

The Missionary Leader

"The leaders took the lead in Israel"

Vol. 3

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No. 7

Church Missionary Programmes

First Week

The Church's Need

Opening Exercises.
Reports of Labour.
"The Church's Need."
"Some Missionary Experiences."

The Church's Need

1. To WHOM is the Holy Spirit promised? Acts 1: 5, 8; 2: 39.

"Just prior to His leaving His disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit. This promise belongs as much to us as it did to them, and yet how rarely it is presented before the people, and its reception spoken of in the church. In consequence of this silence upon this most important theme, what promise do we know less about by its practical fulfilment than this rich promise of the gift of the Holy Spirit, whereby efficiency is to be given to all our spiritual labour?"—*Special Testimonies for Ministers and Workers*," No. 2, page 23.

2. Should we wait to see more of the power of God manifested before we engage in the work?

"I was shown God's people waiting for some change to take place,—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act; they must take hold of the work themselves, and earnestly cry to God for a true knowledge of themselves. The scenes which are passing before us are of sufficient magnitude to cause us to arouse, and urge the truth home to the hearts of all who will listen. The harvest of the earth is nearly ripe."—*Testimonies for the Church*," Vol. 1, page 261.

3. When will the power of the Holy Spirit move upon hearts?

"The Holy Spirit's power will

move upon hearts when this dead, lifeless monotony is broken up, and many will begin to work in earnest who never before thought of being anything but idle spectators."—*Special Testimonies for Ministers and Workers*," No. 3, page 35.

4. When will God's Spirit be manifested to churches and individuals?

"It is when we are engaged in earnest work, working according to our several abilities, that God manifests Himself to us, and gives us grace for grace. A working church in travail for souls, will be a praying church, a believing church, and a receiving church. A church whose members are found upon their knees before God, supplicating His mercy, seeking Him daily, is a church that is feeding upon the bread of life, and drinking of the waters of life. The promise, 'Whatsoever ye shall ask of the Father in My name, He will give it you,' will be verified to them.

... Missionary success will be proportionate to whole-hearted, thoroughly consecrated efforts. Every departure from true missionary effort, every failure to cherish the missionary spirit, has reacted upon the church, and there has been a decline of spirituality. But every earnest effort that has been made in missionary lines, has brought spiritual health to the church, and has not only increased the membership of the church, but has increased its holy zeal and gladness."—*Special Testimonies for Ministers and Workers*," No. 3, pages 36, 37.

5. What should the church be doing at this time?

"We are waiting and watching for the grand and awful scene which will close up this earth's history. But we are not simply to be waiting; we are to be vigilantly working with reference to this solemn event. The living church of God will be waiting, watching, and working. None are to stand in a neutral position. All are to represent Christ in active, earnest

effort to save perishing souls. Will the church fold her hands now? Shall we sleep as is represented in the parable of the foolish virgins? Every precaution is to be taken now; for haphazard work will result in spiritual declension, and that day will overtake us as a thief."—*Special Testimonies for Ministers and Workers*," No. 2, page 13.

6. What were the first works of the church to which it is urged to return?

"The first works of the church were seen when the believers sought out friends, relatives, and acquaintances, and with hearts overflowing with love, told the story of what Jesus was to them, and what they were to Jesus."—*Special Testimonies for Ministers and Workers*," No. 2, page 17.

7. What should be done to bring about a return to the first works?

"Companies should be gathered together to call upon God for special help, for heavenly wisdom, that the people of God may know how to plan and devise and execute the work."—*Special Testimonies for Ministers and Workers*," No. 2, page 19.

8. What will become of the "do-nothings"?

"Those who are 'do-nothings' now, will have the superscription upon them, 'Weighed in the balance, and found wanting.' They knew their Master's will, but did it not. They had the light of truth, they had every advantage, but chose their own selfish interests, and they will be left with those whom they did not try to save."—*Special Testimonies for Ministers and Workers*," No. 4, page 8.

9. Who will not enter the mansions of bliss?

"There is not one inactive in heaven, and no one will enter the mansions of bliss who has failed to show love for Christ, who has put forth no effort for the salvation of others."—*Special Testimonies for Ministers and Workers*," No. 3, page 39.

Some Missionary Experiences

NOT all our members are gifted with the ability to speak in public, to conduct meetings, or to present the gospel with eloquent words. But there are agencies for making known the gospel message which can be used by all. There is no member, old or young, educated or illiterate, rich or poor, strong or feeble, who cannot speak to others of the love of Jesus, His power to save from sin, and what He has done for them. And no method of work is more effective than this.

Opportunities for acts of Christian service also come to most people, and all these have their place in winning hearts and saving souls.

Then we have the printed page, which all can use to a greater or less extent. It is a method that has been largely used by the Lord in bringing souls into this truth, and is one which He is especially blessing at the present time.

The following missionary experiences are a few of the great many our working members are having:

"One of our sisters ordered a few copies of the *Signs of the Times* last spring, and spent a few hours at a near-by town, disposing of them. In presenting the paper at one place she called, a lady was very much interested in the topics of that issue. This lady invited the worker in, and spent several hours talking with her about the present world conditions and the Sabbath. She sold the paper and also left a tract with her. This lady was immediately convinced of the Sabbath truth, and kept the next Sabbath. She then began to work with her husband, who gave up his employment, and began to keep the Sabbath with her. A few months ago they came to our conference, attended the camp-meeting, and were baptized, and both are now devoting their entire time and energy to distributing the printed page of truth. They are meeting with success in their work."

"When in a country town about nine years ago, I attended a series of tent meetings then conducted under the auspices of the Seventh-day Adventist Church. I obtained some literature, among it being a periodical entitled, *The Signs of the Times*. I have tried hard to find it here, but have been unable to find any of your literature."

There should have been some periodical workers in that city to supply the need of this honest soul.

"Some six years ago a friend gave me the *Signs of the Times*. I have just read it, after all that time, and will you kindly post me a copy?"

Our periodicals have not only accomplished a great work in giving the message for this time, but they have been a great blessing to our members in many ways. They have kept alive the missionary spirit in the churches, they have educated our members in the science of meeting and dealing with all classes of people, and they have paid a good salary to the workers, while proving a blessing in many other ways.

Second Week

Constraining Love

Opening Exercises.
Reports of Labour.
Bible Study: "Love."
"Send Me."

LEADER'S NOTE.—We are giving but a short Bible study this week, thus leaving time for the officers to arrange for local items in the way of experiences or plans for work, or whatever seems most appropriate.

Love

1. WHAT should be the nature of our work? 2 Cor. 5:14, first clause.
2. How did Jesus show His love for us? Gal. 2:20.
3. How much was involved in this giving? 2 Cor. 8:9; John 15:13.
4. What command is given us? 1 John 4:21.
5. If we do not fulfil this command, what is proved against us? 1 John 3:14.
6. What has this love constrained some to do? Heb. 11:36-38.
7. What is it constraining us to do?

"Send Me"

A CLASS of women in a certain city took, for a motto, the significant words "Send me," and had them put on the class pin. Then they lived right up to that motto in every way possible. One member who had been asked by post to perform a certain service for the class, wrote and said that she did

not think she could do it. In the very next mail came a letter in which this member wrote: "I quite forgot about our class motto, 'Send Me,' when I declined to do what you asked me in your letter. I was putting on my class pin just after I had written my first note, and it came to me all of a sudden that I had not been true to that motto in refusing your request I will attend to the matter at once."

"Send Me" is a good motto for any Bible class.

Third Week

Opening Exercises.
Reports of Labour.
"Christ's Plan for Extending His Kingdom—No. 1."
"Personal Work Brings Success."

Christ's Plan for Extending His Kingdom—No. 1

THE first work Christ did after His baptism and temptation, was to bear personal witness concerning His mission in His home town. Then He went to Capernaum, and definitely started His work by calling some men to follow Him. Before long, He had twelve disciples who were closely associated with Him all through His three-and-a-half years of work. He gave them a careful training, and from time to time tested them by sending them away to labour alone.

What was His purpose in this? Acts 1:6-8; Mark 16:15.

It is evident that Christ had trained the disciples to be competent witnesses for Him, witnesses who understood the plan of salvation and the best methods of making it known.

What further qualification did they need before beginning their work? Luke 24:49.

About how many received this endowment at Pentecost? Acts 1:13-15; 2:1-4.

What was the result? Acts 2:41-47.

Was this work done only by the apostles? Acts 8:3, 4.

It is evident that all believers became witnesses for Christ. They had all experienced His power to convert them and to cleanse them from sin. They could testify to others regarding these things. They did so in an

effective manner, and a knowledge of the gospel spread rapidly.

When was the epistle of Paul to the Colossians written? A.D. 64, about thirty-three years after the death of Christ.

What does Paul say in regard to the preaching of the gospel? Col. 1:23.

This was the result of the united efforts of those who received a knowledge of Christ and His work.

What is one method by which the truth is made known to the world? 2 Cor. 3:2, 3.

This is the only way by which many can be reached. They will not listen to the living preacher, nor read religious literature, but the living epistle who is frequently before their eyes, they cannot help but read.

In what other way are believers to witness? Mark 16:15.

Is this spoken to ministers only? "The words, 'Go ye into all the world, and preach the gospel to every creature,' are spoken to each one of Christ's followers."—*Testimonies for the Church*, Vol. VIII, page 16.

How is this preaching by the church members to be done?

"This is the way light is to be communicated,—by private, personal effort in the home circle, at your neighbour's fireside, at the bedside of the sick. In a quiet way you may read the Scriptures, and speak a word for Jesus and the truth."—*An Appeal to Our Churches*, page 18.

What is one of the most effective methods of soul-winning work? Ps. 68:11.

"And in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Testimonies for the Church*, Vol. VIII, page 140.

"The distribution of our literature is one means by which the message is to be proclaimed. Let every believer scatter broadcast tracts, leaflets, and books containing the message for this time."—*Words of Encouragement*, page 3.

What position should every Sabbath-keeper now take? John 9:4.

Are any exempt from this call to service?

"It is the duty of every one who claims to believe on Jesus Christ to

become a worker for God."—*An Appeal to Our Churches*, page 27.

If the members all unite in earnest work for souls, what will be the result?

"By giving the gospel to the world it is in our power to hasten our Lord's return. We are not only to look for, but to hasten the coming of the day of God. Had the church of Christ done her appointed work as the Lord ordained, the whole world would, before this, have been warned, and the Lord Jesus would have come to our earth in power and great glory."—*Desire of Ages*, pages 633, 634.

What will the Lord then say to His faithful workers? Matt. 25:21.

Personal Work Brings Success

"ONE good sister, full of enthusiasm, took out a few papers to see if she could sell any, and also took a "Coming King" prospectus with her. In a little while she came in with her papers all sold and nine orders for "Coming King." She had never had any instruction, and this was done in a town where they were feeling the effects of a depression."

"A missionary spirit has come in, and our church in Calcutta is working. We have a live missionary society which meets every week, and for several months we have not been able to close our meeting on time because of the live experiences the members have to report. Some are visiting hospitals weekly, others are putting tracts and papers on outgoing boats, some are giving Bible readings. All are scattering tracts, etc., and there is one regular cottage meeting conducted by members of the church. As a result of all this work, I am kept busy answering calls to visit interested ones and to lend assistance in various ways. However, I am working as hard as I can to encourage all to depend upon themselves as much as possible. I baptized one lady whose conversion is the direct result of the faithful work of a lay member, and another lady is keeping the Sabbath, largely the result of the work of a lay member, also."

"Some time ago, a minister, in his sermon, told how at one time he moved into a double house in a certain city. The other side was empty. Not long afterward a family

moved in. He remained in this locality a few months, labouring. After a while he received an appointment elsewhere, and began moving out. When his household goods were being put on the dray, the lady came out upon the porch, and after some little hesitancy, inquired, 'Are you not a Seventh-day Adventist minister?' He replied in the affirmative. 'Well,' she went on, 'some time ago I heard a little regarding what you hold as truth. I heard much against these doctrines, but a desire entered my heart to understand what was really true. I learned you were a minister, and had moved into this house. I moved in on the other side, in the hope of learning about these things; but during these three months you have not said one word to me about Bible truth. I now see that you are moving away.'

"The minister said that it served as a lesson to him that he never forgot. God has since blessed his efforts in bringing three or four householders into the truth. He never went into a new place seeking a location for his home without earnestly asking God to guide him where to go, that he might find some one who was searching for the truth. And God remarkably guided him in finding such.

"The lesson is obvious. God wants us to become acquainted with our near neighbours. But custom and our own inclination often lead us to neglect these, and what little we do, we do for those farther away."

Fourth Week

Opening Exercises.

Reports of Labour.

"Christ's Plan for Extending His Kingdom—No. 2."

Christ's Plan for Extending His Kingdom—No. 2

IN our previous study of Christ's plan for extending His kingdom, we learned that His plan is that those who accept His gospel message shall give it to others, and that when all His followers take an active part in this work, the message will be quickly given to every nation, people, tongue, and kindred.

It may be well to give some consideration to the difficulties attending personal work, the reasons why more people do not engage in it.

The Sacredness of Personality

There is implanted in the hearts of most people a respect for the personality of others. It is generally recognized that personal remarks are impolite and intrusive. Most people, even the frankest and most outspoken, have their reserves, and the majority of people hesitate to speak to others on subjects which are closely personal.

This is a perfectly proper feeling, and yet it should not prevent us from talking with other people in regard to their soul's salvation, for this is merely a simple sharing with others of what we have received from the Lord. In skeleton form, it may be stated as follows: "I have something very precious. Do you have it too? If you do not, will you not accept it?" When the matter is presented in this spirit, it does not intrude on another's personality, but it does open a way for inquiry and help.

The Fear That People Will Resent

Another difficulty that keeps many from undertaking this personal work, is a fear that the people addressed will resent the inquiries. This is, however, rarely the case. Noted personal workers testify that of the thousands of people they have talked with, only a very few showed any resentment, and with even these it was usually a passing feeling, which showed that they were convicted by the Spirit of God. More often than not, people are longing for some one to talk to them about Christ. Here is one illustration of this:

"Some years ago, at Vanderbilt University, in a Sunday-afternoon meeting of the Young Men's Christian Association, Fletcher Brockman, then a student, was the leader. Brockman tells of how during the service one student asked for prayer. After the meeting Brockman went with him out on the pike for a long walk, expecting to talk with him about his Christian life. But Brockman was afraid, and kept putting it off until the walk was ended and nothing said. About a month later this man openly confessed Christ, and Brockman took his hand and told him how glad he was for the decision. Brockman said the man looked him squarely in the face and said: 'Yes, Brock, but you are the man who would have let me go to hell. That Sunday afternoon we walked together

I hoped every minute you would offer to help me, but you did not.'" —*"Introducing Men to Christ," page 101.*

The Life and the Testimony Must Agree

No one can do successful personal work unless he is living the gospel which he wishes to pass on to others. A humble, simple, heartfelt testimony to the saving power of Christ will be effective, but an argument on religion, based on a head knowledge of the truth, will carry no conviction with it. It will be useless for a Sabbath-keeper to talk with his neighbour about the power of Christ to change the life, if he manifests impatience, ill-temper, or other weaknesses in his own life. Therefore, personal workers must be living lives of victory over sin in order to be used of God to save others.

Now Not the Best Time

Another difficulty that all who attempt to do personal work will meet is the suggestion of the enemy of souls that now is not the best time to speak, and that it would be better to wait for a more favourable opportunity. Here is the experience of one prominent personal worker:

"It would seem that Satan desires to prevent any believer from speaking a word to an individual for Christ even while he does not expect to prevent all preaching to a whole congregation. His favourite argument with a believer is that just now is not a good time to speak on the subject. The lover of Christ and of souls is told that he will harm the cause he loves by introducing the theme of themes just now. Will not every disciple who has had experience in this line of effort admit that he has frequently found this to be the case?"

"Out of my own experience I can bear testimony to this. From nearly half a century of such practice, as I have had opportunity day by day, I can say that I have spoken with thousands upon thousands on the subject of their spiritual welfare. Yet, so far from my becoming accustomed to this matter, so that I can take hold of it as a matter of course, I find it as difficult to speak about it at the end of these years as at the beginning. Never to the present day can I speak to a single

soul for Christ without being reminded by Satan that I am in danger of harming the cause by introducing it just now. If there is one thing that Satan is sensitive about, it is the danger of a Christian harming the cause he loves by speaking of Christ to a needy soul. He has more than once or twice or thrice kept me from speaking on the subject by his sensitive, pious caution, and he has tried a thousand times to do so. Therefore my experience leads me to suppose that he is urging other persons to try any method for souls, except the best one." —*"Individual Work for Individuals," pages 167-169.*

The Most Important Work

The very difficulties that beset the personal worker are the strongest proofs of the value of this method of work. Therefore, every Sabbath-keeper should be on the watch for opportunities to speak words to lead souls to Christ, for now is the time for gathering into the fold the honest-hearted ones. Who can say confidently that we will have another year of our present freedom to work after this one has gone? *Now* is the time to carry out God's plan for extending His kingdom.

Missionary Volunteer Programmes

First Week

Patience in Tribulation

Hymn.

Prayer.

Secretary's Report.

Scripture Drill: James 1:15.

Reports of Labour.

Hymn.

"I John."

"Banished to Siberia for Christ's Sake."

"Our Brother in Tribulation."

Poem: "John the Beloved."

LEADER'S NOTE.—As we are just entering upon the study of the book of Revelation in our Advanced Reading Course, a programme on the writer of the book has been arranged and will, we trust, serve to deepen the interest of the members in the study of this most important portion of God's Word. It is hoped that all will start on time. The first chapter should be assigned for the first week in July.

"I John"

"I JOHN, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ."

Perhaps nothing will be found more interesting to us to-day, as young people, than a study of the life and character of the man whom God used to write the Revelation. As this good book is engaging our attention just now, it will be very helpful to know something about the writer.

It has been said that no greater privilege could come to a human being than that which came to John, the beloved, while in exile on the Isle of Patmos. He was taken in vision through the medium of the Holy Spirit into heaven itself, and had the honour of being the only disciple of Jesus who was permitted to see the mansions which He "hath prepared for them that love Him."

Was John a man of great learning and ability? Were his home influences and environments any more favourable than the ordinary boy and girl of to-day; or what was it in the man that made him such a chosen vessel of God?

Light is thrown on this question in 2 Cor. 4:7: "But we have this treasure in earthen vessels." Of all the disciples perhaps none could be more easily moulded than John, who was the youngest. He had a tender heart which was very impressionable, and when touched by the hand of the Chief Potter, we see the finger-prints of Jesus stamped indelibly upon the character of this chosen and blessed disciple.

"John pressed into still closer intimacy with Jesus, so that he is distinguished as the one whom Jesus loved. The Saviour loved them all, but John's was the most receptive spirit. He was younger than the others, and with more of the child's confiding trust he opened his heart to Jesus. Thus he came more into sympathy with Christ, and through him the Saviour's deepest spiritual teaching was communicated to His people."

John's History

He was the younger brother of James, who was called with Him to

the apostleship, and was the son of Zebedee and Salome. His father was a fisherman, living at Bethsaida, in Galilee, in the borders of Lake Gennesareth. Probably Zebedee had a large fishing business and was in fairly comfortable circumstances, for we read in Mark 1:20, that he had hired servants, and in Matt. 27:55, 56, that his wife, Salome, was one of the women who contributed to the maintenance of Jesus. Thus we see that John had a pious mother and a father who was in comfortable circumstances, although they were just humble fisher folk.

Having been brought up in the knowledge and the love of the true God by his devoted mother, John early became a disciple of our Lord's forerunner, John the Baptist, and was directed by him to Jesus, whom he followed, it being generally understood that he was one of the two disciples mentioned in John 1:37-41. He was very soon admitted, with his brother James and Peter, to particular intimacy with the Saviour, who selected them as witnesses of the most important and solemn events of His life. "And He suffered no man to follow Him save Peter, and James, and John the brother of James." Mark 5:37.

When the events of the Lord's ministry were drawing to a close, and the agony of Gethsemane stared Him in the face, the same three were selected to stand by the Lord in His sorrow, and the record shows how they all failed Him.

John was devotedly attached to his Master, and though he fled, with the other apostles, when Jesus was apprehended, he regained his courage and was present during the trial and crucifixion of our Saviour; and was intrusted by Him with the care of Mary His mother. John 19:26, 27.

In the beginning of his association with Jesus, John had not the lovely meek character we afterwards see him possessing.

"All the disciples had serious faults when Jesus called them to His service. Even John, who came into closest association with the meek and lowly One, was not himself naturally meek and yielding. He and his brother were called 'the sons of thunder.' While they were with Jesus, any slight shown to Him aroused their indignation and combativeness. Evil temper, revenge, the spirit of criticism,

were all in the beloved disciple. He was proud and ambitious to be first in the kingdom of God. But day by day, in contrast with his own violent spirit, he beheld the tenderness and forbearance of Jesus, and heard His lessons of humility and patience. He opened his heart to the divine influence, and became not only a hearer but a doer of the Saviour's words. Self was hid in Christ. He learned to wear the yoke of Christ and to bear His burden."

The growth in grace was a gradual development, and at times an unholy zeal overmastered the tenderness which Christ constantly sought to impart. Notice a few of John's mistakes:

There was one man who cast out devils, and John rebuked him because this man was not, like the disciples, a follower of the Saviour. The spirit of judging all others by a self-reared standard was rebuked in the words of the Master, "Forbid him not."

When the Samaritans offered insult to the Saviour, John was one who wished to call down fire from heaven to destroy them. He was surprised when the Saviour revealed to him the fact that this spirit was one of persecution, and that He, the Son of God, had not "come to destroy men's lives, but to save them." Each correction was keenly felt, but it opened to the mind of John the principle of divine government, and revealed to Him the depth of divine love.

John was won by love, not argument. His heart was held by love, and the whole theme of all his writings is love. He saw only love in Christ, and he responded freely to that wondrous drawing power. It was like an electric current flowing from Christ, and John desired to be ever in the circuit. He kept close to Jesus, walked hand in hand with Him, sat next to Him at the table, and lay on His bosom; he was "that disciple whom Jesus loved."

John nobly kept the charge, "Behold thy mother," which Jesus had given him, for he remained in Jerusalem until the death of Mary. After Paul had left Asia Minor, John went to labour there, residing at Ephesus, and founded several churches in that country; but shortly after this, during the reign of Nero, he was banished to Patmos, an island in the Aegean Sea; where he received the wonderful visions recorded in the book of Revelation. He was liberated from Pat-

mos and returned to Ephesus, where he continued to labour for the rest of his life. He died in extreme old age.

In his loneliness and isolation on the wave-beat shores of a desolate island, he, the one who had felt the very heart beats of the most tender-hearted Man on earth, now realized the coldness with which the world regards a saintly life; yet his tenderness and love for lost mankind never allowed him in any instance to condemn any one for his banishment to exile. It reminds one of the Saviour's last words, "Father, forgive them; for they know not what they do." This noble man was not complaining against the despotic Nero because of the banishment, but he clothes the whole of his complaint in the most beautiful language as though he were extremely glad for these experiences.

"I John, . . . was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." The testimony of Jesus Christ is the spirit of prophecy. Rev. 19:10. Then John was an exile because he had proclaimed the word of God and because he had the gift of prophecy.

This message of John's is addressed to the seven churches, of which we as a people are one, namely, the Laodicean Church. He says he is our companion in tribulation. Can we say we are *his* companions in tribulation? There are, no doubt, very few of us in this part of the world, who can really enter into the companionship of his tribulation; we have not, as yet, experienced the fulness of what this statement really means, but following is an account of some who can really enter into the feelings of the beloved disciple, and know what it really is to be a brother in tribulation. F. KNIGHT.

Banished for Christ's Sake

BROTHER BOETTCHER sends us particulars regarding the arrest and imprisonment of two of our ministers in Europe and their banishment. He wrote:

To-day I have rather sad news to tell, yet I am sure you are all interested in the cause of God, and will be glad to know how things are going with us. On December 19, two of our ministers were taken by the police in the city of —

and banished to —. I will translate a letter which I received from a sister, who tells the story as it occurred. The sister writes:

"Dear Brother Boettcher: The protection and help of our God as greetings! We thank you very much for the words of comfort which you sent us; they were needful at such a time as this. From your letters I see that you are somewhat informed about our situation in —. I would have written you sooner, but knew that Brother Wall would write you. [Brother Wall is a Bible worker.] The situation is worse than you know. Since December 27 all the meetings have been closed, and among them is ours. After the two brethren were taken from us, we came together and held our meetings for a week, but now this is also prohibited. The two brethren were taken by the police on December 19, at two o'clock in the night. Friday evening we had a good meeting. None of us had any foreboding that on Sabbath morning such a change would have taken place.

"Our brethren, with other Protestant ministers, eleven in all, were banished three days after their imprisonment. They were treated as common criminals, and transported with them. We made inquiries on what ground they were thus treated. The only answer which we received was, 'They are dangerous people.'

"The newspapers did not publish the way these people were treated, it was simply reported that the meetings were closed. . . . The sad part of it is that our church is now without a worker and without a place of worship. To send a worker now would be too dangerous."

Brother Boettcher continues:

I have received a card from the two brethren, which they wrote from the prison in —. They had been in the third prison when they wrote, and knew not how many more were awaiting them. When they were imprisoned they were not allowed to take their warm clothing along, nor did they have a cent of money. Their prayer to God is that they may not get sick on the road. I think of them every day and pray for them, because many do not stand the hardships and exposure incident to banishment.

There are hard times before us; no, we are in the very midst. Our meetings in — have not been disturbed in the least. We have prayer meetings most every day. We are thankful when the day is over and God has kept His protecting hand upon us to shield us. To be sure it is a heavy strain on one's mind and nerves. Pray for us. Our courage has not left us, for we know God is fully able to carry us through to victory.

Brother O. E. Reinke adds:

A number of our brethren have been exiled, besides the two ministers. In one place all the papers, note books, letters, tracts, and journals, also report blanks, diary, etc., were taken from one of our ministers, and also from the treasurer. Brother B. [likely Brother Boettcher] and myself are also involved, and it may become a court matter. The Lord is still at the helm. I have experi-

enced His wonderful protecting hand over me and the work. My union especially has been depleted of workers. In my late trips we organized two churches and held quarterly meetings. All missionary collections for foreign missions are prohibited. No young people's meetings are allowed.

Our Brother in Tribulation

THE experiences in the preceding report are a forerunner of what all of God's people will have to pass through when the dragon becomes wroth with the woman and goes to make war with the remnant of her seed, "which keep the commandments of God, and have the testimony of Jesus Christ" (the spirit of prophecy). John was banished because of the spirit of prophecy.

He is our *brother* in tribulation. He had the spirit of prophecy as we have it to-day. We can expect soon that the dragon's wrath will come with fury, and at that time we shall know right well what it will be to be a brother in tribulation.

Now there are some very bright sides to the text, and it was these bright sides to which John always looked, even as it must also be with us.

"I John . . . am your brother . . . in the kingdom and patience of Jesus."

The one characteristic which distinguishes the saints of God and those who enter the kingdom is *patience*. Rev. 14:12. "Here is the patience of the saints." But how do God's people become possessed of this patience?—Just as John did.

Rom. 5:3, 4. "But we glory in tribulations also: knowing that tribulation worketh *patience*; and *patience*, *experience*; and *experience*, *hope*: and hope maketh not ashamed."

This patience which all the saints of God possess at Christ's coming, is the fruit of tribulation.

Tribulation, Patience, Experience, Hope

Notice the order in which these run. Patience comes through tribulation, and experience comes through patience. How often we lose the experience God wishes us to have through not having sufficient patience under tribulation. When our own plans are set at naught and we are in a tight corner, perhaps through some misunderstanding on the part

of some one else, instead of being patient and quiet in order to receive the experience God wishes us to have, we immediately become impatient and complain, and thereby lose that blessed experience through which God intended to give us a brighter hope of eternal life.

Later we shall all be brought to the place where we shall experience the deeper meaning in this text, "A brother in tribulation." Let us, at the present time, while we have opportunity, follow in the path of the beloved disciple and press close to the Saviour. Let us walk with Him, talk with Him, sup with Him, and learn to love Him, that when our time of tribulation comes, we shall have His companionship.

F. KNIGHT.

Questions

1. Was John the Revelator identical with the writer of the fourth gospel?
2. What was his occupation when called to be a follower of Jesus?
3. How did his age compare with that of the other disciples?
4. Who were his parents?
5. During his early association with Jesus, what were some of his characteristics?
6. What moulding influence did this close association with Jesus have upon the character of John?
7. How is he often designated?
8. How did his death differ from that of the other disciples?
9. Where is the Isle of Patmos?
10. What distinguishing characteristic will be found in those who will finally enter the kingdom of God?
11. What experience develops patience?

John the Beloved

I'm growing very old. This weary head
That hath so often leaned on Jesus' breast
In days long past, that seem almost a dream,
Is bent and hoary with its weight of years.
These limbs that followed Him—my
Master—oft
From Galilee to Judah,—yea, that stood
Beneath the cross, and trembled with His
groans,—
Refuse to bear me even through the streets,
To preach unto my children. E'en my lips
Refuse to form the words my heart sends
forth.
My ears are dull; they scarcely hear the
sobs
Of my dear children gathered round my
couch.
God lays His hand upon me,—yea, His
hand,

And not His rod,—the gentle hand that I
Felt, those three years, so often pressed in
mine,
In friendship such as passeth woman's love.
I'm old,—so old I cannot recollect
The faces of my friends, and I forget
The words and deeds that make my daily
life;
But that dear face, and every word He
spoke,
Grow more distinct as others fade away,
So that I live with Him and holy dead
More than with the living.

Some seventy years ago
I was a fisher by the sacred sea.
It was at sunset. How the tranquil tide
Bathed dreamily the pebbles! How the light
Crept up the distant hills, and in its wake
Soft, purple shadows wrapped the dewy
fields!

And then He came and called me. Then I
gazed,
For the first time, on that sweet face.
Those eyes,
From out of which, as from a window,
shone
Divinity, looked on my inmost soul
And lighted it forever. Then His words
Broke the silence of my heart, and made
The whole world musical. Incarnate love
Took hold of me, and claimed me for its
own.

I followed in the twilight, holding fast
His mantle.
O, what holy walks we had,
Through harvest fields, and desolate, dreary
waste!
And oftentimes He leaned upon my arm,
Wearied and wayworn. I was young and
strong,
And so upbore Him. Lord, now I am weak,
And old, and feeble. Let me rest on Thee.
So,

Put Thine arm around me. Closer still!
How strong Thou art! The twilight grows
apace.
Come let us leave these noisy streets, and
take
The path to Bethany; for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening
meal.
Come, James, the Master waits; and Peter,
see,
Has gone some steps before.

What say you, friends?
That this is Ephesus, and Christ has gone
Back to His kingdom? Aye, 'tis so, 'tis so.
I know it all. And yet, just now, I seemed
To stand once more upon my native hills,
And touch my Master. O, how oft I've
seen
The touching of His garment bring back
strength
To palsied limbs! I feel it has to mine.

* * * * *
Lay me down
Once more upon my couch, and open wide
The eastern window. See, there comes a
light
Like that which broke upon my soul at eve,
When, in the dreary Isle of Patmos,
Gabriel came,
And touched me on the shoulder. See, it
grows
As when we mounted toward the pearly
gates.

I know the way! I trod it once before.
And hark! It is the song the ransomed
sang
Of glory to the Lamb! How loud it
sounds!
And that unwritten one! Methinks my
soul
Can join it now. . . .

O my Lord, my Lord!
How bright Thou art; and yet the very
same
I loved in Galilee. 'Tis worthy the hun-
dred years
To feel this bliss! So lift me up, dear
Lord,
Unto Thy bosom. There shall I abide.
—Anonymous.

Second Week

Our First Missionary Ship

- Hymn: "Jesus Saves," No. 78.
Prayer.
Secretary's Report.
Scripture Drill: Rev. 20:14, 15.
Reports of Labour.
Hymn: "O, Spread the Tidings Round,"
No. 193.
"The Ship 'Pitcairn.'"
"Later History of the Pitcairn."
"Building a Boat on Pitcairn Island."
"Being Quiet for Jesus."
Five-minute Exercise on Reading Course
Book. (Questions on "Revela-
tion" for week ending July 8.)
Hymn: "Father, We Come to Thee."
No. 526.

LEADER'S NOTE.—This programme is the first of a series on our island mission fields in Eastern Polynesia. Those following will take up the fields in which John Williams pioneered the way.

The Ship "Pitcairn"

At the very edge of the island field lies the island of Pitcairn. Upon the map, the dot is one of the smallest, and the land it represents is but a speck in the South Pacific Ocean. But when the news spread abroad in 1886, that through the ministrations of Brother John I. Tay, of California, the people of that island had accepted the belief of Seventh-day Adventists, the entire denomination accepted it as an evidence that the time had come for the light of the message to be carried to the island world.

At that time there was no regular means of communication with any of the islands except Hawaii and Tahiti. No boats that could be relied upon plied between the islands. The idea of purchasing or building a vessel suitable for mis-

sionary purposes was suggested as the only solution to the problem of how to get missionaries into that field. Such an undertaking, however, seemed wholly beyond the means available for missionary work and the experience of our people. Agitation of the matter continued. The Californian Conference, in 1887, passed a resolution favouring the purchase of a missionary ship, and asked the General Conference to consider the matter. One month later the General Conference in session appointed a committee to take charge of the enterprise, but postponed activity for the year.

In the spring of 1888, it was decided to send Pastor A. J. Cudney, of Nebraska, U. S. A., on a visit to Pitcairn Island. No means of transportation could be secured on the Pacific Coast which gave any promise of conveying him to Pitcairn. After weeks of delay, he left his wife and two little boys and sailed to Hawaii. While there a little schooner was purchased, and with a small crew he set sail July 31, 1888, intending to land at Tahiti, pick up Brother Tay, and proceed to Pitcairn. This would not be a story of the things of earth if there were no break of sadness in it. Not a word was ever again heard of the boat. Either the ship was wrecked upon some dangerous reef, or went down in some terrific storm. Pastor Cudney sleeps at the bottom of the great deep, awaiting the call of the Life-giver.

In the autumn of 1888, the General Conference in session at Battle Creek, cast the final vote in favour of providing a missionary ship for the island work. At the same meeting the International Sabbath-School Association voted the following:

Resolved, That we recommend that the Seventh-day Adventist Sabbath-schools throughout the world pledge their missionary contributions, during the first six months of the year 1890, to this worthy object; and we urge that the state and local officers keep this object before the schools, so that their interest in the missionary work and their liberality may be increased."

The committee in charge closed the contract with a ship-builder, April 22, 1890, in San Francisco, and the ship was built about thirty miles north of Oakland, California. One of the interesting provisions of the contract was that no work should

be done upon the vessel on the seventh day of the week. As the builders did not work on Sunday, it was spoken of among them as "the five-day boat."

At one minute past ten o'clock on the beautiful moonlit night of July 28, 1890, the last prop was removed, and the missionary boat glided into the waters of the bay. That time was chosen in order to take advantage of the high tide. A company of our people went up from Oakland, and two or three hundred persons from the surrounding country had gathered in to witness the event. The workmen had raised the query whether this was to be a "wet" or a "dry" launch. As a temperance people, we could not follow the custom of treating the workmen and spectators to wine and beer, but a nice lunch was provided, which all seemed to enjoy. Pastor J. N. Loughborough made a few remarks upon the mission of the ship, and offered prayer. Those who saw it said that it was the most interesting and successful launch they had ever witnessed.

After the launching of the boat the sails were put on, the rigging adjusted, and the work of fitting up completed. In the meantime the Sabbath-schools had proved themselves worthy of the responsibility placed upon them, and a steady stream of offerings flowed into the treasury. The various payments on the boat were made on time, and the entire amount necessary for building the ship, fitting it up, stocking it with provisions for two years' cruise, was easily provided.

An invitation was given to the Sabbath-schools to suggest appropriate names for the vessel, conceding to the General Conference Committee the right to make the final choice. More than one hundred names were suggested, among them the following:

Glad Tidings	The Pitcairn
Carrier Dove	Joyful News
Angel of Mercy	Tidings of Joy
Gospel Steamer	Present Truth
The Gospel Tidings	Island Visitor

The name Glad Tidings was at first selected, but Pitcairn was finally adopted.

The dedication of the *Pitcairn* took place at Oakland, California, on the afternoon of September 25, 1890. The little vessel was decorated with flags, ensigns, signals, and streamers, and presented a very attractive appearance. It was moored to the

wharf, giving opportunity for the very large attendance to get within hearing distance. A temporary platform was constructed by placing one end of the gangplank on the ship's rail and the other end on the cabin skylight. The opening song, "Father We Come to Thee," brought tears to many eyes. Ps 107:21-31 was read, and Pastor J. N. Loughborough invoked the divine blessing. Pastor O. A. Olsen delivered the principal address. In it he said: "I doubt to-day whether the enterprise could have been undertaken, or whether we should have had the courage to move out in it, had not our Sabbath-schools come to our aid. I am glad to know that all the children of the Sabbath-schools have a part in this ship." Pastor R. A. Underwood offered the dedicatory prayer.

The missionaries chosen for the first trip were Pastors E. H. Gates, A. J. Read, J. I. Tay, and their wives. The captain was J. M. Marsh. The crew were all Seventh-day Adventists, and among them the English, French, German, Scandinavian, and Spanish languages were spoken. The ship's crew and the missionaries numbered fourteen persons.

October 20, 1890, the ship weighed anchor, and with its precious cargo, the staunch little craft passed out through the Golden Gate and met the swells of the broad Pacific. From many hearts ascended earnest prayers that God would safely keep those who, in a special sense, were committed to His care.

On November 25 those on board the missionary ship sighted Pitcairn Island. Imagine the joy of the visitors and the visited! Before leaving Pitcairn eighty-two persons were baptized. A number of island groups were visited, and much literature distributed. Sabbath-keepers were left in many of these islands. Brother Tay was claimed by death at Fiji, and Captain Marsh at New Zealand. Pastor and Mrs. Gates remained on Pitcairn Island, and Pastor and Mrs. Read on the Sandwich Islands. The vessel returned to San Francisco in November, 1892.

As the years went by, the steamship lines of commerce afforded increased facilities for reaching the island world, with much more comfort and safety for the missionary, and so the little craft, which tossed so lightly upon the sea, was not so greatly needed. In 1900 the *Pitcairn*

was sold for commercial purposes to a company operating in the gold fields of Cape Nome, Alaska.

That the building of the *Pitcairn* was in the providence of God, and that the work it did was greatly blessed of Him, cannot be doubted. That the progress of the work has long since outgrown the need for such a boat should be a cause for thankfulness.

MRS. L. FLORA PLUMMER.

Later History of the "Pitcairn"

WHILE living as a missionary in the city of Manila, Philippine Islands, I had occasion to visit the office of a stevedore company; and while conversing with the head of the firm, who was a retired American sea-captain, my connection with the Seventh-day Adventist denomination was mentioned. He became quite interested at once, and inquired if I had ever heard of the missionary ship, *Pitcairn*. I was glad to tell him that I had. He then related a story of his own knowledge of the ship. At the time the *Pitcairn* was being fitted out for her first voyage, this captain was in command of a large full-rigged ship then loaded in San Francisco harbour. This ship set sail either one day before or one day after the *Pitcairn* sailed: and as she carried mail for Pitcairn Island, and would be sailing over the same course as the *Pitcairn*, the captain kept a sharp lookout, but without once sighting the *Pitcairn*. He arrived at Pitcairn Island, delivered the mail, and sailed on before the *Pitcairn* arrived.

He concluded his narrative by telling me that the *Pitcairn* was still afloat, and has been renamed the *Florence S*. Furthermore he told me that the ship was then in the inter-island trade in the Philippines, and that I could see her for myself. I watched the shipping arrivals until the *Florence S* was reported in, and then went to see the ship and photographed her.

One of the pioneer missionaries to sail on the *Pitcairn* was E. H. Gates. He travelled many thousands of miles among the different island groups. He visited us when we were in Manila, and on his departure I rode down the Pasig River with him in a launch to take his steamer out in the

harbour. It happened that the *Florence S* was moored by the river wall as we passed down, January 30, 1907, and I pointed to the ship and asked him if he recognized her. That he did was very apparent. A flood of reminiscences swept through his mind as he gazed on the ship that had been his home for many months at a time.

The thing that interested me most in connection with the old ship, was the recollection of how, when a boy in Sabbath-school, I had earned money to help build her. The experience gained then caused me to feel that I had had a real part in all that was accomplished by the missionary voyages of the *Pitcairn*. What an inspiration to all our boys and girls to know that as they give their contributions to missions, they are actually having a part in the grand work of saving souls for God's kingdom! This will lead many not only to give means for mission work, but to give themselves as well for the work in the needy places of the great harvest field.

J. L. McELHANY.

Building a Boat on Pitcairn Island

SISTER H. YOUNG, of Pitcairn Island, in writing on December 11 and January 11, to one of our sisters in Australia, tells of a mission boat which the brethren and sisters have decided to build for missionary work. Isolated as they are in their island home, they have no means of transport and so are unable to send the tithe of their produce to market. We quote the following from Sister Young's letter:

We are in great need of a boat to take our tithe produce to market. The store is overrun. We have put up another shed, where we can hang up the corn and other things; and we have been praying for nearly a year that the Lord would open the way to remove the tithe and offerings where they can be of use in the cause of the Master. Brother Adams said that every time we asked the Lord to open the way, he felt impressed that we should do some work of faith—that we must co-operate with the Lord to get this store away. He felt more and more impressed that we should build a small boat for this purpose. He presented it to the church officers, who, after considering the matter and praying about it, brought it before the church, when it was decided that we build a boat.

The men are now getting timber to build a schooner as a missionary enterprise.

When finished, the boat is to be donated to the Union Conference for work in the islands. All the men and boys are working on it. The keel is cut and worked out. Brother Adams will write and ask the conference to help us to purchase such articles as we cannot obtain here, and the people promise to refund the money when the boat runs.

We had to step out in faith, for we had no nails, ropes, bolts, etc., but since starting to prepare the timber a ship came along and provided us with these articles.
December 19.

We are hoping the boat will be ready by April.

Being Quiet for Jesus

(For the Juniors)

SISTER MIRIAM ADAMS sent the following good word from Pitcairn Island:

"Our Sabbath-school has a membership of one hundred and fifty-six. Twenty-five little ones under four years of age are in the kindergarten. Of the tiny tots, each teacher has three, and of the older ones there are four in each class. It would do you good, and surprise you as well, to hear them sing. The order in the whole Sabbath-school is the best I have ever seen. Not a whisper is heard while the assembly is waiting for school to begin, although there are about seventy children. Each class passes out in turn, not a word being spoken until all are outside. The same order is manifested in the church service also. I am sure this must be pleasing to the Lord."

Third Week John Williams

Hymn.
Prayer.
Secretary's Report.
Scripture Drill: Rev. 20:9.
Reports of Labour.
"John Williams, His Early Life."
Poem: "Welcome to the Day."
"A One-Eyed Christian."
"Sayings of John Williams."
"Three Things to Remember about John Williams."
Five-minute Exercises on Reading Course Book. (Questions on "Revelation" for week ending July 15.)
Hymn.

LEADER'S NOTE.—As the book for our Junior Reading Course for the last half of this year is "John Williams the Ship-builder," it was thought that this programme on the early life of John Williams would be of special interest. We trust that

Bio

the officers will do all they can to have this programme rendered in an interesting manner, and to create a real desire in the members to read this good book. Although it is in the Junior Course, we think those older in years would be equally as interested in it. Do not let the opportunity pass without soliciting further orders for the book.

John Williams, His Early Life

IN the quiet village of Tottenham, six miles from London, in a little house upon the brow of the hill, just beyond the Green, and situated between the spot, where the Congregational Chapel now stands and the High Cross, John Williams, the future Apostle of Polynesia, was born in June, 1796. He was cheerful, active, and intensely affectionate, and gave early proof of his remarkable mechanical genius. As a boy, he won many acquaintances and friends. His mother attended the old Independent Chapel at Edmonton, and with her boy she regularly occupied a pew in the right-hand corner of the end gallery facing the pulpit. At school he was only taught writing and arithmetic. His mother was probably his chief instructor, as she certainly was his best. Every day she assembled her children in her chamber in order to teach and to pray with them.

When the time came for him to commence the toil of life, he was apprenticed for seven years to Mr. Tonkin, a furnishing ironmonger, with the idea of learning the mercantile rather than the mechanical part of the business. Here he was to receive a training that would enable him to manage a business of his own. After mastering all that was required of him, although he was not intended to be a mechanic John Williams lost no opportunity of acquiring a practical knowledge of his trade. In his moments of leisure he visited the workshops and minutely watched the workmen, and during their absence he made experiments in metal working. After a short time, this almost self-taught mechanic became so proficient that any article requiring extra skill in its manufacture was always entrusted to him. But while he thus taught himself that which was of priceless value to him in after years, he did not, in acquiring mechanical aptitude, neglect the duties which were his special charge.

During this period of life, John Williams' chief aim was to have a good time, as far as he could, consistently with the proper discharge of his duties as an apprentice. This soon led him into bad company, but God had other plans for him. One Sunday afternoon he stood loitering on a street corner, waiting for some companions. They had agreed to go with him to a neighbouring tea garden to have a jolly time together the whole afternoon. His friends were not punctual, and he was becoming much irritated, when his master's wife came by on her way to the Old Whitfield Tabernacle. He told her of his disappointment, and she with some difficulty persuaded him to go with her. The text for the sermon was Mark 8:36, 37, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" The sermon that afternoon made a deep impression upon him and was the means of changing the entire current of his thoughts and feelings. This was the turning point in his life: in Carlyle's words he "was henceforth a Christian man; believed in God not on Sundays only, but on all days, in all places, and in all cases." He soon afterward became a member of the church, under the pastoral care of the famous Mathew Wilks.

Welcome to the Day

[A poem written by John Williams when a boy.]

Soon as the sun ascends the sky,
His light and heat to shed;
I would not any longer lie,
And slumber in my bed.

With open eyes and gladsome heart
I welcome in the day;
I throw my bed-clothes all apart,
And rise and kneel and pray.

For when the little birds unite,
Their morning song to raise;
So little boys should take delight,
Their Maker, too, to praise.

A One-Eyed Christian

AN earnest clergyman of Yorkshire, during the great revival under Whitfield and Wesley, was wont to say, "I do love those one-eyed Christians." John Williams became a one-eyed Christian. He resolutely and completely broke from the world, and threw himself ardently into

Christian service. In September, 1814, he became a member of the Tabernacle Church, and began immediately to labour as a Sunday-school teacher, tract distributor, and sick visitor. At least one soul was converted by his earnest efforts in those days. Conscious of his own deficiencies, which knowledge is one of the benefits of doing good, he joined a mutual improvement society, which met every Monday evening for the discussion of some important topic.

A class conducted by Mathew Wilks was probably of the greatest benefit to John Williams at this period. This class was composed of young men who were preparing to enter the Christian ministry, and Mr. Wilks, a keen judge of character, invited John to join it. Mr. Wilks, among many other excellencies, was an ardent missionary advocate, and once a quarter he held a missionary meeting in the Tabernacle for the purpose of diffusing missionary information.

At one of these meetings, held in the autumn of 1815, Mr. Wilks announced the conversion of Pomare, the king of Tahiti, and many of his subjects to Christianity. After a long period of waiting, the natives had become praying people, and in consequence there was a great need for additional missionaries. Mr. Wilks, in communicating these good tidings, emphasized the call for helpers, and John felt a secret response to this appeal.

The desire, at first hidden, then cherished as a remote possibility, grew stronger, until he felt himself called indeed of God to this work; and, after adequate inquiry, Mr. Wilks counselled him to write to the Directors of the London Missionary Society. His application was made in July, 1816, and in this interesting document, after describing his anxiety and care in examining his motives, he says, with characteristic conscientiousness and sincerity, "I have endeavoured to be as frank and plain as possible. If this, and the account which the Rev. Mathew Wilks can give of me, should not meet with your conscientious approbation, I hope, pray, and trust, that you will on no account, for the sake of my soul, offer me the least encouragement." He was, however, immediately accepted, and Mr. Tonkin released him willingly from the seven

months that yet remained of his apprenticeship.

Williams, until his ordination, which took place in Surrey Chapel, September, 1816, read and studied under the direction of Mathew Wilks. With eight companions, he was solemnly set apart for missionary labour. Of the nine, the youngest two were John Williams and Robert Moffat. Little did the assembled audience suspect what great good would be accomplished by these two men. Dr. Waugh addressed each one of the nine briefly and earnestly. To Williams he said: "Go, my dear young brother, and if your tongue cleave to the roof of your mouth, let it be with telling poor sinners the love of Jesus Christ; and if your arms drop from your shoulders, let it be with knocking at men's hearts to gain admittance for Him there." On November 17, 1816, Williams, with his young wife, Mary Chauner, set sail on the *Harriet*, for Sydney, from which port they had to re-ship for the South Seas.

Sayings of John Williams

"I AM in the best of services for the best of Masters and upon the best terms."

"I cannot content myself within a single reef, a continent would be infinitely preferable."

"While it is yet day I must be about my Master's business: and he who helps me onward is twice my friend."

"There are two little words in our language which I always admired—try and trust. Until you try you know not what you can or cannot effect; and if you make your trials in the exercise of trust in God, mountains of imaginary difficulties will vanish as you approach them and facilities which you never anticipated will be afforded."

Three Things to Remember about John Williams

1. HE made the best use of every gift he had.
2. He made use of every minute and never gave up.
3. He kept Christ's Second Great Commandment and taught all his friends to keep it also.

Fourth Week

- Hymn.
- Prayer.
- Secretary's Report.
- Scripture Drill: Prov. 11:31.
- Reports of Labour.
- Bible Study: "The Spirit of the Work."
- "The Gospel to All Nations."

The Spirit of the Work

1. WHAT is the first thing necessary for effective home missionary work? 2 Cor. 8:12.
2. How should we work? Col. 3:23.
3. What deep feeling will this work call out? Ps. 126:6.
4. Are only great acts of service worth while? Matt. 10:42.
5. What should we not be ashamed to make known to others? Rom. 1:16.
6. What is an essential element in successful work? Heb. 11:1, 6, 33, 34.
7. What else is necessary to success in soul winning? Eph. 6:17.
8. What promise is made to those who work on right principles? Joshua 1:8.

The Gospel to All Nations

Our Last Month at the Exposition

THE Panama Pacific International Exposition is now in the past. Its records are made up, and our work there is also done. Only eternity can tell just what has been accomplished. The more than twelve thousand of our truth-filled tracts which were distributed; the more than ten thousand of our splendid weekly papers, such as the *Signs*, *Present Truth* (from England), our monthly *Signs*, *Watchman*, *Protestant*, *Liberty*, and *Life and Health*, as well as our weeklies and monthlies in German, French, Spanish, Italian, Swedish, Danish-Norwegian, Japanese, Chinese, and other of the many languages published by our different presses; we cannot believe that all this seed sown will not bear fruit. We do believe that there will be some sheaves garnered in the great gathering day as the result of this work. The last month was a very busy one. Every one who had purchased a "season ticket" was trying to make good use of it, and all others who had put off going until the "eleventh hour," came, so that the

crowds were heavy, growing more so each day until the last, which reached over four hundred thousand. We had to empty all our magazine holders, and hunted up all the back copies we could find, as well as many hundred tracts, all of which were eagerly taken.

When the last closing whistle blew at 6 p.m., December 4, we were busily engaged with a young Servian who was buying all he could afford of our literature, in his language; so we were really busy up to closing time.

We had many encouraging experiences in these last days with some of the "strangers" who are "within our gates." A young Esthonian came in one Sunday. From some source he had secured a catalogue of the publications of the Pacific Press. He came in with the catalogue open at the list of Esthonian publications, and in his broken English made us understand that he wanted *everything on the list*. We went through our stock and furnished him with what we had, and took his order for what we did not have, for all of which he paid. He then asked for a Bible in his language. We did not have one in stock, but the next day we went to the American Bible Society Agency and bought and sent to him *the last copy they had in stock in that language*. Who could but believe that there was an overruling hand in such an instance? When making his change, he pushed back a dollar, urging us to take it for our trouble. He was assured such trouble was a pleasure.

On another Sunday two bright young Hungarians came in. They found the foreign literature section. When asked if they found their language, they said they had, and upon looking over the list of tracts and pamphlets, exclaimed delightedly, "O what good things there are in our language!" They gladly accepted all we had to offer them.

A young Japanese came in one day with a letter in his hand written in Japanese. He handed me the letter. Among the strange looking characters I found the words written in English, "Pacific Press Pub. Co., Machinery Palace, P. P. I. E." His story in broken English was that this letter was from his brother in Japan. This brother had been very ill, and had been taken to our sanitarium in Kobe, Japan, where he had been

"made cured," and that the brother was now much interested in the religion of Seventh-day Adventists, and that his wife, who had been educated in a missionary college, was also. Then he added, "And I also am much interested." He, too, went away with all that we could provide him.

The interest was not manifested by the "strangers" only. A lady to whom we gave literature returned a few days later to ask for more to send to her sister in another state, and again returned the *third* time bringing with her a friend who also wanted reading matter.

A young Catholic spent two hours one day studying the truth, and left full of gratitude for what he had learned that day.

A young American came in one morning, saying he had come in especially to visit our booth. He had been in the day before with his father, but could not get around, so had returned the following day to visit our booth, and learn what he could of what we taught. He had been studying the truth for some weeks, and his heart was open to receive more. He accepted our invitation to attend our prayer meeting. It was his first entrance into a Seventh-day Adventist church, and he was much impressed by seeing the "Law of God" on the wall of the church. He had expressed a desire to attend one of our schools, so was urged to visit Pacific Union College, which he did a little later, spending a few days, and at last reports he was arranging his affairs that he may attend, and fit himself for service.

Some of the readers will remember the reference made in earlier reports to a young man in the navy. He is still clinging to his "mother's religion," and when he finishes the time of his enlistment, which will expire in a few months, he expects to obey and accept fully. He told us, at his last visit to the booth, how he was saving his money, every little he could, so that he would have something when he came out, and could go to school and get ready for a place in the work. He told us, too, of how one of his "mates" was studying the truth, and had decided to "buy his time" at the same time his own time would expire, and they were both planning to fit themselves for service somewhere.

A bright young Swedish woman was offered one of the magazines in her tongue. It was gladly accepted, with the remark, "Yes, I am glad to get it. I have heard so much about this religion, I want to know more about it."

So we feel more than glad for the opportunities we have had during the past months. It was a privilege to meet and measure our minds with other minds, for we certainly had to meet "many men of many minds," and it put me to the test many times to "give a reason for the hope" we have, when attacked by the various cults and schisms. But our Father who has promised to give wisdom when we need it, never failed us.

MRS. E. KETRING-SNYDER.

Sabbath-School Missionary Exercises

(July 1)

The Day of Opportunity

THIS is the day of opportunity for the Christian church in its foreign missionary effort. The doors in nearly all non-Christian lands are wide open for the church to enter and do a mighty work.

This is especially true of the nations of eastern Asia—India, Burma, Malaysia, the Philippines, Japan, Korea, and China. Marvellous changes and developments have recently taken place among these people. They have experienced a great awakening in every phase of life. The contact with Western ideas has given them a new vision of life. The impact of this new civilization has thrown them out of their beaten tracks of thirty centuries or more, and now they are endeavouring to build on a new foundation.

It is this that makes the present the hour of opportunity for the Christian church. The most important part of this reconstruction work is the religious—the turning away from idolatry, with its debasing superstition, to the elevating, uplifting worship of the living God and Saviour of men. It is the knowledge and worship of the true God that gave to Western civilization its excellence. These non-Christian people understand this to a

greater or less degree; and in adopting Western ideals and standards for a new national life, they understand, in some measure, at least, that it means the rejection of their old religions for the new.

A talented Christian Indian has written a book on "India's Desire," in which he says that "India offers to-day great opportunities of gathering into the church thousands who are desirous of entering it. It cannot be too often reiterated that there are literally thousands among the depressed classes who are claiming from the Christian church the opportunity of developing body, mind, and spirit. Apart from Christianity there is no hope for them." He adds: "It is only at the peril of irretrievable damage to the cause of Christ that the church can refrain from undertaking the teaching of these multitudes. . . . The redemption of India, the satisfaction of her desires, and the enlistment of her spiritual capacities on behalf of the kingdom of God, are the duty and privilege of the church of Christ."

Every word of this statement may truly be said, and is said, of all these other non-Christian peoples. The vision of the prophet Isaiah is being fulfilled: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

Truly this is the hour of opportunity for the Christian church to do great things for Christ and for millions of lost souls for whom He died. O, what tremendous issues hang upon the course that will now be taken! May the divine Spirit give clear vision of duty, and lead to the consecration of all the resources at the command of the church.

A. G. DANIELLS.

(July 8)

An Appeal from Our Brethren in the East

IRRESPECTIVE of race or colour, present truth has the same influence on the heart and life of those who accept it. The converted Oriental willingly suffers persecution for Christ's sake; is loyal to God and the truth; out of his extreme poverty he donates liberally for the support of the message; and looks forward

with glad anticipation to the fruition of the blessed hope, even as do his brethren and sisters in other lands. As we consider the results already achieved in proportion to the labour expended, our hearts are filled with deepest gratitude to God, and thanksgiving to our loyal people in the homelands. Truly, "this is marvellous in our eyes." When we remember that we have but one ministerial worker to every ten million persons, and when we contemplate the stupendous task set before us as outlined in the great commission and the three angel's messages, there is but one inevitable conclusion, and this should be written large across the missionary horizon—**WE HAVE BUT TOUCHED THE FINGER OF THE UNDERTAKING.**

As we find ourselves confronted with a problem of such overwhelming magnitude, the feelings of weakness and insufficiency that come upon us are beyond the power of pen or tongue to describe. We, therefore, delegates of the Asiatic Division Mission, in conference assembled, solemnly appeal to our dear brethren and sisters to give earnest and prayerful consideration to the conditions and needs of these Oriental mission fields. Practically all the Asiatic Division missions are distressingly undermanned.

Dear brethren and sisters, it is in behalf of Asia that we come to you with this appeal. We are not only persuaded that this is God's set time to favour Asia, but we also believe that many of the mightiest struggles in the closing hours of this message will be waged in the lands of the East. The problems here are greater than are those faced by missionaries in any other part of the world; and, to meet these, we appeal to you to assist us in providing for, and carrying on, a larger, more comprehensive programme, and also for a stronger and more efficient administrative organization.

In conclusion, the words of the Saviour come to us with special emphasis: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35. To-day the fields are "white," they are "already to harvest." God grant that no one shall counsel a delay of "four

months." While to-day the fields are open to the reapers, there are in many parts ominous signs which point to a reactionary movement toward Christianity and a restriction of missionary effort. We know not when or how the clouds may burst, but we do know that the present opportunities are boundless.

Does it not seem that the conditions and calls of this hour should arouse and electrify every member of our denomination, and lead us, to the uttermost of our strength and ability, to exert ourselves for a united, triumphant effort to quickly finish the work? May our God, who is the Lord of the harvest, bring this to pass, is the earnest desire and prayer of your sons and daughters, relatives, classmates, old-time friends, and co-labourers in the Asiatic mission field.

(July 15)

A Missionary Tour in the Far East

THE people of the Sunrise Kingdom are small of stature, but sturdy and wide-awake. They are exceedingly polite, and very cleanly in their dress and habits. The ordinary Japanese coolie may have old clothes, but they are clean; and he is often seen sitting in his jinricksha during an idle hour, reading a book,—perhaps trying to study English.

The message has moved slowly in Japan; but as our workers determine to go forward with more faith and activity, doubtless more results will be seen. While greatly enlightened in the things of this world, the Japanese are in great darkness as regards the truth of God. Her people bow down to dumb idols, and but few have found the light.

While in Tokio, a number of us visited a leading temple in that city. Thousands were flocking to it, so that it was with difficulty that we approached it. As we entered the temple, crowds were bowing at the shrines. A great receptacle in front of the leading idols received the offerings of the worshippers. Many who came to bow before these gods of wood and stone, and to mumble their prayers, could not get near, and so threw their offerings over the heads

of the crowd that were before them. But the hopper of the huge offering box was made large enough so that no coin was lost. Great numbers of coins were cast in while we were there. Large sums must be thus collected in the course of a day.

Many sick and weakly persons turned to another shrine, where was a god of aged appearance. We were told that when the sick approach this god, they rub the part of the god's body corresponding to that part of their own that is diseased; and so it appeared from what we saw. Many were rubbing the god with their hand and then passing the same hand over the body, here and there. The constant rubbing has greatly disfigured the god, parts being quite worn off by the tens of thousands who yearly worship there. Many others were worshipping still another god, enclosed in a wire cage. Written prayers were tied to the cage. How one wishes to be able to teach the people a better way!

While some of these nations of the Far East still grope in the darkness of superstition, they are making great advancement along some lines. To-day a wonderful civilization has grown up in Japan. She is no longer dependent on the foreigners as her educators; for now schools, colleges, and universities in Japan, conducted by Japanese, give to her youth an education in the things of this world, comparing favourably with the best. Great industries have been built up. Factories abound throughout the empire. Her merchantile fleet trades in all parts of the world. Some of her passenger steamers are floating palaces, and have been built in Japan by Japanese. She has built up one of the strongest navies in the world. Japan has been figuring largely in the affairs of this world, and there is no doubt that the Sunrise Kingdom will have much more to say in the affairs of the Far East in future days. While peace reigns in the Far East at the present time, it is clearly to be seen from the ominous clouds now and then arising, that Christian workers must hasten on with God's work.

While we are thankful for what has been gained for the message in Japan, let us pray that God may give us many more of these bright, progressive people.

J. E. FULTON.

(July 22)

Through Korea

ON arriving at Fusan, at the extreme southern point of Korea, we were met by Pastor C. L. Butterfield, the superintendent of the field.

Pastor Butterfield took us to the train, where we began a journey through the entire length of Korea—600 miles. We had scarcely left Fusan when he began to point toward villages some distance from the railway line where we have little companies of Sabbath-keepers.

Our Korean school has forty acres of land for cultivation. Part of this is in the valley, where good crops of various kinds are raised to profit, and part is on the hillsides, where excellent fruit can be grown. All the ground that can be cultivated is being worked. The buildings already erected are the main building, a dormitory for boys, another for girls, a dispensary, two cottages for teachers, and barns and sheds for cattle and grain. These buildings are located well up on the hillside, which gives them a good appearance from the village lower down.

The general meeting held at Soonan, while we were there, was most enjoyable and encouraging. The daily attendance was about three hundred. On the Sabbath 400 crowded into the school chapel. We considered the room well filled with 300, but it was packed to the limit by the addition of another 100. In view of the steady growth of the membership in this section, it was decided to enlarge the chapel.

I think I may truthfully say that I have never met a more appreciative congregation. They were hungry, and received the Word with gladness. One sister, about fifty years old, walked nearly four hundred miles over high hills and across narrow valleys to attend this meeting. She sold literature on the way. Another sister walked 200 miles. It was a joy to preach God's message to such hearers.

The reports presented by the workers were very encouraging. The Lord's work is going forward in Korea. The lack of workers is the one serious drawback. We now have 600 church members, and nearly six hundred others are keeping the Sabbath and awaiting baptism.

As we saw what the third angel's message has done for these people, and measured the working strength of our staff in the field, it made us sad to see how far we come from meeting the situation. The doors are wide open to us. Wherever our workers go, they find people ready to listen, to investigate, and to obey. Korea has not yet turned from Christianity as it is reported Japan is steadily doing. With Japanese rule complete, and with her influence so dominant in Korea, no one can foretell the swing back that may take place among the Koreans during the next few years. To-day the whole field is most favourably wide open to us. Dr. Russell is the only foreign evangelist in that region.

Korea is a truly interesting field. The providences of God have opened it to His church, and precious jewels are being found and gathered for the kingdom.

A. G. DANIELLS.

(July 29)

**A Missionary Tour
Manchuria**

AFTER leaving Korea and riding all the afternoon and night by train, we arrived in the morning at Mukden, the chief city of Manchuria, which has a population of nearly a quarter of a million people. Here we met Brethren Petersen and Grundset and their wives, at whose homes our party was kindly entertained during our stay in Mukden.

We were glad to meet the little company of Chinese Sabbath-keepers in this place. The two young brethren already mentioned, with their wives, have done good work, and a beginning has been made in this great northern field. When they arrived here less than a year ago, we did not have a Sabbath-keeper in all three of the Manchurian provinces, but now about twenty Sabbath-keepers meet regularly, and one or two of the number are developing into good colporteurs. This is a great centre, and our workers are taking steps to secure better mission headquarters.

These two workers with the native colporteurs are all the labouring force we have for the three provinces in Manchuria, containing a population of seventeen million. The Chinese living in this northern climate are a vigorous race, and we shall find some

good people among them. We were surprised to see the vast area of farming land throughout this great country. It is well farmed, wheat being a principal crop.

Is it not a sad fact that millions are without an opportunity of hearing the message in all these regions? There is not a worker in any city or village in all Manchuria, with its millions, except in Mukden.

While comparatively much is being done by Seventh-day Adventists in mission fields, only a small part is being accomplished that the situation demands. The unnumbered millions of dead are fast being augmented by millions more falling into Christless graves, with no missionary near to point the dying to a satisfying hope and a better land. Shall we not send up earnest petitions to the Lord of the harvest to send forth labourers into His harvest?

The fields are white, and any one with a spark of human sympathy cannot but be distressed to view the multitudes helpless, hopeless, and dying. Where is our Christianity if we allow blood-bought souls to perish on the brink of eternity, when we have committed to our hands the means of salvation? To the church has been committed the work of reaching out for the lost, but how many of the Lord's battalion belong to the reserve corps! Some are fighting faithfully the battles, while a vast number are taking their ease. "Lift up your eyes," said the Saviour, "and look on the fields; for they are white already to harvest." When Jesus saw the multitudes, His heart was moved with compassion; and when we see the millions unsaved, will not our hearts also be moved to pity, and our hands be outstretched to save?

J. E. FULTON.

**Fourth Sabbath
Reading****Fellowship with God Is Found
in Service for Man**

1. THE triumphant ending of Enoch's experience was due to *His walking with God*. Gen. 5:24.

2. Paul explains what the "testimony" that he "walked with God" means,—"*He pleased God*." Heb. 11:5.

3. Paul then states that without faith it is impossible to please God. Heb. 11:6.

4. Enoch's faith was manifested in his work for souls. "God revealed to Enoch His purpose to destroy the world by a flood. . . . Enoch became a preacher of righteousness, making known to the people what God revealed to him. . . . He laboured publicly also, bearing God's messages to all who would hear the words of warning."—*"Patriarchs and Prophets,"* pages 85, 86.

5. His experience in "pleasing" God was similar to that of Christ, who said, "I do always those things that please Him." John 8:29.

6. Christ had the assurance that God was with Him. God walked with Enoch. "If we walk in the light, as He is in the light," we shall have a similar experience. 1 John 1:7.

7. We cannot have fellowship with God and take a path opposed to His will. 1 John 1:6.

8. The way to walk in the light is to follow Jesus. John 8:12.

9. This will lead us to go about doing good, and to fulfil His command to preach the gospel to every creature. Acts 10:38; Mark 16:15.

10. Such an Enoch experience will bring to us an Enoch victory. Rev. 14:12, 4, 5.

Experiences at the Lake Titicaca Mission

THE work the mission is doing is known far and wide, and people are coming many miles for spiritual and medical help. The other day a man came hobbling to the mission. He was very tired. He told us that he had come thirty miles. He desired an electric treatment. I gave him the treatment and some medicines and a few sandwiches. It is sometimes rather amusing to have them come into our dispensary, requesting us to remove their lungs for them, as they are hurting them very much. A few days ago two Indians of the Quichuan tribe came to the mission and asked us to send them a teacher, that they might learn to read God's Word. Such requests come very often, and it reveals the fact that the harvest is ripe. As a people we have done nothing among this tribe of Indians, which numbers three million.

We have a church here of over three hundred members. Our attendance ranges from six hundred to seven hundred persons every Sabbath. The building is far too small to accommodate the people. The Indians use no chairs, preferring to sit on the floor; so for this reason we have only a few benches. Our Sabbath-school is very crowded, and we also lack sufficient teachers. Some of the classes have seventy-five students, and one can imagine how difficult it is for the teachers to teach a class of that size. In fact, we have only ten teachers, eight of whom are Indians, for the seven hundred persons. We hope that we shall soon have more Indians trained to help in our Sabbath-school. However crowded we are, the people take a deep interest in learning the truths of the Bible. We pray that many of them may be fitted to take some active part in proclaiming the truth to their fellow-men.

We are surely glad that Brother and Sister Howell have come. They will take charge of the school. We expect that at least two hundred students will attend this year. Brother Howell will have two native assistants. All the children speak Aymara, but as there is no literature in that language, we teach the Spanish language.

We have four Indian workers connected with the mission, who act as teachers and interpreters. Some also are sent out to preach the gospel to their fellow-men. These workers are very earnest, and do a good work for God.

Just a few weeks ago, the law-making body of Peru passed a bill granting religious liberty to all Protestant denominations, assuring protection to all Protestant sects. The president was showered with petitions asking him to veto the bill, but he failed to do so. We are glad for this omen of God's providence. Surely, under such favourable circumstances, we must carry the banner of the cross to all Peru. The governor of one of the small towns near the mission has posted notices warning the people against abusing us in any way, stating that if they did they would be fined and imprisoned. This shows a far different sentiment from that which has been manifested in the past. Two years ago, in the same town, Brother Stahl was

stoned; but now as we go through the place the people are glad to see us. They say that the work of our mission has made it possible for the bill of liberty to be put through congress.

Our Indians are far different from those of other places. The gospel has made a wonderful change in them, and the people cannot help noticing the difference.

Medical Work

The medical work has been a great entering wedge to reach the hearts of the people. The Indians never had the privilege of receiving any medical attention whatever. The Spanish doctors do not treat Indians, and so the medical work of the mission has opened up the way to come in touch with hundreds of them, and to give them the gospel. The Indians know practically nothing of the principles of health. They live in filth, and there is a great deal of sickness among them. Our medical work is increasing continually. A few days ago a call came to the mission for some one to go to see a sick man about seven miles away. Brother Stahl was busy, so Brother Howell and I, with Wallace Stahl to act as interpreter, went to attend to the man. When we had finished our visit with him, and were ready to leave, we found a number of persons waiting outside the hut, all wanting medical help. Before we left we had treated nineteen patients. We arrived home late that night, yet glad for the privilege of helping these dear people. We generally pray with the people and invite them to the mission. Our prices are very reasonable, as the Indian cannot afford to pay much, a day's wage being only from sevenpence to one shilling. But we gain their confidence and love, and are thus able to get them to accept the gospel.

We also perform some very serious operations, although under conditions most people would think very unfavourable. A few weeks ago we operated on a young man's knee. The hut inside was dark, so we performed the operation in the yard. Even the priests come here for medical assistance. The Lord is blessing our efforts for the restoration of the physical ills of the people, as well as our efforts for their spiritual restoration.

C. V. ACHENBACH.

Two Years in Peru

It is now two years since we came to Peru, and looking back over the manifestations of the blessings of the Lord, it seems almost unreal that such advancement should have been made as we have seen here.

The work began here about fourteen years ago, in the midst of what then seemed insurmountable difficulties. For seven years it was a fearful battle against indifference and fanaticism. At the end of that period there were to be found in Peru twenty-six Sabbath-keepers. With a better organization, under the leadership of Brother A. N. Allen, the work went forward more rapidly, so that at the time of our arrival, at the conclusion of his five years of earnest labour, there were 187 baptized believers, according to the best statistics we have.

The organization of the work has been further strengthened, and we have made an especially strong effort to get all the local members at work, believing that in this way we could accomplish much more than by a few scattered efforts on the part of the foreign workers. The results have been more than we anticipated. During 1914 the time was nearly all occupied with preparations for gathering the harvest. The past year, 1915, has been the harvest ingathering time for us, though only a beginning has been made.

In September, 1915, I started up the north coast, and before returning had baptized sixty persons,—carpenters, tailors, shoemakers, and others, nearly all of the artisan class. In the mountains at an elevation of 13,000 feet, in sight of the eternal snows, I baptized three Quechua Indians, our first fruits among them, on my thirty-seventh birthday. I could not have received a more gratifying birthday present than this privilege.

In Arequipa, the most fanatical city of the country, Brother I. Kalbermatten has been at work with the message, making steady progress. He now has a little church there. At Puno the work is advancing, so that we cannot begin to fill the calls, even with the two families added to the workers there.

On the plains of Junin, three miles above the sea, I celebrated the first Protestant baptism, in sight of the

famous battle-field where Bolivar and Sucre wrested the southern continent from the dominion of Spain one hundred years ago. In Contumaza I was stoned three times by the infuriated and fanatical populace. I baptized seven there. In Supe I baptized four brethren in the famous Acequia, or irrigating ditch, which is really a river, about twenty-five miles long, that was cut six hundred years ago by a general of the great Chimu, who ruled the coast for centuries before the imperial armies of the Inca Manco were able to extend the sway of their sovereign in those parts. This was two centuries before the conquest by the Spaniards. This artificial river passes over great sandy plains and under a considerable chain of hills in order to reach the fertile valleys of Supe and Barranca.

At the end of our first two years in this field, we have seen added to our membership in Peru, 303 persons, so that we now have 490, with more than seventy-five to be baptized in the next three weeks.

We are reaping the harvest of the sowing of other years, but the harvest has only just begun. The brethren have wept tears of joy as we have outlined our plans for the coming two years. These plans aimed at the doubling of our membership, and an effort to place our mission on a self-supporting basis.

We need more men, good men, like the last sent us, and we feel assured, with the blessing of God attending our labours, that it will not be long till Peru will send word that the ancient Empire of the Sun is enjoying the full light of the Sun of Righteousness.

E. L. MAXWELL.

How Religious Liberty Was Gained in Peru

In a previous reading Pastor Maxwell, who is in charge of our work in Peru, spoke of reaping the harvest which is the result of the sowing of other years. Perhaps our most successful worker in Peru is Brother F. A. Stahl, who is a graduate nurse from the Battle Creek Sanitarium, and who won the confidence of the people by means of "the right arm" of the third angel's message,—the medical missionary work.

The following interesting account of his efforts in behalf of religious liberty, is taken from the *Minneapolis Journal*, February 6, 1916, as reprinted in the *Review and Herald*:

The announcement to the world a short while ago that religious liberty had been granted in Peru, has just brought to light the fact that a native of Minnesota was responsible for the decision of the legislative body of that country. Ferdinand A. Stahl, who has been a medical missionary in Bolivia and Peru since 1909, is the man who brought the change.

Since engaging in missionary operations in Peru, Mr. Stahl has been labouring to Christianize the Indians in the vicinity of Lake Titicaca, the highest fresh-water lake in the world. His interest in working for religious liberty was aroused when several Indian followers of his religion had been placed in prison.

Mr. Stahl appealed to the courts, on the grounds that the Indians had been placed in prison because their religious convictions differed from those of the state church, and the judge ordered their release. Together with some of these Indians, Mr. Stahl started agitation among the legislators, with the result that the inhabitants of Peru can now worship as they see fit.

Mr. Stahl has done considerable work among the Indians along medical lines, having been graduated as a nurse at a Battle Creek Sanitarium. He is the superintendent of a Lake Titicaca mission.

Commenting on this striking extract, the *Review and Herald* says: "This shows what a wide-awake Seventh-day Adventist can do under God for the cause of religious liberty, in countries where religious intolerance has held sway for centuries. Sometimes we are prone to think that we are the creatures of circumstances, and we compromise lazily with our surroundings when God intended that we should be masters of the situation."

It is truly wonderful the way that the Lord has blessed and is still blessing the efforts of Brother Stahl. Let us continue to pray for the work in this interesting field.

CECIL H. PREYMAN.

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