goliath's

great brazen shield, or heavy sword or coat of mail."

Just here mother was called out of the room by some household duty, and Charlie sat musing over her words. He began to feel himself a very poor, weak little fellow, after all; and when fifteen minutes later, Reggie White, who lived next door, came over to have a game of ball with him, he did not feel much in the humour for play. Reggie was a great tease, too, and after they had been playing together for a little while, he picked up Charlie's ball and threw it into the neighbour's yard.

"Why did you do that?" demanded Charlie in surprise.

"For the fun of seeing you go after it," said Reggie, with an exasperating laugh.

"I shan't, then," said Charlie. "Go after it yourself."

"Oh, no!" said Reggie, still laughing. "I can't do that, because father has forbidden me to go on Mr. Earle's premises."

"Then you had no right to throw my ball in there," said Charlie, beginning to go red in the face.

At this Reggie only laughed still more provokingly, and Charlie began to feel something hot and hard rising in his throat, as he said: "That's a new ball, Reggie. I lost one last week, and father said that if I lost this, I couldn't have another."

"Then why don't you go after it?" said Reggie, with his insulting laugh.

"Because you own you threw it there on purpose to make me go after it," said Charlie, with flashing eyes, and a number of angry epithets were about to rush to his lips, when suddenly the memory of his conversation with mother made him pause. He was silent for a few seconds, then Reggie, who was watching to see him get into a violent passion, was greatly surprised to hear him say calmly: "Very well, Reggie. I will go and get the ball, but I think you have acted meanly, and I don't wish to play with you any more."

After saying this, Charlie went over to Mr. Earle's, and politely asked permission to hunt for his ball, and a few minutes later he returned home with the ball in his hand. Reggie White had gone home, feeling very much ashamed of himself, and in his place stood Charlie's mother, who had been a witness of the whole affair, and was much pleased with

her boy's forbearance and self-command.

"Oh, mother," said Charlie, "I never could have kept my temper if I had not stood still and prayed to God to help me, for Reggie was so mean and provoking."

"And you have gained the noblest of victories, the victory over self, dear," said the happy mother; "for the Bible tells us, 'He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.'"—*Selected.*

Sabbath-School Missionary Exercises

(July 3)

The Ground of Missionary Duty

"AFTER accomplishing His great sacrifice for the redemption of humanity, our Saviour said: 'All power is given unto Me in heaven and in earth.' And no sooner was He clothed with this power than He set in motion the machinery He had already prepared. 'Go ye therefore,' He said to His disciples, 'and teach all nations.' 'Go ye into all the world, and preach the gospel to every creature.' These were, these still are, the church's *marching orders*. She has no alternative but to obey them.

"And when Christian men and women go forth to encounter the dangers of missionary enterprise, and to place themselves in contact with the pollutions of heathenism, it is not to be concluded that they are actuated by the mere impulses of humanity, or the love of sacrificing themselves. But the heathen belong to Christ. He has asked and obtained them as His inheritance and possession, and has commanded His disciples to claim them and Christianize them for Him. For His sake and for the glory of His name they will seek their good. Obedience and love to Christ, then, are the chief grounds and motives of missionary duty.

"Men who deny the authority of Christ will, of course, act on a very different principle. The heathen are nothing to them beyond what they can get from them in the way of pleasure or trade.

"And if we believed that they were less than men—that they had no part in man's sin and no share in Christ's salvation, if they had been exempted from His possession and excluded from our commission, we would not feel that we had any serious duty toward them. But they are under the empire of sin and death, even as we are—and by special grant have been included in the kingdom of Christ. Therefore, of whatever character or condition they may be, lovely or unlovely, a noble race or a very contemptible one, because Christ does not despise them we dare not; because He says, 'Go to all nations, and preach the gospel to every creature,' we cannot rest until we have finished that work given us to do."

And it is because this gospel of the kingdom must be preached in all the world for a witness to all nations before the glorious reign of Christ can be ushered in that we are carrying forward missionary enterprises in the New Hebrides and the Solomon Islands, the fields to which our Sabbath-school offerings are to go this quarter. Other denominations have accomplished much, and the New Hebrides especially has a wealth of history of successful missionary endeavour, but much yet remains to be done. We are confident that the fullness of the gospel embodied in the third angel's message will yet lighten many of the dark places in these islands which wait for God's law.

(July 10)

The New Hebrides

THE New Hebrides are a chain of islands in the Western Pacific, included in Melanesia, and consist of about thirty inhabited islands and many smaller ones. They are distant about one thousand four hundred miles from Sydney and about one thousand miles from Auckland. In her first charter to New Zealand, Great Britain included the New Hebrides, but, apparently by some mistake, they were afterwards left out. The islands are now under the control of a joint government of British and French officials, which is called the Condominium. This system of dual control is, however, not entirely satisfactory, and it is

hoped by many that these islands will eventually pass into British control. It is almost wholly through the labours of British missionaries that the natives enjoy the blessings of Christianity and civilization which they possess, and they therefore plead for British annexation. The French are favourable to the Roman Catholics, and have in some instances suppressed Protestant schools and otherwise oppressed the natives, and are therefore disliked. The Rev. John G. Paton, the pioneer missionary to the New Hebrides, tells of the efforts of two priests to prevent the Protestant missionaries from gaining a foothold in one locality. He writes:

"The heathen natives of one of our islands eagerly desired a Protestant missionary to settle among them, and give them the teaching of Jesus Christ and His salvation, and when they were selling our missionaries a site for the station, two priests gave them much abuse, and told them of all the fearful calamities that would befall them if they allowed the Protestant missionaries to land on their island. These priests also gave the missionaries much abuse, and at last offered the natives three Sniders (rifles) and two large fat hogs for the site, if they would forbid the Protestant missionaries to settle on the island. Though, above everything else, the heathen islanders desire Sniders and such fat pigs, yet they rejected the priests' offer, and sold the station to the missionaries."

(July 17)

Introduction of the Gospel into the New Hebrides—No. 1

IN 1839 the famous John Williams and Mr. J. Harris of the London Missionary Society, sailed to try and begin missionary work in the New Hebrides, but on landing on Erromanga both were murdered by the savages, who feasted on their bodies. In 1843 Drs. Nisbet and Turner were by the London Missionary Society settled on Tanna, but, about six months after, they had to escape for their lives by a passing ship. After this, Samoan and Rarotongan native teachers were again and again placed on the group, but they were either murdered by the savages or died in the damp, unhealthy climate (comparatively with their

own), or in sickness had to be taken home again. So no effective mission work was done in the group until in 1848 Dr. John Geddie, and in 1852 Dr. John Inglis, landed on Aneityum, where God spared and used them in bringing 3,500 cannibals on that island to serve our dear Lord Jesus Christ; and the work received great impetus when they had translated and carried through the press the whole Bible and other books in their language. For the printing and binding of this Bible the converted natives paid the noble British and Foreign Bible Society £1,200 sterling, earned by them in preparing and selling arrowroot.

By the missionaries the whole Bible has been translated into one language, and the New Testament into several. The portions of Scripture so translated have been printed and are now read by the natives in over twenty languages of the group. The islanders had no written language when we began the Lord's work among them.—*John G. Paton, D. D.*

(July 24)

Introduction of the Gospel into the New Hebrides—No. 2

IN 1857 the Rev. G. N. and Mrs. Gordon were placed on Erromanga, where Williams lost his life. By them God brought some fourteen young men and as many young women to renounce heathenism and serve Jesus, but in 1861 the savages one morning tomahawked both these missionaries to death. Their young converts wept and wailed over their loss, laid them in the grave, and vowed over it that they would conquer Erromanga for Jesus, or die, as their missionaries had died, in the effort. In 1864 the Rev. J. D. Gordon, going to convert, if possible, the murderers of his brother and his wife, was placed on Erromanga, and after much successful work, the heathen there killed him also with the tomahawk in 1872. The Christian party laid his body in the grave, wept and wailed over it, and renewed their vow, and wrought and prayed until they have indeed conquered the island for Jesus Christ.

In 1858 the Revs. Joseph Copeland, J. W. and Mrs. Matheson, John G. and Mrs. Paton, and in 1859 S. F. and Mrs. Johnston, were all placed on Tanna, but soon after Mr. Copeland

went to Aneityum. From the first, on Tanna, as on other islands, the native priests gave much opposition to the missionaries' teaching. This priesthood is powerful and professes to have, and, by sorcery, to exercise, all the powers of God. After the murder of the Gordons, a Tanna "holy man," prejudiced by white traders, clubbed an Aneityum chief, a native teacher, who died soon after, rejoicing in Jesus Christ. Also from the effects of a savage attack upon my life and his, Mr. Johnston never rallied, but died soon after, having been only about four months on the island. In 1862, after much suffering, bereavement, and many attempts upon our lives, and the loss of all earthly property except our pocket Bibles, Mr. and Mrs. Matheson, the teachers, and I escaped by a passing ship. After reaching Aneityum, Mrs. Matheson died in March and her husband in June. I left for Australia to get, if possible, more missionaries and a mission ship for our mission. There the Lord, by His people gave me five thousand pounds. The new mission vessel, *Dayspring*, was bought with three thousand pounds of it. The remaining two thousand pounds sent out and supported more missionaries. Since that time island after island has been occupied, and the Lord has prospered our work.—*John G. Paton, D. D.*

(July 31)

Introduction of the Gospel into the New Hebrides—No. 3

IN 1898 we had the large staff of twenty-six earnest, educated missionaries, five of them medical men, and five lay helpers, besides about three hundred native teachers, all educated by our missionaries for their work. We have a teachers' training institution, with forty-six students.

As results of the work, the dear Lord Jesus has given the missionaries about sixteen thousand converts, and the blessed work is extending among some forty or fifty thousand remaining cannibals on the group. In one year 1,120 savages renounced idolatry and embraced the worship and service of Christ. One missionary baptized 200 after a long and careful preparatory Scripture training. We never baptize and teach afterward, but educate and wait till they give real evidence of consecration to Jesus

Christ, and then, at their desire, baptize and continue teaching them to observe in their life and conduct all things Jesus has commanded. Hence, we have only about two thousand five hundred communicants, although about ten thousand attend our day schools and Sabbath-schools. All our converts attend church regularly. In 1896 they contributed about nine hundred pounds, and the next year over one thousand three hundred pounds, by money and arrowroot, and a number of islands now support their own native teachers. Yet they have no money but what they get by selling pigs, fowls, coconuts, and copra to passing ships. Never since Jesus Christ gave the great commission have so many of His servants been proclaiming the blessed gospel, and never before in heathen lands has it shown more vitality and power in its grand results.—*John G. Paton, D. D.*

The foregoing accounts of the pioneer work of the gospel in the New Hebrides, written by the veteran missionary hero, John G. Paton, show how wonderfully the Lord worked for His servants in those early days and what remarkable progress the work of the gospel made when once it had gained a foothold; but it must be borne in mind that not all of the New Hebrides has yet been reached by the gospel. Within a very short distance of our mission on the island of Atehin there is a vast population of savage heathen to whom the gospel has never yet been preached. To these and also to the more enlightened portions of the group the third angel's message must be proclaimed. Let us do our utmost by our prayers and by our means to hasten the work in this needy field.

The Isles of the Sea

In those isles amid the ocean,
Satan rules in fiendish might;
And those isles, ye, brothers, sisters,
Must have light.
Ah! we idly talk of justice,
Talk of freedom, talk of God,
If we leave those souls in bondage
'Neath that tyrant's cursed rod.

For those isles amid the ocean,
Bleeding sore before our sight,—
For those isles, O brothers, sisters,
Up and fight!
Up at once, the call is urgent!
Out—O! list those cries of pain!
Some brave heralds are departing;
Who will follow in their train?

—*Selected.*

Fourth Sabbath Reading

Lessons from the Experience of Nehemiah

1. His work was preceded by earnest prayer in private. Neh. 1:8-11.

2. When the way began to open he offered instant prayer before advancing. Neh. 2:4, 5.

3. Before starting operations in his new field he studied carefully the situation. Verses 12-15.

4. He encouraged himself and others in reviewing God's opening providences. Verse 18.

5. He met ridicule by earnest prayer, and did not let it hinder the work. Neh. 4:1-6.

6. When open conflict threatened, he resorted again to prayer and watchfulness. Verses 7-9.

7. When compromise was suggested by his opponents, he rejected their proposals and pushed on with the work. Neh. 6:2, 3.

8. When at last the work was completed he ascribed to God the power and the glory. Verses 15, 16.

Experiences in Haiti

DURING the recent revolution in Haiti several of our leading brethren were tested and tried. Five of our faithful brethren in Grande Riviere, a small town fifteen miles from Cape Haitien, were ordered to take up arms for the government. These brethren refused to take any part in the warfare. They were ordered to be sent to the Minister of the Interior in Cape Haitien. They were marched fifteen miles, and arrived in the city about seven in the evening. They came to the mission home and told us of the trouble they were in. We appealed to the commander of the United States gunboat in their behalf, but could not receive any help. So we told them to do as they had been told, and to go to the Minister of the Interior the next morning, which they did.

The spokesman, who is elder of our church, in the address that he made to the Minister, unfortunately used a word that displeased the Minister, and the brethren were sent to prison. The prison is a very foul dungeon, and very few people ever

come out alive. While they were in the outer prison they preached on the coming of the Lord, the Sabbath, and other points of present truth to their fellow prisoners. As a result of their work, several converts awaited baptism. They endured much persecution from prisoners who were not in sympathy, and finally they were placed in the inner prison, which is a very small room, containing only a bench to lie on, and is full of vermin and filth. These brethren were kept in the inner prison until the rebels entered the city.

It is the custom in Haiti for the government to kill all prisoners just before it falls, and orders were given for all of the prisoners to be shot at midnight. The day before, which was the Sabbath, a little company of believers in Cape Haitien had a special season of prayer in behalf of these brethren; for we knew that our only help, and their only help, was in God, who had promised to deliver His people. When the rebel chief notified the authorities that they were coming in, the outgoing government officials gave orders that all the foreigners and all the prisoners should be killed. The captain of the gunboat, hearing of this, sent 120 marines on shore to protect all foreigners. It so happened that one of the machine guns was placed in a position where it faced the prison. When the government officials started to go up to the prison, they saw the American marines and became frightened and ran away. The gaoler then released the prisoners in the outer prison. But our brethren were in the inner prison, and there seemed to be no way of escape. The brethren were praying earnestly that they would be released, if it were the Lord's will. If not, they were willing to die for their faith. Just as the gaoler was leaving the prison, he thought of these brethren and opened the door, and they walked out. At midnight, after the excitement had died down in the city, these brethren knocked at the gate of the mission house, and we gladly welcomed them and listened to the story of their deliverance.

MRS. MARGARET PRIEGER.

There where turbid waters fall apart
From hidden depths of tangled ooze and mire,
The tall white lily lifts its golden heart;
Soul, shalt not thou aspire?

—Selected.

"Fleeing for Life"

WE believe that the following narrative which comes from Brother F. F. Oster who has been stationed at Maragha, Persia, will arouse the deep interest of all. Pastor Staubert, of whom he speaks, was the minister in charge of our work in Persia, and was stationed at Tabriz.

Brother Oster writes as follows:

"Shortly after the war broke out in Europe I set out on a trip to Urumia. Pastor Staubert had been ordered to the front, leaving his family with another German family. Circumstances compelled me to go by way of Soujbulak, through the land of the terrible Kurds. I was very glad for this opportunity, for I had long wanted to visit that place, and call on some acquaintances along the way. My first stop was at Miandoab (meaning between two waters), where I remained one day. I stayed with an Armenian family. In the evening I spoke to a small gathering about the signs of the times.

"Soujbulak is a town of about twenty thousand people, most of whom are Kurds. There are also Turks, Armenians, Jews, Jacobites and Nestorians. Persian soldiers are stationed there as a safeguard against the Turk. While there I enjoyed the hospitality of the American Lutheran mission. In the evening I had a study on the Eastern Question. I met one Jew who is now a Christian. I had a long visit with him, during which he asked a great many questions concerning our teaching.

"At the next stopping place, at Mamatera, we had a unique meeting. A large congregation met on the roof of the local pastor's house. In the light of the silvery moon I gave a discourse on the second coming of Christ, which was listened to attentively.

"At Urumia I found the gates closely guarded. On entering, an officer took me in charge, and led me to the governor's office where, after asking me a few questions, he released me. The whole Christian population seemed to be celebrating the Russian victories. Processions headed by Russian priests with long flowing locks, were marching through the streets with banners. The Russians were threatening to destroy the German mission, and to drive all Germans out of the town. I found the Seventh-

day Adventists faithful and rejoicing in the truth.

"I had planned to visit some villages around Urumia, and had already engaged my horse, when things took a sudden turn. It seems that the Russians had suffered some reverses in Europe, and that all the Russian troops in Persia were to be recalled at once. Their baggage and everything was sent on ahead to the Russian border. War with Turkey seemed imminent. Shops were closed, merchants stored away their goods, and hundreds of Armenians began to leave for Tabriz and Russia. Everybody feared a Kurdish raid. We secured a carriage and I escorted Mrs. Spurling and children to Djulfa, the Russian boundary. The same fear was entertained at Maragha. As a matter of fact soon after my arrival home, the Kurds, several thousands of them, did sweep down on Urumia plain and plunder twelve villages, coming within fifteen minutes' walk of Urumia city, where reinforcements from Khoy arrived and drove them back. The Kurds are much like the locusts, they leave nothing but ruin in their track.

"When I arrived in Tabriz I found Mrs. Staubert ready to flee to Teheran. The Germans there, as in Urumia, had been threatened by the Russians, though at the time it was quiet. In fact, the German consul was down with nervous prostration as a result of a threat on his life by a Russian officer. In counsel with Mrs. Staubert she thought best to stay at Tabriz. Since then all the Germans in Tabriz, including Mrs. Staubert, have fled to Teheran. Great fear has seized the people of Maragha, many of whom are fleeing to Tabriz. They fear a raid of Kurds on the one hand, and an anti-Christian uprising of the Moslems on the other. Our hearts are stayed on God, whom we serve. It is a great comfort in such a time as this to know that God is a ready helper in every time of need. It behoves every one of us to be prepared, for the events of the last three months show to us how quickly Dan. 12:1 may be fulfilled when the winds of strife are let loose."

Later Word From Tabriz

Sister Oster, who is a daughter of Pastor W. B. White, the President of the South African Union Conference, writing later, tells how it became necessary for them to flee from their

station and seek safety in Tabriz, where they were at the time of writing.

"You see by the heading that we are in Tabriz. The dreadful Kurds came down to Maragha, and we fled, as did nearly all Christians there. The city of Meondoab that the Kurds took before they came to Maragha was plundered and burned by them. The children were thrown into the ice cold river, and the women were treated dreadfully.

"Such news came to us, so we bought a horse and left by night with the Russian army of 800 men retreating from Meondoab. I rode the horse with our four-weeks-old baby, while Mr. Oster led him. We left everything except what we had on our backs and could pack in the saddle bags. Mr. Oster carried a small satchel on his back.

Fear of Attack

"The first twelve hours were anxious ones. The soldiers were afraid of an attack any time; they marched in dead silence. When baby cried the officers asked me to cover her face for fear the enemy would hear. The road was terrible, for it had been snowing; then, too, we did not take the good road, but went in a roundabout way over the mountains to avoid the Kurds and the Turks. That first night and day I kept the saddle for fourteen hours without a rest.

"I must not tell more, only that we arrived safely. I felt better than when I started, only was very tired. Baby stood the trip fine. We fell off the horse once right in a small stream. A soldier helped us a bit. He thought baby was a bundle of something we did not wish, so threw her over to one side of the road. (Some things we had taken had to be left on the road at this place, for the load was too heavy for the horse.) Mr. Oster had fixed straps on a board. We put a big pillow next to this board, then the baby on the pillow, and a smaller pillow on top; then baby and pillow were strapped tight to the board, and fastened to the front of the saddle. She seemed to enjoy the ride, and did not care whether her head was up or down, or how much she was jolted.

"We have been wonderfully cared for by God. The Kurds and the Turks took this place also but no murdering took place. Now the

Russians have retaken Tabriz, and we feel quite safe again. Just six miles from here 800 Kurds were killed, 500 taken prisoners, and about five hundred escaped. The ground was strewn with their bodies. Because of their defeat we fear they will take vengeance on Maragha, but we cannot tell. As yet the Russians are not strongly enough enforced to go down to Maragha. We do not know if they must wait until they are through fighting in Europe or not.

Fleeing Barefooted

"This is a dreadful time throughout the world. We have seen much real suffering. Hundreds of refugees are fleeing through the snow barefooted. Many are dying from starvation. It is just too terrible. We are kindly cared for here by the Presbyterian missionaries from America. We are not yet out of danger, for the Turks are strong near the boundary, and with the Kurds to help, we surely have something to fear. We are trusting in God, who is much mightier than all these armies. We are safe in His keeping."

General Instruction

The Missionary Meeting

"THE church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere labourer together with God, filled with the Spirit, having the mind of Christ, perfected in sympathy with Christ, and therefore bending every energy according to his entrusted ability, to the saving of souls. Christ requires that every one who would be called by His name should make His work the first and highest consideration, and disinterestedly co-operate with heavenly intelligences in saving the perishing, for whom Christ has died,"—*An Appeal to Our Churches*, page 28.

As the church has been organized for missionary purposes, it surely needs to meet regularly to give consideration to its missionary work. What is the use of its giving attention to every other duty if it neglects the one for which it was organized? Clearly, no church can fail in holding

its missionary meeting and planning for its missionary work without being weakened and becoming inefficient.

A missionary meeting is needed for several reasons:

1. That study may be given to methods of work, preparation needed, the times in which we live, and other subjects relating to effective missionary work.

2. That aggressive soul-saving work may be planned.

3. That the work done may be reported, for the encouragement of the members.

4. That the necessary business connected with the missionary work may receive attention.

5. That prayer may be offered for the blessing of God on the workers, and on those for whom the church is working.

When Should the Missionary Meeting be Held

The ideal plan for the missionary meeting is to have an hour devoted to it on a week night. Owing to the fact that in most of our churches many of the members live at long distances from the church, it is often difficult to get them together for a week-night meeting. In some cases the majority can get together for one week-night meeting, which is the prayer meeting, but they cannot manage a second night.

Each church must plan its meetings according to its circumstances, but care should be taken that every important interest receives attention. If any are neglected, the church will suffer.

If it is impossible to get the members out to more than one week-night meeting, and it is thought that this is the only time for the prayer meeting, the prayer and missionary meetings may be united. The first half hour may be devoted to the consideration of plans of work and methods, and the second, to prayer and missionary reports and testimonies. This connection would seem to be in harmony with the mind of the Lord, as the following words connect the social meetings very closely with the missionary work: "Let the church awake, let every member take up his individual work, and vindicate the name of the Lord by which he is called. Let sound faith and earnest piety take the place of slothfulness and unbelief. When faith lays hold upon Christ, the truth will bring de-

light to your soul, and religion will not be a dull, uninteresting enterprise. Your social meetings, now tame and spiritless, will be vitalized by the Holy Spirit, and your daily experiences will become rich as you practise the Christianity you profess."—*An Appeal to Our Churches*, pages 8, 9.

If it is impossible to get the members together on any week night, a missionary meeting may be held on the Sabbath afternoon. The members coming from a distance can bring their lunch and stay until the afternoon.

Where the members are not able to come together even on Sabbath afternoon; a portion of the Sabbath morning service may be devoted to missionary work, and missionary experiences may be related at that time. This plan is in harmony with the instructions given by the Spirit of Prophecy: "Those who have united with the Lord in the covenant of service are under bonds to unite with Him in the great grand work of soul-saving. Let church members during the week act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigour."—*Testimonies for the Church*, Vol. VII, page 19.

The receiving of reports of labour should not be neglected, for it is these that will give life to the meeting. "If the missionary meeting were a meeting where such reports were brought in by consecrated workers, it would not be dull, tedious, and uninteresting. It would be full of intense interest, and there would be no lack in attendance."—*An Appeal to Our Churches*, pages 16, 17.

The Lesson

"Let the missionary meeting be turned to account in teaching the people how to do missionary work."—*An Appeal to Our Churches*, page 11.

The Lord's plan is that in the missionary meetings instruction should be given to the people in practical lines of missionary work. The lesson should therefore have this in view. Such subjects as tract circulation, the distribution of periodicals, work with books, Christian help work, missionary correspondence, work for the foreigners, temperance work, should be considered.

In the MISSIONARY LEADER are given suggestions for these lessons; and as these are based on the general plans of work for the different months, it would be well for each church to follow them as far as is consistent with local conditions.

When recitations are introduced, they should be on the subject for the evening. Nothing should be introduced into the programme to entertain, but everything should have a bearing on the home missionary work.

In addition to the different lines of work, consideration should be given to the place of prayer in missionary work, what the Testimonies say in regard to it, qualifications of workers, the conditions in different fields of labour, and similar subjects, which increase the interest in the work, and better qualify the members to do it.

Whenever possible the subjects should be given as talks, rather than read. This will make them more interesting, and they will hold the attention better. Whatever is read should be read clearly, distinctly, and in a voice loud enough to be heard by those sitting on the back seats. Every Seventh-day Adventist should learn to read and to speak in meeting so as to be heard by all present. A good drill in this is to have some one stand at the back of the church or hall, and test the speaking or reading before the meeting at which it is to be given. This will help those who are beginning to take part in meetings.

Missionary meetings and missionary work, rightly conducted by consecrated members, should result in developing workers to later enter conference work in the home or foreign field. In the meetings the members may gain experience and confidence in public speaking and in preparing studies that are interesting and profitable, and in the missionary work they will gain experience in soul saving.

Supplies for Work

The church missionary secretary should have on hand all tracts, periodicals, magazines, books, and other supplies that may be needed by the church members for the work they are doing, and should be prepared to hand these out quickly when the meeting closes. He should also be prepared to collect the weekly or

monthly payments for clubs of papers, and other payments that the members may desire to make. Prompt collections and strict adherence to the cash system will do much to keep up the church work.

Relation to the Missionary Volunteer Societies

The Missionary Volunteer Department has been organized to give special attention to the training of the young people of the denomination for Christian service. To assist in this work societies are organized in all churches where there is a number of young people, and these societies represent the junior division of the church missionary activities. The church being God's missionary agency in the world, every member of it is part of this missionary organization. He may be an idle, useless part, but as long as he is a church member, he occupies a place in the missionary society.

Every church should have its general missionary meeting, in which every member, old and young, should take an interest, for all are responsible for making the church meetings successful. Every church which has young people should also have its young people's society, in order to develop its youth. In trying to reach this standard we find some churches go to one extreme and some to the other. In some churches all the members have been encouraged to join the Missionary Volunteer Societies, and thus they have become general church societies, while retaining the name of young people's societies. Naturally the older people have become leaders, and as far as being the agencies they were intended to be for the development of the young people, is concerned, these societies are failures.

In other churches no attempt is made to organize the young people, they simply taking such place as they may in the general church work.

In our large churches it is not difficult to make the proper division between the work of the young people and that of the older members, but in the smaller churches it is not so easy. Frequently we find in a church so few young people that there is no inspiration in a meeting for them alone. In such cases it is better to have a general missionary meeting, and to give the young people a share in planning and carrying out the programme.

When these joint meetings are held, the division of the reports may be easily managed, by having the secretary whose turn it is to be on duty hand the adult blanks to the older members, and the young people's blanks to the younger ones, the blanks being sorted after they have been collected, and recorded by their respective secretaries.

In no case should a general church society to which all or nearly all members of all ages consider themselves members, be called a young people's society. A young people's society is made up of young people though, of course, no definite age limit can be laid down; the division being subject to varying conditions. To enroll in it a number of people of mature age would largely defeat the purpose of its organization, which is to give the youth opportunity of learning by planning and doing.

On the other hand, the older members should attend the young people's meetings as deeply interested visitors. They may occasionally make some brief comment, contribute an experience, or make a suggestion, but they should remember that the meeting is the young people's and not unduly trespass on their time.
—*Home Missionary Series.*

Just Plain Honesty

SOME people seem to harbour the mistaken idea that to be sly and shrewd is a sign of strength, talent, or genius. We believe it to be a sure indication of weakness. Douglas said of Lincoln: "He is the honestest man I have ever known." Every truly great man has been straightforward, open, and honest. Any one who reads the Bible will see how truthful the men of God were. Remember in how outspoken and frank a manner John the Baptist, Paul, and other servants of the Lord laboured and spoke. We could make many applications of this principle of honesty to our own work. We wish to refer to two things.

When a minister among us accepts his credentials and receives his wages from month to month, these papers are granted, and the money is paid with the understanding that he preaches the doctrines which we as a denomination believe to be the truth of God.

Any man has a human right to change his views, to believe and to teach some new doctrines or some

different doctrines from what he has held in the past; but no man can be honest and accept conference pay after he begins to preach new ideas and doctrines which the conference has not sanctioned. When a man ceases to believe or to teach the third angel's message as it is understood by Seventh-day Adventists he must, if he is honest, cease to receive wages from Seventh-day Adventists. It would not only be folly but sinful for us as a people to pay men to hinder the very work which we believe God has called us to do.

This same principle of honesty applies to our church officers. When a man accepts the responsibility of elder, or deacon, or Sabbath-school superintendent, or some other office, he does it with the understanding that he will labour to build up the church and to assist the cause of God in our organized work. If a man does not believe in the spirit of prophecy, or does not pay his tithe, or does not accept our principles of organization, he should refuse to receive an office. He does himself an injustice and he injures the work which he professes to serve by accepting such a position. Another point of great moment should be noted. No minister has a right to ordain a man as elder or deacon who does not believe our message, who is out of harmony with our organized work, who fails to support our conferences by his tithes and offerings, his influence, etc. The minister that lays hands on such a man shares in his guilt. Further, no conference committee should continue to employ a man who teaches new and strange things, which tear down and destroy. We must guard with the most sacred care the holy message committed to us of God. In writing this I do not wish to state anything that is unreasonable, and I am sure that none of our loyal, God-fearing people will so receive it. To us it is just a matter of following the principle of the good old-fashioned Bible honesty. L. H. CHRISTIAN.

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