

The Missionary Leader

"The leaders took the lead in Israel"

Vol. 2

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No. 9

Church Missionary Programmes

First Week

Cheerfulness

Opening Exercises.

Reports of Labour.

Plans for Work.

Bible Study: "Should Christians be Cheerful?"

"Taking Cheerful Views."

"Are All Naturally Disposed to View Things Alike?"

"What are Some of the Elements of This Divine Philosophy of Living?"

"How Should We Look at Life?"

Should Christians be Cheerful?

1. WHAT is the meaning of "cheerfulness"?—Having good spirits; to be cordial, promoting joy, etc.

2. Should the Christian be cheerful? Acts 23 : 11.

3. Were Paul's surroundings at that time such as would tend to cheerfulness? Acts 23 : 1-10.

4. Why should Christians always be cheerful? Matt. 9 : 2.—Because of the forgiveness of sins.

5. Should cheerfulness be dependent on the circumstances of life? John 16 : 33; Mark 6 : 50; Phil. 3 : 1; Phil. 4 : 4.

Taking Cheerful Views

ONE of the divinest secrets of a happy life is the art of extracting comfort and sweetness from every circumstance. Some one has said that the habit of looking on the bright side is worth £1000 a year. It is a wand whose power exceeds that of any fabled conjurer to change all things into blessings. Those who take cheerful views find happiness everywhere, and yet how rare is the habit! The multitude prefer to walk on the shady side of the ways of life. One writes of the "luxury of woe," and there would seem to be a meaning in the phrase,

paradoxical as it appears. There are those who take to gloom as a bat to darkness or as a vulture to carrion. They would rather nurse misery than cherish a joy. They always find the dark side of everything, if there is a dark side to be found. They appear to be conscientious grumblers, as if it were their duty to extract some essence of misery from every circumstance. The weather is either too cold or too hot, too wet or too dry. They never find anything to their taste. Nothing escapes their criticism. They find fault with the food on the table, with the bed in which they lie, with the railroad train or steamboat on which they travel, with the government and its officials, with merchant and workman—in a word, with the world at large and in detail. They are chronic grumblers. Instead of being content in the state in which they are, they have learned to be discontented, no matter how happy their lot. If they had been placed in Eden, they would have discovered something with which to find fault. Their wretched habit empties life of possible joy for them, and turns every cup to gall.

On the other hand, there are rare spirits who always take cheerful views of life. They look at the bright side. They find some joy and beauty everywhere. If the sky is covered with clouds, they will point out to you the splendour of some great cloud bank piled up like mountains of glory. When the storm rages, instead of fears and complaints, they find an exquisite pleasure in contemplating its grandeur and majesty. In the most faulty picture they see some bit of beauty which charms them. In the most disagreeable person they discover some kindly trait or some bud of promise. In the most disheartening circumstances they find something for which to be thankful, some gleam of cheer breaking in through the thick gloom.

When a ray of sunlight streamed through a crack in the shutter

and made a bright patch on the floor in the darkened room, the little dog rose from his dark corner and went and lay down in the one sunny spot; and these people live in the same philosophical way. If there be one beam of cheer or hope anywhere in their lot, they will find it. They have a genius for happiness. They always make the best out of circumstances. They are happy as travellers. They are contented as boarders. Their good nature never fails. They take a cheerful view of every perplexity. Even in sorrow their faces are illumined, and songs come from the chambers where they weep. Such persons have a wondrous ministry in this world. They are like apple trees when covered with blossoms, shedding sweetness all around them.—*Selected.*

Are All Naturally Disposed to View Things Alike?

IT may be worth while to linger a little on the philosophy of living which produces such results. Some people are born with sunny dispositions, with large hopefulness and joyfulness, and with eyes for the bright side of life. Others are naturally disposed to gloom. Physical causes have, no doubt, much to do with the discontent of many lives. Dyspepsia or a disordered liver is responsible for much bad temper, low spirits, and melancholy; and yet, while there is this predisposition in temperament on the one hand toward hopefulness, and on the other toward depression and gloom, it is still largely a matter of culture and habit for which we are individually responsible. Young persons certainly can train themselves to take cheerful views of life and to extract enjoyment from any circumstances.

This is clearly a most important part of Christian culture. Joyfulness is everywhere commended as a Christian duty. Discontent is a most detestable fault. Morbidity is a

sin. Fretfulness grieves God. It tells of unbelief. It destroys the soul's peace. It disfigures the beauty of Christian character. It not only makes us soured and unhappy in our own hearts, but its influence on others is bad. We have no right to project the gloom of our discontent over any other life. Our ministry is to be ever toward joy. There is nothing so depressing in its effect upon others as morbidness. Hence, for the sake of those among whom we live, and upon whose lives we are forever unconsciously either casting shadows or shedding sunshine, we should seek to learn the Christian art of contentment.—*Selected.*

What Are Some of the Elements of This Divine Philosophy of Living?

WE should get far along toward contentment if we ceased to waste time dreaming over unattainable earthly good. Only a few people can be great or rich; the mass must always remain in ordinary circumstances. Suppose all our forty millions were millionaires, who could be found to do the work that must be done? Or suppose all were great poets. Imagine forty million people writing poetry! Who would write the prose? A little serious reflection will show that the world needs only a very few great and conspicuous lives, while it needs millions for its varied industries, its plain duties, its hard toil. And yet a large amount of our discontent arises from our envy of those who have what we have not. There are many who lose all the comfort of their own lives in coveting the better things that some other one possesses.

There are several considerations that ought to modify this miserable feeling which brings so much bitterness. If we could know the secret history of the life that we envy for its splendour and prosperity, perhaps we would not exchange for it our lowlier life with its homely circumstances. Certain it is that contentment is not so apt to dwell in palaces or on thrones as in the homes of the humble. The tall peaks rise nearer the skies, but the winds smite them the more fiercely.

Then why should I hide my one talent in the earth because it is not ten? Why should I make my life

a failure in the place allotted to me, while I sit down and dream over unattainable things? Why should I miss my one golden opportunity, however small, while I envy the seemingly greater opportunity of some other person? Countless people make themselves wretched by vainly trying to grasp far-away joys, while they leave untouched and despised the numberless little joys and bright bits of happiness which lie close to their hands. As one has written, "Stretching out his hand to catch the stars, man forgets the flowers at his feet, so beautiful, so fragrant, so multitudinous, and so various." The secret of happiness lies in extracting pleasure from the things we have, while we enter into no mad, vain chase after impossible fancies.—*Selected.*

How Should We Look At Life?

EVEN if the natural eye can see no brightness in the cloud, the faith of the Christian knows that there is good in everything for the child of God. There are reasons, no doubt, why no perfect happiness can be found in this world. If there were no thorns in our pillows here, should we care to pillow our heads on the bosom of Divine love? Our Father makes the nest rough to drive us to seek the warmer, softer nest prepared for us in His own love.

To each one who is truly in Christ and who really loves God, there is a promise of good out of all things. There is a wondrous alchemy in the Divine providence that, out of the commingling of Life's strange elements, always produces blessing. Thus faith's vision sees good in all things, however dark they may appear, and ill in nothing. We need but living faith in God to enable us to take a cheerful view of any experience.

There is another purely Christian element in the culture of contentment which must not be overlooked. The more the heart becomes engaged with God and its affections enchained about Him, the less it is disturbed by the little roughnesses and hardships of earth. Things that fret childhood have no power to break the peace of manhood. As we grow into higher spiritual manhood, and become more and more filled with Christ, we shall rise above the power

of earth's discontents. We shall be happy even amid trials and losses, amid discomforts and disappointments, because our lives are hid with Christ in God, and we have meat to eat of which the world knows not.

Thus we may train ourselves away from all gloomy and despondent habits and experiences, toward cheerfulness and hope. The lesson, well learned, will repay the sorest discipline. It will bring some new pleasure into every moment. It will paint beauty for us on the dreariest desert. It will paint flowers for us along every steep and rugged road. It will bring music out of every wailing wind and sighing storm. It will make us sunny-hearted Christians, pleasing God and blessing the world.—*Selected.*

Second Week

Experiences in Service

Opening Exercises.

Reports of Labour.

"What a Church Has Accomplished."

"Temperance Literature."

"The World's Crisis."

"Family Bible Teacher."

"With Back Numbers of the Papers."

Plans for Work.

LEADER'S NOTE.—Time is allowed in this programme for the members to supplement these experiences with some of their own, or some that they have been able to glean from correspondence or from our papers or from other sources. That time will be given for such experiences should be announced the week previous, so all can come prepared.

What a Church Has Accomplished

"LAST winter I got a prayer band going in our town, and visited from house to house. We started with eight young people, all we had in the church, and in a short time we had sixteen young people, and divided them into two bands. We had a meeting somewhere every night in the week, and the older people caught the spirit, and had their meeting Sabbath afternoon at the church. As a result, in the winter months nineteen persons began to obey the truth. One man owned a restaurant, and he and five of his helpers accepted the message. He sold his restaurant, and did well at canvassing. Our reports for the state showed forty-two persons converted to the message by the ministry

during the year, and nineteen of these were a result of the prayer band. Thus our church was able to add nineteen members to the conference, that cost it practically nothing in money expended to reach them."

Temperance Literature

"A PROMINENT woman, a leader in the temperance work, telephoned the office this week, saying that she had seen one of our temperance journals, and wished to obtain a copy. She said she must have it before Sunday as she wished to use it in carrying out a union programme to be given in the Methodist church on Temperance Day. We presented her with the *Instructor*, *Signs*, *Life and Health*, and *Little Friend*, the Temperance number of each. She seemed much pleased with them, especially with the *Little Friend*, as her work in the church is with the little ones. She asked us if we used that paper in our Sabbath-school each week. The people are beginning to learn where the Seventh-day Adventists stand on the temperance question, and to turn to us when in need of something especially good. This goes to show that the work we do with the temperance papers has its effect."

"The World's Crisis"

"THE postman handed a sample copy to one of our brethren as he was about to board a train for town. Before reaching his destination he sold four books, and while attending to business, took orders for four more. Another, travelling on a train, passed copies across the aisle to fellow passengers, without solicitation. Nearly all kept the book, and handed him the price.

"Many similar reports have been received, and the campaign has only just begun. Among them is the experience of one who canvassed his neighbours and sold thirteen copies in less than two hours. The best report of a single day's work is where before five o'clock an enthusiast sold seventy-five copies.

"The president of a neighbouring conference felt so impressed with the value of the book that he presented it to one of our churches on Sabbath, and 134 copies were ordered at once.

Another church took 319 copies; and a third, 200.

"A brother recently ordered a supply of "The World's Crisis," as he intends to canvass a city with this little book. We sent him ten copies, with the promise of more later; and we wish to give an extract from his letter, showing the success he had in selling them. He writes:

"I received those books on Friday between three and four o'clock, and at the first place I went I sold three; the next place I called was a chemist's, and the proprietor, a Catholic, bought a copy; and the other six books I sold in about half an hour. I should like you to send me one hundred, if you have them, as soon as you get this letter, for I want to see how many I can put into this town."

Family Bible Teacher Leaflets

"PERHAPS you will be interested in a little experience we had not long ago. A young man came to our office, and told us that he wished to unite with our church. Of course, we questioned him as to what he knew in regard to our faith, and he said that some one, he did not know who, had slipped one of the Family Bible Teacher leaflets under his door every week until he had received the full twenty-eight sheets. He said that he had taken his Bible and studied those lessons each week, and was convinced that they taught the truth. He is an engineer, and we asked him if he knew that in all probability he would lose his position if he lived up to the truth he had found. He said he had considered that, but it was according to God's Word, and he must live it out, if it did cost him his work. That Sabbath he came to Sabbath-school and the church service, and has not missed a single service since. His employers told him he was crazy, and threatened to dismiss him if he would not work on the Sabbath, but he told them he could not work on the Sabbath any more. They did not dismiss him, however, for he is really skilful in his work, and they did not want to lose him. The first time he attended Sabbath-school, our lesson was about the tithe, and since then he has been faithful in paying tithe. He is urging baptism, and we all think he is a fit candidate for that

rite. So much for the influence of the Family Bible Teacher. We have not yet been able to find out who slipped those leaflets under the door."

With Back Numbers of the Papers

"AN urgent request for evangelistic help came to the office the other day from a little company in one of our towns. The conference committee feels that this request should receive immediate attention. The few faithful friends there have been getting the townspeople ready for the public effort. What have they been doing?

"About a year ago they systematically went over the place with back numbers of the *Signs*. A few weeks later they placed our temperance literature in the homes of the people. Then they covered the town with religious liberty literature. Just recently they visited the homes with the new Extras. Thus the place has been sprinkled with the message in printed form four times during the year.

"A number of persons are interested, and the town is ready for the minister and his helpers. This is just the work that is needed in many of the towns where public efforts have not been made.

"Let every small—and large—company carry on this kind of missionary work, and it will not be long before there will be some very special reasons why a minister should go to places thus prepared."

Third Week

A Test For Every Soul

Opening Exercises.

Reports of Labour.

"Excuses Answered."

Recitation: "No Starless Crowns."

Plans for Work.

LEADER'S NOTE.—Some years ago in a little paper entitled "Programmes for Young People's Meetings," we gave "Excuses for Not Doing Missionary Work Answered from the Bible and the Testimonies" as one feature of a programme. As these excuses are so often made, not alone by the young, but by those older, we thought it would be well to make this an exercise of one of the church missionary programmes. We hope that it will be rendered so effectually that all will see the force of the answers given. Let the excuses

be made by different members, to whom they have been given, and the answers distinctly read by others. The fact that there is an answer in the Bible and Testimonies to every excuse that may be raised, shows that the Lord requires service from all. This part of the programme should be made very impressive.

Excuses Answered

1. I HAVE no time for missionary work.

Read Luke 21:34. "More thought should be given to the things of God, and less to temporal matters. Our life should not be all bustle and drive and planning about the things of this world, to the neglect of personal piety and of the service that God requires."

"In every church the members should be so trained that they will devote some time to the work, and win souls to Christ."

2. I have no ability to labour for others.

Ps. 25:9; James 1:5. "All can do something. Some can do more than others, but all should become intelligent as to how they can work most successfully and methodically in spreading the light of truth." "No one is to be an idler in the vineyard." "Every soul should take an active part in advancing the cause of God."

3. I do not know what I can do.

Ps. 32:8; Zech. 8:16. "Every follower of Jesus has a work to do as a missionary for Christ, in the family, in the neighbourhood, in the town or city where he lives."

"This is the way light is communicated,—by private, personal effort. In the home circle, at your neighbour's fireside, at the bedside of the sick, in a quiet way you may read the Scriptures and speak a word for Jesus and the truth."

4. It is useless to work for my neighbours; they have rejected the truth, and will never accept it.

Zech. 8:17. "We are to preach the Word of light to those whom we may judge to be as hopeless subjects as though they were in their graves."

5. My neighbours are all willing to hear, but I think a minister ought to come and preach to them.

Gen. 4:9. "All should feel that they are their brother's keeper, that they are in a great degree responsible for the souls around them. The brethren err when they leave this work all to the ministers. . . . They must not wait for the ministers, and

neglect a plain duty which God has left for them to perform.

6. I cannot leave home, so there is nothing I can do.

Mark 13:34. "Our sisters have been too willing to excuse themselves from bearing responsibilities. . . . They may be workers in the missionary field, having a personal interest in the distribution of tracts and papers which correctly represent our faith."

"Let such begin the work at home, in their own households, in their own neighbourhoods, among their own friends. Here they will find a favourable missionary field. This home missionary work is a test, revealing their ability for service in a wider field."

7. I am too poor to buy papers and tracts with which to work.

"Go work to-day in My vineyard." If those addressed would obey this injunction, the Lord would prepare the way before them, putting them in possession of means whereby they could go."

8. I am not educated; others can do better work.

"Let no one feel that because he is not educated he cannot be expected to take part in the work. God has a work for you to do."

9. I do not feel that God requires me to engage in the work.

"Whether you are rich or poor, great or humble, God calls you into active service for Him."

"None will be pronounced guiltless before God unless they have laboured earnestly and unselfishly for the salvation of souls."

"If we are not active in the service of Christ we are ranking with them who are in positive hostility against Him, for we are in the position of stumbling-blocks."

10. I will wait till I see more of the power of God manifested.

"I was shown God's people waiting for some change to take place—for a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act. They must take hold of the work themselves."

"If our church would only practise the truth . . . the power of God would attend their labours."

11. It is useless to be in a hurry about the work.

"The Lord is coming speedily, yet notwithstanding His professed people read the signs of the times, of famines, of thousands being swept

away by earthquakes and floods, by fire, by calamities on sea and land, by plagues, by wars and bloodshed, . . . the love of self so deadens the spiritual senses that the day of the Lord will come as a thief in the night."

12. I am doing considerable work now.

"The efforts made to get the truth before the people are not half as thorough and extensive as they should be. Not a fiftieth part is now being done to extend the truth that might be done by scattering publications, and bringing within the sound of truth all that can be induced to come."

"We are years behind. The ministers have been seeking the hidden treasure, and have been opening up the casket, and letting the jewels of truth shine forth, but not one-hundredth part has been done or is being done by the members of the church that God requires of them."

No Starless Crowns

You have read of the dream of the woman

Who served God in a nominal way;
How she died, and ascended to heaven,
And knocked for admittance, one day.
"Who is with you," the angel inquired,
"From that land of dark sorrow and sin?"

"No one else," the good sister responded.
"Then I cannot, I fear, let you in."
"But I've tended the church every Sabbath;

I've given my goods to the poor;
And paid to the Lord every penny
Of tithe that I owed Him,—and more."
Said the angel, "The order is given:
The Master cannot see the face
Of the Christian who comes empty-handed

From earth without souls to this place."
In great terror the woman awakened,
The lesson impressed on her mind;
She went into the streets of the city
Another lost sinner to find.

H. MAYER.

Fourth Week

The Spirit of Prophecy

Opening Exercises.

Reports of Labour.

Bible Study.

"Nature and Influence of the Testimonies."

"Doubting the Testimonies."

"Neglect of the Testimonies."

LEADER'S NOTE.—We trust as the result of the presentation of this subject, our people will be led to value the Testimonies more than they have done in the past. All should be encouraged to procure these that they may have them to read and study. These "Testimonies for the Church" are bound in volumes from one to nine. In cloth binding numbers one to

six, are 3s. 6d. each, and numbers seven to nine, 2s. 6d. each. Those who cannot purchase the complete set at once, might be able to get them one volume at a time. Nothing outside of the Bible will tend to build us up and strengthen our faith in the message more than a careful reading of these special messages from God to His remnant church.

Bible Study

1. BY what means did God deliver and preserve Israel?

"By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13.

2. What were some of the gifts Christ gave to the church?

"When He ascended up on high, He led captivity captive, and gave gifts unto men. . . . And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4:8-11.

3. What general rule is laid down for testing all prophets?

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

4. What is the promised result of believing God's prophets?

"Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20.

5. What admonition is given regarding the gift of prophecy?

"Despise not prophesyings. Prove all things; hold fast that which is good." 1 Thess. 5:20, 21.

6. What will characterise the last, or remnant, church?

"And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

7. What is the testimony of Jesus?

"The testimony of Jesus is the spirit of prophecy." Rev. 19:10. See Rev. 1:9.

8. What results when this gift is absent?

"Where there is no vision, the people perish: but he that keepeth the law, happy is he." Prov. 29:18. See Ps. 74:9.

Nature and Influence of the Testimonies

As the end draws near, and the work of giving the last warning message to the world extends, it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the Testimonies, which God in His providence has linked with the work of the third angel's message from its very rise.

In ancient times God spake to men by the mouth of apostles and prophets. In these days He speaks to them by the Testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will, and the course that He would have them pursue.

The Lord reproves and corrects the people who profess to keep His law. He points out their sins and lays open their iniquity, because He wishes to separate all sin and wickedness from them, that they may perfect holiness in His fear. . . . God rebukes, reproveth, and corrects them, that they may be refined, sanctified, elevated, and finally exalted to His own throne.

I have been looking over the Testimonies given for Sabbath-keepers, and I am astonished at the mercy of God and His care for His people in giving them so many warnings, pointing out their dangers, and presenting before them the exalted position which He would have them occupy. If they would keep themselves in His love, and separate from the world, He would cause His special blessings to rest upon them, and His light to shine round about them.

Their influence for good might be felt in every branch of the work, and in every part of the gospel field. But if they fail to meet the mind of God, if they continue to have so little sense of the exalted character of the work as they have had in the past, their influence and example will prove a terrible curse. They will do harm, and only harm. The blood of precious souls will be found on their garments.

The Lord designs to warn you, to reprove, to counsel, through the Testimonies given, and to impress your minds with the importance of the truth of His Word. The written

Testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already received. Man's duty to God and to his fellow-man has been distinctly specified in God's Word; yet but few of you are obedient to the light given. Additional truth is not brought out; but God has through the Testimonies simplified the great truths already given, and in His own chosen way brought them before the people, to awaken and impress the mind with them, that all may be left without excuse. —"Testimonies for the Church," Volume V.

Doubting the Testimonies

IT is Satan's plan to weaken the faith of God's people in the Testimonies. Satan knows how to make his attacks. He works upon minds to excite jealousy and dissatisfaction toward those at the head of the work. The gifts are next questioned; then, of course, they have but little weight, and instruction given through vision is disregarded. Next follows scepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the Testimonies which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; then he redoubles his efforts till he launches them into open rebellion, which becomes incurable, and ends in destruction. By giving place to doubt and unbelief in regard to the work of God, and by cherishing feelings of distrust and cruel jealousies, they are preparing themselves for complete deception.

I was shown that many had so little spirituality that they did not understand the value of the Testimonies or their real object. They talked flippantly of the Testimonies given by God for the benefit of His people, and passed judgment upon them, giving their opinion and criticising this and that, when they would better have placed their hands upon their lips, and prostrated themselves in the dust; for they could not appreciate the spirit of the Testimonies, because they knew so little of the Spirit of God.

If you lose confidence in the Testimonies you will drift away from

Bible truth. I have been fearful that many would take a doubting, questioning position, and in my distress for your souls I would warn you. How many will heed the warning?

I have been shown that unbelief in the testimonies of warning, encouragement, and reproof, is shutting away the light from God's people. Unbelief is closing their eyes, so that they are ignorant of their true condition. They think the testimony of the Spirit of God in reproof is uncalled for, so that it does not mean them. Such are in the greatest need of the grace of God and spiritual discernment, that they may discover their deficiency in spiritual knowledge.

Satan has ability to suggest doubts and to devise objections to the pointed testimony that God sends, and many think it a virtue, a mark of intelligence in them, to be unbelieving, and to question and quibble. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence which must be carefully investigated with a humble mind and a teachable spirit; and all should decide from the weight of evidence. God gives sufficient evidence for the candid mind to believe; but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding, will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith.

The plain, straight testimony must live in the church, or the curse of God will rest upon His people as surely as it did upon ancient Israel because of their sins. Never was there greater need of faithful warnings and reproofs . . . than at this very time. Satan has come down with great power, knowing that his time is short. He is flooding the world with pleasing fables, and the people of God love to have smooth things spoken to them. . . . I was shown that God's people must make more firm, determined efforts to press back the incoming darkness. The close work of the Spirit of God is needed now as never before.—*Testimonies for the Church,* Vol. V.

“THE Bible is God's voice speaking to us, just as surely as though we could hear it with our ears.”

Neglect of the Testimonies

MANY are going directly contrary to the light which God has given to His people, because they do not read the books which contain the light and knowledge, in cautions, reproofs, and warnings. The cares of this world, the love of fashion, and the lack of religion, have turned the attention from the light God has so graciously given, while books and periodicals containing error are travelling all over the country. Scepticism and infidelity are increasing everywhere. Light so precious, coming from the throne of God, is hid under a bushel. God will make His people responsible for this neglect. An account must be rendered to Him for every ray of light He has let shine upon our pathway, whether it has been improved to our advancement in divine things, or rejected because it was more agreeable to follow inclination.

The Testimonies should be introduced into every Sabbath-keeping family, and the brethren should know their value, and be urged to read them. They should be in the library of every family, and be read again and again.—*Testimonies for the Church,* Vol. V.

Missionary Volunteer Programmes

First Week

The Panama Exposition and the Message

Hymn.

Prayer.

Secretary's Report.

Scripture Drill.

Hymn.

“How the Great Exposition Was Begun.”

“An Exposition of Our Times.”

Hymn.

LEADERS' NOTE.—In connection with this programme, let one of the members look up the article entitled “Our Exhibit at the Panama Exposition, San Francisco,” in the August 2 issue of the *Record*, and give in his own words the interesting points in the narrative.

How the Exposition Was Begun

ELEVEN years ago, San Francisco began to talk about having a world's fair; but two years later, the great earthquake and fire came, and of course, the idea was given up.

After four years, when most of San Francisco had been built up, people again began to talk about having a fair. Other cities wanted it, too; but in January, 1911, Congress voted to let San Francisco have it. Nine months later, President Taft turned the first spadeful of earth. The next year, the President invited all the nations of the earth to take part with the United States in the great Panama-Pacific Exposition.

Altogether £10,000,000 was given for the exposition by private citizens, by San Francisco, and by most of the different states and many of the foreign countries; so that even in spite of the great war, the work has been completed, and the whole world is interested.

An Exposition of Our Times

FROM February 20 to December 1, 1915, in the sumptuous buildings dedicated to the Panama-Pacific International Exposition at San Francisco, California, there will be collected for exploitation, from all the world, specimens of all the products and achievements of twentieth century art, science, and invention. This display of the fruits of modern civilization will be incomparably the largest and richest thus far in the history of mankind. It will serve to exemplify on a scale of unprecedented magnitude the startling triumphs of latter-day scientific discovery and invention.

By patient observation and laborious experimentation, by the invention of scientific instruments, as the microscope and the telescope, Newton, Linnæus, Buffon, Lavoisier, and scores of other men of science, had, at the opening of the nineteenth century, laid the foundations of modern chemistry, astronomy, botany, zoology, and physics. Their researches immensely increased man's knowledge of the animals and plants about him, of the gases and minerals, of the earth itself, and of the universe of which it is a part. The scientific discoveries have served to gratify a noble curiosity, but, above all, they have deeply affected the lives of even such peoples as have never heard of chemical elements and the laws of mechanics.

Great as were the scientific achievements of the eighteenth century, those of the nineteenth were

immeasurably more wonderful. Historians remind us of the fact that the diplomats of the European powers who constituted the Congress of Vienna after the fall of Napoleon, not only had never dreamed of telegraphs, telephones, electric lights, electric cars, all of which are common necessities to us, but they knew nothing of ocean steamships, railways, photography, anæsthetics, or antiseptics. Sewing machines, lawn mowers, and typewriters would have appeared to those statesmen mysterious contrivances, whose uses they could not have guessed. Such humble comforts as matches, kerosene oil, illuminating gas, and our numberless india-rubber articles, were to them unknown. Not one of them ever heard of the cellular theory, the conservation of energy, or the germ theory of disease, all of which the college student now finds in his textbooks.

The late Alfred Russel Wallace asserted that the discoveries, the inventions, and the practical applications of science which were made during the nineteenth century both outweigh and outnumber those that had been made in all preceding time. Reputable scientists inform us that at the beginning of the nineteenth century the following individual sciences did not exist: chemistry, geology, physical astronomy, botany, thermodynamics, biology, anthropology, psychology, sociology, non-Euclidean geometry, bacteriology, and the sciences of heat and light.

In 1800 sixty per cent of the surface of the earth was unexplored; now, with the discovery of the north and south poles, "the last great geographical centre has been surrendered."

At the Centennial Exposition in 1876, the telephone was only a marvellous plaything. To-day it is indispensable to the civilized world. Dr. Josiah Strong tells his readers that in Greater New York alone, one hundred and eighty thousand conversations are held over the wires during the single hour from eleven a.m. to noon. The sending of a "wireless" a few miles at the close of the nineteenth century, was hailed as a magical feat. Two years ago a man in San Francisco and another in Tokio exchanged wireless messages across the Pacific. It will not be long till wireless communications will

make European countries seem to us neighbouring communities.

Modern chemistry is less than one hundred years old; yet it has revolutionised our conception of matter, and, to a large extent, even of the universe. The chemist of to-day is able to analyse the most complex substances and to discover the precise constituents of a plant or of an animal body. He has succeeded in even so combining atoms as to produce artificially such substances as indigo, madder, alcohol, and a number of perfumes. He has given us our aniline dyes, and not a few useful drugs. Since he knows just what a plant needs in its make-up, the chemist can, after analysing a soil, supply the chemicals needed to produce a particular crop. He is able to determine infallibly whether water is, or is not, pure. He has wonderfully improved and facilitated the production of steel. It is estimated that the Bessemer process—an achievement of chemistry—has added to the world's wealth £400,000,000 annually. The chemist has become indispensable to modern mining, manufacturing, and scientific farming.

It was only a few years ago that Professor Curie of Paris and his famous wife and fellow-investigator, Madame Curie, discovered those strangest of all chemical phenomena, the so-called radio-active bodies, of which radium is the most remarkable. This latter substance was extracted, with incredible difficulty, from the mineral pitchblende. A ton of pitchblende yields only a few grains of radium; consequently the estimated cost of radium is from £200,000 to £600,000 an ounce. Although this strangest and newest of chemicals gives out heat enough in one hour to raise its own weight of water from the freezing to the boiling point, yet it expends itself so gradually that it would require one thousand five hundred years to lose half its weight. This display of energy is the most extraordinary that has yet been discovered in the physical world.

Furthermore, our millionaires are appropriating vast sums of money to scientific research. The Carnegie Institution for the Advancement of Knowledge received more than £5,000,000 from its benefactor. Professor Charles S. Minot, informs us that there are now at least ten thou-

sand men of extraordinary ability carrying on original scientific researches.

At this point we advert to the Panama-Pacific International Exposition for the purpose of emphasising again the tremendously significant fact that it is designed to serve as an epitome of the multifarious miracles of achievement, in the diverse fields of pure and applied science, effected in the past one hundred years, and more especially during the past fifty years. Within these years the industrial and professional worlds, have, by these miracles, been wholly rehabilitated, utterly transformed. Accordingly, the exposition is affording its millions of visitors a bird's-eye view of this most sweeping revolution in the history of human economic and intellectual endeavour.

Now, dear reader, we have yet to point out the spiritual import, the eternal significance of all this. It is another eloquent attestation of the truth of our Lord's solemn declaration that the Word of God cannot be broken. It is an impressive and even startling fulfilment of the last-day prophecy given by the divine spirit through the prophet Daniel, hundreds of years before the Christian era. "But thou, O Daniel," enjoins the angel Gabriel, "shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4. Let us not fail to note that it is in "the time of the end" that knowledge shall be increased; or, as the immediately preceding verses show, at the time when "many of them that sleep in the dust of the earth shall awake," that is, are about to be raised from the sleep of death. "The time of the end" must mean the time when the end is impending, is near; the time when Michael, the Christ, shall "stand up" to take His Kingdom. But it is when He comes with all the holy angels, that He will "sit upon the throne of His glory." Matt. 25:31.

How plain it is, then, that these titanic strides in the increase of scientific and other aspects of human knowledge, partly set forth above, are one of the many unmistakable signs that we are to-day living in that "time of the end," in the time when the kingdoms of this world are about to become the kingdoms of our

Lord and of His Christ! Does not this fact invest this marvellous evolution of knowledge in our day with a startlingly solemn significance? It means that Jesus is near, "even at the door."

GEORGE W. RINE.

Second Week

One All-Absorbing Purpose

Hymn.
Prayer.
Secretary's Report.
Scripture Drill.
Reports of Labour.
Hymn.
"Singleness of Purpose."
Poem: "A Determined Will."
Hymn.

LEADER'S NOTE.—It is suggested that the first portion of this article be presented by one of the very best readers in the society. The various incidents under the sub-heading, "Examples of Purposefulness," could be handed to different members, and the conclusion, under the heading, "The One Thing Worth While," should be in the hands of one of the older members of the society who will make the presentation clear and impressive. Then let the hymns used in connection with this programme be stirring and appropriate.

Singleness of Purpose

I WISH to emphasise just two thoughts. The first is that we can have no success unless we have one definite, unswerving aim. That purpose must swallow up our entire being. The second thought is that to-day there is but one purpose that is worthy of engaging our entire time and attention. These two thoughts I wish to present to you, and with the Lord's help, impress upon your minds in such a way that will help us all through the remainder of our work here on this earth.

First, the thought that we must have but one purpose. A few homely illustrations might not be out of place. Some years ago a certain sportsman's magazine advertised that for fifty cents in stamps they would furnish a formula that would keep a shot-gun from scattering. Many who took up the offer sent in their money, and this was the answer they received: "To keep your shot-gun from scattering—load it with a single shot." If we will follow this principle in life we shall be successful.

What would you think of a man who attempted to chase two rabbits at one time? Nothing but failure

could follow such an attempt. A person without a definite purpose in life is like a ship without a rudder. The machinery may be of the finest, and in perfect order. The ship may be perfectly built. It may have sufficient power in its engines to carry it anywhere, through the fiercest storms and highest waves. But without a rudder it can never reach its port. The more power there is applied, the more the ship will swerve. It will simply be the plaything of the winds and tides. It will be tossed about by every wave. It will be likely to come to an untimely end.

Some spend entirely too much time and energy in deciding just what they will do. Some people have created a great deal of excitement in looking about for their work. They have tried one thing and then another. They would change from one work to another, and by and by they have found that they have expended all their energy in determining what they would do. They had no fixed purpose, and no definite end to which to work. It was of such a class that the Saviour spoke when he said: "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." Matt. 6: 22, 23. We know from experience that this is so. When the eyes are centred in just the right way, the whole body is full of light, and there is no confusion. But let the light be double, and our bodies are filled with confusion. In the next verse the Master said, "No man can serve two masters."

Singleness of vision is therefore a great thing,—an all-important thing. I wish from the bottom of my heart that all would determine upon one thing, one purpose, and then stick to it. I remember when I was a boy reading the story of the hare and the tortoise. The tortoise won the race because it stuck right to it. The only reason it won was because it stayed right by it. The hare had every other advantage on its side, and should have won the race easily, but it lacked this one great thing—it did not stick to its task until its race was won. The hare may well be taken to represent some of our young people, and many of the young people in the world. They are bright, intelligent, quick-witted, yet

somehow in the final outcome they are almost, or entirely, lost sight of because they lack application, singleness of purpose. Once having decided, let us stick to that one thing.

One of the best illustrations I have met with focuses upon one point—cumulative photography. This process is made possible, and depends solely on a principle involved in a very delicate machine. We all know that heavenly bodies are constantly changing their positions. By certain adjustments of this delicate machine it can be focused upon a certain star or point, and kept there constantly for hours at a time, moving in exactly the same way the star moves, and at precisely the same speed. By this process an object which would ordinarily seem black and without definite characteristics, is given perspective. In the constellation of Orion, for example, we find an illustration of the power of this process which seems most thrilling. There is what seems to ordinary telescopes to be a mere opening. But when they came to photograph it by this process of cumulative photography, we see what seems to be an inconceivably bright circle, or corridor, which stretches away for billions of miles. It seems to be a gorgeous and gleaming highway leading out through the heavens, and leads up, as I believe, to the very throne of the universe. This view could not be realised by human sight, nor by any ordinary process of photography, but is possible only by exposing the sensitive plate of the camera to that one point for several hours.

And I am one who can testify to the principle that the longer we focus our minds and energies on one point or object, the more we will see in it, the more we will attain. Many great and eminent men have testified that about the time their life's work is coming to a close they begin to see that they are just learning the first principles, that they are in the kindergarten class, that they are actually only taking their first feeble steps along the line of their professions. And so I say, the more we keep our eyes on our objective point—providing always that our object and ambition is a worthy one,—and I can not conceive that any of us would have any other kind,—the more its possibilities and beauties open up before us.

You have heard the question asked

by some one: "Well, what are you doing now?" I consider such a question an insult. It indicates to me that the questioner expects me to change my occupation every few days, that he does not give me credit for any fixity of thought or purpose, and that he expects me to change from one thing to another, doing nothing conscientiously or well. I am sorry to say there are many who are going through life just like that. They have no real ambition in life, and in entirely too many cases they come to the place where they are satisfied to let people expect change and failure from them.

"Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established." Prov. 4:25, 26. The proverbs also tell us "the eyes of a fool are in the ends of the earth." Prov. 17:24. You have all seen men going about gawking every way; turning their eyes this way and that, wandering aimlessly about. This indicates that they have no definite goal, no definite time in which to finish their work, no fixed purpose in life. We should not be diverted by every attraction which comes before our eyes.

The common sun-glass is another very good illustration of what may be accomplished by concentration, fixity of purpose. The sun's rays as they spread out are not very effective in imparting heat. But when we concentrate them with a sun-glass, they will very readily burn a hole wherever they are directed. So all our faculties should be concentrated and directed on the thing we decide to do. And let us all be certain that God will not fail to give to every man his work, and show him how to find it.

It is stated, and I suppose it is true, that whenever an army begins to cross a bridge, they are given the command to "break step." You know the steady, rhythmic swing that characterises an army when every man is keeping step with his comrade. This same swing could very soon be imparted to a bridge, and if continued, it would seriously weaken, if not destroy, the bridge. The way the soldiers avoid damage to the bridge is to break their step—destroy their rhythmic motion, and thus keep from setting the bridge in motion and loosening its support. There is something wonderful about this whole

thing, and I believe it well illustrates what may be done by combined and concerted motion.

Examples of Purposefulness

I want to take just a few examples from men whose lives are recorded in history, who have concentrated their powers upon one thing—men who have had one purpose in life and who have attained eminence because they stuck to that one thing. The question, we are told, was asked Michael Angelo, "Why do you not associate more with people; why do you not go out into society?" His reply was, "Art is a jealous mistress. She demands my whole being." At another time he was asked why he did not marry. His answer was, "I am married. Art is my wife. My pictures are my children." I suppose the success of the man lies in the fact that he gave his life to that one thing.

There is one thing in the diary of Columbus that seems to stand out, to my mind, above everything else. He may have written of the mutiny which broke out among his crew; that he had met with head winds and made but little progress that day; perhaps of one thing or of another; but invariably he finished each day's record with this sentence: "This day we sailed westward, which is our course." Regardless of the experiences which came to him and to his men, he wrote the same closing sentence. He may have written of San Salvador, but again the closing sentence was, "This day we sailed westward, which is our course." And I believe the success he attained came to him because he consistently and continuously followed his course.

The great Napoleon had one great course laid out before himself—the founding of a universal empire. He failed, but not because he lacked ability or a fixed purpose. He failed because he attempted to do something that was contrary to the Word of God. Any man who attempts such a course will always fail. God had said there would be four universal empires—Babylon, Medo-Persia, Grecia, and Rome—and that after Rome fell there would not be another universal kingdom until the Saviour of men was given the kingdom which is His. The history of Napoleon's life shows that when he came to fight a battle he would find the enemy's weakest point, and then fire volley after

volley, hurl charge after charge, make attack after attack, until he made a breach in the enemy's defences, and then went through to victory.

I have heard of a certain mother, who, in bidding her son good-bye, said, "My boy, when you return, be somebody." He selected his course. He chose to live in Paris. There he remained for years, living in dire poverty in the poorest part of Paris. But during all those years of toil and sacrifice he allowed nothing to interfere with the course he had laid out for himself. After a time there was a great speech to be delivered in Paris. The famous man who was to deliver the address was ill and could not speak, and he suggested that a certain young man take his place. This young man was asked to speak, and he did so. The result was that while in the morning he had been utterly unknown, when night came he was famous from one end of France to the other. His name was upon thousands of lips in Paris, and even in the remote parts of the country. He was a young man who had laid his course and had followed it. He had applied himself to the development of his purpose, and had won. He wanted to be a leader in France. And the time came when he made the motion in the French Chamber of Deputies "that the dynasty of Napoleon be set aside and that a republic be established." And it was done.

During one of their fiercest campaigns when defeat seemed certain, he stepped into a balloon and left the beleagured city with the purpose of raising an army. He succeeded in raising an army of eight hundred thousand men, and money enough to equip and maintain them in the war that followed. Success was won; and when he died, even his enemies said that "France, in the death of Gambetta, has lost one of her greatest men."

A young man stepped into a telegraph office one evening and asked for employment. The man in charge looked at him, and in his own mind rather questioned his ability to fill the place. He asked the young man, "Can you receive?" The answer was, "I am an operator." He did not care to be asked whether or not he could receive or transmit. He was an operator. He knew his trade. He could do anything that

was expected of an operator, and was willing to demonstrate it. The manager told him to sit down at a table, and asked him to say when he was ready. He had his pencil sharpened and said, "Go ahead." The messages began to come over the wire. It was just time to begin receiving telegraphic reports, and the hardest part of the day's work. The sender at the other end of the wire was an expert, and had been in the habit of being interrupted by calls for repetition of a message, or some part of a message. But no such request came this time. He increased his speed. The words came over the wire in a perfect torrent. The man at the other end of the wire was one of the best transmitters on the line. Finally his curiosity was aroused by the silence of the receiver, and he stopped his regular work long enough to enquire, "Are you getting it?" Back came the answer from our young man, "Sure, go ahead." The receiver's hand was moving like the shuttle of a sewing machine, backward and forward, and his speed was something marvellous, writing out, as he was, all the messages in longhand as they came over the wire. Finally the sender said, "That is all." The manager took out his watch, and looked at it, and noted the marvellous work which had been done. His only remark was, "You will do. What is your name?" The reply was, "My name is Thomas Edison." It is doubtless that very spirit which has made the name of Thomas Edison famous the world over. He throws all the powers of his being into everything he undertakes.

In the life of the apostle Paul we find the same outworking principle, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14. When he went to Corinth to preach the gospel, he went in great fear and trembling, but he had determined to know nothing among them save Jesus Christ only, and Him crucified. That was the reason he made such a success of his ministry. His life was crowned in his own mind. What a joy it must have been for him to look back over his life, and know that it was a success. He said at the close of his ministry, "I have fought a good fight, I have finished

my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:7, 8.

Two men started to climb a mountain for the purpose of beholding the sunrise the next morning. As they ascended the side of the mountain, they came to a place where the road divided. One road which seemed comparatively easy and smooth led off in one direction, while the other led right on up the mountainside. One of the men turned aside into the easier path. He walked along for a little while, and then stopped. "Maybe I am making a mistake," he said. "Perhaps this road will not take me to the top." But he decided to go on in the easier way. He had lost sight of his companion by this time, and could not ask him for advice. Finally he came to a precipice which forbade farther progress along that trail. He did not know how to get back to the place where the trail had parted. He was lost. Soon he became entangled in a thicket of brambles. Getting out of that, he was soon floundering about in a marsh. When morning came he lay lifeless in the marsh, a victim of his own choice. Meanwhile, his companion had climbed and struggled on up the mountainside. He wondered if he had taken the wrong road, but having chosen his way he decided to stick to it, and not to try any other. As a result, when morning came, he found himself at the mountain's top. He was enabled to see the rising sun in all its majesty and beauty. He was there to see its first rosy beams break through the darkness and the mists. Below him in the ravines, and in the valley far below, it was still dark. Little by little the rising sun sent its beams gleaming over the entire landscape, and it was as a new creation which he had witnessed. He felt well repaid for his toil of the previous night.

The experiences of the human family are well represented by the lives of these two men. There is a class who will go on and upward in spite of anything and everything, surmounting every obstacle and overcoming every difficulty. There are others who choose the easier way—the broad way which too often leads to death and destruction. When the

dawn of eternity comes, many will be filled with surprise. Many will find that their lives have been sacrificed needlessly, because of their own decisions.

The One Thing Worth While

I want to show you from the Bible the one profession that is worthy of the choice of our denomination, collectively and individually. There is but one work and one purpose that is worth while. We can open the pages of history and learn what it is. Let us go back to the story of Noah. What brings him into prominence? Noah, first of all, learned God's purpose for him, and then he co-operated with God, and with God's help he succeeded in his life work. If we can find out what God purposes to do in our lives, and then so arrange our affairs that we bring about the preparation for the fulfilment of that purpose, we are in a fair way to success. Take the experience of Abraham. In Mesopotamia he had heard a voice. He had been told to leave his country and his father's house, and to go to a country which the Lord would show him. He did so, and because of this he stands out in the pages of history. If you will but listen to, and follow, the instructions of this same voice, you will win success in this life and the reward in the life to come.

Let us look at the life of John the Baptist, of whom the Saviour Himself has said, "Among them that are born of women there hath not risen a greater man." John learned that a certain message was to be given to the world. He found the time prophecy relating to it. He knew the place from which the message was to be given. And knowing all these things—knowing that he knew the message and was in the time and place from which it was to be given—he made his determination to give it, to follow the path laid out for him. And so John the Baptist won for himself the place that his name bears in sacred history.

The same time period that fixed the work of John the Baptist fixed the work of this people. That period of time was simply cut off from a longer period set aside in the same prophecy. A study will lead us down to the time when a judgment message is to be given to the world. And now is the time for you young people, particularly, to make up your

minds what you expect to do and to be by God's help. The time is at hand when the eternal destiny of every soul is to be fixed. Every individual will be affected. Each one has a case in the court of heaven. My young friends, I want to tell you, on the authority of the Word of God, that there is only one object, one purpose in life, that is worthy of choice and worthy of execution—the dedicating of our lives, and all we have and are, to the giving of the message for this time to the great, needy world. This cause is going to triumph, and to triumph soon. And we should all decide that by God's help we will triumph with it.

R. S. OWEN.

A Determined Will

There is no chance, no destiny, no fate
Can circumvent, or hinder, or control
The firm resolve of a determined soul.
Gifts count for nothing; will alone is great.
All things give way before it, soon or late.
What obstacles can stay the mighty force
Of the sea seeking in its course,
Or cause the ascending orb of day to wait?

Each will-born soul shall win what it
deserves;

Let the fool prate of luck! The fortunate
Is he whose earnest purpose never swerves;
Whose slightest action or inaction serves
The one great aim.
Why, even death stands still
And waits an hour sometimes on such a
will!

—*Larcom.*

Third Week

The Holy Spirit

Hymn.

Prayer.

Secretary's Report.

Scripture Drill.

Reports of Labour.

Hymn: "Holy Spirit, Faithful Guide."

"The Work of the Holy Spirit."

Plans for Work.

Hymn.

LEADER'S NOTE.—In rendering this programme on the "Work of the Holy Spirit," the leader or some one appointed should make the statements, and then either read the scripture or call on some one to read it, who has been given the reference beforehand, and then some one else be called upon to read or tell the incident given under it. Thus a good number can take part, and all can be made impressive and helpful.

The Work of the Holy Spirit

The Holy Spirit Is Everywhere Present: Ps. 139: 7-10.

THE story is told of a sceptic whose little girl, having been to Sabbath-

school, returned home and sat on her father's lap. In a playful mood he wrote on a slip of paper, "God is nowhere." Slowly the little girl spelled out the words and read, "God is now here." It startled the father, who became deeply convicted.

One of our nurses in Germany told Pastor Spicer the story of the conversion of a German countess. The nurse had been praying and weeping, and great joy filled her heart. Just then the countess called her. With tears in her eyes the nurse went to the countess, who said, "What is the matter? Are you sick?" The nurse said, "No, I am so happy! I have been talking to Jesus, and He dropped a blessing into my heart." The countess said, "Won't you help me to find Jesus?" This countess later had an operation in Berlin, from which she did not recover; but she sent this message to our little church, "I die a Seventh-day Adventist."

In the Catholic city of Santiago, Chile, two young colporteurs landed from California. They could not speak Spanish very well, and felt quite lonesome. Some time before this a Catholic had dreamed that he passed up the avenue, and saw two strangers, one of whom was reading from a book, "Bless the Lord, O my soul." The dream so impressed him that he closely watched every one as he passed through the city to his work. Weeks went by, and the dream had almost been forgotten, when one day he met our colporteurs. Just as he passed them, one brother read out of the book he held, "Bless the Lord, O my soul." The Catholic stopped, and invited them to his home. The next Sabbath they held a meeting, and ten accepted the truth. Three of them are our ministers to-day.

The Holy Spirit Knows Everything:
1 Cor. 2: 10.

A young woman who had read exciting novels for years thus describes her enslaved condition:

"I had been reading a novel after retiring the other night. As I fell asleep, I had a dreadful dream. I thought I had passed from time to eternity, and was striving to enter heaven; but something held me back. As I turned to discover what it was, I saw a chain of the many novels that I had read. The one that I had placed under my pillow before I fell asleep, that my parents might

not see it, was firmly attached to me, and the other end of the chain was held by demons. As I strove to get free and enter heaven, they, with the chain of novels, drew me back. As I seemed sinking to hell, in great fear and excitement I awoke. I thanked God that I was yet alive, and resolved never to read another novel; but in less than forty-eight hours I was again reading the unfinished novel. I want to be free, and yet I am enslaved. What shall I do?"—*"Ministry of the Spirit,"* pages 129-131.

A minister relates the following sad experience:

"When I first became pastor of the church, we had meetings every night for six months, and scores joined our church. One young lady attended all the services but the last three. She listened, and was often taken into the church parlour by the ladies and pleaded with, but she resisted the appeals. We were within three nights of closing services, and I stood right under the reading desk. We were halfway through the prayer meeting when I heard some one walking rapidly down the church, and saw that young lady making her way to the lobby door. A voice spoke so distinctly to me, 'Go and speak to her once more.' I walked very softly, opened the door very gently, and saw the young lady standing on the top step. I hesitated, not knowing what to say. She was looking up at the moon shining brightly, and I heard her say in subdued tones, 'O God, for six months Thy Spirit has been striving with me, but it is of no use; I can never give up the balls, and I never, never will give up the card parties!' She stood there as if there was a conflict going on in her soul, and, kneeling down, she prayed the most awful prayer I ever heard. It seemed to chill the blood in my veins. Her prayer was this: 'Holy Spirit, from this hour do let me alone; let me have my own way.' She got up, went down those steps, and never attended another meeting. In five weeks she died."—*"Ministry of the Spirit,"* pages 163, 164.

The Holy Spirit Reproves Sin:
John 16: 8.

In Acts 9: 4, 5, a voice spoke to Saul, saying, "Saul, Saul, why persecutest thou Me?" "I am Jesus whom thou persecutest."

An old African woman came to one of our native teachers and said: "I am a great sinner. Can God receive me?"

In China an aged woman came to one of our missionaries. She had worshipped idols all her life, but God was speaking to her. She said: "I have been a sinner for sixty years. Can I be saved now?"

A Chinese delegation travelled for days to reach one of our workers. They had been sent by a village to get some one to teach them about the true God. They asked: "What is the truth? Can you teach us?"

"At a revival service a brother arose and said: 'I came to this meeting for a blessing, and I must have it; but I did not think it would come in the way it is coming. I want the Spirit of God, and am determined to have it; but I feel convicted before God of robbing Him in withholding my tithe.' He then took from his pocket a sum of money and passed it on to the treasury of the Lord. Why did he feel under condemnation?—Because in answer to his prayers the Spirit was drawing near to him and convicting him of sin. . . ."

"At another meeting a woman was under great condemnation because she had been riding on the railway with another person's pass. This is a species of dishonesty, to which the Spirit can never set His seal. The fact that the conductor on a train overlooks you does not discharge you from all responsibility in this matter. . . ."

"A man to whom too much money had been paid in a business transaction, some time after gave his heart to God. He at once began to be troubled concerning this matter. As he prayed for the Holy Spirit, his prayers were heard, and conviction for sin deepened. He felt that he ought to make the wrong right. He found no peace until he confessed to the one he had wronged, and made restitution. The man to whom he sent the money wrote:

"Your letter was forwarded to me here. I was, of course, very much surprised at the contents, for it was something of which I had not the least suspicion. I can understand that the temptation to keep the money unwittingly paid you was great, and can feel that the relief to the conscience of an honest man, as you are, must be great when he makes

restitution. I thank you very much for the confession you have made me, as it gives me an insight to your noble nature, and more faith in my fellow men. I thank you, and wish you all good luck in the future, for an honest man is God's noblest work, and deserves to prosper."—*Ministry of the Spirit*, pages 107-109.

The Holy Spirit Guides and Teaches:
John 16:13.

A worker in the Pacific district passed a certain house out in a field, day after day, before he got courage enough to meet the family living there. After three weeks he went to the house and introduced himself as a man engaged in Christian work. The woman said, "For three weeks I have been praying for God to send some one to teach me the truth."

One of our colporteurs in Austria wanted an opportunity to give Bible readings. He prayed God to guide him. Taking a paper, he canvassed from door to door. One woman, as soon as he presented the paper, seized it, as she noticed it was printed in Hamburg. She said: "When I was a little girl, I dreamed of a paper coming from Hamburg, which contained the truth. Later I moved from Bavaria to Austria. Here I was married. I am still waiting for the truth. I have watched every one from Hamburg." The man said, "I have the truth." He presented our religious paper to her. She read it and accepted the truth. She said that in her dream she went into the forest. Austria, at that time, forbade baptism, but our company went into the forest, and there she was baptized. That woman waited thirty years for the paper.

A colporteur in the West canvassed a lady. A well-dressed man entered and sneeringly said, "That is a Seventh-day Adventist book." The colporteur lost the order and left. But as he passed out, the servant said, "I believe she wants the book." Three times a voice said, "Go back." At length he faced about. The woman was in the garden. Approaching her, the colporteur said, "Which binding?" She said, "The leather." The woman accepted the truth.

ALLOWING each letter (not chapter, or verse, or word, but each letter) of the Bible to represent a Chinaman, it would take 110 Bibles to represent them all.

Fourth Week

The Ministry of the Holy Spirit

Hymn.

Prayer.

Scripture Drill.

Reports of Labour.

Hymn.

"A Study on the Holy Spirit."

Plans for Work.

Hymn.

LEADER'S NOTE.—This programme is really a continuation of the subject for last week, and should be presented in the same way. See the leader's note for that week.

A Study on the Holy Spirit

The Holy Spirit Speaks Through the Children of God: John 14:26.

"THE Lord used little children to introduce the work [in Sweden]. The first of this manifestation was in the summer of 1843, in Eksjo, southern Sweden. A little girl, only five years of age, who had never learned to read or sing, one day, in a most solemn manner, sang correctly a long Lutheran hymn, and then with great power proclaimed 'the hour of His judgment is come,' and exhorted the family to get ready to meet the Lord; for He was soon coming. The unconverted in the family called upon God for mercy, and found pardon. This movement spread from town to town, other children proclaiming the message. The same movement among children was manifest to some extent in Norway and Germany."—*The Great Second Advent Movement*, page 140.

"A little boy eight years of age, who had never learnt to read his letters, began to preach the message, quoting many scriptures. The people said, 'That boy is just filled with Bible.' This circumstance occurred after King Oscar had spoken in favour of the persecuted ones, so the priest of that place could not get the boy before the court to stop the work; but he told the people to bring the boy before him, and he would expose him, and show them his ignorance of the Bible.

"Before a crowd of people the priest opened his hymn book, and asked the boy to read for him. The boy replied, 'I cannot read'; but turning his back to the priest, he sang the hymn through correctly from first to last, the priest, meanwhile, looking on the book in astonishment.

The priest said to the lad, 'You seem to know everything.' The boy replied, 'No. We are not always permitted to tell all we do know.'

"The priest then opened the New Testament, and said to the boy, 'Read for me in this.' The boy replied, 'I cannot read.' The priest inquired, 'What do you know about the Bible, anyway?' His reply was, 'I know where there is a text that has the word *and* in it fourteen times.' The priest said, 'No! there is no such text in the Bible.' The lad said, 'Will you please read for me Rev. 18: 13?' 'Yes,' said the priest. As he read, the people counted, and sure enough the word *and* was there just fourteen times, and among the fourteen times was the binding of the 'souls of men.' The people shouted, 'There! there! the boy knows more about the Bible than the priest!' Much chagrined, the priest dropped the subject, and left the people unmolested after that."—*The Great Second Advent Movement*, pages 144, 145.

The Holy Spirit Received Through Faith: Gal. 3:14.

Moody said: "I can myself go back almost twelve years and remember two holy women who used to come to my meetings. It was delightful to see them there; for when I began to preach, I could tell by the expression of their faces that they were praying for me. At the close of the Sabbath-evening services they would say to me, 'We have been praying for you.' I said, 'Why don't you pray for the people?' They answered, 'You need power.' 'I need power,' I said to myself; 'why, I thought I had power.' I had a large Sabbath-school and the largest congregation in Chicago. There were some conversions at the time, and I was in a sense satisfied. But right along these two godly women kept praying for me, and their earnest talk about 'the anointing for special service' set me thinking. I asked them to come and talk with me, and we got down on our knees. They poured out their hearts that I might receive the anointing of the Holy Ghost. And there came a great hunger into my soul. I knew not what it was. I began to cry as never before. The hunger increased. I really felt that I did not want to live any longer if I could

not have this power for service. I kept on crying all the time that God would fill me with His Spirit. Well, one day, in the city of New York, O, what a day! I cannot describe it; I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand.

"I went preaching again. The sermons were not different; I did not present any new truths, and yet hundreds were converted. I would not be placed back where I was before that blessed experience if you would give me all Glasgow."—*The Ministry of the Spirit*, pages 199, 200.

"The late William Booth enjoyed in a large measure the help of the Holy Spirit. Concerning the secret of his success, the Rev. J. Wilbur Chapman says:

"When I was in London, I received word that if I was at the Salvation Army headquarters at ten o'clock sharp, I might meet General Booth. I hurriedly made my way there, for he was to leave for the Continent in a very few minutes. When I looked into his face, and saw him brush back his hair from his brow, heard him speak of the trials and conflicts and victories, I said, 'General Booth, tell me what has been the secret of your success all the way through.' He hesitated a moment, and then I saw the tears come into his eyes and steal down his cheeks; then he said: 'I will tell you the secret. God has had all there was of me.'"—*The Ministry of the Spirit*, page 200.

"Concerning the result of this complete surrender in the life of Whitefield we are told that 'from the very first sermon of Whitefield, when fifteen were driven to an agony of conviction, to the last, this was the uniform result of his ministry. John Newton records of him that in a single week he received no less than a thousand letters from those distressed in conscience under his preaching.'"—*The Ministry of the Spirit*, pages 191, 192.

The Holy Spirit Selects Men:

Peter. Acts 10:19, 20.
Barnabas and Saul. Acts 13:2, 4.

The Holy Spirit Indicates the Place to Work:

Philip. Acts 8:26-29.

Paul and Silas. Acts 16:6-9.

Some years ago Pastor Armitage entered a new portion of Africa, and he prayed that God would send them some honest soul. A raw savage entered their mission. He said that in a dream he had seen the people and their huts, and a voice said, "They have God's truth." To-day that native is one of our best workers.

Sabbath-School Missionary Exercises

(September 4)

Progress in the Solomon Islands

STEADY progress is being made with the work at the Marovo Mission. The school has the roof on. At the present time some are away cutting timber and gathering leaf for the sides. There is a lot of work in these native houses. Day after day the people are searching for material and preparing it. Sometimes they are away for days; when they return it is with leaf, timber, or native rope, and then there is a period of activity for a day or so on the mission property. While the men work on the building, the women clear the land and plant native food. We managed to obtain a few banana plants from a plantation, and these have been planted as well.

The natives continue to attend the Sabbath services from week to week. Between forty and fifty people are usually present. Some of these, including a chief, come eight miles in canoes. The past two Sabbaths a trading boat has anchored just opposite the meeting-house, but the natives would not gather coconuts until Sunday. As far as we can learn no work is done in trading on Sabbath throughout the Lagoon. When the people accept us as their missionaries, they make the decision about the Sabbath, and as far as they are concerned it is settled. Of course, they have much to learn and forsake, and know but little about the gospel; but they are willing and anxious to learn. Only last week two expressions dropped in course of conversation indicated that the gospel seed is taking root. The chief from Lolaka

came to us to say good-bye, and when leaving said, "Is it all right to work after sunset?" Another man came along a few days later to inquire if Brother Jones had improved in health. When I said no, he pointed up and said, "Ask God, ask Jesus."

The past two Sabbaths I have taken the meetings. This was a new experience. My vocabulary in Ulusagi is limited, but I managed to tell them simple Bible stories.

In the evenings the natives in the vicinity come to worship, and we usually teach them a part of a hymn. In this way they have learned several, and can sing them quite well. They can memorise far more quickly than we can.

D. NICHOLSON.

(September 11)

In Quest of a New Mission Site in the Solomons—No. 1

JUST recently Brother Jones and I, with several men from here, sailed on the *Advent Herald* in order to visit some centres farther down the Lagoon, and also to choose a place for the next mission on Gutakai. We sailed at daybreak, leaving Mrs. Jones and Mrs. Nicholson in care of some of the natives. They planned this part, and did it most faithfully, for when we returned we found that some were on guard all the time. It was rather amusing to find that they kept one of their battle-axes near at hand. For some reason they will never leave the place if we are away. They say that some one may burn the house down; and the missionaries belong to them.

At ten o'clock the same morning we dropped anchor at Rapi in a sheltered channel, and after waiting half an hour, some men called out from the shore that they were ready for a meeting. We went ashore and met the two chiefs and were invited into their house. Here we found about twenty men squatting on the ground. After shaking hands, we sat down and waited, as they expected others. When twenty minutes had elapsed, we glanced around to see if any more were coming, and we were surprised to see faces peeping through the cracks of a house at some distance. Brother Jones invited them to the meeting, and gradually they gathered the courage to come. This brought our attendance to over fifty. Brother Jones spoke to them

in Ulusagi, while I said a few words in English and Brother Jones interpreted. After the meeting we went aboard the launch, and the natives held a council meeting. Then they sent a man across in a canoe, and he reported that they had decided to accept us as their missionaries. They also asked for another meeting in the afternoon. There were seventy present at this gathering, and this time they sat in orderly rows, having learned this through those who came with us. Some dressed for this meeting. We suggested that they build a small church, and this they agreed to do. These people are practically savages, not being so far advanced as others in the Lagoon.

D. NICHOLSON.

(September 18)

In Quest of a New Mission Site in the Solomons—No. 2

CONTINUING our journey in search of a new mission site, we stayed at Rapi over night, and another five hours' sail the next morning brought us to Gutakai. This island is at the southern end of the Lagoon. There are four chiefs and between two and three hundred people. These are all favourable toward us. We went ashore and saw the chief of that district, and told him our object in calling. This chief would not give us a definite answer, but suggested that we cross the island and visit another influential chief. These men like to have the opinion of others before they commit themselves. We agreed to go overland, as it was too rough to take the boat round the outer coast; and they arranged for five young men to accompany us.

We commenced the first stage of the journey in the dinghy, rowing some distance down the Lagoon and then turning up a small river. We had not gone far when we came to shallow, rocky water, and the boys had to wade and pull the boat after them, in the meantime keeping a sharp look out for alligators. Farther up the stream we encountered logs, over which the boat had to be lifted. At sunset we came to a small hut, at which we left the boat. Our journey from this on was along a narrow trail. Four boys led, while one followed behind with a battle-axe. Late in the evening we came to a

native house, the half-way mark, and here we slept for the night on a native bed,—a few sticks lashed together. I do not think I shall ever forget it. We were wet through with perspiration, and to add to our discomfort, the smell was almost unbearable, while spiders and insects sported on us all night.

Early the next morning we continued our journey over similar country, and arrived at our destination at nine o'clock. A message was then sent to the chief living on the other side of the cape. In the meantime we looked at some land, and selected a site opposite a small lagoon. When the chief came, we had a meeting with a few representative men, and they agreed to build a school and a mission-house. This station is suitable in every way, but is rather difficult of access.

In the afternoon we commenced our return journey. The people had arranged for a meeting five miles farther down the Lagoon. There were not as many present as we expected, as some were afraid and had run off to the bush; but we met the fourth chief, and he seemed agreeable to building a small church. This will enable us to hold meetings on the Lagoon side of the island.

The next morning we called at a small island, and Brother Jones went ashore to see the chief. He asked why Brother Jones had come ashore, and when told that it was to see him, he said, "We want worship; we are going to keep the same day as you." We afterwards had a meeting at which about forty were present. This is a wealthy chief of influence, and he is friendly toward us.

D. NICHOLSON.

(September 25)

For the Blind

THE object decided upon for the offerings in our Sabbath-schools today is our work for the blind. For several years we have been circulating regularly, from month to month, a magazine in Braille type. In this way the truth for this time has been carried to many of those afflicted with blindness in the Commonwealth and New Zealand. But how few have yet been reached, and how short the time yet left us to reach them while probation lingers!

As a denomination we have recog-

nised that our literature is one of the most effective means of reaching the people with this closing message. But the blind are cut off from the regular channels of our literature, and the only way open to us is the Braille system. It is slow, unwieldy, and expensive, and would severely try the patience of the one blest with sight. But it is gladly accepted and eagerly read by those blind people to whom we have been able to send the magazine. We have laboured on without seeing very much result hitherto; but some have responded and others are showing interest and appreciation to-day. We believe God's promise that His Word shall not return unto Him void, but will accomplish that whereunto it is sent. Some day we shall see fruit for the kingdom, and maybe in the great gathering day we shall be surprised at the number who will attribute to this work their salvation.

At the recent council plans were made for a wider, more rapid, and more efficient work, and we believe our Sabbath-schools will give heartily for its support. Our Braille fund has been entirely used up. So the appeal we make to-day is an urgent one.

The thought that those whose sightless eyes have never seen the beauties of this world should pass to the next without hope of eternal life, is sad beyond expression. Brethren, cannot we do something to ensure to some at least the fulfillment of Isaiah's blessed prediction, "Then the eyes of the blind shall be opened"? We request your prayers that God will bless the efforts being put forth, and we invite your offerings to enable us to widen our field, and make our efforts more frequent and effective. C. H. PRETYMAN.

Fourth Sabbath Reading

(September 25)

Bible Study

God's Resources for Carrying Forward His Work

1. IN order to free Israel from the bondage of Egypt He sent plagues upon their captors. Ps. 105 : 26-37.

2. When destruction seemed certain He opened the Red Sea before them. Ps. 106 : 9-12.

3. When the Jordan intercepted their way into the promised land He parted the waters. Josh. 3 : 14-17.

4. At the shout of faith He threw down the walls of Jericho. Josh. 6 : 20.

5. That His people might have time to "finish the work" of destroying the five kings God stayed the sun in its course. Josh. 10 : 12-14.

6. By a dream sent to a Midianitish soldier the host of Midian was overthrown. Judges 7 : 13-15.

7. By God's withholding sleep from Ahasuerus the plans of Haman were foiled. Esther 6 : 1-3.

8. When Israel knew not what to do because of the hosts of their enemies God set ambushments. 2 Chron. 20 : 22-24.

9. When Hezekiah laid the letter of Sennacherib before the Lord seeking His help, God sent an angel to destroy the hosts of the Assyrians. 2 Kings 19 : 14, 35, 36.

10. God has promised to finish His work of to-day, and is prepared to meet the fierce assaults of the enemy. Rom. 9 : 28 ; Isa. 59 : 19.

West Africa

SIERRA LEONE, on the west coast of Africa, is a place familiar to most of us as playing a prominent part in England's efforts to suppress the slave traffic in bygone days. It is interesting to know that about two years ago a mission was opened there. It has been meeting with success, and is now well established. It is found here as in other parts of the world-wide field that the medical work serves as an entering wedge, as will be seen from the following report from Brother E. W. Myers, one of our workers there :

"Naturally, I am much interested in medical work. Every one here seems anxious to take medicine whether he is sick or not. A great many applicants have to be turned away. There are many needy ones for whom we could do much if they could be induced to follow our method of treatment long enough. One case might be of interest. The chief brought his sister to us with one side of her face badly swollen. On examination I found that there was an opening outside of her mouth

and one inside. Both were discharging, and all her teeth on that side of her lower jaw were loose, with pus oozing out around them. I wanted to remove a few teeth and make the outside opening a little larger so that we could wash the pus out. They would not listen to this treatment, nor any part of it. They just wanted some medicine to rub on the outside, so we did the best we could for her with a bottle of antiseptic. In a few days I heard that something hard had appeared under her tongue. I supposed it was one of her teeth which had fallen out, but it proved to be a piece of the jawbone.

"In a short time we lost track of her entirely, only hearing occasionally that she was still alive. In about three months she came back to us ready to be treated. The first thing I did was to remove the piece of bone which was still protruding into her mouth. This almost made her angry, but her husband said it was all right. Then we began washing the sore every day with an antiseptic. At first the medicine ran freely from the outer opening into her mouth. In about two months the face was healed. The recovery of this woman has won the confidence of her family, who seem to appreciate our efforts.

"The people here are all devil worshippers, with just a little Mohammedanism mixed in. We see many of their sacrifices and ceremonies. We have not been able to preach to the people regularly because we have not always had an interpreter; but when we are able to hold meetings, we have some interested listeners. One evening when I gave a chance for questions, one man asked, 'What good thing must I do to please God?' At another time, when I had been talking about the law of God, a man asked, 'Does it please God for a man to have plenty of wives?' I had said nothing about polygamy, for I thought it a little too soon to attack a custom so firmly held by the people. I thought surely the Holy Spirit must be working to raise this question in this man's mind.

"We are thankful that our Heavenly Father has seen fit to allow us peace and safety here in this time of trouble. We have felt the effects of the war very little. Of course, prices of imported foods are a little higher; but the rice crop is good this year.

"Our health is as good as could be expected. We begin to feel the

effects of our stay here. The heat is rather hard on Mrs. Myers this year. We are just starting into our third dry season, which is the hottest part of the year."

Progress in Porto Rico

OUR hearts are full of praise and thanksgiving when we consider what God has wrought in the last few weeks here at Moca, Porto Rico.

It was in a little Wednesday-evening prayer meeting, where some of our native brethren had assembled to seek the Lord, that we were blessed in a marked degree. We were studying some of the promises which the Lord has given us in His Word and by His servant, when we were impressed to begin asking great things of God. Reading Jer. 32:17, Acts 14:27, and similar texts, we were impressed that our greatest need was more faith in God, and a realisation of His leading. Paul and Barnabas realised that it was the mighty hand of God working through them, and that there was nothing too hard for God.

So we began to pray for the way to open to build a church here in Moca. It would make a long story to relate the wonderful manner in which the Lord reached forth His hand to answer these prayers. But, suffice it to say, about a month later the house of the Lord was dedicated free from debt with a church of twenty adult members organised.

The new church is located at the entrance to the town, on a corner lot given by the people, and a more beautiful situation we could not have asked for. It seemed a remarkable omen of the progress of the work of God in this island that the first Seventh-day Adventist church in Porto Rico should be built under such marked manifestations of God's providence.

It is even more wonderful how God has reclaimed living temples for the dwelling of His Spirit in the hearts of these people. Most of the Porto Ricans are cursed with the tobacco and liquor vices, and all are slaves to the coffee habit. The great change that has come in the lives of those who have accepted the message is commented on by those not of our faith. I never shall forget how these dear souls took hold of the Lord, and how He has completely redeemed them from slavery to these habits.

One aged sister told us that for a short time she used only a pinch of tobacco; but when we read that text, "What, could ye not watch with Me one hour?" she took it very literally, and said she would try hour by hour, and that when the temptation came it would be a call to prayer. So she spent the night praying and struggling, as no one can understand but those who have used tobacco for a lifetime and have then undertaken to break the habit. But, thank God, she watched with Jesus, and is still watching, as this has now become a grand principle of her life. After the Lord gave her the victory over this habit, she asked Him for her eyesight, having been blind for years, and now she reads her Bible and sings in our church.

A young man with whom we studied, apparently believed the truth, but would not accept it. We notified our workers, and began to pray for him. After about three months he came to us and said, "I am going to be a Seventh-day Adventist." He said the change in him came about in this way: he was watching us settle a little business disagreement in which he knew the other person was wrong; and when he saw how calm we were, and that we paid the man his unjust demands, he determined to follow the same Jesus who made us such a people as that. He seemed to be in earnest, and trembled at the presence of God's Spirit. This young man with eleven others was baptized the following Sabbath.

CLARENCE E. MOON.

The Work in Argentina

OUR work in this field is making some progress. There are eight or ten persons now awaiting baptism in the city of Rosario de Santa Fé. A year ago we had done practically nothing in this city; now we have a flourishing and growing church. Brother Nicolas Hansen is still carrying on the work in this place with vigour, and with every prospect of an increase in the membership of our company here. A few have begun to keep the Sabbath.

From our public effort in Buenos Ayres, after holding meetings for two months in a very central position, we removed to a new location ten blocks away, and a number of interested

ones continue to come to our meetings. The new hall has a seating capacity for about one hundred and sixty persons, and it is filled night after night, and usually more come than can find room. The class of people, generally speaking, is much better than we had in the other place, and the attendance is more regular.

A young man who has already begun to keep the Sabbath and is very zealous in the truth, has had an interesting experience. Ten or twelve years ago, in the north-western part of the republic, a Protestant tent was pitched on his mother's lot. On account of opposition the tent was soon removed from the place, and the effort stopped. He was then only a boy, but was impressed with some of the Bible teachings that he heard. From that time until recently he heard nothing more about the Bible. He, with his mother and sister, came to live in this city about the time we started our effort here. One day, a desire was aroused in his heart to go out and see if he could not find some place where the gospel was taught, and he made inquiries in regard to meetings. He was directed to a certain street in the city, and there sought during the whole day the Protestant meeting place, but without result. He returned the next day, continuing his search and making inquiries among the people. None seemed able to give him any information until some newsboys told him that meetings were being held in another street, which happened to be our place.

The result was that he came to our meetings, and is the first Sabbath-keeper from our public effort. Thus we see how the Lord works upon hearts at the opportune time to bring them to the gospel message now due to the world.

J. W. WESTPHAL.

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