

The Missionary Leader

"The leaders took the lead in Israel"

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No. 11

Church Missionary Programmes

First Week

A Heaven-Born Idea

Opening Exercises.

Reports of Labour.

"Bible Work."

"How to Hold Bible Readings."

"Result of a Bible Reading in Africa."

"The Reward of Prayer and Service."

Plans for Work.

Bible Work

Study from "Gospel Workers," New Edition

1. How did the plan of holding Bible readings originate?

The plan of holding Bible readings was a heaven-born idea.

2. Who may engage in this work?

There are many, both men and women, who can engage in this branch of missionary labour.

3. Is the experience gained in holding Bible readings helpful?

Workers may thus be developed who will become mighty men of God.

4. How extensively has this plan been followed?

By this means the Word of God has been given to thousands; and the workers are brought into personal contact with people of all nations and tongues.

5. What should Bible workers cultivate?

They should cultivate habits of mental activity, especially giving themselves to prayer and to the diligent study of the Scriptures.

6. What is a necessary qualification in a Bible worker?

Those who do this work must have a ready knowledge of the Scriptures.

7. What is their weapon to be?

"It is written" is to be their weapon of defence.

8. Where may Bible readings be given successfully?

The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is often more successful in winning souls to Jesus than are sermons

delivered in the open air to the moving throng, or even in halls or churches.

9. Why has God given us light?

God has given us light on His Word that we may give this light to our fellow-men.

10. When should the commission given in Matt. 18:20 be obeyed?

Now, just now, is the time to obey the commission, "Teaching them to observe all things whatsoever I have commanded you."

11. Have we assurance of reward in doing this work?

God will not permit this precious work for Him to go unrewarded. He will crown with success every humble effort made in His name.

How to Give Bible Readings

THE giving of Bible readings has proved to be a very efficient means of imparting religious instruction to enquiring minds. To ask a question, or make a statement, respecting the truth contained in a Scripture text, at once calls attention to the subject, or a particular branch of it, which may be under consideration, and thus tends to impress it vividly upon the mind. If wisdom is exercised in framing the question or statement, and such scripture is selected for the reply that directly and plainly answers the question, without explanation or comment from the person conducting the reading, then the listener has on his own mind what the Word of God says, and not merely men's opinions or reasonings.

In giving the readings, it is well to bear in mind that our listeners may be persons who are not familiar with Bible subjects; and for this reason, particular care must be taken not to confuse the mind by mixing subjects, or calling attention to more than one subject in one reading. For the same reason it is best for those who prepare the readings to select such scriptures as bear directly upon the subject they would elucidate, and to arrange these scriptures in a manner that will systematically open the subject. Avoid the use of

texts that will lead to side issues, or open controversy or debate on other topics than the one you are desirous of bringing to the attention of your listener. To illustrate: If you were taking up the subject of Christ's second coming it might be opened by asking the questions, (1) Did our Saviour promise to come again? This might be answered by quoting John 14:3: "And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." (2) How will He come? *Ans.*—"Behold, He cometh with clouds; and every eye shall see Him: . . . and all kindreds of the earth shall wail because of Him." Rev. 1:7. (3) What was the testimony borne to those who saw Him ascend? *Ans.*—"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

Having advanced thus far, when we come to speak of the object of His coming, it makes some difference whether we introduce a text such as Rev. 22:12: "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be," or one like 2 Thess. 1:7-9: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."

By using the former text in this connection, we have a simple statement that, at Christ's second coming, all will receive according to their works; but in the latter text we introduce the subject of everlasting punishment, which would be quite likely to divert the minds of our listeners.

from the direct topic of the Lord's personal coming. The doctrine of everlasting punishment should have its appropriate time and place in our course of readings, but it would be better not to mix it with this reading or any other very early in the course of readings.

It should not be deemed essential in preparing a Bible reading that we present all there is in the Bible on the subject we may have before us. It is better to have a few plain, pointed texts, arranged in a connected manner, than to have so many that only a confused impression is left upon the mind.

It would also be well for the individual who is to give the reading to be sure that the subject of the reading is clear and distinct to his own mind, not because he is familiar with it, but because it is made so by the texts that he is to use in the said reading. It might be a good plan before giving the reading to criticise it as though you knew nothing of the subject, and, like those to whom you are to give the reading, were hearing it for the first time; and with this thought in mind, see what idea you would get from the scriptures presented.

Some who have never had the opportunity of attending a course of instruction in Bible readings, wish to do good, and to introduce the truth by holding readings with their neighbours. Such enquire if we would advise taking along the book called "Bible Readings," and giving readings from that. I would not advise thus taking the book, even if I wished to use the readings in it, unless it might be to read some of the historical facts. In case I wished to use a reading in "Bible Readings," I would think it preferable to copy the texts and questions I wished to use on a slip of paper of small compass so that I could put it in my Bible, rather than to read the questions from the book.

All engaged in the work of giving Bible readings should become more and more familiar with the Scriptures every day; then the Lord, as occasion may require, can "bring to their remembrance" what He sees is for the best good of those to whom they may be giving the readings.

J. N. LOUGHBOROUGH.

"LIFE is too short for work that prevents worship."

Result of a Bible Reading in Africa

"ONE of our natives of the Mar-anatha Mission in Africa, coming to meeting one Sabbath, met another native. The stranger asked him where he was going.

"I am going to meeting," was the reply.

"What!" asked the stranger, "going to meeting on Saturday? Tomorrow is meeting day."

"No," replied our brother, "to-day is the true meeting day. It is God's holy Sabbath. 'The seventh day is the Sabbath of the Lord thy God.'"

"He then proceeded to give the stranger a Bible reading on the Sabbath question, after which the stranger went on his way to a place 125 miles away. Four years have passed since then. Just a few weeks ago that same stranger came to the mission, and told me of this meeting with our native brother above referred to. He said: 'For three years I fought those words, but now I have been keeping God's holy Sabbath for a year. There is no mistake, the seventh day is God's holy day.'"

R. G. RYAN.

The Reward of Prayer and Service

WHILE working with *Present Truth* [our English paper] in—, a place about eight or nine miles from my home, one person who purchased a paper seemed rather interested, and I was impressed to call later with further copies of the periodical. From the first I made mention of her in my daily prayers. She had told me that she did not attend any place of worship. Her husband, who was a reservist, was called up at the beginning of the war, and it was not long before she had the sad news that he had been killed. I noticed how calmly she took it. She was left with three children, the eldest being five years of age. I began to pray to the Lord that He would open the way for me to hold Bible readings with her. He soon answered my prayers. A young lady friend of hers, who was with her one day when I called, said, when I had gone, that she would like to have a talk with me on spiritual matters. I was told this the next time I paid her a visit. I knew this was God's answer, and I arranged to have a

Bible reading with her and her friend. This I did a few evenings later, taking up the signs of Christ's coming. God was certainly with us that evening, and before I left they both decided definitely for the truth.

It seems they had been talking the Sabbath question over together for some time previously. The young lady friend, on reaching home, told her mother the message, and the result was that all three persons kept the very next Sabbath. They are readily accepting every point of the truth as it is presented, and are ready to be baptized. The young lady and her mother were members of the Wesleyan Church. Surely God is moving on the hearts of the people. I thank God with my whole heart for such an encouraging experience, and trust that I may have many more such in the near future. What a blessed privilege is ours to have a part in carrying this last message!

BERNARD BELTON.

Second Week

The Worker's Need

Opening Exercises.
Reports of Labour.
"The Greatest Argument."
"Example Instructs."
Poem: "Redeeming the Time."
Plans for Work.

LEADER'S NOTE.—The only personal possession that any one of us can take with him to heaven is his character, and it is that which will determine whether we go there or not; for if we are daily abiding in Christ, we shall develop characters like His. How true it is that our lives speak louder than our words! There are some important principles in this lesson. How often we hear people say, "I could be a good Christian if my surroundings and circumstances were not so trying." But these are the very surroundings they need, or they would not have them; for the Lord permits to come to His people only the experiences that are needed to purify them. No others can pass the hedge He sets around each child of His. Some trials we may not understand, and in such cases we must believe that they have been permitted through the wise purpose of God, and trust Him until the time comes when Jesus will explain to us the meaning of all the dark places in our experiences.

The lesson is short, and it might be well to allow the members to state how they are impressed by the thoughts brought out. If we can only learn to trust and love God supremely, it will not be difficult for us to lead others to Him.

Do not neglect to plan for aggressive work. True love must have an outlet. Let it go out in tracts, in papers, in magazines, in

books that bear the message of salvation; in missionary visits and acts of kindly service; and in all other ways that will draw souls to Jesus.

The Greatest Argument

[The following quotations are taken from "Ministry of Healing," chapter on "Help in Daily Living."]

1. WHAT has more influence than what a man says?

"There is an eloquence far more powerful than the eloquence of words in the quiet, consistent life of a pure, true Christian. What a man is has more influence than what he says."

2. What determines our influence upon others?

"It is our own character and experience that determine our influence upon others. In order to convince others of the power of Christ's grace, we must know its power in our own hearts and lives. The gospel we present for the saving of souls must be the gospel by which our own souls are saved. Only through a living faith in Christ as a personal Saviour is it possible to make our influence felt in a sceptical world. If we would draw sinners out of the swift-running current, our own feet must be firmly set upon the rock, Christ Jesus."

3. What is the strongest argument in favour of the gospel?

"The strongest argument in favour of the gospel is a loving and lovable Christian."

4. What is a trial to many people?

"Many who sincerely consecrate their lives to God's service are surprised and disappointed to find themselves, as never before, confronted by obstacles, and beset by trials and perplexities. They pray for Christlikeness of character, for a fitness for the Lord's work, and they are placed in circumstances that seem to call forth all the evil of their nature. Faults are revealed, of which they did not even suspect the existence. Like Israel of old, they question, 'If God is leading us, why do all these things come upon us?'"

5. What is the reason for these trials?

"It is because God is leading them that these things come upon them. Trials and obstacles are the Lord's chosen methods of discipline, and

His appointed conditions of success. He who reads the hearts of men knows their character better than they themselves know them. He sees that some have powers and susceptibilities which, rightly directed, might be used in the advancement of His work. In His providence He brings these persons into different positions and varied circumstances that they may discover in their characters the defects which have been concealed from their own knowledge. He gives them opportunity to correct these defects, and to fit themselves for His service. Often He permits the fires of affliction to assail them that they may be purified."

6. What do the trials that come to us prove?

"The fact that we are called upon to endure trial shows that the Lord Jesus sees in us something precious, which He desires to develop. If He saw in us nothing whereby He might glorify His name, He would not spend time in refining us. He does not cast worthless stones into His furnace. It is valuable ore that He refines."

7. What may the Lord do with our plans?

"Our plans are not always God's plans. He may see that it is best for us and for His cause to refuse our very best intentions, as He did in the case of David. But of one thing we may be assured, He will bless and use in the advancement of His cause those who sincerely devote themselves and all they have to His glory. If He sees it best not to grant their desires, He will counterbalance the refusal by giving them tokens of His love, and entrusting to them another service."

Example Instructs

"AN English lady, who went to France to study, had for her teacher a woman who had come out from the Roman Catholic Church—agnostic, and violently opposed to everything Christian. At the end of the year she said to her pupil, 'Would you mind reading the Bible to me, and explaining as you read?' 'Certainly not, but why do you ask?' 'Well,' said the French lady, 'I have been teaching you for a year, and never once have you mentioned

religious matters; but you have lived before me such a life that I want to know the source of that life.'"

Redeeming the Time

We long to see the Saviour coming
In glory from above.
Our tongues shall sing the songs of Zion,
In joyful praise and love.
"Come, enter in, the gate stands wide,"
We long to hear Him say;
"Thou choost Me to be thy guide;
Enter the realms of day."

Yet there's a work we all may hasten
As earth's last hour draws near,—
A word to warn of coming danger
While mercy still is here.
O, haste and take the Saviour's Word
Your guide in life to be,
And join the ranks of those who work
To set sin's captives free.
—Lucina Moon.

Third Week

Our Denominational Paper

Opening Exercises.

"A Brief History of the *Review and Herald*."

"Its Place and Work."

"Who Should Have the *Review*?"

"Pastor Olsen's Last Words to the Churches."

Plans for Increasing Circulation of *Review*.

LEADER'S NOTE.—This programme is on an important subject. We are not urging our people to subscribe for the *Review* to build up the circulation of the paper. The *Review* stands as a watchman on the hill-top, as a sentinel on the battle front. Its editors and other leaders in the cause of God are always on the watch for world-wide movements of every kind that in any way affect this message; and through the *Review* these are brought before our people, who have neither time nor opportunity to look out for all of them for themselves. In this way vital information is continually being placed before our people, which enables them rightly to relate themselves to the progress of the message. The Saviour said, "And what I say unto you I say unto all, WATCH." We are to watch for the return of the Master, and those things which we must watch for are the progress of the world-wide message and the fulfilment of the prophecies. Through the pages of the *Review* we are kept in touch with both of these. It is because of these things that we urge our elders and leaders to enter heartily into the campaign to place the *Review* in every church, that the members may receive from it the help it can give.

Be sure to select good readers for the articles. It would help to impress the points if the leader would ask a few questions at the close of each reading. It might be well to sing a stanza or two of some familiar hymn after the second reading, to give a little change of position and rest. It will be well to strike while the iron is hot, and call for all who wish to

subscribe for the *Review* to rise or to hold up their hands, while the missionary secretary takes their names. Later, definite arrangements can be made with these persons. Afterwards all who have not subscribed should be visited, and efforts be made to interest them in the paper, and to find ways of obtaining it if they are short of money.

In one of our largest churches in Victoria, three or four families who could not have taken it separately, united in subscribing for one copy, and thus by passing it around all got the benefit of the one paper. In this way a large number obtained access to the paper. Could not some such arrangement be entered into in all our churches? The price is 8s. 6d. If three families joined in one subscription it would cost only 2s. 10d. a year for each family. In small churches at least one copy might be taken for the use of the members.

Some may raise the question as to the relation existing between the *Review* and the *Record*, and whether it is necessary to have both. The *Review* is our denominational church paper and keeps its readers in touch with the world-wide field, and contains much valuable information on all lines of church work that our own little paper could not hold. On the other hand, the *Record* is our medium of communication in regard to the work in our own home field, which is of special interest to us throughout the Australasian Union Conference. Both papers have their place, and one should deepen the interest in the other.

A Brief History of the "Review and Herald"

THE *Review* came to this denomination through special instruction given in vision. In July, 1849, Pastor James White, in obedience to a personal testimony given in June of the same year, began to publish a two-column, eight-page paper, which was named *The Present Truth*. The first three numbers of this paper, bearing dates of July, August, and September, were published at Rockyhill, Connecticut. When they were ready, they were dedicated by prayer and anointed with the tears of the believers. Then Pastor White carried them, in an old-style carpet-bag, eight miles to Middletown, and mailed them. These were sent, free of charge, to those who it was thought would read them.

The last issue, under the title of the *Present Truth*, was printed in Paris, Maine, in the month of November, 1850. In the same month the paper was enlarged, made a semi-monthly, and the name change from the *Present Truth* to the *Second Advent Review and Sabbath Herald*. Thirteen numbers of this paper were printed in Paris, and then it was removed to Saratoga Springs, New York, in 1851, where the paper was

again enlarged, and the present name, the *Advent Review and Sabbath Herald*, was given.

In 1852 the *Review* was first printed from *type* and *press* belonging to the denomination, in Rochester, New York, where it was continued until 1855, when it was moved to Battle Creek, Michigan, and printed in an office owned by the denomination. At this time the first subscription price—\$1 a year (4s. 2d.)—was established. Previously it had been sustained entirely by donations, and sent out to all believers. It was made weekly August 11, 1853, and was afterwards enlarged and the subscription price raised to \$2 (8s. 4d.) a year; but subsequently, at a time when printing material and labour were very low, the price was reduced to \$1.50 (about 6s. 3d.), in order that all might have it as reasonably as possible. In 1912, labour and printing materials having greatly increased in price, the rate of the *Review* was again made \$2 (8s. 4d. in this field) a year.

On December 30, 1902, fire swept away the *Review* office, and left the paper again without a home. It was printed in a basement of an adjoining building until August 20, 1903, when it was moved to Washington, D. C., and again printed in a small, dark basement until June, 1906, awaiting the completion of the present substantial and commodious building located in Takoma Park, six miles out of the city of Washington, D. C.

During the sixty-four years the *Review* has been published, it has had few changes in editors. Pastor James White, its founder, served as editor and manager until about 1853, when Pastor Uriah Smith took up the responsibility, and continued in almost constant editorial connection until his death, March 6, 1902. Then Professor W. W. Prescott carried the work on until 1909. Pastor W. A. Spicer served as editor for about a year, or until the present editor, Pastor F. M. Wilcox, was secured in the early part of 1911. With these principal editors have been associated many other faithful and able assistant editors, to whom also belongs the gratitude of the entire people.

The *Review* was the first printed sheet that ever voiced the third angel's message. It effectively served in the very beginning of the message

to form a union of believers, after the disappointment in 1844, and has been a strong factor in unifying and cementing believers, promulgating the truth, exposing error, inspiring faith, stimulating courage, bringing good cheer from the Lord's messengers from all parts of the world, and faithfully fulfilling its mission in building up the spiritual life of the churches.—*Church Officers' Gazette*.

Its Place and Work

As the denomination grows and the work assumes larger proportions, the importance of the denominational organ increases in proportion to the growth of the work. Upon the enlargement of the work and the increase of numbers, a subtle danger, not recognized by all, confronts the rank and file of our people. Many, becoming absorbed in local interest, fail to keep themselves enlarged through an intimate knowledge of the progress of the world-wide message. Shorn of this knowledge, personal responsibility gradually loses its compelling power, and these members unconsciously begin to weaken and to drift. Some may recognize the change in their relation to the world message, yet many will not know the cause of this change in the love of the truth.

With the message God gave the *Review* as an inspiring, educational, and unifying medium through which His followers could be strengthened, encouraged, and knit close together through the Holy Spirit witnessing to human efforts in the salvation of men. He made the *Review* to be a *voice* penetrating the earth with notes of progress, success, and overcoming victory,—a *voice*, though human, guided by the overshadowing spirit of the message, and heaven blessed. The *Review* came with the message, and it will remain until the work is finished, ministering to the spiritual needs of the believers, in bringing good cheer, building up faith, keeping alive the spiritual fire of the soul, imparting and impelling spiritual force and vitality, and creating a working devotion in the promotion and support of the message.

The *Review* is, therefore, far more than a mere newspaper, which may be read with small gain, or neglected without great loss. Believers cannot deprive themselves of the *Review* for the sake of monetary economy, or to

enable them to have a general paper for missionary purposes; for it is an *essential* in their own spiritual life, a weekly reviver, a constant inspiration, brought into existence and maintained solely for their spiritual health. While it administers to each individual's needs and promotes the the local conference work, it also enlarges the vision of both individuals and conferences to take in the whole world. It is the *world voice* of the entire denomination.

The great danger confronting each member in this time of many interests is in failing to recognize that individual responsibility in connection with the progress of a world-wide message, which responsibility God provided for their development, when not accepted and carried, reacts on them, dwarfing their spiritual growth.

In addition to the spiritual value of the *Review*, it is needed as an educational factor by every member, irrespective of his place or position in the denomination. We know that preaching is an ordained means of presenting the gospel to believers and to the heathen; but if our ministers are to take up all the commendable interests belonging to the church, and give each line of work sufficient time thoroughly to instruct our people, where are they going to find the time to give the message to the world? Our ministers cannot, therefore, instruct us in all things needful.

We might learn something by travel, but life is too short, the world is too large, our means too limited, to do much or to gain much by travel. We might learn much from books on church and mission work, from the great moral movements of nations, and from individual development; but possibly not one-third of our members have ever read a book on missions, or will ever know from published volumes of the unevangelized races of the world, and what is being done for them. Books have their place and their influence, but they are not sufficient to meet our need. We might learn much from personal visits from our missionaries, but they cannot leave their fields. All these agencies are good, and should be made use of as much as possible, but they are only as pearls on the great denominational cord—the *Review*. Break this cord, and these pearls fall. The *Review* holds the shining pearls together. It uses every one of them. It gathers up

what is good everywhere,—by travel, by books, by addresses of missionaries and sermons of ministers, by letters and circulars, through conferences and conventions, periodicals, and magazines,—collates, condenses, and carries all right into our homes, to instruct, to edify, and to inspire. It uses the letter, the telegraph, the telephone, the phonograph, etchings, cablegrams, the wireless, and all the agencies known to modern printing, to bring to the home of every believer all the news concerning the varied activities of our world-wide work and its needs, not even neglecting the local interests and the individual homes of every conference.

In this age of intense activity, with every wind of doctrine and phase of scepticism forcing itself upon us, and while our message is rapidly swelling into the loud cry, the safety of our members centres more and more in the great denominational *voice*, the strong unifying *cord*, the *Review*. Movements may rise and fade away, enthusiasm may sweep over the earth, the great deceiver may even impersonate Christ, but against an *educated, Spirit-filled, fortified, unified* church there can be no successful assault. The *Review* builds such churches.

D. W. R.

Who Should Have the "Review"?

THE following pointed statement concerning the *Review*, and how it should be placed in the possession of church members is taken from "Testimonies for the Church," Vol. IV, pages 598, 599:

"The *Review* is a valuable paper; it contains matters of great interest to the church, and should be placed in every family of believers.

"Our people should make greater efforts to extend the circulation of the *Review*. If our brethren and sisters would only manifest greater earnestness and put forth more persevering efforts to accomplish this, it would be done. Every family should have this paper. And if they would deny themselves their darling luxuries, . . . many who do not now have its weekly visits might pay for the messenger of light to come into their household. Almost every family takes one or more secular papers, and these frequently contain love stories and exciting tales of

villainy and murder, which injure the minds of all who read them. Those who consent to do without the *Review* and *Herald* lose much. Through its pages, Christ may speak to them in warnings, in reproofs and counsel, which would change the current of their thoughts, and be to them as the bread of life."

Now, as never before, the *Review* seems to be accompanied by the same *Spirit* and *power* given to assist our individual workers throughout the world. It is reasonable that the Holy Spirit should accompany the *Review*, inasmuch as it is the denominational medium of communication, the *voice* of the great advent movement in all the world, the one *general* messenger, bringing to all believers throughout the world encouraging reports of progress, providing spiritual food for all, and presenting new plans for extending the work. It reaches the majority of our members, and brings to them, week by week, new inspiration and fresh courage. So many communications giving assurance of this fact reach the publishers that it would be an evidence of lack of discernment not to recognize that the Lord is directly and especially working through the *Review* in *unifying* His people, *cementing* their interests, and *strengthening* their faith in the work He has committed to them.

D. W. R.

Pastor A. O. Olsen's Last Words to the Churches

ON the day that Pastor Olsen was taken seriously ill with the disease from which he died suddenly a few days later, he voluntarily sent the *Review* the following statement. It was his last words to our people. For fifty-six years he had read the *Review*, and thoroughly realised its value and its importance to our people. - In its behalf, and for the good of our people, he was providentially permitted to make this last appeal. It ought to be seriously considered by all our people:

"I have enjoyed a real feast, a spiritual feast, reading the last number (No. 4, 1915) of the good old *Review*. From beginning to end, it was a real feast to my soul.

"The general articles are right to the point, dealing with important questions and developments that call for careful study by all interested in

the momentous events now taking place in the world.

"Then follow those encouraging reports of the progress of the work from the world-wide field. Pastor A. G. Daniells tells of his visit to New Zealand in 1886, and his recent visit after twenty-eight years. The work there is moving onward to victory.

"Then follow the encouraging reports from the missions in South and West Africa, from India and South America, and also from the homeland, all so cheering. The Tsungwesi Mission reports twenty persons baptized, gathered from the heathen. Like encouraging reports are given from other fields.

"The Home Department is filled with most excellent, instructive matter, and so also is the Educational department.

"The blessing of the weekly visits of the good old *Review and Herald* cannot be expressed in words. I cannot understand how any Seventh-day Adventist reading the English language can do without it. Those who for any reason are deprived of its weekly visits are suffering a great loss. It was in 1858 that the *Review* first entered my father's home, and it continued to be his delight the rest of his life; and when our home was established, in 1868, it was one of the first guests that we entertained. It has followed us as we have moved from place to place, and when for any reason, it does not arrive on the expected day, it is greatly missed. There is no other paper that can take its place. All ought to have it."

Fourth Week

Personal Experiences in Accepting the Message

Opening Exercises.

Reports of Labour.

"The Agencies the Lord Used to Bring Me into the Truth," by each member present. Plans for Work.

LEADER'S NOTE.—Each member, beginning with the leader, should be asked to tell briefly by what agencies he was brought into the truth, and the particular circumstances which opened the way for these agencies to make an impression on his mind. Such experience meetings are usually very encouraging; for they show plainly God's special care for each individual, and His wisdom in adapting His plans to the character of each. We should learn valuable lessons for our work from the relating of these experiences, and be encouraged by them to seek for other souls.

Missionary Volunteer Programmes

First Week

Effectual Prayer

Hymn.

Prayer.

Secretary's Report.

Scripture Drill.

Reports of Labour.

Hymn.

"Prayer."

Poem: "The Secret."

"A Brother Converted by Prayer."

"George Müller's Answer to Prayer."

"Give Us This Day Our Daily Bread."

"A Mother's Prayer for Her Boy Answered."

Hymn.

Prayer

Conditions on Which God Answers Our Prayers

1. *Ask.* Matt. 7: 7, 8.

"Our great need is itself an argument, and pleads most eloquently in our behalf. But the Lord is to be sought unto to do these things for us. He says, 'Ask, and it shall be given you.' And 'He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?'—" *Steps to Christ,* page 99.

2. *Ask in faith.* James 1: 6, 7; Heb. 11: 6.

"Another element of prevailing prayer is faith. 'He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.' Jesus said to His disciples, 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.' Do we take Him at His word?—" *Steps to Christ,* page 100.

3. *Search with all the heart.* Jer. 29: 13.

"I asked the angel why there was no more faith and power in Israel. He said, 'Ye let go of the arm of the Lord too soon. Press your petitions to the throne, and hold on by strong faith. The promises are sure. Believe ye receive the things ye ask for, and ye shall have them.' I was then pointed to Elijah. He was subject to like passions as we are, and he prayed earnestly. His faith endured the trial. Seven times he prayed before the Lord, and at

last the cloud was seen. I saw that we had doubted the sure promises, and wounded the Saviour by our lack of faith."—" *Early Writings,* page 73.

4. *Forgive.* Mark 11: 25.

"When we come to ask mercy and blessing from God, we should have a spirit of love and forgiveness in our hearts. How can we pray, 'Forgive us our debts, as we forgive our debtors,' and yet indulge in an unforgiving spirit? If we expect our own prayers to be heard, we must forgive others in the same manner, and to the same extent, as we hope to be forgiven."—" *Steps to Christ,* page 101.

5. *Thanksgiving.* Phil. 4: 6; Col. 4: 2.

"We need to praise God more 'for His goodness, and for His wonderful works to the children of men.' Our devotional exercises should not consist wholly in asking and receiving. Let us not be always thinking of our wants, and never of the benefits we receive. We do not pray any too much, but we are too sparing of giving thanks. We are the constant recipients of God's mercies, and yet how little gratitude we express, how little we praise Him for what He has done for us."—" *Steps to Christ,* pages 107, 108.

6. *In Christ's name.* John 14: 13, 14; 16: 26.

"But to pray in the name of Jesus is something more than the mere mention of that name at the beginning and the ending of a prayer. It is to pray in the mind and spirit of Jesus, while we believe His promises, rely upon His grace, and work His works."—" *Steps to Christ,* page 105.

Conditions on Which Prayer Is Not Heard and Answered

1. *If I regard iniquity.* Ps. 66: 18.

"If we regard iniquity in our hearts, if we cling to any known sin, the Lord will not hear us; but the prayer of the penitent, contrite soul is always accepted. When all known wrongs are righted, we may believe that God will answer our petitions. Our own merit will never commend us to the favour of God; it is the worthiness of Jesus that will save us; His blood that will cleanse us; yet we have a work to do in complying

with the conditions of acceptance."—
"Steps to Christ," pages 99, 100.

2. *He that turneth away his ear.*
 Prov. 28:9.

The Secret

Men wondered why, in summer heat,
 The little brook, with music sweet,
 Could glide along the dusty way,
 When all else parched and silent lay.

Few stopped to think how, every morn,
 The sparkling stream anew was born
 In some moss-circled mountain pool,
 Forever sweet and clear and cool.

A life that, ever calm and glad,
 One melody and message had—
 "How keeps it so," men ask, "when I
 Must change with every changing sky?"

Ah! if men knew the secret power
 That gladdens every day and hour,
 Would they not change to song life's care,
 By drinking at the fount of prayer?
 —Selected.

A Brother Converted by Prayer

"A WOMAN had a brother in India, a long distance away, who was not a Christian, and she at once thought, 'Now, if I pray especially for him, will something happen? Is this statement of the Book true?' She felt led to pray especially for that brother, that he might come to Christ. She went on praying, day by day, and saying to herself, half wondering as she said it, 'Is something happening at the other end?' and, in her heart, saying, 'Something is happening; but I wish I knew.'

"By and by, in the course of the usual family correspondence, she put this sentence in the letter to her brother, 'Has anything unusual happened to you lately?' That was the only reference she made to her special praying. Back, in the course of the mails from India, came a letter from him, saying this: 'Yes, something has happened. Two months ago my thought was turned to God; I do not know why. It was not any book that I was reading; it was not any sermon that I heard; I did not go where I would hear sermons; but I do know that my thought was turned to think about God.' He had been trained in a Christian home, he knew the whole gospel story, and he now said, 'I was led to give my heart to the Lord Jesus Christ, and as I write to you I am a Christian man.' She ran her eye quickly back over the calendar. The letter said, 'Two months ago,' and she found that two

months carried the story back to the time when she began her special praying for her brother. Something had happened at the other end."—
Gordon.

George Muller's Answer to Prayer

THE captain of one of our ocean liners tells of an experience in the life of this great man of prayer. He said: "In crossing the ocean on one of our voyages my whole life was revolutionized. We had on board a man of God, George Müller, of Bristol. I had been on that bridge for twenty-two hours, and never left it. I was startled by some one tapping me on the shoulder. It was George Müller. 'Captain,' he said, 'I have come to tell you that I must be in Quebec on Saturday afternoon.' This was Wednesday. 'It is impossible,' I said. 'Very well, if your ship can't take me, God will find some other way. I have never broken an engagement for fifty-seven years.' 'I would willingly help you, but how can I? I am helpless.' 'Let us go down into the chart room and pray.' I looked at that man of God and thought to myself, 'What lunatic asylum could that man have come from? I never heard of such a thing.' 'Mr. Müller,' I said, 'do you know how dense this fog is?' 'No,' he replied, 'my eye is not on the density of the fog, but on the living God who controls every circumstance of my life.' He knelt down and prayed one of the most simple prayers. I muttered to myself, 'That would suit a children's class where the children were not more than eight or nine years old.' The burden of his prayer was something like this: 'O Lord, if it is consistent with Thy will, please remove this fog in five minutes. You know the engagement You made for me in Quebec for Saturday. I believe it is Your will.'

"When he had finished, I was going to pray, but he put his hand on my shoulder and told me not to pray. 'First, you do not believe He will, and second, I believe He has, and there is no need whatever for you to pray about it.' I looked at him, and George Müller said this: 'Captain, I have known my Lord for fifty-seven years, and there has never been a single day that I have failed to gain an audience with the King. Get up, captain, and open the door, and you

will find the fog is gone.' I got up, and the fog was indeed gone.

"You tell this to some people of a scientific turn of mind, and they will say, 'That is not according to natural laws.' No, it is according to spiritual laws. On Saturday afternoon, I might add, George Müller was in Quebec on time."—*Meyers, in "Real Prayer."*

"Give Us This Day Our Daily Bread"

JOHNNY HALL was a poor boy. His mother worked hard for their daily bread. "Please give me something to eat; I am very hungry," he said one evening. His mother let the work upon which she was sewing fall from her knee, and drew Johnny toward her. Her tears fell fast as she said, "Mother is very poor, and cannot give you any supper to-night."

"Never mind, mother; I shall soon be asleep, and then I shan't feel hungry. But you will sit and sew, and be so hungry and cold. Poor mother!" he said, and kissed her many times to comfort her.

"Now Johnny, you may say your prayers;" for dearly as his mother loved him, she could ill afford to lose a moment from her work. He repeated, "Our Father which art in heaven" with her until they came to the petition, "Give us this day our daily bread." The earnestness, almost agony, with which the mother uttered these words impressed Johnny strongly. He said them over again, 'Give us this day our daily bread.' Then opening his blue eyes, he fixed them on his mother, and said: "We shall never be hungry any more. God is our Father, and He will hear us." The prayer was finished, and Johnny went to bed. The mother sewed with renewed energy, her heart sustained by the simple faith of her child. Many were the gracious promises which came to her remembrance. Although tired and hungry, it was with a light heart that she sank to rest.

Early in the morning a gentleman called on his way to business. He wished Johnny's mother to come to his home to take charge of his two motherless boys. She immediately accepted the offer. They were thus provided with all the comforts of a good home. Johnny is a man now, but he has never forgotten the time

when he prayed so earnestly for his daily bread.

That God will hear prayer is his firm belief. In many ways has he had the faith of his childhood confirmed. He looks to God as his Father with the same trust now as then.—*The Messenger*.

A Mother's Prayer for Her Boy Answered

RECENTLY an earnest-faced young man, dressed in the uniform of the United States Navy, came directly to our booth in the San Francisco Exposition with the question, "Do you know where there is a Seventh-day Adventist church in San Francisco?"

I answered, "Yes, I know where there are two. Do you want to find one?"

"Yes," he replied, "I searched all day yesterday (Sabbath) looking for one, but without success." Then came his story: "My mother was a Seventh-day Adventist, but died ten years ago. I used to go to Sabbath-school, and I have not gone to any other church because I do not believe in them. But I went into the navy over ten years ago, and have been very wicked ever since. But somehow, lately I have been thinking I ought to change my ways, and lead a different life. Last Friday, when we were given seventy-two hours' 'shore leave,' before I left the ship, I knelt down in my room and prayed, asking God to help me find some of my mother's people. I searched all through the telephone book, but could not find a church, so to-day I asked God again, and I came into this building, and as I was walking along I saw those words," pointing to the large letters in gilt on a glass surface hanging by brass chains over the "foreign literature" wing—SEVENTH-DAY ADVENTIST LITERATURE. "So you see how He made things come my way to-day."

We told him where to find one of our churches, and invited him to the lecture there that night. He came, and after meeting, expressed himself as so glad he had found his mother's people. We received a letter from him this past week telling us when he thought he could get another "shore leave," when he would come out to services again. He has only ten months of his enlistment to serve, but is willing to "buy" himself out, and begin to obey at once. He al-

ready ranks higher in the navy than a sergeant in the army, and is in line for promotion, but is willing to give it all up for his mother's religion.

We mention this case because of the hope it will give other mothers who are praying for their "wandering boys." This mother has been sleeping for ten years, but her prayers offered previous to her death are now being answered.

MRS. E. KETRING-SNYDER.

Second Week

Living the Christ-Life

Hymn.
Prayer.
Secretary's Report.
Scripture Drill.
Reports of Labour.
Hymn.
"A Royal Guest."
"A Powerful Magnet."
"Saves to the Uttermost."
"The Bouquet of Flowers."
Hymn.

LEADER'S NOTE.—The enigma given in this programme might be written on the board, and the members asked to copy it, and look up the answer for the next meeting. We give the answer here for the leader's information. At the next meeting call for a show of hands of all who have found the answer, and then let them tell what it is.

Answer to Enigma

Hagar

1. Hezekiah.
2. Ahab.
3. Gehazi.
4. Achan.
5. Reuben.

A Royal Guest

THERE was once a youth who lived in a small and wretched hut. It was more like a dungeon than a house; for this one contracted room had but a mud floor, a dingy ceiling, begrimed walls, bare of all ornament; and the few struggling rays of light that entered the miserable abode only served to reveal more clearly its poverty. The furniture was scant, consisting of but a broken stool and a rickety table; while the cupboard had in it but a few mouldy crusts. Everything about the hut was most forlorn; yet it was the best he had, and he knew not how to secure any better.

One day there came a messenger to him in haste, to say that a great king was travelling that way, with a brilliant retinue attending him, and

that he desired to visit him, and, indeed, to take up his abode with him. "He asks," said the messenger, "that you will receive him into your home, and also the grand company travelling with him." We can picture the consternation of the youth in receiving such a message as this. What shall he do? His poor hut was not fit for a king; and he had neither accommodation nor food for the royal company. Shall he offer the king the broken stool to sit upon? Shall he place before him his mouldy crusts? Shall he even let him come into a place so mean and forbidding?

In his perplexity he resolved to make an effort to improve his hut. He began to scrub the mud floor; but the water only added to the trouble by making the earth soft and adhesive. He thought to scrape the walls; but this attempt ended in making holes in them, which rendered them all the more unsightly. Neither could he renew nor add to the broken furniture, nor increase the contents or quality of his larder. Ashamed to receive the royal guests into such poor quarters, there was, he thought, only one thing for him to do—to bolt the door against his coming, and to hide in a corner of his hut.

He had but time to do this before he heard the sound of approaching footsteps; and soon there came a knock at the door. He lay quiet, hoping that his visitor would think that no one was within. But there was another knock, louder than before, and a clear, strong voice said, "Open to the king!"

Seeing that it was useless to hide away, the youth made answer, "I cannot open, for I have not a fit place for a king."

The voice replied: "I do not ask for fitness, only for entrance. Unbolt the door and let me in."

"But I have no food to set before thee."

"I do not ask for food; only for willingness to receive me."

"But my hut is poor and dark and wretched."

"Full well I know it, and I come to make it large and beautiful."

"But I am unworthy to have thee come under my roof."

"I come not to seek worthiness, but to do thee good—to make thee rich and blessed."

"But my clothes are but filthy rags."

"I bring thee a beautiful robe, fit for the son of a king."

"But, but—"

"Oh, say not 'but' to the offer of love! Make not more objections. Open the door to the king."

With a trembling hand, at last the poor inmate drew back the bolt and let the door fly open, and the glorious king came in. Not a word of upbraiding did he speak because the room was so unworthy; but, wonderful to tell, a startling change took place. The ceiling grew grand and high; the broken walls gave way for marble columns; the floor became inlaid with richest mosaics; the hut expanded into a noble palace; while the golden light, streaming in, revealed a table spread with a sumptuous banquet, where was every kind of healthful and inviting food. Narrowness, darkness, and poverty were gone; and breadth, light, purity, and riches abounded. And the youth, clothed in princely garments, sat down to feast with the king, while attendants, whose names spoke of Pardon, Peace, Joy and Righteousness, girded themselves to serve him.

It was the King of kings seeking a lost child. The hut is the dark and sinful heart. To it the King comes, not asking for feeling or preparation or worthiness, but simply to be admitted; He brings with Him all heart can wish—preparation, light, joy, salvation, eternal life; for all these are in Himself. Sinful hearts need but to receive Him; for it is written, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."—*Youth's Instructor.*

A Powerful Magnet

"THE strongest magnet in the world, it is claimed, will lift fifty thousand pounds. But even strength equal to this enormous, inherent, mechanical power is not sufficient to raise some of the wrecked vessels, lying many fathoms deep, on the ocean's bottom. Those who are acquainted with the sea are of the opinion that the *Titanic* is beyond the reach of salvage apparatus. However, a certain engineer believes that by means of a device which he has invented, the ocean liner can be raised. He declares that the sunken vessel will come up when his "pon-

toons" are placed on the surface, and his magnets welded to her sides.

"This is an untried theory, but the power of the blessed blood of Jesus Christ to raise every wicked life from sin's deepest sea is a tried and proved fact. 'And, I, if I be lifted up from the earth,' said Jesus, 'will draw all men unto Me.' By the unlimited, drawing power of the mighty magnet of His grace, He is able to lift every sinner from the sloughs of despondency, despair, discouragement, and to plant his feet upon solid ground."

M. G. CONGER.

Saves to the Uttermost

AFTER a man has made a complete moral wreck of himself, what then? To hear people talk, one would get the idea that there is nothing to do but to let him go, an admitted and abandoned failure. It is fortunate that God does not treat us in that way. It was fortunate for the world that He did not treat Judah in that way, after having departed so far from Him. It was after that, that the remnant were so purified that Jesus Christ could be born from that stock. If you have a friend, or know a man, who has now apparently completed his moral wreckage, that is the time to hold on in undiscouraged faith and prayer. God has not let him go; why should you? The time never comes, if he is still in this life, when you will need to, or have any right to, let go of one whom you have been trying to let Christ save through you. And the same is true of our own moral failures, when we seem to have come to an irrecoverable end in pitiable collapse of character.

"While an hour of life remains,
Life is in the making."

—*Present Truth.*

The Bouquet of Flowers

A YOUNG woman was standing on the doorstep of her home talking to a girl friend when a messenger brought her a bouquet of flowers. As she eagerly opened the package, she was astonished to find the flowers all wilted and withered. But she was more amazed to read the note accompanying, written by an esteemed Christian friend, to the effect that she had kept the flowers and got all the good she could out of them before giving them to her.

When the young woman sought an explanation for such a seemingly discourteous act, she was confronted by a mighty object lesson, which we trust every boy and girl will take to heart.

The woman who sent the flowers had overheard the young woman make the remark in a revival meeting that she would not give her heart to Jesus, she was going to have a good time first, enjoying the pleasures of life, then later, she would settle down. She determined to do what so many young people are doing—spending the very best years of their lives for self, expecting to give the fragments of a misspent life to their Saviour. How rude to hand your Maker nothing but a useless and withered bouquet of flowers!—*Caroline Clough.*

Scripture Enigma

WHO, being ill, prayed much for longer life?
Who was a bad king, with a wicked wife?
Who to his prophet-master told a lie?
Who for a secret theft was doomed to die?
Who, of twelve brethren, was the eldest son;
And tried, in vain, to save a younger one?

Find thus a mother who beheld, with grief,
Her boy to whom an angel brought relief.

Third Week

The Word of God

Hymn.
Prayer.
Secretary's Report.
Scripture Drill.
Reports of Labour.
Hymn.
"The Study of the Scriptures."
Poem: "Holy Scripture."
"How A Chinese Boy Was Found."
"Don't Forget Your Lantern."
"Giving God A Chance."
Hymn.

The Study of the Scriptures

I. *Christ's Instruction with Reference to Bible Study.* John 5:39.

II. *The Need of Bible Study.* Deut. 8:3.

The Power of God's Word

"The devil is very much afraid of the Bible. There is not any way you can put him to flight so quickly than to quote the Scriptures to him. When Jesus was tempted in the wilderness, He put him to flight every time in this way, and we may do the same. 'In the island of Java there grows a tree, which may, perhaps, be the upas, the leaves of

which are said to be deadly poison to venomous reptiles, and to snakes especially. Once, as a traveller was passing through a wood, he heard a cry of distress from a bird overhead, and on looking for the cause of alarm, he saw a snake climbing up a tree to a nest of little birds. The snake was then beyond the man's reach, but he felt curious to watch what was about to happen. Suddenly the bird ceased crying and flew away, but only to return in a few seconds with a large leaf, which she dropped over the nest. The snake was very near its intended prey; but at the moment it opened its mouth its eye caught sight of the guardian leaf, and the vile creature dropped to the ground as if it had been shot, and darted into the jungle. Children, that venomous snake did not fear the leaf of the upas as much as the devil does prayer and the Word of God. It is when we give way to him that he has power. Remember that he is a coward, and runs if resisted by the youngest Christian in the right way." —Mrs. L. T. Crisler.

Devotion to the Bible

"Matthew Hale Smith, in his book, 'Marvels of Prayer,' tells of a shipwreck, and of the rescue by Captain Judkins and the crew of the *Scotia*. Among the rescued was a lad, about twelve years old, who had lost everything.

"Who are you, my boy?" said Captain Judkins.

"I am a Scotch boy. My father and mother are dead, and I am going to America to find my uncle, who lives in Illinois."

"What is this?" said the captain, as he took hold of a rope that was tied around the boy's breast.

"It is a piece of cord, sir."

"What is that tied under your arm?"

"My mother's Bible. She told me never to lose it."

"Is that all you saved?"

"Yes, sir."

"Couldn't you have saved something else?"

"Not and save that."

"Didn't you expect to be lost?"

"I meant, if I went down, to take my mother's Bible down with me."

"All right," said the captain, "I'll take care of you."

"Having reached the port of New York, Captain Judkins took the boy

to a Christian merchant. 'I want no other recommendation; the boy that holds on to his mother's Bible in such perils will give a good account of himself.'"

III. *The Best Kind of Bible Study.* Acts 17: 11.

The Bible Afloat

"During the Crimean War some of the vessels of the British Navy were allowed to enter the harbour of Nagasaki. The Japanese authorities were very anxious that no foreigners should gain an entrance into their country, and equally anxious that none of their people should reach the foreigners' ships. An officer, named Murata, was in charge of the force that was to guard the shore.

"Near the city was an island where a few Dutchmen had been permitted to live. On one occasion, as Murata was on a trip of inspection in a boat, he found floating on the water a book different from any he had ever seen. By guarded questioning he learned that it was in Dutch, and told about the Creator, Jesus, and morals and religion.

"Curiosity led him to send a man to ask the Dutch more about it. On learning that it had been translated into Chinese, he sent to China for a copy, and secretly began the study of the Chinese New Testament, although at great risk to himself.

"When the missionaries came to Japan, Murata sought baptism, although it endangered not only his own life but that of his family as well. He said: 'I cannot tell you my feelings when for the first time I read the account of the character and work of Jesus Christ. I had never seen nor heard nor imagined such a person. I was filled with admiration, overwhelmed with emotion, taken captive by the record of His nature and life.'"

IV. *The Results of Scripture Study.* 2 Tim. 3: 15.

The Bible and the Robbers

"A native Christian preacher in Persia was overtaken by night while travelling, and attacked by a band of ferocious Mohammedan robbers. When these men found that the captive taken in the dark was poor, they were inclined to kill him. One of the robbers cried out, 'He is a Gheber; let's kill him anyhow.' In a moment fifty men had drawn their swords to purge the earth of such a wretch.

"The frightened Christian had no weapons. But he had a Bible, which he had been taught to regard as a sword for spiritual warfare. Drawing his Bible from his bosom, he cried out:

"Men, you make a great mistake! Do you not see that I am a man of the Book? This is the Book that your prophet repeatedly declared to be true."

"The flash of the light on the gilt edges of the Bible caught the gaze of the men; light seemed to blaze from the Book. The swords dropped, and several of the robbers came closer to examine the volume curiously, without daring to touch it. At last they dragged the preacher to their village, that the Mullah might tell them whether to spare the man for the sake of the Book.

"It is indeed the Book," said the Mullah, after making sure that it contained the Law, the Psalms, and New Testament, as the Koran says it does; 'it is the Book, and whoever unjustly kills one of the people of the Book, him will God smite.'

"So it came to pass that the poor preacher, so nearly murdered in the robbers' pass, finished his evening an honoured guest in the village, reading to his wild hosts psalm after psalm by the flickering light of the oil wick. And as each of the beautiful psalms came to an end, the robbers, with one accord, said, 'Amen!'" —*Bible Society Record, Feb. 14, 1906.*

How A Chinese Boy Was Found

ONE of our Chinese evangelists relates the following experience:

"One day my little son Su-Lai (gift come) went outdoors to play; but when evening came he did not return. I was very much frightened, and quickly went in search, enquiring of neighbours and friends, with the hope that I would find him with them. It soon became evident that my son was lost, and had been carried away by some wicked person. My wife and I were exceedingly anxious, and quickly put out hand-bills; and also went everywhere beating a drum, enquiring for the lost boy. We also continually prayed to God about the matter. Thirty days passed, and still there was not the slightest indication of his whereabouts. We then advertised in the church paper, with

the hope that those who read it would help me search for my lost boy.

"My son was only four years old, but he had learned to pray and sing. It happened that he was sold into a heathen family, and morning and evening, and before eating his rice, and also before retiring, the lad would always pray. The people who had bought him were very surprised to see the child perform his devotions, and knew by this that he was the child of a Christian family. Next door to them there lived a Christian family, who were very good neighbours, and with whom they were very friendly. One day they took my son into the home of this family, and said, 'See here, I have bought this lad; he is a worship-God-man like you people are. He prays, sings, and worships just like you people do.' When the Christian woman heard this, she remembered that not long before she read in the church paper about a child being lost. She therefore carefully noticed the child, to see if he answered to the description as given in the mission paper, and sure enough, he answered to every point.

"Immediately this Christian family wrote a letter to me, asking that I go and see. I at once took the boat and went to Amoy, and when I heard this sister describe the lad, I knew for certain that it was my child that was lost. I also knew that he had been sold into the house of a notorious harlot. Though I had learned the whereabouts of my son, yet I did not have the power to demand him back, because these people were very fierce and wicked. I did not have money to force them to give up the child. And then, again, the person from whom they bought the lad had disappeared. Therefore it was no easy matter to get the child. In these circumstances I knew that it was not in man's power to accomplish it, but I knew the Lord was able, so I prayed very earnestly that God would open the way.

"After ten days He did indeed open the way by impressing the members of the church to help. The foreign consul assisted, and the mandarin sent his soldiers, and brought the child out from that family, and I received him, without any great expense.

"Truly, this recovery of my son was due to the fact that as a small

boy he had learned to worship the Lord, so that he bore witness for Him even in a heathen family. My son is now grown, and has finished the course of study in our mission school, and is preaching the gospel in the city of Amoy."

Don't Forget Your Lantern

"It will be quite dark before you return, Charley; don't forget your lantern," said a mother to her son, who was going to spend his half-holiday at a farm about two miles distant.

"I'm not afraid of the dark, and I know my way well enough," he muttered. "No, I shall not take the stupid old lantern; it will only be in the way."

Off he went, to spend a merry afternoon with his companions, never thinking of his mother's words, nor troubling about his journey home.

It was quite late when he said good-bye to his friends at the farm; and as there was no moon the night was very dark, so they kindly offered to lend him a lantern. But he was too proud to accept it after boasting to his mother that he knew the way so well. He declared more loudly than ever before that he would know his way blindfolded, and would be half-way home before the lantern was lighted.

He ran down the path, along the road, across the field. In the corner of the field was a broken stile, which had to be crossed in order to enter the wood. Part of the stile had rotted away, but the long nail which held it still remained, and catching Charley's jacket as he climbed up, tripped him and threw him suddenly into a bed of stinging nettles in the dry ditch beyond. Bruised and smarting and mortified, he crept out of the ditch and began to make his way through the wood. There were several paths, but the largest and most frequented was his nearest way.

Perhaps it was the pain that he was suffering, or the annoyance he felt, which caused him to forget to take the turning to the right. After walking a short distance he found the bushes were close to him on either side, and felt sure that he had strayed into one of the narrow paths which crossed the wood in every direction. How he longed for his lantern! He had no idea which

way to go, but wandered on and on until he grew tired and footsore.

At last he came to a more open space, and thinking he had reached the road, he pressed boldly on, but found the ground gave way beneath his feet, and in another moment he was struggling in some water. There was a large pool in the midst of the wood, and into this he had fallen. Happily it was not very deep, and after groping about for something to which he could cling, he seized hold of a tough bough and managed to scramble out of the water onto the pathway.

Some minutes later, bruised and bleeding, his clothes torn, stained with weeds and mud, and soaked with water, he reached the gate of his own home, where all the family were assembled, wondering what had become of him.

"Mother," said the miserable, but penitent boy, "I have been very foolish; but I will never go without the lantern again."

Four years passed, and Charley, grown a fine, tall lad, stood by the gate, saying farewell to his mother, not for a few hours, but for months, perhaps years.

"Don't forget your lantern, my boy," she said, as she placed in his hand a small Bible. "Let God's Word be a lamp to your feet and a light to your path. Whenever you are in doubt as to the way you should take, let the light of this Book shine upon your path, and the way will be plain."—*Selected.*

Giving God a Chance

WHEN Dr. Morrison entered his study, he found young Stanley pacing it in agitation. The young man went directly to the point:

"Dr. Morrison, I've made a mistake. I should not be honest either with you or myself if I denied it any longer."

"You mean in uniting with the church?" his pastor asked quietly.

"Yes, sir."

"What makes you think that you have made a mistake?"

"Because," the young man answered slowly, "I can't feel it any more. I know, of course, that religion isn't simply emotion. But it shouldn't bore me. There's something very wrong when that is so. I—I cannot tell you how I have fought it. Of all men in the world, I feel that doctors

ought to believe, and yet I cannot believe."

"When you united with the church you were in Mr. Houghton's class, I remember. Did he make you study?"

"He certainly did!" the young fellow responded, laughing in spite of his trouble. "You had to study if you were going to hold up your head in that class."

"And when he died, you kept up your Bible reading for a time, but it grew more and more perfunctory, and then you began to forget it altogether; and when you did take it up, you were bored. Is that it?"

"That is about it, sir."

"You are studying medicine; have the doctors discovered any way in which a patient can take nourishment enough in a year to last the rest of his life?"

"Of course not, sir."

"When you have your degree, will you never look at your books again?"

The young fellow's face flamed. "I don't know what you mean, sir. A good doctor never stops studying. He has to keep up with every experiment, every discovery."

"And yet you expect, as a Christian, to take in enough Christianity in a year to last the rest of your life!"

"But it has not lasted; that's exactly the point."

"Certainly. That is the point with thousands of Christians to-day—lack of food. Have you studied your Bible to see what it has to say to doctors? Have you studied to learn about human nature and the way to treat it? You keep up with the latest medical discoveries—have you laid out for yourself a course in the great discoveries of men whose work it is to interpret the Word of God? Have you studied prayer as you have studied the nervous system? Have you ever put it all to practical tests, as you experiment in your laboratory? In other words, have you given God half a chance?"

The young man's face had cleared. He held out his hand.

"Thank you, sir," he said.—*Youth's Companion*.

Holy Scripture

I have a garden fair,
With heavenly breezes fanned,
And every morning finds me there—
It is the Lord's command—
To gather fruits and blossoms sweet
Before the dusty world I meet.

I have a faithful Friend
Accustomed to advise,
With whom each morn some time I spend,
That I may be made wise
To find and keep the only way
Which issues in eternal day.

I have an armoury bright,
With shield and helm hung round,
Where, duly as the morning light,
The Spirit's sword is found
With which to overcome the foe
Who harasses the way I go.

I have a mirror keen,
Which shows me all I am;
But, lo, behind me there is seen
One like the dying Lamb;
And, as I view his imaged face,
My sins are lost in shining grace.

O, send thy Spirit, Lord,
To make me wholly Thine,
That I may love Thy blessed Word,
And feel its power divine,
And walk on calmly in its light
Till faith is turned to glorious sight!
—Richard Wilton.

Fourth Week

The Spirit of Criticism

Hymn.
Prayer.
Secretary's Report.
Reports of Labour.
Scripture Drill.
Hymn.
Bible Reading: "Our Words."
"Criticism; the Testimony of Three Noted Men."
Poem: "Ought These Things So To Be?"
"A Feathered Tale."
Hymn.

LEADER'S NOTE.—We give another enigma for this programme. Please place it on the board and ask the members to supply the words omitted, writing them in as they do so. Also write these supplied words on another part of the board in their order and they will make the two short precepts.

Answers to Enigmas

1. "Study to be quiet."
2. "In everything give thanks."

Our Words

1. WHAT precious promise is written for those who speak right words? Ps. 50: 23.
2. What is said of the happy condition of such? Prov. 21: 23.
3. What influence have kind words, and their opposite, over others? Prov. 15: 1.
4. How deeply does the tongue of evil wound? Prov. 12: 18.
5. Are words a sure index of the heart? Matt. 12: 34.
6. What is said of the man who offends not in word? James 3: 2.

7. What is said of the professed Christian whose language is unbecoming? James 1: 26.

8. Will our words have weight in the judgment? Matt. 12: 37.

9. What should be the constant prayer of each heart? Ps. 19: 14.

Criticism; the Testimony of Three Noted Men

EX-PRESIDENT TAFT, in one of his recent speeches, made this remark: "One of the cheapest, meanest things of human life is criticism of others. Where the pleasant spirit of charity, of making allowances, should exist, instead there appears a desire to judge others without knowing anything at all of the circumstances under which they live and attempt to do their duty. The spirit of criticism allowed to grow makes human character petty."

When Gladstone was writing the last papers of his busy life, he indited this thought:

"It has been some satisfaction to me in my life that I have always tried to think of the obstacles in the way of other people, and therefore to avoid judging their actions too hastily. Whenever possible, I have avoided criticism of another in the hope that I, too, may not be criticised."

John Wesley wrote in his diary one day: "To-day I grieved the divine Spirit by speaking uncharitably of one who is not sound in the faith. Immediately I was in great darkness." We cannot keep the peace of God in our hearts unless our human relations are as they should be.

One of the best views of life that it is possible for any one to take, is to assume that you cannot know all about the playmates in school, the comrades in shop, the fellow-workers in the field. You cannot know all of what influences their lives, and therefore how can you criticise their actions? The general purpose of nearly all the people of the world is to attain contentment through leading honest lives.

Small, insignificant, carping criticism of another does not help to this end. It produces rancour, anger, resentment.

The better way, the more helpful way, is to speak of others in kindly praise or not at all. Of the dead we speak kindly, or say nothing, because they cannot be here to face us, and

to be given fair play. Why should not this honesty be extended to the living?—*Selected.*

Kindly Silence

"THE kindness of silence is something we might all bestow much oftener than we do. Granted that we do not indulge in scandal, that when we know of the distress and humiliation that has befallen a friend's household in the wrong-doing of one of its members, we tell the tale only pityingly and with every extenuating circumstance—yet why tell it at all? If it were one of our beloved that had stumbled into sin and disgrace, if one dear to us had yielded to sudden temptation, if our home had been rent with bitterness and dissension, would not the first impulse, a right and natural impulse, be to hide the hurt and stain from every human eye? Would we not bless the friendship that as far as possible closed its eyes and sealed its lips, and that could be trusted not to repeat what it perceived had seen and heard? Surely this is a place where the Golden Rule might have much wider practice than it has—the shielding of others by silence as we would have our own shielded."

A Feathered Tale

ONCE upon a time, we are told, a woman repeated a piece of gossip about a neighbour. It flew from mouth to mouth, and soon all the people in the town knew the story, which caused a great deal of unhappiness to the person about whom it was told.

One day the woman who had told the story discovered that it was not true, and in the greatest sorrow she went to a wise man to ask in what way she could repair the damage she had done. The wise man heard what the woman had to say, and then he told her to go to the market, to have a fowl killed, and to pluck the feathers and drop them one by one as she went along on the way home.

The woman was greatly surprised at his curious advice, but she did as the wise man instructed her, and on the following day she came to him to report that she had carried out his bidding.

"Now," said the wise man, "go

and collect all the feathers and bring them to me."

The woman went along the road on which she had travelled the day before, but she found that the wind had blown the feathers away, and after searching all day she was able to bring only two or three back to the wise man.

"You see," said the wise man to her, gently, "it was very easy to drop the feathers, but you have found it impossible to bring them all back. So it is with gossip and slander. It is easy to spread false reports about your neighbour, but it is impossible to make good the mischief you have thus done. Go back to your home now, and henceforth avoid all gossip."

This tale may sound like a fairy story; but it contains a word of truth for both young and old. The last of the Ten Commandments is, "Thou shalt not bear false witness against thy neighbour." Let us remember this commandment, and strive to obey it as long as ever we live.—*Selected.*

Ought These Things So To Be?

A new girl came to the college,
Somewhat awkward and plain;
But still her parents had sent her
For the harvest field to train.

Quiet was she in her manner;
To speak with the rest she forbore,
Intent on the deep-set purpose
Her mind with knowledge to store.

Her ways were rather uncommon
For the first few months of her stay,
And some of the girls, in amusement,
Would laugh at her every day.

One student, a ghostly figure,
Attenuated and tall,
Made it her special business
To ridicule Eve before all.

Walking to church one morning
Behind the girl who was new,
She was overcome with laughter
About a stocking and shoe.

It must have been "dreadfully funny"
To wear tan shoes without hose
That correspond in colour,
And the laughter fell and rose.

Sensitive as a mimosa,
Eve's troubles were many that year;
For even one of her teachers
Would snub her for all to hear.

Though clever and quick at learning,
The laughter, the covert sneer,
Hardened a sensitive nature,
And the college grew less dear.

So the months passed slowly onward,
Till at last she went away,
To carry the scars forever
Of the wounds that had spoiled her stay.
C. F.

Scripture Enigmas

THE words omitted in the following verses will give two short precepts:

1. "Much—is a weariness to the flesh."
"It is a good thing—sing praises."
"How can these things—?"
"The ornament of a meek and—spirit."
2. "Blessed are the pure—heart."
Let—that hath breath praise the Lord."
"I will—thee a crown of life."
"Anna gave—to the Lord."

Sabbath-School Missionary Exercises

(November 6)

A Native Brother's Experience at Aitutaki

I WANT to relate a little experience of our native brother, Bebe, which he himself told me, and which shows his faithfulness to the Word of God. Bebe is a cripple. Since I left Aitutaki last July, he has had a long spell of sickness, during which time he was unable to do any work towards supporting himself and family. He had a few oranges which his wife and children picked and sold to a white man for a bag of rice. Bebe, however, did not forget that he should tithe the oranges, yet he could not do so at the time because no money came to him in the transaction. It troubled him for a long time. He knew what the tithe would be, but he had no money with which to pay it. A few weeks passed, and one day some one brought along a watch to be repaired (Bebe does simple watch and clock repairing). The few pence received from this work Bebe applied on his tithe debt, regardless of the fact that he needed the money in order to buy biscuits. But even then the tithe debt was not all paid. His mind still continued to be burdened, until he received a shilling for other work, when he gladly sent the money along to the native collector and received a tithe receipt. His eyes beamed with satisfaction, as, lying there on the bed, he related to me the story in his own simple way. As I listened, I wondered how many of our dear white brethren would have been as particular under the circumstances. Shall we not pattern

after Bebe's faithfulness in tithing paying?

Bebe feels troubled that his two little boys have no pennies for Sabbath-school, but in this time of distress they often have nothing to put into the envelope.

Bebe has recovered from his recent illness, but it is doubtful if he will ever be quite well again. The paralysis in his legs seems to be creeping up into his body, so that he finds it difficult to sit up long at a time in his wheel-chair. He has not been able to attend meetings in the church for some time. Remember him in your prayers.

G. L. STERLING.

(November 13)

Lepers of the Cook Islands

It was Sunday morning. A boat had been secured, and ten of us were preparing for a trip out to the leper island to hold a meeting with the lepers, and then go on to one of the other small islands to sleep, and, on returning, to hold another service with them on Monday morning.

It was nearly twelve o'clock when we reached the leper island. We sang as we neared the shore. Mr. Sterling went ashore and spoke to them, and they came down near the beach and sat in the shade of the young cocoanut palms while the service was being conducted. Mr. Sterling told them about our week of prayer and how the Lord had blessed us, especially mentioning the reading, "Do You Know the Lord?" After the service he talked with them again and we sang from the boat, then departed, going on to another island to sleep for the night. After breakfast on Monday morning, we started home, stopping again at the leper island. This time there was a testimony service, and Kaimoumou (Kimomo), our young native brother, spoke. He said, "Now is the time for us to prepare to meet our Lord, not to wait until we are old and infirm, or until we are ready for the grave. He repeated Matt. 24:44: 'Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.'"

One day Kaimoumou said to me, "I want to write to the dear young people of Australia. Do you think I could?" I told him that he might, and though they would not understand his language, I would translate

it into English, and send it on to them. The following is a translation of his letter:

"To our dear young brethren and sisters.

"Greetings in the Lord,—

"We are your sick brethren in the islands, and we write you at this time to tell you of our love. Let this letter be our handshake with you upon the day you read it. The truth has been preached to us, and we know that Jesus is the way, the truth, and the life. Jesus Himself said, 'If ye love Me, keep My commandments.' We are making His commandments our guide.

"I am Kaimoumou, and I am writing this for us three. I want to tell you how I became an Adventist. I lived near Brother and Sister Sterling on Aitutaki, and I often went to their meetings at night. Brother Sterling talked to me and asked me to keep the Sabbath, but I was not quick to do so. Later on, when I was pronounced a leper, no other minister came to me to comfort me but Pastor Sterling. He talked with me, and prayed with me. This encouraged me very much. The next day he came to me again and gave me some books, and asked if I had a Bible. The third day I was taken to the leper colony to live with other lepers. After coming out to the leper colony I began keeping the Sabbath.

"I want to tell you that I also smoked tobacco. Pastor Sterling talked to me about it, and I gave him my pipe, telling him I would not smoke again; but I lied to him, for the next day I began smoking again. After coming out to the leper colony I really gave up my tobacco. Now I look upon it as a filthy thing, and I do not care to use it again. It is not a food, for it does not satisfy.

"I must close. May God bless you, my dear young brothers and sisters in Australia.

(Signed) KAIMOUMOU."

Not long ago another was found ashore with leprosy. This poor woman is also from Manihiki. She leaves her husband and young child in the village on the other side of the island. She asked Mr. Sterling to tell her husband that she desired to keep the Sabbath with the others. They are all observing the Sabbath now. Remember these poor sufferers before the throne of grace, and pray

that God may send His Holy Spirit to teach them.

MRS. G. L. STERLING.

(November 20)

Pitcairn Island—No. 1

AS our Sabbath-school offerings this quarter are going to the work in Eastern Polynesia, and Pitcairn is a part of that field, we thought the following would be of interest. Some months ago we learned of the possibility of sending mail to Pitcairn, so we improved the opportunity and sent all the matter we thought would be of interest to our missionaries there. Brother Adams, in acknowledging the receipt of this mail on July 19, 1915, says:

"Almost twelve months had past since we received our last mail, so you can imagine we were glad to get it. We did feast upon the good news received. With the wise man we could say, 'As cold water to a thirsty soul, so is good news from a far country.' It was a refreshing draught. You cannot imagine what such solitude is like until really having passed through it, but we are so thankful for the experience, because in the solitary way God's providences are sometimes more marked, and, like Moses, we turn aside to see things that are so wonderful. God has richly blessed us since coming here, and I am so glad that we have had the privilege of seeing that our coming has not been in vain.

"We noticed in one of the *Records* received that the week of prayer was to commence on May 22, so we planned to hold our season at that time, and thus unite our petitions with yours. This occasion was one never to be forgotten. We spent the entire week up among the clouds on the hills where we always hold our camp-meetings. We left our homes and every-day surroundings that we might devote the whole time to seeking the Lord. He has said that if we search for Him with all our hearts He will be found of us. We can indeed say it was a precious season. The Lord came near to us by His Holy Spirit. There was a general turning to the Lord by clearing the King's highway in the confession of sin. All testified to receiving great blessing and help. Several wish to be re-baptized, as they feel that they did not understand what

was involved in the ordinance when they took the step, and they wish to follow the Lord and consecrate all to Him."

In a letter sent to Tahiti we learn of a baptismal service held on the island. Fourteen of the young people were buried with their Lord in the same pool in which Pastor Gates conducted the first baptismal service in 1890.

(November 27)

Pitcairn Island—No. 2

FURTHER word from Brother and Sister Adams in writing from Pitcairn Island to the Union Conference office says:

"We were so glad to get your kind and cheering letters. They contained so much of the news that our hearts longed to know. We had prayed so long and so often for news concerning the progress of the work, that when it did come our hearts were just filled with love and gratitude to God. We rejoice to know that so many new workers have gone out to needy fields.

"Our hearts are burdened for the young people here. Some have given their hearts to Jesus and desire to work for Him. Many times these young people are presented to the Lord with the petition that the way may open for them to receive a training that will fit them for His service. These young people are equal in Christian experience and education to many who enter our schools, and are just as capable of being trained and of becoming good workers. They need intercourse with others to broaden their minds. They need the influence of home life and training. They need also to see the pure principles of the gospel applied to the daily life. There are several young people here in whom we are especially interested. They are bright and intelligent above the ordinary, and are very desirous of fitting themselves for a part in the work of the Lord. If they could only go to school and be placed under right influences, they would make valuable island workers.

"When a young person at home has a desire to work for the Lord there are abundant opportunities, but here it is not so, for every one knows the truth. There is no scope for cultivation or development, and the enemy takes advantage. Should they be encouraged to make mission gardens,

work-baskets, fans, mats, etc. there is no sale, or no way of utilizing them; so it is difficult to keep up the interest of these young people.

"The people are all very kind to us. One boy brings our fire-wood. It is not an easy task either, for he has to go away up into the hills to cut it, and then wheel it down in a barrow. Two other young men carry water for us. This also is wheeled over a very rough road. It is kept in barrels. For our water we depend on a spring which one of the missionaries found here about twenty years ago. It is beautiful, sweet, sparkling water.

"Our meetings of late have been very much on the subject of individual responsibility, daily application of the truth, religion in the home, and the importance of doing all things to the glory of God. I am so glad that we can see good results from these meetings. They were practical and timely. Every fourth meeting is devoted to questions and answers. These meetings are a great help. We use the Testimonies for subject matter.

"It is such a comfort to us to know that many friends are praying for us, and God is surely answering your prayers on our behalf."

Educational Day

(For Church Service, Sabbath,
November 13)

Our Schools Hold the Key to Our Great Foreign Mission Problem

[Selections from a talk given to our educational and missionary volunteer leaders in their joint council at Pacific Union College, June 11, 1915.]

AS I look at the situation, I think I may safely say that our great foreign mission problem lies in eastern Asia, at least as far as the non-Christian world is concerned. It is true we have a great work still to do in Europe, in Africa, and in the western parts of Asia, which now belong to the European Division. But aside from parts of Africa, all that territory is professedly Christian. It is not what we may call non-Christian territory. In Eastern Asia there are at least one-half of all the people of the world. If we include Afghanistan, Chinese Turkestan, and

all of Mongolia and Manchuria, the population runs close to two-thirds of the world's population. So that is our great foreign mission problem to-day among non-Christian peoples.

Now another thing: I believe that our school work, our educational work, our teachers, hold the key to this great task and problem. I believe that in the providence of God, our school work has been established in this country, and has grown to its present strength, that we might have this factor to help us in the prosecution of our work in these countries.

Product of the Schools

I wish to illustrate in the most practical way I can what I mean by the statement that our schools really hold the key to the situation in this great missionary undertaking. Out in the fields, perhaps more than anywhere else, one sees the results of school work; he sees them much better than the teacher can at home. There the finished product is seen at its best. In the school, you work with our young men and women, fashioning them, training their intellects, instilling into them right principles, working on year after year; but the moment your work is done, your subject is gone from you. He goes on into a foreign land, and you do not see him again, perhaps. But the one who goes out into the field sees him, and sees the results of your toil and your labour. I want to say, dear friends, if you could see what I have seen during the past year, you would never feel discouraged about your work. You would thank God for the privilege of taking human beings, human intellects, and shaping and training and moulding them, fitting them for the highest service man can do in this world.

An Illustration

I will take a case to illustrate as clearly as I can what I mean by this. While I was travelling in China, I met Brother F. ——. Some of you know him, for he was in school at South Lancaster Academy. When I came back to this country in 1900, and began to visit schools, he was a little lad in knee-trousers. I visited the school year after year, and each year found him a little taller and a little more advanced in his studies, until one year he was graduated from the academy. I did not know

what the boy would do, but with all the rest he passed out of the school, having finished his work. He did not know exactly what he would do; but we soon picked him up for foreign fields, brought him to the Foreign Mission Seminary for a year, then sent him to China.

Now let us look at the development that has taken place since he walked out of the South Lancaster Academy. One thing, he has become an ordained minister. Another thing, he has mastered the Chinese language for the part of the country where he works, the Mandarin, so that he can preach and sing and pray in Chinese. He can interpret for any speaker in that language. The Chinese brethren say that he speaks the language as perfectly as any American that they have ever heard. It was a great satisfaction to me when I stood up in the pulpit to speak, to have him take up his Chinese Bible and read rapidly and clearly the texts that I wanted read to the people. Then he took my words and expressed them to these people so perfectly, that more than once I saw the tears glistening in the eyes of the congregation. I could see that he was conveying accurately my feelings and my thoughts. Now that was a great satisfaction to me, to see a young man whom I had watched going through school year after year, graduated, and able to do that kind of work.

Another thing: I found him acting as superintendent of a large province about 400 miles long and 300 miles wide. It has a population of 30,000,000, with 13 churches, and 600 believers. Also there were 15 native evangelists, 17 colporteurs selling our literature, 5 Bible women working in the cities, and 8 school-teachers conducting schools for the young people of our Adventist believers.

That is a large territory for the superintendent to travel over. He must visit those churches and see that they are properly instructed. When one remembers that eighty per cent of the 600 believers came direct from heathenism into this message, one may know that there is something to do to instruct them properly and build them up in the third angel's message in all its branches. First of all, in their heathenism, nearly all use tobacco, men and women alike. They must

be taught to discard that, as well as all intoxicating liquors of every sort. They must be taught, as far as they can be, of health reform. They must be taught what Christian life is. They must be taught how to keep the Sabbath, how to believe in Christ, how to read the Bible. Their Sabbath-schools must be developed and made efficient. It is a great task to take 600 heathen and work with them, instruct them and pray with them and mould them; but such is the work that falls to our brother, who is the only foreign preacher in that province.

The means of travel are very meagre. He cannot get into a railway train to reach most of these churches, because there is only one main railway line in the province. Most of his travelling is by bullock teams or donkeys or wheelbarrows. He often has to travel 200 miles across the plains, and in the rainy season the roads are so bad that they are practically impassable. Perhaps all that the bullocks can do is to drag the cart with his luggage. He has to take his bed and his food with him; in fact, he has to take everything with him that he will need along the way. He puts on his khaki suit and walks through the mud in the winter, and through the terrible dust storms in the summer, visiting those churches and building them up.

Then he must look after the ministers—fifteen native preachers who are out answering calls and holding meetings in various places and getting believers. He must instruct them and labour with them and see that they do thorough work, that they do a work that will not make him trouble later on. That requires a great deal of care and attention, much more than to look after the young men who go out of our colleges and schools here and enter the ministry. He is the general canvassing agent also, and must look after the seventeen colporteurs he has in in the field. He must instruct them in the selling of literature and in the matter of keeping accounts and paying their bills. The secretary-treasurer, the only other foreign worker in the province, assists him in this work. He must also see that the Bible women in the schools keep up a proper standard in their work.

Such a work as this is a revelation to me of the value of our educational work in this country.

Brother F. — went to school here, where he was given a Christian education. He was thoroughly indoctrinated in this message, and his ideals were formed and fixed. The missionary spirit was inculcated by his teachers, and absorbed by him. Now he has gone into the field, and there he stands alone in that great province as our representative, to do a faithful work for that people.

Our Schools Hold the Key

Now, I have tried to illustrate my statement that our schools and our school-teachers, the men and women who are training the youth for the finishing of this work, hold the key to this great foreign missionary problem. My dear friends, we must be thorough in this work, not only giving the minds of our youth good training and good discipline, but we must also see that they are made thorough missionaries in the school. We cannot make persons missionaries out in the field. Crossing the ocean does not change a person's heart; it does not change the disposition, and it does not change the outlook of a great many. That transformation must be made here in the homeland, and the place to make it is in the schools, where the students are drilled and trained day after day, week after week, and year after year.

What I have said of only one young man, I might say of a great many others who are working in China and the Philippines and India. I have spoken of one that I might illustrate what I mean. The man who is going to be sent out into the work where he will meet conditions such as I have described, needs a thorough preparation. I am sure Brother F. —'s teachers never had any conception of what he would one day do in China. One needs to get into the field and see the area, the masses of people, and the pressure which is brought upon the workers day by day, to realise the need of efficiency in our missionaries; and that is why I believe our schools are the most important factor we have in our denomination for the preparation of workers.

A. G. DANIELLS.

REACH up as far as you can, and God will reach down all the rest of the way.—*John H. Vincent.*

The Responsibility of Our Schools in Relation to Missionary Advance

[A talk given to the educational and missionary volunteer delegates in their joint council at Pacific Union College, June 6, 1915.]

I UNDERSTAND that the idea of missionary advance means the giving of our message to the heathen world in territory outside of this country and Europe.

When we think of that great work, it is almost staggering. Our faith seems almost to tremble in the balance when we consider how we can ever give this message to the heathen. To think of the many years we have been in giving the message to this country with a small population,—a Christian country, with churches in every town and village, and Bibles everywhere, and no man ignorant of God in a general way,—and then of the billion heathen yet unwarned, is almost staggering and appalling.

There are difficult languages to learn, languages that tax the skill of our best minds. To learn them is a more severe task than any course in any school in America. A great number of people, speaking a multitude of languages, must be warned; and these people are absolutely ignorant of God. Take, for instance, the great Chinese nation, with four hundred million people. When the missionary first went to China, the Chinese had no word for God. The missionary had to go there and learn a language, and then learn that when he talked about God, the people did not know what he meant. So he had to invent a word for God.

Then, again, dense ignorance prevails. The most of these people are uneducated. The great mass in all heathen countries are untrained. It is said that there is not one woman in forty thousand in China that can read and write her own name. These people, ignorant, without any knowledge of the Christian religion, with no conception whatever of God or of what His worship is, must be trained and educated to believe in Him, to believe His Word; they must be taught how to worship Him. All this taxes the skill of the very best men. For half a century the best-trained men from the colleges and universities of America have been sent to the East, and still the great mass of people are untouched by Christianity.

The Barriers Broken Down

Yet the way is being made favourable for the entrance of the missionary. All the barriers blocking the way for progress and growth, as far as the native is concerned, are practically broken down; and the whole heathen world is crying to Christianity to-day, "Come over . . . and help us. You have light, and we want it; you have knowledge, and we want you to teach us." There is not a nation in the heathen world to-day that will not welcome the Christian teacher. Those who believe in the Word of God are received. You can go into every town and hamlet in China, Japan, Korea, and Manchuria, and meet fewer difficulties and objections in preaching the third angel's message than in some of the cities in our own field. As far as opportunities are concerned, as far as the Macedonian cry is concerned, everything is favourable for the missionary to enter the heathen countries to preach the kingdom of God and win souls to Christ.

The Purpose of Our Schools

Now, how are our denominational schools related to the great mission fields? What shall be the aim in our schools? What is the ideal that shall be impressed upon our young men and young women? First, of course, we must educate and train all who come to us. I do not believe that every boy or girl that comes to school is fitted, or ever can be fitted, to go into the foreign mission field. I do not think that that idea can be demonstrated. It may be something in his mental make-up, or in his personality, or in his physical being, that somehow disqualifies him for this personal work that has to be done in these heathen lands. But I do believe that every boy and girl coming to our schools should be trained for God and for heaven. I believe the one great object of our schools should be to educate our young people and train them for life work, train them to live in society, train them to be Christians and win men to Christ in this present evil world.

But I think the second purpose of our schools should be to train workers for God, with a definite consciousness all the time that we are putting these people through their class work to go out into any part of the great

world to preach the gospel of Jesus Christ, or teach, or do other necessary work which their training qualifies them to undertake.

I believe that the members of our school faculties should be teachers and trainers in the spiritual life of the student. There is nothing that a young man who is going out into the great darkened heathen lands needs more than to have his spiritual faculties developed under God-fearing, conscientious men.

I. H. EVANS.

All the Children of All the Churches

No one can predict the future of a boy or a girl. The most unpromising youth have often made the most useful men. Who would have dared prophesy that Abraham Lincoln, with uninviting home environment, without schooling, and with but few books, would become a master of the English language, a lawyer of most marked ability, and the saviour of his nation in the hour of its greatest peril? Who of those who listened to Martin Luther singing for food from door to door in the streets of his native village, thought of him as one who, in a few years by voice and pen, would so forcefully proclaim the principles of the religion of Jesus Christ, as to shake to its very foundations the great Roman hierarchy, an institution hoary with the traditions of centuries?

Samuel, the seer sent of God to anoint a son of Jesse, little dreamed that the shepherd lad away on the hills attending faithfully to the duties assigned him, would be the deliverer of Israel from her oppressors, and the one who, in a substantial manner, would establish a throne and a kingdom for Israel.

The pages of history are filled with records of the deeds of men who, coming from the humblest of homes, have changed the whole course of human events, established kingdoms, wrought righteousness, delivered men from bondage, temporal and spiritual. Let no parent or teacher dare to minimize the possibilities of any child or youth. Every child is to be regarded as a gift of heaven, to be fitted for heaven's work here, and its joys hereafter; and, as the parents of Samson enquired,

"How shall we order the child, and how shall we do unto him?" so should all parents and teachers daily enquire of God concerning those entrusted to their care.

It is not given to parent or teacher to know the future of their charges. Because this is so, there can be no discrimination in the education of any child or youth. Each must be given full opportunity for the development of his latent powers.

Now, in this matter of education, what is true for the home is true for the church; for the church itself is but a spiritual home, an organization in which all the good influences in the home life of all the homes connected with it can be made the more effective. While the prime responsibility of educating the child must rest upon its parents, yet the church has a secondary responsibility no less binding than that of the parent. Church fellowship implies responsibility. The bond of Christian brotherhood is second to no bond save that of the home. This bond of brotherhood, this responsibility of church fellowship, demands the fullest sympathy and co-operation in the matter of the education of all the children of all the churches as much as in matters of physical and spiritual concern.

Spirit of Education in the Home

The spirit of education should be in every home. We have provided our correspondence school, which makes this possible. Hundreds of our parents should be pursuing studies in this school, acquiring that knowledge of the Word of God, of history, and of science, which will enable them to enter more fully into the higher pleasures of life, to direct their children in their educational affairs, and to present the truth of God in their community. Thousands of our young men and women who for different reasons are denied the privilege of our schools, may pursue, in connection with their daily duties, courses of study in this school, courses which broaden their view of life and hasten their preparation for gospel service. We must have this educational atmosphere in every home and in every church. It is the spirit growing from this atmosphere that will establish and maintain our church schools, and that will provide ways and means by

which young men and women can acquire a liberal education.

Educate All the Children

The existence of every nation now engaged in deadly combat, depends upon the loyalty of every man, woman, and child within the limits of its territory. The demands of the war come to every home and to every individual of each warring nation. There is a constant cry for loyalty raised throughout these lands. All must sacrifice; fathers and mothers must give their sons, or the nation will perish. And this loyalty demands an individual sacrifice. Home comforts are denied, recreation and pleasure must be forgone, the pinch of want is felt—all for the sake of the cause for which the nation wars. The comparison between the demands upon a warring nation and the demands upon the Christian brotherhood is not far to seek. We are engaged in the last final conflict of the greatest war in the universe. Our King is Christ. And as loyal subjects to His government of love we must train every son and daughter for a part in this final struggle of the ages. To treat this matter with unconcern is nothing short of base disloyalty to the cause which we profess to love. As the nations of Europe are each working with feverish haste in the drilling of men and the providing of munitions of war, so must the church of Christ work with a far greater intensity in enlisting and training its youth to carry not death, but life, into the ranks of the enemies of our King. When a nation puts forth almost superhuman efforts to provide men and means for the ministry of death, is not the church of the living Christ put to shame when it manifests less loyalty, less effort, to provide men and means for the ministry of life? Shall we not more thoroughly equip our children—every one of them of every church—to play well his part in this, the last battle of all time?

FREDERICK GRIGGS.

"WOULD you be hopeful? Talk hopefully. Would you be strong? Cultivate strength. Do you dream of happiness? Realise that dream by trying to make others happy. Would you be a Christian? Follow Christ's example."

Fourth Sabbath Reading

(November 27)

Standing by the "Stuff," Yet Sharing the Reward

1. WHAT promise of reward is given by the Saviour? Matt. 16: 27.

2. What promise had He made previously to those assisting His messengers? Matt. 10: 41.

3. How small a service will be recognized? Matt. 10: 42.

4. How is the receiving of a prophet's reward illustrated in the Old Testament? 1 Kings 17: 8-16.

Note.—Elijah spoke in the name of "the Lord God of Israel." Verse 14. The widow received him as the prophet of Jehovah, and "did according to the saying of Elijah." Verse 15. The result, or reward, was that she shared in God's miraculous provision for the sustenance of His servant during the remainder of that time of awful drought.

5. Besides the temporal blessing thus gained, in what other way will she share in "a prophet's reward"?

Ans.—Inasmuch as she was used of God for the protection and care of His messenger, she became to that extent a partaker in his labours. In the day of recompense a portion of the fruit of Elijah's work will be attributed to her.

6. How is the principle manifested in an experience of David? 1 Sam. 30: 1, 2, 10, 17-24.

To-day there are many among God's people who, through ill health or other reasons, cannot enter the firing line. To such the opportunity is given to "stand by the stuff" in their prayers and offerings. If faithful in this, their part in the final reward will be "as his part who goeth to the battle."

The Work in East Bengal

IT is now about ten years since the work in East Bengal was opened by Brother Mookergee and wife. From the outset success was met with, and souls were won for Christ. As the years have passed the work has been carried on by others with continued success. The history of our work there is marked by the sacrifice of

one valuable life. In 1910 Brother J. C. Little, superintendent of the Bengal district, while visiting the villages in the region of our mission, was stricken down by cholera, and died in a hut by the Ganges before help could reach him.

The native worker at present labouring in East Bengal sends the following word to Brother L. J. Burgess, who was formerly in charge of that mission, but who is now working in Northern India:

"I am glad to inform you that from every direction people now call us to give them full instruction about the present message. About fifteen days ago I received a letter from an interested one, who serves under the settlement office as a clerk in the town of Faridpur. He wrote me in the following way: 'I received some tracts and papers from one of your workers when I was at home in Ambalia, and I have gone through them very minutely. And now I have come to the conclusion that your teachings are full of truth and quite scripturally right. Though I have not accepted this truth openly at present, yet believe me, I am one of your secret members, doing some little work on behalf of your new teachings; and from this little work some men here desire to stand for your truth now. So I request you to visit here once. I hope the day will come soon when I shall be in your midst.'

"I am glad to say that two men of Faridpur came here to see me this week to get full instruction about the present truth. They were here for two days. One of them was a preacher under the Australian Baptist Mission for several years, and the other is a trader in salt. Both of them are ready to stand for the truth. I handed them some of our papers to sell on commission. I request you to pray for them."

It will be seen from this that India is being stirred by the present happenings in the world, and men are being led to ask, "What do these things mean?" Truly "now, just now, is the time to work in foreign fields."

"LET a Christian's character be such that those cannot fail to admire it who live with him in his home."

Another Child of Faith Found

ONE hot summer day, at about eleven o'clock in the forenoon, when the tropical summer sun had risen right over his head, and was beating down with all its fury upon the parched and burning landscape, I saw an old man coming into our mission compound. He was quite a stranger to me. When he came near me he said that he had come from a village which is about fifty miles away from our mission station, and showed me a book which he had kept in his pocket, asking me if we were the publishers of it. I took it and looked it over a little, and said, "Yes, certainly we are the publishers of it."

The old man at once stepped near me and shook my hands, and said that this book was really his spiritual meat in his old age, and added that he had spent hours and hours in the shade of a big banyan tree which stands near his house, reading and studying it.

Then he continued: "Sir, I have come walking a long distance to see the faces of the people who believe in such a grand truth as is revealed by this booklet, and get acquainted with them." He showed me how he had marked the book with pen and ink, and studied the truth it contains line by line. The booklet in question proved to be our Sabbath-school lessons on topical studies.

He stopped with me for some time, and had further studies on many topics of the truth from the Word of God. When he left our place he bought a large number of tracts, promising to hand them to his friends and relatives, and thereby do a little missionary work. To-day he is a firm believer in the Sabbath truth and in the near advent of our Lord.

Many souls will be gathered in this way, whom we are not able to see on account of long distances and lack of means for travelling. But they are watched over by our Lord, who had a keen eye upon Nathanael while he was studying the prophecies under the fig tree, and it will now be true of them, as it was said of him, 'Behold an Israelite indeed, in whom is no guile!' He will gather all these children of Israel and give them their portion in the kingdom promised to Abraham and his children of like faith.

E. D. THOMAS.

Nazareth, South India.

A True Story of a Thief

ABOUT ten years ago, in the village of Hiu-e, near the city of Fu-chau, China, there lived a man by the name of Lim Te-ko. He was a man of great natural shrewdness, with the massive head of a statesman, but, being uneducated, and his income not being sufficient to supply the wants of his family, the man determined to become a thief. He was no ordinary sneak thief, but stole boldly what he wanted, and in such an open way that everybody was convinced that he was the one who had taken the stolen articles. At one time there were about fifty different men suing him before the magistrate, but the cowardly official did not dare arrest him, so great was his fame and the terror of his name.

Now, near the home of this man there was a mission chapel and a Christian school, and he looked upon both with all the contempt and hatred that one who is naturally evil feels for that which is good, and he did all in his power to hinder and annoy both the church and the school. But he learned one great thing, and that was that the Christians believed in a Supreme Being to whom they prayed. Just one little seed of truth dropped in apparently barren soil, but it was destined to yield an abundant harvest.

Soon days of sorrow and trial came to the home of Te-ko. Sickness came to his family, and the sickness was followed by death, and this was followed by other troubles, till the proud spirit of the man was almost crushed. God was cultivating that little seed.

Finally the burden of grief and trouble became so heavy that he felt that he could no longer bear it alone, so he determined to see whether it would do any good to pray to the Christian's God. So he prayed, and the Spirit of God came down and touched his heart. The old spirit of pride, hatred, and covetousness was taken away, and to him was given the spirit of a little child. He was born again, and born with a marvelous faith in the power of prayer. He at once turned all his power to serve his newly-found Saviour, and was just as energetic in doing good as he had been before in doing evil; but in all that he did he relied wholly upon the power of prayer.

The writer heard him tell an in-

stance of how an enemy to Christianity was overcome by prayer. A certain man was doing all in his power to break up a school that Te-ko had helped to establish, and had been doing many things to annoy the pupils. The matter was brought to Te-ko's attention, and he called the students together and planned with them that they should all pray for this man every day. One day the man was sneaking around the school to see what mischief he could do, when he heard one of the students praying. He drew nearer and heard his own name mentioned. Later he overheard others of the students praying, and each one prayed for him. This troubled him very much, and the Spirit of God so worked on his heart that he was converted, and came before the school, weeping as he asked them to forgive him.

Although Te-ko was uneducated when he became a Christian, he immediately went to work to learn to read and write, and he can now read the Bible and write ordinary letters. When the light of the third angel's message was carried to Fuchau by Pastor Keh, Te-ko heard of it, came to inquire, and accepted the truth.

A short time ago he was bitten by a mad dog, and went to Shanghai for treatment. On the way he was surrounded by many of his own countrymen who could speak the Fuchau language, and who did not believe in Christ. He laboured among them incessantly with such zeal and faith that two of them were converted. In the crowd there was one man who could not speak Fuchauese, but who spoke Mandarin. This man was so impressed with Te-ko's earnestness that he asked a fellow passenger what it was that he was advocating so earnestly. On being told the substance of what Te-ko was talking about, the man was much impressed, and promised to study further into the matter when he reached home.

On returning from Shanghai, Te-ko was invited by Pastor Keh to come and stay at the school for a while. He organized the students into a band for daily prayer, about thirty of them rising earlier than usual every morning and spending an hour together in praying for the conversion of their relatives and friends, as well as for other students in the school. Thus this man who learned to know

God through prayer is teaching others the same road, and wherever he goes he teaches the power of God to hear and answer prayer. He has but one request to make when he meets you. He wants neither money nor influence, but he earnestly asks that you will remember to pray for him. So, dear friends, whoever you may be, and wherever you may be when you read this, let me pass on that request to you, to pray God to bless the work of this "converted thief."

W. C. HANKINS.

How an African Boy Remained Steadfast

BROTHER W. H. LEWIS sends us from the gold coast, West Africa, the following interesting experiences:

"Last week I had the privilege of baptizing twenty-one into whose hearts the light of truth had shone, dispelling the darkness that had led them to bow down and sacrifice to devils and idols of wood and stone.

"I am sure you will agree that the darkness was great, when I tell you of the experience of one boy. He is a boy of about sixteen years of age. He had been attending our Sabbath-school for some time, and finally gave his heart to God, and desired to be baptized: but his father, who was a devil-worshipper, tried to dissuade him. He administered flogging after flogging, but the boy neither cried nor complained, but after each flogging still expressed his determination to follow the Lord. The father was determined that he should not, and continued to inflict punishment upon him, hoping he would finally give up. One day, after receiving a severe flogging, the boy broke down and cried, and the father, thinking he had gained his purpose, asked him, 'Why is it I have flogged you these many days and you have not cried, but to-day you cry?' When the boy could control his feelings, he looked up through his tears and said, 'Father, I am not crying for the whipping you gave me, I can bear all that for my Saviour; but I am crying because you are so blind.' This touched the man's heart, and he said, 'My boy, you can go and serve your God; I shall not hinder you in your worship again.'

"I hope some day the father, too, may be led to give his heart to God."

General Instruction

Important Notes

IN addition to the complete copy of the MISSIONARY LEADER that is sent to the church elder, Sabbath-school superintendent, church missionary leader, and missionary volunteer leader, each of these officers should receive from the missionary secretary or from the one to whom the copy printed on one side only has been sent for the purpose, clippings of the readings or programmes for which they are especially responsible. If you do not get these please enquire of your missionary secretary for them. These are to be given out to those chosen to take part in the meetings, in order that they may become familiar with them before they are presented.

The Bible

"DID you ask me if I had a Bible?" said a poor widow in London. "Did you ask me if I had a Bible? Thank God, I have a Bible. What should I do without my Bible? It was the guide of my youth, and it is the staff of my old age. It wounded me, and it healed me; it condemned me, and it acquitted me. It showed me I was a sinner, and it led me to the Saviour. It has given me comfort through life, and I trust it will give me hope in death."

The Helpful Yoke

CHRIST'S yoke is easy, and His commandments are not grievous—not because He lowers the standard of duty, but because He alters the motives which enjoin it, and gives the power to do them. Christ's yoke is padded with love, and His burden is light, because, as Bernard says, it carries the man who carries it.—*Dr. Maclaren.*

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